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The Rostrum.

HEAVEN AND EARTH.

AN ADDRESS DELIVERED BY PROF. J. R. BUCHANAN, Jan. 31st, 1880, before the Conference of the Brooklyn Spiritual Society, at Everett Hall.

[Reported for the Banner of Light.]

Good is above, evil below. The science of Anthropology gives to every element its proper place, according to the laws of the universe re-

vealed in the constitution of man. Good associates with the directing will and the nermanent purpose. Evil associates with blind force, without permanence and without moral power. Evil tends to destruction, good to eternal continuity. In proportion as a man's will runs to evil his soul deteriorates toward annihilation. In proportion as it runs to good it tends to immortal life and unlimited expansion.

Good, therefore, being uppermost or ascendant in the universe, every act of benefaction is a descent or condescension. The higher state, which is more full of love, comes down to the lower state, which is full of need.

As it is in the universe so we see it in society. The high or powerful and wealthy extend assistance to the poor and humble. But the height in society is physical or financial elevation, while the height in the spirit-world is spiritual or moral elevation.

As the humble in society cannot approach the great without permission, so in the spirit-world the lower cannot reach the higher, nor can they see or understand them. But the higher see and understand the lower, and go to them at

The summit of all ascension—the summit of the spirit-world-is God. God knows the universe, and dwells in it, reaching down to the smallest atom of dead matter. And the very existence of the universe is the continual procession or efflux of God, which to us is influx.

But matter does not know God or go to God. It is at the bottom of the spheres, and cannot reach up. Neither does the vegetable kingdom, which is next above dead matter, nor the lower forms of animal life, which are grouped as Radiata, Mollusca and Articulata.

In the Vertebrata we find a higher development-remote from matter-a presence of spiritual elements which give a greater range of relations, and a cerebral structure adapted to influx.

At the summit of the Vertebrata stands man, the Lord of the Earth, with a Divine element which links him to God, and renders him the ocus of Divine Influx.

This Divine element in its purity continually nds toward the Divine, but in its earthly exitence or lodgment it is brought so near to matter, and in so close connection, that it occuples many spheres of lower grades with which It is assimilated, and does not lose this impress of matter even when dissociated by death. Hence in this life there are many grades of existence, and in the spirit-world many inferior spheres far below the sphere of true love and wisdom, and even below the sphere that is occupied by superior natures in the form.

The law of intercourse between these many spheres is one of the most fundamental and important laws of the psychic universe, and one about which there can be the least doubt. It is the law of ever-descending influx, the operation of which is inseparable from life.

Not having time to discuss the law of influx in general, I shall speak of it only in relation to man. A full exposition of the law would require a volume.

In the first place I would state as a scientific principle of Anthropology, though not published in the first edition of my book, that man receives a spiritual influx from the Divine into the central faculties of his soul. which are most subtle, and this influx in the mortal man comes into an interior region of the brain on the median line, which is not accessible from the exterior and therefore gives no exterior development to indicate its power. The mystic union of the Divine and human cannot be scrutinized by the material eye, and can be recognized only by the all-penetrating power of psychometry.

The craniologist would look in vain to discriminate between the heads of ancient prophets or seers and those private citizens to whom the Divine afflatus never came. But Psychometry answers the question, and recognizes in each the subtle interior powers that exist, whether in the modern medium or the ancient

Isalah, in which his religious nature, his independence, his concise and lofty style, and his prophetic power were fully described.

The invisible is ever more important than the visible, and is ever the governing power. Even in matter we find that it becomes more powerful, or more truly the seat of power, when it becomes too fine to be recognized by the eye. The atom which no human eye and no microscope has ever been able to discover is the basis of the material universe, and its affinities create all the substances that surround us here, or make this world and all other worlds what

Even the diminution of visible forms, until they cease to be visible and have to be followed and discovered by the microscope, makes them more potent in nature. Prof. W. S. Barnard

"What is too small to be seen people are generally apt to regard with contempt or indifference, as of no practical consequence. This is one of the grossest of popular errors. There is not only a profound soientific interest in the realm of microscopic life, which is every day becoming deeper as its organisms are viewed from the standpoint of evolution, but they have a significance in the economy of nature, a usefulness to man, and a value in the industrial arts, of which but few glimpses have as yet been popularly obtained. To the inquiry, Of what service are those swarms of infinitesimal objects which are revealed only through the microscope? do they subserve any other purpose than to amuse infatuated microscopists? the reply is, that their operations in nature are on a grand and imposing seale, and that their influence on man and other organism, as well as on the air, the water and the solid earth, is nothing less than enormous. Although we do not see these infinitesimal creatures at work, their proceedings are none the less real and "What is too small to be seen people are gen nothing less than enormous. Although we do not see these infinitesimal creatures at work, their proceedings are none the less real; and, though their operations are infinitesimal, the aggregate results are vast and in the highest degree important. It may be shown—1. That, as food, they feed a greater number of beings than any other kind of organisms; 2. That, as scavengers, they eat more refuse than any other group of organisms; 3. That, despite their minuteness, their fossil remains are much greater in bulk and of far more consequence than those nuteness, their jossit remains are much greater in bulk and of far more consequence than those of large quadrupeds and serpent-like monsters, such as the mastodon, menatherium, plesiosaurus, ichthyosaurus, etc.; 4. That, as builders, they have produced immense structures, which far surpass in size all the colossal works of man."—Prof.; W. S. Barnard, in Popular Science Month-ly.

Yet these are still visible through the micro scope, and therefore limited in power. If we would reach those things which are perfectly illimitable in power, we must seek that which neither the microscope nor telescope can ever bring to human vision—that which only the eye of the soul can discern. Caloric, which is by its nature invisible, and

which we comprehend only by inference, animates the entire solar system, makes life possible on this globe and all other globes, makes verdure and life, covering continents with foliage and with population, come forth as it approaches, or sinks them all in motionless death as it leaves—which piles up the vast icebergs at the Poles, or pours out the flery lava of Vesuvius and Hecla, and starts the wild winds and furious waves-this vast power traverses the universe, as still as an angel's whisper, and as invisible.

The still greater power of gravitation that holds all suns and stars in their mighty movements, is still further beyond our vision and our comprehension, it has no form or place, and is conceived only by reason, although it holds us in its mighty grasp for every moment of existence until we pass into the realm of spirit-life, among things still more subtle, and therefore still more powerful.

This realm of the all-powerful is above, as the realm of all benignity is above. From the sun above us comes alike the power that holds our world in its orbit and the powers that develop all its life. So from the spirit-world come the in-Avences that exall the destiny of human souls—the influences that develop all the wealth, the beauty

and fragrance of human life. It is the Divine function of spiritual religion, of religious faith and religious science, to clear away the clouds and bring this divine effulgence to all human souls. It clears away the clouds of the dull, dark, leaden sky of skepticism, and it leads the religious bigot out from the dim cathedrals that shut out the sun, with their stained windows, into the limitless light of day.

Believing fully in the supernal illumination and elevation of mankind, I am anxious that Spiritualists as a class should take the lead in presenting supernal science in all its brightness and all its breadth-its boundless freedom of thought and its boundless wealth of spiritual resources.

A spiritual party, distinguished only by its curiosity in hunting phenomena and witnessing the frequent repetition of spiritual séances, but indifferent to spiritual philosophy, unacquainted with the vast range of spiritual beings, ignorant or suspicious of our elder brothers of the long past ages, averse to all that is not modern, indifferent to the grand lessons of universal love-indifferent to all measures for realizing this Divine Love in the arrangements of society —indifferent to the glorious existence and power of our Infinite Father, or else doubting and denying his existence in the coldness of specula tive atheism-is not a power to elevate society or to supersede the old forms of thought.

The sight-seeing Spiritualist, who has no religious elevation of thought and principle, may be a stern censor of the church which opposes his investigations; he may be a bold, rational and eloquent iconoclast against religious super-stition and bigotry; but old institutions which have come down from barbarous ages, fortified by bigotry and entwined by woman's love, will not fall down at the blowing of skeptical horns, for men and women do not throw down and

was the psychometric description of the prophet | until a new and better home has been provided. Into such a home we are led by spiritual science when it brings around us not only the flowers and fragrance of the spirit-world in all its myriad ranks for ages on ages, but also that love and power of the transcendent Spirit-the Holy Spirit of God himself, which has been from the darkest periods of the past the shelter and refuge of suffering humanity—the inspiration of the wise and great—the Divine fire that filled the souls of the heroes and martyrs of many

To preserve all this unimpaired, while we drive away the superstition and bigotry, and to bring the spirit of God into humanity as it has never before been present among the nations, filling all hearts with Divine Love, is the glorious mission of that Spiritualism which God and the angels are developing in our souls.

The external phenomena of Spiritualism seize on men's minds with a strong grasp, and lead them on to a higher life against their struggling, skeptical resistance. The animal nature clings to the solid earth, and dreads the spiritual spheres as a shadowy imptiness in which it would be lost. We all feel this, for we are of the earth earthy, and we grow into spiritual life only by slow experience and irresistible evidence. At first we look upon the spiritual phenomena as the ghost stories of the nursery, which it would be degrading to a mature mind to examine seriously. But when fact and testimony compel our attention we find a gulf we cannot cross. We have never seen a spirit, we know nothing but matter, we are willing to follow it up in its subtlest forms and its most attenuated gases and others, but when we would go beyond that, we seem to have come to the end of all things. Where there is no matter that can be described we seem to perceive there is absolutely nothing. We settle down in stubborn determination to the inevitable alternative of something or nothing-the something is matter, and if there is no matter there is nothing, and therefore Spiritualism must be an insane speculation about nonentities. That is the feeling that makes us stubborn in our opinions, and such is the spectral illusion that follows us as far as we go. On the clouds above us, and in the deeps below, we see the huge ominous word NONENTITY. The warning seems to come from the wrecks of old superstitions and insane delusions-"you are plunging into the dark depths of nonentity, where reason is just, and falsohood is supreme."

Who is there that does not feel this terror impending over him—the fear that when he has left material science behind to follow the lights and shadows of spirituality, he may wander off into a boundless vacancy where truth does not exist? Spiritualists are therefore ever holding back in fear of being lost, like children in a dark night away from home.

When spiritual communications come they in the form. When the spirit begins to show itself by rapping and by moving tables, they fear and imagine it may be some occult law of electricity which no scientist has ever discovered. When the spirit plays on the keys of a piano locked up from human touch, they speculate again that there may be some occult psychic force which nobody has ever discovered, let loose from human bodies to play on instruments. When the spirits come to whisper, to speak aloud and to sing, they wonder if there is not a ventriloquist about the house, or if disembodied psychic force has not learned to talk. They hold on to these crude hypotheses as long as possible, till they are worn out and they are ashamed to repeat them; but when the spirits come in visible forms they have no explanation left but fraud and masks, and they adhere to this until the spirit walks out to shake hands and talk with them while the unconscious medium is seen asleep in the chair.

And thus after a prolonged and stubborn re sistance they discover that spirits do exist and do materialize, and that all these skeptical theories and suppositions were absolute folly and delusion; but still the same dread of novelty exists, and the same labor must be gone through to educate the materialistic mind into the knowledge of every additional truth.

In other departments of established science the pupil looks up to his teacher with reverence and gratitude; but in progressive sciences the pupil often assumes to know more than his teacher, and resists instruction with all the rebellious and scornful energy of the animal nature, as was painfully experienced by our illustrious teachers Galileo, Harvey and Gall. The first opened the heavens, the second opened the heart and arteries, and the third opened the structure and mysteries of the brain to multitudes that jeered and stubbornly resisted demonstration at every step of progress. And thus at the present time the same animal quality of human nature resists every bold teacher of the mysteries of spiritual science.

Even when the field seems gained—when multitudes acknowledge that spirits can communicate, can act on matter, can speak with audible voices and can come in materialized forms. in all the warm perfection of life, it is very much doubted whether any but brothers, couscome, or people of very modern times at the utmost.

The appearance of Washington on the centennial anniversary of American Independence. was a step in advance even for those who had learned that their relatives could come, and I presume there are many such who are not yet fully satisfied as to HIS appearance, although so well attested when he came in the parlors of Col. Kase, at Philadelphia.

And when historical characters appear-above all when the characters known in Biblical his-

of the animal nature is revived, and it is feared that it must be an impossibility for spirits of so ancient a date to reippear. This feeling is an animal instinct, not a suggestion of reason. Reason says that man's immortality has been established, and that the spiritual man does not die out in time, or fade out into a mere shadow in the long lapse of centuries. On the contrary, all spirits inform us that spiritual life is brighter, more real, more intellectually and 'emotionally perfect than this comparatively dull life on earth. Man lives on earth only as an infant in the cradle, watched by his elder guardians, and

he never walks forth in full possession of his mind until he has laid aside these swaddling clothes of mortality and acquired the power to pass from continent to continent, from sphere to sphere, and in the course of his higher growth and development to pass from star to star-then he is indeed a man, in the image of God. Our elder brothers of the heavens are not the

weaklings upon whom we can look down in the stern dignity of our superior wisdom; they are not like the pale, helpless ghosts of mythology that wander in loneliness along the river Styx. They are our superiors in all the elements of a perfect manhood, as the man of sixty is superior to the boy of sixteen.

We are not to judge of the adult entirely by the infant in the cradle. We are not to suppose that the Washington of to-day has the limitations and imperfections of the General Washington of Virginia. We are not to suppose that Milton and Shakspeare, or Joan of Arc, or Martin Luther, or Cleopatra and Hypatia, are nothing more to-day than what their earthly careers indicated; they are above and beyond all that history and biography reveal, as I know by spiritual intercourse, and when this earth is lifted up in the light of the spiritual heavens, and men are purified, ennobled, and made worthy of such companionship, then will our elder brothers come among us, and by their dignity of bearing, the sweetness of their presence, and the charm of their words, prove that they are competent to be our instructors, when we are worthy to be their pupils.

I do not speak at random in this matter, for I have personally communed with ancient spirits. I have felt their presence, and realized a mental power in them which I do not find in my living associates, and there are thousands who have had such experiences in a far higher degree than I would ever hope to attain, who

would connem my testimony.

I have not been able, like Swedenborg, to con verse with the mighty dead, but I have felt their presence and know how inspiring it is.

To suppose that Mr. Jones or Mrs. Smith, who died last year, can come back to speak or to materialize, but that the majestic souls, to whom they look up as teachers, cannot impart their ideas or cannot control the elements and chemical processes of materializing science, is to me a think at first it is only mind-reading by those very absurd supposition, which reminds us of the narrowness of mind which led the skeptics in the days of Fulton to believe that his steamboat could never run up to Albany, and, after it got there, to predict that it would never be able to run back to New York.

No, my friends, as the governmental mint which coins the gold of California's placers will keep on coining until it has coined the deepest hidden metal of the mountains, so will the mint of materialization continue to operate until all that the heavens contain is shown to be accessible to man, when he lives on the spiritual

The personages mentioned in the Bible still live and still maintain their interest in humanity, and they will come to earth to spiritualize man and to dissipate his superstitions.

The skentical mind not only recoils from recognizing the hosts of antiquity and our great ancient religious teachers, but it recoils from the last grandest step of spiritual science in the recognition of the ever-living God in whom we live and move and have our being. For God is not matter, and his existence is to the material philosophizer only a phantom of imagination in the vast and void inane where reason is lost in the vastness of nonentity.

The ancient spirit-world and the God of antiquity are disbelieved alike by the skeptical, because they do not know how to comprehend spiritual things, and some, I believe, have dwelt so long in the sphere of materialism that like the fish in the Mammoth Cave, whose eyes have become extinct, they have lost their spiritual perception, and it would be as useless to argue with them as to discuss the qualities of paintings with a man born blind.

I look with a feeling of compassion upon skeptics and materialistic scientists. They would fain assume that Spiritualists are in some way abnormal in thought or in credulity, but the truth is they are abnormal themselves, and are entitled to our pity.

I hold that every normally and fully developed man has in himself, as a part of the universal plan of humanity, the faculty of spiritual perception, by which, if he is properly educated, he can recognize the spirit-world, and can also recognize the being of a God, and that they who have not these powers, who cannot be educated into such perceptions, are really as abnormal in ins, fathers, or possibly grandfathers, might their development as the thousands who are color-blind, and cannot tell red from green.

Perhaps the skeptic may say in reply that if this is the case, then the abnormal or skeptical being in a large majority, and the spiritual being in a small minority, the former ought to be called the normal as the true standard of development, and the spiritual classed as abnormal or exceptional. But it is not so. There are a vast number, it is true, in whom the spiritual senses are entirely uncultivated, and who therefore do not know that they possess them, who really do possess fine spiritual powers, and need seer. One of my most satisfactory explorations abandon the sacred homes of their forefathers tory are materialized—the same puerile alarm only education to bring them into use. But I spiritual powers adapted to their own nature

am well assured that the spiritual senses are developed and active in a large majority of mankind, and when they are developed and utilized by a proper system of education it will open a new era of intellectual progress compared to which all prior intellectuality, no matter what we say of Greece and Rome, of British scientists, of French academies and German universities, will be regarded as barbarism, and to make a beginning of this new era is my object in the proposed College of the Soul.

When I say that the great majority of mankind have the spiritual senses, that they are capable of perceiving the angel-world presence, and capable of perceiving the divine presence of the Holy Spirit, I speak from observation and experiment.

I believe that the existence and liberal development of the spiritual senses is the general law, to which there are very few exceptions throughout the entire tropical zone of this globe: Through all the tropical climates the spiritual senses are active, and religion has its natural home. Not only in the tropical zone, but in a belt extending irregularly from ten to twenty degrees north and south of the tropics-a vast belt of the choicest regions of the globe, extending as far north as the isothermal line of 60°. embracing the best part of Southern Asia, Southern Europe, including the Southern provinces of France, and the Southern or Gulf States of our Union; through all this region run the climatic conditions which refine the human constitution and develop its spiritual powers; and it has been in this region that the great religions have sprung into existence-that Krishna, Buddha, Jesus and Mahomet have called mankind up to the worship and obedience of the

Looking over the globe we thus see that the great spiritual belt embraces the majority of its population. Therefore I say that the spiritual powers are the normal development of the majority of mankind.

In that spiritual zone Nature forever smiles on man with an Eden climate, and the fig, the orange, the olive, the almond abound, and the banana and other fruits, in some regions, almost support life without labor-and the climate that urges upon us a vegetable diet refines the constitution.

Beyond that spiritual belt, in the colder realms, where the minority of mankind reside (and we ourselves are in that colder region), the spiritual faculties are not universally developed—yet I think I am not wrong in judging from my experiments that they are distinctly developed, although uncultivated, in one-half of the male and three-fourths of the female population.

Therefore I say that spiritual perception and spiritual philosophy are preëminently normal. and that materialism and atheism are abnormal, or belong to the abnormal class of minds.

Standing, then, in the midst of universal humanity to express its deep interior relations to God and heaven, which have preserved it from moral barbarism by a perpetual influx of Divine Love, I declare it from personal knowledge to be the law of Humanity, that as the most important relation of the child in the cradle is to its guardian parents, so the most important relation of Humanity in its earth-cradle is to those celestial guardians who are highest in rank and development, and therefore are most ancient of days-not only the great spiritual minds that ruled on earth ages before the nations of modern times came into existence, before whom we should bow in profound and loving reverence, but above all to Him for whom we have no fitting name, whose attributes the human mind can never fathom, and whose antiquity is as inconceivable as the limitless range of the universe.

As I bow in humble, loving adoration at the throne of Him to whom we are indebted for all, so would I bow in reverence to our great and wise and far-off ancestors, whose love has been exalted to so high a sphere, and cast to the winds the idle fear that our ancient fathers have ceased to love their children, or have lost the freedom of earthward locomotion as they have gained the power to pass from star to star.

They are cold-blooded and injurious delusions which separate man from his Infinite Father and from the ancestral realms of ancient

A false theology has placed its God, in an objective form, en a throne remote from humanity, as an egotistic and isolated ruler, and walled up the spirit-world in a golden prison, to maintain a perpetual singing-school, entirely unconscious of human welfare and selfishly indifferent to every duty, never hearing a word from the loved ones on earth, although they may possibly hear the groans of eternal torment.

Spiritual science teaches just the reversethat God is an ever-present influence whom we can find in the inner chambers of the human soul-to whom we can ever go for spiritual strength, development and consolation, and that the illustrious of past ages have advanced so far toward the Divine that they, too, come near to humanity and may be called upon for sympathy, for growth and for spiritual help.

There are legions of ancient spirits to whom we may go for spiritual benefit. I have not yet had time to explore those realms, and know not what I may discover hereafter, but this I do know, that the Christian world is not mistaken in its devotion to Jesus of Nazareth, although it has fallen into a Pagan misconception of his nature, and attributed to him a Divinity that he never claimed for himself.

I know of no better and truer spirits, none who are better qualified to give fortitude in time of trial, fidelity to every duty, cheerfulness under adversity, and love to all. Yet I would not disparage the wisdom of those who seek other or those who pass by the world of spirits, and go to the great fountain-head of all. On the contrary, I would esteem it a great error to neglect our Infinite Father in cultivating spiritual open our souls to the ever-ready influx.

The suggestion that ancient spirits are too remote to return to earth, or have undergone some change which unfits them for approaching humanity, is to me contrary to the fundamental principles of spiritual science, and con- men who accept his teaching. trary to a vast amount of experimental knowl-

The growth of humanity is ever upward, and the spirits of the upper world have continually advanced to a higher and higher moral status, which is a greater exaltation in love and a greater degree of that subtle spirituality which fills a wider and wider sphere. Exalted spirits, therefore, have not only a higher and more sympathetic interest in humanity, but a wider sphere in which these sentiments may be made effective. Millions of Christians of cultivated minds have not been deluded in believing that they felt the influence of Jesus or the influence of the Divine spirit, and been enabled thereby to reform and elevate their lives. The reformation of drunkards and criminals by the spiritual power of religion is in active progress now, amid all the skepticism of the age, and I can add my personal experience that Jesus, and other spirits of equal antiquity, can make themselves beneficially fell by those who seek

them, as vividly as any of more modern date.

That spirits in so close association with humanity, so largely endowed with the highest powers, should be as competent as any others to make their appearance in materialized forms is so mearly self-evident as not to require argument. The appearance of ancient Jewish spirits in materialized forms should require no more evidence of its occurrence than any other spiritual apparition. It has occurred on some occasions when the favored few were too much impressed with its sacred nature to make it a subject of unfriendly comment by publication. and it has occurred several times in this country with the amplest evidence of authenticity. which I have investigated by psychometry, which has not failed to detect the false and to recognize the true.

I have psychometrically examined the photographs of materialized spirits without knowing who they were, and ascertained their characters as distinctly as I discover the characters of my correspondents in the fiesh, and after making this exploration I have recognized the spiritual presence of those in whom I was most interested so as to appreciate their character myself as living friends.

It is therefore to me an absolute certainty that spirits dating back eighteen centuries or more come to us with the utmost facility as spirits, and also come with materializing power which has not been lost by their long residence in an exalted sphere.

A single instance will illustrate my meaning. A spirit claiming to be the woman of Endor, the medium mentioned in the Bible, was materialized at Terre Haute. A photograph was taken and sent to me before the name, in which I discovered her character, and by further investigation discovered the exact method of her death, as well as the nature of her life. I ascertained that she came to a violent death after the defeat of Saul. A portion of the army passing near her residence, one of its inferior officers, after demanding from her some service as a medium, and not being gratified, stabbed her in the right side with a spear, at the lower margin of the ribs, making a cruel, painful, and ultimately fatal wound. This statement she has since fully confirmed by a communication from the spiritworld, and this incident will serve to show that there is nothing in all the boundless past which is not accessible to the soul of man to-day. No to us not only the history of the Pyramids, but all the seemingly lost and buried chapters of geology that antedate the human race.

There is a Divine Light that illumines the universe and brings before the soul the present, the past and the future. There is a perpetual influx of that Divine Light into humanity, by means of which all the glory and beauty of human life are developed—the romance of love, the grandeur of heroism, and the wisdom of philosophy-but the intellectual power of this Divine Light is comparatively unknown among men, or at least among the colleges, the churches and the literati.

It is not yet known among learnedly educated and therefore self-sufficient people that man lives by Divine Love and comprehends truth by means of the Divine light, and that just in proportion as the Divine dwells in him is he wise, enlightened and great, and, therefore, the first requisite of all human progress is that he shall become a transparent channel of Divine inspiration-that he shall walk with God and God shall dwell in him. Then shall all things be revealed and man shall be born into the knowledge into which he has heretofore been slowly and painfully dragged, or from which he has

been walled out by his blindness. Such is the ideal goal in the far future toward which humanity is drifting, and the realization of all these things-the bursting forth of sciences like the emergence of the full moon from a cloud-requires only that the Divine law of life and progress shall be obeyed. That law was revealed by Jesus Christ-the law of love to God, which makes him the tenant and the illuminator of our souls. Thou shalt love the Lord thy God with all thy heart and all thy soul, and thy neighbor as thyself. This is the glorious law that links humanity to Divinity, and hence the wise and glorious admonition, "Seek we first the Kingdom of God and his righteousness, and all these things shall be added unto you."

The illuminated mind shall command all sciences, casting into deep shadow the dull, dead, laborious learning of the Universities—the illuminated soul shall speak to other souls and wake them up to real life, and when all souls are opened to the full breadth of Divine influx. when all eyes are opened to the spiritual heavens, when all ears are opened to the voices of the angel-world—then the treasured wisdom of ten thousand years, garnered up in those realms where knowledge is never lost and ideas are eternal, will become the River of Life and Light to all Humanity, and Heaven and Earth shall be one as soul and body are one, and life shall be so heavenly on earth, that the wisdom, the grandeur, and the beauty of all ages shall be realized amongst us, as we realize the summer's sun and the flowers. The road to all this is the sublime and upward path which so few desire to tread—the path that was pointed out manifoldly lighter. and walked by Jesus Christ-all honor to his

name-although that name has been made the war-cry of a fierce and semi-pagan system of religion, or rather hierarchy, until free-thinking men and women have held him responsible society. He is the great ocean, and they are the for the crimes and the tyranny that came in little fountains which he supplies. In prayer, in his name. All honor to the name of the greatsilent communion, in aspiration and in song we est of all religious teachers and martyrs, who concentrated into one sentence the highest wisdom and the greatest practical truth that mankind ever heard, the truth that would be our saviour if we would accept it—the truth that makes him the Saviour and redeemer of all

> I know no other religious teacher who grasped and embodied the highest and greatest truth of love to God and man as he did. Other great teachers have sought the highlands of human progress by merely intellectual speculation. Socrates supposed that the enlightenment of the intellect was all humanity needed, and therefore spent his time in dialectic discussion without any practical result.

> Buddha, who made a more extensive impression on mankind than Jesus, because he was not so far above the ages in his doctrine, was as far below Jesus in religious wisdom as Aristotle was below Cuvier in knowledge of the animal kingdom, or as Ptolemy was below Newton and Humboldt in knowledge of the earth and heav-

The system of Buddha was a system of vague, inaccurate and indefinite speculation in morals and philosophy, which entirely failed to grasp the fundamental facts of Being. The grand, inspiring truth of God and Immortality as taught by Jesus fades out with Buddha into dimness and darkness, until scholars hold debate whether he taught theism or atheism, and whether he taught the soul's immortal progress or only a stoical system of morals for this lifean excellent system of morals, indeed, which has been, so far as numbers are concerned, the world's leading system of religion. But according to the eternal law of progress, as the animals of the earlier ages are followed by animals of a higher type, so the religions of the early ages are followed by higher and wiser forms of religion. Great was the advance from Buddha to Jesus—for one single sentence from Jesus, giving the fundamental law of life, is worth all the volumes of Buddhistic speculation that have ever been published. That single sentence has been the inspiring, vitalizing cen-tre of the civilization of earth's dominant race; that single sentence has been to me the most profitable and instructive thought that I have ever received from any source.

Jesus realized the truth that comes only to highly inspired souls, that man's life was an influx from God, and that the only possible salvation, or elevation of humanity, was by that en-largement of the Divine Influx which made him the great teacher, and which would draw all men up to his plane of life when they opened their souls to God, by that grand love which is forever due to Him and his children, our brethren. The religion of Jesus is the religion of Inspiration, not the inspiration of a High Priest and sole mediator, whose words are to be a finality for all time, but the Inspiration of all men, who were promised by him that if they obeyed the law they should become as he was, should have similar inspiration and do similar works.

