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The Rostrum.

SPIRITUAL HEALING.

A Lecture by Dr. Benjamin Rush, through the Trance-Mediumship of

MRS. CORA L. V. RICHMOND. At Parker Memorial Hall, Boston, Sunday After noon, Feb. 15th, 1880

[Reported for the Banner of Light.]

INVOCATION.

Infinite Creator and Preserver, thou who art the balm for every ill, the healer of all who are sick, we turn to thee as the source of final ministration, through whose laws and beneficent mercies all forms of life have being and preservation, from whom life and death alike emanate. The changeful forms of outward being even that which men call infirmity, is but another change toward that ultimate of life that is wholly thine. Thou art perfection; all things else must be imperfect. Thou art infinite; all things else must be finite; and as the finite cannot compass the infinite, so man's imperfection cannot measure thy perfection. But whatever there he in life emanates from thee and the potencies of outward being flow toward thee and from thee. Man praises thee for that knowledge attained through suffering, for victory born of experience, for that enlightenment which is the result of the varied pathways that he must tread converging toward ultimate truth: for the spirit that finally controls matter; for the thought that usurps the place of physical force; life with supreme power over the elements beneath man. Oh, may thy children turn to thee as to the source of knowledge, remembering that however perfect the book of nature, there is one more perfect, the book of intuition, traced within the soul; that enlightenment born of its living, clear fountains; that power crystallized within the spirit, emanating from thee. As reason is but the liandmald of the spirit, so may we turn from reason to inspiration for guidance; from the outward to the inward life; from the external to the spirit; from the thought which is visible and manifest to that which is real and invisible; for as every force of life is in reality imperceptible, and only the workings of the force made manifest, so the perfect powers of the spirit must forever be invisible, yet performing forever in light and in life their wondrous workings. Oh God! be thou the eternal presence, and as Christ revealed through powers of the spirit the wonders of the gifts that may belong to each, so let thy children covet earnestly the best gifts, seeking for those for which they

ance to perform all the needed duties of life. We turn to thee as the fountain in the wilderness, as the easis in the vast desert of material life; as the light in the midst of space, set apart and burning forever for the guidance of thy children. So turn we to thee, praising thee for every avenue of human knowledge, but chiefly for that primal source, born of intuition and worship, the crowning glory of the human spirit. Amen.

are best adapted, and seeking for light and guid-

THE LECTURE. To another is the gift of healing, by the same spirit. As Christians, one would think that there were little need for a word to be spoken on behalf of a method that forms one of the predicates of the Christian world; but as Christians legislate adversely to their religion, and disapprove in their actions that which they approve in their theology, it behooves those not interest in the usual tenets of the Church, but ing what the Christian denies for it. To-day, the healers of the stok in the sense that Christ healed, are found among those usually ignored by schools of Materia Medica. When medicine became a science, it ceased largely to be a religion, and with that cessation of its essential spiritual quality, it ceased to be healing.

The school of Esculapius, might have been founded in innate discovery of primal antidotes to disease; but the school of modern medicine is so complicated a system of contradictions. that one requires the utmost faith to accept of any system of practice. Surgery, indeed, is a view concerning the domain of nature and its school by itself; yet we are very much mistaken if even surgery has not its spiritual antithesis which will ultimately supplant it, as the higher healing will supplant the lower methods | gogism from those who, believing themselves in of human discovery.

Two forces or methods are required in the | science, should be put to the test by never lostreatment of disease: first, an antidote to actual poison, either introduced into the system by contagious disease, or generated by some lack of healthfulness in the system; second, an adjustment of the system where there is no poison, organic or otherwise. The antidotes to poisons are specifics easily discoverable by those who follow the natural instead of professional methods of healing, and are quite as frequently found among the unskilled and untutored Indian of North America as among the highest graduates of medical schools, and quite as frequently known to those who practice healing among the magi and sorcerers of the East, as among those who have made the study of medicine their lifelong pursuit, while the adjudication of the human system, when there is no actual poison, or epidemic, or malarious disease present, is more frequently performed by the actual presence of the physician than by any remedy that he administers or causes to be administered. From one hundred years of experience in both worlds, I may safely state that the human system is healed by the mind in ninety-nine out of every hundred cases; that the power or influence of the physician, nurse or attendant over the mind of the patient, is the restoring power; that the remedial agent employed affects the disease in exact proportion as the mind of the patient or the attendant is in accord with it; and that where there is actual dynamical result it is produced more frequently and freely by the mental conformity of the patient and the mental administration of those who attend. Direct and distinct poisons will produce direct and distinct results, as will antidotes, as will physical accidents, so called, or any other violent shock upon the usual recurrent vibrations of the system; but if there is an equally violent remedy at hand, whether it be in the mind or in the physical body, it is usually efficacious; and the promise that those who have faith shall take poison and not be injured, that they shall touch fire and not be burned, is no more a physical impossibility than that the human mind has been known, in the presence of fear, to cause the body, bed-ridden for years, to leap from the bed and fly to the streets for safety; to cause a person wounded upon the battle-field to be unconscious of his wound, and carry forward the fight for many hours; to cause a person afflicted with a deadly malady to throw off that affliction and entirely recover from it under the stimulus of sudden joy, or to cause a person to die of fear of a malady which he never had, and with which he had never come in contact.

.Human diseases, when organic, are seldom suddenly fatal; but the mind nurses them on to fatality through a period of twenty-five or fifty years, which, at longest, constitutes a very fair average of human life. Those who inherit diseases rarely die of them suddenly, but by premonitory symptoms, carefully instilled in the mind at an early age by an ever watchful mother or attendant, the disease is confirmed in the mind of the young. It is carried forward to later years, and still is confirmed in the mind, and every symptom of cough or other attendant circumstance is set down to the hereditary taint, until finally it is developed into actual disease, and in good old age the prophecy is fulfilled that they will follow in the wake of their ancestors. Sometimes a disease of this kind crops out suddenly, unexpectedly, in the flower of life, carrying off persons who are not supposed to be predisposed to the disease, proving the contrariety of human expectations, that baffles even medical skill and watchfulness, and showing that disease, for the most part, is not inherited; that the thought of it is inherited, and that the presumption of disease is more frequently in the mind than in the actual phys-

ical organism. The diathesis of every human being is more or less affected by either the scrofulitic, pulmonary, or other affections incident upon a life that is over-civilized. The diseases of the red man are mostly the result of accident, or epidemic in their character; there are no constitutional diseases among them; there are no inherited diseases, because nature is ever present with her laboratory of remedies: her pharmacy is always at hand, and the intuition of the red man knows how to apply it. For epidemics that are the result of privation, injustice, or something of that kind, nature has not provided any immediate remedy; therefore, the Indians suffer most in such cases; but for the ordinary diseases afflicting civilized nations, the aborigines have no conception, and have therefore no remedies at hand. In our advancement and civilization, we have undertaken to improve upon nature, to supplement the action of nature by artificial methods, that, carried to the extreme to-day, produce a system of practice that, if finally and fully insisted upon, would make of all claiming special sanctity, those who have no human beings drunkards or debauchees, would make of all human beings imbeciles or lunatics, on behalf of a deeper philosophy and a higher for the reason that the application of anæsthethuman helpfulness, to claim for spiritual heal- ics to a race so highly sensitive and overstrung as the modern race of civilized beings, is indeed an excess of medication that produces to-day the most startling results. With all the advancement toward the higher improvement of humanity in other directions, it is a most startling fact, that medicine and theology have advanced the least. Those who treat the bodies, and those who treat the souls, remain adverse not only to the first principles of healing, but adverse to any encroachments upon their domain. Every advancement in the practice of medicine has been fought for; every liberal application to human requirements has met with the same opposition, and to-day you are confronted again with the same kind of dema-

ing a patient, and never having a remedy fail. When Materia Medica can do this, then they may claim exemption from listening to the claims of any other kind of practice. When the schools of modern science can determine exactly the qualities and properties of any given remedy and its application to the human system with unfailing accuracy, and prove that in every instance there is capability of adjusting it to the needs of the human body, then, and only then,

may they cry, "There shall be no change!" To-day you are on the verge of changes, and these changes require careful, earnest, and adequate consideration. That irresponsible persons shall be entrusted with the important of fice of perhaps deciding the life of a human being, seems, at first, a most startling proposition. But who are irresponsible persons? The qualification to perform a certain thing must not only be bestowed by human, but by divine law. The mother inherits and possesses the right to care for her child; it is only in case of extremest neglect and abuse that that right is taken from her. Healers should be God-made as well as man-made. The gift of healing is like the gift of poetry, or teaching, or art. We may have schools and methods, but healing itself is a domination, is a possession of the mind, is something bestowed by nature, and reaches the vaspirit is there and asserts its preëminence. If man were but an epitome of chemical compounds, schools of science might be established would sustain life, and best remove disease; but pounds, but an ultimate expression of something beyond chemistry, beyond anatomy, beyond physiology, beyond any constitution of structure must decide upon the capacity of healing ac-I know that the mind of the patient determines the success of the physician; I know that in most diseases that afflict humanity there is a lack of nervous and spiritual adjustment: I ninety-nine persons out a thousand die of fright. instead of disease: I know that whomsoever would have the power to inspire confidence in an epidemic district would instantly check the spread of the disease, which would only extend to those infected or possessing the negative conditions of system that would predispose to infection; I know that the power of the mind over the human body is at times most absolute, and that the power of another mind can so establish a positiveness as to overcome the effects of poison, the effects of fear, the effects of cold, the effects of any element supposed to be destructcles to the exact polarity of life.

of the sublime, the divine gift of healing. While man was in the physical state, merely violent remedies, physical applications were necessary. The age of iron required the heroic treatment of allopathy. There was a time when the human body would only yield, perhaps, to the most violent and grosser remedies of nature; but even then we find magic in the Healer of Nazareth; even then we find spells in the oracles, and potencies in healing springs and sanctified places, proving that notwithstanding the age of iron, the age of gold can permeate and flow through this. To-day you are bordering upon the silver age; the golden age has not yet appeared. The laws of Materia Medica are changing, and more subtle and occult methods of practice are approved. Homeopathy is the spirit of allopathy; is the risen spirit, maybe, but potent, because lacking in the grosser methods of more material compounds. The vast herbarium of Nature produces in various forms of distillation the exact requisites for the physical body. If there were no nerves, accompanied by brain or mental power, we could find you these remedies for every ill; they would always be at hand; you would always know what to do; but the antidote for one is the poison for another. The mason is the difference in the structure of the nerves and spiritual fabric, and this difference must be ascertained. carefully measured, and so adjudicated by the true physician that the proper remedy shall be discovered. Even if the symptoms are the same, the disease is entirely different. The simulations of certain diseases in the human system that deceive the physician, growing out of certain nervous states, are often most baffling; but these have their sources in spiritual and mental states, that only the true discerner. the true physician, can ascertain. I have been called to the bedside of an exceedingly nervous, sensitive and suffering patient, and if I had had no other discernment or experience than that which usually accompanies a student of medicine, I would have commenced giving the usual application for nervous typhoid fever. I discovered that there was no such disease: the symptoms were there, but the causes were quite different. There was trouble; the mind was affected; the disease was secondary; the symptoms were simulated; and the real healing had to be mental.

Change of air is efficacious; change of scene sometimes works wonders; but the proper word spoken at the right time and in the right place is frequently more potential, and the very presence of a calm mind, one that has confidence in the ultimate healing power of the universe, is in itself a potion of strength, a real remedial agent. As the earth and the air contain all that is essential for man's sustenance, perpetuation and health, the earth and air and the spirit contain all that is essential for his spiritual and the possession of all truth, and all ultimate

erly, we must mention the spirit first as the healing potency; sunlight and air as the next; remedial agents as the last and lowest in the scale of healing.

