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Syiritualism Abroad

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

Prepared expressly for the Banner of Light, BY G. L. DITSON, M. D.

FRANCE.

The Revue Spirite, Paris, for December, opens with an "Invitation to the School of Theoso phists to Enter upon the Field of Explanations and Proofs." It is from the pen of M. Fois Valles; and while it is able and dignified, and breathes the air of sincerity, it presents nothing new for our consideration. Its drift may be in-ferred by a single extract: "One cannot transmit to another that which he has not first acquired himself, and unfortunately, notwithstanding our good desire in the realm of theosophism, besides pure assertions, besides simple affirmative enunciations, but not justifiable, we have found nothing." Perhaps some light might be thrown upon the subject by a remark I heard made upon a somewhat analogous subject: "One cannot be made, (as in Masonry) he must become" an initiate. It is possible there is much in theosophy that cannot be taught, but may be acquired, as the fakirs acquire their powers, by severe spiritual discipline, mental introversion, deep meditation, much study of the mysterious workings of nature.

The anniversary commemorative of -the dead has again called forth from our confréres in Paris befitting eulogies, and elegant and touching tributes to the departed, such as we cannot too highly extol. Mr. Leymarle, as chairman of religious fanaticism prevailed, and Mr. K.'s of the meeting on this occasion, opened the ser- place was filled by another. What tolerance vices by a few appropriate remarks, and by reading the prayer which "the master," Kardec, wrote in 1864. He was followed by Mme. Sophie Rosen (Mme. Dufaure), whose words were in every respect edifying. Her remarks on our bearing toward our children, as their instructors, were very apt. After referring to the harshness that had in former times characterized parental discipline, she said : "A salutary reliction took place under the auspices of J. J. Rousseau. Pestalozzi, Girard, Froebel, and others. A judicious apprehension on the part of masters showed that any expression of vengeance weakened the power of the father without ameliorating the child, and hardened both ; that the wisdom represented by the stick. by confinement. by starving, had nothing attractive in it: that the best way is to make the pupil respect himself." etc. Mme. Rosen was followed by M. René-Caillé, who had prepared a paper that was highly appreciated. He remarked that, "though we may say in the cause of truth that Allan Kardee had invented nothing, he had torn away the veil that a long tyranny, a shameless despotism, had thrown over eternal verities," . . . "that, among the people of antiquity, those with whom most abounded spiritual events, were the Hebrews. These non-progressive and superstitious, were surrounded by inferior spirits, impure spirits who could only turn them from the ways of God." . . . As these were invoked, "Moses, a superior spirit, charged with the guidance of the people, forbade this practice." But communication with the world of spirits was always in vogue; "in all the world a knowledge of it was manifest. We recall the predictions of the prophets of Israel, inspired mediums, unconscious instruments of the Spirit of the Seigneur." Mr. Caillé very aptly reënunciated also the promise of Jesus: "I will send you the spirit of truth that will explain to you what you cannot as yet comprehend." At the conclusion of Mr. C.'s address, a fine poem was read by M. J. C. Chaigneau. The chairman then, in defence of our cause, to refute the silly assertions of our enemies that only the weak and unlearned were its supporters; wishing at the same time to recall to mind those, noble or otherwise, who had boldly declared their convictions, and fought the good fight, named Prince Wittgenstein, cousin germain to the Emperor of Russia, his aide-decamp, &c.; Mr. Jean, Procureur de la République à Nouméa; Mr. Marion, a judge on the Algerian bench; Mr. Roustang, Professor of Philosophy; Mme. Cordurié, authoress; with more than thirty others, all of whom had made a worthy record on the ever-turning leaves of the world's history.

many years, as all can see, she has been an old woman-has lived thirty years in India, and thirty more at the Antipodes, &c., &c. Referring to the great discovery of Prof. Roturaplacing animals for an indefinite period in a trance state-she says (quoting her statements in 1878 in the New York World): "I said to the reporter, à propos to the disengagement of the soul and of the astral body among animals, that the shepherds of Thibet had had the secret for many centuries. And I added, that I predicted that before a year science will have discovered the process upon inferior animals. . . . I have seen this operation among our Brothers fifty times. They operated upon myself, and I slept eleven weeks, believing all the time that I was awake, and wondering why people did not appear to recognize me or reply to me. I was wholly ignorant that I had been disembarrassed of my carcass. . . . This was at the commencement of my studies. . . . It is a grand secret known to the fakirs, who can allow themselves to be interred for months, and then be resuscitated. In a recent voyage to Jeypoor (Radjpootana) we saw this done. A fakir, or rather a yogi, (for the fakirs are generally Mussulmen,) an Indian yogi caused himself to die, and so lay in his chamber for twenty-eight days. They are not the English, nor other people who put their hands on the manuscripts, that explain these things; neither Brahmins

nor Buddhists who have the secret will lend them to Max Müller & Co.; but our Swami Dyanand Saraswati, a savant of the first class, a man who knows the Sanscrit better than any man here, a man who passed seven years in the jungles, surrounded by wild beasts, a man profoundly versed in the occult sciences, can furnish manuscripts no matter of what kind," &c.

BELGIUM. Le Messager, of Liege, for the 1st and 15th of

December, has several articles of much merit. M. De Turck writes ably in the defence of our cause; "A Colaborateur" is not less impressive, but their effusions cannot be well abridged. From the Precurseur the Messager copies a brief account of Mr. Kiddle's relations with the Board of Education, his resignation of the position he had for so many years so honorably held, and adds: "The Board, which contained a good contingent of fanatics, under the pressure of all the Reverends, thought it their duty to demand an explanation of Mr. Kiddle He replied by tendering his resignation, observing that in spite of his convictions spirites, which dated back more than ten years, he had always done his duty to the satisfaction of the Board and that he was the same after the publication of his book as he was before. Half of the Board would accept his resignation, and a half would not, but after six months the narrow spirit And this in a country where one encount every kind of sect, and all founded upon the Bible, from the polygamy of the Mormons to the promiscuity of the Brothers of Christian Perfection at Oneida." The editor remarking on this says, in substance, that the Independence Belge, in stating that Catholics and Protestants made a common cause against Mr. Kiddle, gives a wrong aspect to the affair that culminated only after long hesitation-"the acceptation of the démission of this honorable man." The Paris Journal of the 17th of October is accountable for the following, which it pronounces parfaitement authentique: The "Sybile of the Bastile," as she was called, was consulted one day about a man who had been entrusted with a horse and some merchandise which he was to take to a place called the gare du Nord. As he did not return, inquiries were made, but no traces by the police and others could be had of him. The Sybile said that instead of going to the place designated, he had gone directly to St. Denis; that she saw him there at an inn near the fort with some companions, but she could not see the horse and merchandise. The police found everything to be just as described, but the horse and merchandise had been sold. Before the time of railroads a gentleman was traveling on horseback in Vivarais, where, as night overtook him, he was compelled to seek lodging in an old chateau. He was shown into a room that had upon its wall the portrait of a handsome man, wearing on his breast the cross of Malta. Though oppressed with a disagreeable sensation, the traveler lay down and slept. He thought he had heard a sigh as he gazed upon the portrait on the wall; now, a door that he had not discovered in his careful examination of his apartment, opened as if by a trembling hand, and a little head, covered with blonde disheveled hair, appeared and disappeared there several times. Finally a little girl of nine or ten summers, issued thence, and pointed tremblingly at the portrait, as the traveler stretched forth his arms toward her; she hesitating to pass by the portrait to reach him. With an expression of great suffering, this emaclated little creature regarded, for a long time, the new occupant, then disappeared. In the morning the host was accosted concerning this apparition, but'admitted nothing. As the traveler was departing he passed through a room where his attention was suddenly arrested by the portrait of a woman in mourning garments with a child upon her knees. He declared at once that that was the child he had seen in his room, and his guide, as he descended the avenue, admitted that that child had died from the cruel treatment of an uncle, who by its death inherited a fortune; and that this man, the Chevalier de Mal, had died orazy; seeing always the murdered child at his side. This gave forth a clear, distinct sound. Mr. A. jumped touching story, sadly disfigured by this brevity, is from the pen of M. René de Rovigo, was pubhas taken her part, she declares that she has not | lished in the Figaro, and came to the writer | about for some natural cause for this novel

the vanity to wish to be thought young, for, for | from a person who knew some of the parties | manifestation. When Mr. Sartini returned and connected with the painful affair. SPAIN.

Three numbers of the new publication, El Eco de la Verdad, of Barcelona, have been received. They are almost wholly devoted to the versatile pen of Mme. Amelia Domingo Soler, whose fame as poetess as well as a prose writer is world-wide. Mlle. Candida Sanz, and Violeta, and one or two more, add not a little to the interest of this new "venture," a work which, though of small dimensions, is overflowing with pure, fraternal sentiments, such as if universally entertained and put in practice, would im bue our present crude life with the charms of romance, the very beauty of holiness. "Indifference," and atheism in view of Spiritualism; "The Times have Come"; "Blessed are they that weep"; "Winter with the Poor," are some of the other subjects that are here treated with force and feeling.

El Criterio Espiritista, of Madrid, for Decem ber, has a large number of lengthy disquisitions from such men as Dr. A. Garcia Lopez, President of the "Sociedad Espiritista," D. Caruana Berard, of Lisbon, and D. Vicente Terres. The subjects treated are: "Spiritualism is a Phi-losophy"; "Charity"; "The Materiality of the Soul"; "Nicodemus," under the head of Biblio-graphia-treating a work that has been published by a society in Lerida, and purports to be made up of communications from spiritswith interesting "Miscelaneas." These are all prepared with care, in reference, I might say, to a highly cultured audience; but they cannot be abridged to any advantage and do credit to their respective authors.

ITALY.

Annali Dello Spiritismo, of Turin, December number, continues its interesting translation of 'Catholicism before the time of Christ." What is chiefly dwelt upon in the present "chapter" (XII.) is the "Legend of Original Sin." We have here also a thrilling account of an apparition that manifested itself in the presence of Mme. Sofia Aksakow, wife of the imperial counsellor of this name in Russia. In a much abbreviated form I will give the lady's own recital: "In 1855, when only nineteen years of age, and when I knew nothing of Spiritualism, and had not even heard of it, was not inclined to mysticism, and was supere and cheerful, I was made for a brief period quite ill from the effects of the ghastly appearance of a brotherin-law, Dr. Séngireef, at the time of his decease. This brother-in-law was living in the district of Rannenburg, about a hundred miles from us, and at this time, owing to bad roads, &c., we did not often hear from him. On the 12th of May, having seen my little baby put to bed, I had laid down to read. When the clock struck twelve I put my book aside and extinguished the light I was using; but the room was still sufficiently illumined by a small lamp burning in a niche by a little altar. Presently I heard steps in the adjoining room, and supposing that the servant had come to tell me, as often happened, that his master had been summoned away, I called to him to know what he wanted. No reply came, but the footsteps still approached, and immediately through the open door entered Dr. Séngireef. There was something so chilling in this presence that I threw myself back upon my pillow from which I had raised myself up, and endeavor to close my eyes. The form then placed its cold hand upon my lips and said, 'Kiss that hand !' This I would not do, and again and for the third time was repeated, 'Kiss that hand.!' Still refusing, and fearing that my time had come, I began a fervent prayer. The hand was withdrawn, and the figure, approaching the altar so that he could be distinctly seen, repeated my silent words. I longed to cry out to the maid who was sleeping near the baby, but I seemed paralyzed. I then mentally began the Ave Maria, which, like the other, was repeated in a clear, distinct manner. During all this time I heard any noise made by the baby, the striking of the clock, &c., and was longing to go and kiss and bless my infant before I died. Presently ravishing music was heard, and a brilliant light flooded the apartment. As these faded away, so gradually melted the figure. Two weeks afterwards we learned that on that said, might my brother-inlaw had died. I must add that when he stood before my bed, though I fully recognized him. he wore a long beard and his hair very long, which I was not accustomed to. After his death my sister-in-law came to live near us, and in the course of conversation she remarked that during her husband's illness he had allowed his beard and hair to grow long. The cause of his imperious demand that I should kiss his hand was that I should acknowledge my error in quarreling with him, as I had done at my last interview with him, for I had taken the part of one of his little girls whom he had treated cruelly." This narrative, which, as to its arrangement, I have taken some liberty with, is from the pen of Prof. Dr. Perty, who has translated it from the German. Sr. Rinaldo Dall Argine, writing from Flor ence to the Annali, gives an account of a spiritmanifestation of a very pleasing character. A beloved departed friend, named Paolo, announced himself at Sr. A.'s room, in presence of Sr. Sartini. Grateful for this attention and for his replies to questions which were given audibly with his own voice, he was asked what could be done to afford him pleasure. As he was very fond of flowers, Paolo replied that in celebrating the immediately coming "day commemorative of the dead" they might place some flowers upon his graye. Sr. S. having gone out to procure them, a guitar, which was on a table near where Mr. Argine, was reading, suddenly

expressed some fears that his friend's imagination had been at work, another and yet louder sound issued from the instrument. The woman of the house was then called in, and when told what had happened and that they believed it was their friend Paolo's way of showing his gratitude for the preparations they were making to decorate his grave, she said : "If it be truly Paolo, let him touch again the guitar"; and Paolo did not wait to reply, but at once, and in a more vigorous manner than ever, struck a startling note not to be mistaken. One night, also, by request, the instrument being near the bed, sweet sounds came from it as if the wind were playing through its strings.

SOUTH AMERICA.

La Constancia, of Buenos Ayres, for October, has thirty pages of attractive matter from which it will be difficult to make a judicious selection. Prof. J. R. Buchanan's able lecture on the "Army of Heaven" is continued here, occupying about seven columns. This is followed by a poem from Lady Soler, and from her prolific pen an article entitled, "There is no Evil from which no Good comes," and in which she beautifully expresses herself and gives in a few words the spirit of her theme : "There are no tears that do not water some flower." Señorita Candida Sanz, writing from Barcelona, has some excellent thoughts on the progress of humanity, sketching the present in contrast with the past, beginning with the erroneous ideas, the inhuman governments, the orgies bacanales, and the Neros and Caligulas who have made history blush, winging her way lightly down to this nineteenth century, where woman is receiving that instruction and consideration she has so long been deprived of. A few columns are also given to Dr. Peebles's "Original and Selected Paragraphs" from the Banner of Light. "Eternal Punishment," "Love One Another," and a number of minor items complete this excellent periodical.

MISCELLANEOUS.

La Chaine Magnétique, under the direction of Baron du Potet, Paris, ably fulfills the promise its first numbers indicated. "Onward without stopping !" are the Baron's first words in his article on Psychology, having a pretty heading of a rising sun mirrored in the ocean. "God has put us in the world to work," he says, "and repose is an evil that has nothing like it. In our sleep, Nature herself is busy, and our will is a stranger to her works. Endeavor to discover the mechanism of these mysterious enchantments, examine the state which one calls the repose of the spirit, when all the senses seem at rest and when not associated with dreams : then somnambulism, product of causes which seem to come from excitations without, and under the empire of which our nervous system staggers. . . . Here we see a curious melange of rative of my bitter struggles and the incessant two forces which dispute possession of the or- | warfare I was compelled to maintain with the gans of the body," etc. He then briefly notices clergy and their bigoted adherents, both pub-the laws governing the body, "but the soul licly and privately, would fill a volume, and

WAIFS FROM FAR-OFF LANDS.

NO.

BY EMMA HARDINGE BRITTEN. To the Editor of the Banner of Light:

It is with feelings of intense satisfaction that I chronicle the fact to my kind inquiring friends, and all whom it may concern, that I am once more on their verge, if not actually in their midst, having arrived at this fair city of San Francisco the last day of the old year, after a very rough and tempestuous voyage of two and twenty days from Auckland, New Zealand. I have already sent so many jottings to the American spiritual journals concerning the status of the cause of Spiritualism in the Southern Hemisphere, at least as far as it has come under my own observation, that I have but little more now to add, save to present à brief summary of "the situation," for the guidance of others who may propose to make pilgrimages in the same direction as myself.

Liberalism in religious opinions, generically termed by the Colonists "Free thought," is decidedly the rule rather than the exception, and always provided the language be choice, and the sentiments free from all tendencies to coarseness or personality, the more radical a speaker's utterances may be, the more acceptable they will prove in Australia. Spiritualism proper, following in natural sequence upon brave denial and philosophic repudiation of priestcraft and superstition, has taken a deep root amongst the few, and would be the prevailing religion of the many were true genuine mediumship more universally cultured, and some of the stainsnots, which in every community fasten themselves upon every great reform, obliterated. A man's foes are too often "those of his own household," and Spiritualism in the Colonies presents no exception to this well-known rule. Still the movement grows apace, and wherever it has taken a deep hold, as in some of the best circles in Sydney, Melbourne, Ballarat, Dunedin, Auckland, Nelson, &c., it is cherished by its adherents with a firmness and consistency which sets a noble example to any people or any land. It would be almost invidious to select individuals for praise, where so many excellent persons uphold the cause without fear or favor. The genuine medium and well-educated speaker need have no fear of finding friends and sympathizers in any part of the Colonies, and as to the audiences, when I state that for six months consecutively in Melbourne I was honored by an attendance averaging never less than from one to two thousand persons, and that in every other town I visited the largest and best halls were unfailingly filled by enthusiastic and profoundly appreciative listeners, my readers may form some idea of the popular tone of mind amongst these bold thinkers. Of course, there is a long tale to tell on the other side, and the nar-

I find here also a letter from Mme. Blavatsky, which I should like to transcribe unbroken; but a faint outline must suffice. While she thanks the Revue for the charming manner in which it

obeys another law," he adds. Indeed, whatever offer a formidable picture of the thorny path this great teacher, this venerable savant attempts to illustrate, it is done on the basis of an erudition quite exceptional.

La Chaine Magnétique expresses in fitting terms the regret that is widely felt at the death of Mme. the Baroness du Potet. She was seventy-six years of age.

This journal also states that the Société Magnétique d'Italie, whose headquarters (le stege) are at Boulogne, has now over five thousand members; that the Zouave Jacob has been explaining before a conference his manner of healing and the danger in poisonous medicines founded on the teachings of illustrious men, from the time of Hyppocrates down to Claude Bernard: that the Theosophical Society, of Bombay, (Col. H. S. Olcott, President.) had elected the Baron du Potet an honorary member, accompanying the announcement with a magnificent diploma; that cremation was receiving favorable consideration with the Municipal Council of Paris, and it is thought that a suitable furnace, or chapelle ardente. would be built at Pore-Lachaise ; that the convulsionists of Frioul continue their strange antics; that when in church they leap over the railing of the altar, dance rudely in the nave, and if they touch with their finger the stole of the priest they utter menacing and savage cries. On the sixty-sixth page of the December (15th) number there is a wood-cut of a fine group, a magnetic scene in the time of the Pharaohs." the king seated, pointing his magic wand toward the sibyl (who has fallen back into the arms of an attendant) to compel her to utter her oracles. Licht, Mehr Licht, Paris. Five more numbers of this handsome and most excellent weekly periodical have been received. I should fail in my attempts to do justice to any of its many and varied articles, the naming of which would occupy no little space. I may particularly notice, however, observations on Mr. Eglinton's mediumship; "Thaumatolagie"; "Allan Kardec ;" Von Wilh. Besser's sketch of harmonious séances; C. v. R.'s communications; "Psychic Phenomena," by V.G. Wiese; Prof. Dr. Bres-

lauer on the same subject; "Mr. Eglinton in Stockholm": Studies in Relation to Magnetism and Spiritualism; valuable "Correspondence," and a host of minor items.

Another Constancia from Buenos Ayres, and a Revue Spirite from Paris, have reached me, and will receive especial attention in my next review.

A SPIRITUALIST APPOINTED TO THE CHAIR OF EXPERIMENTAL PHYSICS AT CAMBRIDGE.-Lord Rayleigh, the newly-elected Professor of Experimental Physics, is an ardent Spiritualist. It is an admirable appointment, though, as he is a scientific scholar and investigator of rare attainments .- Truth [London, Eng.]

from his seat in an instant of alarm, then looked Carl Schurz Hayts diabonest officials-hence the va-cancy in the Indian Bureau.-Herald.

which the reformer must tread, despite the many blossoms of kindness and enthusiasm which otherwise brighten the way.

If such a medium as Miss Ada Foye could visit these Colonies, and with her wonderful and convincing public séances call forth the best elements of the country, and present along with the philosophy the proofs of its spiritual source, I am confident associations of the best men and women in the land would spring up like the harvest of a well-plowed, wellsown field; perhaps in the Providence of higher and wiser minds than those of earth, the growth, although slow to our impatient vision. is all the more sure and healthful.

Even at the last, when loaded with splendid presents and noble testimonials from these generous, warm-hearted Colonists, I was quitting their shores. I was besieged with ocean telegrams from the distant Colonies, bidding me a loving farewell, and in many instances beseeching me to accept reiterated offers of a permanent settlement in their midst. I should be the most ungrateful of mortals did I not do justice to the splendid intellects, liberal minds, generous, open hands, and warm, loving hearts, that abound in Australia and New Zealand, and herewith bear my testimony, when I have no longer anything to gain by the avowal, that the deepest regret of my life has been my inability to settle in these Colonies, and devote the rest of my life to their spiritual interests and advancement.

Of the lands I have visited, I may say in brief, Australia, with all its yet unwrought treasures and vast extent. is far less attractive in point of soil, scenery, and climate, than New Zealand, which is an earthly paradise; in fact, if there ever was a Garden of Eden its site must surely have been at Nelson, and if it was not so, it ought to have been, for there is just the spot where an Adam and Eve could have found their Eden, and that without even the ghost of a serpent to tempt or betray them. Of this lovely land, and its unique and singular natives and natural history, I propose to speak more at large in one or two special lectures, in which I shall have the pleasure of exhibiting a splendid skeleton of one of the finest specimens of the moa, the extinct gigantic bird of New Zealand, now extant. It has been carefully prepared by my husband for the British Museum. The existence of this wonderful monster has been, until the last few years, deemed fabulous. Prof. Owen's remarkable analysis of what the creature must have been, his information being derived solely from a single shank bone, purchased by him at an enormous price, is already deemed by all accomplished naturalists a triumph of analogical science. My husband is one of the few favored possessors of the proof that this enormous creature has once been an actuality. With a vast amount of labor, patience

LIGHT. \mathbf{OF} BANNER

and observation, he has collected and restored the relics of one of these marvels of antiquity, until it even exceeds in completeness any of the magnificent Canterbury collection. He has the vestiges of a still taller creature, which, when time permits, will be restored and set up-of existence, at Christchurch, namely, twelve feet high !

Of these antique wonders, besides other noteworthy curios of the beautiful islands of the South, the public will hear more anon. It now only remains for me to add that three days after my landing here, at the command of my spiritfriends and in carnest response to the solicitations of my earthly ones, I lectured at Charter Oak Hall in this city, sharing the rostrum with Mrs. Ada Foye, who for the last seven months has been giving her inimitable and convincing public test scances every Sunday evening to overflowing houses. Mrs. Foye's well-known powers as a test medium, by rapping, writing, clairaudience, etc., have lately been supplemented by numerous communications written and answered in many languages, also by her ability to see names and sentences inscribed to her vision spiritually on the walls, with such amazing rapidity and correctness, that her tests, coming as they do without pause or mistake, astonish even those most accustomed to her wonderful séances. The vast numbers that were unable to obtain admission to my opening lecture induced my accomplished little President, Mrs. Foye, to announce that on the succeeding Sunday (yesterday) I would lecture both morning and evening; and notwithstanding the dire misgivings that were hazarded concerning the morning experiment, it proved the deep and earnest desire that prevails in this city for spiritual instruction, for a large and profoundly attentive audience greeted me, filling every seat, and expressing their high approval of the effort. At night we had the same deficiency of even standing-room, and many hundreds went away unable to obtain admission. I cannot conclude without expressing my deep thankfulness at being thus privileged to proclaim the philosophy of Spiritualism, in connection with the inestimable boon of direct proof which Mrs. Foye's mediumship affords; for whilst this brave and executive lady presides in person both at my morning and evening meetings, she concludes the latter by one of her glorious séances, and I may remark that though she kindly invites those who prefer it to retire at the close of my lectures, or questionanswering, I find scarcely one, even though they may have been standing in a close jam for a full hour, ready to avail themselves of the retiring privilege. So the cause moves on. Where it is tending to, the clergy with their pitiful wail over their empty benches can best answer.

During my tour just closed I have not been a sluggard in the direction of literary labor, having published in the Colonies five pamphlets. thousands of which have been distributed over the land, and two books-one entitled "On the Road," a manual for the guidance of spiritual investigators, the other, "The Faiths, Facts and Frauds of Religious History"; a work which I claim to be the most important one that I have the absorption of the gums and alveolar processes. ever been privileged to perform. Of all these There is no agent, for instance, more commonly empublications, though they have been issued by ployed for cleansing the teeth, or more deserving of the thousand, I have only a few of the last- utter condemnation, than powdered charcoal. Again, named left. The future must decide how far a reprint of these *brochures* may prove expedient. And now, advising my friends once more that when the severity of the wintry snows passes away, I make a final and farewell tour through the United States, prior to my departure for and settlement in Europe, and that my address will be for the present care of Mrs. Ada Foye, 126 Kearney street, San Francisco, I am, Mr.

Yours for the truth. EMMA HARDINGE BRITTEN.

Bygienic.

The Care of the Teeth.

From a recent volume written by Dr. J. W. White, editor of the Dental Cosmos, we glean the following the dimensions of the largest skeleton now in advice concerning the care of the teeth : In discussing the cruption of the first or temporary teeth, Dr. White mentions a fact new, probably, to the unscientific reader, viz., that earache is often associated with and dependent on the difficult emergence of one or more teeth, and that apart from the aggravation of the fever and the increased liability to convulsions incldent to this added anguish, there is also the possibility of a loss of hearing (of course entailing in young children a loss of speech) from the resultant congestion and inflammation. He thinks the possibility of this complication should never be lost sight of in the treatment of a child suffering from teething. Another val-uable admonition relates to sixth-year molars, whose true character is strangely misconceived by most persons. He advises parents to count their children's teeth occasionally after the fifth year, and when more than five are found on either side of either jaw, they may know that the sixth or last one belongs to the second or permanent set, and if lost will never be replaced. If found decayed, however, shortly after their appearance, as is frequently the case, they must be removed at once, but they should never be allowed to decay if the mischief can be avoided.

Dr. White deems the want of a proper appreciation of these sixth-year molars one of the most fruitful causes of the defective masticatory apparatus observed in a vast majority of people at and beyond forty years of age. Dr. White does not confirm the popular impression which attributes serious peril to the second dentation. There is usually, he says, but little trouble attending the emergence of the second or permanent set, though there may occasionally be experienced considerable pain and swelling at times, complicated with sore throat, difficulty in swallowing, earache, and even severe constitutional disturbance. It is true, too, that distressing and obscure nervous affections have been observed to depend upon the eruption of a sixth or twelfth molar where the space in the jaw is cramped or the tooth presents itself in an unnatural position. In general he counsels parents to bestow special heed on the condition of the child's mouth during this period as they may thus, in a large measure, forestall the necessity of treatment in after-life. This attention on the part of the parent or guardian should consist, not only in directing the habitual thorough cleansing of the teeth by the child, but should include a personal supervision of the operation, in order that serious omissions as to time or manner may not occur. In addition, a systematic examination of the mouth by a competent dentist should be made at frequent intervals. It will not do to wait until the child makes a complaint of toothache, or until the rayages of decay make themselves visible to the unprofessionaleye. In connection with this topic, Dr. White corrects a mistaken notion that the temporary teeth are intended to be lost by decay, and in this manner to make room for their successors. Under favorable conditions they ought not to decay at all, but after they have fulfilled their mission they should drop out as white and clean as when they first appeared. As the permanent teeth approach the period of emergence, a process of absorption takes place, by which the roots of the temporary set are gradually dissolved and carried away until only the crowns remain.

In a chapter on the hygiene of the mouth. Dr. White points out how much mischief is wrought by the use of unsuitable brushes and injudicious scrubbing-by the resort to tooth-powders and mouth-washes made in Ignorance of the purposes to be subserved by their employment, and containing ingredients likely to be deposited about the necks of the teeth, and thus cause the large majority of persons err in choosing brushes which are too stiff and too large, and in applying them too vigorously. A very moderate application of a soft brush, with a gentle frictional powder, such as precipitated chalk, is sufficient for the external surfaces of the teeth; it is quite unnecessary to use the powder oftener than once a day, the best time for such purpose being just before retiring. The morning cleansing may be properly performed with the aid of a little pure, mild soap, like white Castile; and for rinsing the mouth after meals, he recommends tepid water, to which has been added a few drops of spirits of ammonia or lime-water. The use of a quill toothpick after meals to dislodge particles of food from between the teeth is advisable, as is also the use of a strand of waxed floss slik, passed between them at least once daily. Perhaps no single article is more useful as a

DUKE LEOPOLD'S STONE.