"I am the way and the truth and the life, and no man cometh unto the Father but by me," were his words to a very dark, benighted generation, but to those who accepted his guidance, he promised the fullness of wisdom and power, and that promise has been and is being fulfilled. We see it in the flood of inspiration now nour ing forth as the angels speak with human tongues on every spiritual platform. We see the dawn of the coming religion, which differs in no essential principles from the spiritual religion of Christ, except that it will be a grander unfoldment of the fundamental principles and the application of the same to all the intercourse of nations, of families, of the living on earth and in full view all the time excepting an occasional return the ascended in Heaven, and the application of guilt can be hid, no historical mystery can be these principles to government, to business, to the medium's presence in the cabinet. Upon this octor. The world is its own monumental record. and the inspired eyes of modern seers shall read | healing art and the culture of science, to the family fireside, and the church, to an extent and in a manner which he scarcely anticipated in earth-life, although he now looks down and watches and promotes its grand realization.

> I feel within my soul the flowing of the tide that moves the ages. I feel the Divine possibilities of a glorified humanity, and I am assured from the far depths of the spirit-world, by voices that cannot deceive, that the first organization of the Diviner elements of Humanity, which I have called the "College of the Soul," will become a focal point of splendor, shining over all continents—the morning star of a new day, the day that knoweth no night—the day that belongs to the kingdom of heaven on earth—the kingdom of God for which we have so long prayed, the daybreak of which is now on the horizon of this great Republic which is to lead the March of Humanity.

Fulfillment of a Dream.

To the Editor of the Banner of Light: Having read in the Banner of Light of November 22d an account of "Dreaming to the Purpose," by Horace Wedge, of Long Hill, Bridgeport, by which dream he found his watch, which was lost in the woods while hunting, the day before, and in view of the notice taken of said dream and its paraphrase, I feel induced to present a dream in my own experience, which is now vivid in my recollection, although it took place many years ago.

In the year 1833 I had left my home at Milton Mills, N. H., on the 13th of April, for a journey to different places, calculating to be gone five days. I had taken a horse and carriage as conveyance (railroads were absent on my route). The second day after I left home I reached Portsmouth, N. H., and that night I dreamed that an aunt of mine, who had been in the spirit-world several years, came to me and told me that my little son was sick and would die; she also showed me all the arrangements of the funeral, just as it afterwards actually took place. All this was so vivid and real to me that I had not a doubt of the fact, and instead of prosecuting my business further, as I intended, which would have led me to other places, I took an early start for home, arriving at Dover at 11 o'clock, and, while waiting for my horse to eat, I entered the house of a near relative, who urged me to stop to dinner, but I said, "No, my boy is sick and will die: I must hasten home." When I arrived home I found my little son on his couch with membraneous croup, and the Doctor standing over him. He died before the time I should have been at home had it not been for

the dream. This little son was almost four years old, my only boy, and, bearing my own name, was my pet. The blow came hard on me, as I then had not the blessed light of Spiritualism, as I now have, which would have made the affliction RICHARD WALKER. Cambridgeport, Mass.

Spiritual Phenomena.

MATERIALIZATION IN RHODE ISLAND. BY J. P. H.

PART TWO.

To the Editorof the Banner of Light: In front of the house at Vancluse is a space of seven-teen acres, that is devoted chiefly to ornamental gardening, etc., etc. Therein, and about one hundred and twenty feet from the front portice of the dwelling, is the summer-house in which the moonlight scances were held. It is about twelve by eighteen feet, and comprises a single room only, that is ever under lock and key. It has no windows, but four doors, two of which open from opposite porches. From the south one is a view of the broad, deep, beautiful valley, upon the edge of which the building stands, including glimpses through trees of a pretty little twinkling brook that brightens the scene as it trips along its way, crossing the entire estate from the highway on the west to the waters of the "East Passage" of Narramsett Bay. The moon-light scances were held in this room, and a curtain across one corner of it made a cabinet for the medium,

which always stood wide open during the scance. The phenomena that transpired within this summer house were the same in character with those we witnessed at the dwelling, but were supplemented, by ar additional form of them, is which the materialized spirit of Mrs. T. R. H. not only presented itself, but eft the house and walked about the surrounding prem-

while the three other members of the circle sat in front of and near to her. Three of its four doors were

kept securely closed, light being admitted at the fourth,

At the first scance therein, two female spirits, robed in white, appeared together; but having no lamp we could not see the medium, she being inside the cabinet clothed in nearly black.

It was, therefore, I presume, that Mrs. T. R. H. (in pure white) led the medium (in her nearly black dress) out of the cabinet, across the room to the open door, in which we saw them standing side by side, in bold relief against the light of thenewly-risen moon, during several minut**es.**

The medium appeared to be entranced and very weak, shuffling her feet heavily along the floor, apparently unable to raise then therefrom as she walked, though leaning upon the arms of her materialized spirit-conductor.

After the moon had gotten higher Mrs. H. left the summer-house to take her accustomed walk in the grounds. As she was about to step from the porch to the path a large Newfound and dog made his appearance, with which the medium was well acquainted, and, therefore, aware of his entire harmlessness.

Mrs. H., however, hesitated, and soon intimated her wish that he might be removed before she proceeded further. My brother and Mr. B. took him to the house, while Mrs. H. and myself remained at the porch several minutes, until, when we saw them returning. Mrs. H. entered the summer-house, for recuperation no doubt, but came out again in about a minute, and then walked with us, in single file T. R. H. leading the way and Mr. B. and myself in the rear), to what is called the Long Arbor (twenty-eight feet in length), where we all sat down in conversation, most of which was addressed to the materialized spirit of Mrs. T. R. H.

Before leaving, Mrs. H. rose from her seat and proceeded to the west end of the Arbor, whence she viewed with evident interest the sweet, familiar little vale that extends westward across the adjoining field to

After a similar survey from another part of the arbor. she took my brother's arm, and proceeded to the end of it, where she stopped to intimate her wish to take mine also, and thence returned between us to the sum mer-house, passing under some small branches that required lifting out of the way, unless passers stoop instead. Mrs. H. had walked to the Long Arbor alone and must have either raised these obstructions or stooped to them, as her head-dress indicated no colli-

During that same evening, Mrs. H. took two other brief walks in the same grounds, tile list one being only about sixty foct; this, apon an unrolled gravel walk, the pebbles of which could not be agreeable to any one in light, thin-soled shoes.

Numerous other spirits also materialized, and presented themselves at this same scance—not less than ten-this being the minimum of all the scances excepting the final one.

At the last of these moonlight seances, Mrs. H. was the only materialized spirit that appeared. She was in that condition at least an hour and a half, and near to us or for a minute or so to the remvigorating influence of summer house for several minutes with brisk and clastic step, at speed quite beyond her ordinary gait, which I had observed, during our walks together in the paths, was a trifle faster than my own usual one. She also walked-unattended-upon the grass by the east end of the summer-house to the southeast corner thereof, whence, while standing quite alone upon its little terrace, she contemplated the beautiful little valley in front, where she had so often rambled years ago, for several minutes before returning to us, who had all been sufficiently pear to distinctly witness this most impressive, most encouraging manifestation.

While we were still waiting for the moon to be high enough to take our intended walk about the grounds, Mrs. H. availed herself of the opportunity to repeat the vindicatory exhibition of the medium that she had so characteristically and considerately made at our previous moonlight séance.

In this case, however, she varied the mode of maniestation by bringing the medium to the outside door of the scance-room, where they stood side by side. Mrs. II. in white, the medium in nearly black dress; while Mr. B., my brother Thomas and myself stood outside also, and about eight or ten feet from them.

The moon having gotten well up the sky, Mrs. H. signified her wish to walk by a path that leads eastward from the summer-house, to a point about six hundred feet distant, whence the moon would be in full view, and probably also its gleam on the water of Narragansett Bav.

We had no little difficulty in arriving at an understanding as to what might be exactly her conclusion and wish, but supposed we had done so when we started, accordingly, in Indian file, with Mrs. H. entirely in the rear—as she had clearly indicated—instead of choosing and taking an intermediate position, as had hitherto been her habit.

We had not proceeded far when we discovered that Mrs. H. was not following us, but had taken a branch path that diverged in a northeasterly direction from the main one which we were pursuing. We concluded not to follow her, but to leave her to her own choice, inasmuch as she was distinctly in our view all the time. She pursued her way to the edge of an orchard,

she stood in bright moonlight, gazing at the scene before her; while the path we had taken was so densely shaded that only an occasional gleam struggled through the trees, that at the same time obstructed our view on every side excepting in the direction of the stray spirit.

We saw Mrs. H. return to the summer-house quite alone, nor did we retrace our steps, thereto until she had nearly disappeared. Upon our arrival at the little refuge she came out and stood upon its porch to meet us.

Before proceeding upon this walk Mrs. H. had proposed an order of our position in the line thereof, that was quite different from the usual one, and (as before stated) we had no little difficulty in comprehending her neaning, but we supposed we had done so when we decided to take the path that we started upon; but her divergence therefrom, when she took a branch that led to the left, so illustrated her real intent, and her apprehension that we had mistaken it, that it became evident to us all that she had endeavored to so direct us that we should give her opportunity to see the moon by a much shorter route than the one we supposed she had selected; and it seemed quite evident she had perceived our mistake, and therefore it was that she altered the usual order of proceeding, and took the rear; whence, probably, she could most easily leave the line.

A very pretty and playful, half grown cat, belonging to the house, attended these seances, an uninvited but

welcome guest. The deluded little creature was silly enough to act as if she really supposed that there was indeed something more than mere delusion, as she squirmed and purred about the feet of the materialized spirits in the pretty, capering way that is the wont of petted pussies. Perhaps the case might have been different had she been reared upon a peculiar description of mice.

Such moonlight rambles with spiritual beings were only common instances in "Scriptural times," as they still continue to be when neither false systems of ed ucation nor arrogance of select nor that of popular prejudice repels. Their resppearance here in a Chris tian midst must indicate an important era of the progress of Modern Spiritualism in America.

Mrs. H. grew stronger—was able to increase the length of her walk each succeeding evening, and there seems to be no good reason to doubt that she would probably have extended her excursions to every nook and corner of the entire seventeen acres, or even to the Bay shore, could these séances have been continued a few months longer.

"Materialization" marks a vast advance in the progress of Modern Spiritualism in America. The "rap. pings" at Hydesville in 1848, insignificant as they were then deemed, and derided by many, while most denounced them as fraudulent, have now been heard like the first gun at Sumter, "around the world."

But reference to the annals and traditions of every age and people to which we enjoy access indicates that the Christian world is yet only on the nethermost verge of this field of exploration, and reference to phenena that are to-day current in various and principal portions of our globe indicates the same. For instance, Jesuit Hucks's relation of his experience in Thibet, where he saw a human being disemboweled without apparent harm.

A friend of mine who leans from rather than toward

Spiritualism," and whose competence and veracity would be questioned least by those who know him most, saw this same feat performed by a juggler at a Christian house in China, himself and two friends being the sole witnesses.

The spectacle was so murderous, so appalling, with its flood of gore, etc., etc., that one of the friends fainted instantly, and the other became miserably sick.

I happened to be present when the famous traveler Capt. Burton, delivered a lecture in London, last win ter, to which only invited guests were admitted. On that occasion Capt. B. spoke of friends of his who had traveled in the Empire of Morocco, and there attended evening scances of native mediums, that are held in the wilds, whereat mighty boulders came thundering down the mountains, apparently; while at the same time armed troops of mounted cavalry rushed through the air, with aspect so fierce and threatening that many fied to the adjacent village for refuge. It would appear that these manifestations are so amazing, so incredible, that none more so are recorded in "Holy writ," "Revelations" not excepted. Yet it would appear they may be witnessed by any who will go and

Mrs. Burton, who also spoke at this lecture and declared herself an earnest Spiritualist, (while her husband only admits the genuineness of the manifesta-tions,) stated to a friend of mine that herself and the Captain had, time and again, seen Arabs pierce their bodies through and through with long, broad and sharp knives-with entire impunity, inflicting no injury-until they were tired of such spectacles.

It has been my own good fortune to witness performances of jugglers in Japan, China and India. These, like those of Moses and Aaron, are feats of "mere jugglery," as anti-Spiritualists declare of American spiritual phenomens—an explanation that amounts to nothing, nor can, nor any other mere epithet or nick-name, until the proper meaning of "jugglery" be fully explained. When this shall have been done a very convenient mode of denouncing and so disproving of such phenomena will be lost to those who would defame those who confess conviction of their genuineness.

The performances of the real Oriental juggler have never been traced to the skill of the mere prestidigitateur, or to any material cause; simply for the reason that they-like those of the "spirit medium"-are ac-

complished by spiritual agency.

While in India, I had convincing opportunity to observe that the presence of persons whose minds are actively hostile to the idea that the performing juggler is else than a mere deceitful trickster, is as unfavorable to his success there as it is to that of our American spiritual media hore. Also, that music is as needful there as it is here, in what we consider the higher or nore difficult class of spiritual manifestation.

I also observed that the leaves of plants produced by Oriental jugglers were wet, as with dew, as is also the case with those that I have seen produced through our own flower-mediums in America, though I have been informed that this is not always the case with us.

While in India, I witnessed the production of a small mango tree in two different cities, and by different jugglers. The first instance occurred under strictly test conditions, by daylight, in a large room of a gentleman's residence, where the juggler (he had a companion.) filled a common earthen flower-pot of small size with earth, placed it upon the floor near by us, and then covered it with what appeared to be a thick cotton heet, about five feet square.

The juggler and his companion were then required o retire to a corner of the large apartment-about a dozen feet from the pot-while a man-servant of the house was placed in charge of it, an appointment that he accepted with no little tremor, his office requiring him to raise a corner of the sheet from time to time and report if the expected tree had yet appeared, or

The jugglers then immediately commenced their musical performances—that are as essential there as here

on such occasions. In a few minutes the juggler directed the servant to

report progress, whereupon he stooped to the floor and raised the cloth a little, found nothing, and reported accordingly. After several repetitions of such intelligence, the ugger began to evince surprise, and, ere long, appre-

hension of insufficient degree of darkness, by laying on an additional cloth; so that the flower-pot had now a double defence against the light. The volume of the music was being increased all the while, but without effecting the desired result, though at last to a degree that implied desperation, rather than anything like melody. The expected tree had not yet appeared, and the

music could not be further increased; but perhaps the darkness might. It was evident that the juggler hoped so. His two sheets were all he had; but he stepped into the yard and brought from thence a few brickbats, with which he weighted down the edges of the coverings as well as he could, and resumed the music with all the force he could exert apparently.

Soon thereafter a tree was reported and the coverings removed, revealing a small tree with yellowish, sickly looking leaves, feeble in appearance, but, to my mind, affording irrefragable confirmation that "Indian jugglers" and "American spiritual mediums" represent the same kind of force, and that the measure of any difference there may be in regard to character of incident phenomena is not in kind, but is only correspondent to that of their surroundings—"conditions."

It seems certain that the delay-of nearly an hour on this occasion—arose from the presence of a party who vigorously antagonized the idea of jugglers being else than dexterous impostors, and that suspicion of the sincerity of an "Indian juggler" may, for the time being, paralyze their peculiar power there, and thus defeat the ordinary purpose of a scance, just as it does here in America.

The jugglers probably know nothing of the English language, but this would not exempt the scance from the embarrassment that ever results from anything like acrimonious or hostile presence.

In the above case the feebleness of the tree so corre sponded with the unhealthiness of conditions under which it was produced-born-there appeared to be reason to believe it might be an actual product of the conditions, and not simply a result of spiritual transfer, as appears to be the case when bushels of plants and flowers, interspersed with birds, rabbits, &c., are suddenly showered upon the tables of our "flower mediums" here in America, and evidently brought from elsewhere by spirit power.

In the second case of tree experiment, the test conditions were entirely satisfactory, and the surroundings, apparently, quite harmonious. The tree was readily produced, and was about two feet high,

and half as broad at the bottom-it was a bush rather than a tree, with abundant foliage that was bright. fresh and fine

It was small at first, and increased in height and width very gradually; but, I think, only by spiritual transposition of branches that were cut by spirits from trees at the moment—the longer of these being made to contribute to its height, while the shorter ones were stuck around the others, and so gradually broadened its base.

[Concluded in next issue.]

MATERIALIZATION.

To the Editor of the Banner of Light:

I was one of a company of eleven (mostly of the male sex,) who were present last evening at one (and the last for this winter,) of Mrs. H.'s most remarkable acances. The people present were so harmonious, that the medium was held in trance by her spirit-guides for full three and one-half hours, (nearly twice as long a time as I ever knew before,) without its apparently weakening her physical system. At least fiteen male and female forms, (some persons present thought more,) fully developed and looking as natural as life, came out from behind the curtain, many of them raising or putting apart its folds so that the medium, reclining on a lounge, could be plainly seen with the spirit form. The light was sufficient for all practical purposes, even to my readily learning the time by the hands of my watch with naked eyes-now in their eighty-fourth year. All the columns of the Banner of Light would not suffice to give a detailed narrative of what occurred during this delightful scance with the angels. Suffice to say that on one occasion two young brothers came in immediate succession to their two relatives present, whose persons, faces and features were so distinctly and graphically marked, that it would seem impossible that any one who knew them in earth-life should mistake their identity. The tallest (and I think the eldest of the two,) wore a small neat goatee, which his relatives present in the circle said was a fac simile of that he was accustomed to wear when in earth-life. Beveral spirits came to a gentleman from San Francisco, that were fully identified by him. Before the séance closed, a young lady of a peculiarly quizzical ogling expression of countenance came out and looked archly at him with a face wreathed in smiles, which broke almost into a laugh upon the gentleman asking her if he was right in his unexpressed conjecture as to who she was. When the laughing spirit retired, the gentleman told me that a few hours previous he had sat with Mrs. Susie Nickerson White, when that world-wide famed medium's guardian and guide (known to all who ever sat with Mrs. W. as "Suste Mischief,") told him that she meant to materialize her spirit-form, in the seance he was going to attend that evening. (It may do no harm if I say here in parenthesis that if Mrs. S. N. W. does not soon obtain a furlough from her spirit-guides and run away, for a time at least, from the immense crowds of visitors to her seances, she may be looked for ere long at the beautiful mansion that is being prepared for her in Kingdom Come, rather than at that built of brick 148 West Newton street.)

There was present a tall, large gentleman, from Ohio, who said, an hour after the seance began, that he had visited the circles of several of the best materializing mediums known, but had never yet seen a spirit friend that he could recognize. For some time It seemed as if the unluckly man might have to leave Mrs. H.'s seance with the same ardent wish of his heart ungratified. But at last a beautiful female spirit -after several efforts-succeeded in walking on the outside of the circle to the point where he sat, when she knelt heside his chair, and, throwing a capacious lace shawl over his head, suffused his lips with kisses. Before leaving him for the evening she cut with her hand, with scissors handed her, an auburn ringlet (the medium's bair is black) from her profuse head of hair, and gave it to the gentleman, which he said was exactly like her hair. After this another young female spirit presented herself to this same gentleman, so exactly like herself in every particular that, as he repeatedly declared, it was impossible he should fail to identify her.

Lastly a remarkably tall male spirit presented himself, and was identified by the Ohio gentleman as a brother of his. I marked, as near as I could, by a detached fold of the curtain that extended across the doorway near its top, the height of the tall spirit, and at the close of the scance, by request, the Ohio gentleman stood on the spot where his brother appeared, when I observed to him that he was not so tall as his spirit brother, upon which the gentleman said that his brother's height was six feet and four inches, whilst he himself measured but six feet. I need not say that the Ohio gentleman left the séance-room in a delightful frame of mind, bordering on ecstasy, asserting over and over again that he was now fully satisfied of the identity of his spirit friends, and that he had never before sat in a materializing circle so perfec spects as that he had just attended.

Shortly after a lady present had asked the question whether children ever came to Mrs. H.'s seances? the curtain was drawn aside by a spirit lady holding a little two-year (so to say) child by the hand, both spirits being fully materialized and their unveiled faces as distinct as any of those sitting in the circle.

I will conclude by saying that Mrs. Fannie Conant almost always manifests her presence at Mrs. H.'s seances, sometimes very much like what she was when on earth, at other times not so like. On this favored evening, however, she came without a veil, and every feature of her remarkable face so distinct and life-like that it would be almost implous in one acquainted with her in life to doubt her identity. She came outside of the curtain, and holding a large quantity of mingled white and pink lace in both hands proceeded to manipulate it, when, after a little while, the pink lace separated and dropped at her feet on the floor, followed directly after by the white. She next took up both parcels, and after again manipulating the mass, a parcel of detached pink lace fell on the floor a second time, and a little after another detached parcel of pink, tinged with yellow or orange, dropped on top of the other, and lastly the remainder of the lace, which was as white as snow. After performing some other feats of a similar kind, Mrs. C. retired behind the curtain, but soon came out again, and after manipulating (apparently) the same pile of lace (now all as white as snow) for some time, with both hands (to give it permanency, as is opined), she, commencing with our hostess, who sat on the spirit's left at the head of the circle, tore with her fingers quite a piece of the lace from the mass and gave each and every one in turn a portion of it, for keepsakes, eleven considerable separate portions in all.

After this Mrs. Conant again retired behind the curtain a short time, but soon came out again, when, taking a sparkling lace turban from her head, she held it out in both hands and proceeded to manipulate it, when, in a minute or two, through the process of dematerialization, it all disappeared excepting a very tiny, web-like fragment (the nucleus probably of the whole), which she handed round for such of the company to inspect as desired to do so.

Again Mrs. Conant retired, but soon returned and handed our hostess some badge-like ornament which was received with much surprise; and after the manifestations were over our hostess explained that the little badge (or whatever it might be, for I was not curious enough to learn) had been taken from off the dress of the medium, three weeks before, whilst she was entranced (in the same place where she then was) much to the medium's chagrin, who feared that she had lost it forever. But it seems that Mrs. C. had kept the missing ornament until the last scance that was to be given in Boston by the medium this winter, when she conscientiously returned it. I could, as before hinted, go on and relate other scores of incidents that occurred at this farewell scance as remarkable as those I have tried to describe, in words that can only faintly approximate to what occurred, but will forbear and

bring this hastily-written sketch to a close Friday, Feb. 13th, 1880. THOMAS R. HAZARD.

Mr. James A. Camill was elected in place of Patrick Straw at the election yesterday.—Western Times, There it is again. Another old saw filed—it's the last camel that breaks the straw's back.

With what self-complacency and show of repose some dignified old theologians wrap their musty manties about them, and lie down in sanctuary rubbish, belieying there is no truth but in themselves

Banner Correspondence.

Ohio.

Chio.

KELLEY'S ISLAND.—E. K. H. writes, Feb. 3d: "The Banner of Light of Jan. 3ist came loaded down with good things, as is every number. Dr. Gardner, in his message given at the Banner of Light to all clergymen. I wish this could be done, as the most endightened of them would possibly read it, and be profited by the perusal. I distribute every Banner as soon as I am through reading it; and some have, by special request, been sent to the clergy.

Spiritualism is making rapid progress in this vicinity. There is hardly a church-member in this place but knows something of its phenomena and teachings, and very many accept more or less of the philosophy in secret, if not openly. I know this by the anxiety they manifest in various ways. A preacher suits but very few if he is not liberal in his preaching.

Inquiries are made as to when we will have another speaker, or medium, and we have a full house when there is a spiritual speaker. If we could have loctures here in the winter, when there is but little to do, we would be very glad to do it. But we are about ten miles by water from Sandusky. Our mail is carried three times a week, sometimes by a small boat on runners, that goes equally well on ice. Sometimes the ice is strong enough for teams. This winter the Lake has been open, and steamboats have run most of the time. If we should engage a speaker to come in the winter, and he should happen in Sandusky when the ice is running up or down the Lake, it would be very tedious getting here, and occasionally impossible to cross the Lake.

Ingersoli is doing a great work by his eloquence and humor. He tears down the old theological structure.

Lake.

Ingersoil is doing a great work by his eloquence and humor. He tears down the old theological structure, and as most people want some kind of a meeting house they soon look about themselves for a shelter that does not leak, as Ingersoil shows them the Orthodox one does. Spiritualism furnishes the only reliable shelter for such to go to. That a man of his talents and belief can gather such crowds of people, all over the country, to hear him criticies the Hible, is a good omen which shows the public mind is drifting toward a brighter and better light."

shows the public mind is dritting toward a brighter and better light."

OLEVELAND.—"J. G. T." writes, Feb. 8th: "I have read your valuable paper for several years, and, in that I am not a Spiritualist, I have read of many, to me, remarkable occurrences in different parts of the country, but never witnessed any of them until the 18th of last month, when I attended a private scance at the residence of Mrs. Archer, whose son is a trance and test medium, and where I saw what were to me the most remarkable things I ever heard of. The circle was formed at 8 o'clook promptly, and consisted ef eight persons, three being ladies, who sang a beautiful song, after which the medium became entranced and gave some wonderful tests, citing names, ages, dates and descriptions of different people, both in the spiritworld and out. This he continued to do for about an hour, when the control suddenly changed and an Indian chief, giving his name as the 'Morning Star,' took the medium, and, reaching his hand into the air, in the centre of the room, plucked a beautiful white pink and handed it to one of the ladies, saying a few words in his own tongue. After picking this flower, he continued until he had given each of the ladies a flower and Mrs. Archer two, when he left the medium with both hands full of smilax, ivy, fern leaves and other running vines. As neither the medium nor any one present can explain to me where these things came from, I write this, as I am convinced that they are not natural flowers of our growth, for Mrs. Archer has hers in a small vase yet, and they are just as fresh and have just as much perfume as when brought to her. The truth df i this account can be vouched for by six others besides myself."

LOCKLAND.—Thomas Street writes us as follows: "Will you please announce my development as solvent.

LOCKLAND.—Thomas Street writes us as follows:
"Will you please announce my development as a lecturer, clairvoyant, clairaudient, prophetic and inspirational medium? I shall henceforth hold myself in readiness to go wherever my spirit guides may direct and those in the form may call me, to give the ministration of angels through my organism. All communications and inquiries will be cheerfully answered when return postage is enclosed to my home address."

CANTALOR Medical Co. Obto 542, 24, 1890. We

and inquiries will be cheerfully answered when return postage is enclosed to my home address."

CARTHAGE, Hamilton Co., Ohio, Feb. 3d, 1880.—We, the undersigned, citizens of Carthage and vicinity, do concur in this testimonial of our appreciation of the character of our friend, Mr. Thumas Street; of Lockland; and we firmly believe him to be a true and faithful medium for the spirits, and through whom we have had some very beautiful manifestations. The moral character of Mr. Street is above reproach. We therefore cheerfully recommend him, wherever his spirit guides may direct and his brethren in the form may call him to labor, as a lecturer and test medium—as we understand he intends to devote his life henceforth to this glorious work.

R. RANGENAU,

JANE E. BANGEVE,

PETER BELLINGHAM,

MRS. A. F. BELLINGHAM,

W. E. FEENCH,

MRS. MATTIE WILKERSON,

MRS. MATTIE WILKERSON,

MRS. C. M. WINDER,

MRS. C. M. WINDER,

MRS. C. M. WINDER,

MRS. M. CHANNHLL.

New York.

New York.

DANSVILLE.—A subscriber writes, Feb. 4th: "In the Banner of Dec. 20th last, is a communication from George W. Wirkslow. I am surprised that it has not been recognized ere this by some one of his numerous acquaintances. As far as my knowledge goes it is very characteristic of him. He called at our house shortly after coming to the Cure, and introduced himself as a Spirituallat. We had many pleasant calls from him during his stay at the Cure. All who have seen the communication think it is just like him; expressions he used occur in it. He was from Kalamazoo, Mich.; was one of the oldest and most respected Spirituallsts in the State. He speaks of his home in the Summer-Land as being on an island. He owned an island in the Kalamazoo river, and had it fitted up to hold spiritual meetings in. He was so well known and respected that I do not understand why some one has not verified his message.

Mrs. Twing is expected here soon, and we hope an

spected that I do not understand why some one has not verified his message.

Mrs. Twing is expected here soon, and we hope an interest will be aroused. If it were not for the weekly visits of the loved Banner of Light we should be hungry indeed for spiritual food."

BRIDGEPORT.—B. F. McCollister sends us a new patron (for which he has our thanks) and says: "I am glad to forward at least one subscriber to you. I have taken the Banner of Light for many years regularly, and I believe that it grows better every year. I will endeavor to get others to subscribe."

PORT RICHMOND.—John Oakley writes, February oth "A few weeks ago I attended a seance in Chicago. The medium was Dr. Joseph Matthews, and various spirit forms appeared, announcing their names, and conversing in the German as well as in the English language with their friends."

and conversing in the German as well as in the English language with their friends."