First, spirit, because without mind and actual contact or rapport there is no real healing or restoration. The magical healer, he who had the gift of the spirit in the Christian dispensation, excepting in rare cases, depended wholly upon the volition or will-power, namely, the spirit flowing from him to the person afflicted. In some instances the earth or clay was made use of as a means of conveying the magnetic force; in others, water or a garment was used as the instrumentality in establishing the proper rapport between the healer and the patient Faith, he said, was essential to you. I consider faith essential in all things; it means receptivi ty and a condition that enables the person to receive the bestowment that is given; the faith of the king that his child would be saved; the faith of the woman to whom it was forbidden that Christ should heal her, yet she was restored by her earnest desire: the faith of the widow; the faith of all who received the ministration and were pronounced whole was the atmosphere upon which the spiritual healing could be conveyed. If you have not faith in your physician or your healer, do not employ him; that is the one essential requisite. There rious ramifications of the human body. The must be also the gift; but many persons possess the gift of healing who are not called physicians, and as there has been established upon earth, in no school of theology and in no school to determine to an accurate certainty what of Materia Medica, a system of spiritual healing, the spiritual world have established it outside as man is not only an epitome of chemical com- of schools of theology and medicine, and the earth has been benefited by the same, though unsanctioned by priest, prelate or doctor. The practitioners in the world to-day covet earnestthat anthropology has determined, then we ly the entire practice of the human family, but magnetic healing at the present hour usurps a cording to man's condition as a spiritual being. large proportion of this practice. It does so advisedly; it does so conscientiously; it does so with the consent of intelligent human beings; and so long as those are intelligent and aware of what they are doing who employ physicians know that in most enidemics, nine hundred and of this kind, it seems to me unreasonable that any other human beings, claiming to be equally intelligent, should deprive them of these means of restoration. You might as well legislate against mountain air, or sea air, or sea bathing, or any of the other requisites that various human beings consider essential to their own recovery, or legislate against any sort of food, or any sort of amusement, or any sort of recreation, or any sort of reading. The principle is precisely the same. That which I find good for me may not be good for you. You are not compelled to employ it, and in this country, where the utmost freedom of the individual is carefulive of life, and that death itself is arrested and ly preserved, it is strange if, having found the set at naught frequently by the volition that secret of recovery, you shall not be able to excomes in contact with it, readjusting the parti- ercise it. But the secret lies deeper than this. It is the old-time cry against innovation: it is Knowing this, then, to-day, I speak on behalf | the old-time Car of Juggernaut, rolling over in another way and sacrificing its victims. It is the same sort of feeling, altered to the time and place and occasion of the nineteenth century and a free republic. The feeling is precisely the same as would have crucified the very founders of medicine themselves, had it been in contradiction to the established law and custom of the land. And who have been more persecuted

than these very persecutors of to-day? We stand, therefore, in the midst of this subiect under the calm and deliberate conclusion that those who attempt to destroy the spirit are fighting against what they know not of. Magnetic healing is not born of clay; it is not an enitomization of dust: it is not the result of the chemical crucible: it is not furnished in the schools of the world; but it has its origin in a higher source, namely, the spirit of man, embodied and disembodied, working its way, not as of old in the form of miracles, wonders and gifts of the spirit, so called, but in the form of a power that at this moment, has more adherents than any other one system of practice, and at this day is more capable of relieving and removing the ills of the world than any other

system. I say to those who have the gift of healing, whether commissioned by any school of man or not, you cannot fail to exercise it. I say to those who have the power of the spirit to remove disease, it cannot be stilled; prison walls would not hold it; it cannot be suppressed by any fine or formula of court; juries cannot banish it; it cannot be subjected by any judgments of human courts of justice. Remember, it is a divine gift; it is a human gift. It flows to you from the innermost fountains of the spirit; it is the natural method, if human beings are suffering, and instead of suppressing this gift by any law or legislation, in twenty-five years it will supplant the present forms of treatment entirely; in fifty years there will scarcely be any other method of healing in the world. In a hundred years there will be no schools of Materia Medica, for the occupation will be gone, and you will be instructed from this source concerning human anthropology in the higher and larger sense. To those who do not end with protoplasm, but

begin there, and pass into the spirit in its various stages, as the source of all life and healing from the crown of the head to the sole of the foot, man is an epitome of spiritual forces, and to understand this is to understand the law of being. Fear, terror, abject servitude to any physical law, binds you to disease. Happiness, joyousness, spiritual hope, aspiration, these are healing remedies.

We shall have infirmaries, not based, as now, upon systems of treatment that frequently subject the patient to more torture than remedy, and leave the system shattered for life; but infirmaries where every attribute of the mind and spirit flow harmoniously together; where music, physical well-being. To adjudicate this prop- sunshine, flowers, children and ministering an-

gels perform the work of healing, instead of surgical cases and bottles of medicine and drugs; where no nurse, with soft tread and careful whisper, administers by the time and hour the dust that is prescribed; but where the hours go by unconsciously to the patient, where recovery is as a winged angel brooding above you; where the physician is not revealed, and sometimes is not even known; where the attendants are your friends; where the voices flow to you from those chosen to minister unto you; where accidents can be averted; where broken limbs can be adjusted without the use of artificial ancesthetics; where mesmeric sleep will take the place of drugs; where magnetic power will take the place of surgery; where every form of human suffering will be controlled by the voice and volition of the mind; and where the healing power of the spirit will be at all times ready to respond to your demand. To those who are at this day ostracised, persecuted, condemned, I say, have courage, for the spirit-world is stronger than the mortal, as the soul is greater than the body; the healer is more magical than all the diseases of the earth.

Christ the teacher and Christ the healer are born into the world in the name of Truth and of true healing. Religion for the mind and body will go hand in hand. We shall have medicine for the soul, and therefore the body will recover.

Apropos of spiritual healing, I am desired to mention a case which has recently occurred in Brooklyn, New York, most wonderful in its evidence of the power of spiritual healing. Dr. Laramie, not a physican, but born in New England and reared to a humble occupation, went to Brooklyn to attend to some business. After he had been there a time, he was told from the spirit that he must practice healing. He did this without, any charge, also in obedience to the mandate of the spirit. He was called to attend a child in a poor family who was blind as the effect of scarlet fever. The eyes seemed totally destroyed, and the physicians declared that the substance of the eye itself was escaping; that blindness forever would be inevitable. He told those in attendance, after practicing upon the child magnetically, that in two weeks from that hour the child would see. They took little note, scarcely comprehending the meaning of the words said. The aged grandmother noticed the hour of the day, and in precisely two weeks by the clock the little child's eyesight was restored.

Another case in the same family, even more remarkable, can be well authenticated. A daughter twenty-four years of age had never walked, and had never spoken: in other respects possessing the intelligence of an ordinary mind. She made her mother know by signs that the angels had told her in her dreams that Dr. Laramie could restore her. They asked him to attend upon her Her 1 duced to the size of a wrist; there was no flesh upon them; she had never moved them; she had no capacity of speech. In one month's time she could walk across the room; her limbs had increased one inch in size, and she could speak quite distinctly a lengthy sentence: while under the influence of spirit-power she could speak for twenty minutes. The case is still improving; the limbs have grown one-half, and her spirit-guides proclaim that she will stand in public and address an audience.

These facts can be confirmed or authenticated by any wishing to know.

Spiritualism and Unbelievers.

The Gazette, published at Wellsboro', Penn., gives an account of what it considers "a case of unusual importance to physicians." A Mr. William Denmark was troubled for some time with intermittent fever, which terminated in cataleptic attacks. The duration of these attacks varied, the longest continuing for sixteen hours. While they were upon him, his mother, who had been in the spirit-world over two years, frequently came into his room, took his hand, inquired after his feelings, and manifested sorrow when he was worse than usual. One day when his condition was thought critical, his mother told him he would recover, but that he would have many attacks before a final restoration to health. Just previous to his last, she told him it would be the most severe attack he had experienced, but would be the final one. It came in the manner predicted, since which there has been no return of the attacks, and Mr. Denmark has so far recovered as to be on the streets. He never was a believer in Spiritualism, but is now convinced that he did see and converse with his mother during his illness.

A SHORT SERMON FOR THE MASSACHUSETTS DOC-TORS .- There exists no need or desire among the people for any of this extraordinary medical legislation. It would never have been asked for, but for the exigencies of the men who are to receive benefit. The Legislature of this State owe it to the people to maintain intact the freedom of medical practice. There is no call, no necessity, no justification for erecting a physician's Monopoly. If medicine has any just claim to be considered scientific, such legislation tends directly and unavoidably to divest it of that character, and to degrade it to the plane of a trade-union. Intolerance characterizes the bigot, but never the scientist

Thermometer twenty below nothing. The flower of the Cose family at breakfast. Landlady, who has been puttering and sputtering all the morning, places a frugal repast before her boarder, and remarks, rather petulantly, "It's cold." "Yes," replied the B., "It's scold, scold, scold !" : It was very quiet in the home of Jo after that until the sound of the car-whistle caused the lady to say, "Hurry up, time files!" "Yes," said Jo, "but there are no files in this time." The shadow of a slipper followed the poor fellow to the door.

Whenever we have to establish new relations with any one, let us make an ample provision of pardon, of indulgence and of kindness.

Spiritual Phenomena.

MATERIALIZATION IN RHODE ISLAND.

BY J. P. H.

PART THREE.

To the Editor of the Banner of Light: There are certain "jugglers" in India who permit themselves to be buried in the earth for long periods, and who appear to suffer no injury from the interment. This subject was carefully investigated some years ago by a party of officers of the British army in India, who-I have been informed-gave the results to the public. Of one of them I read an account that says one of these jugglers permitted himself to be not only buried, but to be secured at the bottom of his tomb in solid masonry of brick and mortar. Every precaution seems to have been taken to make sure of his imprisonment, yet when, at the end of eleven months, he was disinterred, the masonry was found intact, and the ten ant thereof in apparent good health and condition. To the uninitiated such an incident must appear incredi ble, impossible; but in the light of facts that are now well known among Spiritualists and others, the mystery may be readily solved, and the genuineness of this startling incident as firmly established as that of any

other natural phenomena. It is now known that human beings, and other forms of matter, may be instantly passed through miles of space, and also through solid walls, as instanced in the case of Mrs. Guppy and others, a form of demonstration that often occurs at "spiritual circles," especially

at those of "flower-mediums." In view of such facts, it is plain that the party whom the British officers so carefully secured may have escaped therefrom, and instantly after his interment through de-materialization of his natural body. This would leave his spirit free as air, and with ability to re-materialize itself the moment its escape from the tomb should be effected. This might be at a point hundreds of miles from the place of his interment, as readily as at any other. When the appointed time for exhumation had arrived, his reentry to the grave could be effected by the same process that effected his escape.

The famous and well-known so-called "box trick" in America, in which a box is secured with locks, cords, waxed-ends and sticking-plasters, etc., etc. with all the securities that human ingenuity may suggest, but into which a "juggler" or medium is able to instnuate himself without disturbing its fastenings, is familiar to many, and is common in China as well as

In America the medium requires from three to six minutes to enter the box, but the gentleman to whom I have already referred assures me he saw it done in China within twenty seconds from the time the box was ready for him; and, also, that this box was corded, etc., etc., with the greatest care, and apparently in a manner that only supernatural power could evade.

Of course this box performance is simply a variety of interment, and explicable in like manner with that of the brick vault.

The case of disembowelment before described may be accounted for in similar manner, but it seems probable, in this case, the boy had previously died a natural death, and that he re-materialized his spirit for this apparently terrible occasion, but in which he may take pleasure, for the sake of so contributing to the livellhood of a juggler to whom he may have taken a fancy, or who may have been nearly related to him.

That spirits of living persons, also, are very often seen far distant from the person of their proper owners is well known, and sometimes in re-materialized, tangible form, and corresponding, in all apparent respects, entirely with the original natural one.

The various forms of "rope-tying," by which mediums are bound hand and foot, and secured by all the devices that practiced ingenuity and skill have yet been able to suggest, are very common at American and European scances-when the pinioned parties generally disengage themselves in a very few minutes, and sometimes seconds-and admit of similar solution; the cords, handcuffs, etc., etc., being soluble and rematerializable, by means known to spirits, but as incommunicable to mankind as would have been Newton's theory of astronomy, had he attempted the explanation thereof to a child.

Peter was probably so liberated from the prison to which heathen orthodoxy consigned him at Rome; while in the light of modern experience it seems nearly certain that the Jesus whom apostles and others saw at liberty the day after his crucifixion was simply a temporary remearnation, re-materialization of his spirit, that had left its original body in the tomb.

If the stone that was intended to secure his sepulchre "was rolled away," it was probably so removed by other parties who doubted the report of his escape therefrom, as did one of his own apostles. It seems certain that its removal was not necessary to the risen

All Holy Writs, so called, are ascribable to spiritual intercourse. It is because mediums thereof must be largely controlled by existing conditions of their local ity and period, that their communications are apt to disappoint those who have been taught to suppose that spirits of our deceased friends or companions must speak to us as if they had been suddenly transformed to angels of light; that is, such parties cannot believe that such language emanates from spirits of their de ceased friends, for the reason that they speak and act just as they always had done.

"Holy Writs" are similarly characterized, being always more or less subjected to the limitations im posed by the superstitions and ignorance of the period or the locality thereof, but the highest forms of then may be expected when society is most pure, intelligent. and least influenced by bigotry or dogmatism.

In regard to integrity of spiritual media, who are so ruthlessly, unscrupulously denounced by the opposition, those who most attend spiritual circles should be best qualified to judge.

I may be allowed to say that habitual attendance at spiritual circles of more than a quarter of a century has revealed nothing disingenuous thereat on their part, nor do I believe any one of them has ever attempted to pass a false "manifestation" in my presence; I have known not a few mediums, professional as well as non-professional, who disavowed the idea of the spiritual origin of these phenomena.

As a class, professional "spiritual mediums" who are well-endowed with the peculiar power that characterizes them, appear to be peculiarly unworldly, and also illy qualified to make their way here: hence their almost universal indigence. I have ever found their charges uniform, and those of most of them moderate. I have rarely known one of them whom I supposed could conveniently remit a fee, yet they appear to be ever willing to aid the needy, and to give their otherwise unemployed time to inquirers who are unable to pay for sittings.

It my own case they have not unfrequently endeavored to decline compensation, alleging for a reason that the success of the seance had not been such as to warrant its recention, and I have heard others say the

So far as my own experience indicates, they are, as a class, eminently inoffensive, obliging, confiding, un selfish, disinterested.

It should not be surprising if helplessness, also, be somewhat characteristic of a class that seems to be scarcely of this world, for reason apparently that they are qualified in peculiar degree for communion with a higher one, to which, therefore, their natural and proper vocation more especially relates than to this.