There was once a great Duke Leopold, Who had wit and wisdom, as well as gold, And used all three in a liberal way For the good of his people, the stories say.

For the good of his people, the stories say. To see precisely what they will do, And how nearly a notion of his came true, He went from his palace one night alone, When a brooding storm and starless skies Hid his secret from prying eyes— And set midway in the road a stone. It was not too big for a man to move— The Duke was confident on that score; Yet the weight of the thing was enough to prove The strength of one's inuscle—and something more. "Something more," laughed the Duke as he strode Through wind and rain on his homeward road: "This time to morrow I reckon will show It a notion of mine is correct or no."

From a window high in the palace wall," He watched next day for the passers by, And grimly smiled as they one and all, Where they found the stone, left the stone to lie.

Where they found the stone, left the stone to 1 A lumbering ox-cart came along, And Hans, the driver, was stout and strong; One sturdy shove with the right Intent Would have cleared the track of impediment; But whatever appeared to be needless work, Or work that another might possibly do, Hans made it a point of duty to shirk. He stopped his team for a minute or two, And scratched his head as he looked about For the easiest way of gotting out: Then-"Lucky for me that the road is wide," He lazily murmured, and drove aside.

"It is just," said the Duke, "as I thought it A little later, still watching there, He spled on the way to the village fair, A troop of merchants, each with his pack Strapped on a well-fed animal's back. "Now let us see," with a nod of his head And a merry twinkle, his highness said: "Perhaps this wondeful nuifitude Will lend a hand for the public good." But alack t the company, man and horse, Hardly paused in their onward course. Instead of cantering four abreast, Two by two they went east and west; And when they had left the stone behind— "To think of a thing like that," said they, "Blocking the highway for half a day!" It never reached the collective mind In the light of manner that implied Some possible claim on the other side. So a week, and two, and three, slipped past

Some possible chain on the other side. So a week, and two, and three, slipped past; The rock in the road lay bedded fast, And the people grumbling went and came, Fach with a tongue that was glib to blame, But none with a hand to help. At last Duke Leopold, being quite content With the issue of his experiment, Ordered his herald to sound a blast, And summon his subjects far and near A word from his high-born lips to hear.

From far and near at the trumpet call, They gathered about the palace wall, And the Duke, at the head of a glittering train, Rode through the ranks of wondering eves To the spot where the stone so long had lain. I will leave you to picture their blank surprise, When he leaped from his horse with a smiling face, And royal hands pushed the stone from its place i

When he leaged from his horse with a smiling face, And royal hands pushed the stone from its place ! But the stare of amazement became despair When the Duke stooped down with his gracious air, And took from a hollow the rock had hid A casket shut with a graven lid. The legend upon it he read aloud To a silent, and very crest failen crowd: "This box is for him, and for him alone, Who takes the trouble to move this stone." Then he raised the lid, and they saw the shine Of a golden ring, and a purse of gold; "Which might have been yours." said Duke Leopold; "But now, I regret to say, is mine. It was I who for reasons of my own Hindered your highway with the stone. What the reasons were you have doubtless guessed Before this time. And as for the rest, I think there is nothing more to say. My dear good friends, I wish you good-day !" Ite mounted his horse, fad the glittering train After their leader galloped again. With sound of trumpet and gleam of gold They fished through the rakes of downcast eyes, And the crowd went home feeling rather "sold." —Perhaps, however, a lesson lies In the story, that none of us need despise. —Mary E. Bradley, in St. Nicholas.

Guardian Angels.

To the Editor of the Banner of Light:

My attention has been called to a short article in the Banner of the 24th inst., in which Dr. G. Bloede, after quoting a passage from Dr. Crowell's book, "The Spirit-World," in which it is asserted that "Guardians are Mr. Bloede refers to me (in no unkindiy spirit) as being always of the same sex as their wards," quotes also a a "much favored witness for materialization," regardinsuing from an article I contributed to the Banner of the 10th inst., in which it is stated that at a recent ma-that both he and some other writers in the Banner may the 10th inst., in which it is stated that at a recent materializing scance "four of the spirit-guardians (two of each sex) of a lady medium present in the circle came to her." Dr. Blocde then requests that Dr. Crowell and myself will state in the Banner the reasons for our difference of opinion. On my part it may be said that should have said spirit guides instead of "spirit guardians." which would have rendered any explanation needless, as I think the term "spirit guide" (technically speaking) does not necessarily include guardianship. Without intending or expecting to provoke a controversy, I must say, however, that I differ in opinion with Dr. Crowell in relation to sex-distinctions in spirit guardianship. He says, page 136 : "Every mortal above a certain age has a spirit guardian, whose duty it is to watch over and, to the extent of his or her power, to protect and guide his or her ward. Guardians are always of he same sex as their wards. They are usually appointed for children when these arrive at the age of twelve years; but when the latter prematurely develop, they sometimes have guardians assigned them a year or two before this period. Children, until guardians are ap-pointed, are not held accountable for their acts. . . . Some (guardians) are appointed so that in the performance of their necessary duties they shall find the means of their own progression, the means of explation for former sins, and of acquiring knowledge which they reglected or otherwise failed to obtain here." Now whilst I do not know of any evidence of angelguardianship of any kind that would be received as proof of its verity in a court of judicature, both my observation and experience in the investigation of spiritual revelations and phenomena have convinced me beyond a doubt that when we enter the future life we go there attended with every faculty of the mind. every desire of the senses, every wish and affection of the heart that prompted or influenced us when in the earth-form—all of which elements of our nature being quickened by the change. What, then, let me ask, must be the anguish of the devoted mother when told, on her translation to a heavenly sphere, that her crippled suffering son of twelve years or more, on whom she had ever lavished the untold wealth of maternal affection, unalloyed with a thought of duty or reward was to be wrenched from her protecting arms and care and consigned to a stranger's guardianship, because of his sex, that "in the performance of his ne cessary duties his guardian may find the means of his own progression, the means of explation for former sins, and of acquiring knowledge which he neglected or otherwise failed to obtain on earth"? Were it possible that such a frigid statute should exist in the laws that govern in the spirit-world-a provision to my mind better fitting the Draconic Code than that of a God of love-it seems to me that it would require no Lucifer to create a revolt in heaven; but that millions of translated mothers would besiege the throne of Omnipotence until their tears and prayers prevailed, and the cruel statute was blotted from his book; or if their united prayers went unheeded, that they would, in the resistless strength of maternal love, burst asunder the golden gates that shut them from their loved ones on earth, and regardless alike of duty, reward or punishment, fly to their relief. But, thank God, I am more than satisfied from knowledge derived from my own experiences and observation, that no such necessity exists, and that the guardianship of angels is not marked out by any such square-andcompass enactment as that suggested by Mr. Crowell; but that, as a general rule, fathers and mothers become, on their translation to spirit-life, the natural dium would undoubtedly be the consequence. If it be spirit-guardians of their bereaved offspring, regardless | asked why the material elements withheld by the

of sex. Noris guardianship, as I have been taught by the angels, limited to those who are alled'to us by the ties of consanguinity, or earthly affection, alone. I have had proof amply sufficient to convince my mind that apart from guardians drawn to me by the ties of consanguinity, or earthly love, I have had and still have many occasional guardians of either sex, who, though strangers to me whilst in earth-life, are often present with me and mine to guard and counsel me by impression and otherwise. When a little child I was the especial pet of my paternal grandmother, who passed to spirit-life when I was in my seventh year. I need not evidence or argument to convince me that since her translation to the spirit-realms that loving grandmother has been my constant spirit-guardian and guide, and that in almost countless instances she has been my unseen counsellor and protector, mainly through impressions, and that under the providence of God her interpositions have in more than one, or even two remarkable instances, been the means of preserving my life. Throughout the countless ages of cternity I ever hope and expect to retain the like childlike aspirations and humble dependence on the higher and still forever ascending higher powers that characterized my infant years, when I was daily fed by "dere

gandmar Hasser" with kisses, cake and praise. But what shall I say of Mr. Crowell's exclusively male guardianship of wards of that sex, when I come to speak of my spirit-wife and the succession of spiritdaughters that have one by one passed to the higher life? Mr. C. could sooner convince me that there was no sun to be seen by day, or stars by night, than that each one and all of these (even the now grown-up daughters that perished in embryo,) were not my constant daily and nightly attendants and guardians, never for an instant leaving me entirely alone, as I have had and still have indubitable proof almost weekly, not only by impression, but through the senses of seeing, hearing and. feeling. I know that not a day or night passes but some one or more of my translated loved ones keep watch and ward around my bed-often arousing me to a sense of danger from the nightmare (which I am very subject to,) when I am about to fall asleep in a position provocative of that death-like con-dition, by a loud rap on the headboard or elsewhere, calling me aloud by name, and in instances where, through inattention to their warning, I have been over-taken by the malady, rubbing my head (until aroused from torpor) with a materialized hand as tangible and real as that of any living mortal. They tell me, too, (and I believe them,) that not unfrequently when my unconscious senses are wrapped in sleep, they gently beguile my spirit from its earthly tabernacle and take it with them to their beautiful home in the spheres, where they sometimes keep me with them for hours as real and tangible in every respect as will be the case when I come to live eternally with them. And then when attending séances before phenomenal mediums of whatever class, seldom if ever an instance occurs in which one or more of my ever watchful loved ones do not an nounce their presence, whilst as often as I give them opportunity, they one or more materialize in full form as naturally and offtimes as perfect in every feature and expression as when in earth-life, whilst they caress and severally bestow upon me every mark of affection they were accustomed to exhibit when in earth-life.

Nay, at several séances (some thirteen in all) held in my own house during the last summer, in presence of one of the best materializing mediums probably in the world, my wife and children, numbering eight, one and all were accustomed on different evenings to severally materialize their forms in the chamber where our children_were nursed (occasionally two at the same time), when they would walk with me around the room examining the old-timed familiar pictures and engravings that had always hung against the wall, opening with their own hands drawers of bureaus and taking therefrom and closely inspecting articles of dress that they used to wear when in earth-life, and other articles ; walking through the halls into different chambers they had been so familiar with; going down the stairs, and, after walking through the hall to differ ent rooms below, again mounting the same with the like agile step they had been accustomed to in earthlife, and finally acquiring such power that my wife on several occasions (sometimes taking my arm) walked in the bright light of a full moon long distances amidst winding paths in the grounds in front of the house, evidently reveling in rapturous thought because of her ability to again behold, in their material clothing the trees and other objects she had so often wandered amidst and gazed upon with delight before her departure from earth. All these (my wife and children) now individually claim to be my guardian angels ; and perish, say I, the thought that would tend to dispel the pleasing *illusion*, as it of course must be if Mr. Crowell's axiom is true, " that (angel) guardians are always of the same sex as their wards."

In his short communication in the Banner of Light be relieved of a wrong impression. I feel entirely certain that if in my investigations of spirit phenomena I have been more successful than many others it is not on account of any favor that has been vouchsafed me from the spirit-world, but because I have succeeded in bringing my mind into a more passive and favor able condition to meet the demands of the phenomena than has been the case with many other honest seekers after truth. I think I have learned to my full satisfac tion that to insure the most favorable results in spirit intercourse of all kinds, it is absolutely necessary that we shall place ourselves in harmony with both the an gels who communicate or demonstrate, and the instrument whose organization is used as a medium for those purposes, and that whatever tends to disturb the se renity of the medium's mind affects in like degree the character of the manifestations. In all the hundreds of séances I have attended, including many scores for materialization, it has so happened that I do not re member ever having been present at one wherein any exposure of fraud, real or alleged, has occurred, though I have several times attended circles on occasion where through inharmony in the sitters present, o other disturbing cause, the manifestations of spiri nower have been more or less unsatisfactory. After many years of earnest inquiry, experience and observation, I have become pretty well assured that when a medium for materialization (for instance) is thrown into a preparatory mesmeric sleep, (except in rare instances of full transfiguration) his or her spirit stands outside its own natural body, totally un clothed of its fleshly tabernacle (though still connected with it by a magnetic cord,) whilst a guardian spirit oc cupies its place in the body, over which it keeps watch and ward, whilst still other spirits, with the aid of certain elements obtained from the sleeping medium by some occult chemistry unknown to mortals, are enabled to reclothe themselves with fiesh and garments, and to appear to their friends in the circle more or less as they looked in earth-life, according to the development and powers of the medium, the favorable or unfavorable state of the atmosphere, and, most of all, the condition and harmony of the attending circle of friends. Thus whilst the materializing medium is being used by the spirit as an instrument for the produc tion of the wonderful phenomena, he or she becomes as it were, a triune being, the spirit of the medium standing outside of his or her physical body, whilst a greater or less proportion (as the case may be) of the elements of the latter are withdrawn therefrom and transferred to that of the personating spirit present, all three of which parts of the one whole, when thus separated, being connected by sympathetic or magnetic cords more delicate and sensitive in their structure than it is possible for any merely material chemist or scientist to conceive of. Now whilst the spirit of the medium cannot be grasped or even sensibly touched by mortal hands, the material elements that have been transferred by spirit-alchemy from the physical organs of the sleeping medium to the personating spirit can be not only touched but held firmly in the grasp of human arms or hands; consequently were it not that the guardian-angels of the sleeping medium possess the power to reunite the three dismembered portions of the medium's soul and body, through some occult process not even as yet guessed at by the most favored mortal, by transferring, quick as a flash of light, the medium's sleeping body to the parts withheld firmly in the grasp or arms of a spirit-grabber, in spite of cords, bags, bolts and bars of iron, the death of the me-

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spirit-grabber cannot be withdrawn and restored to the body of the sleeping medium instead of bringing the medium to them, spirits assure me that the power of the human will on such occasions is often harder for spirits out of the form to overcome than any amount of more quiescent matter, such as cords and even bolts

and bars of iron. Now, if I am correctly informed by spirit-intelligences, whilst the spirit of the medium is present outside its natural body, it takes minute cognizance of every thought that transpires in the minds of the individuals in the circle, and that each and every unkind or malicious thought vibrates through the magnetic cord to the sleeping body, charged with all the force of an angry word or blow. Hence, probably, the necessity of singing or cheerful conversation in promis-cuous séances, in order that the thoughts of the persons present may not be concentrated on the medium, and thereby disturb his or her serenity, a ne-cessity that I know by experience does not exist in small harmonious circles, when the medium feels implicit confidence in the truthfulness and sympathy of those present. When the persons present are truthful in their intention, I have learned that spirits will do all in their power to overcome the effects of their honest skepticism, and offtimes in a good measure succeed. But when persons obtain access to a spirit-circle whose minds are imbued with dishonest intentions, malignity and hate of the medium or of the manifestations, or both, the case becomes widely different. The spirits of such persons, I am told, are imbued with an element that fills the atmosphere with such intolerable spirit-stench that none but low and degraded spirits can abide its presence, on which account all good spirits are often forced to retire, and leave the helpless, unconscious medium solely in the power of his or her enemics, both in and out of the body, when (especially if the seekers after fraud present in the body are possessed of strong psychological powers) the con-joined malign spirit and mundane forces are enabled to force the unconscious medium to do their will in every respect-very much as Professor Cadwell (as I have often witnessed), and other accomplished psychologists, can influence their mesmerized subjects, and make them curse and prayalmost in the same breath, or perform any antics, good or bad, they may force upon them through the power of mind acting upon

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mind. In this way one single, arrogant, self-conceited, malignant professional exposer of mediums, should be obtain access to a spirit-circle, may drive away a thousand good angels. This may seem strange to some. But we certainly find its analogy in earth-life. Suppose, for instance, a thousand devout men and women to be assembled in a free church, and while all are engaged in solemn worship a little creature called a polecat in the Middle States, and skunk in New England, should suddenly force its way into their midst, and elevate its caudal member in threatening attitude with evidently vile intent, would not, let me ask, every thought of worship at once be driven from the minds of all present, and even God Almighty forgotten in their haste to escape pell-mell out of doors, to get away from the nauseous stench occasioned by the presence of one vicious little animal not a fortieth part as big as some professional medium-exposers, nor half so odorous to spiritual nostrils, in proportion to the size of the two? So long as persons of this class are permitted to intrude their presence into spirit circles I feel sure that what are called "exposures" must and will occur, from causes that have been explained again and again. For this reason I have for years labored to persuade materializing mediums to submit to no test conditions (falsely so called) whatever but such as their spirit guides suggest, and to admit no one to attend their seances without the guides' full approval.

I am glad to learn that one medium (at least.) in Boston has fully subscribed to these views and adopted them with the most marked success. During the last month I have been present at quite a number of her séances, held at different private residences, there being from three to fourteen (on one occasion) harmonious slitters present. At all these, wooden cabinets were wholly dispensed with, a thin dark curtain being simply drawn across a door-way in some instances, in others fastened up with pins or tacks in some convenient corner in a parlor, and in others attached on top to four little sticks three by four feet in length, suspended by a cord to picture-rings on the walls of the room as designated by the sitters. On each and all these occasions, ten or more spirits came outside the curtain fully materialized, and often took their especial friends within its fold, where all present could hear the two conversing. Sometimes (though but seldom) two spirits manifested at the same time, showing us the medium in her seat instantaneously with themselves, as has been the case on scores of other occasions when but one form exhibited. A large proportion of the spirits were unmistakably recognized by some one or more friends present in the circle, and of all the individuals

I have met at these scances, I have never detected

The Rebiewer. _____ wash, in various disordered conditions of the mouth,

George H. Calvert. Lee & Shepard, Publishers, Bos

Editor,

This is a very thoughtful book of a semi-biographical character, as the title indicates, but historical or biographical only as a setting for a thoughtful and probable picture of the facts in the case had we any knowl edge of them. The author has put his torch behind the picture, as history has briefly painted it, and made it a transparency. The work contains 200 pages. We like in this age concentrated thought. A man who puts 500 pages of reflection into 200 of text is a rare man. This writer has read the current thought and the various books on the subject of this greatest of poets, between the lines, so to speak, has seen more than was written, has read with his soul as well as with his eyes or intellect ; a Spiritualist is apt to do this and recognize the invisible environment of thought that finds expression in many books, and often when the writer is not aware of the source. The literary works of to-day that make their mark and that last beyond the hour. owe it to the fact of their spiritual background ; a book without it is cold and dead. It is the tribute the heart or instinct pays to the spirituality that lies back of all, that the intellect is generally or often unconscious of. I do not see anything in the author's text that warrants us in supposing him a Spiritualist, but he has treated the subject of Shakspeare as a cultivated Spiritualist would, and we think the spiritual reader. whether one of the order or only constitutionally one, will see much to like in it.

It is rare for people to write of Shakspeare to-day as If they were dealing with facts or actualities when speaking of the supernatural, or semi-supernatural, characters into which this poet has breathed the breath of life. Our author is not amiss when he presents Shakspeare as being conscious of an environment of invisible beings, or when he brings the idea forward as a fact to-day, and in a somewhat definite sense puts an accent on the ghost in Hamlet, as more of a reality than a fiction of the brain.

Mr. Calvert divides this book into four nearly equal parts: "Early decades," "Ripeness," "King John," and " Hamlet "; the latter we think is very fascinatingly presented, and from the nature of it, while not only being a jewel of itself, it has thrown its light on the preceding divisions of the book, and brought out into lustre some spiritualistic thoughts that were somewhat dim without this aid of Hamlet's light. In a word, the little volume is wholly good; but the chapter on Hamlet is the syllable that carries the accent, and in doing so has illuminated the rest of the book. The author has quoted for illustration many expressions of a spiritualistic character, that have made his chapter on Hamlet almost the property of Modern Spiritualism. I cannot with any propriety lengthen this article, so as to say more than I have of the book, but one little extract which the author quotes from Kant as being the probable state of Shakspeare's mind is so good that it had better be added, or as the author puts It :

author puts it: "Shakspeare may have anticipated the intuitive Kant, the great solid idealist, who said: 'There will come a day when it will be demonstrated that the hu-man soul throughout its terrestrial existence lives in a communion, actual and indissoluble, with the immate-rial natures of the world of spirits; that this world acts upon our own through influences and impressions, of which man has no consciousness to day, but which he will recognize at some future time." JOHN WETHERBEE.

Miss Kate N. Post, a graduate of the University of the Pacific, and a very intelligent and estimable young lady, has the honor of being elected the first lady member of the Nevada State Medical Society.

According to our author, it unites the properties of an antacid, an astringent, a sedative, a styptic, an antiseptic, and a disinfectant. It checks, we are told, excessive bleeding after extraction, and relieves the subsequent soreness of the gums. Provided there are no local, exciting, mechanical causes, it will be found effective also in that class of cases of soft, spongy, swollen gums, which bleed at the slightest touch. This preparation may be used diluted, more or less, according to the varying indications, from half a teaspoonful to a table-spoonful, being mixed with a tumblerful of water. 📍

han phonol sodiouc, a preparation made from tar

These suggestions are not intended by Dr. White to encourage a dependence upon any of the articles speclifed, so much as to discourage the use of unsuitable dentifrices and washes, and especially of all advertised or secret preparations warranted to harden the ums and whiten the teeth. The correlation of the features, and, therefore, the expression of the counter nance, is unquestionally modified by the insertion of artificial teeth, but whether the change is an improve ment or otherwise depends, in our author's opinion upon the artistic perceptions of the dentist. He coneedes that the majority of the dental profession have heretofore given more thought and pains to the best methods of restoring impaired functions, of securing comfort, efficiency and durability in artificial dentures than to the sesthetic question of adjusting the substi tuted teeth to the general physiognomical character stics of the patient. But Dr. White pronounces it quite possible, by the study of æsthetic anatomy, for the dental mechanician to adapt teeth to the varieties of facial contour and expression, to avoid offending the eye trained to observe the symmetry of nature, and to add to usefulness the charm of beauty.

The Electrical Cure for Diphtheria.

A writer in the Norristown Herald says in acute dis eases electricity is the only power that can at once, by its chemical action, change the inflammatory condiions and be guided in quantity and intensity to suit the case. A smooth-running battery, a fair share of common sense, and strength enough to bear a moderate current for twenty or thirty minutes, are the only conditions. The plain directions given have been tested many years without 'failure. Make a flat electrode of thin sheet metal, cover it with cotton cloth, attach this to the cord from negative pole (Farradice) wet in warm water, and place on the spine, below base of the neck ; press close to prevent pricking. Grasp positive electrode at wood part with thumb and finger of left hand : wet right hand in warm water, and lay gently on the neck close up to the chin; allow the hand to fit smoothly; then let the left hand come in contact with the metal or wet sponge of electrode, until the electricity is felt in the right hand. Begin gently and increase as can be easily borne. Treat all over the neck and down to middle of sternum (breast-bone); do not keep the hand moving over the parts, but rest about a minute at each change. Occasionally put a light current with two fingers on the tongue; continue treatment twenty to thirty minutes, to suit the case. Repeat treatment three or four times first day, in severe cases, and afterwards as required. Faithfully persevere, and do not listen to the well-meaning nonsense of those who say they "cannot see how that can cure." or they "have no faith." Go to work with a will to save life, and tell these busybodies to-well, mind their business, and talk about something they understand.

No one knows how difficult anything is until he has tried to do it.

one who showed the least symptom of doubt in regard to the entire genuineness of the manifestations-which in fact it would seem impossible that any right-minded person, who is capable of discriminating observation and possessed of sound judgment, should do. I am, however, aware of a class of investigators who, having no confidence in their own power of observation, have none in that of others, and seem to think all men llars but themselves.

Several female spirits, purporting to be guardians of gentlemen present in the circle, manifested their presence on different evenings. At none of these seances could I perceive that extraordinary favors were shown by the spirits to any particular persons present. Of course some sitters were more progressed in spiritual deas than others, which always operates as an attractive element in spirit-communion. The only reason why I am thought by some to receive extraordinary favors from spirits, consists in the fact that, unlike many persons I know equally "favored" with myself, I feel it my duty to exhibit in public, for the benefit of others, what little light I obtain, and not, from selfishness, timidity, ndifference or other motives," hide it under a bushel." THOMAS R. HAZARD.

Recognition of a Spirit-Message. To the Editor of the Banner of Light :

Miss Shelhamer I have never seen, but she must be a real good medium for spirit-commu-nication with mortals. I am led to say this after reading the message in the Banner of Light of Jan. 10th, from Mrs. ANNIE POOLE. I knew her well in England, and the communica-tion is correct in every particular. knew her well in England, and the comunica-tion is correct in every particular, and intrinsi-cally shows it to be her who speaks, and is ex-pressed in her pleasant, sympathetic way. Her father, brothers and sisters, of whom she speaks, passed on before her, and within a few years of each other, and the expressions in connection with them are natural and characteristic. It is hardly probable that the medium knows any-thing of them or the circumstances to which she refers. She sends the message to R. C. POOLE, her husband, whose full name is Reginald Claude Poole, who is a good Spiritualist and has spent time and money in its investigation for his own satisfaction; and this communication will be recognized and appreciated by him. *Boston, Jan. 14th*, 1880. LOTTIE FOWLER.

Vaccination Offers no Protection Whatever.

Wintever. Wintever. The Jennerites often try to hoodwink the public into the belief that those who are opposed to the abomina-ble superstition which we are discussing, are a mere cilique of quacks or ignoramuses. A more gratuitous falsehood has been seldom uttered. I have already quoted from the writings and the statistics of physi-cians and practitioners of European fame. Dr. Hunt-er, the great anatomist, and a contemporary of Jenner, energefically declared that vaccination was perni-cious, unscientific and absurd. Dr. Rowley, of Oxford, a medical writer of considerable eminence in his day, hesitated not to call Jenner a charlata. Dr. Copland, author of the well-known "Dictionary of Medicine," attacked the principle and the practice with unrelent-ing criticism. W. J. Collins, M. R. C. S., England, L. R. C. P., Edinburgh, after an experience of twenty years as vaccine physician in Edinburgh and London, at last lifted up his voice against the revolting super-stition, and has left on record these thrilling words: "If I had the desire to describe one-third of the vic-tims ruined by vaccination, the blood would stand still in your veins. . . I have not the least confidence in vaccination; it nauseaces me, for it often transfers filty and dangerous diseases from one to another, without offering any protection whatever."—From Ed-mond Proctor's Tract.

"He shall be immortal who liveth till he be stoned to death by one without fault."—Burkington Hawkeye.

OF LIGHT. BANNER

Banner Correspondence.

New York.

New York. STEDMAN.—Martin P. Chase writes: "An article published in the Banner of Light a few weeks since on the subject of the appearance of an individual when the physical body was perhaps far away, the same sub-ject being brought before the Free Circle, has been very interesting to me. I am impressed that my expe-rience, or rather the experience of my wile, might be of interest to the readers of the dear Banner. Between the hours of 4 and 6 P. M., on the 20th day of October, 1877, I was a passenger on the cars between Columbia and Lewisville, S. C. My wife, who was at our home in Chautauqua County, New York, between the hours above mentioned, feeling weary, retired to her bed-room for a brief season of rest. Reclining on the bed, with eyes closed, but not sleeping, her mind active, she opened her eyes, and saw my form standing near. Startied at first, knowing I was in South Carolina, she feared some casualty incident to travel; but having been a reader of the Banner for some years, and hav-ing investigated the Spiritual Phenomena somewhat, she became immediately easy in her mind. Soon the form disappeared, returning again however in a few moments. I well remembered, on hearing my wife re-late what she saw, that I was very sleepy, and lost con-sciousness two or three times for a brief period while on the cars at the time before mentioned. Whatever may tend to destroy the thought of the supernatural and afford tohumanity true ideas of spirit power should be given to children of men." CHESTERTOWN.—A correspondent, "H.," writes: "Rev. A. A. Wheelock, of Ulica, has recently deliv-

be given to children of men." CHESTERTOWN.—A correspondent, "H.," writes: "Itev. A. A. Wheelock, of Utica, has recently deliv-ered in this place four of as good sound lectures on Spiritualism as any one need listen to. They were to the point, and full of that charity taught by Jesus of old. Mr. W. went from here to Bolton, and spoke to a crowded house in the Baptist Church. His arrange-ments were such that he had to go from thence to Schroon; but in answer to a unanimous vote of the Bolton people, he returned there from Schroon Lake and gave another lecture."

and gave another lecture." YOUNGSTOWN.-J. G. Murray writes: "In the Banner of Light of Jan. 17th, I find an article signed by Wm. Cull, Lockport, N. Y., descriptive of 'Scances with Harry' Bastian.' I attended several of these scances, and can testify to the correctness of nearly everything he (Mr. Cull) says. I fully believe the 'two little children' who he says 'came and stood in the door, one looking over the shoulder of the other,' were my infant sons who passed away from three to four vears are." véars ago.

Michigan.