SARATOGA SPRINGS.—P. Thompson writes: "It is said that the 'ways of God are past finding out,' which to finite understanding is doubtless true. The earnest, thoughtful and aspiring mind, however, is permitted from day to day to find some new and hitherto concealed truth that enables it with greater power to remove the doubt and uncertainty that seem the constant attendant of all human endeavor. How many wild theories and unsubstantial phantoms have reigned in the minds of men respecting that future state of being, that life aspired to by all, the conditions of which are yet in great measure shrouded in doubt and mystery. The study of life may well be the highest of human employments—to make practical and subservient the elements, to subdue and harmonize discordant surroundings, with that one grand and God-like purpose in view, the happiness and well-being of man. If this could be the mainspring of all human action, how changed would be the state of society.

To those who have confidence in spiritual realities the days in which we are living are radiant with hope and glowing with promise. By the gifts of the spirit our old men prophesy and our young men see visions. The dark pathway that leads to the grave is being lighted by more than a burning bush or even a pillar of fire. Here in our own midst, the wilderness is being made to bloom, which is a promise of fruitfulness. Strange as it would seem, the established church has fought and yet opposes this new light in our spiritual pathway.

On several occasions the name of Mrs. Mary F. Lov-

made to bloom, which is a promise of fruitfulness. Strange as it would seem, the established church has fought and yet opposes this new light in our spiritual pathway.

On several occasions the name of Mrs. Mary F. Lovering, as an earnest and faithful spiritual teacher, has been given in the Banner of Light. The history of her work within the church is soon to mark a new mera in the progress of Spiritualism. The prejudice existing in every honest mind is one of mistaken perception and misunderstanding of its true principles. Mrs. Lovering has been for several years, I believe, exercising her Deautiful spiritual gits, in receiving and transmiting them to others, so that at the present time many of her friends in the church have become susceptible to these influences. She is made to improvise both the words and the music of much that is certainly divine both in spirit and expression. She has already enough to fill a volume, but, being modest and retiring, the word has not yet been made acquainted with what she is accomplishing.

It is the leaven that is doing its work, and if she can only be surrounded by that kindly and sympathetic influence that her gusceptible character requires, she cannot but be an instrument of great good. It is the church to day that spiritual investigation has most to contend with, and is, the power exerted to stay the waves of the incoming dispensation. Why do so many invoke spiritual sid, and are yet so ready to ignore it? "Are we not all imhistering spirits, the finite instrumentalities of infinite intelligence? Even the winds and the waves are executing file will. The external manifestations are like the raps or blows of a sledge-hammer to break the thick costing of prejudice and more perfect understanding of its mystery. That the old systems should regard it as hereay is in perfect accord with all past history. Hereitc hunters and killers in his waver generation, and the "hereitces" were always the bravest, the truest and hore perfect understanding of its instruments and history. The

noblest of their time. All good and earnest minds can be encouraged by the results of the past. Never, through all the dark pathway of time, has the angel-world seemed to come so near, or been able to make its presence so tangibly felt as now. From their bright homes the invisible hosts grasp our hands, and lift us from our grossness."

Kentucky.

Kentucky.

LOUISVILLE.—M. Macquithy, 55 West Jefferson street, writes: "Having been an attentive reader of your interesting paper for a year past, I have been surprised that no report of our progress in this city has appeared from the pens of your numerous correspondents. During the past six months we have been specially favored through the mediamiship of Mr. and Mrs. O. P. Barnes, through whose self-sterificing efforts the beneficent cause has received a new impetus. Mr. B.'s materializations possess a solidity and strength that are startlingly life-like. We can but infer that the materialized hands are supplied with muscles and snews, and are not the mere effigy some observers seem to think—the wnisping of the fingers making as sharp a report as though they were bona ide fissh and blood. Under the control of the widely known spirit, 'John King,' Mr. Barnes (always under strict test conditions,) exhibits wonderful physical manifestations. Hands, arms and faces of all kinds and sizes appear, sometimes irradiating a phosphorescent light, that renders them olerly defined in semi-darkness. In the dark circles the medium's coat is taken off and put on without the cords being removed; small stars appear, gimmering about the room; a guitat is thrummed and whirled upward to the celling and about the circle, faming our faces, or gently tapping each one. Spirit-voices come, talking, laughing, whistling or singing through the trumpet, which flies about the room literating questions in the English, French and German lauguages.

During Mr. Barnes's stay with us, upward of five

ing questions in the English, French and German languages.

During Mr. Barnes's stay with us, upward of five hundred different spirits have manifested through his organism. This alone saide from the positively fraudproof mental tests which many have received, is convincing to the acute and candid investigator of the verity of spirit return and the genuineness of his mediumship.

Mrs. Barnes, under spirit-control, has frequently delighted us with beautiful thoughts.

Much to the regret of a wide circle of friends, Mr. B. and lady have left us. The severe labor undergone through 'crucial' tests' imposed by Ignorani, skepticism, rendered the step imperative to recover their failing health. We hope to see them again soon."

Massachusetts.

IAWRENCE.—J. F. Merriam writes: "It has occurred to me that there are a great many Spiritualists who, if they would write out and publish a short account of the first cause that prompted them to investigate Spiritualism, would perform a service which would have a tendency to interest many who are now very skeptical in this matter. To this end I will beg leave to state that it has been more than twenty-five years since the first spiritual raps awakened attention in this city. At that time I should have considered the matter too trifling to investigate, had not a friend in whom I had confidence informed me that he had attended a scauce and had litted one end of a heavy table, and from some cause the other end came up without any one lifting it. This socited my curfosity, and I soon found my way into a large room with quite a number of people. It was requested that if there were any spirits present, they would please tip, the table. This net with a ready response. It was then stated that if the spirit wanted to communicate to, any one in that room, he would please tip the table; and after some eighteen mames had been called. Charles Barnsdell was given. This caused the table to tip. Mr. B. requested the name, and Hichard Winn was spelled out. Mr. B. then stated that he did not remember of ever hearing the name before, and remarked that if the spirit eyer knew him, to state where he ever saw him. The table then commenced tipping, and the following communication was given:

"Calcutta, on board the ship" Malabar." Was sick. You berriended me. Died on the passage home."

Mr. B. then stated that he was in Calcutta twenty-six years previous to that date, and was on board of a ship by the above name, and remembered Richard Winn dying on the passage home, as given above."

New Hampshire.

CANDIA.—Mrs. A. B. F. Roberts writes, Feb. 8th, 1880: "I read in the Banner, Feb. 7th, a communication from Col. Ruffus E. Patten, of Candia. His statement in regard to himself, I am happy to say, is correct in every particular. He was an old resident of Candia, and for many years a believer in the Spiritual Philosophy. I hope he will again send greetings to his friends through the Banner of Light."

Pennsylvania.

TITUSVILLE.—R. W. Sour writes: "Our Spiritual Society has had an existence of nearly three years. Our Convention, held on the 7th and 8th of February, has accomplished great good. We had a glorious time, and rejoloed with the angel world. Our local paper, The Morning Herdid, gave a fair report of our two days' Convention."

Northern Wisconsin Convention.

Northern Wisconsin Convention.

The Northern Wisconsin Spiritualist Convention assembled in Omro Jan. 23d. 24th and 25th, 1860. The meeting was called to order on Friday at 20'clock P. M., by President Lockwood, with attendance smaller than usual on first day of Convention. Afternoon was spent in conference, W. F. Jamicson, President Lockwood, and others, participating. The key-note of the meeting was sounded at this session, which was closely followed throughout the entire meeting, t. e., the difference between Spiritualism and Materialism.

Evening.—Masked ball.

Saturday Morning.—Meeting called to order, with numbers considerably increased. Short conference, after which W. F. Jamicson gave a very interesting lecture, entitled, "Have we a Right to Change our Minds?" which was well received. Music by Presi-

lecture, entitled, "Have we a Right to Change our Minds?" which was well received. Music by Presi-dent Lockwood.

Minds?" which was well received. Music by Fresident Lockwood.

Saturday, 20'clock P. M.—The meeting was called to order by the President. Conference, after which Mr. Lockwood gave one of the finest and most logical lectures ever listened to in this place; giving his reasons for leaving the Materialistic and coming into the Spiritualistic field. He was loudly applauded by the Spiritualists at intervals through the entire lecture. In the evening W. F. Jamieson spoke on "Materialism varus Spiritualism." He reviewed Mr. Lockwood's afternoon effort, and gave many fine thoughts on Materialism, saying, among others, "If Spiritualism is true no one will be more pleased than myself;" also, "if true, the spirit is material, consequently Materialism is true."

true, the Spirt is material, consequently materials is true."

J. O. Barrett and J. R. Talmadge arrived on the evening train, and were welcomed by hosts of warm friends. Meeting adjourned.

Sunday Morning.—A goodly number were present when the meeting was called to order. In conference, J. O Barrett gave one of his concise and spiritual discourses defending Spiritualism. "Doubt," he said, "was the portal of science. No discovery of truth or advance without it." Reviewing Mr. Jamieson, he said, "he (Jamieson) is not lost, but will by-and-by blossom out, and be grander and better for having passed through his experiences caused by doubting." At the close of Bro. Barrett's lecture he was loudly applauded.

passed through his experiences caused by doubting."
At the close of Bro. Barrett's lecture he was loudly applauded.
The Secretary (D. L. Barnes) elected at our last meeting being unable to attend to the business, handed in his resignation. The Convention proceeded to elect a Secretary in place of Mr. Barnes. Cora B. Phillips (daughter of Dr. J. C. Phillips, former Secretary), of Omro, was unanimously elected to fill the position. Session closed with singing by J. R. Talmadge. At 2 o'clock P. M. the meeting was called to order. The subjects of Church Taxation, and the extending of same courtesies by railroads to Spiritualist and Liberalist speakers as to clergymen, and also the Bill now before the Wisconsin legislature prohibiting certain physicians practicing medicine, were ably discussed. Committees were appointed to draft proper resolutions and present them at evening session for action. J. R. Talmadge then gave a lecture entitled, "Who has the Truth?" It was conceded by all to be the finest lecture of the Convention. At its close Mr. Jamieson arose, and in language peculiar only to himself gave Mr. Talmadge some very flattering compliments. J. O. Barrett also wished ito know where he (Talmadge), timid soul that he was, ever got the courage to go before such an audience and give his earnest appeal for what he considered Truth. Meeting closed with remarks by the President and song by Mr. Talmadge.

Reventing: To'clook — First thing presented to the meeting was the following report, which was unanimously adopted:

The Spiritualists and Liberalists assembled in Omro this 28th day of January 1890. do hereby resolve that we are ut-

The Spiritualists and Liberalists assembled in Omro this 25th day of January, 1830, do hereby resolve that we are utterly opposed to all laws giving one person or any set of persons the exclusive right to practice medicine and surgery in this State; and that we are in favor of giving the people the right to choose whom they shall employ and whom they shall pay without let or hindrance.

A. K. BRUSH,

W. F. JAMIESON,

J. O. BARBETT,

The following resolutions on Taxation of church

The following resolutions on Taxation of church property were discussed and passed: Resolved. That the hunareds of millions of dollars in the hands of ecclesiastic organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the value of Church and State.

Resolved. That in our secular forms of government the principle of equal rights demands the taration of Church principle or equal rights demand we rempting such property property.

Risolved, That the present law exempting such property from taxation imposes unequal burdens upon the people, more especially the producing classes.

**J. O. BARRETT,

W. F. JAMIESON,

DR. J. C. PHILLIPS,

**Com. DR. J. C. PHILLIPS,

**The producing applications were

Also the following preamble and resolutions were unanimously passed: unanimously passed:

Whereas, The Spiritualists and Free Thinkers constitute a large body of citizens in Wisconsin, representing a commendable share of intellect and influence; and,
Whereas, Such have had extended to them (in other raitrosds; and,
Whereas, Our public lecturers travel more upon all such lines than any other class of itinerants; therefore,
Resolved, That we respectfully request of railrosd companies throughout the State the same courtesies to Spiritualists and Free Thinking lecturers as are accorded to Ohristian ministers.

Resolved, That all lecturers having certificates from this

doubt in an empty house. Such is the full stealth by which medical artity passes its despotic objects. Once of countless martyrdoms are needed overworked Parliament will resolute mem who do these things are in of revolution.—Francis W. Neuman.

A petition in behalf of the higher education in the parliament will resolute overworked Parliament will passed it despute the full stealth by which medical artitues.

Association according to forms of law, shall be entitled to make applications for half fare.

WM. M. LOCKWOOD,
J. O. BARRETT.
M. D. MORRIS.

W. F. Jamieson then proceeded to give the closing lecture of the Convention, the hall being well filled by an attentive audience. Mr. Janieson came here for the first time since his advent to Materialism, and consequently the Spiritualists—many of them—were prejudiced against him; but, I may safely sny, he goes away without an enemy. Gentlemanly and courteous in his bearing, no one can doubt his sincerity or say he is not acting out his highest convictions.

The best of feeling prevailed between the speakers and attendants.

The Convention closed by Mr. Talmadge singing, "I Walt at the Golden Gate."

The time and place of holding the next meeting will be duly advertised. WM. M. LOCKWOOD, Pres't.

COHA B. PHILLIPS, 860'y.

THOMAS PAINE'S BIRTHDAY.

THOMAS PAINE'S BIRTHDAY.

Thomas Paine's birthday was appropriately celebrated in Spiritual Hall in this place. D. L. Barnes was elected Chairman and Mary F. Tucker Secretary. A. K. Brush, M. D. Mowris and the Chairman, made appropriate and timely speeches.

A Liberal League was formed during our last meeting, with fifty-one names as oharter members.

All hall to the cause of freedom.

Omro, Wis., Jan. 31st, 1880. Dr. J. C. PHILLIPS.

Spiritualists and Liberals in Convention.

The Spiritualists and Liberals of Titusville, Pa., and vicinity met in convention at the Universalist Church on Saturday, at 10 o'clock A. M., Feb. 7th, says the Moratny Herald: "The Convention was called to order by Mayor Win. Harnsdall. On motion, Mr. Lyman C. Howe, of Fredonia, N. Y., was elected President, who, in accepting the honor bestowed upon him, delivered a brilliant oration. He has an unsurpassed power of description, and a humor which is seldom equalled. He seems able to pass through all the stop from the most rollicking fun to the most delicate touches of sentiment, and seems to be no less master of the tender and pathetic. We make no extended report of this lecture, as it was one of that kind in which the peculiar manner of delivery is of a greater interest to the listener than the matter. It is sufficient that he appointed every one present a member of his calinet. Next, Capt. R. W. Bour was chosen Becretary. The Oaptain thanked the Convention assembled for the honor in a neat; little speech, full of rare touches of humor.

At 3 o'clock P. M., the Association met and listened to an

or an explicit. Acxi, Capt. At. W. Sour was chosen Secretary. The Captian thanked the Convention assembled for the honor in a neat little speech, full of rare touches of humor.

At 3 o'clock P. M. the Association met and listened to an excellent review of Rev. Joseph Cook's late lecture on Spiritualism. by O. P. Kellogg, of Trumbull, Ohlo. This speaker, who is so well and favorably known here, never fails to deeply impress and interest his suddence. Saturday evening a large audience greeted the inspirational speaker, Lyman C. Howe, and listened to a mostelequent and instructive lecture on "Theory and Practice." On Sunday morning, O. P. Kellogg delivered a scholarly and most instructive address, designed particularly for Spiritualists, from the Hebrows, xi; 13-16. This lecture was Mr. Kellogg's finest effort, and he must have been pleased with his very appreciative audience. In the afternoon session, if L. Green, of Salananca, N. Y., delivered an elegant discourse on "Toleration." Mr. Green isan earnestand forcible speaker, and was highly appreciated by his many listeners. He was followed by Judge R. S. McCormick, of Franklin, Pa., who had chosen for his subject; 'thave no soul; I am a soul; I have a body.' The Judge Is So well known as a deep and logical reasoner, that it seems almost unnecessary to say that his fine lecture was greatly appreciated. He carried his audience so with him that they seemed to forget, thomselves and loudly cheered him. It may truly be said: 'He is not self-exalting, and therefore he shines. He is not self-exalting, and therefore he shines. He is not self-exalting, and therefore he should be a supplementation of the but state that Judge McCormick's lecture was the best he had listened to for many years. In the evening, Mr. Lyman C. Howedelivered the closeling sormen to a very large audience, his discourse being a defense of the Bible from a Spiritualistic standpoint, and he gave exquisite pleasure to his hearers from the beginning to the close of his lecture.

The Convention was compo

Spiritualists and Liberalists.

On Saturday, Jan. 3ist, the Spiritualists and Liberalists of Van Buren and adjoining Counties met in convention in Gray's Hall, at Breedsyille, at 20 clock 1, M., according to previous notice, with L. S. Burdick in the chair—devoting the affarron easien to conference.

or Van Buren and adjoining Counties met in convention in Gray's Hall, at Breedsville, at 20 clock? M. M., according to provious notice, with L. S. Burdick in the chair—devoting the afternoon assists to conference.

Saturday evening W. M. Wossier, of Decatur, Mich., made a short speech on the Aims of Spiritualism, treating the subject of marriage and divorce in such a masterly manner as to surprise the entire audience. Dr. McCulloch, of Holland, Mich., followed with a few concise remarks on the Mission of Spiritualism.

Sunday morning, Dr. McCulloch occupied the forenoon session, speaking on Ancient and Modern Spiritualism as it relates to theology, saying that history is replote with evidences that its phenomens have existed from the earliest agos of which we have any record.

Sunday afternoon Mrs. E. C. Woodruff, of South Haven, Mich., but in a plea for the imprisenced faculties—the orphans in your own hearts; also said there is no such thing as quantity in morals, for he that improves all the taient he has does all he can. She was followed by Mrs. L. D. Cowles, of Clyde, Ohlo, speaking on the important question that has agitated the minds of all ages—if a man die shail he live again. She said when a religion has worked out its mission it dies—the judgment seat is reason.

Sunday evening was occupied by several speakers. Mrs. Woodruff said: Spiritualismi nas a right to do remembered; we are looking for the invisible man in the visible. Mrs. Cowles said prayer is an aspiration for something unattained, self-growth and culture included. W. M. Wooster expected to see men and women more individualized, which would hasten the millennial day, we need to grasp some hand to help us higher. Dr. McCulloch spoke of natural law in relation to Christianity, treating the subject from a scientific standpoint. True religion does not consist in observing forms and ceremonies, but it means sixteen ounces for a pound, three feet for a yard, and one hundred cents to the dollar. If we are prepared to live we are ready to dile. The

hall, making the Convention adopted the following processing financially. The Convention adopted the following process financially. The members of the press have been courteous in publishing our notices; therefore,

Resolved. That we tender them the thanks of this Convention for the many favors extended to us, and that the Secretary be invited to give them notice of the appreciation of the same.

A vote of thanks was also given to the tadles of Breedsville for their hospitality, after which the Convention adjourned to Banger the first Saturday and Sunday in May next.

LOTTIE M. WARNER, Secretary,

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

Mr. Lyman C. Howe, who recently completed a two months' engagement with the First Society of this city, was made happy at the close of his last lecture by the presentation of a purse containing between thirty and forty dollars, collected by a committee of ladies from the friends of the speaker, the Children's Lyceum and the Good Samaritans contributing generously to the fund. Mr. Howe came to us a stranger, but his departure was like that of an old friend.

W. J. Colville, the distinguished inspirational speaker of Boston, late of England, succeeded Mr. H., and, as anticipated, he filled the hall; through the Banner and Medium and Daybreak his prestige preceded him.

Mr. C. was accompanied by a friend, Mr. Thornton, who is the "Sankey" of the meetings. Mr. C. also being a singer, the meetings were highly enjoyable as well as instructive. The large assembly maintained a breathless silence as the eloquent young orator discoursed on "The destiny of the human spirit." The knotty questions from the audience at the close of the lecture were answered instantaneously, in a particularly clear and satisfactory manner, the services closing with a fine improvisation.

Although Mr. C. was only engaged for one Sunday,

he was prevailed on to stay over until the 8th of Feb-

The Lyceum, under the direction of the new Conductor, N. B. Dixon, gave their first Bal Masque this season the 16th of last month. It was a brilliant affair and grand success in every way, netting the treasury between thirty and forty dollars.

Preparations are now on foot for the coming "Anni-versary Day," the glorious 31st of March, when Mrs. Emma Hardinge Britten, it is hoped, will be with us. THOS. LEES. Feb. 3d, 1880.

ABSURDITY AND TYBANNY OF COMPULSORY VACCINATION.—As to its intense absurdity, there is no measure of that; and there ought to be no measure of contempt—and hardly of to be no measure of contempt—and hardly of our indignation—when legal murder is founded on it. At what are they aiming? Forsooth, to protect us from small-pox. Yet they placard re-vaccination over the whole kingdom; hereby avowing that vaccination is not a protection. And it is enforced on helpless infants only. I think we ought to petition Parliament to submit themselves to vaccination, from arm to arm, before they inflict the misery on us. Such conduct makes law hateful, and looses the bands of loyalty and patriotism. It is hard to speak of such legislation as it deserves. But, in fact, it was carried in the dead of night; ne doubt in an empty house. Such is the disgraceful stealth by which medical artfulness compasses its despotic objects. Once enacted, countless martyrdoms are needed before an overworked Parliament will rescind a bad law. The men who do these things are incendiaries The men who do these things are incendiaries of revolution.—Francis W. Newman.

A petition in behalf of the higher education of the aborigines of Alaska was introduced into the United

The Reviewer.

SHAKSPEARR: A BIOGRAPHIC ÆSTHETIC STUDY. By George Calvert. Boston: Lee & Shepard, Publishers. New York: Charles T. Dillingham. 1879. pp. 212. In the first two chapters of this book, entitled, I. First Bearded, II. Ripeness, its author, an accomplished 116eratour, sketches the few events in the life of Shakspeare of which any authentic account has come to our age. Over these incidents, Mr. Calvert, being as he is an enthusiastic admirer of the genius of the great dramatist, lingers with the affection of a devotee. He analyzes the poems and certain of the dramas. He culls and dissects some few of the glowing, memorable passages, and aptly elucidates their strength and beauty, their subtlety, grace and significance. He loves Shakspeare for the greatness of his heart, and admires him for the greatness of his head.

In the third and fourth chapters, which are the remaining ones of the volume, the author discusses the plans, the movements and principal characters in the plays of King John and Hamlet. Especially is his treatment of the latter drama new and interesting. Hamlet is its chief actor, but behind him Mr, Calvert finds another agency more powerful than Hamlet, and that is his father's spirit. Mr. Calvert pleasantly yet sharply alludes to commentators who make little or no account of the Ghost in Hamlet. He sees and shows that it is the Ghost who sets the tragedy in motion and gives to it its peculiar significance, and that it was Shakspeare's purpose in that drama to palpably show to mankind that deceased human beings, or spirits out of the flesh, continue to have interest in worldly matters, and to influence and act upon living human beings or spirits yet clothed in flesh.

The subject is interesting, and doubtless the readers of the Banner will gladly welcome the following extracts from Mr. Calvert's thoughts. They are gems which will enrich its columns: Shakspeare "would not and could not make a ghost the moving spring of his deepest tragedy had he not himself believed in the possible influence and intervention of spirits out of the body in the doings of spirits still in 'the body. Remember that Shakspeare (and it is his highest claim to honor and veneration) is an apostle of truth. With inspired vision he seized the truth in man, in Nature, in the procedure of Divine Will. With Socrates, he knew the essential man is not the visible incarnation but the invisible spirit. It may be that with Socrates he personally felt that no man was ever truly great without celestial inspiration."

"To the poet, according to his degree, are vouch-safed interior views that are revelations. To be a poet, that is a creator, he must be nearer to the world of causes, the creative world, the spiritual world. Owing to this nearness, Milton felt that
'Millions of spiritual creatures walk the earth unseen.' of the Banner will gladly welcome the following extracts

to this nearness, Milton felt that

Millions of spiritual creatures walk the earth unseen.

"Shakspeare, with similar sympathetic instinct, was so assured of their presence, that, a vivid depictor of human life, into his marvelously active scenes he frequently brought them as fellow participants in human dolug. The sleeping Posthumus in prison he comforts with the apparitions of his father, mother and brothers. With what a company of spiritual visitors he engint before the battle of Bosworth. On no account would he miss the opportunity given him by Plutarch of making the spirit of Cæsar appear to Brutus on the eve of Philippi.

* *

would be miss the opportunity given him by Plutarch of making the spirit of Cæsar appear to Brutus on the eve of Philippi. * * * * "Gifted in the brightest degree with the higher, the distinctive attribute of humanity, Shakspeare's thought swept beyond the confines of the concrete and held unconscious converse with the invisible potencies empowed by the infinite Spirit to nourish and disenthral mental life. Was it at all times entirely unconscious, this converse? Shakspeare's gifts were so superlative, his outlook so clear and far, his inlook so transcendent, his sensitiveness so exquisite, he was so wisely visionary, that, especially in his more exaited moods, he may easily have felt the influence, almost the contact of guardian spirits." . . "He may have anticipated the intuitive Kant, the great, solid idealist, who said: 'There will come a day when it will be demonstrated that the human soul throughout its terrestrial existence lives in a communion, actual and indissoluble, with the immaterial 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."

Thanks to Modern Spiritualism, the day of the de-

Thanks to Modern Spiritualism, the day of the demonstration of and by spirits predicted by the philosopher of Koningsberg has arrived; it is now upon us, and we rejoice in its light. Mr. Calvert is to be congratulated for the courage, grace and cogency with which he has shown that Bhakspeare recognized and believed in spirit intercourse, and was what in the present day is commonly called a Spiritualist.

Hydo Park, Mass., Jan., 1880.

A Spirit-Message.

The following message was given through the mediumship of Mrs. L. E. Ball, of Montague, Mass., Jan. 19th, 1880, and sent to us for publication by Mr. Warren Hunter, of that place, the

communicator being a well-known citizen: I am myself astonished that I am a living I am myself astonished that I am a living spirit, and can return to earth and be with those who are still in the body. I was for many years an infidel, people said; I was more than that, I was an atheist and a materialist; I am still an infidel, but am obliged to confess there is an overruling power, (call it God, if you will,) and a continued existence after the change called death. You may be surprised that one who left so sud-dealy and went unbidden to the spirit-world, should be permitted to return so soon; it was not utter selfishness on my part that led me to commit the foolish deed. I felt that I was in the not utter selfishness on my part that led me to commit the foolish deed. I felt that I was in the way, and having no fears of finding myself in a worse condition, if there was a life beyond, (I was sure there was not.) I chose to leave suddenly, and not be obliged to suffer, nobody knew how long, perhaps die by inches, as many old people do. I have found many old friends and acquaintances; all seem young and happy. Let it be a consolation to all to know that in the Summer-Land youth and beauty will return. I always had a dread of old age, a fear of imbecility or the infirmities of old age, and the loss of usefulness, which, I will own, was one cause of the last fatal step. I know that was selfishness, but all in earth-life are more or less selfish, and while we remain in the first and lowest sphere of spirit-life, we still cling to that which conduces to our own happiness, namely, coming again to earth and watching the proceedings of our friends and associates. I would like to have my children know I have now no hard feelings toward them, or any one; all is forgiven and will be forgotten. Tell my young namesake to remember his grandfather, who will be the same to him as before passing to the world beyond, his best friend and guardian spirit. Tell him to be honest and upright in all his dealings, and heed the advice of his loving mother; to live a good pure life, and see that his conscience approves of every act he may perform. his conscience approves of every act he may perform.

I have found my father and mother, my wife I have found my father and mother, my wife and children, and many dear ones, who have passed away more recently, and are like myself looking for help from friends in earth-life. I have written a long letter, thanks to the media on both sides, who help us to progress and lead us on to the higher spheres of beneficence and wisdom. I will wait and see how this may be received. I would gladly come and let my voice be heard often in your midst, and give a helping hand in times of trouble and sorrow. I have not been gone so long as to have forgotten not been gone so long as to have forgotten my name; I will boldly write it here, Philo

DR. CROWELL'S NEW BOOK.—Dr. Crowell, the author of "The Identity of Primitive Christianity and Modern Spiritualism," has written a book on the spirit-world, in which he treats a book on the sprit-world, in which he treats of that locality in the most practical manner. The statements it contains are startling, and so matter-of-fact and candid are its assertions, that it can but create a wide interest among those who will hesitate to believe the author's declarations. The spirit in which the volume is written will commend itself, it being eminently kind and charitable; and though it is not likely to meet with recognition from Christians, it must in all frankness be said that it is most Christian-like in its spirit and intent.—

Brooklyn Eagle.