Persons so characterized should scarcely invite suspicion of either art or policy; that they are generally incapable of system-this even in regard to observance of their own appointments for the hour of seance upon which their means of subsistence depends-all who know them must be aware. In short, their general innocence of purpose seems to be apparent, and also that theirs is the last of all classes in this trafficing delving, Christian world of ours, of which mercenary motives may be justly predicated. Boston eschews the idea, but not a few regard it as

the centre of light: it certainly is a centre of Spirit-

Spiritual mediums abound throughout the United States, and most in those portions of it in which intel-

ligence and elevation of character most prevail. Of these there are only a few thousand professional ones, but there are hundreds of thousands of non-pro-

fessional ones; these, whether their powers are inherited or self-acquired, are found among all classes of people, in families of the highest distinction.

Enemies of Spiritualism denounce it as a delusion, and its media as contemptible tricksters. Church bigotry leads the assault, but if half the moral courage were requisite to adherence thereto that is necessary to abandonment thereof, the rush would be as a flight from a city of pestilence.

Spiritualism teaches-brings news, as it were-that mankind are as happy in the next world as they are in this, to say the least of it, and also that the road of human progress remains open to all, and forever; hence, no doubt, the general cheerfulness that is characteristic of Spiritualists. Concerning this, the late lucen of drama (she had not then yet become a Spiritualist) said of Spiritualists: It seems to me they are possessed of the peace that passeth all understand-

An institution, that has, however, somewhat banked its eternal fires lately, but which teaches that nearly all of the three millions of human beings who die on this earth annually are doomed to everlasting tortures in hell, regards the spiritualistic view of the matter as being not only damnable but "dreary":

Nevertheless Spiritualism has won from the oldschool religion millions of converts in the United States since its birth, near Rochester, in 1848, besides other multitudes that have joined its ranks in every Christian nation in the Old World, and will probably lay the present form of Christian religion, before the end of the next century, where its founders laid that of Pagan Rome less than two thousand years ago.

From the opposition point of view, the hundreds of thousands of professional and non-professional spiritual media that are now diffused throughout Christendom must be all tricksters not only, but also united in a common agreement that forbids disclosure of their

That such a class should have for more than twenty years remained faithful to such a compact seems incredible; especially so, inasmuch as there is no inconsiderable portion of them who are earnest members of Christian churches, upon which they would thereby confer a great boon, and would gladly do so if such relief was in their power to afford; while, at the same time, it is only the very minute portion thereof who are professional mediums, who might be supposed to have any motive for withholding the secret, a class that is more than any other active in endeavors to promote the purposes of those who seriously address themselves to investigation of the phenomena of which they are the instruments. When the secret of the handwriting on the wall at Belshazzar's feast, that of the widow's cruse of oil, etc., etc., shall have been solved, then that of the modern spiritual phenomena will also be; not before.

If the orthodoxy that appears to have so recklessly endeavored to discredit the cause of Spiritualism by slandering spiritual mediums and their "dupes," had honestly investigated the subject and made public report of results, it would have done a wise thing, and useful one, to itself, at least:

If it sincerely believes what it says when it villfies spiritual mediums' en masse, it can have nothing to fear from such a course, but must feel quite sure it would make manifest the monstrous iniquity it charges upon those who (according to its own account) make traffic of human bereavement; would chattelize the most sacred of human affections and sentiments, even more cruelly so than the Christian

church itself has ever done.

The enemy must feel confident that such an exposure of the sin of Spiritualism would fix the foundations of its own vast establishment more firmly than

The Christian church at large being duped by its own system of education—to say nothing of the de-individualizing influence that is incident to membership of an organization that proposes to take charge of the souls of its members-must be about as sincere in regard to what it does as are commercial or other corporations not more soulless than these are reputed to be.

Ecclesiasticism values its own establishments quite highly as do mere creatures of commerce; (that is merely the civilizer of mankind, but the only one;) it would willingly part with its plant, its immensely influential and valuable establishments, its "livings," influence, prestige, privilege, power, etc., etc., etc., or sell out, for no consideration whatever; it is not unaware of the dangers of the Spiritualism that it so decries, but which it must know can be easily explored if the mediums thereof be worthy of the disgraceful imputations itself charges upon them.

There are thousands of these media who are members of their own church, some of them who loathe the manifestations" as being misleading, and devilish not only, but antagonistic to their own beloved 'scheme" of salvation. Yet, strange to say, none of these Orthodox spiritual media have explained to the church the manner of the trick that promises such large accessions to the domain of Satan, all for want of information—we must supp by the church, and so easily from many of its own zealous members; and falling there, cannot doubt "professional" impostors would readily afford information for which the Established Church of Great Britain alone would cheerfully pay a million of dollars.

The fact is, the church knows better. By virtue of their profession, and consequent habits of mind, ministers of the Gosnel, more than any other educated class. are particularly interested in this subject, and must, therefore, seek information relating to "it-however quietly-either personally or by proxy.

Hence the fact that a large proportion of the most enlightened Christian clergy of to-day believe these nodern phenomena are genuine; are not achieved by imposture. Not a few of these believers would gladly welcome and proclaim them as joyful tidings if they could only disenchant themselves entirely of that feature of their early training that obliges them to consid er subordination of the individual to instruction from leadquarters of church authority the most-binding of all obligations.

In consideration of the fact that the Christian religion of to-day claims to have derived its authority and its principles from a God that fore-knew the most of the inhabitants of this world must be damned to eternal misery (therefore not for purposes of reformation, but for spite, for gratification of that "vengeance" which he claims to be peculiarly his own, and, nevertheless, created it:) and, also, that these same devotees no only adore such a monster, but also hall with joy each reappearance of the rainbow, not for its beauty, but because this same God hung it in the sky, several thousand years ago, as a sign, a reminder, that he had not forgotten his gracious, most merciful promise that he will never drown the human race again, but only roast us next time; and, also, that this God is consid ered the sum of all power, wisdom, goodness, tender mercy and patience, the present condition of things is not quite so deplorable as might have been expected.

Is there no log or stone out of which a better Deits might be sculptured? I saw Juggernaut, car and all somewhere in India, laid aside, like Maelzel's famous mysterious automaton chess-player: both for the same good reason-that they had been at last found out. Is it supposable that Christians can be "left to believe : lie" much longer?

HER PICTURE.

I found a picture of my child. The tender darling I had lost-A picture of her features mild That had so oft my memory crost; And oh! believe me, mother dear, It seemed as though she came again, As though she came to calm my fear, And bid me all my grief restrain. She seemed to say-"So shall we meet In some swift-coming, happy day; So shall you, mother, fondly greet, And with your Rena ever stay!" What words can be more sure than these? What hope, what promise so intense? Dream on, my heart, the prospect selze,

There was a cockfight in Windsor last Sunday, and one of the men lost a rooster. This was because the fight was on Sunday. The other rooster was not killed. This was because—however, we are not to be dragged into argument.—Danbury News.

And glory in that spirit sense !

Foreign Correspondence.

OUR AUSTRALIAN LETTER.

To the Editor of the Banner of Light: Since my last letter I have left the Colony of South Australia, and am now a resident of the oldest of the five provinces into which this Southern Continent is divided—my present posi-tion being that of Parliament, y reporter on the staff of the Sydney Morning Herald. The change to myself is a beneficial one in more respects than one. Financially it is a great improvement, and spiritually it is a wonderful difference. Instead of being in a part of Australia where the revelation of the nineteenth century is unknown and disregarded, I find myself in the midst of a band of true

BELIEVERS IN THE SPIRITUAL PHILOSOPHY. and, I need hardly say, I have received from them a warm welcome. The Lyceum movement I have entered into heartily, and we have here, I am pleased to say, a Lyceum worthy of the name, with old and tried servants of the cause working earnestly therein. On Sunday, November 23d, I made my first appearance before a Sydney audience, reading a short paper before the members of the Lyceum and a goodly number of strangers who were present. The subject was, "How I became a Spiritualist," and I was successful in gaining the attention of all present for the twenty or twenty-five minutes the address lasted. As Parliament is sitting at the present time, I have not yet been able to join any circle, but have had one sitting with Mr. E. Robbins, a physical medium of fair powers. Without further opportunities of investigating the phenomena produced through him, it would be unfair both to your readers and to himself to express any very decided opinion as to the character of the manifestations obtained, but I may say I saw sufficient to enable me to conclude that

ROBBINS IS A GENUINE MEDIUM, although I believe that he is injuring his medial powers by displaying them before promiscuous circles. There are, I learn, a large number of private circles meeting in this city, at many of which some grand results are obtained, but although there is a Psychological Society, there is no means of informing the public of these results.

THE PRESS

of Sydney is on the whole very antagonistic to Spiritualism, although report says that in its ranks are many believers. As to the truth of this report I cannot speak, for up to the pres ent time I have been unable to ascertain that any of them do go in for a fair treatment of the subject. Certainly, if they are believers, they are not worth much, for they are very backward in proclaiming themselves.

On Christmas day our Lyceum held its an nual picnic at Fern Bay; for it must be recollected by my American readers that with us Christmas time is the summer, and the days of excursions are just coming upon us. Unfortunately for the pecuniary success of the affair the day came in with rain, and this had the effect of deterring quite a number of our friends. In addition to this, we retain in these Australian colonies many of the old habits and prejudices of our British forefathers, and Christmas is regarded as peculiarly a home time. Notwithstanding these disadvantages the picnic was a great success so far as enjoyment was concerned. Mr. Tyerman, our old friend, was amongst us, whilst Charles Bright, one of our most outspoken and talented lecturers on the Free Thought and Spiritualist platform, rendered us good assistance.

MR. BRIGHT

is now occupying the platform recently vacated by Mrs. Hardinge Britten at the Theatre Royal, and the stage that on week nights displays the glories of the pantomime, on Sundays is made to serve as the platform from which the glorithe Australian people.

THE ANNIVERSARY OF SPIRITUALISM is to be kept up for the first time in Australia during the coming year. On March 31st, at the' same time as in Europe and America, we propose to hold a grand Convention of Spiritualists in Sydney, to be followed by a public gathering, with good speeches, good music and good read ings. We want to show the people that Spiritualists are not so utterly void of reason as some people would imagine, or would like to imagine Do not forget, my American brothers and sisters in the cause, just to cast your thoughts on the 31st of March to us in Australia, and give us a helping thought or two. We are a small band, but we have the right stuff in our hearts, and are fully prepared to battle for the right, and to take our little part in the grand reforma tion of the nineteenth century.

L. E. HARCUS. Sydney, Dec. 29th, 1879.

Good Words from Our Subscribers.

FARMERSVILLE STATION, N. Y.-Wm. and S. C. lenry write jointly, on renewing subscription : "We have been subscribers for the Banner of Light nearly all the time it has been published. Every time we have seen one it has been like meeting an old friend. Without flattery we must say we see no paper more ably edited, and will testify that it has given us more pleas ure and thrown more light upon this life and the next than any book or paper we have ever read. Remem ber us as your devoted friends."

REDFIELD, IA.-John Massure renews subscription and says: "I think it is about twenty years since I first subscribed for the Banner of Light, and it has been one of my best friends. It has filled me full of charity and pity and love for all humanity. Its teachings are so adapted to all the uneven and angular conditions of every earthly individual on our planet that it has completely placed me in a condition of harmony and love. Spiritualism is still taking root here and there. I have been a worker in the cause from the be ginning of my investigations, and hope and know (by the assistance of the angel-world) that more than one poor heart has been made giad through my instrumentallty. Words cannot convey the beauty and glory that I have enjoyed on my spiritual journey. I am sixtyfive years old, and my sunsets grow brighter as this life approaches the life to come. Go on, my dear old Banner! your mission has been glorious, and you can have but a faint conception of the vast good you have done for humanity."

FAIRFIELD, NEB .- O. H. Judd renews subscription and says: "Since my last communication to the Banner of Light I have moved from Titusville, Pa., and with my family settled in this place, hoping to be benefited in health, improve our material condition, and add to our spiritual strength and growth. I find here a few pronounced Spiritualists and many liberal thinkers. The broad, free, beautiful prairie and pure air of Nebraska seem to be good ground for the cultivation and expansion of Spiritualism and Liberalism. We miss the dear old Banner of Light—its smiling face and weekly visits, laden with golden harvest of thought. wisdom and whisperings from the Summer-Land and feel that we cannot do without it, therefore enclose post-office order for its continuance."

PAY DAY WILL COME.—He did not think, when sowing those wild oats in his youth, how uncomfortable the gritty cat-meal would prove for his aged teeth.

—Congregationalist Congregationalist.

LETTER FROM THOMAS GALES FORSTER.

To the Editor of the Banner of Light:

I do not trouble you often with communications for publication, simply from my recognition of the fact that you have such an army of correspondents throughout the country-most of whom are undoubtedly better able than myself to interest and edify your readers. Nevertheless I venture to drop you a few lines, in the present instance, relative to phenomena exceedingly wonderful and interesting, as well as new to myself-although not altogether so in other portions of the country-phenomena of which Bro. Wheeler wrote you some weeks since from Philadelphia-

"A truth so strange 't were bold to think it true, If not far bolder still, to disbelieve."