Michigan. BURTON P. O.-D. Higbio, M. D., writes: "There are many shrinking, sensitive mediums, keenly im-pressible by advorse opinions, who will not come out in public for fear of the thunderbolts of careless and unjust investigators, and even of many who claim a belief in Spiritualism. They feel if they do not meet the expectations of dictatorial skeptics, that they will be maligned, and their best efforts and motives im-pugned. Hence the cause is deprived of the services of many who would else do a good work in the spirit-ual vineyard."

Indiana.

Indiana.' COLFAX.-Benj. F. Hayden writes: "The cause of Spiritualism is progressing very favorably in this vicinity at present. We are just beginning to receive some of the most astounding revelations from the spirit-world through Mr. James Foster, a medium re-cently developed here, a very plain, honest, unas-suming man, a farmer by profession. We think he is going to make a splendid public lecturer. Our other mediums are all progressing, and we have sanguino hopes that Colfax will yet be a centre from which a spiritual influence may radiate, and dispel the dark clouds of superstitious bigotry and intolerance that so characterize the Orthodox churches in this section of the country."

Illinois.

Illinois. UTICA.—Mrs. J. A. Beeson writes that she has re-cently been privileged to do some work for the cause, as a clairvoyant medium, in Northern Illinois. Sho half of the Indians. This veteran ploneer in the field of a much needed reform in national policy, has been prostrated with severe physical afflictions for some months past, but had, at the time of writing, somewhat recovered.» He was much pleased at hearing of the efforts for the Poncas, and hopes that the effort regard-ing the presentation of their cause before the courts will be a success, ushering in a new dispensation of justice for the red man.

Massachusetts.

BOSTON.-S. A. Hastings writes: "I saw in the Banner of Light of Dec. 27th a message from JOHN HATCH, directed to me, which seemed so sympathetic and natural and like himself, that I am pleased to ac-knowledge it, and thank him for his remembrance of me."

free Thought.

Observations from Mount Lookout. To the Patrons and Readers of the Banner of Light : I have waited for the dawning of a new era which would dispel the dense fogs and mists that have for ages beclouded the minds of the religious and the spiritual world, and especially the profound philoso-phers of the nineteenth century. As "coming events (predicted) cast their shadows before," the advent of the year 1880 promises a change in the religious pro-gramme, or a diversion of human thought into a chan-nel of super-intelligence. I concluded to send out a few thoughts from my Observatory on Mount Lookout, the reasoning understanding, brings light out of dark-ness. Learn, then, that an immense vocabulary of words, without definite meaning, are expressed and writter in reference to the Chiristian religion, the Christian and woman are separate individualities) who claim faith and confidence in the assured evidences of the re-turn of beilog, the bible, by many men and women (for man and woman are separate individualities) who claim faith and confidence in the assured evidences of the re-turn of beings to this material sphere from which they onee departed. through death, to sphere furtible to (0) That freedom is the birthright of every soul, and (1) That for our aid in the discovery of truth, and hence that we sought of high value to these which, to sought of high value to the soul that apprehends it ; yot, hat, while one may ald another to the perception of the ableve and acton his or her own responsibility in all things-(0) That freedom is the birthright of every soul, and

worship; as the religion of the Turks, of Hindus, of Christians," etc. It is plain to an enlightened understanding that reli-It is plain to an enlightened understanding that reli-gion means worship; but in the return of spirits to our material sphere, to teach and convince us that the life we live upon this earth is continued and perpetuated beyond the grave. It is not required, therefore, or de-manded that we manifest reverential awe, or that we bow down and worship then, but gladly receive and accept whatever of truth they bring us; and they tell us that, with them, love blooms perennial, but they say nothing about religion, or churches, or dectrines, or creeds in the life immortal. My friend Feebles, and other lecturers on the Spirit-ual Philosophy, tell your readers that "man is a reli-fious being"; so he is, but only when he is born of re-ligious parentage, and trained in early childhood to reverence and worship an unseen and incomprehensi-ble Deity. Mount Lookout, Cin., O., Jan. 3d, 1880.

Written for the Banner of Light. ANGEL PRESENCE.

BY M. THERESA SHELHAMER.

When the purpling shades of evening Deepen into silent gloom, And the golden flowers of Heaven '

Gem all space with endless bloom, To my quiet, peaceful chamber I retire to ponder o'er All the mystic, unsolved problems Bathing Life's eternal shore.

Nothing but the gentle ticking Of the time-piece on the wall

Breaks the hush of quiet stillness Settling calmly over all. No rude sound of shout or laughter Rings out on the frosty air.

No harsh din of toll or sorrow-Holy silence everywhere.

All the earth is robed in ermine, Whiter than the ocean's foam ; O'er its carpet, clear as crystal, Angel-feet might safely roam. Ah i who knows? perchance they wander Whom we thought had reached life's goal, Even now with heavenly blessings For each weary, sin-tried soul.

Even now perchance the angels Wander through this lower world, With the banner of Progression 'Neath the dome of heaven unfurled ; Now, mayhap, in cot or palace, Angels tread with noiseless feet, While poor mortals hear with pleasure

Angel-voices low and sweet. Hark ! a sound disturbs the stillness ! Was't a footstep on the stair? Now the shadows vibrate strangely

Through the silent, ambient air ; Is a presence, sweet and holy, In my lonely, quiet room, Whose white garments, trailing softly,

Brighten up the mystic gloom? Do some radiant, tender beings-

Forms not clothed in mortal guise-Guard me with their sainted presence, Watch me with their holy eyes? Do the souls of friends transfigured By my hearthstone kindly wait? Naught I hear but the low dropping Of the embers in the grate.

In the shadow and the stillness Angel-forms may come and go, While their gentle, silent footsteps Fall as soft as flakes of snow. Pure in heart and pure in spirit, They inherit Heaven above. Yet they come in boundless kindness To enfold our lives with love.

Ah! I cannot think it fancy, That the angels daily come To this world of pain and sorrow, From their radiant spirit-home ! For there are in earth and Heaven

More strange things than we can know, And they e'en may hold communion, If our Father wills it so.

Brooklyn Spiritual Fraternity. PREAMBLE.

Art. IX.-Missionary Work.-There shall be elected a committee of five, whose duty it shall be to study the best method of extending the knowledge of the Spiritual Philoso-phy in the City of Brooklyn, by organizing associations or otherwise, and who shall report to the Frateruity as occa-sion next require

otherwise, and who shall report to the Friternity as occa-sion may require. Art. X.-Special Committees may be appointed at any regular Meeting of the Fraternity, for any object requiring special action. Art. XI.-Amendments.-These articles may be altered or numended at any regular moeting, provided notice of the alteration or amendment proposed shall have been given at two regular precedings moetings. For 1880.

OFFICERS FOR 1890.

President, S. B. Nichols, 467 Waverly Avenue, Vice-President, D. M. Cole, 73 Ralph Avenue, Secretary, Dr. John C. Wyman, 50 Greene Avenue, Treasurer, Oharles J. Warren, 157 Atlantic Avenue, Executive Committe, Wm. Colt, 26 Court street; W. H Rynns, 268 Union street; Birs. Mary A. Gridley, 417 Yate Avenue,

Conference Meetings held in Downing Hall, corner Folton and Clermont Avenues, every Saturday Even-ing, 74 p. M. Seats free and everybody welcomed.

Ing via P. M. Seats free and everybody welcomed. BANNER OF LIGHT.—The advertisement of this veteran and pioneer publication devoted to Spiritualism will be found in another column. It is the oldest, and, take it altogether, the best publication of the kind in America. Its Mes-sage Department alone, giving each week com-munications from departed spirits, is of itself worth many times the subscription price to any one who cares to know about the conditions un-der which spirits live and act after they leave the body. We are free to say that in two years' reading of the literature of Modern Spiritualism we have received more mental light, more of the philosophy of life and the future, more strength of will, more courage and independence, more genuine comfort, more "sober certainty of vaking bliss," as Milton says, than we imbled from a twenty years' search through the relig-ious and other literature of the world.—Worth-ington (Minn.) Advance. ington (Minn.) Advance.

VITAL MAGNETIC CURE.—Rev. David Plumb writes thus concerning this book :

thus concerning this book : "Its high moral tone must be an additional recom-mendation of the work. That the human magnetic force, when properly understood and applied, is a pow-erful curative agent, especially in all nervous com-plaints, is now too well established to be denied; and the writer of 'Vital Magnetic Cure,' by an array of facts in his experience and that of others, has greatly helped to strengthen, if not settle, the fact of its utility both for the preservation of health and the removal of disease." disease

Cobly & Rich, publishers. Price reduced to \$1,25.

The Emperor Francis Joseph has conferred the gold medal for science and art on Mile. Camilla Ruzicka Ostolo for a new Turkish and German dictionary which the authoress recently published, with transcriptions of the Turkish words into Roman characters. That learned young lady has already distinguished herself in the department of Oriental Languages at the Imperial Oriental Academy at Vienna.

Married:

In Auburn, N. Y., Jan. 20th, 1880, by Rev. J. H. Harter. Mr. S. J. Olmsted, of Binghamton, N. Y., and Miss H. M Doane, of Owego, N. Y.

Passed to Spirit-Life:

From Rochester, N. Y., suddenly, on Tuesday, Dec. 30th, Miss Carrie E. Bond (formerly of Haverhill, Mass.).

Miss Carrie E. Bond (formerly of Ilaverhill, Mass.). After a sojourn among the trials and experiences of earth-life which passed, by but a few months, the sum of 19 years, this loving daughter, affectionale sister and faithful friend, entered the joys of the celestial world, and was welcomed to the companionship of her father and others of the household band who had preceded her. Her remains were brought to Haverhill for interment—the funceral exercises taking place at her old home, No. 15 Franklin street, that city, on the af-ternoon of Friday, Jan. 2d. Sho leaves a mother and broth-er, together with many relatives and friends, to mourn her degarture; but the writer of these lines feels assured that un-der the awakening and revivilying agency of the New Birth her weariness has been exchanged to strength, and rejoicing in the possession of added powers, her freed spirit (wild) in no wise forgetting its loved ones left behind on earth) now moves onward to participation in those grander dutles and priviloges incident to the state of being into which she has been ushered. So believing, he can but bid her "Fareweil, and God-speed!" Janes. Jan. 2d. Boston, Mass.

From Watertown, Mass., Jan. 25th, of diphtheria, Isabel N., daughter of Sarah J. and Joseph II. Stone, aged 4 years 4 months and 26 days. "They shall be mine, saith the Lord."

SPIRITUALIST MEETINGS.

STINITUALIST MELTITUUS. **BROOKLYN, N. Y.**—Society of Spiritualists meets at Evereit Hall, 338 Fulton strolt, Sundays. Lectureset 3 P. M. And 7½ F. M. Mr. Charles R. Miller, President; Benjamin L. French, Vice President; Fred Hasiam, Secretary; Na-tinaniel B. Reeves, Treasurer, Children's Progressive Ly-ceum meets at 10½ A. M. Jacob David, Conductor; W. C. Bowen, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. Hattie Dickenson, Assistant Guardian; Miss Bello Reeves, Musical Director; Mrs. C. E. Smith, Secretary and Treasurer. The Brooklyn Spiritual Conference meets at Everett Hall, 398 Fulton street, Saturday ovenings, at 7½ o'clock. Conference Meetings are held in Downing Ital, corner Fulton and Clermont Avenues, very Saturday evening, at 7½ o'clock. Seats free, and everybody welcomed. NEXPENSIV. MASS.—The Spiritualists hold meetings

729 O'CIOCK. Beats free, and overybody welcomed, **BEVERLY, MAASS**, "The Spiritualists hold meetings every Sunday at Bell's Hall, at 2% and 7% P. M. Gustavus Ober, President; B. Lascom, Vice-President; Mrs. Ella W. Staples, Secretary and Treasurer. Circles every Wednesday evening in the same hall at 7% o'clock. Mrs. Ella Dole, me-dum.

E. V. WILSON, Lombard, Hi, DR. E. B. WHEELOCK, Pleasanton, Kan, ELIJAH WOODWORTH, Inspirational, Lesde, Mich. E. A. WHEELER, Inspirational, Ulica, N. Y. A. C. and MRS, ELIZA C. WOODRUFF, Eagle Harbor, V. SPIRITUALIST LECTURERS.

[To be useful, this LIST should be reliable. It therefore behoves those immediately interested to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This List is for lecturers only.) N.Y. MIR, ELVIRA WHERLOCK, Janesville, Wis, MIR, HATTIE E. WILSON, Hotel Kirkland, Kirkland street, Boston, Mass. S. H. WORTMAN, Buffalo, N.Y. MIR, SOPHIA WOODS, Burlington, Vt., care Col. S. S. Prown.

REV. WILLIAM ALCOTT, Swift River, Cummington, Ms. J. MADISON ALLEN, Matfield, Mass., box 23. Mins, N. K. ANDROSS, innico speaker, Deiton, Wis, C. FANNIE ALLYN, Stoneham, Mass. STEPHENTFARL ANDREWS, 75 West 54th st., New York. Mins, M. A. ADAMS, trance speaker, Biratilekoro', Vi. Mins, DR. M. A. AMPHLETT, care Dr. C. Bradley, Day-ton, Ohlo.

S. H. WORTMAN, Buffalo, N. Y. Mus, Soputia Woods, Burlington, Vt., care Col. S. B. Brown.
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 MR. AND MUS, M. J., WHEAT, Colfax, Iowa.
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MIRS, DR. M. A. AMPHLETT, care Dr. C. Bradley, Dayton, Ohlo.
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MIRS, R. AUGUSTA ANTHONY, Alldon, Mich.
MIRS, M. C. ALLEEE, Inspirational, Derby Line, VI.
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MIS, G. A. DELAFOLER, Hartfo

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 WM. A. D. HUME, West Side P. O., Cleveland, O. R. W. M. A. D. HUME, Long Island City, N. Y., will lecture on the reforms connected with Spiritualism.
 REV. J. H. HARTER, Auburn, N. Y.
 DR. E. B. HOLDEN, Inspirational, North Clarendon, Vt. MRS. F. O. HYZER, 433 E. Baltimore st., Baltimore Md. MRS. F. O. HYZER, 433 E. Baltimore st., Baltimore, Md. MRS. F. O. HYZER, 433 E. Baltimore st., Baltimore, Md. MRS. F. O. HYZER, 433 E. Baltimore, Harrisburg, Pa. HENRY HITCHCOCK, 520 North 5th st., St. Louis, Mo. MRS, M. A. C. HEATH, Bethel, Vt. ANTHONY HIGGINS, JH., 230 Stowart street, Philadolphia, PA. MCL, 399 Somerville avenue, Somerville, Mass. DR, D. W. HITL. Medication.

the reasoning understanding, brings light out of dark-ness. Learn, then, that an immense vocabulary of words, without definite meaning, are expressed and written in reference to the Christian religion, the Christianity of the Bible, Christian Spiritualism, and the Spiritu-alism of the Bible, by many men and women (for man and woman are separate individualities) who claim faith and confidence in the assured evidences of the re-turn of beings to this material sphere from which they once departed, through death, to spheres invisible to mortal vision, and who display a large amount of igno-rance as to what Spiritualism means or really is; for, indeed, ever since the then mysterious knocks and raps, at Hydesville, but now mysterious no more, sluce intelligence has solved the mystery, which has roused the world from its profound somnoleder, where it has for centuries been reposing its brains upon the pillow of mysticisms-the Bible of the creeds. And many are running wildly hither and thither to get a glimpse or sight of departed friends whom they believed were calmly and unconsciously sleeping in their quiet graves till the loud clangor of Gabriel's bugle or the trumpet of the Lord Almighty shall break their slumbers and rouse them from their sleep of ages into renewed life and activity. And these startled ones are running about with a part of the old superstitious, sectarian shell still firmly adhering to them, and making no ef-fort, in the light of reason and progressive intelligence, to cast off the old shell ; and even many spirits, I dis-cover from the tenor of their communications in the *Banner*, have not made much progress in detaching the sectarian shell that adhered to their former be-hief in a personal God or a Supreme Intelligence, but cannot give us any positive assurance of certainty that such a Being exists, or has ever existed. The higher and more advanced intelligences from the supernal spheres have, for many years, itme and again through media and the *Banner* communicated to us poor ignorant

caus prothers the members of the whole human family." "La Doctrina of Bogota" says, "In a lengthy letter from a Catholic, in which Spiritualism is made to take superior rank to the teachings of the Roman Pontifi," he says: "Spiritualism is not a religion, and does not pretend to be, for the knowledge of absolute truth is very far from man, divested of vain presumption, of a mad pride. They call it a school of practical philoso-phy, and make no pretensions other than the study of paychological facts, to arrive at a knowledge of the truth to which humanity aspires." The progressive intelligent spiritualistic mind (for progression implies development of intelligence, pays reverence to truth. Bmma Hardinge Brittensaid: "I consider Spiritual-ism simply as a *fact*, which is eminently satisfying as far as regards another, life; I do not associate it with rell-gion."

as regards another file; 1 do not associate it with refi-gion." Now, what is religion ? and why do sensible men and women attach that dogmatic word to Spiritualism? Whatever the world of humanity or the Church may pertinaciously assert to the contrary, or the dictionary define the meaning of the word, the real and true meaning of the term is some object or being to wor-ship, something to pay reverential homage to, whether real, imaginary, or mythical. A god or gods of some kind, shape, or form, of wood or stone, metal or ani-mal, or something that the superstitious imagination may fancy or picture in the elouds, or among the stars or planets, far away in some impenetrable distance of space, some grotesque or hidcous monster, which un-educated, unintellectual minds had wrought out. And the Bible, the sacred book of Christianity, is full of idolatrous, superstitious nonsense. Said Milton : "His praise, ye winds, that from four corners blow,

"His praise, ye winds, that from four corners blow Breathe solt or low; and wave your tops, ye pines With every plant in sign of worship wave."

Webster's definitions of religion, are: To reverence the gods. "ist, Therecognition of God, (or a god), as an object of worship, love, obedience." And said Paul, "How can a man love God whom he hath not seen ?" Again, says Webster, "Right feelings toward God, as rightly apprehended." (I do not understand this last sentence, reader; do you?) 2d, "Any system of faith or

must believe and act on his or her own responsibility in all things— (3) That freedom is the birthright of every soul, and the indispensable condition of the highest progress, purity and perfection; yet true freedom is neither an-archy nor license, but implies restraint from all in-fringement on the freedom and right of others— (7) That all wrong doing, as well as right action, is sure to result in the appropriate consequences, sooner or later, in suffering or in joy, by the operation of in-herent laws in our constitutions, physical and spirit-ual—

or inter, in suffering or in joy, by the operation of inter-herent laws in our constitutions, physical and spirit-ual—
(8) That the human race is one family, or brother and elsterhood, whose interests and welfare are for-everone; and hence that it is the self-evident duty and interest of each, not only to refrain from whatever would wrong or harm another, but, renouncing all merely personal aims, TO LIVE FOR THE GOOD OF ALL, especially seeking to ald the unfortunate, the ignorant and the degraded of whatever class or condition—
(9) That the universe is pervaded and controlled by a beneficent Power and wise Intelligence, sustaining to all finite intelligences, in some sense, the intimate relation of Parent—who as such is worthy of our high-est veneration and love; of whose being, works and ways we claim to know but little, but would learn all that may be known; to whose will, so far as ascer-tained, we aspire to be fully conformed as our greatest good; whose authorized revelation is Nature, and whose interpreter is Science; and who is most accept-ably worshiped by love and service to our fellow-be-ings—

And belleving, also, that the achievement of true lives, and of a ligher civilization, in accord with these convictions, can be better attained by association than by merely individual action, and that we can work to-gether with harmony and success only as we are agreed in the fundamental convictions from which our action

We, the undersigned, associate ourselves for mutual aid in the practical application of these convictions to our own lives and to the improvement of the commu-nity in which we dwell, also for the fuller discovery of truth, and agree to be governed in our associative action by the following

ARTICLES OF ASSOCIATION.

NAME OF ASSOCIATION, THE BROOKLYN SPIRITUAL FRATERNITY.

Article I.-Objects and Aims.-To study the laws and forces relating to man's Spiritual Nature, and to demon-strate, so far as demonstration is possible, the continuity of life beyond the grave, and the laws of spirit existence and

strate, so far as demonstration is possible, the continuity of life beyond the grave, and the laws of spirit existence and manifestation. Art. II. - Membership: - Any true man or woman who is striving carnestly to live a pure, moral life, and who sympa-three with the objects above stated, may become a member of this Frategnity. All proposals for membership are to be submitted to the Board of Directors, and if approved, on applicants signing these Articles of Association, they shall be considered as elected to full membership. Art. II.-Duce. - Every member of this Association shall pay into the treasury the sum of Twenty-five Cents quar-terly, for the purpose of defraying necessary expenses. Art. IV.-Fellouschip.-We will fellowship with any and all men and women who are earneatly striving to live ornal consist of a President, Vice-President, Secretary, Treasur-er, and an Executive Committee of the scation shall consist of a President, Vice-President, Secretary, Washall constitute the Board of Directors, and who shall be elected annually on the first meeting of the Association shall constitute the Board of Directors, and who shall be elected annually on the first meeting of the Association in January of each year, and shall hold their office for one year. Art. V.-Meeting.-The Board of Directors shall hold meetings in the first week in each month for the transaction of business. Art. VII.-Public Meetings.-Apublic Conference Meet-

meetings in the first week in each month for the transaction of business. Art, VII.-Public Meetings.-A public Conference Meet-ing shall be hald every Saturday Evening for mutual benefit and instruction-and such other meetings as the Fraternity may direct from time to time. Art, VII.-Phenomena.-There shall be elected a Com-mittee on Mediums and Mediumship, whose business shall be to aid all true mediums in development, and to test, when opportunity offers, their powers, also to study and classify phenomena. This Committee shall meet weekly, and report progress to the Fraternity monthly.

(aum). CLEVELAND, OHIO.—The First Religious Society of Progressive Spiritualists meets in Halle's Hall, 333 Superior street, at 103 A. M. and 74 P. M. Thomas Lees, I'resi-dent; M. H. Lees, Corresponding Socretary, 105 Cross st. The Childron's Progressive Lycoum neets in the same hall at 124 P. M. N. B. Dixon, Conductor; Sara A. Sage, Guardian, To all of which the public are cordially invited.

CHICAGO, TLL.—The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, cor-ner of Lafin and Monroe streets, every Sunday at 10% A. M. and 7% r. Dr. Louis Bushnell, President: A. B. Tuttle, Vice President; Miss Nettle Bushnell, Trcasurer; Colling Eaton, Berndary.

ner of Lanin and Monroe streets, every Sunday at 104 A. M. A. and 734 P. M. Dr. Louis Bushnell, President: A. B. Tuttle, Vice President; Miss Nettie Bushnell, Trcasurer; Colline Eaton, Secretary. **CEDAR BAPIDS, IOWA.**—Society of Spiritualists meets in Post-office Block every Sunday, at 7½ p. M. In-spirational speaking. Dr. W. N. Hambleton, President; Mrs. Nannie V. Warren, Vice-President; Geo. II. Beck, Treasurer; Dr. Hamilton Warren, Secretary. All are cor-dially invited. lially invited

INDIANAPOLIS, IND. - The First Society of Truth-Sockers meets for rollgious service at 80% Last Market street, every Sunday at 2% and 7% F. M. J. R. Buell, President; S. D. Ihuell, Secretary.

5. D. Duen, Sectoraly. LYNN, MASS.—Spiritual meetings are held every Sun-day afternoon and evening at Templars' Hall, Market street, under the direction of Mrs. A. E. Cunningham.

day afternoon and evening at Templars' Hall, Market street, under the direction of Mirs. A. E. Cunningham, **LEOMINSTER, MANN**.-Meetings are held every other Sunday in Allen's Hall, at 2 and 6% o'clock P. M. Mirs, Fan-nic Wilder, President of Spiritualist Union. **NEW YOHK CITY.**-The Society of Progressive Spir-itualists holds meetings every Sunday in Trenor Hall, on Broadway, between 321 and 334 streets, at 105 A. M. and 75 F. M. J. A. Cozino, Secretary, 36 West 40th street, Chil-dren's Progressive Lyceum moets at 2 P. M. Charles Daw-barn, Conductor; William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian; Mirs. S. E. Phillips, As-sistant Guardian; Mr. --- Kirby, Recording Secretary and Treasurer; C. R. Perkins, Corresponding becretary and Treasurer; C. R. Perkins, Corresponding becretary and Treasurer; C. R. Perkins, Corresponding becretary and Treasurer; C. R. Derkins, White, President; Dr. D. J. Stamsbury, Becretary, 164 West 20th street; G. F. Winch, Treasure, Cecretary, 164 West 20th street; G. F. Winch, Treasure, Edween Fifth Avenne and Union Square. **POHTLAND, ME.**- The Spiritual Strent Fraternity moets every Sunday at 11 A. M. in the Music Hall, No. 11 least 14th encound at 2% o'clock in Congress Hall, for lectures and conference. T. P. Beals, President; W. E. Smith, Vice President; F. W. Hatch, Secretary and Treasurer. **FOHTLAND, ME.**- The Spiritual Strentary moets every Sunday afternoin at 2% o'clock in Congress Hall, for lectures and conference. T. P. Beals, President; W. E. Smith, Vice President; F. W. Hatch, Secretary and Treasurer. **Frances** A. The Spiritual States and Treasurer. **Funda Deterfultary** (States and Treasurer).

Smith, Vice President; F. W. Hatch, Secretary and Treasurer. Secats free to all. **PHTILADELPHILA**, **PA**.—The Keystene Association of Spiritualists meets every Sunday at 2½ P. M. at Lyric Hall, 2594 North Ninth street. *The First Association of Spiritualists of Philadelphia* holds meetings every Sunday at 10½ A. M. and 7½ P. M. at Hall 810 Spring Garden street. If. B. Champion, President; J. H. Jones, Treasurer; J. P. Laaning, Secretary. **HOUSENEESTER**, N. Y.—Spiritual meetings are held in the Academy of Music, No. 46 State street, every Sunday at 10½ A. M. and 7½ P. M. at 10½ A. M. and 7½ P. M. at Spiritual meetings are held in the Academy of Music, No. 46 State street, every Sunday at 10½ A. M. and 7½ P. M. Mrs. Nettle Pease Fox, permanent speaker. Meetings free, Strangers visiting the city are cordially invited to attend. *Services* are held every Sunday evening at 7½ o'clock at the residence of Mr. and Mirs. L. Gardner (Mrs. Cornella Gardin-Gardine), 68 Jones street.

nor), 68 Jones street. SUTTON, N. H. -Society holds meetings once in two weeks, Chas. A. Fowler, President; James Knowlton, Sec-

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at 234 and 734 P. M. J. S. Hart, President; B. C. Chapin, Vice President; Mr. J. H. Cook, Mrs. E. M. Lyman, Mrs. M. A. P. Clark, Prudential Committee; W. H. Jordan, Treasuror; F. C. Coburn, Collector.
 SAN FRANCINCO. CAL.—The First Spiritual Union Society holds a conference and scance overy Sunday at 2 Progressive Lyceum meets in the same hall at 10 A. M. Frogressive Lyceum neets in the same hall at 10 A. M. SANTA BURGHARA, CAL. —Spiritual Meetings are level sunday at 2 Mark A. B. Santa B. San

ductor. WORCESTER, MASS. - Meetings are held at 8t. George's Hall, 460 Main street, every Sunday at 2 and 7% George P. M.

Mass Convention.

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The Spiritualists of Vermont and Eastern New York will hold a Mass Convention at West Pawlet, Feb. 20th, 21st and 22d. Mr. E. V. Wilson, of Illinois, will be present. Per order Com.

HIRNRY HITCHCOCK, 520 North 6th st., St. Louis, Mo.
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From the New England Historical and Genealogical Register, Jan., 1891.

NOTICES OF THE PRESS.

New Books.

THE MODERN BETHESDA; Or, The Gift of Healing Restored.

Being some account of the Life and Labors of Du. J. R. NEWTON, HEALER, with observations on the Nature and Source of the Healing Power and the Con-ditions of the Exercise. Notes of valuable Auxiliary Remedies, Health Maxims, &c,

EDITED BY A. E. NEWTON.

From the Vermonter, Dec. 11, 1860.

From the Vermonter, Dec. 11, 1860. The author of this book is a young lawyer of Boston, and we confess to our surprise on receiving such a work from him, for having enjoyed his acquaintance for a number of years, wo had not conceived that he was sufficiently interest-ed in Church history, though aware that he had a penchast for looking up and bringing together the things of long ago. The bent of his mind will readily be perceived when the fact is made known that he is an active member of various His-torical societies. Mr. Dudley has given a vast deal of in-formation in a very small space, and has so simplified every-thing that his work is well adapted to the minds of the peo-ple at large, and by reading it they may with pleasure to themselves vasily increase their knowledge of Church His-tory. It is beautifully printed and stongly bound. From the Boston Investigator. Aug. 14, 1861.