The physician and the clergyman of Rushville, Ind. are in a curious controversy. The Rev. Francis M. Pollitt sues Dr. D. S. McGaughey on a note for \$10,000. They were formerly close friends. The minister testifice that the physician borrowed the money to give to a woman who was blackmailing him, that being the only way to avert a ruinous exposure. The physician as persistently swears that the minister forced him to sign the note as a reparation for a domestic injury, threatening him with the alternative of being killed.

Verification of S. L. Skinner's Message

To the Editor of the Banner of Light :

Verification of S. L. Skinner's Message.
To the Editor of the Banner of Light:

Some weeks ago I noticed in the Banner of Light the name of Miss S. L. Skinner among those who had been present at your circle and communicated. I awaited the publication of the message with considerable impatience, and this evening, as soon as I arrived home with my paper, sat down, turned to the Message Department, and found it had been published. I read it with great pleasure, and though there are no special "tests," I have no doubt it was from our departed friend. There is that about it which stamps it with verity—forms of thought and expression which are reflexes of her life and conversation, of far more weight than any general allusions to persons or facts.

Miss Skinner was long a resident of this city. She was agent for the celebrated Dr. Kelly, of Boston, dispensed his medicines, and had quite a practice. In this relation her vocation was rather of a missionary type, she doing what she did on the plane of love of humanity and its weal. From the material standpoint she once occupied, the facts of Spiritualism and its philosophy forced her, and when once a change came her whole soul was after with the new truth. She was not rudely obtrusive of her opinions, but if the way opened, her opponent, whether priest or Levite, Jew or Gentile, was met with persistency and a scope of argumentation which could not be successfully combated. Her ardent love for Spiritualism, and generous labors in its blehalf, were not for the sake of defending an ism. Back of and under all was a grand humanitarian idea; hence she had a missionary spirit. So I conceive that in the life of the spheres she has gravitated to that plane she was so well fitted to occupy, and so truly in harmony with her aspirations while in mortal life.

Miss Skinner frequently said she would communicate at the Banner of Light circle as soon as a way opened after her translation.

Fraternally, WM. Fosten, Jr. Previdence, R. I., Feb. 5th, 1880.

It has been our custom in publishing the annual prospectus of the Boston Banner of Light to say a commendatory word for it. We can now truly say that it improves with its added years. No intelligent person, whether Spiritualist, Liberal, or Conservative, can read it without interest and gapuing admiration for the out interest and genuine admiration for the ability, carnestness and fairness which are marked characteristics of its editorial control, and of most of its contributors in the discussion of all questions of general interest. See Prospectus.—Fox Lake (Wis.) Representative.

The old soldiers of both causes are about equally represented in Congress, there being 67 Union men and 61 Confederates. The blue scores 12 generals, 18 colonels, and 37 of other grades; the gray, 17 generals, 22 colonels, and 22 of other grades-the honors being thus singularly even.

SPIRITUALIST MEETINGS.

BROOKLYN, N. Y.—Society of Spiritualista moets at Everett Hall, 338 Fulton street, Sundays. Lectures at 3P. M. and 75 P. M. Mr. Charles R. Miller, President; Benjamin L. French, Vice President; Fred Haslam, Secretary; Nathaniel B. Reeves, Treasurer. Children's Progressive Lyceum meets at 10% A. M. Jacob David, Conductor; W. C. Bowen, Assistant Conductor; Sr. C. E. Smith, Guardian; Mrs. Itatie Dickenson, Assistant Guardian; Mrs. Bolle Reeves, Musical Director; Mrs. C. E. Smith, Secretary and Treasurer.

The Brooklyn Spiritual Conference meets at Everett Hall, 398 Fulton street, Baturday evenings, at 7½ o'clock. Conference Meetings are held in Downing Hall, corner Fulton and Cleromet Avenues, every Saturday evening, at 7½ o'clock. Seats free, and everybody wolcomed.

BEVERLY, MASS.—The Spiritualists hold meetings every Sanday at Hell's Hall, at 2½ and 7½ 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 7½ o'clock. Mrs. Ella Dole, medium.

CLEVEZLAND, OMIO.—The First Religious Society of

dium.

**CLEVELAND. OHHO.—The First Religious Society of Progressive Spiritualists meets in Halle's Hail, 333 Superior street, at 103 A. M. and 7% P. M. Thomas Lees, President; Bl. H. Lees, Corresponding Secretary, 135 Cross st.

The Children's Progressive Lycoum meets in the same hall at 12% P. M. N. B. Dixon, Conductor; Bara A. Sage, Guardian. To all of which the public are cordially invited. GHRICAGO, KLL.—The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, corner of Lafin and Monroe streets, every Bunday at 104 A. M. and 73 P. M. Dr. Louis Bushnell, President; A. B. Tuttle, Vice President; Miss Nettle Bushnell, Treasurer; Colling Faton Becoutary.

Teadon; Alis Rotte Bushiel, Treasurer; Colling Eaton, Secretary.

CEDAR HAPTON, IOWA.—Society of Spiritualists meets in Post-office Block every Sunday, at 7½ r. M. In spirational speaking. Dr. W. N. Hambleton, President; Alra, Nannie V. Warren, Vice-President; Geo. II, Beck, Treasurer; Dr. Hamilton Warren, Secretary. All are cordially invited.

dially invited.

INDLANAPOLIS, IND.—The First Society of Truth-Sockers meets for religious service at 86% East Market street, overy Sunday at 2% and 7% r. M. J. R. Buell, President; S. D. Buell, Secretary.

LYNN, MASS.—Spiritual meetings are held every Sunday afternoon and evening at Tempiars' Hall, Market street, under the direction of Mrs. A. E. Cunningham.

LEOMINATER, MANN.—Meetings are held every other Bunday in Allen's Hall, at 2 and 6½ o'clock r. M. Mrs. Fan-nic Wilder, President of Spiritualist Union. NATICEL MASS.—The Spiritual Fraternity holds meetings every Sunday in Washington Hall, at 2 and 6 P. M. S. W. Tibbets, President.

NEW YORK CHTY.—The Society of Progressive Spiritualists holds meetings every Sunday in Trenor Hall, on Broadway, between 22d and 33d streets, at 10% A. N. and 7% P. M. J. A. Cozino, Secretary, 36 West 46th street. Children's Progressive Lyceum meets at 2 P. M. Charles Dawbarn, Conductor; William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian; Mrs. S. E. Phillips, Assistant Guardian; Mr.— Kirly, Recording Secretary and Treasurer; C. R. Perkins, Corresponding becretary.

The Second Society of Spiritualists holds meetings at Republican Hall, 55 West 33d street, every Sunday at 104 A. M. and 73d P. M. Dr. Wm. White, President; Dr. D. J. Stansbury, Secretary, 164 West 20th street; G. F. Winch, Treasurer.

The First Harmonial Association holds free public services every Sunday, at 11 A. M., in the Music Hall, No. 11 East 14th street, between Fifth Avenue and Union Square; PORTLAND, ME.—The Spiritual Fraternity meets every Sunday afternoon at 2% o'clock in Congress Hall, for lectures and conference. T. P. Beals, Prosident; W. E. Smith, Vice President; F. W. Hatch, Secretary and Treasurer. Beats free to all. NEW YORK CITY.-The Society of Progressive Spir-

Smith, Vice President; F. W. Hatch, Secretary and Treasurer. Sents free to all.

PHELADELFHIA, PA.—The Keystone Association of Spiritualists meets every Sunday at 2½ P. M. at Lyric Hall, 2504, 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. Champlon, President; Mrs. Dr. Samuel Maxwell, Vice President; J. H. Jones, Treasurer; J. P. Lanning, Secretary.

ROCHESTFER, N. X.—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 Mrs. L. Gardner (Mrs. Cornella Gardner), 63 ones street.

SUTTON, N. H.—Seciety holds meetings once in two weeks. Chas. A. Fowler, President; Jamps Knowlton, Secretary.

SPHENGEFIELD. MANS.—The Free Religious Society

BUTTON, N. H.—Society holds meetings once in two weeks. Chas. A. Fowler, President; James Knowlton, Secretary.

SPRINGFIELD, MASS.—The Free Religious Society (Spiritualists and Liberalists) holds meetings every Sunday at 2½ and 7½ P. M. J. S. Hart, President; S. C. Chapin, Vice President; Mrs. J. H. Cook, Mrs. E. M. Lyman, Mrs. M. A. P. Clark, Prudential Committee; W. H. Jordan, Treasurer; F. C. Coburn, Collector.

SAN FRANCISCO, CAL.—The First Spiritual Union Society holds a conference and séance every Sunday at 2 P. M., at B'mal B'rith Hall, on Eddy street, above Mason, Also meetings for lectures in the evening. The Children's Progressive Lyceum meets in the same hall at 10 A. M.

EANTA BARBARA, CAL.—Spiritual Meetings are held every Sunday at Crane's Hall. Children's Progressive Lyceum meets every funday at same hall at 1½ F. M. Conductor, Mrs. H. F. M. Hrown; Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hunt; Secretary, Mr. Geo. Child; Musical Director, Mrs. Emma Seavens.

SALEM MASS.—Conference or lectures every Sunday at Prati's Hall, corner of Essex and Liberty streets, at 3 and 7 F. M. S. G. Hooper, President.

VINELLAND, N. J.—Meetings are held every Sunday morning and evening. John Gage, President; Mrs. Ellen, Dickinson and Susan P. Fowler, Vice Presidents; Mrs. Ellen, Dickinson and Susan P. Fowler, Vice Presidents; Mrs. Ellen, Dickinson and Gusan P. Fowler, Children's Progressive Lyceum meets at 12% F. M. Dr. D. W. &ten, Conductor.

were were warden was well as st. George's Hall, 460 Main street, every Sunday at 2 and 7½ P. M.

Passed to Spirit-Life:

From San Francisco, Cal., June 16th, 1879, of diphtheria, Josephine, only child of Josephus and Mary J. Stephens, aged 6 years and 8 months.

aged 6 years and 8 months.

Thus early this sweet flower has been transplanted to a brighter land, and the parents and friendsare left with tearbedimmed vision and aching hearts, listening in vain for the patter of little feet that made music in their home. She was a child that endeared herself to many hearts, and a pet in the Lyceum of which she was an active member. We deeply sympathize with the parents and friends in their bereavenent. May her spirit, which is the comforter, often come to them. The funeral services at her obsequies comprised music by the choir, poem by Mrs. Mathews, invocation by Miss May, and address by the writer.

Miss. A. D. Wiggin.

From her late home in Rutland, Jefferson Co., N. Y., Betsey, widow of the late Calvin Spalding, aged 82 years and 9 months.

She was for the last twenty-five years a devout Spiritualist.

[Oblivary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required, payable in advance. A line of agule type averages ten words. Poetry inadmissible in this department.]

Mass Convention.

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.

TO BOOK-PURCHASERS.

COLDY & RICH, Publishers and Booksillers, No. 9 Montonery Place, corner of Province street, Boston, Mass., keep for sale a complete assortment of Spiritual, Progressive, Referencies and Malesale and Relati.

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SPECIAL NOTICES.

be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents, bur columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

By We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for perusal.

Those who intend forwarding notices of spiritual meetings, etc., for use in our columns, will please to remember that the liannen of Light forms go to press 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.

Panner of Pight.

BOSTON, SATURDAY, FEBRUARY 21, 1880.

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JOHN W. DAY...... ASSISTANT EDITOR.

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

A Crust for Critics.

In making his protest, in the Albany Times. against those who habitually carp at Spiritualism, Mr. G. L. Ditson, a valued correspondent of the Banner of Light, begins by reminding these critics that he receives between thirty and forty periodicals in foreign languages, all devoted to Spiritualism. How few are aware, he remarks, that this "insane delusion" has four exponents in Mexico, while South America sends forth two magazines, together with two or three minor papers, and Spain issues not less than five Spiritualistic magazines - two from Madrid alone—and Belgium, France, Germany, Italy and Hungary add largely to the number. And he pertinently asks these sapient critics if such facts are to be accepted as evidence of imbecility? If so, then the world has gone mad, or worse, and "the finest literary talent of both hemispheres has succumbed to a fallacy." No newly promulgated faith or doctrine, he reminds his objectors, has anywhere on the surface of the globe, in so short a time as Spiritualism has existed as a distinct religion or philosophy, obtained so many adherents among what are termed the learned professions. Still, he does not regard this as of any great import-

ance in itself. Would the cleverest of scientists." he asks. "have been any more capable of knowing or recognizing Jesus as re-materialized-"vanishing out of sight" at will—than were the illiterate force the hitherto supposed-to-be free citizens record? Frauds there are every where, he says, and in no place more than in the Christian church; yet does this militate any divine truth?

In reply to the reference of the Albany Times to Mr. Kiddle's book as "probably prolonging the pilgrimage of Spiritualism," he inquires of his critic if it was not unkind to ignore Rev. Charles Beecher's "Spiritual Manifestations," as well as Mr. Stainton-Moses's recent publications? In denouncing unqualifiedly Mr. Kiddle's book, the possibility of such a book is not sought to be explained, as it readily can be. And he thrusts home his argument by insisting that, instead of refuting, it rather confirms the claims of mediumship. No one can for a moment, he says, suppose that Mr. Kiddle himself or his highly respected children would be guilty of intentionally deceiving the public.

Replying to the common but captious charge of a certain class of persons that the human race cannot be shown to have acquired a single new truth, and that the world is none the better for anything which Spiritualism has accomplished, he asks, if God has given his angels charge concerning us, do not such opponents pay a poor compliment to the mission of these angels in making charges of this character? "I gratefully declare," he answers, "from a positive knowledge, that the angel world does interfere in our affairs, largely to our advantage," and says he could readily cite a hundred instances. But in place of giving his own experience he recites that of Mr. De Morgan, Professor of Mathematics in the University of London, who says for himself, "I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. The Spiritualists, beyond a doubt, are in the track that has led to all advancement in physical science; their opponents are representatives of those who have striven against progress.

And he proceeds, currente calamo, to cite from the writings of the late venerable Dr. Ashburner, of London, the editor of "Reichen-bach's Dynamics," as follows: "I have myself so often witnessed spiritual manifestations that I could not, if I were inclined, put aside the evidences which have come before me"; and from Father Hecker, who says: "With the truth underlying Spiritualism there is no issue, so far as the Catholic Church is concerned: it has ever been a household affair in the Church"; and from Dr. John Elliotson, F. R. S.. who expressed his conviction of the phenomena of Spiritualism; and to stand prepared to produce many thousands of eminent men by name, who have personally embraced this re-

ligion. He closes with saying that "Spiritualism has brought light to many a skeptic, and comfort to many millions of hearts mourning for 'lost ones.' Many are the beautiful scenes we now view through the 'gates ajar.'" And he confi- of the World," and two other topics selected by

dently asserts that there is no enlightened pulpit to-day that does not, consciously or unconsciously, utter what Modern Spiritualism has infused into it, though its source may be ignored.

"Did George Washington Die a Natural Death?"

The accounts given of George Washington's last sickness, by his attending physicians, Drs. Craik and Dick, showed that General Washington, having been exposed to rain on Friday, December 13th, was in the night of that day attacked with chills accompanied with some pain in the upper and fore part of the throat, coughing, a difficult rather than painful swallowing, succeeded by fever and quick and laborious respiration. That General Washington, regarding the attack as an ordinary severe cold, would not send for a physician, but called in one of his servants, a "bleeder," so called, who took from the sick man's arm nearly a pint of blood (which was a goodly portion of the vigorous, healthy life of the patient); that the latter remained about in that condition until the arrival of his physicians, at ten o'clock the next morning (Saturday), when the doctors proceeded to repeat the bleeder's operation, and twice within about four hours took another two pints or quarts of blood. In the language of the doctors:

the doctors:

"In the interim were employed two copious bleedings, a blister was applied to the part affected, two moderate doses of calonic were given, succeeded by repeated doses of emetic tariar, amounting in all to five or six grains, with no other effect than a copious discharge" (Intestinal).

This, I remarked, was treatment of the heroic kind, which was enough to kill any ordinary well man, and it was evidently doing the business for the General, for the learned doctors add:

"The powers of life seemed now manifestly yielding to

for the learned doctors add:

"The powers of life seemed now manifestly yielding to the force of the disorder. Blisters were applied to the extremittes, together with a cataplasm of bran and vinegar to the throat. Speaking, which was painful from the beginning, now became almost impracticable; respiration grow more and more contracted and imperfect, until half after eleven on Saturday night, retaining the possession of his intellect, when—he expired without a struggle."

No wonder how early he struggle after haling about

Intellect, when—he expired without a struggle. "
No wonder! how could he struggle after losing about all the blood in his body, with huge bilsters adding in the depletion of vital strength, and his stomach crammed with calomel and tartar emetic, so that there was no room for food or fluids, which he should have had to keep up the system. Poor man, how he must have suffered! And he could n't make them stop their torture, although it seems he tried to do so; but the medical men certify that, "after repeated efforts to be understood, he succeeded in expressing a desire that he night be permitted to die without interruption."—Correspondence of the Washington Capital.

In view of what is now heing attempted in

In view of what is now being attempted in Massachusetts by the medicos, this retrospect of the past is clearly apposite. The sufferings which attended the decease of him who was rightfully termed the "Father of his Country" were gone through with in direct obedience to the "regular" methods of his time, and were shared by thousands of slaughtered patients all over the United States for years afterward. It was only after a most bitter struggle that bleeding was abandoned by the Allopaths; and calomel maintained its position with the "truly learned" M. D.s as a sovereign specific of nearly all earthly ills for a long time—indeed its prescription has not yet been entirely ruled out from the list of "proper" things for the "Hypocratean" fraternity to do for their patients.

Not a step in advance from the cruel reign of the lancet, the blister, the calomel, etc., which furnished the fuel at the above recorded martyrdom of Washington, to the present state of comparative enlightenment in medical matters, has been made which has not been opposed by Allopathy, whose minions have never retreated save when in most imminent danger of being 'outflanked" by the increasing intelligence of general humanity in regard to the causes and treatment of disease.

And yet these Allopathic knight-errants in the cause of non-progression have the brazen hardihood to go up (covered as they are all over with the marks of the defeats which they have received, and are now receiving, at the hands of the new, modern and more reasonable remedial systems) before the Massachusetts Legislature of our own day and generation, and ask that honorable body to enact a statute which shall in deed and in truth be a specimen of the veriest class legislation; a statute which shall in effect rule out the successful practitioners, and grant a medical monopoly for the personal benefit of the unsuccessful book-worms; a statute which shall put it into the power of the Massachusetts Medical Society to hereafter prevent the introduction of all further improvements in the healing art in this State; a statute whose aim shall be to standing whatsoever conscientious scruples in the premises, or lack of confidence in the medicos they may entertain,) to put up with the antiquated "Regular" methods, or have no medical treatment at all! Truly, assurance can no further go! But we have the faith to believe that the gentlemen composing the Legislature of Massachusetts will have the good sense to reject the obnoxious measure which is thus sought to be crammed down the throats of the people of this Commonwealth.

Mrs. Cora L. V. Richmond in Boston.

On Sunday last this distinguished trance-orator addressed good audiences (that in the afternoon being specially large) in Berkeley and Parker Memorial Halls-A. M. and P. M. respectively. The morning discourse - W. E. Channing being the Controlling Intelligencewas on "Spirit Influence." Ouina improvised poems on "The Voyage of Life," and "The Appearance of the Virgin Mary in Ireland," which themes were presented by the audience. Geo. A. Bacon presided, and the singing (congregational) was led by Miss L. F. Woodward. We shall print Mr. Channing's lecture in due course. At the close of the two poems just spoken of, Ouina said, "A little child comes to me with an offering, and asks me to give a poem," which she did, the lines embodying a touching tribute paid to the mother which the little one had left behind. While no name was given in the premises, individuals in the audience had no difficulty in recognizing the little one as a grandchild of George W. Smith, Esq., of Dorchester District, who has but recently passed to the better life.

No subject was announced for next Sabbath morning, but Mrs. Richmond will speak in

Berkeley Hall at that time. On the afternoon of the 15th, Spirit Dr. Benj. Rush gave a standard and thoughtful address on "Spiritual Healing," through Mrs. Richmond's organism, in Parker Memorial Hall. Every one who heard the discourse was filled with pleasure and satisfaction at its clear and cogent treatment of this (at the present time particularly) important topic; and as expressions of the public interest in this scholarly oration have reached us from so many quarters since its delivery, we have decided to publish the lecture verbatim next week. At its conclusion the Chairman, Geo. A. Bacon, referred to the forthcom ing hearing on the proposed Medical Law, to be had on Tuesday, 17th inst., and invited all present to attend, as the place of meeting (expected to be the Representatives' Hall, State House, Boston,) would offer ample accommodations.

At the close of the address "Ouina" took occasion to speak of the celebrated case of Dr. Laramie and the Silvira family, of Brooklyn, (reference to which was made by C. R. Miller, Esq., in his report of the Everett Hall Conference two weeks since). Poems were improvised on "The Lamb Slain from the Foundation

the people. The singing by the choir, led by Miss Nellie M. King, was exceptionally fine on this occasion.

No topic is given for next Sunday afternoon. Mrs. Richmond will speak in Parker Memorial at the usual hour, and as the period of her stay among us is gradually drawing to a close, every one desirous of hearing this worthy lady and truly inspired medium should utilize the opportunity now afforded them.

MEMORIAL TRIBUTE TO LOUIS JACK-SON.

[At the conclusion of her discourse at Parker Memorial Hall, Boston, Sunday afternoon, Feb. 8th, Mrs. Cora L. V. Richmond's poetical control, "Oulna," said: "To-day I wish to give the subject of the joem. The subject is a Memorial Tribute to Louis Jackson, aged 27, and is dedicated to his mother and friends." The decased was a young man of high promise, a nephew of Mr. G. F. T. Roed. He passed on from New York, and his funeral services were held in Philadelphia on the 7th.—ED. B. OF L.]

So young! In the full fervor of youth's morning! So young! To die, and pass from mortal sight! The swift-wing'd tempest coming in the night Strikes down the forest tree in its young glow, Its branches waving low,

The summer-time of life was here; There was no autumn, brown and sear, Nor touch of dull and dark decay To take this full, strong life away,

Then passing out of sight.

And yet death is most dear. Oh Death, upspring to endless life! There's triumph round thee shed! Must it be but the old and weak That pass among the dead? Shall there be no child-voices,

No young thoughts overhead? What would the world be, if, when life Had made itself complete, No newer grasses should upspring, Nor flowers at your feet? If, when trees were fully grown,

And buds and flowers were fully blown, God should have set his silent seal Upon the earth for ill or weal, And no new buds had burst? What would your household be to-day, If all were old, and old alike? If no sweet children at their play,

And no soft sunshine on the way Should lift your spirits quite? Or if they never came between The utter age and childhood's sheen?

What would your earth-life be If fixed eternally? And shall there be no one to say Within the upper air,
"Mother" and "Father"? None to play With sunshine in your hair? And chase the earthly shades away?

And would you have them last on earth 'Till you've grown old and dead? Then who will welcome to that world? Oh, let them pass instead, And in the upper, higher air, Make room for you when you shall come,

And wave with welcomes sweet and rare Their white hands from that home, And beckon with their loving eyes. And looks of fond and sweet surprise, "Now, mother, you come home!"

Oh, list awhile, and you will hear The voice, the welcoming tread-Shall mark the gleam from higher sphere, You'll know he is not dead; And in the free and upper air He'll breathe the words more glad and fair-Be a strong arm to lean upon, A faith to point the higher way. And you will know your risen son Is with you now alway!

No seas, nor lands, nor treacherous space Divide you from his sight, But smiling with a beaming light, And ever glowing face, He looks upon you from above, And says, "Mother, I love. Remember this always. I pass In freedom to my home. In youth and strength and life I come; I am not old, nor worn with years, Nor bowed with doubts, and pains, and fears, But freely to the life above I bear my youthful love."

East Dennis, Mass.

On Feb. 4th, the third annual dinner of the Free Lecture Association took place. Over one hundred and fifty plates were set, and a merry company enjoyed the occasion. Appropriate toasts were responded to by Hon. T. P. Howe. W. F. Heywood, J. A. Smalley, A. Robbins Joshua Crowell, jr., and C. B. Lynn. Capt. Prince Crowell's name was greeted with applause. After the speech-making incident to the dinner, a dramatic entertainment was given which was prefaced by a brief address from C B. Lvnn on the genius of the Lecture Association. The play entitled "The People's Lawyer," was then rendered by local talent. Mrs. Paul Sears then appeared in a character song. A social dance brought the exercises to a close.

The following officers were elected: President, Joshua Crowell, jr.; Vice-President, Capt. Prince S. Crowell; Secretary, Susie S. Howes Treasurer, Capt. David S. Chapman; Collector, Samuel Chapman; Lecture Committee, Susie S. Howes, Capt. D. S. Sears and Samuel Chapman; on Music, Minnie F. Homer; Usher, J. How-

land. East Dennis is a centre of intelligent Spiritualism and Liberalism. The Lecture Association is in a prosperous condition, and we congratulate our friends on the auspicious outlook in the future for the earnest workers for spiritual progress in East Dennis.

Our "Speakers' List."

The Banner of Light devotes a large space to the publication of a List of the names and addresses of lecturers on the Spiritual Dispensation. This List is published by us without cost to those mentioned therein, and is intended to act as a connecting link between the Societies of Spiritualists all over the country and the hardworking itinerants who are supplying wherever called the bread of spiritual truth, so that the employers may easily find the to be employed, and vice versa. In order to be of any use the List must be correct. Therefore we ask all whose names appear in it to keep us posted as to change of address at any time. We also hope that these speakers, in the course of their ministrations, may feel to do what they can to increase the patronage of the Banner of Light in the various localities where they may be summoned to labor.

Materialization in Rhode Island.

Number 2 of J. P. H.'s communication under the above caption appears in this week's issue. We especially call the attention of our readers to these articles, they probably embodying as correct an exemplification of the science of spirit mediumship" as has ever yet been published.

The appearance of the letter from Thomas Gales Forster, promised last week, is, on account of press of matter on these columns, unavoidably deferred to our next issue.

The First Hearing

Before the Committee on Public Health of the petitioners for the enactment of a law regulating the practice of medicine in Massachusetts was held in the Green Room of the State House, on Tuesday, the 17th. The subject attracted a very large attendance, every scat and all the standing-room being occupied by an attentive audience, a large proportion of which were ladies.

audience, a large proportion of which were ladies.

The hearing was opened by Robert Treat Paine, jr., of the Social Science Association, who, after a few introductory remarks, called upon A. E. Pillsbury, Esq., to present the general features of the proposed law, which he did. In the course of his remarks he admitted that there were many practitioners who were very skillful, who held no diploma from any society or college of medicine. Quacks he thought existed as well in as out of the regular schools, a remark that elicited applause from the audience.

Dr. E. A. Cushing, of Boston, gave the results of his inquiries respecting the operation of similar laws in States that had adopted them: Nine legally chartered medical schools are denominated "Diploma Mills." They make a diploma to order, without any reference to the qualifications of the applicant, selling it for as much money as they can get.

Stillman Br. Allen, of Boston, spoke in behalf of the "New England Medical Society of Specialists," claiming that that Society should of right be included among the elect who are to enforce the law, should it go upon the statute book.

Dr. Cornell, of Boston, said the proposed law

enforce the law, should it go upon the statute book.

Dr. Cornell, of Boston, said the proposed law was absurd; that it would place the Massachusetts Medical Society in a most ridiculous posision before the country. That Society had expelled several of its members because of their favoring Homeopathy, and now this bill proposed that the Society throw its arms around the Homeopathists and hug them. He thought it would be wise to call back those expelled members before giving such an exhibition. What added to its ridiculousness was that it provided for examination in everything but therapeutics.

therapeutics.
Bishop Paddock thought all the various schools could agree on leading points, and quoted the clergy as an example.
Dr. Adams, President of the Medical Board of

clergy as an example.

Dr. Adams, President of the Medical Board of New Hampshire, gave an account of the working of the law in that State. The opposition to it originated from propositions in the Banner of Light to circulate potitions for its repeal. He gave an account of an examination made by the Board, of an applicant, who upon being asked what he should do in certain cases, answered that he would have to look up a remedy. A few moments later, during a pretty lively cross-questioning of the speaker, a similar inquiry was made of him, to which he replied, "All of our books will tell us what to do," a response that caused an audible smile among the listeners.