I allude to the singular manifestations through the organism of Bro. Wm. H. Powell, of Philadelphia, who has recently, I believe, been on a visit to New England. He arrived in our city Wednesday evening last, accompanied by his mother; and two hours after arrival they were holding a scance, by previous appointment, in the good-sized, comfortable parlors of Dr. Colford, 26 North Utah street. About thirty persons were present, all of whom seemed fully satisfied of the genuineness of the phenomena presented and enthusiastically pleased with the very peculiar manner of the control. The singular phase of mediumship exhibited

by Mr. Powell is doubtless more or less familiar vith your Boston readers, and perhaps those of other eastern cities; but to those who have never witnessed the method a brief description will certainly not prove uninteresting. It is so unique, however, in its character, that, in my effort at a representation of the same, I fear I shall be capable of enlisting but a slight degree of that appreciation which personal observation can alone fully arouse. For instance, he writes upon slates and upon paper (without the aid of either pencil usually deemed necessary in such cases) with the end of his indexfinger and in full light! The general manner of procedure is somewhat in this wise: the medium washes his hands with soap and water in the presence of the circle, in order that the end of the index finger may be seen to be thoroughly cleansed, and takes his seat as one of the circle. After he is entranced the controlling spirit directs each person in the room to examine the finger closely, that they may be satisfied nothing is attached to the end thereof-under the nail or otherwise. Continuing the finger in sight of the circle, he then takes hold with his left hand of one end of a slate that has also been examined to the satisfaction of all present, and desires some one to hold the other end. The index finger of the right hand is then brought down to the slate, and with the bald end thereof the spirit writes as distinctly as if the fingers held a pencil in the usual manner. This was done repeatedly by the controlling spirit of the medium, conveying his own and the messages of other spirit-friends' present. The same process was observed in writing upon paper-with the difference only in the quality of the substance used as a pencil. In this manner, upon paper, I received a communication giving the name of one of my spirit-daughters.

Not only in this manner does the controlling spirit write with the finger of his medium, but, taking hold of the finger of different persons present, he will use it in a similar manner. giving the same wonderful manifestation of invisible intelligence and power! He took hold of my own index finger, for instance, and placing the bald end thereof upon a slate, he caused it to exhibit a chirographic capacity which I certainly was not previously aware it possessed.

Another circle was held by Mr. Powell last evening, at which even greater power was exhibited by the controlling spirit than upon the first evening. Tecumseh, as he designates himgelf, desired a lady to place her glove upon her hand, and, taking hold of it, he wrote with her ous truths of the spirit philosophy are given to (gloved finger, with very nearly the same facility as when uncovered. And, toward the close of the evening, taking the slate in the medium's hand, Tecumseh said he would give us a double write, which he did with the medium's finger, and which, when completed, consisted of a brief communication, in which the up and down strokes of every letter were double. These were certainly most wonderful manifestations, and to be accounted for, it seems to me, upon no other hypothesis than the one claimed.

Prior to writing, in almost every instance the spirit places the finger of his medium, or other finger to be used, upon the forehead of some one present, and likewise waves it to and fro through the atmosphere. This is done, it is claimed, for the purpose of accumulating the requisite material for the construction of the substance used as a substitute for the pencil in writing. How this may be, I am unable to say; but certainly some substance seemingly had been accumulated under the end of my finger when writing which felt like a minute grain of sand, with which the strokes upon the slate were apparently effected. However these phenomena may be produced, they are exceedingly interesting, and should strike the skeptical mind, it seems to me. as wonderfully illustrative of the presence of an invisible but intelligent agency.

I may mention further that Dr. Colford, in whose parlors Mr. Powell's séances are held, and who acts as moderator of the same, seems to be most efficient in this capacity, and to have thus far brought together as investigators a very intelligent and respectable class socially. which can but prove advantageous and con-

MRS. HOLLIS BILLING.

This most excellent lady and wonderful medium for independent voices, who has been upon a second visit to Europe during the last eighteen months, is about returning to her native land. By letters received from London I am informed she anticipates sailing from Liverpool about the 14th of the present month. Her phase of mediumship, by which our personal friends present themselves and hold conversation with us, is charmingly attractive and wonderfully convincing. As this lady, I learn, contemplates visiting California in the near future, I trust you will allow me to suggest that our Boston friends would find it much to their satisfaction, and to the advantage of the cause, should they secure her presence in their midst before she takes her departure for the Pacific coast.

FRANKLIN HALL, BALTIMORE. Your correspondent is engaged lecturing at

the above-named hall, instead of the Universalist Tabernacle, as recently announced by you, and as anticipated by my committee and myself. For reasons satisfactory to themselves, the Board of Trustees finally declined to let us have the use of the church each Sunday afternoon, as desired, and my friends procured Franklin Hall, where my services, as I have said, have been called into exercise; and where, said, have been called into exercise; and where, under spirit-guidance, no efforts of my own silly belle.—Philadelphia Bulletin.

shall be wanting in the dissemination of intellectual Spiritualism, as well as in encouraging a wider philosophical appreciation of the fundamental facts from which are deduced the glorious precepts of the gospel of the skies. How long this arrangement will continue, remains to be developed. In the freedom of a Living Truth, I am fraternally yours,

THOS. GALES FORSTER. Baltimore, Md., Feb. 7th, 1880.

Short Letters to a Spiritualist.

NO. II.

"TRY THE SPIRITS."

This means, no doubt, the spirits of the invisible world. But before attempting that important task there is a somewhat less difficult one nearer home. Try your own spirit.- Test yourself. In all ages it has been agreed that selfknowledge is difficult. But if you do not know yourself, how can you know your neighbor? You and he are shut up in your respective castles of flesh and blood, and between you there is a signal service of words. But words are tricksy messengers. And you may live half a century in the same street, nay, the same house with a man, and be as wide asunder mentally as the poles. But if it is difficult to know your neighbor, whom you see, and hear, and handle, it stands to reason that it must be more difficult to test the "viewless spirits of air."

Begin, then, with the easiest, which yet you may find difficult enough. Try your own spirit. In my first letter I told you to prove things to yourself; to convince yourself; to be fully persuaded in your own mind. But this raises a very interesting question. Can a man doubt what he believes? The answer is-though it may sound paradoxical-he must, in order to believe it. He must doubt in order to test; he must test in order healthfully to convince; he must convince in order steadfastly to believe.

A man cannot, indeed, admit that he is probably mistaken in his belief, at the same time that he strongly holds that belief. That would be a contradiction. But he may remind himself, especially if he holds opinions that are unpopular, if he stands alone against the world, that there is a possibility that he is in error. Other men have been deceived. It is POSSIBLE that I am deceived. This proposition or system looks to me true. But there may be a fallacy somewhere. There may be some fact I have omitted, some premise that is not a fact; it is POSSIBLE that I am wrong.

I do not know how many men do in fact look this fairly and squarely in the face; men who are prominent in the intellectual world as teachers, leaders, disputants. But every man ought to do so. And would it not make controversialists more gentle and civil in their treatment of one another if they did this.

But a man can go a step further. Finding that other men reject his conclusions, he can say, there is a certain amount of probability that I am wrong. The question is, which way the balance of probabilities lies. If he is in earnest to try his own spirit, he will candidly confess that other men as good, as learned, and as industrious as himself, have each a certain probability in their favor of being right. Hence, from their point of view there must be a considerable sum of probabilities that he is wrong.

What, then, must be do? Must be throw way what he seems to see because he cannot use it as a rod to coerce others withal? Must he fall into a state of wretched indecision? Must he become the prey of a timid skepticism? And if not, how shall be conduct himself? He is to remind himself that he does not and

cannot know just exactly what other people are thinking of when they reject his results. Their mental machinery is hidden. Between their castle and his there is but a signal service of words, and words are ambiguous. They may misconstrue his meaning, he theirs. Let him begin at home, and review his own mental processes. Let him do (what some men appear never to have thought of attempting) as merchants do who prosper in business, "take account of stock." "Just what do I believe, and why do I believe it?" Let him take every ume down from the shelves of the library of his soul, dust it, and put it back again. [If he finds his mind a lumber-room, with heaps of odds and ends and no shelves, let him reduce the chaos to order.] Let him repeat this process often; let him do his utmost, using all helps, all means at his command to test his beliefs, and if he still sees, or seems to see things in a clear and convincing light, then he may say, The balance of probabilities is in my favor. Though it is possible I may be deceived, and though there are certain probabilities that I am so, yet the weight of probabilities is that I am not.

This is the first and most important step in obeying the rule "Try the spirits." And there is this encouragement in the experience of good men of old—"If any man lack wisdom let him ask of God. who giveth to all men liberally and without upbraiding, and it shall be given TEACHER AND LEARNER. him."

HOW VACCINATION HAS STAMPED OUT SMALL-Pox.—The following is being extensively circulated by the Anti-Vaccination Society of England in regard to the failure of vaccination to stamp out small-pox. It is a most remarkable statement. Will the friends of vaccination answer it?

Vaccination was made compulsory by an Act of Parliament in the year 1853; again in 1867, and still more stringent in 1871. Since 1853, we have had three epidemics of small-pox.

DATE. DEATHS FROM SMALL-POX.
18t. 1867-8-9. 14,244
2d. 1863-4-5. 22,859
3d, 1870-1-2. 44,840

Increase of population from first to second epidemic, 7 per cent. Increase of small-pox in the same period, nearly 50 per cent. Increase of population from second to third epidemic, 10 per cent. Increase of small-pox in the same period, 120 per cent. Deaths from small-pox in the first 10 years after the enforcement of vaccination—1854 to 1863, 33,515. In the second 10 years—1864 to 1873, 70,458.

It may be asked, if this is true, why the law in England still remains in force. The answer to this is that it furnishes a considerable income to physicians, and its repeal would take away a certain part of their fees. It is claimed that not less than \$10,000,000 yearly are paid in England which would not be paid if this law was not in force.—The Herald of Health. Increase of population from first to second

ALL THE NATIONAL DEBTS of Europe and America are war debts. That of England dates back to William III., and has been decreased in peace and increased in war, rising and falling like the waves ever since. Our Revolutionary War added to it \$500,000,000; and the Napoleonic wars three times that amount. The people of England have been enslaved by war and their national debt, twins born of Satan, blessings to nobody but the Shylocks who fleece their counnobody but the Shylocks who fleece their country in time of trouble, and pile heavy burdens upon all the industries of that land; convey the blackness of death to thousands of homes, and tax the acres which the husbandman cultivates the sweat of his brow, and the bread upon the artizan's table.

grant with respect to

Banner Correspondence.

Reply to Henry Kiddle.

Reply to Henry Kiddle.

To the Editor of the Banner of Light:

In the Banner of Light of the 14th I find an article headed "Cierical Untruthfulness," and signed "Henry Kiddle, New York," and which refers to myself. Believing your paper open to defence against its published attacks upon personal character, will you be so good as to insert this letter in answer. Mr. Kiddle charges me with being a "reverend faisifier," etc., upon the ground that I make Mr. D. D. Home, author of "Lights and Shadows of Spiritualism," repudiate his own mediumship in my book, "Key to Ghostism." That I do no such thing is certain by the following extracts from my book: "If we turn now to the account given by Mr. Home (pp. 127-143) of the manifestations through his (Mr. Home) mediumship," etc. (page 183): "In this case the three minds—that of Mr. S., of the medium (Mr. Home) and the sexton," etc. (page 187): "That the table in this case was lifted from the floor, and another one moved from the corner of the room toward the company without a hand touching it, is to be attributed to the fact of the presence of Mr. Home, one of the best mediums in the world." "Key to Ghostism." (page 187.) In view of such statements and admissions, upon what other supposition can Mr. Kiddle charge me with falsifying Mr. Home by making him repudiate his own mediumship, than that of innocent incomprehension or palpable misrepresentation? We doubt whether it will not hurt him more to attribute it to the latter: but we are disposed to refer it to the former.

That a typographical error or a careless sentence on page 80 admitting an inference that I make Mr. Home repudiate his own mediumship, should be thus construed in the face of these other positive admissions of Mr. Home's real and superior mediumship, forbids any other reflections than those we here attribute to Mr. Kiddle, namely, falsehood or misunderstanding. Fearing this merited rebuke, he arrogantly endeavors to palliate its force by saying, "inne-tenths of the poor defuded victims of this clerical fa

inserious animsel a liumoug; for scarcely one in five hundred will think it necessary to verify the statement of the clergyman by consulting the volume quoted."

Now let me ask if there is one in ten thousand who will read page 80 of my book and no more, or if they read it at all, will not read all I quote from Mr. Home's book and all I say about him? and if they do, will one of them, except Mr. Kiddle, charge me with making Mr. D. D. Home repudiate his own mediumship?

Mr. Kiddle leaves it to be inferred from the manner he connects this Count Z—Mr. Home, and what we say there about the spirit manifestations, that it is all the work of trickery, while nothing of the kind is taught or assumed in our book; on the contrary, the phenomena of intelligence, of the motion of inanimate bodies, even their suspension, is produced without human contact, but which are attempted to be explained upon philosophical and scientific principles. Mr. Kiddle gives us an exhibition of his refined, scholarly talent by such designations as these: "The reverend falsifier," and my book "a literary abortion, a piece of literary patchwork; a disgrace to literature, and an insult to reason and common-sense." He says its author brands the doctrine of the immortality of the soul 'as heathen or pagan; Christianity teaching only the final resurrection and immortality of the body." Here he mistakes or misunderstands the teaching only the final resurrection and immortality of the body." Here he mistakes or misunderstands the teaching only the final resurrection from the dead of the whole man (not-simply his body) at the last day, and that that makes them immortal men and women.