Fory. It is beautining printed and stongly bound. From the Boston Investigator, Aug. 14, 1801. REPLY TO CORRESPONDENT, "W. F. "—The "History of the Council of Nico" is a sketch of the proceedings of, the famous synod, which met A. D. 325, follscuss and settle the scriptural canon, the nature of Christ, his relation to the Delty—and, in a word, to let the world know which was the genuine Christian religion and which the bogus 1 Oblig-ing, wasn't it? and very modest 1 The book is quite inter-seling on account of its rure and curious disclosures. You will be pleased and edified with its great amount of histori-cal facts, which cannot otherwise be got at without consid-erable research.

From the Boston Recorder, Mar. 28, 1661.

From the Boston Recorder, Mar. 29, 1861. The subject treated in the pages of this volume is one of special interest to every student of Ecclestastical History, and one on which he may often wish to refresh his memory in regard to sundry particulars. The work is chiefly in the documentary style, which the compiler chooses for its sim-plicity, and because it would preclude the necessity of his passing judgment upon the motives and characters of per-sons brought to view in the narrative. . . The volume is a convenient one, and will answer a valuable purpose in a library.

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SPECIAL NOTICES.

SPECIAL NOTICES. GPECIAL NOTICES. GP in quoting from the BANNEB OF LIGHT care should te taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. (Fur columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of obtain to which correspondents give atterance. **SP** We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot under-take to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for eur inspection, the sender will-confer a favor by drawing a ur inspection, the sender will confer a favor by drawing as around the article he desires specially to recommend for

These who intend forwarding notices of spiritual meet-ings, etc., for use in our columns, will please to remember that the HANNER OF LIGHT forms to breas on Tuesday of each week. Their notices, therefore, to insure prompt insertion, must be forwarded in time to reach this office on the preceding Monday.



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SPIRITUALISM extends itself to every grade of human thought ; appeals to every form of human reveals itself, to the necessities of every human being .-Cora L. V. Richmond.

For We shall print next week a discourse by Mrs. Cora L. V. Richmond, delivered in Berkeley Hall, Boston, and entitled,

"MARRIAGE IN SPIRIT-LIFE."

Mr. Henry Kiddle.

This well-known gentleman, now much more widely-known-than ever, recently delivered an address to the Second New York Society of Spiritualists, which was marked by freshness of thought and vigor of expression, and drew to the meeting many people who were not avowed or conscious believers in Spiritualism. When we consider what Spiritualism is, said he, what its cardinal and fundamental doctrine is-namely, the truth of immortality-the opposition to it, or rather the prejudice against it, must seem to be so irrational as to be almost unaccountable. It is universally admitted outside of the spiritualistic ranks that the evidence possessed of immortal life is shadowy, imperfect and unconvincing. The wish is father to the thought. It is subjective fancying and longing, not cold, calm reasoning, that conducts them to a belief in a future life. They have hope, but not proof. And this is the melancholy confusion of most minds in regard to this question of questions.

Many learned men, said Mr. Kiddle, bitter skeptics, scoffers at the idea of even the existence, and much more at that of the immortality of the soul, have undertaken the investigation of the phenomena of Spiritualism, with the conviction that they could dispel an insane delusion from the minds of a set of fanatical, or crazy, people; but without exception, so far as he had observed, they had ended with becoming believers. Professor Hare, Judge Edmonds, were conspicuous illustrations of this fact in the early days of the movement, and Professors Crookes, Wallace and Zöllner, and other English and German scientists, are now prominent examples. Gifted men in all ranks of life, from royalty to poverty, have been brought into the ranks of the Spiritualists. He claimed that the phenomena of Spiritualism are capable of proof to any fair-minded man who will believe human testimony ; and if any one strikes out from the human mind all the knowledge that rests on human testimony, civilized people would be no better than savages. We did not at all wonder at the dense ignorance of those who read only the secular press on the subject of Spiritualism. There are large numbers of scholars and teachers, and intelligent men generally, who have never seen a spiritualistic journal or read a book on the subject. They know nothing whatever of the wonderful progress that has been made, the journals published, the books written, the discourses delivered; and yet the literature of Spiritualism is one of the greatest marvels of the nineteenth century. He cited the fact, which was well attested. that in a large city like Chicago it is the growing practice among business and professional men, lawyers and merchants especially, to consult mediums on matters of importance, He said he had had opportunities of talking "across the culf" with some of these people who went over in blind ignorance of this great theme, and their expressions of astonishment and regret at their singular blindness and folly while in the mortal form are sometimes really distressing. Human conceit he declared to be the most difficult to overcome in connection with this matter, especially educated conceit. From this spring pride and prejudice, imparting such strength to preconception that the doorways of the mind become not only closed, but hermetically sealed, against the admission of every new truth. Who are you, asked the speaker, that you think you can tell a scientist anything? He demands positive, tangible facts, and yet a large part of what he calls science is only learned speculation. For what are his atomic theory, his nebular hypothesis, his wave theory of light, his origin of species and his law of evolution, but specula-tions? And is not the history of science in great part the history of the construction and subse-quent destruction of learned hypotheses? If modesty and humility by experience, it is the investigator and student of physical science. But, said Mr. Kiddle, the pride of profession does not belong to the scientist exclusively; it the teachings of Spiritualism. We behold here the haughty eye and sneering lip when any alluspecies and his law of evolution, but specula-

sion is made to this subject. The facts of spiritcommunication with which the Scripture history is filled are acknowledged, but waved aside as due to special causes and necessities never to exist again. The Spiritualism connected with the mission of Jesus, his miracles (so called), his casting out of bad spirits, his talking with the reappearance to his disciples, his apparition and address to St. Paul, the spiritual gifts of his followers and disciples in the early years of Christianity-all these must be admitted, but they are not to be repeated. "The canon of Scripture is closed." say these people, with clerical arrogance, although their acknowledged Master said, "I have yet many things to say unto you, but ye cannot bear them now." When were these things to be said? it may be asked.

Why, he asked, did not the Jewish ecclesiastics, more than eighteen centuries ago, receive Jesus, coming as he did with such credentials. It was because they clung to the old, effete institutions which they said would be destroyed by his teachings, but with which their worldly power and prosperity were connected. It is the same spirit of ecclesiasticism that now opposes the work of Spiritualism. It is a short-sighted spirit, however. We are not living in the age of the first coming of Christ. Spirit-communion, declared the speaker, will yet enter the churches. Indeed, it has already entered them covertly, and many Christian clergymen are now preaching the doctrines of Spiritualism dressed up in the garb of Orthodoxy, but the disguise is sometimes a very thin one. We readily see the angel form through the coarse gauze drawn around it.

There are Christian clergymen, he said, who would like to investigate the truth of Spiritualism, but they are afraid to do so lest they may lose caste in their vocation and be rejected by their congregation; for churches are too often only a kind of moneyed institution, a fashionable addenda to the social system. The theologian may be convinced of the truth of Spiritualism, and acknowledge the great and vital fact of spirit communion, or he may be brought face to face with it by theological argument. But still he resists. Religious prejudice. is too strong to be overcome even by the truth, and the theological devotee goes on opposing and denouncing Spiritualism more than ever. Defeated in the argument, says Mr. Kiddle, he attacks those who profess it.

"Physician, Heal Thyself."

A well-known Boston physician asserts that, when he takes a medicine, he must be ignorant of the constituent drugs, or it will do no good. So, when sick, he gets a broth-er doctor to diagnose his case, and send a prescription to the druggist in a welled envelope. This may or may not explain why doctors rarely take their own medicines: but it is cer-tainly a curious suggestive psychological fact.—Boston Herald.

We beg to call public attention to the fact that it is the class of "medicine-men" described in the above paragraph that is besieging our Legislature with petitions, nay, with demands for the passage of a law that shall give them the monopoly of healing, and put human lives in the community entirely in their hands. The truth about these "regular" physicians comes out when they do not get themselves up before legislatures for examples of infallibility in the curative art, but while they act naturally among themselves, divested of all their high-sounding pretensions and professions. Here are men now, claiming the sole and exclusive right to the care of the health of all the rest of society, who have not sufficient confidence in their own prescriptions to take them into their own systems. The "psychological fact" above illustrated is one that bears directly upon the public interests, and shows the peril of giving into the hands of any one class of men powers that they confessedly have no title to whatever. As the rule of priests is to be contested to the end, so is the power of physicians styling themselves regular."

From the same paper in which the above paragraph appeared-the Boston Herald-we extract an account of a female practitioner in the pure, the true, wherever found ! surgery in Italy, one who was guilty, too, like many an American female healer, of practicing without a license-such a license as the Massachusetts "regulars" ask the Legislature to deny to all but such as they choose to recommend. There could not be a more pointed satire on the boasted learning of the M. D.s of the State and country. The narrative is as follows:

spirit of the age. We cannot get on very far if we are ready to pursue an old path like this. Here are doctors who have not faith enough in their own medicines to take them themselves, yet who demand the enactment of a law forbidding everybody to heal and cure who does not carry about a certificate of their signing? It is spirits of Moses and Elijah, his resurrection and time such stupidity was knocked on the head most vigorously.

Advertiser vs. Independent.

Whenever in the course of our editorial duties it has been our misfortune to fall into error regarding the utterances or the principles of any person or number of persons, we have always endeavored to place the matter correctly before our readers in some subsequent issue of the Banner of Light. We take this occasion, and at the earliest moment possible after our attention has been called to the fact, to correct a false impression which might be gained from perusal of an editorial paragraph which appeared in our columns last week concerning Rev. Joseph Cook and his utterances toward Spiritualism and Spiritualists.

Rev. Joseph Cook called at this office on Saturday afternoon, Jan. 31st, and informed us that the paragraph which we quoted from the Boston Advertiser's account of his lecture delivered at the Old South Church on Monday, Jan. 26th, was not correctly reported. He handed us at the same time a proof-slip of his authorized version of the discourse, as it appeared in the Independent, of New York (which paper is now the official organ for the publication of his Monday lectures). That our readers may understandingly contrast the two reports as made in these papers, we place the following sentences in juxtaposition :

Advertiser:

Advertiser: Take only what cool investi-gation proves, and if you prove itgation offers you: and if you anything it will be worth all thus prove any conclusion, it the more when it is proved; will be worth all the more and if you disprove anything when it is established; and if your deliverance from super-you disprove anything when it is established; and if your deliverance form super-you disprove anything, your stition will be all the easier, ideliverance from super-your deliverance is to be will be all the more perfect. sought from that error of mul-he sought with prayer and tation, deceived by rickery, iloody sweat by militudes in deceived by coarse impersona-our perplexed and heading tions of departed spirits, de-modernday, whoare captured ceived and wrecked morally by trickery; deceived by by the leprous followers of coarse impersonations of de-spiritualism. (Applause.) in euclider of radical and lep-rous followers of spiritualism. (Applause.) Independent: [Applause.]

Knowing that the Advertiser was, last year. the accredited organ of Mr. Cook, we cited what we did from its report, in good faith, and upon it based our remarks, which severely censured him for his lack of charity (to say the least) concerning "the sensibilities of some of the best men and women in this country who are conscientious believers in the great truths as taught by the angel-world to-day." It will be seen at once that the portion we complained of is materially different in its spirit and scope as printed in the two papers. The first (the Advertiser's) was a bald, uncompromising and flat denunciation of all Spiritualists collectively, and of all things having their generic root in the spiritual movement of to-day, while the second (the Independent's) is what might have been expected from one who, not a Spiritualist himself, still found something worthy of inquiry in the phenomena, and was willing to ascribe a certain measure of honesty of conviction to the followers of the New Dispensation, but also felt it his duty to call attention to what appeared to him to be a reverse side of the matter under consideration. We make this amendment with pleasure, at the request of Mr. Cook; hoping that further acquaintanceship on his part with Spiritualism and its believers may demonstrate that whatever excrescences (due to that human imperfection which exists everywhere-in just as great a measure among the adherents of old systems as of new) may appear to him to characterize the epidermis of the movement, its heart is beating in harmonious unity with the rhythm of the soul's aspirations after the good,

Mrs. Cora L. V. Richmond in Boston-Dr. Benjamin Rush on the Petition of the Massachusetts Doctors.

Berkeley Hall.

On Sunday morning last, Spirit John Bunyan spoke through the trance-mediumship of Mrs. Richmond, his theme being "The Flower of Humility, and What it Yields." The discourse was a logical sequence to the celebrated "Progress" recorded while he was on earth, and was attentively listened to by a large audience. We shall print this discourse in full in due season. Ouina improvised inspirational poems during the session on "Humility," "Contentment," and "Lilles of the Valley "-subjects proposed by the people present. George A. Bacon presided, and Robert Cooper furnished instrumental music.

Parker Memorial Hall.

This popular place of assembly was thronged on the afternoon of the same day, by a body of people anxions to listen to Spirit Emanuel Swedenborg's views on "Soul Germs and Spiritual Growth," the delivery of which added one more link in the chain of high estimation in which Mrs. Richmond's medial powers are held by the Spiritualists of this city. This lecture will appear in our columns in its regular order. The singing by the quartette was excellent. Poems on "Love," and "The Sun," were improvised by Ouina.

At the conclusion of the discourse Spirit Dr. Benjamin Rush, formerly of Philadelphia, and well-known in his day as one of the most eminent physicians in the country, expressed his views of the petition of the diploma doctors of this State now pending before the Legislature. as follows:

this State now pending before the Legislature, as follows: Good-Evening, Friends: I am called upon to say a word with reference to the enactment pending or threatening before your Legislature. Perhaps, being a spirit, I have no voice that would be recognized either by the legislators or by the medical faculty; yet, being aspirit, I have some knowledge. The right of humanity to worship according to the dictates of its own conscience has been freely conceded, though an attempt has been made to deprive you of it. Now, without intending any incivility to the doctors, having been one myself, and still claim-ing to be one, I think humanity has a right to die according to the dictates of its own con-science; and if one is to go out of the world at all, no doubt a large majority of those who are present would prefer to go without the assist-ance of a regular practitioner. If one is to re-main in the world, you are doubless nearly all of you well qualified to testify that you are more likely to remain without the assistance of drugs and medicines. If doctors will promise to be healers, I have no objection to the law; but so long as medicine is for healing, the right of human beings to employ the kind of medi-cine that assuages their pain is an inalienable right; one inherited from the very foundation of the earth; and therefore none more than Spiritualists are interested in this, as none more than Spiritualists are aware that in nine hundred and ninety-nine cases out of every thousand the medicine that assuages pain is not hundred and ninety-nine cases out of every thousand the medicine that assuages pain is not gathered from drugs nor chemicals, but from the power of mind over mind, spirit over spirit, the magnetism and healing that come from the Master himself.

Dr. H. F. Gardner's Experiences in Spirit-Life. Next Sunday afternoon, Spirit A. A. Ballou will, through the instrumentality of Mrs. Richmond, voice the experiences in spirit-life of the late Dr. H. F. Gardner, in Parker Memorial, and, beyond question, the accommodating capacities of the hall will be most severely tested.

More "Discovered Corruption" in the Indian Department.

For years we have continued to point out the fact that the instruments in whose hands is placed the carrying out of the governmental policy toward the Indians are either notoriously remiss in their duty, or shamefully corrupt in their practices. Every now and then some prominent official "gets found out," and receives his quietus, and then the press of the country holds up editorial hands in horror at the discovery ! But these revelations are only indications of what lies beneath the surface yet is not believed in till another exposure brings it

FEBRUARY 7, 1880.

Editor-at-Large Project.

Elsewhere will be found the appreciative words which Mrs. Emma Hardinge Britten and Gen. J. Edwards have felt to express concerning Prof. S. B. Brittan. We are glad to see that the work of increasing the Fund is going on well. The enterprise may properly be said to have been removed from the domain of a "Project," and set upon the solid basis of a realized activity, since Prof. Brittan has already commenced the discharge of his duties, and as we noted last week, his first article found speedy publication in the columns of Truth, a leading New York daily. All feeling a friendly interest are reminded that subscriptions to this Fund-which will be publicly acknowledged in the Banner of Light-can be forwarded to Messrs. Colby & Rich, treasurers, 9 Montgomery Place, Boston, Mass.; but if more convenient to the one making the subscription, the same may be handed to the Editor-at-Large, or some member of the Committee having the matter in charge -the names of which body we gave in full last week. The amount of pecuniary offerings to date, runs as follows:

Amount Received.

Amount Received.Colby & Rich, Boston\$,50,00Jerome Fassler, Sr., Springfield, Ohio...100,00A Friend of the Banner of Light.500,00L. Downing, Jr., Concord, N. H.10,00A Friend, Boston50,00Mrs. Flora B. Cabell, Washington, D. C.10,00C. Pollock, Virginia City, Nev.3,03E. P. Upton, Derry, N. H.5,00Mrs. Almira P. Thayer, Vernon, Vt.2,00Mrs. E. W. Guilford, Cincinnati, O.5,00Mrs. E. W. Guilford, Cincinnati, O.5,00Mrs. E. W. Guilford, Cincinnati, O.5,00Daniel Baldwin, Montpelier, Vt.1,00Almeida A. Fordtram, Industry, Texas.2,00Friend, Isilngton, Mass.1,00Cad Norton Bristol, Ct.2,00 America A. Fordtram, Industry, Texas. Friend, Islington, Mass. Gad Norton, Bristol, Ct..... George A. Bacon, Boston. Augustus Day, Detroit, Mich..... M. V. Lincoln, Boston, Mass Auforstis Day, Dettoit, Mich. M. V. Lincoln, Boston, Mass. A. P. Webber, "" Wm. Luther, Rochester, N. Y. W. H. Crocker, Port Allen, Iowa. E. C. Hart, Oberlin, O. B. T. C. Morgan, St. Louis, Mo. 2,00 5,00 2,00 2,00 5,00 35 5,00 10,00 B. T. C. Morgan, St. Louis, Mo..... H. "An old subscriber," Brooklyn, N. Y.... Amos Kent, Rock Island Arsenal, Ill.... Nathan Johnson, New Bedford, Mass... M. W. Comstock, Niantic, Conn.... M. Larkin, Downingtown, Penn..... Mrs. L. A. Mason, Richmond, Va.... Jacob Booth, Maquon, Ill... Paul Fisher, Brooklyn, N. Y Charles H. Stimpson E. R. Kirk, New York City.... Miss N. R. Batchelder, Mt. Vernon, N. H. Mrs. H. J. Severance, Tunbridge, Vt... Amount Pledged. 2,00 2,00 1.00 3,00 1,00 1,00 1,50 2.001.00 1,00 Amount Pledged.

 Mrs. E. Bruce.
 10,00

 H. Brady, Benson, Minn.
 2,00

 Nelson Cross, New York City.
 10,00

 E. Samson, Ypsilanti, Mich.
 10,00

 Peter McAuslan, Yuba City, Cal
 5,00

 E. Whelpley, Hampshire, III.
 5,00

 E. J. Durant, Lebanon, N. H.
 5,00

EF Why it is that people-even.those who have been blessed with the immortal truths which Spiritualism has vouchsafed us-are so prone to condemn their fellows, is a mystery that will be only unveiled in the next life, for surely it never will be in this. A person's name is mentioned in a certain circle, or in a quiet conversation, and the most inexcusable liberties taken in speaking of him, his character, his business, his acts. No one means to do him harm or injustice; and yet, in the guise of confidence, words are uttered which are like so many cruel stabs. Few habits are more common than this. and yet what right have we to say one defamatory word of another, or start even by a hint a suspicion of him? We may plead that we had no intention of injuring him, but the plea avails nothing. We are responsible not only for our deliberate, purposed acts, but just as much so for the accidental and unconscious effects that go out from us. Every word spoken into the air goes quivering on, in undying reverberations, forever. Whatever we may say of this statement, as a scientific fact, we are well aware of the infinite and far-reaching consequences of the smallest words, as moral forces. The poet's fancy is not a mere play of imagination. The song we sing and the word we speak we shall indeed find again, from beginning to end, somewhere in the eternal future, stored away in the nooks and crannies of other lives, and influencing them for good or ill, for pain-or pleasure. There is no part of this life we are living, day by day, that is not vital with influence. We call certain things small and infinitesimal, and indeed they seem so; but when we remember that there is not one of them that may not set in motion a train of eternal consequences, dare we call anything insignificant? We are evermore touching other lives, oftener unconsciously than consciously, and our touch to-day may decide a destiny. Our silent example, as well as our words and deeds, is vital, and throbbing with influence. There is need, therefore, for the most unwearying watchfulness over every act and word, lest in a moment of unheeding we start a train of consequences that may leave sorrow or ruin in its track forever. W. J. COLVILLE, the eloquent trance speaker, conducted the services of the First Religious Society of Progressive Spiritualists, at Halle's Hall, 333 Superior street, Cleveland, O., on Sunday, Feb. 1st, and on Monday, Feb. 2d, spoke in Newell's Hall, 3491 Pearl street. He lectures in Halle's Hall again next Sunday at 10:45 A. M., and 7:15 P. M. It is expected that Mr. Colville will return tog Chicago from Cleveland for three weeks in this month previous to his return to Boston. He purposes returning to Boston at least by Friday, March 5th. An account of his work in the West, furnished by a correspondent, reached us too late for insertion in this issue. It will appear next week.

the State and country. The narrative is as follows: "A FAMOUS FEMALE SURGEON.—Signora Dal Cin was born in Northern Italy in 1819. Her mother was a bone-setter of some repute among the peasantry, and early gave her daughter instruction in her art. From the fact that when nine years old she set her mother's broken leg properly, and also performed many other op-erations successfully, under her mother's direction, we may conclude that she was an apt pupil. Not long after this she was admitted to study in the hospital at Anza-no, and there she acquired the wonderful delicacy of touch which she possesses. Continuing to practice, it was not long before she roused the ire of the doctors by saving a leg which they said should be amputated, and was brought into court charged with not having a license. She made her own defonce, and the man whose limb had been saved appeared as her advocate. She was parloned, but was ordered not to practice more. She then turned her attention to replacing dis-located thigh-bones, one of the most difficult and pain-ful operations in surgery, said by Neatorn to present great, if not insurmountable difficulties, after a lapse of more than forty days. She soon succeeded in per-forming the operation without pain to the patient, and this even in luxations of twenty-seven years, and for all intermediate periods. Considering the number and difficulty of the cases—many of them congenital— usually those which have been pronounced hopeless by eminent American and European surgeons, the re-sults are truly wonderful. She is said to be uniformly successful in whatever she undertakes, but, unfortu-nately, she is obliged to turn many applicants away— particularly when tendons have been cut or surgical operations performed. In all cases her verdict is ren-dered immediately after examination, which is free. As an example of her skill, we may clie the fact that in Trieste she performed, a few years since, four hun-dred operations successfully in twenty days, many of them in the presence of physicil

What does this most interesting narrative show, but that healing and surgery are very largely gifts, not to be successfully solicited by any from colleges and faculties, but the free endowments of Heaven itself? There was no study of medical theories here; no burrowing among the mouldy records of "cases" long passed out of mind: no intimation that one must first learn of others before one may presume to exercise one's own individual gift. If

Remonstrance against Com Vaccination.

On Monday, Feb. 2d, a petition from A. E. Giles, Esq., as principal, (backed by numerous signatures,) was presented to the Massachusetts Senate stating that, "Many intelligent people and physicians in the United States, in Great Britain, and on the continent of Europe, after investigation are satisfied and believe that vaccination often poisons the blood, depraves the health, and renders its subjects more liable than they otherwise would be to disease and death. Wherefore your petitioner prays that sections 27, 28, 29, 30 and 31 of Chapter 26 of the General Statutes of Massachusetts, so far as they BEQUIRE and COMPEL the children and inhabitants of the State to be vaccinated, may be repealed; and liberty be restored to every inhabitant of the State to be vaccinated, or not vaccinated, as each one for himself may prefer, thereby allowing the opponents of vaccination to preserve their health free from the peril and impurity of vaccination, and its advocates on the other hand to enjoy at their own cost and risk its supposed benefits; and that vaccination shall not be inflicted on children against the wishes of their parents as a prerequisite for their admission to the public schools."

The request was also made that a hearing might be granted on this subject before the committee to whom the petition may be referred.

This is a movement made in the right direction, and we trust the prayer thus embodied may be granted. It would be well for inhabitants of Massachusetts who do not wish that vaccination be enforced on them or their children, to fortify this instrument by writing to the representatives of their towns expressing their desire that the compulsory vaccination law be repealed.

A Well-Merited Compliment for Prof. Brittan.

On our first page the reader will find the interesting letter by Mrs. Emma Hardinge Britten which we promised last week. It is of marked interest. In the course of the epistle Mrs. Britten made use of the following language concerning Prof. S. B. Brittan, which we thought, on perusal, to be so kindly and appropriate that we decided to make it the theme of special mention :

to light.

It is barely possible that President Hayes may now—in the light of the line of procedure which himself and Mr. Schurz have felt called upon to take in the removal of E. A. Hayt from the head of the Indian office—be convinced that we were right when two years ago in Washington we told him in effect that while the surface might be smooth, the Indian Department was, in the vigorous language of the New York Herald, "honeycombed with corruption."

Mr. Hayt was removed instanter-without a chance being given him to resign-and no official reason was assigned for the step otherwise than that "he [Hayt] had withheld information from the Government," although a constant leaking out of suspicious circumstances and details in regard to the business of his Department has gone on ever since his deposition. We demand, in the interests of justice. that the facts in the case may be fully brought out, cut wherever they may. Surely, as the Boston Journal earnestly remarks: "Indian Commissioner Hayt ought not to be allowed to retire with a simple dismissal, if any statute exists punishing his flagrant breach of trust."

Beverly, Mass.

Meetings of the Spiritualists are held every Sunday in a pleasant- and commodious hall. and a good degree of interest exists in the public mind in regard to the spiritual movement. Mr. George A. Fuller, now of Dover, Mass., an inspired medium of excellent ability, has been their speaker for several weeks past. He has given excellent satisfaction by the philosophical and rational character of his discourses-most of them being impromptu addresses upon subjects presented by the audiences-and also by his genial social qualities, which endear him to a large company of friends, and recommend him both as a teacher and a man to general respect and confidence.

Public circles are held twice a week in the hall, and private circles are instituted in several families.

EE THE TEXAS SPIRITUALIST, (Vol. 2, No. 2,) published at Hempstead, that State, by Charles W. Newnam, assisted by C. T. Booth, is received. It treats in its neatly-printed pages (into the execution of which a new dress of smaller type enters as a valuable accessory) on "Man and His Possibilities," (F. B. Dowd) "Orthodoxy and Spiritualism Compared," (Tom. J. Russell) and other topics. Its correspondence department is interesting; its editorial, "Show Your Colors," has the right ring, and the advice therein given is worthy of adoption by all believers in the spiritual dispensation throughout the United States.

1937 Dr. J. Rodes Buchanan's late address before the Brooklyn (N. Y.) Spiritual Conference has been received and placed on file for publication.

87 "The Rationale of Spiritualism," a paper read last year before the Chicago Philosophical Society, by Frederick F. Cook-which was published at the time in the Banner of Light-has recently appeared in pamphlet-form in London, Eng. It bears the imprint of E. W. Allen, 11 Ave Maria Lane.

EF Mrs. Cora L. V. Richmond will continue to answer questions in the Banner of Light Public Free Circle-Room each Friday afternoon during February.

On Tuesday afternoons regular circles, are held for spirit-communications, Miss M. T. Shelhamer, medium.

83 Mrs. C. H. Wildes is a test medium concerning the reliability of whose gifts there is not the slightest controversy among all who know her. She is eminently worthy of the public patronage. Give her a call. She may be found at No. 14 Tremont street (Room 5), Boston.

Ser Geo. Sanderson, florist, Weston, Mass., will please accept our thanks for beautiful flowers for our Free Circle-Room table.

FEBRUARY 7, 1880.

Magnetic Healing in New York City.

With pleasure we call attention to the remarkable success which has for years crowned the magnetic treatment of James E. Briggs, M. D., of 126 West 11th street, New York City. His hands impart health, overcoming the most painful diseases, and establishing the patient in new strength and a sound bodily state. The medical profession, especially of the more enlightened and advanced schools, frequently call upon Dr. Briggs in cases demanding consultation and promptness of treatment; and this popularity exists in spite of all professional or other prejudices against what is properly styled "Magnetic Cure," with the probable coöperation of unseen influences emanating from the source whence comes "every good and perfect gift," benefiting at once both physician and the patient beneath his healing hands.

Spirit Materializations in Rhode Island.

We have received, from a reliable source, an extended account of remarkable materializing phenomena recently occurring at Vaucluse, R. I., and shall print Part I. of the narrative next week.

Mrs. Hyzer in Brooklyn.

This lady will resume her labors as the regular speaker of the Brooklyn Spiritual Society in Everett Hall, 398 Fulton street, on Sunday next, February 8th-speaking afternoon at 3 o'clock, evening 71.