Dr. W. C. Clapp, Treasurer of the Massachusetts Homeopathic Society, stated that he was once a member of the Massachusetts Medical Society, but becoming a Homeopathist, was expelled. He approved of many of the features of the bill, but it was not from any supreme love he had for the old school.

Dr. Spencer, of Cambridge, and others, followed in behalf of the petition, after which an adjournment was had until 7 P. M.

The hearing promises to be a very interesting one, both petitioners and remonstrants evidently being resolved upon bringing out all of their most effective forces.

Spiritualism in France.

In renewing a subscription for the Banner of Light, a correspondent, writing from Nice, France, says, in allusion to this paper: "Could you see how worn each copy is that the Countess of Caithness takes, before all its admirers have read it through, I think you would wonder why people do not subscribe for it: at least I do. But fear seems to hold some of them, others feel they are on the wing, and wait to be located. Many titled ladies and gentlemen are interested in Spiritualism, holding scances often, and that they dare speak shows great progress, for Lady C. tells me she had not one friend here last season with whom she could exchange one word on the subject without being in danger of ridicule. We attend séances often now, where ten or twelve seem much interested, and they sit every evening for development. Several of the ladies are leaders in society here, and many of them are mediums, but they dare not make it known, the clergy are so condemnatory. Lady C. is doing much good in her quiet way, so many seek her to inquire, and she is very glad to have the veil of silence lifted."

The Ponca Indians.

Senator Dawes has introduced a bill into the United States Senate providing for the restoration of the Ponca Indians to their old reservation. The evidence before the Senate Committee is very damaging to the agents of the Indian Bureau. Now let us see how strong the "ring' is to whitewash this matter.

Rev. Joseph Cook's last Monday's lecture in the "Old South" on "American Experiments in Spiritualism," was listened to by a large audience, which evidences the fact that a deep interest in the subject pervades the community. Mr. Cook said:

Mr. Cook said:

"Availability in evidence of spiritualistic phenomena are three: The moral character of the observer, the intellectual care of the record, and the test conditions under which the experiments were performed. Beside the Salem witchcraft investigation, he remarked that there were three cases which he might cite. The first was Col. Higginson's affidavit at Worcester in 1857 in connection with the experiments made by Dr. Willis, and his consequent expulsion from the Divinity School of Harvard. This document has been often published. Dr. Luther V. Bell had presented dissertations on spiritualistic phenomena before the Agassiz investigation. His experiments were very carefully made. Mr. His experiments were very carefully made. Mr. Cook outlined the evidence given in these essays, and added that all the American facts were and added that all the American facts were paralleled in European investigations, and particularly in England. He discussed Dr. Clark's work on 'Visions,' and read extracts therefrom. The final utterances of Agassiz on psychology were largely determined by Brown-Sequard's experiments; they were that there was a double set of mental faculties in the human organism. The lacturer thought that this tasks. a double set of mental faculties in the human organism. The lecturer thought that this statement was to be received with confidence. In the last Zeitschrift für Philosophie was a review of Prof. Zöllner's latest work, which made it the basis for a new transcendental philosophy, closing with the statement that there was no necessity for the theory of a fourth dimension of space. If science could lift the veil which hid the origin of these phenomena, and show whence they arose, then God speed the day when this result shall be reached."

A correspondent, "W. W. M.," writes from Philadelphia Feb. 16th, "Mrs. Watson, the speaker in our city for February, having been called home by the sickness of her husband, our Society had the pleasure on Sunday of listening to Dr. J. M. Peebles. Considering the exceedingly stormy weather the audience was large, and I am sure deeply interested. His subject was an aggressive one, drawing the line of distinction between Materialism and Spiritualism. In the evening the discourse was more doctrinal, dwelling upon the spiritual facts of the age and the destiny of human souls hereafter. As usual the hall was crowded, some compelled to stand. Our cause, if I am capable of understanding its nature, is enjoying a good degree of prosperity."

Read what the Brooklyn Eagle says of Dr. Eugene Crowell's new book. Colby & Rich have the work on sale.

"A Remarkable Visit" in Quebec.

A correspondent writes us from Stottville, P. Q., Feb. 14th, enclosing the following clipping from the Montreal Star of the 12th, and stating that "Rev. Mr. Webster commands respect":

that "Rev. Mr. Webster commands respect":

Quenco, Feb. 11.—Rev. Mr. Webster writes to the Chronicle: "Seeing the letter on supernatural appearance in your paper to-day, you will perhaps be willing, if you have room, to give mine a place in the Chronicle. I have myself just had a most remarkable visit of no later than Sunday night last. I was fully awake and entirely alone, but as a revelation of what took place will affect others as well as myself, I shall for the present keep my own counsel and await further developments before making any statement, but that I had a visit from the other world, I have no more doubt than of my own existence. As I care nothing for the ridicule which may be heaped upon me for this statement, I beg to subscribe my own name. (Signed) R. W. B. Webster, Minister of Trinity Ohurch, Quebec, Feb. 10th, 1880. Feb. 10th, 1880.

A Washington (D. C.) correspondent informs us that great interest is being manifested in the Spiritual Philosophy in that city, and says: "I hope that, as I believe it will be, out of the thousands of strangers who come here during the session of Congress, many will go away inoculated with the grand truths of the heaven-born philosophy of Spiritualism, which is to redeem the world from the errors and superstitions of the past."

The latest editions of the London (Eng.) spiritual papers - The Spiritualist, Spiritual Notes, and The Medium - are on sale in our counting-room. Their tables of contents are varied and interesting. Why the Spiritualists of this country do not more fully patronize these papers is a mystery that time, or eternity, will probably solve—we cannot.

As many correspondents of late have written to us for photographs of Miss Shelhamer—the trance medium through whom spirits communicate at our Public Circle-Room every Tuesday afternoon - the publishers of this paper have ordered a supply from A. Bushby, of this city. For price, etc., see advertisement.

William Emmette Coleman writes, Feb. 3d, that he will leave Fort Sill in a few days for San Francisco, and that his address hereafter will be, Chief Quarter-Master's Office, Presidio of San Francisco, Cal. He hopes in his new location to be more actively employed than ever in behalf of Spiritualism and liberal thought.

Spirit Aaron P. Richardson, M. D., late of Boston, gives evidence on our sixth page that he is opposed to the diploma-doctors' bill now before the Judiciary Committee. He cautions the M. D.s to beware how they interfere with the gift of healing sent to earth at this time by the Supreme Judge of the universe.

M. A. (Oxon) informs us that he has in the press of E. W. Allen & Co. a new work on the "Higher Aspects of Spiritualism," copies of which may be ordered and obtained immediately on publication at the Rooms of the British National Association of Spiritualists, 38 Great Russell street, London, W. C.

Don't forget the Fair now being held at Boffin's Bower, 1031 Washington street, this city. Jennie Collins is doing a good work, and this effort of hers to provide free dinners for working-girls deserves to receive liberal support on the part of the people of Boston.

On our third page will be found a para-

graph from an indignant protest against compulsory vaccination in England, made by Francis W. Newman, Esq. The ideas expressed in it are equally applicable to the American side of the Atlantic. We have received an article from our

venerable patron and correspondent, Frederick Robinson, Esq., of Marblehead, Mass., which has for its title "Scientific Credulity." It has been placed on file for future publication.

Mr. George Sanderson, Weston, Mass. has our thanks for a fresh supply of beautiful flowers from his Conservatory, for our Free-Circle table.

A highly interesting letter from Dr. J. M. Peebles is on file for publication in the Banner of Light.

Movements of Lecturers and Mediums. [Matter for this department should reach our office by

Tuesday morning to insure insertion the same week.]

Mrs. Emma Hardinge Britten will lecture at Charter Oak Hall, San Francisco, through February and March. after which she will speak at Salt Lake City and other places on route for the East, prior to her departure for Europe. As this is Mrs. Britten's farewell tour in America, she will be happy to lecture at as many places as possible on her way to the East. Address care of Mrs. Ada Foye, 126 Kearney street, San Francisco, Cal.

Dr. Abbie E. Cutter is giving a course of illustrated lectures on "Physiology and Hygiene," in the Rev. Mr. Cudworth's church, East Boston, at 3 o'clock P. M., on Tuesdays, during February and March. Her address is box 408, Watertown, Mass.

J. Frank Baxter is occupying the Music Hall platform in Bangor, Me., during the Sundays of February. Thus far he has been speaking week evenings in Hampden, Newburg, Waterville and Kenduskeag. On Monday and Tuesday evenings. Feb. 16th and 17th, he lectured in Bradley and Oldtown. Wednesday and Thursday evenings, Feb. 18th and 19th, he speaks in Belfast, and Friday evening, Feb. 20th, in Waterville again. Monday, Tuesday and Wednesday evenings, Feb. 23d. 24th and 25th, he will address the people of Dexter, and Thursday and Friday evenings, Feb. 26th and 27th, will speak in Waterville. The Sundays of March are taken near Boston, and Mr. Baxter is ready for week evening engagements for that month anywhere within reasonable traveling radius from Boston. Address 13 Walnut street, Chelsea, Mass.

Mrs. Emerson, magnetic physician, has removed to Asylum street, Boston.

New York Lyceum.

A parlor entertainment was given by the Lyceum on Thursday evening, Feb. 12th, at the residence of Mrs. Newton. 128 West Forty-third street, and the result was not only a success in hard cash, but also most en-

joyable to the audience. The remarkable talent of Mr. Robinson rendered the occasion one to be remembered. His version of the celebrated "Punch and Judy" was superior to the exhibition at the recent fair of the Seventh regiment, in the judgment of those present. After an exhibition of ventriloquism which was true to nature, he very much amused the company by giving some scenes in the life of a manager, who is seeking talent for his stage; and the songs sung by the candidates were rich, rare and racy. He also favored the company with a patriotic song, composed for himself, and entitled

patiotic song, composed for himself, and entitled
"The Sword of Bunker Hill," which should become
very popular. A special vote of thanks was accorded
Mr. Robinson.
The following members of the Lyceum added in
making the occasion a success: Miss Mamie Hunt,
recitation, "Honor the Dear Old Mother"; Messrs.
W. and E. Robinson, dialogue, "The Frenchman in a
Fix"; Dr. Fred. Davis, recitation, "The People's Advent"; Miss Campbell, song, "Must we then Meet as
Strangers"; Miss Maggie Slooum, reading, "Set
Apart"; Mrs. Newton, jr., song, "Weary."

Editor-at-Large Project. Funds received and pledged to date:

Amount Received.

'An old subscriber," Brooklyn, N. Y.... Amos Kent, Rock Island Arsenal, Ill.... Nathan Johnson, New Bedford, Mass... M. W. Comstock, Niantic, Conn...

 Nathan Johnson, New Bedford, Mass.
 2,00

 M. W. Comstock, Niantic, Conn.
 1,00

 M. Larkin, Downingtown, Penn.
 3,00

 Mrs. L. A. Mason, Richmond, Va.
 1,00

 Jacob Booth, Maquon, Ill.
 1,00

 Paul Fisher, Brooklyn, N. Y.
 1,50

 Charles H. Stimpson.
 2,00

 E. R. Kirk, New York City.
 5,00

 Miss N. R. Batchelder, Mt. Vernon, N. H.
 1,00

 Mrs. C. M. E., Baltimore, Md.
 5,00

 Mrs. H. J. Severance, Tunbridge, Vt.
 1,00

 C. Snyder, Baltimore, Md.
 2,00

 Dansville, N. Y.
 1,00

 Yarmouth, N.S.
 4,00

 Mary S. Lloyd, Waterford, N. Y.
 2,00

 Lester Woodard, Orange, N. J.
 2,00

 James Shackleton, Lawrence, Mass.
 5,00

 William Hickok, 26 West 52d st., N. Y.
 5,00

 W. B. Johnson, Hartford, Conn.
 2,00

 Josiah Adams, Quincy, Mass.
 2,00

 D. Higbie, M. D., Burton, Mich.
 1,00

 Amount Pledged.

Amount Pledged.

Total to date......\$1,075,10 Another Disinterested Witness.

The author of the following letter is well known among the independent people who have broken away from the creeds that bound them, and now exercise the right to think for themselves. He is an accepted and fearless representative of the laboring classes, among whom his opinions have weight. His added testimony to the importance of the work assigned to the Editor-at-Large, and the peculiar fitness of Mr. Brittan for the place, is direct and unqualified by any private aim or personal ambition: To the Editor of the Banner of Light:

I see by the papers and circulars that you have established an Editor-at-Large, whose business it is to eliminate from the great volume of spirit phenomenon the true and reliable philosophy of human possibilities, and that you have selected for that most responsible duty Dr. Samuel B. Brittan, than whom I know of none so capable, clear, analytic, philosophic, and adapted by nature as well as many years of earnest observation and investigation, of filling such high position.

est observation and investigation, of filling such high position.

The bushel of chaff has followed the grain of wheat in the whirling course of this great spiritual truth, blinding and obfusticating the superficial observer, filling the moral atmosphere with a denser darkness than arose from the old creeds and faiths. It is Dr. Brittan's business to distinguish the chaff from the wheat, and to burn up with the unquenchable fire of truth and sciento-philosophic demonstrations those shells and fungi that follow in the wake of all great evolutions. Therefore I predict a new era for Spiritualism, which shall establish itself among the late discoveries in the invisible forces

among the late discoveries in the invisible forces in Nature.

I thank you for this correct step. Go on. Let the light shine.

New York, Feb. 2d, 1880. G. W. MADOX.

"T. K. A.," of New York City, writes us on the subject of the Editor-at-Large movement under a recent date and in the following forcible

"The proposition to institute a commission as 'Editor-at-Large,' as announced in the Banner of Light, strikes me as a matter of serious importance and of timely consideration, and it

portance and of timely consideration, and it engages my most cordial sympathy and approval; especially in view of the exalted character of the proposed incumbent of that office, Prof. S. B. Brittan.

It has been my highly valued privilege to enjoy a close acquaintance with Dr. Brittan, consequently some opportunity has been afforded to me for an opinion in the matter. And it occurs as one of the very few occasions of my life when I would willingly divest myself of a natural diffidence and disrelish for publicity could I thereby obtain a sufficiently potent influence to induce my brother Spiritualists to seize the opportunity with avidity while yet it is theirs to grasp.

nauce my prother spiritualists to seize the opportunity with avidity while yet it is theirs to grasp.

As a segment of the community at large, measured by one of the standards of respectability, if not of respectworthiness, numbers, the Spiritualists occupy anything but a mean position. Yet they are tabooed on all hands. The necessary ignorance of the scientific (necessary because science will persist in considering only one side of a question) as necessarily ignores them. The willful blindness—or worse—of the theological teachers, places them under ban. The semi-thinking portion of the laity draw up their skirts and 'pass by on the other side.' The populace revile, or fear.

The summary of all this is a challenge of—a denial of the integrity of a divine principle—a charge of imbecility or baseness, or both, on the part of hundreds of thousands—may I not say millions? of fellow-beings inheriting a common lot in mortality, and, as we believe, an equally common heritage of immortality.

To whom shall we look to refute the charge, to take upthe gauntlet? It seems to this writer that if any one can 'fill the bill,' the author of 'Man and his Relations,' Bro. Brittan, is that one. His unswerving fidelity to principle, his rich endowment, with superior natural abilities, his ripe scholarship, the 'suaviter in modo et fortiter in re' which governs him throughout, both mentally and morally, all these, combined with a natural dignity and refinement of the best type, and developed by life-long culture, constitute a character rare if not unique, and especially fitted to the delicate, discriminating, yet unflinching duty involved in the office of Editorat-Large as I understand it."

Mrs. F. O. Hyzer Again Speaking in

Brooklyn. To the Editor of the Banner of Light:

Mrs. F. O. Hyzer, having recovered from a sudden and somewhat serious illness, returned to Brooklyn on Saturday. On Sunday she delivered afternoon and evening lectures in Everett Hall, both discourses being characterized

Mrs. Hyzer will speak next Sunday afternoon, I through his cordial support of the public work of his

3 o'clock, evening, 72, in Everett Hall, 398 Ful-

There is a very general desire expressed, which it is altogether likely the Executive Committee of the Scolety will give favorable response to, that a new engagement be made with Mrs. Hyzer, extending to the month of July, or the period of the summer vacation. C. R. M. 398 Fullon St., Brooklyn, N. Y., Feb. 16, 1880.

Letter from E. S. Wheeler.

To the Editor of the Banner of Light: The garden, where I wrote you last summer and au-tumn the roses bloomed, and where the purple clusters of the vine hung in mellow ripeness, is cold and deso-late, under the snow, which, though long delayed, has come upon us at last-'tis winter. It is only my private garden-a little place hemmed in among the tall city houses, and yet it is all the landscape I have from the low western window where I do much of my work, and so more to me now than all the broad pampas of the South, where I know, however, a million buds are bursting and golden fruits grow to waste. Dear friend, winter and death have found me; I miss the fragrance of my old-fashioned flowers; the house is desolate as the out-of-doors; my thoughts are of loneliness, my

guests the memories of the past. And so it has come about that the pen, which has served my purpose so long and troubled you so often, has lain still week after week; when mayhap my duty required its use, my seifish sorrow has disabled the will and shut the avenues of inspiration too long. It is only my personal inconvenience, I imagine, which I have to regret, when those familiar and dear to me pass beyond the limitations of the mortal. Their earthly destiny is at least fulfilled, and however willing or even anxious they may have been, for my good and comfort and for work in this world, to remain here, I cannot believe, though I have their sympathy and angelcare, that they for so very long, as often at first, regret the change. Rather, let me say, they learn a wisdom of which I, by influx, may be taught, and, standing higher in spirit than I, glimpse a broader horizon of life, and, through the light which "never was on sea or land," see-as I cannot while here comprehend-the Infinite sense of all that which is, has been, or shall be, and swiftly come to realize and know the Divine Love and Truth, which, first and last, constant and forever

"From seeming evil still deducing good, And better still, in infinite progression!"

The midwinter days grow longer, one by one. The root of the rose is alive under the ice. The perfume and bloom of coming summer are mine in hope and trust, and the beauty and good of a near immortality dawn upon my soul, prophetically revealed to inmost consciousness by supernal illumination, the radiance of everlasting day breaking the shrouding clouds of mundane sorrow.

"Heaven gives us love, but lends us those who love us," and when we grow calm, after such loans are re-called, we hear invisible voices saying clearly and sweetly, "Come up higher!" and we learn that our rise and progress must be along the line of common duty to all the good and growth the hereafter has in store; and so healing, comfort and courage enter our hearts-strangers for a time, but angels still; we entertain them. "Death" is a part, an episode of life. We, too, shall pass, and, lest the time be too brief for the work, we resume with interest and zeal after a season, earning now surcease from sadness by our labor, and, by its results, gladness for that bright to morrow of retinion which must come to the faithful and the true when they pass the vail-in time to all. And so even I at this time, as in custom and duty bound, lift the pen, grown rusty in disuse, and send again my notes of Spiritualism and such things as appertain thereto here in the City of Brotherly Love.

The new year, 1880, has brought changes of radical

nature to many beside your correspondent, and the signs of progress are manifest in a variety of developments, irrespective of what may be counted the misfortunes of individuals. For instance, one of the most respectable and conservative, as well as thoroughly able journals of this city, is the Lodger and Transcript, Geo. W. Childs, publisher; a gentleman well known as a philanthropist, as he is as a journalist and successful man of business. From his superb establishment, corner 6th and Chestnut streets, Proprietor Childs not only issues the high-toned, moral Ledger and Tran script daily, Sundays excepted, but yearly supplies each of his subscribers, and all regular purchasers of his journal, with the "Public Ledger Almanac." Among other useful matter, this Almanac contains a list of all the churches in the city, and many other prominent organizations. This year the book contains what I believe is a new feature, in form as follows:

SPIRITUAL ASSOCIATIONS. Bible Spiritualista Hall, Lombard, below Broad, Copperative Spiritualists, No. 240 South 5th; S. Wheeler,

Cooperative Spiritualists, No. 240 South 6th; S. Wheeler, President, Fifst Association of Spiritualists, hall southwest corner of Spring Garden and 8th streets, at 10½ A. M., 7½ P. M.; II. B. Champion, President.
First Spiritual Religious Church of the Good Samaritan, northeast corner 8th and Buttonwood streets; James M. Allen, speaker, Sunday afternoon and evening.
Koystone Association of Spiritualists, Lyric Hall; Joseph Wood, President. 2½ P. M.
Second Spiritualist Church, Thompson, below Front; James Marler, President. Sunday afternoon.

Such a list in a single place is significant, not only of an extensive interest in Spiritualism, as a subject for investigation, but of a vast variety and freedom of opinion concerning the matter. As you are well aware, I am not impressed with the wisdom of multiplying issues and dividing forces, to the waste of effort and hindrance of progress. For instance, I have always advocated, and now advocate, the upbuilding of one competent, well-supported Spiritualist journal, upon a sufficient basis, to a full development, before undertaking others, so often like tender flowers born but to die, or living when their cessation would relieve the public of an offence, and the cause they claim to advocate of disgrace. At the same time that is but my falli-ble opinion, and I may be influenced by "Jesuitical spirits" to take that view of the matter! Understand me, I make no reflections on our sister societies; doubt less all—journals, associations, persons—are at their ordered work; let each and all be faithful, as best they may; the spirit of fraternity enlarges for all the hard words that some find it their mission to multiply, and the era of unity and use is not so far beyond imagina-

The course of lectures by Mrs. R. Shepard for January, 1880, as delivered before the First Association of Spiritualists of Philadelphia, was much appreciated by many, though circumstances deprived me of the privi-lege of hearing much from her. This speaker and her control are characterized by a peculiar strength, and considerable originality. Her discourses in a great degree manifest practical sense, and much of her utterance is of a teaching immediately applicable to the daily walks of life. While not assuming to possess the scholarship of a Brittan or Newton, the dramatic style of a Hardinge, or the long-continued spiritual development of a Richmond, Mrs. Shepard, though a com paratively new speaker, is a woman of influence in her own individual way, and has, during the last year, made herself a favorite with thousands in and around Philadelphia, who consider themselves happy in being her instructed auditors. To her, with care on her part, a career of usefulness seems open, growing wider and wider with the growth and harmony that come to us all—as of late so much to her—by aspiration, culture and labor. I have not the honor of an intimate acquaintance with this lady, but from the reports of those who have grown to love and respect her here, would ask the friends of progress to open the way, aid and

encourage her in her public work. It is no misuse of terms to say that the lecture services of Mrs. R. L. Watson, of Titusville, Pa., before the First Association of Spiritualists of Philadelphia, during October and November last, were eminently successful. As a speaker, Mrs. Watson has all the elements of exceeding popularity, and is capable of great usefulness—the more, that behind the gifts and graces of the inspired teacher and eloquent oratrix, abides in her case the pathetic heart of womanhood and the repby all her usual eloquence and power.

Mrs. Hyzer was greeted with great cordiality by her Brooklyn friends, with whom and between whom and herself, there have grown up the most friendly, appreciative and cooperative relations. Among other forms of congratulation and welcome with which the lady's return to Everett Hall was greeted were rare and rich floral offerings, the speaker's desk being surrounded with them.

Mrs. Hyzer will sneak next Sunday afternoon. utation of a pure and benevolent character. So well were the people here pleased with Mrs. Watson, that

present gentle nurse—a support he has given in a spirit so magnanimous as to challenge admiration and deserve the thanks of every Spiritualist or friend of temperance in the world.

In a former letter, I mentioned the success of Mrs. Sarah A. Byrnes, who in March is to be with us once more, to our gratification and edification. Now, be-tween her and Mrs. Watson there is an abundant difference, yet both are alike esteemed among us. The conspicuous characteristic of Mrs. Byrnes as a speaker, is that generally attributed to masculine minds: logic, system, force of noble delivery and fullness of stendy, yet graceful power. Her inspirations address themselves to the intellect and command respect; they appeal to reason and you are convinced, your convictions are molded into motives, you are the better for the lesson.

The addresses delivered by Mrs. Watson are also intellectual in a very high degree; they are not the always same concise, finished, deliberate; scholarly productions which Mrs. Byrnes seems to read from a manuscript-though she has never a note-yet they are not wanting in a good degree of order. Her language is generally ornate, yet chaste, her manner exceedingly graceful, unless in the more vehement passages. The discourse is full, overflowing, the welling up of a devotional human soul, reaching for the Infinite Good, and as such indescribable. It is more than a speech, it is an occasion, the woman, her influences, her magnetisms, herself, and her whole atmosphere, Hvo fervidly, intensely and passionately in her utterances. She dawns upon you like the morning with the song of birds; she glows and shines like the sun of summer; she darkens to gloom with the recital of wrong and human woe; she flashes in indignation like lightning, and then her voice trembics like a zephyr; full of sentiment and pathos and of exquisite tenderness, falls upon the hearts of the people, moving them to sympathetic tears.

Mrs. Watson is sometimes argumentative, elaborate discursive, saying much; and then again, in a breath, she will give a sentence which draws a picture at a stroke, condenses a chapter to an aphorism, or, like a revelation, cuts with the scalpel of analysis to the very heart of her idea. Needless to say, such a speaker is dramatic, is artistic, is poetic, is exceedingly attrac tive: for she is natural, and emotionally and intellect ually inspired; withal she is practical. As a woman, wife and mother, she has learned tenderness and wis dom in the same school of leve and experience, and whatever her control, the echo of her own life reaches the audience in her teachings.

Although I have trespassed upon space, you will al low me to refer to the recent lectures of Mrs. Nettle Pease Fox before the Cooperative Society of Spiritual ists of this city. These lectures have already been referred to in your columns, and it is a pleasure to me to say that the substance of the discourses was exceed ing good, terse, incisive, radical, logical and learneda credit to the spiritual platform. The manner of Mrs Fox is graceful, her voice, though not strong, is enough so for a good_audience-room, and is refined, correctly managed and pleasant. There was a good audience— partly the same as heard Mrs. Shepard in the morning, she herself being a listener.

Each of the organizations of Spiritualists in this city is doing good in its own way. The Ladies' Aid Society has been giving an enjoyable series of entertain ments, to the benefit of a fund they have destined for some good cause I have not been officially informed of.

We are making arrangements for the celebration of the 31st of March this year, and, further on, contemplate another camp-meeting next summer. The prospect for the future seems bright as "hand-in-hand with angels through the world we go," all the while of course remaining Yours truly, EDWARD S. WHEELER.

Cor. Sec. First Asso. of Spiritualists of Phila. 1412 North 11th street, Philadelphia, Pa. Fob. 5th, 1880.

Spiritualist Meetings in Boston.

BERKELEY HALL.—Service every Sunday at 10½
A. M. In this hall, 4 Herkoley Street, corner of Trement treet, Mrs. Corn I., V. Richmond, speaker.

PANNE MENTORIAL HALL.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning the this hall, Appleton street, commencing at 10M o'clock. The public cordinity invited. D. N. Ford, Conductor.

Children's Progressive Lyceum No.

ANORY HALL.—Children's Progressive Lyceum No. 2 meets in this hall, corner West and Washington streets, every Sunday at 10½ A. M. J. B. Hatch, Conductor.

EAGLE: HALL.—Spiritual Meetings for tests and speaking by well-known speakers and mediums, are held at this hall, 618 Washington street, corner of Essex, every Sunday, at 10½ A. M. and 2½ and 7½ P. M. Excellent quartet to singing provided.

ng provided.

PYTHIAN HALL.—The People's Spiritual Meeting
(formerly held at Eagle Hall) is removed to Pythian Hall,
170 Trement street. Services every Sunday merning and
afternoon. Good mediums and speakers always present. EVENING STAR HALL.—Meetings are held in this rail, No. 7 City Square, Charlestown District, every Sun-

AMORY HALL.-The Spiritualist Ladies' Aid Society meets every Thursday atternoon and evening at this place, corner West and Washington streets. Business meeting at 4 o'clock. Mrs. A. A. C. Perkins, President; Flora W. Barrett, Secretary.

PAINE HALL.-Despite the inclement weather we had a good attendance, and also interesting exercises. The beautiful hall, dedicated to true freedom, its walls dotted here and there with the pictures of grand and noble men and women, whose works and lives shine forth as beacon lights to point us to the true way, seemed to impart an inspiration to the occasion. The stage, or platform, adorned and improved from week to week, till it seems like a cosy parlor, making all feel at home on the boards, lends a charm we can hardly overestimate, but the crowning glory of all is the living flowers in the groups, imparting their gentle fragrance of purity and innocence. Let us copy from these little ones in goodness and trutfulness, that the world may be the better for our living in it.