That the doctrine of the natural immortality of the soul is of heathen and pagan origin we have shown by quoting the historic literature of heathendom, and in contrast to this have found that there is not in the Bible the expression "immortal soul," immortal spirit, or immortal supirit, or immortal supirity because of heathers and pagan origin we have shown by quoting th

[No room for further discussion in these columns.

Massachusetts.

LYNN.—A correspondent writes: "The spiritual meetings in this place are having grand success under the management of Mrs. A. E. Cunningham. We have had with us as speakers and test mediums Prof. Denton, J. Frank Baxter, Mrs. Carlisle Ireland, Mrs. Stiles, and very many others, whose labors have been highly appreciated; more recently Miss Jennie B. Hagan, of Vermont, whose remarkable phase of mediumship has atonished the most skeptical. I speak of Miss Hagan in particular because she is young in the field as well as years, but, I feel, destined to do a great work for our cause.

our cause.

It is Mrs. Cunningham's intention, in connection with the Spiritualists of Lynn, to celebrate, with appropriate exercises, the coming anniversary of the advent of Modern Spiritualism."

Maryland.

BALTIMORE.—Wash. A. Danskin writes, Feb. 13:
"Francis H. Smith, who communicates this week in
the Message Department of the Banner of Light, is
an old and esteemed friend of mine. A man of ardent,
impulsive temperament, fine intellectual faculties, and impulsive temperament, fine intellectual faculties, and fearless in speech, he was a most carnest worker in the cause of Spiritualism. Having been born and reared under the most narrow and bigoted Presbyterian influences, he seemed to throw them all aside as soon as light came to him from the spirit-world. He received his first test in my parlor, and became a member of our circle, where he rapidly grew in spiritual strength and knowledge. He had great love and admiration for the Banner, and I am sure he was gratified at being able to manifest at your 'Free Circle.' As he says, he did 'endure social persecution' and many sorrows, of which I will not speak more fully, because of his open advocacy of Spiritualism."

Ohio.

LEESVILLE.—Joseph S. Burr writes: "We are surely a 'pecultar people,' made up of three parties, viz.: 1st, Spiritualists, who furnish most of the fuel and the engineering on the train of Progression, and by some means it has so happened that they have indoctrinated both of the other parties to considerable extent, though they do not desire to know or acknowledge it. 2d, The Materialists, who coöperate generally with the Spiritualists in raising funds, employing speakers, and supporting of liberal tendencies. 3d The orthodox folks, who tenaciously cling to the old ruts of creedal antiquity, preferring the past, built upon faith and belief, rather than knowledge and reason. The leaders of this party are generally brakemen on this train of progression; some of them work the lever of tha safety-valve, so as to let off the superfluous steam, and scare the natives by their noise and smoke: Each of the parties employ much rostrum force. The Liberals have a good hall here. The Spiritualists expect to celebrate their anniversary here on the 3ist of March."

New York.

BROOKLYN.—A correspondent, "N. B.," writes:
"In your issue of Feb. 7th a good word was spoken by
you in favor of Mrs. C. H. Wildes, of 14 Tremont street,
Boston. With your permission, allow me to call the
attention of the Brooklyn Spiritualists and others, having occasion to visit Boston, and a desire to test the reliability of her powers, to her mediumship. I think
they will find in her the proof of spirit-identity."

liability of her powers, to her mediumship. I think they will find in her the proof of spirit-identity."

PEMBROKE, GENEBEE, CO.—J. Wm. Van Namee writes, Feb. 11th: "At the Louisville (Pa.) Convention to celebrate the anniversary of Thomas Paine's Birthday, everything passed off harmoniously and successfully. The speakers were: Lyman C. Howe, O. P. Kellogs, Mr. Greene, Miss Slosser, and myself. Pembroke will be my mail address until further notice. I am staying at the hospitable home of J. D. Owens, postmaster here, an old subscriber to the Banner of Moht, and a firm and earnest worker in the cause of Truth. I am anxious to get to work in the State of Ohio, but cannot now say when I will be able to do so. Shall be glad to hear from friends in Western New York who desire my services as lecturer on Spiritualism, Liberalism or Temperance. After advocating for a long while the principles of moderation, I am thoroughly convinced that nothing but radical Temperance in its strongest sense can benefit or elevate mankind, and I have returned to the ranks of workers for the principles of Total Abstinence. What I have seen and experienced in the West proves conclusively to me that nothing but; evil can come of the sale and use of alcoholic slimulants.

The dear old Banner's familiar face greets me wherever I go, and I learn that in the conservative town of Medina, which I have visited twice, and expect to again soon, a number of copies are taken, and there is growing to be a general interest manifested in our glorious cause of truth. God bless and ald you in your noble work for the elevation of humanity, is my earnest wish."

New Jersey.

the wen. My father passed to spirit-life from Boston, in Dec., 1837, and my mother in August, 1860, from my former residence in Brooklyn, L. I.

In a recent Banner I perused, with great satisfaction, the communication of my old and esteemed friend, Spirit CHARLES CLEVELAND, Boston's late City Missionary."

Rhode Island.

Rhode Island.

PROVIDENCE, 44 Spring street.—Hattle N. Graves writes, Feb. 15th: "I am happy to verify the message of Miss S. L. Skinner in the Banner of Light of Feb. 7th. She was one of the dearest friends I ever had, and well do I know her devotedness to the cause of humanity. She was the happlest when doing some good to somebody, (as she says she is now.) and wore out her precious life in so doing, as scores in this city could testify, if they would. A true missionary while here, I should almost have doubted the message if she had said she was anything else over there. For many years a devoted, outspoken Splittualist, she promised her friends before her departure that she would manifest through the Banner as soon as possible, and they have been anxiously waiting two and one half years to hear from her, well knowing 'it was not for lack of desire, or affection, or sympathy.' She was an ardent lover of flowers, and her emblems of the lily and snowdrop are perfectly characteristic; in fact, the whole message from beginning to end breathes forth the purity and spirituality of her earthly nature, intensified and etherealized by constant communion with such a pure, angelic host as she would be most likely to attract to herself. God bless her for coming, and the Banner for the consolation it brings to its thousands of readers."

WILLIMANTIO.—A correspondent writes that "at the close of Capt. H. H. Brown's recent engagement of three weeks in this place, the friends surprised him with a gitt of a nice platform suit of clothes in token of their appreciation, and are planning to have him return for a long term. We have a most successful Spiritualist society in every way. Truly it is heaven where there is harmony."

Free Thought.

THE DOCTORS AND THEIR PLOTS!

To the Editor of the Banner of Light:

Such partial and unjust enactments as the doctors of several States are now seeking for could never be obtained if the people saw clearly the nature thereof. But the doctors intentionally delude the community by false pretences, such as calling the laws they seek, "An act to protect the community from the imposition of quacks." "To prevent ignorant and unqualified persons from practicing medicine." "An act to encourage scientific practice in the healing art, and to punish malpractice." Such like delusive headings generally appear as preludes to their nefarious schemes.

Examine all those medical laws now enacted, and those seeking for place on the statute books, and one general feature will be obvious, viz., an occult attempt to regulate the people, and place them clearly under control of the faculty, but said laws are very chary as to any impediment upon themselves, further than the ringleaders generally so manage as to put down competition in practice, by hampering the less designing and more honest part of their own school, or by implication excluding all of other schools.

Mild measures will not go far to check or defeat the avaricious and selfish faculty. We must come down upon them with decided strokes. Charge upon them in plain and pointed terms, their nefarious designs upon society. The masses know but little of the move-ments of the doctors, or the action of the Legislature; are naturally unsuspecting of professional and political men manœuvering to take advantage of them, and thus supinely permit outrages to be fastened upon them before they suspect anything wrong.

This matter must be made plain and clear to the common mind, and the people shown that one of the powers these medical laws embrace is that of entering their pockets, (by extortionate charges which they cannot repel by legal means.) Whenever any party reaches the pecuniary interests of the people, they wake up and take determinate action against their oppressors.

I have had experience on these points. Divers years ago I was an active operator against this same iniquity, and helped largely (with the pen, from the rostrum, and in every-day conversation,) to repeal such laws in Ohio and in Indiana, which for many years exerted a restraining influence in other States. But it is better to prevent than to repeal vicious legislation.

Joseph S. Burk. Lecsville, Carroll Co., O., Feb. 10th, 1880.

"THE DOCTORS' PLOT."

To the Editor of the Banner of Light:

Their appeal to the Legislature is only history repeating itself. The Jewish priests murdered Jesus because he en-

dangered their craft.

Why do n't the clergy join in this monopoly scheme? Present revelation-"the kingdom of heaven within." and "peace on earth, and unto men good will," as hy Sniritualists, Liberals and T planting the necessity of these professions.

All the professional crafts are in danger! Why don't the merchants, manufacturers and trades

men join in the scare? Why do n't they demand a legal tribunal to examine

pass judgment, and shut down on all honest compet! tion, and give diplomats the whole field?

It is not the health of the people or welfare of community that these selfish sycophants affect such a con cern for. It is because their craft is in danger. It is because spiritual mediums, influenced by Dr. Rush and other eminent M. D.s, are doing "greater works" than they with all their wisdom can do.

A free country indeed! if we are compelled to employ a dostor we have no faith in, believe in preaching we know to be false or be damued, and employ a lawyer to defend our acknowledged legal rights.

When the people ask for protection against usurpation and imposture, it will be in order to legislate for the people, and not a class.

Yours for truth and justice, ELIJAH MYRICK.

ANOTHER "VICTIM" FOR THE PRO-POSED MEDICAL LAW.

To the Editor of the Banner of Light: One of the finest clairvoyant physicians in the coun-

try is Mr. E. M. Abby, of Belchertown, Mass. He was developed as a medium a few months ago, and soon afterward commenced the practice of medicine under the spirit control of Dr. J. F. Churchill, D. M. P., who when in the form, was a member of the Imperial Acad emy of Medicine, Paris. The medicines which Dr. Churchill then prepared and sold are still extensively used throughout this country and Europe.

Mr. Abby's success as a clairvoyant physician, and his rapid unfoldment in other phases of mediumship, are indeed remarkable. He is a perfect trance medium, and has a peculiar method of diagnosing which I have never before seen. It matters not how hidden the disease, he discovers it at once, and gives, minutely, its causes and stage of progress. He will answer promptly and correctly the most difficult questions in medical science propounded by thoroughly educated physicians. He restores to health persons who have been pronounced incurable by the Medical Faculty and has, at the present time, about forty patients, all doing well. He is a marvel to skeptics, a heaven-sen joy to the long-suffering, and the pride of all true Spir-

joy to the long-suffering, and the pride of all true Spiritualists and mediums, who are carnestly seeking the good of humanity.

Mr. Abby is a young man; was born and reared in Belchertown, a farmer boy, having the educational advantages only of a common district school. These who have always known him attribute to him a life of unusual purity, free from all physical vices, unswervingly honest, truthful and conscientious; he is gentlemanly, modest and unassuming in his deportment. Such mediums are an honor and a blessing to the cause of Spiritualism, and worthy of being sustained, not only by kind words of sympathy, but by more material aid.

Amherst, Mass.

L. N. G.

PLAINFIELD. — David W. Hale writes: "With much pleasure I read in the Banner of Light of Jan. 17th the communication of "Old Dr. John Warren" is the titlle of, a very able and thorough work, which brings to my mind an incident that occurred in my father's family (David Hale) in the year 1820, who then resided in Winter street, Boston; the writer was then thirteen years old. Dr. Warren resided in Park street. My mother, Mary Hale, for several years had been afflicted with a swelling on her left shoulder, which proved to be a wen, in size of a pullet's egg. Dr. W. informed her that unless taken out immediately it would be fatal to her existence; she consented, and in one week's time the undersigned witnessed, in company with his father, several of Dr. W.'s students, and other eminent surgeons, the successful extraction of

THREE ANGELS.

They say this life is barren, drear and cold; Ever the same sad song was sung of old, Ever the same long weary tale is told, And to our lips is held the cup of strife, And yet—a little love can sweeten life.

They say our hands may grasp but joys destroyed; Youth has but dreams, and age an aching vold, Whose Dead-Sea fruit long, long age has cloyed, Whose night with wild, tempestuous storms is rife-And yet a little hope can brighten lite.

They say we fling ourselves in wild despair, Amidst the broken treasures scattered there, Where all is wrecked, where all once promised fair; And stab ourselves with sorrow's two-edged knife— And yet a little patience strengthens life.

Is it, then, true, this tale of bitter grief, Of mortal anguish finding no relief? Lot 'midst the winter shines the laurel's leaf: Three angels share the lot of human strife, Three angels glorify the path of life.

Love, Hope and Patience cheer us on our way, Love, Hope and Patience form our spirit's stay, Love, Hope and Patience watch us day by day, And bid the desert bloom with beauty vernal, Until the earthly fades in the eternal.

. —{Templo Bar.

End of the World.