107 The readers of the Banner of Light, who have been long and favorably acquainted with the name and occasional writings of George A. Bacon, of Boston, will, we feel sure, join with us in congratulating him on the success which has attended the public readings given by his daughter, Miss Belle Bacon, who, though young in years, has demonstrated that she possesses a wealth of imagination, a depth of sympathy and a power of placing herself en rapport with the best feelings of her audiences, which are collectively destined, we believe, to give her in coming days a prominent place among the most celebrated of the exemplars of the difficult rôle of the public reader, to which we understand she has decided to devote her pronounced talents. Our endorsement of this young lady's powers is not founded on hearsay evidence, as we have been privileged on several occasions to listen to her renditions and have discovered that our own favorable opinion has found echo in the unanimous expressions of the people present. As evidence of the universality of the appreciation in which Miss Bacon is held where she is known, the following excerpts concerning one of her efforts are presented in proof that she has called forth commendatory expressions in other than these columns. At a recent meeting of the Roundabout Club, of Melrose, she gave a recitation, which is thus commented on by the Journal of that place:

"Miss Isabel Bacon recited a well-chosen ex-"Miss Isabel Bacon recited a well-chosen ex-tract from Scott in such a manner as won the unanimous and unqualified approbation of all who had the good fortune to be present. It is the unbiased judgment of qualified critics that no better public recitation, all things consid-ered, has been heard in Meirose this season, than this young lady gave on the above occa-sion. Miss Bacon is certainly to be congratu-lated on her success as a public reader." lated on her success as a public reader."

A correspondent of the Boston Traveller (speaking of the same occasion) savs:

(speaking of the same occasion) says: "Miss Belle Bacon rendered the forty-third chapter of 'Ivanhoe' in a most striking and ef-fective manner. The scene comprises the con-test between Bois-Guilbert and Ivanhoe, and Miss Bacon certainly deserves especial credit for the superior elocutionary and dramatic tal-ent she evinced. It was this recitation which won her the prize at the Wilbraham Academy, last year." last year."

ST "Swift-Runner," an Indian convicted of murder, was executed recently after a series of most embarrassing and cruel mishaps, (during which he offered to kill himself with a tomahawk if allowed.) at Fort Sanskatchewan, Canada. It is related as one of the incidents transpiring during the solemn occasion that while he stood with the noose around his neck, a religious official present attempted to give him the consolation supposed to attend converse upon such themes, but "Swift-Runner" very pertinently replied that "as the white man's whiskey had ruined him, he could not believe in the white man's God."

BRIEF PARAGRAPHS.

THE POCASSET HOMICIDE .- Charles F. Freeman the religious fanatic, who deliberately murdered his little daughter on the first of May last, has been committed to the Insane Asylum at Danyers, by the order of Gov. Long. This result, it is said, was mainly at-tributable to the indefatigable efforts of Mr. John M. Spear, the veteran philanthropist.

Standing still is childish folly, Going backward is a crime; None shall patiently endure Any III that he can cure: Onward ! keep the march of Time. Onward ! keep the march of Time. Onward ! keep the march of Time. While oppression lifts a finger To affront us by his might; While on error clouds the reason Of the universal heart, Or a slave awaits his freedom, Action is the wise man's part.

A deluge of rain at St. Kitts, on one of the small islands of the West Indian group, caused an appalling disaster, Jan. 12th. Over thirty-six inches of water fell in six hours. The reservoir at the back of the town of Bassetene burst, and added to the torrents rushing through the streets. Whole houses were washed away and families disappeared. It is estimated that two hundred lives were lost. As one singular result of the catastrophe, a correspondent of the St. Thomas Tidende notes that the ocean receded one-eighth of a mile on account of the soil drainage from the moun tains and the plains.

Senator Voorhees wants railroads to have a right of way through Indian reservations. That is perfectly in keeping with the Indian-must-go policy.—Ex.

Jules Favre, the French statesman, died Jan. 19th.

Digby thinks that if the truly "respectable" Boston Advertiser proposes to follow up Rev. Mr. Cook's Monday lectures on Spiritualism, it had better employ a competent reporter.

There are drug clerks who say that carelessness is quite as common among physicians as among apothe-caries, and that the hasty way doctors have of writing prescriptions in "hog" Latin of the abbreviated sort does not tend to exactness.—*Boston Herald*.

When a case in court is pronounced invalid, is it be cause the contestants are sick?

FILL WELL THY POST.

Though on the battle-field of life, To fead the van may not be thine; And though thy lot with toil be rife. Fill well thy post—this seems divine.

Our gifts are varied as our minds; To one, a pound—another, four; Our God is perfect, and asigns To each his share. What wouldst thou more?

A hill is actually pending in the United States Sen-ate for the punishment of whites convicted of stealing stock from the Indians.—*Torre Haute (Ind.) Evening* Gazette.

The Black Hills Pioncer is sufficiently wanting in reverence to give original currency to the following : "Pulpiratical clowns—Dan. Rice and Talmage."

Lives of grocerymen remind us They can make their starch half lime, And with sugar wholly blind us, Putting sand in all the time. —[New York Clipper.

Poor Theodore Tilton was to lecture in Parsons, Kan., and the committee was at the station to receive him. They stepped up to a long-haired gentleman, and welcomed him with enthuslasm and much ceremony. The long-haired gentleman appeared surprised, and said: "I do n't know what you mean by this, but I can remove any wart or bunion in thirty minutes, without pain, or forfelt my reputation." The commit-tee had taken a "corn doctor" for T. T.

H. M. S. Pinatore translated into Russian will short-ly be performed simultaneously in St. Petersburg and Moscow. We knew the Czar would yet find a way to drive the Nihilists out of the country.—*Boston Post*.

Spiritualist Meetings in Boston.

PARKER MEMORIAL HALL.-The First Society of Spiritualists hold meetings at this place on Sunday after-noons, at 235 o'clock. The public cordially invited. George A. Bacon, Manager.

A. Bacon, Manager. **FAINE: MIEBORIAL HALL.**—Children's Progress-ivé Lyceum No. 1 holds its sessions every Sunday morning at this hall, Appletou street, commencing at 10% o'clock The public cordially invited. D. N. Ford, Conductor. AMOREY HALL.—Childron's Progressive Lyceum No. 2 meets in this hall, corner West and Washington ströuts, overy Sunday at 10% A. M. J. B. Hatch, Conductor. HEIRKELEY HALL.—Bervice every Sunday at 104

BANNER OF

 IN LIE
 U. V. Litt

 W. O. Bowen, Conductor, will visit Boston on Sunday, Feb. 29th, remaining three or four days. During their visit they will be the guests of Lyceum No. 20 this city. This is to be a return visit, as it will be remem-bered that a delegation from the Boston Lyceum, un-der the Conductorship of J. B. Hatch, visited those cities two years ago, where they met with a most cor-dial reception; and we trust when the friends who are to come arrive in this city they will find the same warm friendship tendered to them which was extended to the Boston school at the time of its visit. Although they will be the guests of our Lyceum, yet we hope that every Bpirtualist in Boston will become interested, and all are cordinally invited to join with us in making this a reception worthy the Old. Bay State. Any societies or individuals who may wish to extend any courtesics, are invited to at once correspond with the complitere, so that arrangements can be perfected. Subscription papers will be placed in the hands of re-sponsible partics, and we solicit financial aid from every Spiritualist in Masschusetts; in return for which a complimentary ticket will be provided every subscriptor to the public reception, which will be held in one of our largest halls. Mrs. Maud Lord Mitcheil has already profiered her services, and will hold one of her popular sciences. The receptions will do like-wise. The delegates who visited New York in '78 have no dout many others of our public workers will do like-wise. The delegates who visited New York in '78 have signified their intention of being present and particl-pating in the general exercise. The different Lyceums will unite in New York City, and take the steamer City of Lawrence, of the Norwich Line, on Saturday, Feb. 28th; upon renching New Loudon they will take a special car provided by General Agent Kendali, of the New York and New England Kaltorad. Upon reaching Franklin they will be received b

EAGLE HALL.-The meetings in this place during the day on Sunday last were fully attended by intelli-gent and highly interested audiences. The people

gent and highly interested audiences. The people present seemed to feel that they had something to live for besides the mere physical wants of life, however necessary and desirable it may be to look well to them. The morning and afternoon exercises consisted of invocations by Mrs. Pennell and Mrs. II. (1, Richards, and tests by Mrs. Lealle, Mrs. Pennell, Mrs. Nelson, Mrs. Ireland and Mr. Scott, the most of which were recognized and acknowledged by those in the audi-ence, for whom they were intended; plain, practical, and interesting remarks were also made by Mr. Scott, Mr. A. C. Stowe, (of California.) Mrs. II. Dean Chap-man, Mattle Sawyer Hull and Moses Hull. The after-noon exercises were closed with an excellent impro-vised poem by Mattle Bawyer Hull, purporting to come from the spirit of our dear sister, Aggic Davis Hall, the subject being selected, and handed in by some one in the audience.

the audience. In the evening we were treated to an original essay, by Mrs. M. W. Lesile, entitled "Spiritualisin as a *Relt-olon* and a *Science.*" It was well written, and listened to with the strictest attention throughout. Appropri-ate remarks were also made by Mrs. Chapman, Mr. Brown, Mrs. Lesile and Mr. Jacob Bean, and a few tests given through the mediumship of Mrs. Lesile. P. R.

PYTHIAN HALL was filled last Sunday morning with an audience that seemed to appreciate the work being an audience that seemed to appreciate the work being t done by the small but earnest band of co-laborers in the cause of Spiritualism in this place. The exercises were opened by singing; invocation by Mrs. Carlislo Ireland, and reading of a poem by the manager of the meeting. Fruit was passed, and the audience all par-took, seemingly with gratitude to the Source from whence all our blessings come. Remarks were made by Drs. Moore and Mayo, Mr. Morrison of Haverhill, mass, Mr. Furnald and others. The most interesting part of the exercises, however, was the forming of a circle for the benefit of a brother who has been troubled with influences that led him wrong, and, as we believe, and he testified, with as good results as could possibly be anticipated; also nearly an hour was spent in sitting for the slok, and magnetizing fruit, flowers, Sc., for them. Miss Barnleoat (entranced) gave an improvisa-tion of song, and also a beautiful address to the brother for whom the sitting was given. The afternoon conference was opened by the reading of W. S. Barlow's poem, "The Voice of Prayer," by the Chairman. Remarks upon the "Philosophy of Prayer" were made by Messrs. Daniel Came, Abbot Walker, Mrs. Fisher and others; also some highly in-teresting inspirational remarks from Mrs. Annie C. Rail, of Cincinnat, O., which were refreshing as a shower upon the thirsty earth. The meetings were both long to be remembered by some at least who par-ticipated in them. Miss Barnleoat will occupy the platform next Sunday afternoon, and sing and speak "as the spirit giveth utterance." done by the small but earnest band of co-laborers in

EVENING STAR HALL-CHARLESTOWN DISTRICT.-Sunday, Feb. 1st, the meeting in the afternoon, at the usual hour, was very interesting. Mrs. A. L. Pennell, who is one of our best test mediums, occupied the platwho is one of our best test mediums, occupied the plat-form, giving communications to a large number of persons in the audience in a manner that was very sat-isfactory. Entertaining remarks were also made by Dr. A. H. Richardson and Dr. Iru Davenport. Several appropriate spiritual songs were finely rendered by the choir, which added much to the interest of the meeting. Next Sunday, Feb. 8th, Mrs. Mary C. Bag-ley will speak and give tests in this hall at 3 r. M.

THE

LIGHT.

First Society of Boston Spiritualists HOLD THEE MEETINGS EVERY SUNDAY AFTERNOON

PARKER MEMORIAL HALL.

The public respectfully invited. Next Sunday the rostrum will be occupied by the well-

known and popular lecturer, MRS. CORA L. V. RICHMOND. Good singing will be furnished on this occasion by a

Quartette Choir under direction of MISS NELLIE M. KING. Services commence at 2% o'clock.

Notes of Travel, etc.

To the Editor of the Banner of Light :

All things considered, the lecture course this season in Rand's Opera House, Troy, N. Y., has been a re-markable success. The writer, in his poor, crude way, did what he could in November; Capt. H. H. Brown met with a most cordial greeting in December ; in Jan uary Mrs. Watson came in on the flood tide of victory. Private advices inform us that the Spiritualists are in high glee over the success of the meetings. Mrs. Watson is a speaker of remarkable power and eloquence. Her address before the Temperance Club in Troy was the talk of the city.

Troy is a ripe field for Liberalism and common-sense Spiritualism, as the past two lecture seasons have abundantly shown.

Rev. Mr. Fish (Unitarian) is doing a quiet, scholarly and effective work, and Rev. Mr. Conklin (Universalist) is a young man of promise.

The ladies of the Progressive Lecture Association of Orange, Mass., held a very successful fair Jan. 21st. Mrs. Elizabeth Wheeler, Mrs. Morgan, Mrs. Abe Putnam and others too numerous to mention, labored with untiring assiduity to make the fair-which was the

first attempt in that line-a success. Mrs. Kendrick has spoken in Orange, of late, to good acceptance.

Mrs. Webber passed to the spirit-world Jan. 18th Rev. Mr. Waite (Universalist) assisted ithe writer in conducting the funeral service. Mrs. W, was an estimable lady; she met death fearlessly, realizing that it was simply a change for the better. СЕРНАВ.

66 Austin street, Worcester, Mass.

The Brooklyn Spiritual Fraternity

Meets at Downing Hall, corner Fulton and Clermont avenues, Saturday evenings at 7½ P. M. The themes thus far decided on are as follows: Feb. 7th, "The Christ Spirit," Henry Kiddle. Feb. 14th, "Man's Natural Attributes," Hen-ry J. Newton, President First Society Spiritu-liste New York edty.

alists, New York city. __Feb. 21st, "The Spiritual Body," Col. Wm. Homstreet.

Feb. 28th, ". W. C. Bowen. 28th, "A Word Concerning Evolution,'

W. C. Bowen. Thirty minutes allowed first speaker, fol-lowed by ten minutes' speeches by members of the Fraternity. S. B. NICHOLS, Pres.

EVERETT HALL SPIRITUAL CONFERENCE, 398 Fulton street, every Saturday evening at 7½ o'clock. J. DAVID, Chairman, 71 o'clock.

THOSE COMPLAINING of Sore Throat, hoarse-ness or "taking cold," should use "Brown's Bron-chial Troches." The effect is extraordinary, par-ticularly when used by singers and speakers for clearing the voice.

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THOURS MARSH, on the marshess of the present street, Boston, A. HALL, 17 G street, South Boston, Mass. MRS, M. J. REGAN, 520 North 5th street, St. Louis, Mo. RICHARD ROBERTS, 1010 Seventh street, Washington,

D. C. D. ATKIN, Ju., 58 West 31st street, between Broadway and 6th avenue; also at Grand Hotel, Broadway and 31st and 6th avenue; also at Grand Hotel, Broadway and 31st Breet, New York City. WM, S. BARNARID, 71 Horatlo street, New York City. B. M. HOWARD, 51 East Tworfth street, New York City. WA, & C. S. HOUGHTON, 75 and 77 J street, Sacra-mania Col. S. HOUGHTON, 75 and 77 J street, Sacra-

mento, Cal. LEENS BAZAAR, 10 Woodland Avenue, Cleveland, Ohio. WILLIAMSON & HIGBLE, 62 West Main street, Roch-

WILLIAMSON & HIGBLE, 62 West Main street, Roch-ester, N. Y. JACKSON & BURLEIGH, Arcado Hall, Rochester, N.Y. G. D. HENCK, 449 York Avenue, Philadelphia, Pa. WASH, A. DANSKIN, 70% Saratoga street, Baltimore, Md. N. (HOVNWI 21 Genue street for Function Col

Mú,
 I. N. CHOYNSKI, 31 Genry street, San Francisco, Cal. SMITH'S PERIODICAL DEPOT, 122 Dearborn street, Chicago, III.
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J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. J.3,

Б

S. B. BRITTAN, M. D., is permanently loca-ted at No. 30 West 11th street, New York, where he employs Electrical, Magnetic and other Subtile Agents in the cure of chronic diseases. Dr. Brittan has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, by the use of painless methods and the most efficacious reme-dies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should inclose Five Dollars.

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HEALTH INSTITUTE. Woodlawn Mineral Springs, Sterling, III. MRS. H. PET-TIGREW, M. D. 3w-Jan. 24.

NOTICE TO OUR ENGLINH PATRONS. J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the **Hanner of Light at** fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence. Elm Tree Terrace, Uttoxeter Road, Derby, England. Mr. Morse also keeps for sale the **Mpiritum and Reformatory** Works published by us. COLBY & RICH.

LONDON (ENG.) AGENCY. J. WM. FLETCHER, No. 22 Gordon street, Gordon Square is our Special Agent for the sale of the **Bunner of** Light, and also the **Spiritual**, Liberal, and Reforma-tory Works published by Colby & Rich. The Banner will be on sub at Steinway Hall, Lower Seymour street, every Sunday.

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ADVERTISEMENTS.

street, Balti-

BALTIMORE, MD., AGENCY, WASH, A. DANSKIN, 58 North Charles stree more, Md., keeps for sale the Banner of Light.

10 On Thursday, January 29th, Paine Memorial Corporation gave its first public celebration, in Paine Hall, Boston, of the anniversary (the 143d) of the birthday of Thomas Paine. The exercises on the interesting occasion were appropriate and satisfactory, and were largely attended.

1977 Hon. Richard Frothingham, one of the most prominent citizens of Boston, and a wellknown historian, died at his residence in Charlestown on Jan. 29th, of pneumonia. Mr. Frothingham was born on Jan. 31st, 1812, and was therefore sixty-eight years of age.

25 The Canadian weather-prophet made a statement several weeks ago that on the 3d of the present month there would be a violent snow-storm, covering a large area of territory. It has proved literally true, as last Tuesday's snow-storm was very severe.

1 is announced in the official notice in another column that the regular meetings of the Ladies' Aid Society will be held hereafter every Thursday afternoon and evening at Amory Hall, corner West and Washington streets.

"PSYCHOGRAPHY, OR DIRECT SPIRIT-WRIT-ING-An Interesting Experience with Henry B. Allen," prepared expressly for this paper by Dr. H. B. Storer, will be found on the eighth page.

The New York Tribune is desirous of ascertaining the name of the author of the beautiful lines entitled "Tired Out." They were composed by Ebenezer Elliot, the famous "cornlaw rhymer."

Good Words from Our Subscribers.

ROCKFORD, ILL.-F. H. Brooks, in remitting for two renewals, says: "I am very much pleased with the Banner of Light and the contributions of its able correspondents. Since my name was printed in it. verifying the spirit-message of Dr. Lucius Clark, I have received several sample copies of different papers-but none suits me as well as the dear old Banner. Long may it

wave." ST. ANSGAR, IOWA.-S. B. writes: "The angel-world does speed the good old and well-tried Banner of LApit. Its brilliant light is seen far off and near, on hill-top and valley lighting up the dark places and flooding the soul with joy."

ST. LOUIS, MO .- Mrs. Ophelia P. Samuel, the eloquent trance-speaker, writes : "Everywhere I go, I quent trance-speaker, writes: "Everywhere I go, I hear universal praise and commendation of the Banner of Light, and deservedly so, adhering as it does to the true spirit of the harmonial philosophy, teaching les-sons of love and peace and good will toward man-spirituality in the highest and truest sense. It is felt and recognized as a blessing in every home where it goes. Would that there were more such white-winged messengers sent over the land."

BEI M. in this hall, 4 Berkeley street, corner of Tren

Street. **EAGLE HALL.**—Spiritual Meetings for tosts and speak-ing by well-known speakers and modiums, are held at this hall, 616 Washington street, corner of Essox, every Sunday, at 10½ A. M. and 2½ and 7½ F. M. Excellent quartette sing-ing provided.

PYTHIAN HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 178 Tremont street, Services every Sunday morning and atternoon. Good mediums and speakers always present. EVENING STAR HALL.-Meetings are held in this hall, No. 7 City Square, Charlestown District, every Sun-day at 3 r. M.

any at 3 P. M. **AMORY HALL.**—The Spiritualist Ladies' Aid Society meets overy Thursday afternoon and evening at this place, corner West and Washington streets. Business meeting at 4 o'clock. Mrs. A. A. O. Perkins, President; Flora W. Barrett, Secretary.

PAINE HALL.-Last Sunday I noticed in the audience a gentleman whom I knew as a wealthy and influential a gentleman whom I knew as a wealthy and influential man, and was somewhat surprised at the interest he manifested in the exercises. He being present again to-day, I ventured to speak to him and take him by the fland. He asked: "How long has this school been in existence?" I said, "Many years." He then added : "Why not let it be known? the public do not know what you are doing. I just strolled in last Sunday, and was so delighted I had to come again, and expect some of my family." This is a single instance of many, and only goes to show that our work is a good and noble one; and though our ranks are so full, the field is large, and the good seed planted will not only enrich the laborer but will beautify and adorn the world with bright and shining lights, to show the traveler the right way to happiness, which is indeed heaven. The exercises to-day were long and very pleasing, consisting of overtures and selections by the orches-tra, singing, responses, Banner March and calishenles; answers to the question. "What is progression?" reci-tations by Jennie Lothrop, Esther Ottinger, Laura Main, Flora Kenyon, Wille Newton, Affy Peabody, Nellie Haynes, Mabei Lawrence, Ivan Merry, Alberta Feiton, May Waters, and, by special request, "Curfew shail not Ring To-night," by Jennie Bicknell ; songs by Gerite Murch and Nellie Thomas; song and chorus by Mess. Quinn, Gleason and Bell, which was heartily encored, as was one by Hattie Rice. A plano solo by Mrs. Josselyn, and a duet by Mr. Charles and Miss Emma Bell, further continued the exercises, which as usual closed with the Target March. When D. ROCKWOOD, Cor. Sec. Children's Progressive Lyceum No. 1, Boston, Feb. 1st, 1880. } man, and was somewhat surprised at the interest he

AMORY HALL .- Removing the admission fee from the door has proven very satisfactory to both our audience and Lyceum. To-day our seats were well-filled,

the door has proven very situsine by to both our addi-ence and Lyceum. To-day our seats were well-filled, and the contributions very liberal. Our school steadi-ly increases in members, and if our friends will only continue in their efforts we shall soon stand in the front ranks. Our committee has returned from New York, and reports that the Lyceums from that city and Brooklyn will visit us the 20th of this month. Our exercises to-day were of more than usual interest, some twenty pupils taking part in them. The following is the pro-gramme: Overture, singing by the school, Sliver Chain Recital, Banner March; reading, recitations, vocal and instrumental music, by Ida Brown, Gracie Bur-roughs, Georgie Lycertt, Nellie Nugent, Hattie David-son, Albert Rand, Alice Messer, Wille Nash, Susie Adams, Carrie Hopkins, Maudie Lord, Nellie Weich, Lizzie Hunter, Danie Weich, Hattie Morgan, Maud Glipatrick, Willa Bell. Remarks were also made by Mrs. Maud Lord Mitchell and Prescott Robinson, Esq. Our Lyceum will hold a children's costume party at Amory Hall on Tuesday evening, Feb. 17th. This par-ty will be under the management of pupils from 7/y until 10 P. M., after which the older portion will con-tinue the dance until 2 A. M. All children not mem-bers of our Lyceum will be admitted free, and we trust the hall will be weil-filled with adults to witness the beauty of the entertainment. Children will please appear in costume. J. B. HATCH, Jr., Secretary Children's Progressive Lyceum No. 2.

J. B. HATCH, JR., Secretary Children's Progressive Lyceum No. 2. Boston, Feb. 1, 1880.

THE VISITING LYCEUMS .- The Children's Progres sive Lyceum of New York City, Mr. Charles Dawbarn, Ask any good doctor if Hop Bit Conductor, together with the Brooklyn Lyceum, Mr. the best family medicine on earth.

Section of the second

THE WEEKLY MEETING of the Spiritualists' Ladies'

C. B. M.

Ald Society, held at their parlors, 157 Tremont street, Thursday afternoon and evening, January 29th, was Thursday afternoon and evening, January 29th, was very largely attended. Never before in the history of this Society were there ever so many members present. A bounteous supper was served to a large number of members and friends; one hour was spent in social conversation and games; Dr. A. H. Richardson then called the meeting to order with a few appropriate re-marks, introducing Mrs. Cora L. Y. Richmond, who gave a short address; "Oulna" also improvised a poem, which was followed by a short speech and poem by Richard Holmes. This closed the hour set apart for these exercises; the remaining part of the evening being spent in friendly greetings and general conversation.

evening being spent in friendly greetings and general conversation. During the evening the Anniversary Committee held a meeting in the ante-room, for the purpose of making final arrangements for the coming Anniversary of Modern Spiritualism, for which able speakers have been engaged; due notice will be given in a future issue of the *Banner*. Owing to the increase of mem-bership, and the interest manifested in our redulons, the Society have found it necessary to have more spa-clous apartments, and will hold their business meet-ing in Amory Hall, corner of West and Washington streets. The first meeting of the Society will be held February 12th. A. A. C. P.

CHELSEA .-- UNION HALL .-- On Sunday evening last, Mrs. N. J. Willis, of Cambridgeport, Mass., lectured in this place, to the satisfaction of a large audience. At the conclusion of her discourse, questions from those in attendance were acceptably answered by her guides. Services will be held at this hall at 7½ P. M., next Sun-day—the speaker to be announced in Saturday's papers.

Movements of Lecturers and Mediums.

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

William Bush will answer calls to lecture on liberal topics. Address him 1112 Clark Avenue, St. Louis, Mo.

Mrs. Abbie N. Burnham lectured January 18th and 19th in Derry, N. H.; in Haverhill, Mass., (at Magnolia Hall,) Saturday evening, Jan. 24th, and Sunday, 25th, (in the Unitarian Church,) to full houses. She speaks Feb. 1st and 2d in Derry, and goes Feb. 8th to Haver hill once more.

Mrs. Juliette Yeaw spoke in Haverhill, Mass., Sun day, Feb. 1st.

Frank T. Ripley is now in Dayton, O., (at the Arling ton Hotel,) where he will remain during the months of February and March. He will accept engagements for April and May for lectures and public platform tests in the States of Ohio and Illinois. His terms are liberal. He can be addressed at Dayton, O., care W. H Best.

George A. Fuller, of Dover, Mass., spoke in Bell's Hall, Beverly, Mass., Feb. 1st, and will speak in the same hall the 8th, 15th and 22d, and probably in Rock land, Mass., the 29th.

I. P. Greenleaf of Chelsea will lecture in Washington Hall, Natick, Sunday, Feb. 8th, at 2 and 6 P. M.

Mrs. R. Shepard will speak in Washington, D. C. during February. Her address will be 1230 I street Northwest, that city. Permanent address, 1601 North Fifteenth street, Philadelphia, Pa.

Dr. H. P. Fairfield will lecture in Tyringham. Mass. February 5th, 6th and 7th, and Sunday the 8th. He would like to receive calls to lecture or hold parlor circles for the manifestations and teachings of the spirits. Address him Greenwich Village, Mass.

Ask any good doctor if Hop Bitters are not

WILLIAM EDIDIS, 139 Wisconsin street, Shiwalukee, WILLIAM WADE, 826 Market street, Philadolphia, Pa. E. M. ROSE, 50 Trumbull street, Hartford, Conn. BRENTANO'S LITERARY EMPORIUM, 39 Union Square, New York.
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[Other parties who keep the Banner of Light regularly on sale at their places of business can, if they so desire, have their news and addresses permanently inserted in the above list, without charge, by notifying Colby & Rich (publishers, No. 9 Montgomery Place, Boston) of the fact,]

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 THE SPIRITUAL RECORD. Published in Chicago, Ill. \$2,00 per year; single coples, 5 cents.
 THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

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Netion. SPECIAL NOTICES. — Forty cents per line, SPECIAL NOTICES. — Forty cents per line, Minion, each insertion. BUSINESS CARDS. — Thirty cents per Mne, Agade, each insertion. Payments in all cases in advance.

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

Ar Advertisements to be renewed at continued rates must be left at our Office before 18 M. on Naturday, a week in advance of the date where-on they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoy ant 1.—For Diagnosis send lock of hair and \$1,00. Give name, age and sex. Address Mrs. C. M. MORNISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. N.8.

Special Notice.

DR. F. L. H. WILLIS will be at the Quinoy House, in Bratilest., Boston, every Wednesday and Thursday, from 10 A. M. till 3 P. M., till fur-ther notice. J.3.

GREGORY'S Seed Catalogue.