The exercises to-day were as follows: Singing; responses; Banner March; orchestral selection; select reading, Mrs. Francis; recitations, Mabel Lawrence, Bertha Griffin, Otto Buettner, Emma Buettner, Arthur Lane, Nellie Hayes, Alberta Felton; songs, Amy Peters, May Waters, Hattle L. Rice, and by special request, Miss Carrie Boardman rendered three pieces admirably well; calisthenies; appropriate and kindly remarks by Mr. Damon; closing with Target March.

W. D. Rockwood, Cor. Sec.

Children's Progressive Lyceum No. 1, }

Amony Hall..—The frequent remark made by Visit-The beautiful hall, dedicated to true freedom, its walls

AMORY HALL.—The frequent remark made by visitors: "What beautiful harmony you have in this hall," could be heard upon all sides to-day. And thus it is.

could be heard upon all sides to-day. And thus it is. There is the utmost harmony in our ranks, every officer and leader working together unitedly in one solid phalanx, which is as it should be, if we are to teach the rising generation lessons of progression. At the conclusion of our exercises to-day a gentleman, a stranger, came to us, and, taking our hand, said: "God bless you for the noble work your Lyceum is doing. I have to-day received that which has made my heart glad."

May the day soon come when the world shall know that there is no death—that what is termed death is only a beginning of life. And now, kind reader, is this not a work that each and every one of us should take a lively interest in? Let us all see to it that our Lyceums throughout the country are well attended by children, and further encouraged by the attendance of adults.

children, and further encouraged by the attendance of adults.

Next week we purpose giving the programme in full, as regards the reception of our visitors from New York and Brooklyn. All arrangements have been perfected by the committee, but previous to publishing a detailed account we would wait until the last moment to give all who may wish an opportunity to tender such courtesies as they deem proper.

Our exercises to day were as follows: Overture by the orchestra; singing by Lyceum; Silver Chain recital; Banner March; Physical exercises, led by Miss Carrand Master Rand; recitations, vocal and instrumental music, etc., by the following pupils: May Henley, Ida Brown, Graele Burroughs, Emma Girard, Hattle Davison, Addie St. Clair, Alice Messer, Lizzle Lambert, Carrie Huff, Lizzie Hunter, Dannie Welch, closing the exercises with Target March.

Children's Progressive Lyceum No. 2.

Boston, Feb. 15, 1880.

PYTHIAN HALL.—The attendants at this place last Sunday were all delighted to welcome again to our meetings our true and tried friend and co-laborer, Dr. Charles Court, of 5 Maverick street, East Boston, after his having been detained at home some weeks on account of ill health. On invitation the Doctor took the platform and opened the exercises with an invocation, after which one of his band, "Silver Arrow," controlled and expressed sympathy and gratitude for the good being done by our little band of workers for the absent sick. Very interesting remarks and items of experience were given by Messrs. George Plummer, George Sanderson, Dr. Moore and others. There seemed to be an unusually powerful healing influence pervading the hall, which to all appearance visibly affected the larger portion of the andience.

Mrs. Court read a short poem at the opening of the atternoon conference. Mr. Lee offered some valuable suggestions in regard to the proofs of spirit return; claiming that "inasmuch as there are minds that are so material that they cannot accept as proof what would be proof to a more spiritual person, there should be no proof required, but that every one should be left PYTHIAN HALL.—The attendants at this place last

to grow into a condition that they could be convinced within themselves." Interesting items of experience were given by Dr. Wheelock, of Cambridgeport, Dr. Frank Brown, Mr. Roberts, the Chairman, and others. The inclement weather prevented many from attending, but the harmony throughout the day was excellent, and we believe much good is being accomplished in each of these little meetings.

F. W. J.

THE LADIES' AID SOCIETY.—The first meeting of this society held in Amory Hall, Feb. 12th, was a de-

this society held in Amory Hall, Feb. 12th, was a decided success. Many new faces were to be seen among the old members, and with willing hands the articles of clothing for the poor were rapidly completed. Just at present the ladies are busy making useful articles for their coming "Fair," and with the aid of one of Wilcox & Gibbs' Automatic Bilent Sewing Machines (kindly loaned by the firm, 33 West street) the work is finished with astonishing rapidity.

The retinion in the evening was a very pleasant affair. After the company was called to order Dr. A. H. Richardson made a few brief remarks, calling upon Dr. H. B. Storer, who responded in his usual happy style, followed by a short address by the guides of M. V. Lincoln. Miss Hattle Rice, one of the Lyceum children, then favored the company with a vocal selection. Mr. Henry Woods gave a reclintion, also other members of the Society. The sociable closed by the singing of the "Sweet By and By." The ladies cordially invite all who may be interested in their benevolent movement to meet with them Thursday afternoon and ovening at Amory Hall, 530 Washington street.

A. A. C. P.

EVENING STAR HALL-CHARLESTOWN DISTRICT. Sunday, Feb. 15th, a very interesting meeting was held in this hall. In the afternoon, at the usual hour, the in this hall. In the atternoon, at the usual hour, the exercises commenced with singing, after which Mrs. A. L. Pennell gave a large number of very fine tests to several persons in the audience, which were recognized as correct. Remarks were also made by Mr. C. M. A. Twitchell and Mr. J. H. Bickford, which were very entertaining and instructive, and were listened to with marked attention. Next Sunday, Feb. 22d, Mrs. M. C. Bagley will speak and give tests in this hall at 3 P. M. C. B. MARSH.

THE DEBATE ON SPIRITUALISM.—The details and particulars for the proposed debate between Mr. James Homes of England, and Professor Toochey of Chelsea, Mass., have been completed. The question, Is Spiritualism Scientifically True? is affirmed by the Professor and denied by Mr. Homes—the first debate to take place at the Boylston Museum on Sunday evening, Feb. 22d. Mr. Homes is an easy, pleasant speaker, and has already made many friends among the Liberalists of Paine Hall. He will bring the test methods of science to confront the facts and arguments of Professor Tooley, and everything promises to make the occasion one of unusual interest. It is to be hoped, for the benefit of truth and the up-building of the good will that should ever characterize the Liberalists or this age, that the disjutants will be as thorough in their discussion as we doubt not they will be carnest and positive in the debate.

UNION HALL, CHELSRA .- Dr. John H. Currier, of Boston, addressed a good audience in this place on Sunday evening last, his remarks being of a hopeful character, and based upon the progress which has characterized the ages. Next Sunday evening Henry C. Lull speaks in this hall at the usual hour.

THE

| First Society of Boston Spiritualists HOLD FREE MEETINGS EVERY SUNDAY AFTERNOON

PARKER MEMORIAL HALL. The public respectfully invited.

Next Sunday the rostrum will be occupied by the wellnown and popular lecturer,

MRS. CORA L. V. RICHMOND. Good singing will be furnished on this occasion

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

The Brooklyn Spiritual Fraternity

Meets at Downing Hall, corner Fulton and Clermont avenues. Saturday evenings at 7½ r. M. The themes thus far decided on are as follows: Feb. 21st, "The Spiritual Body," Col. Wm. Hemstreet. Feb. 28th, "A Word Concerning Evolution," W. C. Bowen.

March 6th, "Materialization," Prof. S. B. Brittan.

March 13th, "Individualism," D. M. Cole.
March 20th, "The Supplemental Phase of
Christianity," Andrew Jackson Davis. It is expected that Mrs. Mary F. Davis will also be pres-

March 27th, Anniversary Exercises Commom-orative of the Advent of Spiritual Phenomena at Hydesville in 1848. Opening address by Henry Kiddle. Full particulars in later announce-

ments.
Thirty minutes allowed first speaker, followed 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,

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Lazy and dull feelings are sure precursors of sickness, which nothing but Hop Bitters will

Western New York.

The next Quarterly Meeting of the Spiritualists of Western New York will be held in Sons of Temperance Hall, Lockport, on Saturday and Sunday, March 6th and 7th, 1889.

Mrs. R. H. Colby, of St. Louis, and others, are expected to address the meeting. All classes are cordially invited.

By order of Committee.

RATES OF ADVERTISING.

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

***APECIAL NOTICES.**—Forty cents per line, Minion, each insertion.

BUSINESS CARDS.—Thirty cents per line, Agate, each insertion.

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AF For all advertisements printed on the 5th page, 20 cents per line for each insertion. Electrotypes or Cuts will not be inscried.

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

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Monrison, M. D., P. O. Box 2519, Boston, Mass.
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F.7.

Special Notice.

DR. F. L. H. WILLIS will be at the Quincy House, in Brattle-st., Boston, every Wednesday and Thursday, from 10 A. M. till 3 P. M., till further notice.

J. V. Mansifeld, Test Medium, answers sealed letters, at 61 West 42d street, New York. Terms, 83 and four 3-cent stamps. REGISTER YOUR LETTERS. J.3.

S. B. Brittan, M. D., is permanently located at No. 80 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 remedles. Many cases may be treated at a distance. Letters calling for particular information and professional advice should inclose Five Dollars.

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3m—Dec. 27.

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NOTICE TO OUR ENGLISH PATRONS.

J. MORISE, 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. Moree at his residence, 22 Palatine Road, Stoke Newington, N., London, England. Mr. Morse also Keeps for sale the Spiritual and Reformatory Works published by us.

LONDON (ENG.) AGENCY.

J. WM. FLETCHER, No. 22 Gordon street, Gordon Square is our Special Agent for the sale of the Hanner of Light, and also the Spiritual, Liberal, and Reformatory Works published by Colby & Rich. The Banner will be on sale at Steinway Hall, Lower Seymour street, every Sunday.

AUSTRALIAN BOOK DEPOT.
And Agency for the BANNER OF LIGHT. W. H. TERRY.
No. 84 Russell Street, Melbourne, Australia, has for sale
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WORKS, published by Colby & Rich, Boston, U. S., may
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ADVERTISEMENTS.

PROF. WM. DENTON

TWELVE LECTURES

in PAINE HALL, Appleton street, COMMENCING SUNDAY EVENING, FEB. 15, 1880 Feb. 22—Nebule, Comets and Meteors, in the Light of Astronomy and Psychometry. Hlustrated.

Tickets to twelve Lectures, with reserved seat, \$2,00; tickets to twelve Lectures, \$1,00; to one Lecture, 25 cents. For sale at Paine Hall. Doorstopen at 7, to commence at 7:45.

Persons destring to secture a seat had better apply at once, as many of the best are already taken.

Feb. 14.

NEW ASTROLOGICAL MAGAZINE.

URANIA: A MONTHLY JOURNAL of Astrology, Meteorology and Physical Science. Edited by A. J. PEARCE, Author of the Text Book of Astrology, &c. URANIA is Issued monthly in Loudon, beginning January, 1886, in numbers of 32 pages each, in a cover.

Terms of Subscription, Two Dollars a year; {1 six months, Address the American Agents,

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SAN FRANCISCO. BANNER OF LIGHT and Spiritualistic Books for sale, ALBERT & E. C. MORTON, Spirit Mediums, No. 11 O'Farrell street. Istf-Nov. 15.

TO LET,

A T 84 MONTGOMERY PLACE, two small back rooms, suitable as offices for gentlemen; heated by steam, and supplied with gas and water. Terms reasonable. Apply at Room to, No. 812 Montgomery Place, Boston, Mass. Dec. 27.—18

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MISS M. T. SHELHAMER.

We have received from the studie of Mr. A. Bushux, Photographs of Miss M. T. Shelhamer, Medium at the Ban-ner of Light Free Circles. Cabinets, 35 cents; Carte de Visites, 20 cents. For sale by COLBY & BICH.

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REPLIES TO QUESTIONS,

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

Questions and Answers. Ques.—[By J. N. B.] Does the control understand and will it explain the mysteries of the Revelation of St. John, the Divine, contained in the first six verses of the fourteenth chapter, as

"And I looked, and lo, a Lamb stood on the Mount Sion, and with him a hundred and forty and four thou-sand, having his Father's name written in their fore-heads. And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers, harping with their harns.

harps.

"And they sung, as it were, a now song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

ty and four thousand, which were redeemed from the carth.

'These are they which were not defiled with women, for they are virgins. These are they which follow the Lamb whithersoever he goeth.

"These were redeemed from among men, being the first-fruits unto God and the Lamb.

"And in their mouth was found no guile; for they are without fault before the throne of God.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

Places tell us the signification of this passage;

Please tell us the signification of this passage what it means by the Lamb, the hundred and forty and four thousand redeemed from the earth; what the new and happy theme signified

earth; what the new and happy theme signified by a new song; and what the everlasting gospel to be proclaimed to all men.

Ans.—Those who are redeemed out of all nations of the earth, who are there referred to, signify those who, under any special spiritual dispensation, have reaped the advantages of whatsoever truth has been promulgated during that epoch. While there will be always many who will reject the truth, there will be some who will receive it, and so out of every nation unto which the gospel is preached there will always be a first fruits as an outcome. The twelve tribes there referred to are undoubtedly not exclusively in any sense the twelve tribes of Israel, tribes there referred to are uncountedly not ex-clusively in any sense the twelve tribes of Israel, in the ordinary acceptation of the torm. Twelve is employed as a numerical symbol of comple-tion, while seven is regarded as completion in is employed as a numerical symbol of completion, while seven is regarded as completion in virtue. Twelve is always looked upon as completion in quantity and diversity. However many times it may be multiplied, you will find that the number twelve is always at the foundation of all numbers which refer to numerical completion. In the book of Revelations you are told of the twelve thousand redeemed out of each of the twelve tribes of Israel; you have the multiple of twelve in the one hundred and forty-four thousand referred to in the passage you have quoted. When a special spiritual wave is poured out upon the earth, there are always some who embrace the greatest available advantages, and these, both upon earth and also in the spiritual world, will enter into a new kingdom in which there will be twelve divisions, the twelve divisions simply referring to twelve particular qualities of the mind, which may each one of them be unfolded specifically in different individuals or sections of individuals, until the entire completion of human life, so far as it can be completed under that dispensation, has been accomplished. The Lamb refers to the guiding angel of the earth, who exercises a pacific sway angel of the earth, who exercises a pacific sway over the nations; in contradistinction to ruling by fear and terror, he rules by gentleness and persuasiveness. The Lamb refers to a gentle ruler. Of course to the mind of the early Christians Jesus would be beheld in the figure referred to as the Lamb. This should not be understood, however, as referring to Jesus of Nazareth exclusively, but will include Jesus of Nazareth; it will include also whoever upon earth has been an Avatar or Messiah, or inaugurator of a new spiritual epoch, whoever has ruled the hations of the earth by spiritual power, not by material authority. The new song is the rejoicing caused by a new aspect of truth which has been viewed, and the new knowledge which has been gained by those who have followed the injunctions of the spiritworld, and have been led onward into their position as the first fruits of a spiritual epoch. You may be aware that these Messianic epochs occur periodically. Once in every average period of twenty-two centuries some great change is felt upon the earth—some revelation is opened in religion, in science, in social life, as an attendant upon physical changes. As it has been in the past, so it is in the present day. As you are upon the verge of a new epoch, the hundred and forty-four thousand who are redeemed first must not be confounded with the great multitude whom no man can number, who come after. Those who are redeemed in the first place are

opportunity is granted to you to commence life in a better way, the opportunity may slip by and it may be long before another is granted. There have always been special periods of physical, mental and spiritual elevation. All recorded history gives you to understand that, at certain stated intervals, there have been special opportunities upon the earth for man to embrace a new form of truth. Those that embrace that new form of truth learn the new song. That song is not understood by others; that new song is the new knowledge, the new form of truth which enters into their souls and glad-

of truth which enters into their souls and gladof truth which enters into their souls and gladdens their lives.

Q.—Can you give any information in regard to the present views of Elhanan Winchester, a noted divine in earth-life, whose name is familiar to extensive readers? Does he still believe his interpretations of the Scriptures correct?

A.—His interpretations of Scripture were measurably correct, and from his own particular standpoint were valuable to humanity. The elergyman to whom you refer was a medium.

clergyman to whom you refer was a medium, and when he lived upon earth interpreted Scripand when he lived upon earth interpreted Soripture greatly under spiritual guidance. The spirits who were influencing him were capable of reaching a certain limited class to whom their particular interpretation was valuable, as a stepping stone to something beyond. There are beautiful passages in the works of Elhanan Winchester; there are many ideas to which he gives utterance to which we cannot take exception; there appear to be irregularities and discrepances also in some places, especially with reference to prophecy, but this is only what might be expected in any composition. In the spirit-life these limitations are overcome greatly. He now takes a broader view of the Hiblical narrative, and while pursuing his interpretation in a parallel line, widens out so many portions of his theory that you would scarcely recognize in some departments the views of an exalted, ascended spirit with the interpretation which he would put on any record here on earth.

Most commentators here on earth have treated the Bible as though it were something thorough. the Bible as though it were something thorough. Q.—Wha ly supernatural; have not taken into considera- of spirits?

tion the fact that your Bible was only one in a great many; all these different Bibles being held to be sacred by different nations of the earth; great many; all these different Bibles being held to be sacred by different nations of the earth; all of them representing, in a measure, just as much divine truth as any particular age was capable of appreciating. The expositors and interpreters of Scripture who have lived upon earth have been limited, in most instances, by early training and prejudice; even Swedenborg is not an exception. Catholic, Orthodox, Unitarian, Infidel, have always endeavored to force Scripture exposition to support their previous ideas; we find some in spirit-life looking at matters purely from the limited point of observation which was theirs upon earth. With reference to the spirit to whom you refer, he is now, united with many others, paying attention to the claims of the Biblical narrative, and looking more into the other sacred Scriptures of the world, besides the Jewish and Christian. At the present time he is endeavoring to pursue his theme, in order to prove, not the limited deductions which he drew when on earth, but wider ones, drawn from the recognition of many Bibles rather than one. bles rather than one.

Q.—Please give more light in regard to the prophecy that "there is to be a great outpouring of spirit-power, astonishing both churches and Spiritualists." When and in what manner may this be expected?

may this be expected?

A.—That outpouring of the spirit is even now commencing. The time is now, it is the immediate future, but while you may only behold the first approach of this great outpouring tocommencing. The time is now, it is the immediate future, but while you may only behold the first approach of this great outpouring today, the next few years may reveal to you a great deal more of the unseen efforts of spiritual beings, who will make their work manifest to the world ere long. Were you able to enter into many of the most select private assemblages, in the leading cities of the world, to-day, you would find that in daylight, as well as at the evening hour, persons form circles in their rooms, and hold converse with materialized spirits, who come and go, as Jesus is said to have come and gone, when he reappeared to his disciples. Almost every form of spiritual manifestation is approximately perfect, to-day, in private families. In the year 1831, the first public exhibition of this spiritual power may be expected, and its first, marked exhibition, will, of course, be semi-public. You need not look for any new type of spiritual phenomena, but only for a perfection in the already existing types. You need not look for any particularly new mode of manifestation, but only for an increase in the power and convincing nature of the already existing phases of spiritual phenomena. Almost all, if not all, the distinctive varieties of spiritual manifestations have made themselves known to the world, in a measure, during the past thirty-one or thirty-two years. You may now look for a greater fullness in the perfection of the already existing types. Just as the gardener may take the wild rose out of the wood, and by continual cultivation may transform it into the blooming and beautiful exotic, so may these incipient phases of spiritual phenomena which to-day are in existence retain their distinctive types, yet at the same time be so immeasurably unfolded and perfected that you would scarcely recognize them in the future as identical with what they were in the past, yet they will be developed in a direct, continuous, onward line.

Q.—Can a spirit take on reincarnation without leaving spirit-life, but at the same t

Q.—Can a spirit take on reincarnation with-out leaving spirit-life, but at the same time draw the matter it uses from parties in earth-life? If

one of them be unfolded specifically in different individuals or sections of individuals, until the entire completed under that dispensation, has been accompleted under that dispensation, has been accomplished. The Lamb refers to the guiding angel of the earth, who exercises a pacific sway over the nations; in contradistinction to ruling by fear and terror, he rules by gentleness and persuasiveness. The Lamb refers to a gentle ruler. Of course to the mind of the early Christians Jesus would be beheld in the figure referred to as the Lamb. This should not be understood, however, as referring to Jesus of Nazareth: it will include also whoever upon earth has been an Avatar or Messiah, or inaugurator of a new spiritual epoch, whoever inserted the inations of the earth by spiritual power, not by material authority. The new song is the rejoicing caused by a new aspect of truth which has been gained by those who have followed the injunctions of the spirit-world, and have been led onward into their position as the first fruits of a spiritual epoch. You may be aware that these Messianic epochs in religion, in science, in social life, as an attendant upon physical changes. As it has been in religion, in science, in social life, as an attendant upon physical changes. As it has been in the past, so it is in the present day. As you are upon the verge of a new epoch, the hundred and forty-four thousand who are redeemed first must not be confounded with the great multitude whom no man can number, who come after. Those who are redeemed in the first place are those who, during any special spiritual ministration, have been uplifted by that spiritual ininistration, have been uplifted by that spiritual ininistration, have been uplifted by that spiritual enough to offer successful resistance, the one of the spirit and the ceiver from the erit is an earth-life? If so, what is the object?

A.—Many pirit tate or entit with the matter it uses from matter it uses from without delling with the matter it uses from without them all the mat

must not be confounded with the great multitude whom no man can number, who come after.
Those who are redeemed in the first place are
those who, during any special spiritual ministration, have been uplifted by that spiritual
power and admitted into a spiritual state which
is prophetic of the general condition of humanity in the future. The angel who appears afterwards to preach the everlasting gospel to every
nation under heaven, refers to anangel who will
take charge of the earth, in the New Dispensation, after the fruition of one epoch has been
yielded up. Then will take place the inauguration of a new epoch; the earth will be committed to the charge of a new angel. This new
angel who appears, comes to earth to preach
to suice who have not been upborne on the preyious tidal wave of spiritual life, that they may
have an opportunity of being upborne upon the
succeeding one. You are told by Peter, in his
opisites, that Jesus preached to the spirits who
were disobedient in the time of Noah. Reference is made here to the new Messiah preaching to those spirits who were rebellious in a bygone epoch of the earth's development, and who,
by reason of their refusal to be uplifted spiritually, by the spiritual outpouring—which was
the opportunity granted to the earth in those
days—had been confined in spheres near the
served their refusal to be uplifted spiritually, by the spiritual outpouring—which was
the opportunity granted to the earth in those
days—had been confined in spheres near
the spiritual body which has prevented the shaping of the material limb. The accident has rereceive it, if you refuse to yeld, when a special
opportunity is granted to you to commence life
opportunity is granted to you to commence life
in a better way, the opportunity may slip by
and it may be long before another is granted.

There have always been apsellate of only in the
cover it, if you refuse to yield, when a special
opportunity is granted to you to commence life
in a better way, the opportunity may slip

cessary for spirits to be able to influence mediumistic persons, yet in the form, more thoroughly than they have been able to in the past. You do not require to lose your own individuality, if you are a medium, or for another spirit to take entire and lasting possession of your physical form; what you do need is a perfect union between your own spiritual and mental state and that of the spirit who would control you, and by whom you would fain be controlled. The real development in mediumship which is to be looked for is a greater spirituality on the part of those who possess the gift of mediumship, a more thorough self-renunciation, a willingness to act, at all times, under spiritual guidance, a purer ambition, a more intense aspiration. That is what is needed, in order to ensure an exalted order of communication, but it does ance, a purer ambition, a more intense aspiration. That is what is needed, in order to ensure an exalted order of communication, but it does not rest with the mediums only, it rests with the Spiritualists as a body, it rests with the consulters of mediums, it rests with the investigators, with every one who has anything to do with inquiring of the spirit-world, through its chosen instruments on earth. Mediums are largely dependent upon conditions, and so are the spirits who control them. You will never have more truth than you are able to bear; you will never have more spiritual light than your spiritual eyes are strong enough to look upon without your being blinded. The measure of spiritual truth which is poured out upon the earth is not limited by the resources or abilities of those on the spiritual side of life, but it is limited by the capacity of those in the material form to receive. You will receive another idea, you will behold a new aspect of truth, you will receive a more powerful manifestation directly you are able to comprehend it, and be benefited by it, and the spirit workers will gradually develop you up to a condition in which they will be able to influence their mediums more thoroughly. Reincarnation does not necessarily have any connection with this subject, but greater development of mediumship does. connection with this subject, but greater devel-

opment of mediumship does.

Q.—What are we to understand by the healing

A.—Spirits, of course, have diseases as well as mortals, though their diseases are not physically expressed through outward organisms as yours are. You talk of a mental affliction; you know what it is for a person to be quite well in body to all appearance, and yet at the same time to be very ill, or troubled in mind. Many physicians say it is not the body which has to be cured, it is the mind. Whatever will reach the mind will react upon the body and cause the functions of life to be duly performed. Many seers and clairvoyants are inclined to the opinion that diseases originate with the mind. Certain it is that when the mind is positive and confident, diseases are not taken on as readily as when the mind is afflicted and weak. If your minds are strong, those minds will be able to protect your physical bodies from maladies; if your mental powers are weak, then you are liable to be physically affected as the result, the body being deranged through previous derangement of the mind. Mental diseases are far greater than physical diseases, far more important. If we could cure all the mental maladles in Boston to-day we should cure nine-tenths of the physical suffering. If the mind could be brought into a passive, tranquil, satisfied condition, it would exercise its influence over the body, the functions of physical life being frequently deranged through mental disturbance; consequently the healing of spirits signifies the curing of the seat of disease rather than merely wiping off the external manifestations of it, as is frequently a result of medical treatment. A.—Spirits, of course, have diseases as well as mortals, though their diseases are not physically

SPIRIT-MESSAGE DEPARTMENT.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every Tursday AFTERNOON. The Hall will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doers will be closed, neither allowing entrance no regress until the conclusion of the séance, except in case of absolute necessity. The public are cordially wavied.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their carti-life to that beyond—whether for good or evil—consequently those who pass from the earthly sphere in an undeveloped state, eventually progress to a higher condition, We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or no reason. All express as much of truth as they perceive—no more.

nor reason. An express as much of truth as they perceive—

It is our earnest desire that those who may recognize
the messages of their spirit-friends will verify them by informing us of the fact for publication.

As our angel visitants desire to behold natural flowers
upon our Circle-Room table, we soligit donations of such
from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

ings.

(Miss Shelhamer wishes it distinctly understood that she gives no private test scances at any time; neither does she receive visitors on Tuesdays.)

AP Letters appertaining to this department, in order to ensure prompt attention, should in every instance be addressed to Colby & Rich, or to

LEWIS B. WILSON, Chairman.

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

Invocation. Oh Thou who art the Source of Life, of Power and of Inspiration, to-day we draw near to thee, asking for new strength and guidance, for new power to go forth and to teach mankind of the beauties and truths of spiritual life. We draw near to thee, bringing our souls' aspirations, bringing the desires of the spirit for new light concerning thy hidden laws; and oh, we ask that we may still possess confidence and trust in thy love and thy protecting care, knowing that whatever may come to mortal life, whether it be sunshine or storm, sorrow or joy, it is bestowed upon our souls be-cause of thy good will. On our Father God, we bring unto thee every want, every desire of the spirit, knowing that in thine own good time all these wants shall be supplied, knowing that every desire shall be fulfilled, and that through thine own laws we shall be drawn upward into the perfect life. We ask that thou wiit bestow upon every soul in mortal life this day the blessings of guide each soul upward and onward; to shower down abled to obtain glimpses through them into the glories of the eternal world. To-day we come to thee, supplispirit; not that we ask thee to change any one of thy ble and Eternal Over-Soul, but we ask and desire that that they will be enabled to see the why and wherefore of their earthly life, and may grow satisfied and re-

thy infinite realms of love and perfection

I want every one to know that I am a young man now, and as smart, as straight and as good-looking as the best of you. I know there are friends in Keene, N. H., who are looking for me; at least I like to think so; I like to think me; at least I like to think so; I like to think they will be pleased to see my name in print, and to hear that the old fellow has returned with news from the near country, that he enjoys a good spiritual meeting now as he did when in the body. My friends sometimes wonder if I attend any spiritual meetings in the other life. Well, I do, decidedly; very often, at that; and I can raise my voice—oh, I am young, remember!—I can raise my voice in songs of praise and thanksgiving now as well and I think a little more musically than I could when in the temple of fiesh.