(From the Daily Alta Californian, Feb. 9th, 1880.) On Sunday evening, Feb. 8th, Charter Oak Hall, San Francisco, was crowded to hear Mrs. Emma Hardinge Britten give one of the most remarkable discourses ever delivered in this city. The subject "Is the End of the World Coming?" was treated in a masterly manner, with a rare display of scholastic learning. During the lecture the origin of all religious forms of ancient belief was traced, and the grand mysteries of Ancient Free-Masonry largely explained, with the causes which led to the adoption of its magnificent symbolisms. The Great Pyramid, built by ancient Masons, was also explained and the prophetic markings of its grand gallery and the symbols of the King's Chamber were shown to indicate certain events, now drawing to a point of culmination On Sunday evening, Feb. 8th, Charter Oak

IN THE HISTORY OF PLANET EARTH. All was most fully and clearly explained in detail, and proved intensely interesting to the au-

tail, and proved intensely interesting to the audience.

The discovery was made by ancient philosophers and high priests, by whom the wisdom of the ancients was principally held, of the various zodiacal signs and changes in heavenly bodies, and the consequent cycles of time, including the lesser cycles of 600 years and the greater ones of 6000 years, which were a quarter of the entire grand cycle of 24,000 years, when they discovered a change in the polar axis had taken place, which scientists of our day find has left its record in the impress of ord in the impress of

TROPICAL PLANTS IN ARCTIC CHICLES, and Arctic monsters in tropical lands. This change is a scientific proposition, in which natural history stands before us as a witness. The modern astronomer, Professor Mitchell, examined and confirmed the planisphere of the anionts and found to content to the land of the stands of the same of ined and confirmed the planisphere of the ancients, and found it correct to a single fraction of a degree. Spirits now communicating with earth can trace humanity on this planet over 90,000 years, and know it is much older. Observations of men 10,000 years ago have been found quite correct. The last polar action dates 6000 years ago, and another is now at hand. The last was calculated in ancient Babylon to the execution of a day, and its mighty walls were exactitude of a day, and its mighty walls were fashioned to meet the emergency of a mighty flood, which its people feared from

A POLAR AXIAL CHANGE. They then calculated, to a day, the change coming in the era in which we now live. The history of the sun, that rises in the east, as the beauty and glory of the day, the ancients found to be the history of the human race, when properly read and understood; hence founded there-

erly read and understood; hence founded thereon mysterious orders of priesthood to perpetuate the solar history. Noah lived and was rescued by a knowledge of these mysteries, during the occurrence of one of these returning grand eras of many compound multiples of 6000 years.

The mysteries of modern Masonry were such as previously had conferred wisdom on King Solomon. When desiring to commemorate an important event, he sent to the land of Tyre, to King Hiram, who was a high priest as well as a king, for assistance to build a temple angels had said should stand in the physical centre of the earth as conservators of the mystery of antiquity. The various degrees of Entered Apprentice, Fellow-Craft, and Master Masons of antiquity were then explained at length, and antiquity were then explained at length, and the original meaning of each emblem and cere-monial rite explained in detail, much to the as-tonishment of many present. Both operative and speculative forms of Masonry were clearly illustrated, and shown to be

FIRMLY FOUNDED ON SCIENCE. mathematics and celestial machanics, in its periods of low-twelve as well as high-noon. By its five points ancient man was raised to understand all the great mysteries of life and death, signified in Divine Love and human brotherhood. Ancient Free-Masonry, like the wonderful Old Testament of our Bible, has been preserved to perpetuate the knowledge of a great and mighty fruth known to the ancients and served to perpetuate the knowledge of a great and mighty truth, known to the ancients, and all its symbolic forms were derived from symbolizing by the physical sun God the Spiritual Sun of all the universes. Let no one condemnether in ignorance. We have now come into the days predicted in Revelation, and have yet to fully realize that all physical life comes to us through the sun, and if the correspondences between a tiny flower and the sun are completely tween a tiny flower and the sun are completely cut off, it would wither and die, and so of the relation of man to the great Spiritual Sun of

the Universe. Fully 4000 years ago the grand gallery of the Great Pyramid was inscribed along its rough and rugged road with a marking at the year 1881, where the passage expands into a magnificent corridor, and thence into the king's chamber, where high-priests celebrated the resurrection. tion of the entire brotherhood of man.

AT 1881 EARTH ENTERS UPON ANOTHER 6000 YEARS,

when another set of constellations and sunwhen another set of constellations and sun-centres exert new influences. The old era of darkness and materialism is coming to an end, and a greater inpouring of spiritual influence from distant orbs will mark the new era. Old as earth may be, it is comparatively young, and has not yet turned the hill of Time, and in God's providence are no failures. Therefore have

NO FEARS OF PHYSICAL DANGER, f your lives are pure and well lived; neither fear for a soul you now know is immortal; nor fear for a soul you now know is immortal; nor for your spiritual body, which neither earthly famine, flood, cyclone, nor central fire can destroy. Great physical and mental changes will soon occur, which will be especially malignant and destructive to the gross and sensual, and correspondingly beneficial in their influence upon the spiritual and all the higher examples of a noble manhood.

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

To the Editor of the Banner of Light:

The communication given through the mediumship of Miss Shelhamer, by Charlotte McAllaster, and published in your issue of Dec. 13th last, is correct in every particular. We have both been personally acquainted with Charlotte McAllaster for more than thirty years. She was the widow of James McAllaster, and for years kept a store at the corner of Cooper and Endicott streets, nearly opposite of St. Mary's Church, Boston, and dealt in Catholic books, pictures, rosaries and other small matters used by persons of that faith.

Preceding her, and following her husband into spirit-life, were Frances, James and Bennie, the last of whom is mentioned by her. Her son Charles, who yet remains in this life, fully deserves all the praise she so lovingly bestows upon him for his devotion to his mother during the years latterly preceding her departure from the form.

the form.

We send this as an act of justice to the medium, and to the "Banner folks," all of whom turn, and to the blader to the way of sacrifice, in order to present to the world proofs of spirit-return, free to all.

JAB. C. Morse.

MARY MORSE.

3 Porter st., Ward 16, Boston, Feb. 11th, 1880.

John Locke wrote: "To love truth for truth's sake is the principal part of human perfection, and the seedplot of all other virtues."

The Theosophist.

To the Editor of the Banner of Light: Though this new monthly is well advertised in the Bannor of Light, I do not think its true merits are sufficiently enunciated. An interested party is apt to promise too much, while a creditable modesty may state too little.

As The Theosophist is edited by the distinguished Oriental scholar and "adept," Mme. H. P. Blavatsky, we have a quasi-guarantee that its readers will be supplied with a literary feast, not only delicate and attractive, but instructive and inspiring. The first number that has reached me fully sustains any hope, and all that has been anticipated regarding it; ay, more, much more; biddingfair indeed, by promised contributions, etc., to eclipse anything of the kind in the world. To say that the Aryan, Buddhistic, Parsee, and other religious, are to be permitted here untrammeled expression, through their own pandits, is to announce only a part of the virtues this journal possesses; the range of its inquiry will include an investigation of Vedic, Brahmanical, and other Oriental literature," (quoting from its pages,) "for in that-especially the former, the grandest repository of wisdom ever accessible to humanity—lay the entire mystery of nature and of man." Besides what is above hinted at, we have in the present issue an able handling of the antiquity of the Vedas, in which the learned Swaml Dayanund Saraswati says: "That they have ceased to be the objects of study for nearly five thousand years," giving the first appearance of the four Vedas an immense antiquity; thus differing, as he is evidently jus-tified in doing, from Prof. Müller and Dr. Wilson, who it seems, "have been guided in their researches and conclusions by the inaccurate and untrustworthy com-

mentaries of Sayana, Mahidhar and Uvata." Here, too, we come upon an autobiography that could only have been written in India—that of Swami Dayanund by his own pen, a marvelous recital of sacrifices, of youthful energy in the attainment of high and

holy purposes. It is, happily, to be continued.
"The Learning among the Indian Ladics"—an article probably suggested by the recent appearance of a native Hindu of such marvelous intelligence that she has filled the most crudite with astonishment-while imparting a great deal of important and much needed information on the subject of education among those who have, by our missionaries, been pitted for their ignorance, bears the evident graces of truth, the charm of a novel theme, throwing an enviable light upon that invaluable adjunct to the dignity and sacredness of domestic environments. While it is admitted that these Oriental dames are not so conversant with novel-reading, light letter-writing, and much that makes up the young lady of the Occident, "they practice a good deal of charity, privately, quietly, unobserved. . . . A Hindu household is an admirable school where the great virtues of this life-unselfishness and living for others—are very highly cultivated. . . . Many of these

ladies are learned in a sense: certainly educated. Many can read and explain the Puranas, the great repository of legendary lore and moral precepts. Sanscrit literature is acquainted with many names of Hindu lady scholars." We have reason to be grateful for this gracious, agreeable tribute to the exalted virtue and intelligence of this ever-maligned race-to that gentler portion of it, I mean, which is so unostentatiously and with charming favor here presented to our view. Every one should read this who feels an interest in the bet ter advancement of humanity.

"Brahma, Iswara, Maya," by Pramada Dasa Mittra, lately Professor in the College at Benares, is a lengthy and extremely learned effusion, which also graces the pages of The Theosophist. Perhaps its drift may be apprehended by a few extracts: "In a paper printed in the Pandit, the impropriety was pointed out of comparing the Perfect and Supreme Brahma of the Upanishads to undeveloped thought, such as the Idea of the modern transcendentalists is represented by Mr. A. E. Gough to be." . . . "It is insinuated that the difference between Brahma and the Idea is only accidental and not essential. . . . This view is opposed to the spirit of the Vedanta. . . . The Brahmavadin regards the world as the ever progressive unfolding of a thought whose brightness or clearness shall never be perfected, but ever be in the progress toward perfection." But the depth, the height, the sublimity attained by this respondent to Mr. Gough, can only be

appreciated by one who can think as well as read.

Mr. P. Chand Mittra contributes to the Theosophist a short article on "The Inner God," and Mme. Blavatsky writes here at some length on "Persian Zoroas-trianism and Russian Vandalism." I must not claim space to comment on these able articles, but refer to what remains to be noticed in this superior publication: "The Light of Asia," as told in verse by an Indian Buddhist, with explanatory notes of much interest; "Aryan Trigonometry," long ante-dating Hipparchus; "A World without a Woman"; "Yoga Vidva:" "Spiritualism at Simla"-a young lady's story: "Food for the Starving"—the cotton seed; and "Our

Our Premium Steel Engravings.

They are not made by any of the modern chean methods of reproduction; nor are they struck off" by steam power at the rate of thousands per hour, but are carefully printed from fine and costly steel plates, by the slow and artistic process explained in the following extract, which will be of interest to those not familiar with such matters:

HOW STEEL ENGRAVINGS ARE PRINTED.

familiar with such matters:

HOW STEEL ENGRAVINGS ARE PRINTED.

In the first place the designer furnishes the subject to be engraved, usually in the form of an oli painting, and often at an expense to the publisher of thousands of dollars. The design is then engraved on a highly pollshed plate of steel about an eighth of an inch thick. Skillful engravers must be employed in the process of engraving a creditable plate, often spending many months or years of constant work in its completion, and frequently at an expense of many thousands of dollars.

However perfect the steel plate, the engravings therefrom will have but little or no value to the critical eye unless well printed by a competent printer who has spent years in learning and mastering his art, so as to be able to perfectly produce the engraver's translation of the painter's thought.

The highest portions of the engraved plate produce the lights, and the deepest engraved parts the shadows or dark portions in the picture, which is the reverse of type printing. The steel plate is warmed over a furnace to facilitate the management of ink when spread thereon. A very fine and thick ink is rolled over and into the engraved portions with a hand-roller, which is passed and repassed over the plate many times. The link is then removed from the surface portions of the plate—first by the use of cloths—after which the naked hand more perfectly wipes the link from the surface—some time being spent in thus polishing the plate, so that it may produce the desired grades of light, so that it brilliant they shall be mellow and harmonize with its rich and expressive darker portions.

The plate is now removed from the furnace and placed upon the press made expressly for this kind of printing. A thick sheet of paper that has been wet for many hours is laid over the polished plate, and is passed through the press, receiving a powerful pressure. The wet sheet with its pictured impression is carefully lifted from the press—all must be done by hand work.

It is a fair day's work

hand work.
It is a fair day's work for two men to print and prehand work.

It is a fair day's work for two men to print and prepare for market from ten to twenty-five copies of the largest size engravings. Thus it will be seen that after expending a large sum of money for paintings and engraved plates, and waiting months or years for their completion, the multiplication of creditable engravings is slow and expensive, and that their beauty and finish depend very much upon the skill of the printer—the importance of whose vocation has never been adequately appreciated by those not familiar with his department of art, nor by those who persist in having and paying for cheap work, and in flooding the country with execrable prints—a dishonor to the painter and engraver.

When all fully understand the slow and costly processes by which engravings of real meritare produced, and other facts in Art, the more clearly it will be realized that the quality of the work should regulate the price. Then the demand for pictures by the square yard with which to cover walls will entirely cease, and the quality and the soul of the work, and not quantity, will be the thing desired, and then many "palatial" as well as "cottage homes" will be more beautifully adorned.

Oil painting is the highest department in art. Next.

oll painting is the highest department in art. Next in order is the steel plate, and no other style of reproduction can compare with it in its grade of excellence.

By sentiment well directed, nations live. When considerations of policy govern, decrepitude and decay are certain. The same is true, at least mentally, regarding individuals.

New Publications.