MYANNUAL Catalogue of Vegetable and Flow-graphs of the originals, will be sent FIEE to all who apply. My old customers need not write for it. I olfer one of the inspect collections of vegetable seed ever sent out by any seed house in America, a large portion of which were grown on my six seed farms. Full directions for cultication on each package. All seed vear anticat to be both fresh and true to name; so far, that should it prove otherwise, I will rydl the order gratis. Theoriginal introducer of the Hub-bard Squash. Phinney's Medon, Marishchend Cabbages, Mexican Corn, and scores of other vegetables, I invite tho patronage of all who are narious to host the stard directly from the prower, fresh, true, and of the very best strain. NEW VEGETABLERS A SPECIALTY.

NEW VEGETABLES A SPECIALTY.

JAMES J. H. GREGORY, Marblehead, Mass. Feb. 7.

Feb. 7. **M. D.S. AT A DINCOUNT. TOR** twenty years I was affected with "Enlargement and hardening of the Spleen." Long and faithful adherence to medical advice proved unavailing, this abnormal growth continuing till the produberance became as large as my two hands. Those similarly afflicted know how I suffered. The entire removal of this chargement and trouble was effected without medicine or material examination by Dn. D. H. SPOFFORD. (Signed) MRS, L. W. I. GAGE, Haverhill, Mass., Nov. 14, 1670.

DB. D. H. NPOFFORD. ONTOLOGIST. (No Drugs, no Diploma.) 123 Wert Concord street, Boston. Office hours, 0 A. M. to 4 P. M. (Thursday and Friday excepted). 66 Andover street, Lowell, Thursday, 1 to 4 P. M. 21 Charles street, Haverbill, Friday, 9 A. M. to 4 P. M. 10^w-Feb, 7.

DAVID BROWN,

332 TREMONT STREET, Boston, Business and Phys-ical Medium. 2w-Feb. 7.

SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale. ALBERT & F. C. MORTON, Spirit Mediums, No. 11 O'Farrell street.

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Medium Ladies Circle Thursday, 3 P. M. 2018

${f The Plymouth Rock}$

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BANNER OF LIGHT.

FEBRUARY 7, 1880.

The free Circle-Room. REPLIES TO QUESTIONS, GIVEN THROUGH THE MEDIUMSHIP OF

W. J. COLVILLE. AT THE BANNER OF LIGHT FREE CIRCLE ROOM.

Questions and Answers.

Questions and Answers. CONTROLLING SPIRT.—Mr. Chairman, we will now listen to your questions. QUES.—Is not the epoch or era just com-menced the time for establishment upon this planet of the practice of Christian truth and human duty; as the era we are about emerging from was for the spread of the knowledge of these divine principles? ANS.—Decidedly; the questioner has grasped the spiritual idea which we have always en-deavored to give forth and assert in our public and private utterances. Many persons explain

and private utterances. Many persons explain or apparently explain that Christian systems are failures, merely because the outward workings of those systems, which have been designated Christian, have tended to deluge the soil of the earth with human blood, to provokestrife, anar-chy and confusion everywhere. Should they not remember the words of the Great Teacher, that though he was the Prince of Peace, yet he came not to bring peace immed of leace, yet he sword, the precursor of peace. It is the warfare which has been continually going on between the new advent of truth which made itself felt is peleting peak they the use of the set of the set of the in Palestine nearly two thousand years ago, and the evil passions and prejudices of human-ity which have led to strife and contention, Ity which have led to strile and contention, which has been apparent everywhere in Chris-tian Europe and in all portions of the civilized globe. No intelligent person can consistently believe in true morality and take exception to the general moral tendency of the statements which are attributed to the Nazarene. What matters it whether Jesus, in Palestine, eighteen or ignetion true words as matters it whether Jesus, in Palestine, eighteen or inneteen centuries ago spoke those words as found in the New Testament, or whether they were spoken ages before, in other portions of the earth, by other inspired minds? The real point is, in what degree are the teachings which are embodied in the Gospel narrative valuable to humanity. The mere source-from whence ideas and statements emanate materially, is of little importance compared with their relation little importance compared with their relation to the all-important and engrossing considera-tion of the intrinsic value of the record as a moral guide. Men have not been able to prove from the Gospel narrative that in endeavoring to persecute their fellows for opinion's sake, they have acted in concert with the doctrines of the reputed founder of the Christian system; they have not been able to prove the doctrines they have not been able to prove the doctrines which have so long held sway in Christendom, from the words of Jesus, but have always ap-pealed to the epistles of Paul, who strove by the use of metaphysics to make the simple Gospel ethics agree with Jewish and philosophic pre-judices and preconceptions. The new era in-troduces you into a condition of things wherein the letter will be discarded for the spirit; the old forms in which the truth has long been em-bodied will be utterly cast aside, because they are outgrown; there will be no longer an ecclesi-astical power in the land, fighting against the freedom of humanity. Those who are religious teachers will be those who are naturally adapt-ed to solve problems in connection with man's welfare, who are under the inspiration of those ed to solve problems in connection with man's welfare, who are under the inspiration of those fitted to lead all seeking spirits into fairer and brighter pastures. The religion of the future, of the new Messiah, the religion of the New Dis-pensation, will be essentially one in its spirit with the inner soul of Christian ethics, also with the inner soul of the various great religions of the world, but its outward form of presentation will be diametrically opposed to those practices which have been commanded by olden authori-ties, who have endeavored to coerce men instead of leading them by moral suasion alone. Q.—The Rov. M. J. Savage, in a recent sermon, deprecates the consideration of a future life as detrimental to civilization and progress. He says: "I tell you, friends, that when you long and hunger for a straight look into heaven, a clear perception of what it is, a sensible pres-

clear perception of what it is, a sensible pres-ence day by day, you are longing for that which would be the destruction and desolation of the would be the destruction and desolution of the carth. It is our business to live here while we are here; it is our business to do the present work of the world while it is waiting at our hands." Will you please to reply to this? A.—From Mr. Savage's standpoint, doubtless,

we cannot take any exception at all to the views which he has advanced. We have always conwhich he has advanced. We have always con-tended that the only true way to prepare for the future is to live well in the present. If you are continually forgetting present duties in your earnest endeavor to grasp that which is on be-fore, you will never grasp anything but an t_{i-} nis fatuus which will deceive you, and lure you presumably to your destruction. Mr. Savage apparently attacks the Orthodox idea that sin and imperfection will be cast aside immediately the body is parted with; he undoubtedly has reference to that system of looking forward inreference to that system of looking forward inreterence to that system of looking forward in-to the future which is accompanied by dissatis-faction with the present—a looking upon this world, as Dr. Watts viewed it, as "a wretched land which yields us no supply," and then the future world was to be all bright and beautiful. Mr. Savage cannot consistently attack the teach-ings of advanced spirits, because they all are unanimous in their statements that you account ings of advanced spirits, because they all are unanimous in their statements that you cannot enjoy the future unless you do your duty in the present. If such a doctrine as this would tend to uproot human morality, then human morali-ty must be something that had better be up-rooted as quickly as possible. Q.--If a person is so constituted that he com-mits act here which others think wrong while its acts here which others think wrong, while he regards them as justifiable, will he suffer re-morse in the world of spirits for those acts? A.—Certainly not, if the man is conscien-tions in the performance of his actions. You are responsible to your own conscience, and if you have not sufficient light to guide you into a bet-ter path than that in which you are now treading, you cannot suffer remorse or shame in con-sequence of having done the best you could under the circumstances. No one is attacked with remorse in spirit-life, unless he has somewhere willfully violated the commands of conscience. You are not spiritually exaited because you have endeavored to conform to the practices of those around you; you are spiritually exalted when you do what you do from a sense of duty. Q. - A spirit controlled here recently, who

are accompaniments of each other; you can never divorce them so long as you have a body and a mind attached to this sphere. Dur-ing the next few years you may expect that those living in degradation, in vice, will be those living in degradation, in vice, will be obliged to suffer greatly from the legitimate consequences of the actions they have per-formed in previous days. The future, the near future, will only be the harvest hour in which those who have sown wheat will be able to gather it into their barns, and those who have sown tares and wild oats will not have a luxu-riant con of wheat subjecting up from subject sown tares and wild oats will not have a luxu-riant crop of wheat springing up from such seeds; it is utterly impossible for you to reap anything but what you have sown. If you have violated the laws of Nature you must suffer the consequences in a debilitated constitution. If you have encouraged impure thoughts, if you have associated with degraded minds, and so brought yourself to the level of undeveloped spirits, then when these spirits are able to com-municate more readily with the world than they have been able to previously in former generations, you will be more directly under their control, because whatever is the prevail-ing condition of mind and of the physical sys-tem, it will attract to itself kindred influences physically and mentally, whether on earth or in the spiritual spheres. Q.—What influence will the healthy electric

Q.-What influence will the healthy electric operator have on a person when diseased who is strongly magnetic ?

is strongly magnetic? A.—The very best possible effect: because if a person is strongly magnetic he may be too magnetic; he may require some one of the op-posite temperament to infuse some vitality into him. It may be absolutely necessary that a person too magnetic, too impulsive, should be met by a person calm, cool and collected. The electric person will often have the greatest strength of character, will often be the most reliable, and the person who can be depended upon in emergencies, whereas the magnetic person acts more from impulse. Magnetism is often erratic in its manifestations through the human system, whereas the person of electric often erratic in its manifestations through the human system, whereas the person of electric temperament will be more passive, generally more even-tempered. When a magnetic person is in a debilitated state, in any way ill, it is usually owing to the fact that his nerves have been too nuch excited, and what is needful is a counteracting influence which will produce tranquility. This is oftentimes absolutely ne-cessary. When the system has generated too much magnetism and too little electricity, elec-tric appliances should be resorted to, instead of magnetic, though we never recommend you to use mineral electricity, unless some animal use mineral electricity, unless some animal magnetism in an adapted form is coupled with

it. Magnetic passes should be made over the body while you are receiving shocks from the electric battery—an electric human being is the best battery conceivable. Q.—What is the cause of catarrh? And what will cure it?

A .-- Catarrh is usually induced by the atmosphere, and by the surroundings in which you are immediately placed. Many persons who are engaged in woolen and cotton business, and who engaged in woolen and cotton business, and who are continually receiving into their systems the fluffy substances such as are constantly floating in the air, are affected by catarrh. Whenever particles of dust, such as emanate from towels, are closely around you, and you are perpetually breathing them with the air, these substances will enter into your system, attack your lungs in various ways and produce catarrhal disor. in various ways, and produce catarthal disor-ders. The only true cure for catarthal disor-in a brisk, clear atmosphere, where there is but little humidity, where there is nothing of the nature of those substances of which we have nature of those substances of which we have been speaking present around you. Persons who suffer from catarrh should be careful not to wear woolen fabrics which very readily part with portions of their material. It is important that they should live in a dry atmosphere of very even temperature. They should be very particular not to eat any food that is not easy of digestion. Catarrh will be cured by a re-moval from a damp atmosphere into a dry one, from a cold atmosphere into one which is not ex-stemely warm, but yet of a mean temperature. tycmely warm, but yet of a mean temperature. Persons afflicted with catarrh should usually Aleep in an apartment where the thermometer registers from sixty-five to seventy degrees. That would be a good temperature for them to be in during the entire day, if they could so ar-range it. We object to rooms occupied by per-sons suffering from catarrh being in any way warmed by steam; the warmth produced by a steam apparatus is very injurious to catarrhal patients.

Q.—Can a man who has the power of healing, having been called to that work by God, work over an invalid, helping for a time, and then turn and exhaust all the vitality he has given ? A.—Such a case may be. We have known many persons who have outgrown the condition in which a certain magnetizer could benefit them, and persons who are extremely sensitive or mediumistic should always be very careful not to receive treatment from any persons after they have exhausted the beneficial magnetism which proceeds from the operator, or when they have ceased to be benefited by it. It is somehave ceased to be benefited by it. It is some-times absolutely necessary to change persons who may treat you magnetically, when suffering from any special disease. The cause of this is, that you are receiving an emanation which will react upon you by exhausting your vitality when the peculiar condition has been exhausted in the operator which caused him to impart. A person who can receive from you can always give to you, and one who can give to you can always receive from you, provided the necessary conditions be only observed in the one case or the other. We consider that your own impres-sions ought to guide you in these matters. If you feel exhausted, thred, in the company of any one, take care and not be so often in that per-son's company. We distinctly affirm that many divorces and much social unhappiness is the divorces and much social unhappiness is the necessary result of persons remaining too much necessary result of persons remaining too much together when they have outgrown the peculiar condition of magnetism on the physical plane through which they have been able to benefit each other. If they would endeavor to throw themselves more into general society, and not be so closely associated with each other at all times, they would very quickly find a cure for such inconveniences as arise; they would both receive from other sources such elements as they receive from other sources such elements as they needed. There need be no break of friendship. Only when persons bind themselves too closely and exclusively do they outgrow each other. Many magnetic physicians lose their power over those whom they might benefit continuously, because they magnetize them too frequently. No person should magnetize another more than two or three times a day at the outside, and they should not do that without an interval being allowed to elapse, during which the mag-netizer should take fresh air and food between each treatment. Q.-[By Thomas Richmond.] In making man in his own image, did God implant in him a germ or element of every attribute, faculty and qual-ity possessed by himself? If not, was man in God's image? If he was, then is he not capable of growth and development, of becoming a God, or Gods? A. — From the standpoint of an angel we should distinctly argue that man is made in the image of God, in the full sense. Receiving it from spheres which are beyond ourselves, we should give you this statement as a decided fact in spiritual life, that there is not a single attri-bute of Deity which is not possessed in a limited measure by every human soul; there is not one faculty of the divine mind which is not possessed in a degree by every human mind. In every possible attribute and department of being, every human soul will be able to unfold through-out eternity. Men may be gods, but man will never be the Infinite Mind, the Great First Cause, the Wondrous Over-Soul, which controls and guides all things. Men will be as gods, knowing good and evil; they will be as gods in the sense of tutelary spirits, as rulers of planets, governors of worlds. Every spirit is destined to become a co-partner with the Deity; but as to the possibility of the finite ever becoming in-finite, we do not see that extension in a contin-uons direction with only limited abilities will A. - From the standpoint of an angel we finite, we do not see that extension in a contin uous direction, with only limited abilities, wi finitê. ever lead to infinitude of power or infinite quantity. The infinite in quality may be ex-pressed, because the quality of mind which will be expressed by humanity may be precisely similar to the quality of mind of the Infinite Spirit.

from your system is coupled with portions of light which are attracted as atoms in affinity, until the light which produces the luminous ap-pearance is the result of the scintillations or luminous is the result of the scintillations or pearance is the result of the scintillations or luminous emanations from the medium's body, connecting themselves with the luminosity of the atmosphere which is drawn toward it. If you are not a clairvoyant, that is the only ex-planation which we can possibly give: but if you have clairvoyant power, then the light which you perceive is a spiritual light, which is per-ceived with the spiritual eye, and which would not be discernible to others im the room who were not clairvoyant. If you can only see your sister yourself, then you are decidedly a clair-voyant, and the light is produced by the spirit entirely, and is an emanation from the spirit entirely, and is an emanation from the spirit-body; but if other persons also can see the light,

then it is produced in the manner which we have indicated in the first portion of our reply. Q.-By the same.] Where does the power come from which moves articles in my room without mortal contact, as mentioned in an ar-ticle of mine in the Banner of Light of Sept. 6th, 1870 ? 1879?

A.—We have again to answer that the physi-cal power emanates from the medium's body. It is that subtle magnetic emanation which is conthual y exualing through the pores of the skin, which may be perceived as warmth and moist-ure combined, which produces the levitation of material objects in various ways. No spirit can move articles without contact. A physical medium is a person who generates a greater amount of animal magnetism than human beings in general. This animal magnetism is utilized by the controlling spirits who come in contact with material things material things.

Q.-[By T. D. Pease.] Can you throw any light on the composition of the Four Gospels, and especially on their respective dates and au-thorebut

and especially on their respective dates and au-thorship? A.—The Gospels appear to be gathered from or to be perpetuations of far older manuscripts than any which are connected with the Chris-tian era at all. A very large portion of the Gos-pel narrative is a new setting of the ancient Egyptian and Oriental religions. Many sayings attributed to Jesus have been attributed to Chrishna and to various others who lived be-fore his time. Those who compiled the Gospels were those who collected together different fragments which were extant in the days of their composition, to express spiritual ideas by the introduction of personalities. Jesus is spoken of as the conscious representative of the human soul; the twelve apostles represent the by the introduction of personalities. Jesus is spoken of as the conscious representative of the human soul; the twelve apostles represent the twelve faculties of the mind. The ancient solar worshipers embodied ideas in outward forms and symbols, the sun and the twelve signs of the zodiac. Christianity is but a revival of the solar worship and a perpetuation of it. Jesus now takes the place of the ancient sun-god, and the twelve apostles take the place of the ancient twelve signs of the zodiac, all of which were sup-posed to be under the guidance of certain rep-resentative angels, the number twelve being al-ways introduced as the number of completion. With reference to the fourth Gospel, we should say that very ancient thoughts have there been somewhat recast or remodeled. Whoever may have written it in the present form was one well acquainted with the ancient mysteries, who has revived many tales of olden time, merely sub-stituting the word Jesus for the name of some ancient deity, probably the Osiris of the Egyptstituting the word Jesus for the name of some ancient deity, probably the Osiris of the Egypt-ians, who was the one particularly alluded to by the ancient solar worshipers. When Jesus says, "I am the vine, ye are the branches," he then occupies the position of the soul; the soul is addressing the mental faculties, the soul being the vine, all the faculties of nature being the branches. If the branch abides in the vine it is then fed and norished: so if any facult of nathen fed and nonrished; so if any faculty of na-ture abides in usion with the conscience, then it is well; if it does not, it is cut off. Portions of the Gospel narrative unquestionably are not intended so much to give you a biographical ac-count of the life of the Nazarene as they are in-tended to illustrate spiritual ideas, to perpetuate a very ancient system of spiritual teaching which always introduces symbols or personali-ties in order to bring truth home to the compre-hension of the Oriental mind.

SPIRIT-MESSAGE DEPARTMENT.

Public Free-Circle Meetings

Public Free-Circle Meetings Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Piace, every TURSDAY AFTERNOON, The Hall will be open at 2 °clock, and ser-vices commence at 8 °clock precisely, at which time the doers will be closed, neither allowing entrance nor egress until the conclusion of the séance, except in case of absolute necessity. The public are cordially invited. The Messages published under the above heading indi-cate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil-conse-quently those who pass from the earthy sphere in an unde-veloped state, eventually progress to a higher condition. We ask the reader to receive no doctrino put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive-no-

sary to give. I come from Candia, N. H. Near-ly all the townsmen there know who I am. There is a lady medium in that place whom I find I can control very readily: through her I wish to send a message privately to my family and friends. One of my friends knows very well who that lady medium is. I'd like to have him take an interest in this and give me the op-portunity I desire. I thank you, Mr. Chairman, for your kindness in allowing me to come in this way. I shall endeavor to repay it at some this way. I shall endeavor to repay it at some future time. My name is Col. Rufus E. Patten. Dec. 9.

William Smith.

William Smith. William Smith. Will you please say, sir, that William Smith, an old man who dropped dead only two or three years ago, in Geneva, Wis, has returned here to manifest his presence? I shall feel under great obligations to you. I am a thorough Spiritual-ist from the crown of my head to the soles of my feet. Of course that is expected of me now that I am in the spirit-world. I was also one while in the body. It gave me a great deal of pleasure to welcome returning spirits, to learn what they had to give us in regard to the other life. Now, friends of mine are wishing to hear from me, to know how it was with me when I passed out, if I was willing to go, and if I was satisfied with what occurred to me. I would say I was en-tirely willing to go, although I had no time to ascertain whether it would be agreeable or not, because I dropped down before I could reach the door, but it was all satisfactory to me, just the way I should have wished to go to the other life. My friends all knew my desires, and every-thing has been carried out as I could wish. I could not 'do better myself, therefore there is nothing calling me back, keeping me confined to earthly conditions. I have an opportunity to go forward and learn something new. I find I did n't know much when in the body. Of course I gained a great deal of experience in my life on earth, but as to spiritual things, what little I did know was but the rudiments of the real knowledge, and I feel now that I was just in the first class in the primary school in regard to spiritual matters; but I have been able to go forward and advance in the other life, so that it is to expand, to develop ones self, to throw off the clinging passions that keep one down. My friends would like to have me tell them concerning material things; they would like to have me tell shem what their future prospect is, whether they are going to be successful in busi-ness pursuits, if they are going to have better whother they are going to be succes

concerning material things; they would like to have me tell them what their future prospect is, whether they are going to be successful in busi-ness pursuits, if they are going to have better luck in coming years. I don't know anything about it. I believe they will be as successful as is necessary for them to advance. I believe they will have all the luck they need, because if ill luck comes and failures come, it will only give them experience and enable them to grow strong and to guard in the future so as not to make the same mistakes they have done in the past, there-fore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So my friends had better look to high-er things, and not concern themselves with tem-poral things any more than is necessary to lead a comfortable existence in the body. I find that a great many things might have been done dif-ferently by me, yet I am satisfied, because so much experience has been gained, and I look to those who are coming after me to manage bet-ter than I have done. for they have my example much experience has been gained, and I look to those who are coming after me to manage bet-ter than I have done, for they have my example before them; they can see where I failed, where I sometimes made mistakes. I send my love to each one. Tell them all is well with them and with their spirit-friends. Excuse a garrulous old man, Mr. Chairman, for taking up so much of your time. Dec. 9.

Sebastian Streeter.

The more we advance in spirit the higher we progress, the more beautiful life becomes. We feel that mortal existence has only been given in order that we may become really individual-ized souls, to enable us to go forward and to ap-preciate the beauties and glories spread out be-fore the seeking soul in the immortal world; and yet it is incumbent upon the advanced spirit to return to mortality and to seek through mortal ized souls, to enable us to go forward and to appreciate the beauties and glories spread out be-fore the seeking soul in the immortal world; and yet if is incumbent upon the advanced splrit to return to mortality and to seek through mortal lips to give expression to those thoughts and ideas that shall give light, some little ray of light to some soul who is traveling in darkness. It becomes incumbent upon us to return to seek to guide those who are in need of guidance, to lead those spirits who are not strong enough to go forward of themselves; so a mighty band of influences return daily and hourly to send forth over this land and this world a mighty power of strength that shall uphold every sink-ing spirit and keep it above the waves of despari and degradation. In spite of this, I find a great many spirits sunk down in sorrow and pain and misery, who are traveling the road in degrada-tion, who cannot lift their heads above the dark waters. We feel that we must call upon friends in mortal life to give us their assistance, to started forth forth their heads above the dark waters. We feel that we must call upon friends in mortal life to give us their assistance, to started forth or you do? I guess I's asleep. My in mortal life to give us their assistance, to stretch forth their hands to those poor sufferers, to point them to a better way of life, to give them succor and strength, words of cheer and oncouragement, because every soul, no matter encouragement, because every soul, no matter how dark in the exterior, no matter how rough and uncouth they are, no matter how covered with the marks of sorrow and pain, or of sin and crime, is yet a part of that divine law which governs and controls all things, and each one of you is a brother and sister of that spirit. No matter how refined, how chaste, how dainty you may be, yet that man that woman is a you may be, yet that man, that woman, is a member of the same family to which you belong. So we ask, you to give us your assistance and aid to bring that soul up out of a darkened condition, to enable it to slough off its covering of sin, to blossom forth as it should, a beautiful soul that belongs to the grand garden of the Almighty. Many friends are wondering what I am doing. My present work is confined to the interests of spiritual mediums. They may ask, Why is this? Because spirit-mediums are the avenues through which spirits of the higher life return to mani-fest to humanity. They are the doorways through which the light of truth and knowledge streams in upon the darkened soul of mortal man. It becomes us to look well to those doorways, those avenues, to keep them ever unob-structed, to make them as pure and bright as possible, that they may become reflectors of the glory of the heavens. And so my work is con-fined to spirit-mediums, and I endeavor as far as possible to seek to teach these mediums more of the laws of life, to instruct them in the highor the laws of life, to instruct them in the high-er laws of the spirit, and to bring down to them a knowledge of what the soul really is, a knowl-edge of what life is in itself, to teach them to live as pure physically, mentally, morally and spiritually as it is possible for them to do, to seek to bring around themselves those conditions that will develop all that is noble within their souls, and so will bring down a wight reduce of ball with develop all that is noble within their souls, and so will bring down a mighty influx of power from the higher life that will go forth unto the people. Now I think it a very import-ant thing that all mediums should sit quietly alone, daily, for at least one hour; that they should sit thus quietly alone, to receive the in-structions and teachings of their splrit-teachers, and it is true, no matter how import they more structions and teachings of their spirit-teachers, and it is true, no matter how ignorant they may be, no matter how they have been deprived of the rudiments, or of the higher branches of learning, no matter if they are uneducated in the sciences, in all things that go to make up the cultured man or woman, yet if they will open their souls, and become receptive of spirit teachings, they will receive a divine education from the higher life that will enable the spirits to work through them. to give forth words of infrom the higher life that will enable the spirits to work through them, to give forth words of in-struction, words of beauty and power that shall uplift mankind, and make the world to realize that there is a divine power in the universe which is above mortal comprehension, yet which shall lift humanity into an atmosphere of glory, of stermal passa of eternal peace. I would have my word go forth to all mediums, to be responsive to the voice of the spirit, to grow as receptive as possible to those influto grow as receptive as possible to those influ-ences who come, bearing the light of eternal truth, to throw around them the most beauti-ful conditions that it is in their power to, and physically to live so cleanly and purely that nothing of a contaminating nature can come near them; for I wish to say that influences of an evil nature, who are low and defiled, can-not come into the presence of a medium whose aura is brilliant and beautiful, unless brought by some higher teacher to cleanse them from suits; so it is not at all strange that I should wish to return and take an interest in what concerned me upon this earth. If any friend wishes to have a private consultation with me, I am ready to be called upon and will give a re-sponse; if not, I shall take it upon myself to speak in public and give what I think is neces-

come into the sphere of a medium at all whose aura is brilliant and refined, because the light which comes from the mediumistic soul would blind them, and they would go away shrinking into outer darkness. Therefore, mediums, if you wish for exalted influence, if you wish for the pure and refined in spirit-life to come to you and give you the teachings you so much need, live as purely and cleanly, physi-cally, mentally and morally as it is in the power of mortal man or woman to do, and you will re-ceive an influx of power from the higher life that shall uplift you into a heavenly sphere of light and beauty. Sebastian Streeter. Dec. 9.

Osiakinet.

Ostakinet. [To the Chairman:] Will you let a little red girl come—a little pappoose? Me wants to send scratch to medi. Medi, so the brave say, is in Belfast, Maine. The medi is a squaw; she lis Sarah; she thinks me has left her; so me has. But tell her the old chief says her powers are developing, and that's why me does n't come; but me is coming back; me is going to be a mes-senger to the pappooses and the squaws and the braves; me brings 'em word from the pap-pooses in the hunting-grounds. And you tell her that they are making her powers stronger every moon, and they are bringing new mag-netism to the lodge, and so she will see me to me dies and are no will go away. When the snow ilies me is coming back. Tell her the Ware chief do send a scratch to my medi, and say to medi that the band is all working for her good, and she is going to be a powerful medi by-and-by, because she is just developing now, and the pappooses and squaws are going to talk, because me is going to be the messenger. Then me come, and she won't care if me did go away. You never can get my name because it is a jaw-breaker. Osiakinet. Dec. 9. **Miss S. L. Skinner.**

Miss S. L. Skinner.

Miss S. L. Skinner. It is with great pleasure that I come here to-day, to send out my word of greeting and love to my friends who still linger in this world. I am so rejoiced that I can return in spirit, and send out spiritual love and blessings which shall flow into their hearts, and give them new strength and encouragement for the new year, which shall bear them onward in their work with greater vigor, knowing they shall receive an influence from the angel-world. I come to my dear friends, to those associated with these pursuits, bringing to them the tidings that all is my dear friends, to those associated with these pursuits, bringing to them the tidings that all is well, that we are working for them just as earnestly as it is possible for the spirit to work. We are with them in their labors, we know that they strive to assist humanity, and to bless those who are needy and suffering; so I come, blessing each one, giving them words of love from those above and around them, speaking the words that shall be to their souls indeed a joy, and strength, and gladness. Please to say I am as interested in the work as when in the body, and more so, if possible. I see a great need of those in darkness concerning spiritual light to be brought out into the full sunlight, into the light of wisdom, and I go here and there, striv-ing to reach those in need.