Now to all of those who will be interested enough in me to be pleased to see my message. I

Now to all of those who will be interested enough in me to be pleased to see my message, I send my remembrance and affection. I am not attracted to earth a great deal, because I had a good deal of it in the body, and I've wanted a change; ever since I passed away I've been wanting a change. I come round to circles once in a while, and I enjoy them, too; but there is very little to keep me down to earth, and the spiritual meetings are so enlivening and uplifting that I prefer to attend them. We hold spiritual food, because we have medims there, and I see that these mediums were sensitive organisms while in the body, and that they are now used by higher intelligences who are above us to send down inspiring thoughts that will not only cheer us on in our efforts to reach the same goal they have attained, but will also give us power and strength to send out through earthly mediums to mortals traveling on the earth. These spiritual circles are held not only daily, as you count time, but at all seasons. us power and strength to send out through earthly mediums to mortals traveling on the earth. These spiritual circles are held not only daily, as you count time, but at all seasons. They are in great numbers all over the spiritual realms, and from them comes down the power to earth that shall, I think, overpower this other power that seems to go forth from various individuals to upset the ear of Spiritualism. Now, you timid Spiritualisms, who are afraid that the light of Spiritualism is going out in darkness like the wick of a candle, may just set your dear souls at rest and conclude that a Mighty Power has this affair in its keeping. And all those friends of truth who think they are doing God a service by trying to put Spiritualism out of the way and to bring the poor, deluded souls who believe in it into the right path, had better turn their attention each one to his own soul, and he will find that the world will be the gainer by it. Now. I don't know as I have made a great deal by doming and talking in this fashion, but it has relieved my mind of a burden. I never could get on when I had a great pack on my back, so you will please excuse me, and I will send you down something good from the spiritual circle the next time I go there. My name is William Brown. I lived in the body about eighty years; so, you see, it was a good thing for me when I got out. Dec. 12.

nothing contaminating in whoever it approaches, because to the pure all things are pure, and to that soul whose thoughts are centred upon spiritual things there can come nothing to drag it downward; that purity of thought which would reach down among the depths and draw another up upon the field of action where all is harmony, purity and peace. The yellow is to me the emblem of truth—of pure, golden truth, which streameth downward from above; which lighteth up the pathway of every immortal soul, and showeth to each one the gates of day that stand siar, through which the angels descend with their mighty truths to teach mankind that all is beautiful and divine that the Lord God of heaven and earth has destined for the use of man. So in the beautiful flowers do we read the lessons of life. We find that wherever we look abroad upon the earth we may find hints of beauty, teachings of love, of truth. In every soul there is a divine blossom that shall expand and grow, and by-and-by shall uplift that spirit into the realm of eternal sunshine, where it shall blossom in fragrance and beauty beneath the love of the Eternal Life.

I will send out to those yet in the material life tokens of my presence; I would say I bring unto each one garlands of love, purity, and truth. In the evening hour I crown their spirits with a blessing that shall unfold their lives. I bring a peace that shall bring them out from the darkness and turmoil of mortal life, and lift their spirits up into an infinite calm, because they know there is no death, neither sighing nor sorrow, no tears may come to the exalted spirit, only a divine peace and calm, a resignation for

their spirits up into an infinite calm, because they know there is no death, neither sighing nor sorrow, no tears may come to the exalted spirit, only a divine peace and calm, a resignation for all that has been and shall be, knowing that He who rules above shall draw every soul upward, as even he draws the beautiful blossom upward from beneath the cold waves. I come to bring a Christmas greeting, to say that at that season of the year we shall be with them, bringing them eternal peace, love, and a blessing, because to them it is a sad, a sorrowing anniversary; one that brought the angel of death, and opened wide the gates of heaven to their dear ones, the angel of death who took away three beautiful blossoms, whom we have designated Love, Purity, and Truth. To-day we return here in spirit together, each one bringing these garlands, saying, we are with you, dear mother and father, we are still with you, dear mother, we guard your steps onward and upward, we unfold in your spirits the lessons of life that shall teach you that all mankind are free, all mankind are one brotherhood, and all shall yet unite in songs of praise in the heavens that are above.

I bring this message. Grandfather says to father, "Go on in your good work; spirits shall sustain you. As you go forward, we will uphold

I bring this message. Grandfather says to father, "Go on in your good work; spirits shall sustain you. As you go forward, we will uphold you in what you perform for the service of mankind. As you go on day by day, to perform this duty for others, to bring some new balm of healing to those in affliction, to the weary and sick and sad, we will be with you, bringing you strength and magnetism from above, which shall combine with the healing qualities in your nature, and give you grand and perfect success." Eya F. Cartmill. of Tulare City, California. My father is Dr. W. F. Cartmill. Please say in addition, that Flora and Mary send their love through me. I rejoice, because this is the first time I have been able to control, and send out my token of love.

my token of love.

Susie Williams.

sus light concerning thy hidden laws; and ob, we ask that we may still possess confidence and trustin thy cove and thy protecting care, knowing that whatever may come to mortal life, whether it be sunshine or storm, sorrow or joy, it is bestowed upon our souls because of thy good will. Oh our Father God, we bringur to thee every want, every desire of the spirit, knowing that in thine own good time all these wants shall be supplied, knowing that every desire of the spirit, knowing that through thine own laws we shall be drawn upward into the perfect life. We ask that thou wilt bestow upon every soul in mortal life this day the blessings of thy spiritual love. We ask that thou wilt bestow thy smirtual love. We ask that thou wilt continue to guide each soul upward and onward; to shower down thy importal life; that the gates of death may be swung wide open, that every child of earth may be enabled to obtain glimpses through them into the glories when you have, knowing full well thou art the Ever Unchangeable and Eternal Over-Soul, but we ask and desire that thou wilt so strengthen every needy spirit, and give unto each soul that love and care for which they seek, that they will be enabled to see the why and wherefore of their earthly life, and may grow saitshed and resigned to go forward, ever onward and upward toward thy infinite realms of love and perfection.

William Brown.

[To the Chairman: I was an old man, sir, but I want every one to know that I am a young that it was a to be a suffer and let me talk to her. It was just like this weather when I went away, but where I went alk to her. It was just like this me to he preties if lowers anybody and as smart, as straight and as good looking as the best of you. I know there are friends in Keene. N. H., who are looking for when I went away, away up on Washington street, where the high numbers be. Dec. 12.

Viola.

From the supernal realms I bring my greeting, I bring my love and blessing, because it is a joy to me to return and take upon myself the limitations of matter, to speak through a material or I bring my love and blessing, because it is a joy to me to return and take upon myself the limitations of matter, to speak through a material organism to one whom I am ever striving to assist onward. I speak for the band which is guiding him on his way, to tell him that we are as earnestly working for him now as in the past. Those ancient ones who have gathered around him in order to lead him into higher spheres are still with him, and every day, as he receives tokens of their presence, as he receives tidings of those loved ones gone before, the chain is broadened that binds him to the heavenly home, the power is strengthened that brings us to him. We feel that we shall be able to assist him to resist temptation, to live truly and purely in the spirit, to draw away from all that would weigh him down and confine his soul to material things. In the future we expect to be able to draw his spirit away from materiality at times, and to bring it up into our realms, where he may see and recognize much that we have spoken of. So I came to this place, to-day, to gain power to coöperate with the spirits here in our new work. He will feel and recognize this, when it is given to him. Tell him we love and bless him, and will bring a new strength and power with the coming year, not only to him but to his associate in business, that is, his associate and friend, who scatters abroad the spiritual tidings. We come to him, and we intend to work for a great good, we intend to scatter abroad the light of the knowledge of a future life, in this new year. We bless that beloved medium through whose organism we can speak to him in tones of love and wisdom and consolation. Tell her we are guiding and guarding her and shall protect her. Through all the coming years her life shall be blessed, because these ascended ones have power to conquer matter and bring down spiritual blessings from the supernal world. Not of material things would he have me speak, not of things that only captivate the senses, but of spiritual things, which are abid and he will be able to rise appear before him; he shall conquer all that comes; we will assist him to rise higher and higher in the apiritual law, in beauty and knowledge. Viola, to W. B. Lord, of Utica, N. Y. Jan. 6.

Caroline Fisk.

good from the spiritual circle the next time I go there. My name is William Brown. I lived in the body about eighty years; so, you see, it was a good thing for me when I got out. Dec. 12.

Eva F. Cartmill.

[Looking at the flowers on the table.] Love, purity and truth; so I read in the beautiful flowers, for to me the rosy hue is but the emblem of that sympathy and love which ever unfolds itself beneath the light of the Eternal Soul, which goes forth growing broader and broader, beginning with the dear friends who are bound to us by fraternal and parental ties, and extending and flowing from them out to humanity, which embraces within its folds every soul, every child of God, whether in bonds or free; whether encased in the dusky race, or to be found among the purest type of the Caucasian race. The snowy, pure white rose, to me, is the emblem of eternal purity, that purity of thought and life that sees no evil; that will indeed find

who are still in doubt, that it is true, that spirits can return and manifest to mortals. If they will just form a circle and sit quietly a few times, for about an hour, we feel we can come and manifest plainly, because there are mediumistic parties there. My name is Caroline Fisk. I thank you, Mr. Chairman. Jan. 13.

Onina, to Water-Lily.

Caima, to Water-Lily.

Like the shining of a star,
Calm and steadfast, pure and bright;
Sending down from worlds afar
Streams of tender, radiant light,
That shall gladden all the way
Of the soul immured in clay,
Is the love we bear to you
From the mansions of the blest;
Caim and steadfast, warm and true,
Of affection's gifts the best.
Love that changes not with time,
But is ever more sublime,
As ye strew life's rugged way
With the flowers of hope and peace,
As ye point to realms of day
Where the soul finds glad release,
As ye words of comfort speak
To the suffering and the weak,
As ye stud the gates of death
With the gems of love and truth,
As ye breathe a living faith
Through the souls of age and youth,
As ye bring, this day, to you,
The white lilles, sweet and fair,
Scented flowers of every hue,
To envreathe your shining hair,
And we whisper—bravely done,
Is thy work, oh; blessed one.

Dr. Aaron P. Richardson. Jan. 27.

Dr. Aaron P. Richardson.

Mr. Chairman, I do n't know but what you will think I have no business to come to a spiritual meeting, for I was somewhat opposed to this sort of thing when on earth; but the scales fall from our eyes sometimes pretty suddenly, and with no gentle movement. I see somewhat differently than I did when in the body. I was what you Spiritualists call a physician of the old school, and I did n't enjoy having my occupation tampered with by your "irregulars," so you see just where I stood, and I did n't refrain from expressing my sentiments when here, so I do n't expressing my sentiments when here, so I don't know as I would be expected to manifest at this know as I would be expected to manifest at this place; but as I have had nearly three years of experience upon another plane, and as I have had an opportunity of observing what is going on behind the scenes, which has caused me to change my mind somewhat, and to acknowledge to myself that I didn't know all there was contained in medical science, so I return here, just at this time, because I see a need of spirits returning and speaking from behind the veil. It is true that in the past I joined my voice in protesting against the practice of those who did not hold a special diploma; and as I see my brothers in the profession are about to agitate the same question again before our Legislature, I am here. Of course, if they believed I would come, they would expect me to speak in their favor, and to add one vote to theirs; but I am not here for that purpose. I wish to say would come, they would expect me to speak in their favor, and to add one vote to theirs; but I am not here for that purpose. I wish to say that if they care for their peace by-and-by, they will allow this thing to rest. Wherever God has given a gift of healing, or the power to mortals to prevent and cure disease, other than our regular practice, they had better not interfere with it at all, because if they do they will find themselves in an uncomfortably tight box when they get over. That's where I have been. I was called somewhat bigoted on the question when here. Well, I am willing to say I have reformed in that direction, and will do all that I can to bring all the influences to bear that it is possible upon the liberal side of the movement, and I shall be, as large as life, present at the hearing, and give in my support for the non-regulars. I lived sixty-six years in the body, Mr. Chairman, and, after all, I passed out from a few days' illness. Having been naturally strong and rugged, I presume I presented a poor showing for a medical man, but I preferred to go out under the old regimen rather than stay under the new. I was well known in your West End, indeed all over this city, as Dr. Aaron P. Richardson.

Feb. 10.

MESSAGES TO BE PUBLISHED.

Dec. 16.—Henry Fits James; Thomas Good; Sarah M.
Thompson; Etta Buzzel; Mary Kelly; Carrie E. Priest;
Dr. J. C. Wright; Aggle Davis Hall;
Dec. 23.—Nancy H. Bussell; Charlie L. Smith; Philip
Higgins; Hannah Cummings; Emily M. Morse; Eulalie,
to friends in Cincinnati; William Grum; Susie Enos.
Dec. 30.—George Childs; Jeremish Libby; Harriet A.
Washburn; B. J. Barber; Willie Lowe; Martha Webb;
Daniel 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; Philo Sprague; Nellie
Wheeler.
Jan. 13.—George T. Foye; C. H. Moseley; Kate Mason;
Charley Poore; Nelson Hardenbrocke; Edward Whittemore; Maggle Mahan.
Jan. 20.—George N. Wilcox; Edward Tulledge; Deacon
Ephraim Chase; James D. Stone; Prudence McCrillis;
Olive Atkins; Mary Packard; John Thompson; J. Emory
Wilson.
Jan. 27.—Emma M. Livermore; Henry C. Wright; Allie Taylor; Dr. Samel White; Frank Morse; Mrs. William
K. Lewis; Georgie Waters.
Ech. 2.—Augusta A. Currier; Theron Palmey, John BonEch. 2.—Augusta A. Currier; Theron Palmey, John Bon-MESSAGES TO BE PUBLISHED.

lle Taylor; Dr. Samuel watte; Frank Morse; Mrs. William K. Lewis; Georgie Waters.
Feb. 3.—Augusta A. Currier; Theron Palmer; John Benett; Rev. Ralph Sanger; Mary Leonard; Jenhile Smith; Tim Flannagan; Nellie Wyman; Daniel Parcher.
Feb. 10.—Abba P. Danforth; Hiram H. Barney; George Thomas; Elizabeth B. Roberts; Susan A. Cass; Joseph Henkey; Florence Danforth.

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

Peter Ryne.

I died of pneumonia, at Ballyclough, Iowa, in my twenty-eighth year. My name is Peter Ryne. My mother's name was Susan; my father was named Peter, and they lived in Howard County, Maryland. My death came from neglected cold, exposure, and not paying attention to the physical when it needed attention.

exposure, and not paying attention to the physical when it needed attention.

It is difficult for one unacquainted with the laws of death to clearly understand them and explain them. Spirits, to be educated and have profound knowledge of the laws, must be of long standing, with time and advantages. The spirit learns very much quicker on this side of life than on the mundane. There was no grievous fear of death with me, though I did not understand it. I did feel as if I was being taken away before my allotted time, by neglect on my own part. However, with that I cannot deal; I must bide my time to be quickened into spirit-knowledge and understanding.

Iam, comparatively speaking, happy, but with time I will make stronger advances, become more educated and more reconciled. This glimpse of life has been given to me, and I thought I would avall myself of the opportunity to let those who are my kindred know that there is life; there is no death, for all in the spirit-land are busy and active, each one working for his bread of life, each one learning how to advance himself to a better condition. The exercise is with the brain and the heart, and doing unto others as you would wish they should do unto you. Immortality is beautiful when its pages can be read clearly. The sleep through which I passed brought me life. Some call it death; I call it sleep.

George Richardson.

In the midst of life we'are in death, though I have learned it too late. My name is George Richardson. I lived on Eighth Ayenue, New York City, and died of pneumonia. I stand now poised on the other side of life. The blood that stood still under disease now ebbs and flows; its vibrations sing the song of life and make me take in the new dispensation that, says to all men, There is no death. The grave only accepts that part which legitimately belongs to her. Possessing the attributes of man; I must, by my own exertion, gain the higher points of spiritual life.

All this is new to me; but when I have more fully: fathomed the way and the law I will throw away the shadows and take the light—that light which will clothe me with eternal life.

I feel grateful to outward circumstances for having piloted me into your midst, where I speak, not of death but of life.

John Mortimer.

Is it the strength of the body that gives me power to speak? It cannot be, for I physically died. My body has decomposed; then what side must I claim? It is the spirit now that speaks and tells of his own resurrection. My name is John Mortimer. I was forty-five years old. I was buried from the residence of my brother, on Elizabeth street, New York. If the eye of my brother should scan these lines, they will appear very singular to him, for he saw me die, he had me buried, and now what inference

can he draw? Is it right or is it wrong for a man after death to assume life? Is it a fancy of the mind? No, no, it cannot be. It must be true that I am a spirit speaking the sentiments of my heart according to the understanding of my mind.

Death had no sting, nor does the spirit-land look strange or unreal. I am not master of my work, and I must be taught; I must learn how to act and liow to acquire knowledge. The spirit-land is much like the material. I go and I come with quickened powers, feeling that I have force enough to overcome circumstances.

Brother, I have not forgotten your kindness; to you I must speak briefly, until I become more educated, more learned. All I wish now to add is this: There is life beyond the grave, the soul lives, with powers quickened into action, into sight, into hearing.

MESSAGES TO BE PUBLISHED. Charles F. Ellis; Elizabeth Shepard; Margaret Furn; George Bandel; John Faron.

Advertisements.

BALTIMORE ADVERTISEMENT.

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Dec. 27.—Sim

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Mediums in Boston.

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Mrs. M. E. Johnson, TRANCE and Writing Medium, will be at 223 Shawning.
A yenue, Boston, Fridays and Saturdays, to receive visitors and make appointments for sittings. Other days will be at office, 140A. Trement street, Room 1. Hours 10 to 4.

Feb. 14.—8w*

MISS M. THERESA SHELHAMER, Medical Medium, 63 E. 7th street, between H and 1 sts., South Boston, Mass., prescribes for all kinds of diseases. Nervous Disorders, Weakness of Stomach, and Kidney Complaints, specialities. Consultation and prescription fee, \$1,00. Office hours 9 to 4, on Mondays and Thursdays only. Letters, to insure attention, must contain fee, stamp, and statement of leading symptoms.

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P. WADSWORTH, MAGNETIC PHYSICIAN,
A T Hotel Brunswick, 10 to 12 A. M. 37 East Brookline
Street, 1 to 4 P. M., Boston. 2w*-Feb. 14.

MRS. S. A. DRAKE MAGNETIC REALER, 31 Indiana Place, Boston, Mass. Dec. 20.

Miss Nellie B. Lochian. TRANCE MEDIUM, 85 Westminster street, Boston.
Take Shawmut Avenue cars to Windsor street. Circles for private parties.

Jan. 31.

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.

A. P. WEBBER,

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Dr. Charles T. Buffum,

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Oct.

Susie Nickerson-White, TRANCE and MEDICAL MEDIUM, 148 West Newton street, Boston. Hours 9 to 4. 25w — Aug. 16.

MRS. M. E. CATES, HEALING, Developing and Writing Medium, No. 4 8w*-Jan. 10.

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SAMUEL GROVER, Healing Medium, 162 West Concord street. Dr. G. will attend funerals if requested.

MRS. C. H. WILDES, Test and Business Medium, 14 Tremont street, Room 5, Boston.

I. P. CREENLEAF, TRANCE AND INSPIRATIONAL SPEAKER. Also, Medical Clairvoyant and Homeopathic Physician. Office and Residence, 70 Walnut street, Chelsea, Mass. Jan. 3.

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Jan. 4.

The Vaccination Inquirer

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ideal of hopeful, trustful, earnest 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 falls 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 picture strikes us instantly, and with full force. Yet while we take in the one idea at a glance, it is still a study. It has the character of an elaborate composition, notwithstanding its simplicity of effect. The becoming drapery, all of the accessories, the admirable distribution of light and shade—all these details, 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 embodying of pure devotional sentiment. As we gaze upon it we insensibly imbibe the spirit of its inspiration.

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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 Angel accompanies the beat, one hand resting on the helm, 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 fleat at eventide," they may be like "Life's Evening," fitted for the "crown of immortal worth." their barks shall loat at eventice, "they may be like "Like's Evening," little for the "clown of himbrish 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 seraph drops roses and buds which in their descent assume the form of letters and words that whisper to the youthful pligrims on the shore, "Be kind." Near the water's edge, mingling with the sunlit grass, in flower letters we read, "God is love." Just beyond sits a humble waif, her face radiant with innocence and love, as she lifts the first letter of "Charity,"—"Faith" and "Hope" being already garnered in the basket by her side. Over the rising ground we read, "Lives of Great Men." Further on to the left, "So live" admonishes us that we should thoughtfully consider the closing lines of Bryant's Thanatonsis. "Thy will be done" has fallen upon the low of should thoughtfully consider the closing lines of Bryant's Thanatopsis. ''Thy will be done' has fallen upon the bow of the loat, 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.

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"THE ORPHANS' RESCUE."

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

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the swellen 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 feaming 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 boat 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.

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"The curfew tolls the knell of parting day," * * from the church tower bathed in sunset's fading light, "The lowing herd winds slowly over the less, 't 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 earth. The little girl imports 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 post 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 polished 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 sontiment, wherein the pure and exalted soul of the verse finds eloquent 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,

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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. Y., 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! 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 taugible 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 with 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 draw-well, with its chain and caken 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 toll. 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.

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BOSTON, SATURDAY, PEBRUARY 21, 1880.

MEDICAL NOTES.

"THE CONVICTIONS OF THE INDIVIDUAL SHOULD BE AS INVIOLABLE in the domain of Medicine as that of Religion or Politics; and coercion in this direction can indeed be called nothing less than Tyranny."-

Anti-Vaccination in Massachusetts, A hearing was had on the 10th inst, before the com

mittee of the Massachusetts Legislature on Public Health, to whom was referred the petition of Alfred E. Glies, and others, for a repeal of the Vaccination Law. so far as it makes vaccination a compulsory duty of the inhabitants of this State. In presenting the subject to the attention of the committee Mr. Giles briefly stated what had led him to its consideration, resulting in a firm conviction in his mind that vaccination is wrong; that, instead of preventing, it renders a person more susceptible to the malady it is supposed to be a protection against; that the inoculation, or vaccination, of an individual with disease to prevent disease is a crime, and that a statute of man compelling a viola-tion of a law of nature is an outrage against human rights. He then gave a general resume of the whole subject, with the published opinions of leading European and American physicians relative to the detrimental effects upon the health of the people resulting from vaccination, and its uselessness as a protection against disease, quoting largely from the writings of Prof. Alexander Wilder, editor of the Medical Tribune, and Dr. Robert A. Gunn, of the United States Medical College of New York, and in closing his remarks said:

College of New York, and in closing his remarks said:

"The Preamble and Constitution of Massachusetts declare that the end and purpose of government is to secure to individuals 'the power of enjoying in safety and tranquillity their natural rights and the blessings of life.' Good health is a 'natural right.' Which of 'the blessings of life 'is more valuable? The Constitution of Massachusetts also declares that 'if the property of an individual should be appropriated to public uses he shall receive a reasonable compensation therefor.' A man's good health is as precious to him as his property. It is, as it were, a species of property which enables him to obtain a livelihood, and yield support and honor to the State. Shall his good health, through enforced vaccination, be imperilled, or, possibly, sacrificed to the pet theory, established by law, of vaccination doctors, and he be remediless?"

In yiew of the facts and arguments which he stated,

In view of the facts and arguments which he stated, Mr. Glies said he regarded the vaccination statutes, which operate to implant cow-pox into all children both healthy and unhealthy, before or after they attain the age of two years, and periodically afterwards into the rest of the inhabitants of the State, as an outrage upon the nearest and dearest natural rights of man kind, and a violation of the Constitution of Massachu

E. G. Brown, of Boston, next addressed the commit tee, and said that the reason why so little interest was manifested by the public in an effort for a repeal of the vaccination law was because of the non-enforce ment of that law except in times of more than usual danger, when, in fact, its enforcement was useless. "Have the law strictly enforced and the opposition to it would be resistless." He therefore advocated X rigid application of the law or its repeal. The former would in time produce the latter. He then submitted to the committee copies of a pamphlet, "Vaccination Brought Home to the People," a series of lectures delivered in various parts of England by Miss Chandos Leigh Hunt.

Dr. Eugene Cushing, of Boston, followed, in opposition to a repeal of the law, but made no attempt to refute the arguments that had been offered. The hearing then closed-the committee holding the matter under consideration. At a subsequent date they returned a report giving the petitioners "leave to with-

Waking Up in Massachusetts!

From the first movement of the Social Science Asso-ciation to gain the Legislative ear, the advocates of the Robert Treat Paine petition to regulate(?) the practice of medicine in this State have sought to cover their real intentions from the public eye, but the Sunday Herald of Feb. 8th produced a perfect explosion among them by printing the full text of their bill, and thus aroused the people to the threatened danger. The open mouth of that Allopathic dragon, the Massachu setts Medical Society, was thus shown in all its hideousness, and no matter how closely the managers of the movement may now seek to hide its keen fangs by drawing its lips more closely together-i. c., by amending their bill on the surface, as they have since done—the attention of the thinking portion of the community has been awakened "snap judgment" law in behalf of the "Regulars' has departed.

As we pointed out last week, the scope of the law published would logically extend in the future to the gradual elimination from the field of medicine in Massachusetts of even Homeopathy and Eelecticism (as well as all liberal practitioners in the healing art); and the members of these schools have recently become fully awakened to their peril-articles appearing in the Journal, Post and Herald against this part of the law. Various articles, editorial and correspondential, on this theme and others germain to it, have also appeared from day to day in most of the city papers Even the staid Boston Transcript, in the course of an editorial concerning the law, has felt called upon to state that: "To us it seems plain that the safe course is to allow the largest liberty consistent with public safety, and that any attempt to establish limits, too narrow will react to the detriment of the very reform the petitioners seek to accomplish:" and its editor further answers a correspondent that "it will not pay to get excited over this matter. The General Court of Massachusetts may be trusted to protect the people in their rights."

The Globe, of Boston, merits in marked degree the thanks of the liberty-loving citizens of this Commonwealth for its fearless characterization of this effort on the part of the medicos. In its Feb. 15th issue it scathingly reviews the modified bill, and says:

scathingly reviews the modified bill, and says:

"The worst feature of the measure is that it encroaches upon the liberties of the people, taking away their right to say whom they will employ in case of sickness. The penalty for practicing, or even advertising to practice, without the possession of a license, is so severe that few would venture to violate the law, and in many cases the sick and suffering would lose the privilege of employing the only physician able to meet their case. Unquestionably some people are gifted with natural powers of healing which enable them to effect a cure where no amount of mere medical knowledge would avail anything. Facts show that many of the most wonderful cures are made by 'irregular' practitioners, i.e., men who have never graduated from any medical college, and who would be refused licenses under the law that is proposed."

The Globs openly points to the semi-theological character of the bill, by stating that "A circular was sent

acter of the bill, by stating that "A circular was sent to all the clergymen in the State, signed by R. T. Paine, ir., and the other members of the Committee of the Health Department of the American Social Science Association, soliciting their assistance in securing signers and in other ways." This singular document, which the Globe prints entire, concludes with the following sentence, which we desire to emphasize to the attention of those in this State who, whatever may be their religious opinions, do not approve of any officloug intermeddling (however secretly cloaked under the name of "individual influence") by their pastors with the secular and business affairs in community:

"While it is thought to be undestrable that any pro-fession, as such, should ask for a law, yet it is mani-festly important that a body of men so numerous, pow-erful and respected as the clergy of Massachusetts, should exert individually their legitimate personal influence on journalists, legislators and leaders of public opinion."

We are glad to see that inquiry is being instituted in a wider and wider degree; for the more the subject is canvassed the surer will be the defeat of the present odious and indefensible effort to set up a Trades Union Allopathic monopoly in the place of medical freedom in the Old Bay State.

Dr. L. [a "Regular," of course, since the story purports to come from France originally, and there the M. D.s have full sway] is cautiously treating a sick man, concerning the nature of whose disease he is quite in the dark. "Well." he says to the nurse, on making his usual morning visit, "how is the patient to-day." Did he sleep well? did the medicine

act?" "Yes, sir, he slept; but I left, the gas burning turned down very low." "Ah! he slept well, did he? I thought he would. And you left the gas burning, turned down low? Very good, very good; all is going very nicely," and he takes his hat. "What, Doctor! have you no instruction—no prescription—not anything?" The Doctor sagely, and after mature deliberation, replied: "Yes, keep the gas burning—turned down very low."—Ex.

Circular to Spiritualists of Obio

Dear Brethren and Sisters, Friends of Freedom: The wave of the agony of the terrified doctors of the so-called "regular" schools has struck our State at last, and the selfish devotees of these waning medical systems are besieging our Legislature with all the force at their command, endeavoring to secure the passage of a most infamous bill to secure special privileges and protection to their chosen profession. Not content to stand upon their own merits and take their chances with other modes of healing the sick, and being in danger of being left behind in the onward march of science and liberal thought, they seek protection for their old fogyism in class legislation, which is inimical to the very spirit and genius of our free institutions, and strikes a death-blow at individual rights and personal freedom.