SIXTEEN SAVIOURS OR NONE; or the Explosion of a Great Theological Gun. An Answer to John T. Perry's "Sixteen Saviours or One;" an Examination of its Fifteen Authorities, and an Exposition of its Two Hundred and Twenty-four Errors. By Kersey Graves. New York: D. M. Bennett, Liberal Publisher.

Mr. Graves has in this volume, in his usual strong and pointed manner, reviewed his reviewer and rather turned the sword that was raised to slay him toward the man that held it. It having been stated by Mr. Graves's critics that his works contain numerous errors, he agrees to forfelt five hundred dollars to any one who shall succeed in finding one error, or one important statement in them not corroborated by reliable historical authority. And he offers the same sum to Mr. Perry if he will show him another work on theology of equal size with his own "Sixteen Saviours or One," containing as many erroneous statements. Here is a fine opportunity for those who charge mistakes and misrepresentations upon those who are laboring to undermine the foundations of popular errors, to prove the truth of their assertions and make money-if they can. The readers of Mr. Graves's "Sixteen Crucified Saviours," "The Bible of Bibles," and his other writlings will find in this volume some pretty sharp thrusts at modern bigotry.

CIVILIZATION: Is its Cause Natural or Supernatural?
An Inquiry by a Wayfarer in Search of the Truth.
Philadelphia: Charles H. Marot, Publisher.

This is an inquiry based on a conviction that all schemes of religion, or theories respecting the rela-tions of mankind to the universe and to the Creator, are based on two general assumptions: First, that the civilization or improvement of mankind is caused by the direct mediation of a supernatural power. Second, that strictly natural causes are sufficient to account for its production. The author adheres to the first assumption. He opposes the theory of evolution; says that "its tendency is not to incite us to the performance of duty, but to mystify and unsettle the mind in regard to it." He concludes that man was "originally made perfect and good in every respect," but "became separated from the immediate government of his Creator," which appears somewhat derogatory to the omnipotence of that Creator, unless it was his purpose to make a perfect thing and then destroy its perfection. "Civilization," according to this writer, is nothing without Christianity. He is evidently honest in his pursuit and examination of old theological dogmas, but being wrong in his premises he is inevitably wrong in his conclusions.

SHAKER SERMONS: Scripto-Rational, Containing the Substance of Shaker Theology, Together with Re-plies and Criticisms Logically and Clearly Set Forth, by H. L. Eads, Bishop of South Union, ky.

This is the first book ever written for publication by an individual whose whole life has been devoted to and guided by the principles of Shakerism. The sermons embrace nearly or quite every feature of Shaker polity, and will be highly appreciated as a book of reference upon the subject of Shakerism. The subject of one sermon is "Orthodoxy and Spiritualism," in which the author states that "in 1838 a great outpouring of spirit power was bestowed on all the societies of Shakers, with the daily visitation of the spirits of departed friends, who became visible to many." The Shakers divide Spiritualists into two classes—the regenerative and the generative, of which they claim to be the former, leaving to outside worldlings the latter appellation, they being field to be in a rudimental state and on a lower plane than the "regeneratives." The writer is no believer in Materialization, and affirms that "no person now on earth, or that ever was on earth, ever saw or ever will see a spirit with the normal eye.' The Banner of Light comes in for a share of rebuke for its efforts in support of Materialization as a truth. But notwithstanding the position taken by the writer, he does not declare that the "appearances" are false and unreal. He says: "I entertain no doubt but tha spirits do appear and converse with mortals; but in all such cases the change is in the mortal, not in the appearing spirit. Such mortals are conditioned by interpenetrating spirit influence, so as to enable them to see, hear and feel spirits spiritually, but which, at the same time, may seem to them to be natural."

This is, decidedly, a new view of the subject, and we might disprove it by abundant personal experience and the testimonies of others; but our space will not admit further remarks on this book, which contains much that is interesting.

SPIRITUALISTIC SANITY. A Reply to Dr. Forbes Winslow's Spiritualistic Madness. By S. E. Gay. London: E. W. Allen, 11 Ave Maria Lane, E. C.

This is an essay originally written for the Journal of Psychological Medicine, but published in pamphlet form at the suggestion of Dr. Forbes Winslow, whose position in regard to Spiritualism and Insanity it is an able effort to refute. It is a brief sketch of the facts of Spiritualism and their moral utility, designed to furnish not only an ample reply to Dr. Winslow, but, possibly, to arrest the attention of a few of his own profession, to whom this new-born science, with its vast possibilities and grand horizon, may be unknown.

How To BE WELL: or Common-Sense Medical Hygiene. A book for the people, giving directions for the treatment of acute diseases without the use of drug medicines; also hints on general health cure. By M. Augusta Fairchild, M. D. New York: S. R. Wells & Co.

The character and purpose of this book are so fully given in its title that no further description is called for. The suggestions are mainly hygienic, and the processes given those that can be easily understood.

How to Educate the Feelings on Affections. By Charles Bray. Edited, with Notes and Illustra-tions, from the Third London Edition, by Nelson Sizer. Illustrated. New York: S.R. Wells & Co., publishers.

A book of considerable importance, inasmuch as it directs attention to a subject that has hitherto received too little recognition. The matter of the culture and regulation of the propensities has been overshadowed by an inordinate desire to cultivate the intellect, which is all very well in its way, but should not be made of primary importance. It is passions and propensities of men that need control and guidance.

Maine-Waldo County Spiritualists' and Liberalists' Association. To the Editor of the Banner of Light:

The Waldo County Spiritualists' and Liberalists' Association met in Searsport on Sunday, Feb. 8th, forenoon and afternoon. Morning Session .- Mr. Albert F. Stevens in the

chair. A conference was held, in which Mrs. Hanson, Mrs. Mary Ford, Hon. Joshua E. Jordan, Dr. Byron Merrill, Mr. Porter (who gave a very interesting description of a communication from his wife to him personally), Mr. Albert F. Peabody and Mrs. Mary Cunningham, took part in discussing spirit communion. After singing by the choir, and the transaction of some unfinished business, the meeting adjourned until 2 P. M. Afternoon Session.—Mr. Albert F. Stevens in the chair. Reading of the Constitution. A short address by Dr. Byron Merrill, who compared Spiritualism and scientific investigation, which together he claimed, when rightly understood, destroyed the whole structure of the offernoon.

A meeting to commemorate the anniversary of American Spiritualism was appointed by the Association, to be convened in Hayford's Hail, Belfast, on Wednesday, March 31st, forenoon, afternoon and evening. Arrangements have been made for board at 75 cents per day. The society then adjourned to meet in the same place, the second Sunday in March.

Sandy Point, Mo., 1880.

GEO. C. WAITE. Mrs. Mary Ford. Hon. Joshua E. Jordan, Dr. Byron

What Shall We Eat?

Considerable attention is being directed in England to food. That is the case all over the world; but we refer more particularly to the kind and quality of food deposited in human stomachs. If, as has been said, "man is like that he feeds upon," there can be but few subjects of more importance. In London, free lectures on food are given on the first and third Thursday evening of each month, the object being to dispel the dense ignorance that prevails on the nature of food, and to induce some persons to eat more on rational principles. People pray for "our daily bread," and devour almost anything else.

"Politeness," says Witherspoon, "is real kindness kindly expressed"—an admirable definition, and so brief that all may easily remember it. This is the sum and substance of all true politeness. Put it in practice and all will be charmed with your manners.—Mrs. Sigourney.

TO BOOK-PURCHASERS. COLBY & BICH, Publishers and Bohsellers, No. 9 Montomery Place, corner of Province street, Boston, Mass., keep for sale a complete assortment of Spiritual, Progressive, Referendary and Miscellancous Books, at Wholesele and Retail.

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SPECIAL NOTICES.

EFECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our 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.

AT We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensablo 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 meetags, etc., for use in our columns, will please to remember
that the Bannen of Light forms to the 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.

Banner of Pight.

BOSTON, SATURDAY, FEBRUARY 28, 1880.

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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, -

Mrs. Cora L. V. Richmond will hold her last public séance previous to her return to the West at the Banner of Light Free Circle-Room next Friday afternoon. Everybody is invited to attend.

The Doctors' Last Ditch.

The "regulars" have been making a "fieldday" of it before the Legislature during the past week or two, but they by no means had it all to themselves. The petition which they have presented to that body is a composite affair, put together by the Allopathic and agreed to by the Homeopathic and Eclectic practitioners in the State, as the only method of saving their practice from the devastating inroads made upon it by the clairvoyants, medical mediums, magnetic healers, and liberal specialists of all kinds, and against which they plainly see that they can erect no bulwark but that of the proposed law. This petition on the part of the doctors, for the intervention of the supreme power of the State to protect their business, is, as we have before stated, the most palpable confession, on their part, of their further inability to cope with the new methods of cure; and that is reason enough why their petition should not be granted. This is far from being an issue of mere respectability; it is one of humanity, of liberality, and of progress. It is, on the part of the doctors, a brazen demand for the grant of a monopoly without a parallel in modern times. All that there is to be said will be said against

the cause of the presumptuous petitioners, in the course of this hearing, by the remonstrants. The latter of course possess no such powerful organization as their opponents, but they are confident that they have right, justice and humanity on their side, and therefore work in a very different spirit from those who are in combination only to secure their own selfish interests. The main points in the text of the bill proposed by the Regulars were given in the Banner of Feb. 14th: its monstrous features can have escaped the notice and the condemnation of no person who refuses to sympathize in any way with the spirit of the Inquisition in matters of healing. There never before was made such an attempt to impose a heavy yoke on the neck of the people of Massachusetts. The New England Society of Specialists, composed in the main of educated physicians, are barred out by this programme; nor are the allied Homeopaths and Eclectics shown much more favor, their day of doom being merely postponed. The efforts made by the managers on the part of the petitioners to confuse the public mind in this regard, by modifying this original bill, and going before the Committee with an amended draft, will not serve them now, since the full purpose of their action has been (unexpectedly to themselves) made known through the publication of the first named instrument.

The Regulars-for such we must designate them for brevity's sake-see that the time is drawing near very fast when they must do something. They have notoriously failed to restore health to that portion of the community which had long trusted in them, and they felt that the popular confidence was steadily leaving them because of this failure to succeed with their treatment. They therefore have no resource left them but to fall back on their booklearning and traditional reputation for skill, and demand the enactment of a law that shall forbid anybody else pretending to know as much about the art of healing as they do. That is just what the phrase in their first bill-"natural or supernatural medical knowledge or skill' -meant. How came there to be anything at all in the medical books, unless it is the record either of medical theory or experience, or both? Do these learned pundits fancy that common people are such geese as to believe that medical knowledge comes first from and through the books, and that healing, experience and skill come afterwards?

The representations and reasoning of the Regulars, in the hearing before the legislative committee, it is not necessary to reproduce at this time; it would be only a repetition of a stale record with which all readers alike have long since become weary, if not disgusted. It amounts only to the old presumption and the old story. It conceitedly assumes that all human knowledge, at least in their field, has been attained. and that those who would venture to suggest to assert that the general intelligence of a anything additional are to be visited with legal pains and penalties. On the very face of it it discover who are true and who are false, who

yield the palm to error. The Liberals themselves feel stronger than that, and would ask no such odds of legislatures or people. All they ask is a fair field and no favor, and that is what they clearly have a right to. But this the Regulars refuse to concede, and they invoke the power of the supreme law of the State to pre-

Perhaps the most striking illustration of the utter hypocrisy of the Regulars is to be observed in the objection which they raise to the Liberals, that the latter are guilty of deluding and destroying innocent persons, who trust them without any knowledge of their capacity or skill. But how much do not these same innocent victims take upon trust in the case of the Regulars themselves? They trust the latter implicitly, and they are cruelly left to languish and die if at any time they presume to show their independent preferences by appealing to other and outside help. When complaint has been heard through the community, in a time of epidemic or at other times, of the inability of the Regular physicians to arrest the fatal power of the current of disease, the latter were never yet heard to deplore the melancholy sacrifice of life, which was the price paid to their lack of knowledge and skill, but on the contrary they kept their wisdom all the closer to themselves, and shut themselves up in the hardened conceit which is the chief protection of their organization.

The Liberals, or remonstrants, are making a very strong demonstration before the Health Committee, and one which should leave a positive and lasting impression on the community. They have at least shown that the pretended sympathy of the Regulars for the lives and pockets of the people at large is a hollow sham and pretence; that all the latter are after is reputation and a living, and these rightfully belong only to the individuals, without regard to oganization, who best deserve them. It is only just and right to rest the case on this very simple ground. No side, no party, no person can claim with reason the right to practice on the health and lives of others, on the bare ground of a legislative enactment. The mere asking for it is enough to condemn the petitioners and lose them their cause. What is the committee going to do with the actual, living testimony which was introduced to its attention? Merely arbitrary action does not dispose of it. If the Regulars have appealed to the Legislature on the ground of their superior skill, it is perfectly competent to show that their pretensions are unworthy of trust; and that is just what the remonstrants are doing and have done in the clearest and most unmistakable manner.