To those of my friends who are anxious to know what I am doing, please say that I am a missionary in the spirit-life, having been ap-pointed so by the divine powers above, because I am happiest when seeking out those who need, and giving them the kindly word and helping hand. 1 come to them and strive to lift them up, and when I find I cannot do so with-out assistance, I bring them back to my friends here in the mortal form, and through their mediumistic organisms, although they may not mediumistic organisms, although they may not know it, assist them, and they receive light and strength to develop into a nobler and better life. Here we have opportunities; we are not cramped or limited; each one who is in need, who desires anything earnestly for his own or her own good, receives fully and freely; oppor-tunities are given to the spirit to grow and ex-pand, to clothe itself in pure garments, which may be likened unto the lily of peace and the snowdrop of purity. To those who are anxious to know why I have not returned ere this and spoken a word, I would say it was not for lack of desire, it was not for lack of affection and

when you do what you do from a sense of duty. Q. — A spirit controlled here recently, who said he was sent here to be cured of deafness, implying by that and other expressions that he was deaf in the spirit-world. Please say if that is so, and why his coming here should curehim? A.—The spirit who would be deaf in the spir-itual world would be one who had not left earth for a very great length of time, who was within the toils of the earthly body, or one who had never spiritually left the earth-bound sphere at all. That spirit would still be connected with the earth very closely, and would be dependent upon material things in a great degree for his present advancement. There are many spirits who can be reached by you in the form more diwho can be reached by you in the form more di-rectly than they can be reached by spirits out of the form. because their spiritual perceptions are not sufficiently keenly alive to enable them to discern spiritual beings and to receive from to discern spiritual beings and to receive from spiritual sources the inspiration which their natures need. We know of many spirits to-day who are deaf and blind in the spirit-world, or, rather, in the earth-bound atmosphere which is close around the earth, simply because they were so on earth, physically, and they have not risen above a condition in which they are en-tirely dependent upon physical surroundings, there being an attenuated physical form which yet attaches to them, which, although imper-ceptible outwardly, is a portion of the physical ceptible outwardly, is a portion of the physical structure. It is not the spiritual body, but exists between it and your atmosphere. By re-ceiving an impetus to go forward, the spirit will become cured of his materiality. Undoubtedly the only cure for spiritual deafness will be an increase in spiritual the spirit spirit become the increase in spirituality, which will assist the spirit in rising above material disabilities, and in unfolding the organs of the spiritual body. A spirit may of course be deficiently developed in the spirit body.

spirit may of course be denciently developed in the spirit-body. Q.—It has been said that certain persons will suffer greatly during the coming planetary crisis. Will it be physical or mental, or both? A.—The suffering will be both physical and mental, as you cannot suffer physically without the body reacting upon the mind; you cannot suffer mentally without the mind wearing upon the physical powers, debilitating the physical constitution. Mental and physical suffering

Q.---[By Lester Boyden, Red Oak, Iowa.] What power or agency produces the light when my spirit-sister appears to me? A. — The light is produced from your own physical system, and that light which emanates

All reasons an expression of the second seco

ings. (Aliss Shellamer wishes it distinctly understood that she gives no private test scances at any time; neither does she receive visitors on Tuesdays.] S⊕ Letters appertaining to this department, in order to cusure, prompt attention, should in every instance be addressed to Colby & Rich, or to LEWIS B. WILSON, Chairman.

Memoges given through the Medlumship of Miss M. Thereas Shelhamer.

Invocation.

We praise thee, oh thou Divine Source of all Intellisence, for the boon of life; we praise thee for the gift of existence: for this beautiful sunlighted day. We bring to thee the offering of our spirits, and laying it apon thine altar of truth, ask thee to accept of this our love and gratitude, as the incense of our souls, which goes forth to thee in the atmosphere of divine harmony and goodness. Oh thou who art the source of all power and inspiration, give unto us this hour strength and encouragement to go forward that we may bring down to earth words of cheer from the angelic life which will benefit and bless the human race. We bless thee for life, with its misfortunes and its joys; for all existence, that brings sorrow as well as pleasure, for storm as well as sunshine, knowing that all these things are for good, knowing that each experience of life brings added strength unto the oul which shall bear it onward toward the realms of infinite light. We praise thee, oh our Father God, for all that there is in life, for all that we behold before us upon this occasion, for the endearments of home, for the sympathy and love of kindred souls; and we ask that over and above all we may, by harmony of life, by unity of purpose, by sympathy with all that is good, go forth in a spirit that shall bind all souls in one, that shall lead all hearts to recognize each one as a brother and a sister; that shall show unto every soul that as they do unto others so shall it be given to them; that as they give unto others, so shall the light come down to them; and may they go forth, stretching out their hands here and there, aiding and assisting those in pain and sorrow, until the time shall come when all humanity shall be lifted up into an atmosphere of happiness and peace.

Col. Rufus E. Patten.

But a few months have elapsed since I went into the world of causes, and even now I see that I am passing away from the thoughts of my associates on earth. That of course is to be ex-pected. I felt that I would like to give them a reminder that such a person once lived amongst them, and knowing of no better place than this I return here this day to send our my creating them, and knowing of no better place than this I return here this day to send out my greeting and to say that I still live, that I still am inter-ested in my old pursuits. Now this will seem very strange to certain friends of mine, that is, if they believe it is me at all, which may be doubtful. It would be very strange if I had as-cended very far into the heavens and had be-come an angel. I am a natural man now as when in the body. I was always vigorous in my thoughts and feelings, and was very forcible in my likes and dislikes, and made my person-ality felt about me, especially in business pur-suits; so it is not at all strange that I should wish to return and take an interest in what

[How do you do?] I guess I's asleep. My mamma reads your paper. I have n't been in the spirit-world very long, I guess; it is n't very long to me. My mamma wants me to come here awfully. Please tell her I send her my love. and I comes every day with flowers. Tell here awfully. Please tell her I send her my love, and I comes every day with flowers. Tell her I brings fresh flowers every day; and a lady here says that by-and-by I can come a great deal better, and I can talk lots of things. Tell mamma that I am going to come right straight to her, and I want her to talk back to me, (to the Chairman) inside, you know—do n't you know? [Yes, mentally.] Because I can talk to her, and she can feel me; I can make her know what I want to. I do n't want her to cry any more. I want her to give my things to some poor little girl that aint got any. And tell her I come right close to her, and if she'll give 'em to somebody that has nothing, I'll talk lots to her, and she'll know all the time that I am there. there.

They put me in a box, they did. I had lots of nice flowers. I did n't care; I was n't cold. I am five years old. My mamma's name is Sybil; with the years old. In with maining a name is Sybir, my name is Cora I., Witten. I lived in Keys-ville. Tell momma I send her a kiss, and every-body else, to I aint got no brothers nor sisters. Jan. 13.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. Dec. 12.-Dr. Daniel Kellogg; Elizabeth Jarvis; Mabel Woodbury; Francis Smith; William Brown; Eva F. Cart-nell; Susle Williams. Dec. 16.-Henry Fitz James; Thomas Good; Sarah M. Thompson; Etta Buzzell; Mary Kelly; Carrie E. Priest; Dr. J. C. Wright; Aggle Davis Hall. Dec. 23.-Nancy H. Bussell; Charlie L. Smith; Philly Higgins; Hannah Cummings; Emily M. Morse; Eulaile, to Iriends in Cincinnati; William Grum; Susle Ecos. Dec. 30.-George Childs; Jereminh Libby; Harriet A. Washburn; B. J. Barber; Willie Lowe; Martha Webb; Dahiel Brady; William Jones. Jan. 2.-Dr. E. Y. Lee; Joseph S. Tillinghast; John H. Josselyn. Jan. 6.-Louise Corcoran; Caroline Cobb; Mrs. E. A. Anderson; William Cummings; Mrs. Lodency Scott; Philo

Josselyn, J.-Dr. E. Y. Lee; Joseph S. Tillinghast; John H. Josselyn, Jan. 6.-Louise Corcoran; Caroline Cobb; Mrs. E. A. Anderson; William Cummings; Mrs. Lodency Scott; Philo Sprague; Neilie Wheeler; Viola, to W. B. Lord. Jan. 13.-George T. Foye; Caroline Fisk; C. H. Moseley; Kate Mason; Charley Poore; Nelson Hardenbrooke; Ed-ward Whittemore; Maggie Mahan. Jan. 20.-George N. Wilcox: Edward Tulledge; Deacon Ephraim Chase; James D. Stone; Prudence McCrillis; Olive Atkins; Mary Packard; John Thompson; J. Emory Wilcon

Wilson. Jan. 27.-Emma M. Livermore; Henry C. Wright; Al-lie Taylor; Dr. Samuel White; Frank Morse; Mrs. William K. Lewis; Ouina; Georgie Waters.

Messages given through the Mediumship of Mrs. Sarah A. Danskin, in Baltimore, Md.

Seal.

Seal. Broad and expansive Spiritualism ! I would like you to teach me to-night my relationship to mortals and to Deity. I died at Nantucket, in my seventy-fifth year. My name was Seal, and it is to those whom I have left behind in darkness of understanding that I wish briefly to communicate. I wish to tell them though I physically died, I gained a spirit-life that gave me power of seeing, hearing, feeling and know-ing. The spirit-land is one of realities, one in which a spirit has to work to gain his unfold-ment. Though I was a doubter, still no dark-ness now surrounds me. My spirit stands in the light, surrounded by intelligences, each one teaching me the laws and the way by which I can gain a higher state.

Rebecca Wilson.

After a long and severe illness, Rebecca Wilangle a long and severe intess, neoecca wit-son, the wife of Ralph Wilson, and the eldest daughter of Benjamin Silver, of Harford County, Maryland, passed through the portals of death-Why grieve when one has passed from the tedi-

FEBRUARY 7, 1880.

BANNER OF LIGHT.

SOUL-READING. OR PSYCHOMETRY.

MRS. C. DECKER, of 203 East 30th street, (near 3d Av-menue) New York City, will give Psychometric, or Soul-Readings, Charactor Delineations, Medical Examinations, C. MIR, DECKER will receive visitors i or autographs or lock of hair may be sent to her by mail or otherwise. Fee §1, or §2 when diagnosing disease is also required, but only §1 for each, and four 3-cent stamps for roturn hostage. State sex, when I am to make incelleal examination. Dec, 20,

ous hours, the pains and aches with which I was afflicted? I will answer the question. They do not know what grandeur and beauty, what sub-limity of wisdom awaits themon the other side. Having realized a spirit-life in its finest essence and texture, I can speak of its comforts. To my eyes—my spiritual sight—overything is alive, wondrously busy collecting in and giving out knowledge and understanding. The spirit-world is a positive reality—no shadows; everything that meets the eye is fine, beautiful and sub-lime; still it has a ponderable look, as if in-tended for use. tended for use.

The set is a polytochole look, as in in-tended for use. To those who knew of my illness, and those who knew of my expected death, I will say, It has been a grand relief. The casket has given up the spirit—that which was my life and my being. When my eyes were closed, and my lips were hushed, the whole material world glided away, and in the twinkling of an eye I was an inheritor of that kingdom called heaven. Grief for me should have no weight in any one's heart. They should rejoice, like myself, feel as I do, as light and buoyant as the birds. Oh sweet, consoling death I through thy portals have I been a traveler. The road was not nar-row nor lengthy. Be happy; and consider that the one who now speaks to you is not dead, but alive.

James McConnell.

James McConnell. My mother's name is Harriet; my father's name is James. I lived on Perry street, New York. I was twelve years old. I see every-thing and feel everything, if I am about. I see angels, but they have n't got any wings; they are just like men and women; they do n't open their mouths to speak, but as they look at each other they know what they want to say. They tell me this is the spirit-land, where the just and the good and the righteous go to enjoy the blessings which God has prepared for all men and all women. I think it is a most beautiful place for enjoyment; finer and nicer than we boys used to have down on earth. I am so happy I do n't know how to express myself, so that my father and mother can derive pleasure therefrom; but I know, and those up here tell me, the time will come when all my relations will come to this place and live forevermore. There are green fields and flowers, water, birds, trees, and many things which I have scen on earth, but they are very much more beautiful in their coloring, and the angels' faces are very much brighter than mortals. In dying I felt no actual pain that I remember of, and when I awoke on the other side I heard singing, which seemed to give me pleasure; and they said : Be not afraid, we are no strangers to you; you soon will have companions to go and show you many pleasures. And so I have, and one told me that I could come and send a mes-sage to my relations, which I have done.

MESSAGES TO BE PUBLISHED. Emily Richardson; James Kont; Orlando Hancock; Mrs. Ellas Jordan.

Adbertisements.

BALTIMORE ADVERTISEMENT.

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MEDICAL and Business Medium. Hours from 0 to 5 daily. Circles Thursday afternoons at 3, and Sunday evo at 8. Sittings 81, 00; Circles 25 cents. Hotel Windsor, 163 Shawmut ave., Sulte 1, Boston. 6w*-Jan, 17.

BIBS. W. H. HILL, BLIND Medical and Business Medium and Magnotic Phy-sician, 22 Whiter street, Boston, Room 12 (up one flight). Letters containing 6 questions answered by en-closing § and 23-ct, stamps, with the initials, age, sex and complexion. Hours 10 A. M. to 5 P. M. 13w^{*}-Jan, 10,

Mrs. M. J. Folsom, MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass, Office hours from 10 A. M. to 4 P. M. Examinations from lock of hair by letter, \$2,00. Jan. 8,

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NOTICE. A OT NOT A Constraint of the second second

Rew york Advertisements. STEEL PLATE ENGRAVINGS, FREE! IMPORTANT ANNOUNCEMENT.

7.

After Jan. 1st, 1880, and until further notice,

Any Person sending DIRECT TO THE BANNER OF LIGHT OFFICE, No. 9 Montgomery Place, Boston, Mass., \$3,00 for a year's subscription to the BANNER OF LIGHT will be entitled to ONE of the below-described beautiful works of art, of his or her own selection; for each additional engraving 50 cents extra.

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The Devotional Hymn suggesting the title of this picture has been "music hallowed," translated into many languages, and sung by the civilized world. Its pure and clovating sentiment, charming versification and melody of music, have placed it among the never-dying songs.

placed it among the never-dying songs. DESCRIPTION OF THE PICTURE.-A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, upturned countenance, and heavenward eyes, most beautifully embody the very ideal of hopeful, trustful, carnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale," shining through the rifted clouds and the partially curtained window, produces the soft light that fails over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the soul in its sacred moments of true devotion. The plcture strikes us instantly, and with full force. Yet while we take in the one satisfy moments of the development in preture structs is many structure of the structure of indispensable to the perfection of Art, will repay prolonged attention. But their chief beauty consists, as it should, in contributing to the general effect-the embedying of pure devotional sentiment. As we gaze upon it we insensibly imblue the spirit of its inspiration.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 16 BY 21 INCHES. THE RETAIL PRICE IS \$2.50.

"LIFE'S MORNING AND EVENING." FROM THE ORIGINAL PAINTING BY JOSEPH JOHN.

Engraved on Steel by J. A. J. WILCOX.

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the time-worn A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the time-worn bark of an aged Pilgrim. An Angelaccompanies the boat, one hand resting on the left, while with the other she points toward the open sea-an emblem of eternity-reminding "Life's Morning" to live good and pure lives, so "That when their barks shall float at eventide," they may be like "Life's Evening," fitted for the "crown of humorial worth." A band of angels are scattering flowers, typical of God's inspired teachings. One holds in his hand a crown of light. A little flower-wreathed scraph drops roses and buds which in their descent assume the form of letters and words that whisper to the youthful pilgrims on the shore, "Bo kind." Near the water's edge, mingling with the suniit grass, in flower letters we read, "God is love," Just boyond sits a humble walf, her face radiant with innocence and love, as she lifts the first letter of "Charlity,"—"Faith" and "Hope" being already garnered in the basket by her side. Over the rising ground we read, "Lives of Grent Men," Further on to the left, "Solive" admonishes us that we should thoughtfully consider the closing lines of Bryant's Thanatopsis. "Thy will be done" has failen upon the bow of the beat and is the voycaper's briefts uttering of faith. Trailing in the water from the side of the beat is the song of the the boat, and is the voyager's bright uttering of faith. Trailing in the water from the side of the boat is the song of the heavenly messengers, "Gently we'll waft him o'er." The boy, playing with his toy boat, and his sister standing near, view with astonishment the passing scenes.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES. THE RETAIL PRICE IS \$2,00.



Engraved on Steel by J. A. J. WILCOX, from the Original Painting by JOSEPH JOHN.

MRS. IDA. RANDOLPH, Tests and Magnetic Jan. 10.-5** **FRANCES M. REMICK, Trance Medium, Spir-**itual and Physical Healing, 65 Clarendon street, Boston. Jan. 10, --iw*

SOUL READING.

Or Psychometrical Delineation of Character.

TEST AND BUSINESS MEDIUM, 19 Berwick Park, Boston. Hours 9 to 3. 4w*-Jan. 24.

TEST AND HEALING MEDIUM, "Mansion House, No. 1 Lyman street, Boston, Mass. 1w"-Feb. 7. Susie Nickerson-White, TRANCE and MEDICAL MEDIUM, 148 West Newton street, Boston. Hours 9 to 4. 26w*-Aug. 16.

\$1,00. tients Jan,

CLARA A. FIELD, BUSINESS MEDIUM and Claryogrant Physician, No. 19 Essex street, off Washington, Boston. Uct. 4.

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium? Six questions by mail fo cents and stamp. Whole life/reading, \$1,00 and 2 stamps. 87 Kendall street, Boston. 8w*-Jan. 17.

Prepared and Magnetized by Mrs. Danskin,

MISS LOTTIE FOWLER, Medical and Busi-it A. M. till 8 p. M. Medical examinations by letter only. Cancers cured. 4w*-Jan. 24. DR. E. A. PRATT, Clairvoyant Physician, of Millord, Mass., can be consulted every Saturday at 43% Green street, Boston, from 9 A. M. to 4 P. M. Jan. 17.-4w*

SAMUELGROVER, Healing Medium, 162 West Concord street. Dr. G. will attend funerals if requested. Aug. 30,-13w*

MARY A. CHARTER, Test and Developing Medium, 80 Green street, Boston, Mass. Hours 9 to 4.

MRS. C. H. WILDES, Test and Business Me-dium, 14 Tremont street, Room 5, Boston. **VI**. dinm, 14 Jan. 17.—4w

May be Addressed till further notice Care Banner of Light, Boston, Mass.

Dr. F. L. H. Willis

DR. WILLIS may be addressed as above. From this and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power. Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrottals in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both seres. Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. *Stad for Circulars and Reference.* Jan. 3.

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A SPIRITUAL PAPER PUBLISHED WEEKLY IN PHILADELPHIA.

A Special, Independent, and Liberal Spiritual Journal. PUBLICATION OFFICE, SECOND STORY, 713 SANSOM ST.

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EENDUM, Investigator Office, Paine Memorial, Boston, Mass. April 7

NEW GOSPEL OF HEALTH,

CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by DR. STONE, For sale at this office. Price \$1,25; cloth-bound copies, \$2,60. Jan. 4

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how to use it. PLANCHETTE, with Pentagraph Wheels, 60 cents, secure-ly packed in a box, and sent by mail, postage free. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES, --Under existing postal arrangements be-tween the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense. For saie by COLB Y & RICH.

THE SPIRITUAL RECORD,

A WEEKLY JOURNAL, published under the auspices of the First Society of Spiritalisted under the auspices of the First Society of Spiritalistes, of Chicago, con-taining Discourses and Poens through the Mediumship of the Spirital Philosophy. Subscription terms: \$2,00 per year; \$7,00 for five copies one year; five cants per single num-ber; specimen copies free. Remittances should be made either by Post-Office Order, Draft on Chicago, or in Regis tored Leiter, payable to Griffen Brothers: For fractional parts of a dollar, postage stampe of the smaller denomina-tion sto the requisite amount may be sent. Liberal discommit to dealers and societies. Address GRIFFEN BROTHERS Publishers, 164 La Salle street, Chicago, 11. Jan. 10.

Or Faychometrical Delineation of Character. M. B. SEVERANCE would respectfully announce by the public that those who wish, and will visit her in person, or send their autograph or leck of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those in-tending marriage; and bints to the inharmoniously married. Full delineation, \$2,00, and four 3-cent stamps. Brief do-lineation, \$1,00. Address, MRS. A. B. SEVERANCE.

Ineation, 11,00. Address, Centre street, between Church and Prairie streets, Jan. 3. White Water, Walworth Co., Wis.

I. P. CREENLEAF TRANCE AND INSPIRATIONAL SPEAKER. Funerals attended on notice.

Also, Medical Clairvoyant and Homeopathic Physician Office and Residence, 70 Walnut street, Chelsea, Mass. Jan. 3.

MRS. M. W. WINGATE, M. D., Medical Clair-voyant and Healing Medium, Bicknell's Block, Essor street, Room No. 9. Lawrence, Mass. 4w*-Jan. 17.

ORGAN **BEATTY** PIANO

NEW ORGANS 13 Stops, 3 set Golden Tongue Reeds, 5 Oct's 2 Knee Swells, walnut case, warranted 6 years, Stool & Bool 898, New Flance, 8143 to 8255. A Newspaper sen Free, Address DANIEL F. BEATTY, WASHINGTON, N.J Oct, 25.-19

ASTROLOGY. Questions answered, \$1. to \$5. Dreams interpreted, \$2.50. Magic Crystal, with in-structions, \$3. Also Books, Ephemerises, etc., supplied by "RAPHAEL," the "Astrologer of the Nineteenth Contu-ry," author of the "Prophetic Messenger," the "Guide to Astrology; "etc. 70 St. Faul's Churchyard, London, Eng. May 31.-1y*

TAM beginning a Gold Mining enterprise in Vermont, I will send the story to any one who would like to read it. J. WETHERBEE, 18 Old State House. Jan. 24.-4w

62 Gold, Crystal, Lace, Perfumed and Chromo Cards, name in Gold & Jet, 10c. Clinton Bros., Clintonville, Ct. Sept. 27.-28w

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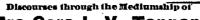
A large 32-column paper, plain type, \$1,00 a year in ad-vance; 3 months, 25 cents, Send for sample copy. Pub-lished overy Friday by FOGG, BLOOD & CO., Auburn, Mo. Nov, 8.

ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by ages, will be issued semi-monthly at the Fair View House, North Weymouth, Mass. Price per year, in advance, 41,50, postage 15 cents; less time in proportion, Letters and man-ter for the paper (to receive attention, must be addressed postage 15 cents; less time in proportion, a testers and man-ter for the paper (to receive attention, must be addressed ter for the paper (to receive attention) must be addresse (postpaid) to the undersigned. Specimen copies free. D. C. DENSMORE Fub. Voice of Angels.

THE MAGNETIC TREATMENT. SEND TWENTY-FIVE CENTS to DR. ANDREW STONE, Troy, N. Y., and obtain a large, highly illus-trated Book on this system of vitalizing treatment.

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has been contribute and unchampted. Tets now in its ini-teenth year. "It is the best Children's Magazine in the world," says the Banner of Light; "the best edited and the most ele-gantly illustrated."

Send 10 cents at once for a Sample Number and PREMIUM LIST. EXAMINE IT! SUBSCRIBE FOR IT! Addres JOHN L. SHOREY, Publisher, 36 Bromfield street, Boston, Mass Oct. 11.

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France, the Artist shift to be SFART RAPHAEL. "Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; his legend will call forth tears without end; his sufferings will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus."-Renan.

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The Vaccination Inquirer AND HEALTH REVIEW.

To be continued monthly, 16 pp. same size as "Chambers', Journal."

PRICE TWOPENCE.

PRICE TWOFENCE. Published by MR. EDWARD W. ALLEN. 11 AVE MARIA LANE, LONDON, E. C., Who will send "THE INQUIRER" to any address, post free, for 16 months, on receipt of \$1,00, or four copies for 12 months for \$3,00. eow-May 3.

THE SPIRITUALIST NEWSPAPER.

A RECORD of the Progress of the Science and Fihles of Spiritualism. Established in 1609. The Spiritualist is the recognized organ of the educated Spiritualist of Europe. Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the fee for which is 20c., pajable to bin. W. H. HARRISON, 33 British Museum street, London, is 53,75, or through Messra, COLBY & RICH, Banner of Light office, Boston, \$4,00. May 4.-tf

W. J. COLVILLE.

We have received from the studio of Geo. K. Warren some fine Photographs of this distinguished Trance Lecturer. Cabinets, 35 cents; Cartes, 30 cents. For sale by COLBY & RICH,

This beautiful picture lifts the vell of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precious charge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the beat turned, as by some unseen power, toward a quiet eddy in the stream-a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair fell toward his heroic sister, his little form nearly paralyzed with fear.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES. THE RETAIL PRICE IS \$2.00.



AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY. DESIGNED AND PAINTED BY JOSEPH JOHN.

"The curfew tolls the knell of parting day, "* * * from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea, ' toward the humble cottage in the distance. "The plowman homeward plots his weary way, " and the tired horses look eagerly toward their home and its rest. A boy and his dog are eagerly hunting in the mellow carth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other/grass for "my colt." Seated under a tree in the churchyard, around which the twilight shadows are closing in, the poet writes, "And leaves the world to darkness and to me." "Now fades the glimmering landscape on the sight." This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life, classical composition and pollshed rhythm, have fascinated the poetical heart of the world. This art enshrinement of its first lines is truly a master's composition, embodying landscape scenery, and sentiment, wherein the pure and exalted soul of the verse finds elequent expression. Here the "inspired song of home and the affections" is beautifully painted, affording another striking example of the versatility and talent of that highly gifted artist.

Homeward" is not a Steel Engraving, but Stein-Copied in Black and Two Tints in a high style of that art, by that eminent German Artist, THEODORE H. LEIBLER. Its tints produce charming twilight effects. Size, 22x28.

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DAWNING LIGHT."

ART ENSHRINEMENT OF

THE BIRTHPLACE OF MODERN SPIRITUALISM.

From the Original Painting by JOSEPH JOHN. Engraved on Steel by J. W. WATTS.

In 1872 PROFESSOR JOHN, THE DISTINGUISHED INSPIRATIONAL ARTIST, visited Hydesville, in Arcadia township, Wayne County, N. X., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love " and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art 1 To give the picture its deepest significance and interest, the ideal with the real was united, embodying spirits-sixteen in number-without wings, in forms tangible to the sight, enveloped in clouds and drapery of filmy texture, descending through the sky of quickening other in a winding, spiral form, illuminating the entrance to the house and yard around which their magnetic aura, while another—the "immortal Franklin"—robed in white, is entering the door to the room where the light shines from the windows, and where the first intelligible rap was heard that kindled to a constant flame the projected electric spark of spirit communion. In front of the house are fruit-trees, and an old-style windlass drawwell, with its chain and oaken bucket. A little further to the left is the gate through which a path leads to the house; and along the road, beyond the open gate, stands the village smithy with its blazing forge, and the honest son of tell. While above and beyond the shop, resting against the side of the hill, is the mansion of A. W. Hyde, from whom Mr. Fox rented this house. In the background, stretching along the horizon, is a naked hill, almost lost against the bank of clouds; and between that and the house stands the fair and fruitful orchard,

SIZE OF SHEET, 20x24 INCHES; ENGRAVED SURFACE ABOUT 11x14 INCHES.

THE RETAIL PRICE IS \$1,00. COLBY & RICH.

HON. F. M. FOGG, EDITORS. Founded by SOLON COL. J. H. BLOOD, EDITORS. CHASE in 1874. THE Oldest, Livest, Cheapest Greenback-Labor Journa in the country. Devoted to the interests of labor, the economical and just distribution of the products of labor, and a scientific finan-cial system—one that will not rob labor to enrich idleness, PLATFORM.



MEDICAL NOTES.

The Curative Value of Magnetism. Our worthy and erudite correspondent, Dr. G. L. Ditson, of Albany, N. Y., as is generally known, received in early life a medical education and has a "regular" right to attach "M. D." to his name. But the new truths and the new methods which our day is bringing under notice to so great an extent, have ever found in him a friendly welcomer and a fearless follower. The subjoined, from his pen, is the testimony of a man whose word is to be implicitly relied on as to the witness he bears concerning the value of magnetism as a healing agent. From motives of professional delicacy, we presume, he has attached only his initials to the subjoined statement, but we have exercised a friend's privilege in the premises, by giving his name in full, as above, for which liberty we trust he will pardon us :

To the Editor of the Banner of Light :

At the present moment I feel that it is of im-portance that I bear testimony to the following facts: A poor woman who had three children facts: A poor woman who had three following facts: A poor woman who had three children to support and who was rapidly losing her eye-sight after employing a "regular" oculist and taking his medicines for three years, came to me, as I had offered my services gratuitously. I made this offer only when she had given up all other physicians and all drugs, and had mourn-fully said to my wife, after learning from her doctor that she would probably be totally blind within a year: "I could give up seeing my two older children, but my little Johnny, I could not give up seeing him." After treating her twice or thrice a week for three months, using only my hands and magnetized (so called) water, aid-ed perhaps by the good spirits in answer to praver, her sight became so perfect that she could sew all day, thread her needle, and do any work to which she had been accustomed, re-quiring ordinary human sight.

quiring ordinary human sight. A child, some five or six years of age, who, the mother informed me, had had the use of only one of its legs and arms from its birth, was brought to me, and after about a month's treat-ment with my hands only, it could get up and walk across the room alone. All this could have been accomplished by many a magnetic healer if he had never read a word in any medical work nor seen even the outside of a medical

college. Those M. D.s who are favoring this "Doctors" Those M. D.s who are favoring this "Doctors" Plot," so named, must be sadly in need of a knowledge of our capacities; cannot be con-versant with the facts published in the three magazines in Paris devoted to magnetism, and can never have read that most admirable work on "Animal Magnetism" from the pen of Wm. Gregory, M. D., F. R. S. E., Professor of Chemis-try in the University of Edinburgh. 73 State St. Albany, N. Y., Jan, 29th, 1880.