Are we to be prohibited from having the physician of our choice when sick, and compelled to risk our lives in the hands of the man-slavers of the old schools, because for sooth they cannot compete with the irregu lars in a fair competition? It would seem impossible that our legislators would risk their reputations and their political damnation by passing any such measure; yet it behoves us to be up and doing, and guard our rights with a jealous care. We must not sleep while the enemies of progress and freedom are sowing tares. We ought at once to circulate remonstrances in every county and town in the State, and get every liberty-loving man and woman to sign them and roll them in upon the Legislature in such a way as to show that we do not propose to have our dearest rights trampled upon, even by doctors and legislators, with out a protest.

If you have no better form, cut out the following and paste it upon a sheet of paper and go to work at once. We see the need of organization at such times; but let us not sit calmly by and see our rights trampled upon because we have not the shibboleth of the selfconstituted censors in the healing art.

SILAS BIGELOW, Chairman of the State Central Committee of Spiritualists of Ohio. Alllance, Feb. 9th, 1880.

REMONSTRANCE PETITION.

To the Honorable, the Senute and House of Representatives of the State of Ohio: Whereas, an effort is being made to secure the pas

sage of certain enactments conferring upon certain classes legal rights and prerogatives which are in direct conflict with the constitutional and natural rights of other citizens, under the specious guise of a "Bill to establish a State Board of Health": Now, therefore, the undersigned citizens of the State of Ohlo most respectfully but emphatically remonstrate against the passage of any law looking to such a result, or any class legislation whatever, or the curtailment of individual rights or personal freedom to choose, without hindrance or restraint, one's doctor when sick, as well as his assistants when well.

Besides, the people constituting the majority of the eltizens of this State do not ask for this law; they are opposed to it and to all enactments which impinge upon their just liberties or infringe upon their natural and "inalienable rights," in the interests of a favored class: Therefore, we, your petitioners, earnestly pro-test against this attempted interference with individual and equal rights by a class of our citizens who now are seeking through the enactment of a special medi-cal law, which will enable them to control the practice of medicine within this State, for their individual benefit, to the great injury of the rights and privileges justly pertaining to all other classes of citizens; and, as in duty bound, we will ever remonstrate.

T. S. Gerhard writes, Feb. 12th, from Cleveland, concerning the Doctors' Plot Law: "We have a large number of magnetic healers in this city and State who treat disease with extraordinary success, and we therefore think it our duty to protect such practitioners by defeating the bill."

A Protest from Iowa.

Thomas Jefferis, of Council Bluffs, sends us the full ext of a printed protest prepared and now being circulated by himself in that State, with the request that we transfer it to our columns. In view of the really vast amount (and we use the term advisedly,) of matter which is at present coming to our office from every quarter of the globe, we find it absolutely impossible to comply with Bro. J.'s request, but subjoin the following extracts, which seem to embody the main facts, coupling them with the request made by Mr. Jefferis nat the friends of freedom in medical practice in the State of Iowa will cut out the form here presented, paste it upon sheets of paper, and each in his or her own neighborhood circulate the remonstrance petition so prepared for signatures; and at as early a moment as possible, send the document to the Legislative renresentative for the district in which these signatures

A PROTEST AGAINST THE PASSAGE OF A LAW REG-ULATING THE PRACTICE OF MEDICINE.

ULATING THE PRASAGE OF A LAW REGULATING THE PRASAGE OF MEDIOINE.

To the Honorable, the Senate and House of Representatives of the State of Iowa:
The undersigned, effizens of the State of Iowa, observe with alarm that a bill has been introduced before your honorable body entitled "An Act to Regulate the Practice of Medicine and Surgery in the State of Iowa."
We most respectfully but urgently remonstrate ngainst the enactment of such a law, curtailing the natural rights and free exercise of private judgment of every citizen of the State of Iowa in regard to the system of medical treatment that they shall adopt for the restoration of impaired health.

The most full and free exercise of conscience and private judgment in the treatment of disease, as well as in religious toleration, should not be infringed upon by legal enactments, as all such laws would be violations of the fundamental principles of our Government, which guarantees to all, life, liberty, and the pursuit of happiness.

There is no one system of medical practice which is

which guarantees to all, life, liberty, and the pursuit of happiness.
There is no one system of medical practice which is not most emphatically condemned, as resting upon a false basis, and injurious to health as well as destructive of life, by other schools of practice, equally popular in the estimation of the most intelligent people of the State of Iowa. Consequently, there is no system or basis of practice which the General Assembly can legislate in favor of, without doing violence to the sacred right of private opinion, and the conscientious scruples of a large class of citizens.
Why fine and imprison the far-seeing men who are now laying the foundations for improvements in the healing art? Why not allow the people in their sovereign right to judge in this matter? And if their confidence is absurd our laws on malpractice are sufficient. At present, the most distinguished doctors 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 lowa to protect by legal enactments a set of medical contradictions.

In view of the foregoing facts, with thousands of

dictions.

In view of the foregoing facts, with thousands of others that might be introduced, in regard to the injustice of such aggression upon individual rights, and the impracticability of executing any such law, we most respectfully protest against the enactment of any law upon the subject, and, as in duty bound, will ever remonstrate.

The following paragraphs, from an article written by W. S. Wood to the Shawano (Wis.) Journal, on the Doctors' Law which was recently attempted—but unsuccessfully, by reason of the good sense of the Legislature of that State-to be foisted upon the people thereabout, are recommended to the attention of the people everywhere, and especially of the law-makers of Massachusetts at this time:

sachusetts at this time:

"Class legislation is always pernicious and against the genius and spirit of our free institutions. The people should ever set their faces firmly against it, as the best safeguard to their liberties.

Buccess in any system of practice of the healing art is the very best diploma of merit. And here the whole question should be left in the hands of the people, with a free choice to employ any that suits them best or in which they have the most confidence.

Any system that cannot rest on its intrinsic merits, like any practitioner, ought not to be tailed up by statute law. It would be prima facts evidence that the 'quacks' were having the best success, and hence the cry for protection against them. The State has no right to prescribe what kind of politics, theology, mustic or medicine the people shall adopt, any more than it has to dictate the color of the hair and crook of the nose."

of the means of procuring an honorable livelihood.

They are utterly alten to American ideas. They are absolutely without faith in their own practice; and they know that the people are equally incredulous. Hence has come the call for penal legislation to "protect" their Trade Union, and it can be obtained and enforced only by the infraction of republican liberty. The pretext of practicing without diplomas is too thin. Money can buy these instruments from almost every medical college in America, as it has done in years past.

Indeed a large proportion of the so-called graduates in the colleges virtually purchase their degrees. Professors constrain students after paying tuition fees to purchase favor by entering their private classes; and they do it on purpose to win favor in the "tight places." A diploma never made a physician, but it frequently embellishes a charlatan.—The

To the Editor of the Banner of Light:

I have been reading the Doctors' Plot Law in your paper, and the question arises in my mind can such a law be enforced under our constitution?

As all have guaranteed to them the freedom of conscience, and the liberty to follow the dictates of that conscience, have not the Spiritualists the same rights as all others? And if healing by the laying on of hands be a part of their belief, have the doctors of Massachu-setts a right to forbid such healing? Would not such action be an infringement on their rights as a religious

Christ established a precedent in the healing art, and I think if Spiritualists would stand out for the right to employ their healers as a part of their religion, they could not be compelled to employ doctors not in accordance with their religious conviction. Haverhill, Mass., Feb. 13th, 1880.

"REGULAR PRACTICE" in Germany makes a very bad presentation of merits. In Bamberger's "Clinique." of twenty-seven cases of pneumonia, seventeen died; twenty-four per cent, of all cases of typhold fever die facial eryspielas is frequently fatal, etc. A Reformed physician having such results in his practice would be deemed an ignoramus.—Modical Tribune, N. Y.

Physicians are as scurvy in their methods as poli-ticians, when power, and more especially emolument, are to be scrambled after.—Medical Tribuns, N. Y.

Brooklyn Spiritual Fraternity, Downing Hall, Saturday Evening, Feb. 14th, 1880.

To the Editor of the Banner of Light: It was with a good deal of physical suffering that our brother, Henry J. Newton, President of the First Society New York Spiritualists, over which Mrs. Nellie J. T. Brigham so ably and wisely ministers, was able to fill his appointment. Bro. N. met with an accident on entering a car on the Elevated Railroad a few days since, which came very near being a serious injury; as it was, the pain was continuous and severe. His deep interest in our Fraternity and a conviction that an appointment should be kept at all hazards, induced him to fulfill his engagement with us. Would that some of our mediums who sit for manifestations were more in harmony with such ideas of right and justice. Bro. Newton is not a magnetic speaker, but he commanded the close attention of the intelligent audience would be disappointed in what he would be able to give them. His subject was "Man's Natural Attributes." I am to say something on man, the product of Omnipotence. Infinite love and wisdom have combined to produce a human being, and we know that God Almighty has never made anything greater or better than a human being. We all know of the saying, "Man, know thyself," but how little do we know of ourselves; very easy is it to say this, but how hard to comprehend. You are overwhelmed when you seek to commune with yourself; when you try to do this you cannot rid yourself of the thought that there is accond person, your inner self. I might say. There are but a few things we can know. We believe many things, and what comes within the range of our experience we know. In mythological lore, we read of the fail of man from purity, and that when he partock of the tree of knowledge he fell. The listory of nations shows different results, that there was a time when man did not know the difference between good and evil, and history shows to us great progress, and that man is the ultimate of all below him, and is the microcosm of the universe. In the animals below us, instinct predominates, and they cannot know of good or evil as-man understands it with his reasoning faculties. All animals show this i our brother, Henry J. Newton, President of the First Society New York Espiritualists, over which Mrs. Nel-

also with the babe that draws sustenance from the mother's breast—they take nourishment because they cannot help it.

In the human being reason gets supreme, but my will cannot stay the operation of the functions of the human stomach; it does its work, and in its office it is the most wonderful of all the Creator's wise benefactions. In the Garden of Eden we read man was forbidden to eat of the tree of knowledge, but we read in Genesis, chapter 2d, that "men became as Gods, for they knew good from evil." The distinction between reason and instinct is that reason is fallible, but instinct is always true; reason being fallible makes the human being different from the lower animals. Reason asks questions, and the everlasting "why" that comes always to us is the product of reason, and every person that you meet is an elongated interrogation point, and the answer is in the ratio that the light has dawned upon the questioner. Not any two persons see the same solution to any problem or anything alike, and it seems to us wisely ordered that this is a fact in our human experience. Nature shows us, in the mineral, vegetable and animal kingdom, that we started low down, and have evolved through countless ages to the present. All plants and animals were coarse and low down in development at the beginning; now the law is that the higher contains all that is below, and in man reason crowns him superior to all that is below him which he controls. So with every human passion, good or bad, when controlled by reason it can be made a blessing, and when he holds all evil subordinate to the good and true he is using and exerting himself in accord with this great and crowning attribute; but when his passions predominate he is an animal. We see in nature everything pregnant with life; nature decays, but the mind, the human soul lives and goes on to progress and happiness. The human mind never comes to maturity here, but in the never-ending eternities it is to exist and progress to the source of all light, wisdom and knowledge. With t

and knowledge. With this thought let us be content, and work for a higher civilization and a nobler humanity.

Prof. Henry M. Farkhurst was the next speaker. He said: The lecturer of the evening has showed to us that Reason is the distinctive feature between man and the lower animals; but is the fact fully settled that animals do not reason? We notice in the horse, and in the dog, sometimes, that which appears to be reason; and certainly we know of instances where the animals seem to know the difference between good and evil, right and wrong. What makes the horse of right-cned when he first sees a locomotive? Is it not the same fear that causes the savage being to bow down and worship the elements, or is moved by a higher power? Can we draw the point clearly and confirm the theory of evolution? Man has been defined as the animal that bargains; none of the lower animals dieker or trade or take interest. We find, however, practical cooperation in the squirrels, in the gathering and hoarding chestnuts for the common store; also we see practical cooperation with the bees, in the gathering and storing their honey. Now in regard to the life principle: We cannot see what makes vegetation grow. Agassiz held that there is a spiritual growth in plants; and another point is man, the highest that is to be. In the lower animals the head is horizontal, but when we come to man it is vertical. But my time is up, and I must leave the thought here.

W. C. Bowen followed. He said, I prefer to confine the argument to this life. I am aware that the subject does not draw a crowd, as we make no appeals to fear. Now as to what was said by the first speaker as to infinite wisdom, this is a disputed point, while evolution is admitted generally by scientists and theologians.

the argument to this life. I am aware that the subject does not draw a crowd, as we make no appeals to fear. Now as to what was said by the first speaker as to infinite wisdom, this is a disputed point, while evolution is admitted generally by scientists and theologians. Adaptation perhaps is a better word. Prof. Proctor says that he cannot see in the planetary world any creative power; and the theory of Bro. Newton that man is the outgrowth of all below, is contrary to the mythical creation and does away with the fall of man. There has been in the past history of man no fall, no retrogression, but constant advancement and progress. Theodore Parker said that there was one universal fact in nature, the idea of immortality. Scientists say that this is unsettled. Spiritualism is a truth of immortality, and in its phenomena makes this fact demonstrable; and from the facts of the spiritual phenomena and know that I am to inherit immortal life. I believe that science will yet demonstrate the fact of immortality through the phenomena of Modern Spiritualism; and Spiritualism is a part of science, and the highest phase of it.

D. M. Cole was the next speaker. He said: How do we know that animals do not reason? We know that some animals, for instance the dog and the horse, know much more than some men. Jesus said: "How much better is a man than a sheep?" I would make this standard of man's attributes his power to help others, to do good. I have recently lectured twice on human freedom, and the third time I was to lecture on this subject I found my thoughts were in chaos and I could not collect them. Does this show growth or progress? So when I speak of a man's conscience I cannot tell him that he is hampered. When a man finds a truth, he finds he had the truth before. In a certain sense man appears to be free, and there never was an emotion but what reason justifies. There are facts that science cannot demonstrate. The scientist finds chalk and marble composed of the same primal elements, and he finds the diamond and cha

learn and know of the love and wisdom that are blessing the world.

Judge P. P. Good made the closing remarks in our conversational meeting. Col. Hemstreet asked the question, "How do you see a spirit?" In this new unfoldment is this a natural attribute of man? I see them as I see human beings, and they appear as such. Last Saturday evening, while speaking, I saw a beautiful spirit near to, and whom I should say was the wife of, our Bro. W. R. Tice. But I question: How do I know that it is not a psychological impression? This morning at three o'clock I was awakened; I was surrounded by spiritual beings whom I knew in this life—my father, uncle and others. I thought I would test the matter. I got up, went into my study, through a long hall, and they accompanied me, sat with me there; their words of counsel and words that were prophetic in their character were real and tangible, and I could but conclude that the phenomena were real. Is this a natural attribute of man? I cannot analyze it, but I give you the facts. We are at present incapable of knowing the depth and power of these infinences. We should study them closely. I know that it is beneficent and for the moral elevation of the race. I also know of many criminals that I have sentenced who were obsessed. The law does not recognize this, but from my spiritual perceptions I know this to be the fact. And when this can be fully understood much can be remedied. Let us learn the laws and attributes, and thus be able to help those who are below us.

On motion, a vote of thanks was passed to Bro. Newton for his kindness in coming to address us; also to David Jones, the publisher of the Olive Branch, Utica, N. Y., for the donation of eighteen spiritual hymphooks, of some two hundred pages, for the use of our Fraternity, accompanied with a warm, fraternal letter. This collection is the best we have ever seen for spiritual meetings, and we are very grateful for this generous donation.

Col. Wm. Hemstreet will give the opening address, Feb. 21st, on "The Sixth Sense."

407 Waverley avenue, Brooklyn, N. Y.

Proceedings at Brooklyn Everett Hall Spiritual Conference, Saturday Evening, Feb. 14th.

MRS. STOWE'S ADDRESS ON "THE LEGAL DISABIL-ITIES OF MARRIED WOMEN, WIDOWS AND OR-PHANS"—SHORT ADDRESSES BY MBS. JENNIE FOSTER, AND MR. FREDERICK HASLAM -MRS. CATES'S PSYCHOMETRIC READINGS -MRS. HOPE WHIPPLE TO SPEAK NEXT SATURDAY EVENING, 21ST. o the Editor of the Banner of Light :

Every seat was occupied, and camp-chairs were called in requisition, to meet the demands of the large audience that gathered in Everett

of the large audience that gathered in Everett Hall, Saturday evening, Feb. 14th.

Mrs. Hope Whipple, of New York City, was the regular speaker for the opening address, but it suited the convenience of Mrs. J. W. Stowe, who was to speak the following Saturday evening, to exchange evenings with Mrs. Whipple; consequently, Mrs. Stowe proceeded to address the Conference on the subject of "The Legal Disabilities of Married Women and Widows."

Mrs. Stowe is from California, and she related some personal experiences, beginning in 1874, on her return home from Europe, showing how estates vanish under probate laws and legal disabilities, against the exactions of which widows and children have no remedy. Mrs. Stowe's husband, eight months before his death, told her that he held property worth \$200,000, without any indebtedness; but in the settlement of his estate everything was swallowed up. Having been brought into such unfortunate relations, having had such painful experiences as to the manner in which widows and orphan children are fleeced by unjust laws (which woman has no hand in making, nor any share in administering,) she (Mrs. Stowe) had dedicated her life, and services to such modification and reform of the probate laws as were demanded by right and justice.

Mrs. Stowe said that she had been engaged for

Mrs. Stowesaid that she had been engaged for more than three years in this work of reforming our probate laws, urging upon various State Legislatures the removal of the disabilities to Legislatures the removal of the disabilities to which widows and married women were subjected. What a comment it was upon our boasted Christian civilization that woman herself, disfranchised and voiceless in the government, had to plead, and plead in vain, for a just and equitable legal status for orphan children! The speaker narrated her experiences, and related conversations with prominent public men, showing the state of public opinion, and the obstacles which this beneficent reform had to encounter. Among those who had given Mrs. Stowe sympathy and hearty cooperation, she mentioned the names of William Lloyd Garrison and Samuel E. Sewall of Massachusetts, and Prof. Swing of Chicago, and Robert G. Ingersoll and Mrs. Lockwood, of Washington.

In the reform legislation which Mrs. Stowe and her associates were seeking, the demand

and her associates were seeking, the demand was made that widows, as representatives of their own property rights in the estates of deceased husbands, and as the natural guardians of the orphaned children, shall be entitled to be recognized as executors, whether or not so nominated in the will. "And we demand," said Mrs. Stowe, "legal recognition and protec-tion of the property rights of married women, not only in the joint care and custody of the tion of the property rights of married women, not only in the joint care and custody of the deceased husband's estate, but that equitable provision shall be made for the widow's share in an estate, which, in a great majority of instances, the wife has done as much as the husband to aggregate and create." The present provision in many of the States, giving to the wife a mere right of dower in the real estate—a life estate only, or one-third of the rents and profits, was, in a great majority of cases, a delusion, and worked great hardships. What was a one-third interest worth during the life of the widow in unimproved real estate? The property rights of women were as sacred, and should be as jealously guarded by law, as those of the sterner sex. This was the demand that the speaker made in the name of womanhood and orphanage, and it was so just that it could not much longer be withheld. The widow—the life-long, the joint and equal partner with her husband—should be recognized, after all debts are paid, as the absolute owner of one-third of the deceased husband's estate.

In an address of considerable length, the delivery of which was characterized by clearness of statement and earnestness of purpose, Mrs. Stowe defended the positions she assumed, and.

of statement and earnestness of purpose, Mrs Stowe defended the positions she assumed, and judging from the appreciative responses of the audience, they were in accord and in full sym-pathy with her in herdemand for reform legislation for the enlargement and protection of the property rights of married women, widows and orphans.

Mrs. Jennie Foster, who was the next speaker Mrs. Jennie Foster, who was the next speaker, commended and complimented Mrs. Stowe for taking the stand she had to-night. All honor to such women. But her good sister would not go alone in this work; the angels will go with her. Talk of the property rights of motherhood! Yes, the child is the mother's property. What a price she has paid for it! Through what anguish and suffering the mother has brought the child into existence! What ceaseless labor and toil (none but a mother can know) to rear the children of her love through childhood up to manhood and womanhood!

Mrs. Foster was rejoiced to know that woman was waking up to a realization of her responsi-

Mrs. Foster was rejoied to know that woman was waking up to a realization of her responsibilities and duties. So sacred were the duties of wife and mother that it was indeed astonishing that true men and women had so long remained indifferent to a subject of such vital importance as that of providing adequate legal safeguards for the property and rights of those who most need such protection—widows and orphans. orphans.

Mrs. Foster (who is an excellent trance and

test medium) went under spirit control and said : "I feel to-night a new inspiration and the influ-"I feel to-night a new inspiration and the influence of a higher class of spirits—the spirit of harmony—than I have ever before felt in Everett Hall. I see hands reaching out to every one with loving invitations to go forward. You are invited to take stronger hold of your appointed work. You are now united, and the angel-world comes down with benedictions to meet and to

comes down with benedictions to meet and to greet you."

Mr. Fred. Haslam's remarks were brief but pointed. He wanted woman as a moral force in seciety and government. Just think of it in this nineteenth century of advanced civilization we are paying 87 per capita for rum, \$3,50 per capita for religion (such as it is), and \$1,75 for education. What a commentary is this upon the exclusion of woman—our wives, sisters and daughters—from all participation in governmental affairs, municipal, State and national. Go to Washington, as the speaker had been, and you would find an amount of intemperance and a degree of demoralization among the nation's

legislators that was well calculated to alarm and-ought to arouse to action every loyal and just-minded man and woman in the country. Mr. Haslam concluded his interesting address—all too brief—by calling the attention of the Conference to the recent pretended exposure of Florence Cook in London, an account of which would be found in the Banner of Light. Mr. Haslam accompanied his reference to this case with the suggestion that Spiritualists (the best informed of whom know so little of the law or modus operandi governing the materializing manifestations) should make careful note of all the varied facts as they transpired, and ere long we should be able to make up a judgment that would be accurate.

Mrs. H. A. Cate, a young woman who possesses fine medial powers, was invited to the platform to give some psychometric readings, or character delineations, which she does from contact with photographs or pocket-handker-chiefs. It being near the usual hour for adjournment (10 o'clock) when Mrs. Cate was called, she declined to go on except to the extent of giving two or three character delineations from contact with handkerchiefs handed her, but she promised the audience, on some other evening, when there was sufficient time, to give character readings to the fullest extent of her psychometric and mediumistic powers.

Mrs. Hope Whipple, who is to deliver the

tent of her psychometric and medical powers.

Mrs. Hope Whipple, who is to deliver the opening address next Saturday evening (February 21st), had by invitation of the chairman occupied the platform during the evening, and she was asked to name her theme. Mrs. W. came forward and stated that her subject would be "Character."

After singing the chairman announced the exercises closed.

Everett Hall, Brooklyn, 398 Fullon'street, Everett Hall, Brooklyn, 398 Fullon'street, Feb. 16th, 1880.

[Banner of Light London Special Correspondence.]

Passing Events.

Spiritualism has suffered from the effects of the wenther, like everything else in London. The churches have been nearly empty for the last month, and lectures have not been quite so well attended. The fearful fogs and colds have operated rather unfavorably; so dark has it been that business has been very much interfered with. The "great exposure" has not caused any noticeable result; the outside world were only confirmed in their opinions, while those who realize the truths of Spiritualism are independent of the so-called exposure of any one or any number. These gentlemen - Sir. George Sitwell and Mr. Wm. Buck-both young in years and experience, who, after gaining adin years and experience, who, after gaining admission to a private scance at 38 Great Russell street, seized the spirit, and, without even bringing the matter before the Association, published it through all the leading journals, have been profiered a scance or a series of scances by Mr. William E. Eglinton, the renowned materializing medium. It is more than possible that the exposers may yet come to understand somewhat of spiritual truth. The subject of the exposure has been very freely discussed at Steinway Hall for the past two Sunday evenings, and a considerable amount of light thrown upon the subject.

a considerable amount of light thrown upon the subject.

The University Magazine has a very well written story or "visionary romance," from the pen of Mabel Collins, entitled "Ariel." Spiritualism is dealt with in a very graceful manner, and the conditions of the "other world" portrayed in a way that cannot fail to interest. The heroine of the story is a wonderful trance medium, and thus describes how she enters the spiritworld:

"Come." said my spirit companion, and I put my

and thus describes how she enters the spiritworld:

"'Come,'" said my spirit companion, and I put my hand in his. In a moment I knew I was myself, without what I call my coat of flesh, for my feet were bare; and oh, the ground was so cold which they touched. But he helped me with his smile, and I saw before me a flight of steps, rising, as it were, out of darkness. At the top of them I saw light, and in its gleam a cloud of laughing faces. I found courage to step up, for I felt each higher step warmer beneath my feet, and when I reached the topmost, peals of laughier which seemed to come from the very soul of music, so exquisite was their harmony, welcomed me.

"Then a call came to me, and I at once approached the steps, and prepared to descend. I hesitated and drew back when I put my foot down, for the chill of that first downward step struck to my very soul. The guide said, 'I help you come up, but you must descend alone.' I turned and resolutely stepped downward, facing the dark and bearing the increasing cold of each step as it struck into my feet. Then as I was descending I suddenly felt a new warmth upon my bare shoulders; and, looking, I saw that the spirit had flung to me, from where he stood smiling at me, a cloud of white roses which clung softly together and nestled warmly upon me, that gave me courage to take the last step and made me able to smile when I awoke."

I need searcely add that Mabel Collins and her gifted husbard Dr. Kininggle Cook; editor, and her gifted husbard. Dr. Kininggle Cook; editor, and her gifted husbard. Dr. Kininggle Cook; editor, and course warms and course of the control of th

I need scarcely add that Mabel Collins and her gifted husband, Dr. Kiningale Cook, editor of the *University Magazine*, are most liberal in all their views, and have introduced the sub-

all their views, and have introduced the subject of psychology and other branches of spiritual science to a large number of their friends. Miss Euphemia Dixon passed to the higher life Jan. 20th. She was one of the noblest souls in connection with our cause, and was greatly beloved by all who knew her. She has ever been a power for good, and London has lost one of its best workers. We are told by the editor of the Medium and Daybreak that she furnished the money for the first copy of that paper, while the success of Mrs. Tappan's lectures was largely due to Miss Dixon's noble efforts. She was also a member of the White Cross, one of the founders, in fact, and before the usual funeral services, the members of the above order held a founders, in fact, and before the usual funeral services, the members of the above order held a meeting for farewell service; she lay with a look of peace upon her upturned face, and the white cross of fair blossoms upon her breast. The spirits always called her Angela; she was indeed rightly named. May she find her just reward waiting for her in the land to which she has gone, and often return to those who were faithful unto her. She liveth still.

William Crookes is holding a series of scances with Mr. Chas. E. Williams; it is not yet known if the results will be made public.

Mrs. Billing, the medium, is leaving for America, Feb. 18th, and Mrs. Woodforde will remove into the rooms she vacates.

The new medium for the Banner is a decided

America, Feb. 18th, and Mrs. Woodforde will remove into the rooms she vacates.

The new medium for the Banner is a decided success; I have myself recognized several spirits, and saying just what they naturally would have said. I shall send you a letter in relation to the matter.

Mrs. J. William Fletcher's seances under the auspices of the National Association will commence Wednesday evening, Feb. 18th, and continue every Wednesday until further notice.

Mrs. Dickinson Cheever is meeting with good success in Liverpool, where she is practicing medical mediumship. She will arrive in London about the middle of February.

Thomas Walker will commence his lectures in London in February. A very eloquent discourse given through his mediumship appears in the present issue of the Medium.

Jan. 30th.

J. WILLIAM FLETCHER.

And now the Record-Union has Miss Lizzie Doten's poem entitled "The Chemistry of Character," inserted without giving the inspired medium credit, or in fact without giving credit to any one, as if it was original in the Record-Union. This is the second instance we have noticed recently of the "appropriating" of this same beautiful poem, which the author credits to the invisible inspirers.—Santa Barbara (Cal.) Independent.

Mrs. Astor, who must be a real China Aster, none of your common crockery, created quite a sensation in Washington by displaying upon her person at a recent social gathering jewelry of the value of over a million dollars, the ear-rings she wore costing fifty thousand dollars each. What an example that was for the rising generation.

To Correspondents.

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

T. S. G., CLEVELAND, O .- 1. The medicos have not, as yet, succeeded in getting such a law in Massachusetts. 2. The bill of which you speak failed to pass in Michigan; ditto in

Why be sick and ailing when Hop Bitters willsurely cure you?