73 State St. Albany, N. Y., Jan. 20th, 1880.

"The Raid of the Sawbones"

Is what a jocose correspondent of the Pcople's Champion, Appleton, Wis., terms the present effort of the M. D.s of that State to get a protective bill in their interests through the Legislature. The following sentences from his article are as applicable to Massachusetts as elsewhere at the present time, therefore we append them for the benefit of the triune medical societies now on the war-path against all progression in the healing art in this Commonwealth :

"We have a very high regard for the medical profession. There are many members of that profession whose lives have been and are bless-ings to the world. But that class is too busy to find time to circulate petitions to the Legislature to get laws passed to give them business; they have plenty to do, without resorting to that. Every man has a right to be attended by the physiclan have plenty to do, without resorting to that. Every man has a right to be attended by the physician of his choice, no matter whether he be college bred or not. That is something which is as far from the province of legislation as are matters of religion. . . . If a man or woman is able and willing to aid the sick or afflicted, and na-ture has given them ability to do so, (some-thing which colleges cannot give,) no law has any right to say aught against it. . . There is nothing like dying professionally. If the can-didate for the tomb can only depart with the vision of a Latin diploma dancing before him, it is so much better than to be cured with penny-royal":

-self-interest, the air of the Golden State is rent with the noisy quarrels of these amiable (?) schools of practice-of which whirlwind of excitement the following passage at arms in the California Legislature (as reported in a recent issue of the Weekly Mercury, of San José,) may serve as an indicatory straw :

"C. W. Breyfogle, of this city, has been ap-pointed one of the Committee on the Board of Health. A considerable discussion was had over his appointment, a number of the Senators oppos-ing it on the ground of his being a homeopathist. The Santa Clara delegation sustained his ap-pointment to a man, and with such success that his appointment was made."

Psychography, or Direct Spirit-Writing-Interesting Experiments with Henry B. Allen.

BY DR. H. B. STORER.

To the Editor of the Banner of Light :

On Sunday, Jan. 25th, I visited Beverly, Mass., where Mr. Henry B. Allen, familiarly known since his childhood as "the Allen Boy medium," was visiting friends. I went with the hope of enjoying a long-desired opportunity" of obtaining some direct spirit-writing, as I have frequently been told by reliable witnesses that such writing is of common occurrence in his presence. Indeed, I have seen specimens of this writing, said to have been written upon paper placed under the bed or lounge on which he lay, or the chair on which he sat. The chirography is various, expressing the characteristics of many writers. Some of it is written in large, coarse characters, whilst many of the communications require the aid of a microscope to decipher. What I have heard from intimate acquaintances of Mr. Allen, in regard to the amount and quality of these psychic productions, including the issue of a weekly MS. journal, got up in imitation of a newspaper, its columns filled with intelligent articles upon various subjects, including spirit-messages involving tests afterward carefully verified, the journal regularly appearing for a series of weeks, would furnish, I think, one of the most interesting chapters in the history of Psychography. But it is not to repeat these statements that I now write, but only to tell what came under my own observation.

We met in the photograph rooms of Mr. E. F. Garland about ten o'clock on Sunday morning, Mr. Garland, Mr. Allen and myself being the only persons present. Some years since, Mr. Garland, then a photographer in Vermont, had succeeded in photographing materialized spirit-hands holding musical instruments as they rose into view from behind a curtained corner of the room in front of which Mr. Allen and another gentleman sat in sunlight. Eleven negatives were taken in all; but from indifference to the general subject, Mr. Garland had, on moving his gallery, permitted them to be rubbed out with other old negatives. Now, realizing the value of such evidence, he desired to experiment again, and with this purpose we

met. While Mr. Garland was preparing his plates, While Mr. Garland was preparing his plates, Mr. Allen suggested that we step into a small closet, which, by the way, was entirely bare of carpet or furniture of any kind, and try for the direct writing. Procuring a half-quire of note paper and pencil, he laid them upon the single shielf of the closet, and closing the door, we stood together with hands joined for about ten minntes. The convulsive movement of the me-dium's body commenced almost immediately, but was not violent, and his hands did not leave but was not violent, and his hands did not leave the darge number of strangers, faces new to the splitt-dium's body commenced almost immediately, but was not violent, and his hands did not leave the darge number of strangers. A sugusta Cooper-Bristol, of Vineland, N. J. Mrs. Cooper is a lady somewhere among the forties, and gave her lecture in an easy, ar-igmentative style, commanding the closest attention from all who listened to her. A synopsia such as the writer is able to give would hardly do justice to this versing together while the writing was in pro-gress. A single loud rap indicated, as the me-dlum said, that they were done—and I opened the door, admitting the light. Mr. Allen was gathering up the paper from the shelf, and upon one page of a sheet was written the fol-lowing: "Brother, we are very glad to meet you here, and this evening we will endeavor to have a good time. We do not expect to do anything to-Mr. Allen suggested that we step into a small closet, which, by the way, was entirely bare of carpet or furniture of any kind, and try for the direct writing. Procuring a half-quire of note paper and pencil, he laid them upon the single slielf of the closet, and closing the door, we stood together with hands joined for about ten versing together while the writing was in prodium said, that they were done-and I opened gathering up the paper from the shelf, and lowing:

following the leadership of the "little child" of sixteen ruled lines. This also responds to my request that he would send a message to Mr. Colby.

The third message, signed John King, comes in answer to my after thought, and is written at the top of the sheet, in the one and one-half inch space above the ruling, as will be seen in the arrangement below:

Well, old Fellow, I am glad to meet you here. In which will be on hand he on hand and try to talk with you. Yours, JOHN KING.

y realize the deep and high benevolence that has placed be in the public lecture field. Some of our Fraternity have to-day assisted at the funeral exercises and helped to place the mortal resumans of Mrs. J. H. Whitney back to Mother Earth. Mrs. Jennie Foster officiated, by special request of our risen sister-who took possession of the medium and f spoke through her organism so clearly and distinctly as to be recognized; and a committee was appointed by the chair, consisting of D. M. Cole, Abram Kipp, Mrs. S. M. James, Judge William Colt and Mrs. Mary A. Gridley, as a committee to look after the slek, and specially to look after funerals, that on such occasions our friends could have ald and cordial sympathy. The chair announced that the Banner of Light, Religio-Philosophical Journal and spiritual books would be found on the desk of the Secretary; also that a meeting of the Board of Directors would be held at the residence of the President, 467 Waverley avenue, Friday evening, for the evening of Feb. 7th, and as Bro. K. has a warm fraternal abiding place in the hearts of us all, we can predict an overflowing meeting. Dr. STORER-I would very much like to write you a long letter, but am unable to so do this time. I hope you will have an opportunity under more favorable circumstances. There area great many different spirits here at the present time; among them are many dear once of yours; all of course are more than anyions to say a word to you, but, as they cannot, I will say for them that all are pleased to meet with you here. We all wish that you could visit the medi-um'shome, where we would be able to manifest much bet-ter than here. The magnetism of this room is not quite as we would like it. We like the good influence of these that are present, but this being a public room, all kinds of magnetism is left in the room. We hope in the circle this eve to be able to do as we wish. I can say no more. BED STORER_Ide is not able to write as sho

MRS. IDA H. ALLEN. BRO. STOREN-Ida is not able to write as she wishes, but she has done the best she can, under the circumstances, which I think is very well. Whenever you have an opportunity try again, and the probabilities are that you will receive more satisfactory results. We all thank you for the kindness you always manifest to medi-ums; and tell Bro. Colby for us that the spirit-world is on his side. All are working for him, and ever will. We hope you will visit the me-dium's home, then we will have a fine time. Yours, P. HOLLAND.

Two other names appear on the page, "Edwin Brown" and "Henry Childs"; supposed to be

members of Mr. Allen's controlling band. In this case, darkness cannot be deemed to deteriorate from the conditions that render deception improbable. On the contrary, it adds an element of the marvelous to the production of the phenomenon at all, and of the impossible so far as normal human faculties are concerned.

I need make no comment upon this positive evidence of the presence of intelligent force, other than that of the medium and myself, worthy to be called spirit. As to the identity of the author or authors of these messages I know nothing, and have not sought for evidence. That is a question by itself.

I may say in closing that at the musical circle held in the evening, the usual manifestations transpired, such as have been frequently described in the Banner of Light, and the "good time" promised was enjoyed. The guitar floated in the air; phosphorescent lights flitted about; the dulcimer was delicately and also vigorously played upon by invisible agents, discoursing rare harmonies; muscular hands seized upon the members of the circle, turning them about or throwing them upon the floor playfully, but with irresistible power; and my collar and linen bosom were written over with various names and messages. But I must not add more to this already lengthy article.

Boston, 29 Indiana Place, Feb. 1st, 1880.

Brooklyn Spiritual Fraternity, Downing Hall, Saturday Evening, Jan. 31st, 1880.

To the Editor of the Banner of Light :

FEBRUARY 7, 1880.

reached us,) comes from the publishing house of Cassel, Petter, Galpin & Co., New York, with many fine engravings, and much literary matter of interest. The frontispiece is entitled " Le Roi est Mort ; Vive le Roi," and is a sad and pertinent comment on the mutations attendant on mortal grandeur ; "Sacrifice" is a suggestive engraving; the "Clovelly" views are excellent and picturesque. "Reubens's 'Homage to Ceres,'" "Bathers Alarmed," and "The West Front of St. Marks, Venice," (all of them full page), are worthy of special mention.

RECEIVED : ANNUAL SEED CATALOGUE for 1880, James J. H. Gregory, publisher, Marblehead, Mass.

Letter from Washington.

To the Editor of the Banner of Light:

It is highly gratifying to the friends of our cause to observe the favorable manner in which the "Editor-at-Large" project of the Banner of Light is received everywhere. The name of the veteran editor himself is as familiar as a household word in every spiritual family throughout the land. The movement was doubtless inaugurated in the higher life. We therefore look forward with pleasing anticipations to the grand results in the enterprise.

To-morrow opens up a new era in Spiritualism in this city, as our cause has lain dormant for several years past in the lecture field. Mrs. R. Shepard com-**Dr. F. H. Laramie, &C., &C.** To the Editor of the Banner of Light: A large audience assembled—a full house—in Ever-ett Hall to listen to Dr. Buchanan's address on the subject previously announced: "Heaven and Earth." The address, which was spoken from manuscript, will be, by direction of the Conference, sent to the Banner of Light for publication. The opinion of the people—I think without an individual exception—is that Dr. Buchanan never delivered a more important address to a Spiritual audience than the masterly pro-duction to which we have just had the pleasure of lis-tening. mences a month's course of lectures. Great interest has been manifested to hear this glitted lady lecture, inspired as she is from on high. I predict great good as the result of her visit here. I have never known such an interest before in this city to learn the heaven-born truths of Spiritualism as now. When the wind blows, and the floods sweep away the sands and froths that float down the tide of time, the impregnable old Banner will stand in the hearts and memories of its thousands of readers.

Yours for the light, J. EDWARDS. Washington, D. C., Jan. 31st, 1880.

Malarial Fever, Ague, and Biliousness, will leave every neighborhood as soon as Hop Bitters arrive.

THE SPIRIT-WORLD:

ITS INHABITANTS,

on this, and several process. Conference: Whereas, The marvelous manifestations of spirit-power so constantly occurring in our midst are arousing, as they ought to do, interest and inquiry among individuals and communities heretofore hostile or indifferent to the sub-NATURE, AND PHILOSOPHY. Whereas, This public interest and awakening, which is

BY EUGENE CROWELL, M.D.,

Author of "The Identity of Primitive Christianity and

Modern Spiritualism." CONTENTS.

introduction.

CHAP. 1.—The Spirit and Soul: Death, the Birth of the Spirit; Temporary Desertion of the Body by the Spirit. CHAP. 2.—General View of the Heavens.

CHAP. 3. - The Low Heaves or Spheres. - The Earth Sphere; Condition of Bigoted Sectarians.

Sphere; Condition of Bigoted Sectarians. CHAP, 4.—The Higher Heapens.—The Indian Heavens; Description of the Higher Heavens; The Negro Heavens; Mr. Owen's Visit to the Higher Heavens. CHAP, 5.—The Higher Heavens (continued).—Heavenly Mansions or Homes; Garments, Ornaments, and other Ob-jects; Employments of Spirits, Means of Supplying other Wants.

Wants. CriAr, 6.—Higher Heavens (continued).—Sunday Observ-ance; Titlesand Names in the Heavens; Tub Personal Ap-pearance of Spirits; Language in the Heavens; Provision of Spirits; The Insane in Spirit-Life. CriAr, 7.—The Higher Heavens (continued).—Wherein Spirits Differ; Marriage in the Heavens; Family Relations in the Heavens; Children in the Heavens; Animals in the Spirit-World.

CIIAP, 8.—The Movements of Spirits: The Return of Spirits to Earth; Do Ancient Spirits and Spirits from other Worlds Visit the Earth?

Visit the Earth? CHAP, 9.-Guardian Spirits; Spirits on Different Planes Communicate; Difficulties Attendant on Spirit-Inter-course. CHAP, 10. - The Philosophy of Spirit-Intercourse; The Memory and Knowledge of Spirits.

Stemory and Knowledge of Spirits.
CHAP, 11.—Visual Perception of Material Objects by Spirits;
The Ability of Spirits to Hear and Understand our Conversation; Power of Spirits to Pass Through Solid Matter;
Spirits in Relation to the Elements.
CHAP, 12.—Materialization—Form Manifestations; Phantom Ships and Railway Trains; Rappings and Moving of Matterial Objects; Trance and Visions.
CHAP, 13.—Spirits In Relation to Animale; Do Spirits 7.

CHAP. 13.-Spirits in Relation to Animals: Do Spirits In-terest Themselves in our Business Affairs? There is Room in God's Universo for All. louclusion.

Conclusion. The author, in his introduction, says: "The problems of the ages have been. What are we' Whence came we' and Whither are we bound? Of these the last is the most mo-mentous, and it is the object of this work to ald in the solu-tion of this problem, so that other investigators may be as-sisted in advancing a step further, and in their turn en-lighten the paths for others who may succeed them in ex-ploring the realities and mysteries of that world to which we are all hastening, and of which even a little knowledge may be of service in preparing us for our introduction to ft. The medium who has been the channel of communication with my spirit instructors is CHARLES B. KENNEY, of Brooklyn, X. Y., who is contained in this volume. These are my father, formerly a clergyman, who entored spirit-lide haif a century since, Robert Dale Owen, and Georgo Henry liternard; the latter in this life having be ne action and shipping merchant at New Oricans, from which place he pasce to spirit instructory years ago." Cioth, izmo. Price \$1,50, postage 10 cents. For sale by COLBY & RICMADUAL UANT

During the reading of the resolutions they were

b) Solution of the provided state of the second state second state of the second state of the second state of the

Everett Hall Spiritual Conference,

Jan. 31st-Dr. J. Rodes Buchanan's

Address - Record of the Practical

Work of Spiritualism, as stated by

Dr., Buchanan - Healing Powers of

duction to which we have just had the pleasure of lis-tening. On the second Saturday in January Captain David was chosen by a unanimous vote of the Conference as its Chairman, and he is developing qualities as a pre-siding officer of the large assemblies which gather every Saturday evening in Everett Hall, that command the respect and confidence of all. The Executive Committee introduced the following prelimble and resolutions as an appropriate expression from the Conference on the occasion of Dr. Buchanan's visit to Brooklyn, and in recognition of the generous and important services this distinguished scientist has on this, and several previous occasions, rendered our Conference:

Dr. F. H. Laramie, &c., &c.

Doctors' Law" in Maryland J. T. Hennaman writes us from Baltimore that the medicos have brought a bill before the Legistature of the State to protect the diplomabearers, and shut off all other means of healing the sick. Those in that part of the country who wish for the liberty of individual action rather than the uncompromising tyranny of corporations, in medical matters, will do well to strengthen the hands of Mr. Hennaman, who intends to try what can be done to defeat the proposed iniquity. He can be found by personal call, or reached by letter, at his office 57 Paca street, Baltimore.

Diphtheria Conquers "the Regulars" in Iowa.

The following letter explains itself. We trust all free-thinking, reason-using people in that State may communicate with Mr. Jefferis, as to what means can best be made available to combat the efforts of the Allopaths and their allies in Iowa :

To the Editor of the Banner of Light +

The enemies of mental freedom have commenced an attack on the fortress of liberty again in our State. Although they failed two again in our State. Although they failed two years ago they have renewed the attack again in our Legislature, to have a law passed excluding all from the practice of the healing art except those who have paid for a diploma to some medi-

those who have paid for a diploma to some medi-cal college. Now I wish to say that those who are opposed to such infamous legislation can obtain remon-strances to fill out with names to send to their members of the Legislature by addressing Thomas Jefferis, Council Bluffs, Iowa, and as we have no funds to carry on the expense of making the fight, if they will make a trifling re-mittance it will help. I made the fight before the last Legislature alone. I feel as if it is too much for me to do this time, as the effort on the part of the M. D.s has been working ever since part of the M. D.s has been working ever since the adjournment of the last Legislature, and the attack is better organized than it was two years ago. What have those "Regular" doctors to offer

the people of lows for the grant of so great a monopoly? Nothing but impaired constitutions and death from drug-poisoning! As our re-monstrance petition sets forth: "At present, the most distinguished dootors in the State are practicing systems directly opposite, each believing and declaring that the others are killing their patients. Let the doctors themselves agree on a rational mode of treatment, and not ask the State of Iowa to protect by legal enactments a set of medical contradictions."

set of medical contradictions." Respectfully yours, Council Bluffs, Iowa. THOMAS JEFFERIS. P. S.—During the visitation of diphtheria in our city I have personally treated over six hun-dred patients, beside have sent medicine to over one thousand, and have only heard of four deaths, while under other treatments the death rate has been from thirty-three up to ninety-five per cent.—a much greater loss of life than if they had no treatment at all. The D. D.s. here, however, defend the M. D.s. It is a com-mon cause between them to fight down all ad-vanced ideas, whether in medicine or opinions."

good time. We do not expect to do anything to-day, but this eve we will be ready for a good time. Meet at Mr. Garland's house. We will time. Meet at Mr. Garmand s nouse. We will all try and give you some of the fine writing. We love to come and do all we can. Your spirit-friends, P. HOLLAND, TOMMY BROWN,

IDA H. ALLEN."

At once the thought occurred to me, although I did not really doubt the genuineness of the phenomenon, "Do I really know that the medium did not place that written sheet, previously prepared, among the other paper, as he gathered it up?" No, I did not know-the experiment, considered as evidence, was a failure. I said nothing about it, but was mortified at my neglect to mark the paper. We sat for pictures, but no manifestations occurred.

In the afternoon, having returned from a lecture at the hall, I suggested that we try again for the writing. Mr. Allen readily consented, and this time I marked a single sheet of notepaper, laid it on a piece of wrapping-paper, procured pen and ink, and placed them on the otherwise bare shelf. We placed two chairs in the closet, shut the door and joined hands. At this séance, the convulsive movement of the medium was more violent, although he said that the draft upon his vital force was not as great as at his musical circles. We conversed freely upon what was transpiring during the whole séance, which occupied about twenty minutes. Phosphorescent lights appeared, flitting about over the shelf and above our heads. I heard the pen strike the inkstand. "Who is there?" I said. "I think it is Ida," said Allen, (his spirit-wife.) "If so, will Ida please give me some of the fine writing, if possible?" Three raps, and by listening carefully, a faint sound as of writing. Soon Mr. Allen said, "Holland is here; I feel his hand on my head." "Mr. Holland, if you write, will you please send some message to Mr. Colby of the Banner?" Three loud raps. While the scratching continued, I said to Mr. Allen that I would be glad to meet King again, or Morgan, if he came to his circles now-a-days. "Perhaps he is here now ; you can ask," said the medium. "King, are you present with us?" I said. Three loud knocks, and I thought a whispered "yes."

"If so, I wish you would write something."

The various forms of thought that have weiged the minus of the race in the past ages, evolving different forms of present civilization.
The new religion was to elevate woman, and make her the centre from which the race would become all that it had been ordained to be. She illustrated the enlargement of worman's capacities, and gave credit to the monogamic marriage as that which had lifted woman form barbarism and slavery to her present status; and said that in the coming time woman was to be surrounded with every blessing, social and political, that made her the co-worker with man in the unfoldment and development of the race. She said the new religion substituted evolution for revolution, and education for conversion. She showed clearly how in the new religion the individual home could be adorned and beautified, and the children surrounded with conforts and blessings, and the mother also surrounded with conforts and blessings, and the children surrounded with conforts and blessings, and the children surrounded with conforts and blessings, and the children surrounded with conforts and blessings, and the race from ignorance, poverly and she could be a large factor in the elevation and redemption of the race from ignorance, poverly and she could be a large factor in the clearly used had made a realization of the new religion practical even now; and said that in the future cafifalists should uso their surplus cafifal for the amelloration of the condition of the poor and ignorant that crowd and fill tenement houses in the large cites by instituting coöperative associations similar to that of Mons. Godin's. The speaker said that in the past bis movement for the elevation and endargement of woman's difference whole be more of associate effort, and cited many instances even now when we rownan ad from it would be more of associate effort, and fill the would be more of associate effort, and fill the would be more of associations the interfusion of the cordinal spreser inteributing the "Now Religion." She alow

Respectfully yours,
 Council Blugs, Iowa. THOMAS JEFFERIS.
 P. S.-During the visitation of diphtheria in our city I have personally treated over six hain of diphtheria in dred patients, beside have sent medicine to over one thousand, and have only heard of four deaths, while under other treatments the death of four deaths, while under other treatments the death of four deaths, while under other treatments the death of four deaths, while under other treatments the death of four deaths, while under other treatments the death of four deaths, while under other treatments the death of four deaths, while under other treatments the death of four deaths, while under other treatments the death of four deaths, while under other treatment at all. The D. D.s. It is a common cause between them to fight down all advanced ideas, whether in medicine or opinions."
 Treeste is the "Allied" Camp in California.
 While the public representatives of the Allon, begins and Eclectic systems in Massachusetts are at present endeavoring to fourther the foreshadow a medical millennium by peaceably
 "If so, I wish you would write something."
 "If so, I wish you would write something."</li

During the reading of the resolutions they were warmly applauded, and unanimously passed. The Chairman called on Dr. F. H. Laramie to give to the Conference some of his recent experiences as a magnetic healer. Although recently developed as a healing medium, Dr. Laramie, under his powerful spirit control, has effected many cures in cases that were pronounced incurable by the medical faculty. In one family—I am stating the facts from my personal knowledge—a. young woman, who had never walked or talked, and whom the regular physicians and the parents of Miss Nelle Silvkra had long since given up as hopelessly incurable, has been restored to the use of her organs of speech, and of her lower limbs. And now this twenty-four-year-old invalid, who before her acquaintance with Dr. Laramie had "never walked or talked 'is under his manipulations, rapidly recover-ing the use of all her facuities. Prior to Dr. Laramie's treatment of Nellie Silvira, he "gave eyes to the blind" in the person of Florence Silvira, a baby child only about two years old. The child had been blind—eyelids closed, and no regular doctor could open them—for five months, but by fre-quent manipulations Dr. Laramie opened its eyes in three weeks' time, and entirely cured her, so that, as Mrs. Silvira told me, her baby's eyes were as bright and well as her own. I tintend to turnish the Banner of Light a report of these and other remarkable cures—the Chairman of the tastern District Conference (in which portion of Brooklyn the Silvira family reside) having furnished that Conference/with the facts—the result of his own observations and interviews with Mr. and Mrs. Silvira, the grandmother, and the babe, and her older sister, who were the subjects of this heavenly visitation. A the close of a short speech by E. V. Wilson, the Conference adjourned to next Saturday. We hannounce-ment being made that Mrs. Hope Whipple, of New York City, or Mrs. Saxon, of New Orleans, would de-liver the next Saturday evening address. C. R. M. *Everett Hall*, 398 Fulton stre The Chairman called on Dr. F. H. Laramie to give to

The February Magazines.

WIDE AWAKE-D. Lothrop & Co., publishers, 30 and 32 Franklin street, Boston-has for a frontispiece a picture by G. F. Barnes, entitled "In the Strelitz Gardens"; "Granny Luke's Courage" is an entertaining tale: the sketch of "A Chinese Mission School" is admirably illustrated with six drawings by Miss L. B. Humphrey; other articles, poems, etc., etc., are supplied, among which may be mentioned "Rosy Cheek and Greedy" (illustrated); "Why and What"; "The Other Side of the Story" (illustrated); "Little Lottle's Grievance(do.); No. 1 of "Concord Picnic Days" (do.) (the subject of this opening sketch being that place so full of pleasant memories to all Boston Spiritualists. viz., "Lake Walden); "The Jewelled Tomb"; and Two Dogs and Their Troubles " (illustrated). Arthur Quartley is the subject of the "American Artist" series; the continued stories are of marked interest. and the departments for little readers and others are entertaining and enjoyable.

GOOD COMPANY.-No. 5, Vol. 4 of this monthly issue, which is brought out at Springfield, Mass., is received. The following is its table of contents : "A New Year's Song," Elaine Goodale; "A Basement Story," Edward Eggleston ; "Acer Saccharinum," E. S. Gilbert ; 'Roman Mosaics," II., Emily F. Wheeler; "A Hard Bargain," Horace E. Scudder; "Reflected," Rose Terry Cooke; "Certain Men of Mark, III.-Bismarck," George M. Towle ; " A Lawyer's Life," R. R. B.; " The Problems of French Protestantism," E. W. Hitchcock ; 'Opposition," Sidney Lanler ; "The Mystery of Gillyflower Inn," Lizzie W. Champney; "Impressions of Washington"; "A Day Home for Working-Women's Children," Amanda B. Harris ; "Greek Meets Greek," Mary Densel; "More Nooktown-Gossip," Carl Clin-"Aspiration," Helen Ekin Starrett; Editor's ton; Table, Literature.

THE MAGAZINE OF ART .- No. 3, Vol. III., of this meritorious publication (and the latest which has

PARKER MEMORIAL HALL LECTURES Salvation, Prayer, THE

Methods of Spirit Influences, The Nature of Death.

BY J. M. PEEBLES, M. D.

BY J. M. PEEBLES, M. D. The loctures contained in this little volume were inspira-tionally prepared and delivered in the city of Boston near the close of 1878. As there have been many calls for them for preservation and reference, they are now given in the present form to the public. It will be seen at a glance that their aim is to present the advance thought of Spiritualism in its religious aspects. They were delivered under the in-spirational influence of Spiritualize sevicently toward a better religious culture and a broader charity. The icono-clastic phase of Spiritualism is subsiding. The religious nu-ture relisserts itself. There is a call for constructors--true master-builders.

thre reasserts used. There is a can be constructed and master-builders. Good men and women not only turn to Spiritualism to-day for comfort, and for a confirmation of the hope of immor-tality, but for a religious communion in which shall be found the essence of godilness as well as its form. To aid such, this little work is sent forth with the good wishes of the without

LECTURE I. — The Spread of Spiritualism - and why? Its Present Tendency. What has it done for us? What is Bai-vation ? Are Spiritualists saved? Can we save ourselves? In what way is Christ our Savior? Nature of the Christ-

in what way is Christ our Savior? Nature of the Christ-Spirit. LECTURE II.—The Notion of Prayer. To whom should we pray? Does Prayer change God or his laws? How Prayers are answered. Should we pray to Angels and Spirits? Shall we pray for the dead? Prayer at Spiritual Scances. LECTURE III.—A Talk with an English Materialist, Proofs of Spirit Intervention. Methods of Spiritual Influences ob-essing Spirits. How to deal with them. Spirits leaving their bodies and traveling in the Spirit-World. How Presi-dent Lincoin became a Spiritualist_and why he issued the Emancipation Proclamation. LECTURE IV.—The Nature of Death. What shall be done with our dead bodies? The three methods of dying. Hew long unconscious in the spirits employed, &c., &c. Paper, price 25 cents. For sale by COLBY & RICH, Publishers. tf

Poems of the Life Beyond and Within.

EDITED AND COMPILED BY

GILES B. STEBBINS.

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