Among the witnesses who went before the Health Committee recently and testified to the lasting and important good they had received from "irregular" practitioners, were quite a number of marked cases which must have created a profound impression in favor of the position assumed by the remonstrants. There appeared, for instance, a citizen of Salem, who was assured by a regular M. D. that he was in the last stages of consumption, and need not hope to recover. He went to a doctor who was not a "regular" physician, and was cured; and lives to give his testimony. Another citizen, who certainly had sense enough to be a patriot and serve his country in the field, testified that he was told that he had a cancer in his stomach -an ill of which the President of the State Medical Society assured the committee that no person could be cured. The Regular physicians sent him home to die, and he came to a healer in this city who cured him. Our space is not adequate to the presentation of a continuous account of the various sessions, but to every man or woman who went before that committee to plead for or to present ocular proof in favor of freedom in medical practice we desire at this time, with feelings of the deepest gratitude, to return our earnest and sincere thanks; and we cannot but feel that the rich benison of those intelligences fair who watch above our mortal state" for the advancement of whatever makes toward the betterment of human conditions, will be and abide with them, also!

To cover the retreat of the Old School practitioners from their former practices of "bleeding" and the almost unrestricted use of calomel, it has been asserted by some of the medical authorities that a certain number of years ago the human system passed through a radical change, whereby these good old Allopathic remedies lost most of their efficacy, and could no longer work with the efficiency (?) which was supposed to have attended their administration in "ye olden tyme." And looking abroad over the State to-day (and the country for that matter) it would seem that the unsuccessful "Regulars" have got to take refuge again from the public reprehension behind such an imaginary change of the polar axis of the human constitution. A new class of mental diseases has sprung up-incident to the hurry and bustle of the hotbed civilization, and the unresting pursuit after riches, and political or other preferment which characterize the present age-with which Al lopathy is notoriously unable to combat, and which can find relief only at the hands of the magnetic healer, or by the potent remedies which the naturally gifted clairvoyant (seeing where the M. D. is blind) is able to administer. Our readers in Massachusetts know that the severest social and theological pressure is now exerted in this State to keep people from employing these spiritual physicians, and that, consequently, Allopathy and its present allies (who are now calling for the exercise of legal pressure, also, against their successful rivals) must bear the brunt of the arraignment, when the inquiry is made: How is it that, under the present "Regular" system of medical practice, the people of the State are taxed every year more heavily for the erection and management of insane asylums, the evil of insanity increasing with alarming rapidity every year? If these Regulars, who demand the monopoly of healing, are able to do even a considerable fraction of what they profess the ability to do, why is there no indication of the arrest of this subtle mental malady, and why are not improved methods of treatment discovered or attempted every year? Let the Regulars answer this question when and how they can.

The bare idea of dealing with a whole community in this day as if it were not intelligent enough to choose its own healers, is so preposterous as to entitle those who propose it to be remanded to the dark ages. Individual instances of error are always liable to occur; they are occurring all the time among the followers and supporters of the Regular school of physicians. But it is worse than nonsense whole people will not in due time unerringly is an admission of weakness and incapacity. If are capable and who are incapable among heal- lar," "and be sure that he takes them." After ner.

it be true that truth will prevail, then there is ers. This contest, to speak plainly concerning nothing to do but give it a chance among its it, is not between the Regulars and the Libfoes. Not to trust it entirely is manifestly to erals, but between the Regulars and the People. The former impudently assume that the latter do not know enough to select sagaciously those whom they would have to help and heal them. They fancy that the people need guidance and direction, and demand that such guidance and protection shall come from themselves. A movement of the present character deserves to be knocked heavily on the head, if only to put an end to charlatanry in the guise of "regularity" and science.

The Next Hearing

On the proposed Medical Law will take place at 9 o'clock on Thursday, Feb. 26th, in the Hall of Representatives, State House, Boston.

What has Improved Public Morality?

Commenting, in its Weekly Review, some Saturdays ago on the seventy-fifth anniversary of the death of Alexander Hamilton, who fell in the famous duel with Aaron Burr, the Boston Traveller was fain to indulge in some offhand reflections on dueling itself, and to remark-in particular on the great change which has taken place in public sentiment in respect to a practice from which the foremost public men once dared not shrink. Burr was Vice President of the United States when he sent the fatal challenge to Hamilton; and this leads the Traveller to remark that "no Vice President would now send a challenge, or, if he were to send one, no receiver would accept it." And it adds that "this change establishes one of two things: either the people of New York have become too sensible to tolerate the absurdity that there is in dueling, or too moral not to condemn the wickedness there is in it." In either case, it largues that it settles the fact that there "is no such decay and decline of the American people as some persons insist on having us think, but that "they have improved in a most important respect." So we say, too; and so we have said continually; but our assertion has steadily been answered with a round denial by Orthodoxy and its allies, who point to the spread of Spiritualism as being to their minds good ground for such denial. But we prefer to let our contemporary have

its say on this matter. "That men are more pious than they were at the beginning of the century," says the Traveller, "is not to be asserted; but this only makes the moral change that has taken place all the more remarkable. The change has occurred in the scientific period, and would seem to be the result of reason and reflection. Dueling was as much condemned by religion in 1804 as it is at present; and the command not to kill was then accepted, just as it is now. Still, men did then slay one another on the point of honor, in communities where such slaying, to-day, is as much abhorred as is downright assassination. There is improvement, be the cause what it may; and therefore the country is better than it was, and we are free to believe that its capacity to walk in the right way is not exhausted, and to expect that the future, like the recent past, will witness changes for the better." That is all very well; but we shall not let off the Traveller so easily. If there was as much plety seventy-five years ago as there is now, and dueling was common then but is universally condemned now, it is plain enough that semething besides Orthodox piety has wrought the welcome change. "Religion" was not the cause that wrought its overthrow. The Traveller faintly suggests that the "scientific period" will account for it. But Orthodoxy has opposed science as much as it ever did dueling. What does this show, and by our contemporary's own testimony, but that the Church has been losing ground? If public morals have improved, the Traveller says the Church is no wise accountable for it. So say we, too. What then has wrought this great improvement? Why will not the Traveller at once agree with us that it is due to the enlarged knowledge and expanded spirituality of public sentiment, with which it admits that the Church had nothing to do, but which we affirm are the legitimate attendants, in a large degree, upon the revelations of the New Dispensation of Spiritualism!

The Doctors' Plot.

The "regulars" are getting desperate. They are importing "doctors" from New Hampshire to aid them in enacting a law in this State whereby no person can be cured of disease except he or she employ sheepskin-diploma doctors! One of this ilk before the committee at the State House on Tuesday of last week called in question the Banner of Light's influence in New Hampshire last year against the "regular" doctors' bill in that State, which reminds us of a historical fact in connection with a "regular" doctor's management of a case in the Granite State some years ago: A farmer in South Hampton was taken sick. A "regular" physician was called. The man had the typhoid fever. The doctor left certain powders. The man took the powders and grew worse. At last, after several of the immediate neighbors had watched nights with the sick man, a brother of ours was requested to watch. The doctor called as usual, left his powders, and ordered one given every half hour during the night, remarking to the watcher that the patient was a very sick man, and would probably die before morning. At the expiration of each half hour a powder was administered according to order; but every time the patient took one he complained in a whisper that it distressed him terribly, and remarked, "Oh, how I do wish I could have a glass of good cool water from my well." As the watcher did n't have much faith in the allopathic method of prescribing, he argued to himself, "Why not gratify the poor invalid with a cool drink? He will die before morning, the doctor avers, and he might as well have his thirst quenched with his favorite well water, and die easy, as to be so awfully distressed by taking the doctor's powders." Accordingly he put the remaining powders in the stove, and drew from the well a pitcher of water. When a subsequent half hour came round, instead of giving the sick man a powder he gave him a tumbler of cool water. After drinking it, the thirsty patient said. "Oh how good!" and requested another glass. "In a half hour you shall have another," said the watcher. He then thoroughly rubbed the patient's feet and hands, and again gave him a tumbler of water. After a while the sick man began to sweat, and finally fell into a gentle slumber, from which he did not awake until daylight, when more water instead of powders was given. Finally the doctor-the "regular" doctor-made his appearance, and, finding his patient alive and much better, exclaimed, with great glee, "Why, my powders have done wonders! I find the patient much better. Did you use them all up?" "Yes," responded the watcher, casting a significant glance at the patient. "Well, I will leave some more," said the "regu-

the physician had gone, the watcher told the wife what he had done, and advised her—he was a "quack," you know !--to make some chicken broth for her husband, which she did, and he was speedily restored to health. When the farmer got out, he told the whole story to his neighbors. Mr. Medico in consequence lost practice in that town, and, like the Arab, he "folded his tent and silently stole away."

Mrs. Cora L. V. Richmond in Boston.

On Sunday morning last, Spirit George Whitefield delivered through the trance instrumentality of Mrs. Richmond an admirable discourse on the theme of "New Wine in Old Bottles." The address was pertinent in its statements, comprehensive in its grasp, and studded throughout with crystal gems of spiritual thought. The controlling intelligence drew a strong contrast between spiritual and material things, and pointed out that physical laws cannot apply to spiritual entities. Miss Woodward, as usual, conducted the musical part of the services, and George A. Bacon presided. Ouina improvised poems on "Friendship" and "A Potentiality of Truth."

Next Sunday morning Mrs. Richmond will give the last lecture of her present course in Berkeley Hall, on which occasion Spirit Eliza W. Farnham will speak concerning "The Star of the New Dawn."

Parker Memorial.

Mrs. Richmond addressed a large audience in Parker Memorial Hall, Sunday afternoon last, Spirit Thomas Paine being the controlling intelligence. His discourse, which was full of telling points and well-digested views, was attentively listened to, and treated of "The Age of Reason and the Age of Intuition." Ouina's poems were upon "The Lost Arts" and "Fidelity to Truth," which subjects were selected by the people in attendance. George A. Bacon presided, and the quartette sung, among other excellent selections. "Safe within the Veil." music by Robert Cooper. We shall print, in due course, the lectures by Spirits Whitefield and Paine above spoken of, they having been reported verbatim for our columns.

Next Sunday afternoon Mrs. Richmond closes her present engagement with the Parker Memorial Society of Spiritualists in Boston. On that occasion Spirit W. E. Channing will speak on 'The Final Results of Spiritual Truth upon this Earth."

Bochester, N. Y.

We are informed that Mrs. Richmond, on her return route from Boston, will lecture in the Academy of Music. Rochester, Tuesday evening, March 2d. This will be the first time in many years that Mrs. Richmond has visited Rochester to lecture. She will, without possibility of doubt. be cordially greeted by early friends, and many who have in these later years accepted the facts and philosophy of Modern Spiritualism, of which she is so distinguished an advocate. Rochester, the Bethlehem of the New Dispensation, is near the native town of Mrs. Richmond.

We are further informed that the Spiritualists of Rochester are making active arrangements for celebrating the 32d Anniversary of the Advent of Modern Spiritualism.

Cleveland, O.

Mrs. Richmond speaks in Cleveland, on her way Westward, Thursday evening, March 4th. Lovers of standard oratory and classic thought in that city and vicinity should make a note of this fact.

A. E. Pillsbury, Attorney for the Massachusetts medicos, is out with a card in the Herald, intended to throw dust in the eves of the community by intimating that the proposed law will not (if passed) affect the magnetic healers or medical electricians. Any one who has read either the first or the amended draft of that law will see clearly that Mr. Pillsbury is not authorized to state in advance what will be the opinion of a Board of Registration whose members have not yet been appointed, and if the English language means anything, the law, if passed, cannot but prove a disastrous blow to these workers, to whom and to whose friends Mr. P. sings so mellifluous (though misleading)

The Spiritualists residing in the northern part of the city of New York have secured a hall for the purpose of holding regular Tuesday evening meetings. It is located at the corner of 124th street and 3d avenue. Dr. Peebles, of Hammonton, N. J., delivered the opening address, treating in an able and eloquent manner of the phenomena and the practical bearings of Spiritualism. Mrs. Adams presided at the piano. Hon. Mr. Sullivan, formerly American Minister to Portugal, and other prominent Spiritualists, were present. The beginning promises well. Mr. Kiddle and other speakers have been engaged to lecture in this hall in due season.

Much interesting original matter intended for publication in this week's Banner we have been obliged to postpone to make room for articles and reports bearing upon the present struggle between the disciples of Allopathy and the friends of freedom in medical practice in Massachusetts. Our friends in distant parts of the country, and abroad, will we trust pardon this temporary localization of our columns in view of the tremendous importance of the issues at stake.

The Spiritual Fraternity of Portland, Me., will hold their meetings in Rossini Hall, Exchange street, for the future. Conference meetings at 2:30; social circles at 7:15 in the anterooms on Sunday. President, William E. Smith : Vice-President, Horace Berry; Recording and Corresponding Secretary, Louise M. Eaton; Treasurer, F. W. Hatch.

A debate on Spiritualism was held as announced on Sunday evening, Feb. 22d, at the Boylston Museum, Boston, between Prof. Toohey and James Holmes, the question at issue being 'Is Spiritualism Scientifically True?" Prof. Toohey affirming, Mr. Holmes denying. On next Sunday evening the subject of "Materialism" will be considered.

J. William Van Namee, M. D., has taken up his residence permanently at Pembroke, Genesee Co., N. Y., (as will be seen by his card in another column) and will answer calls to lecture, or to afford his services as a magnetic and clairvoyant physician wherever desired.

The February number of The Vaccination Inquirer is full of important information in regard to the injurious effects of vaccination. Published by Ed. W. Allen, 11 Ave Maria Lane, E. C., London, England.

A Review of our Foreign Spiritualistic Exchanges, from the pen of Dr. G. L. Ditson, will appear in the forthcoming issue of the Ban-

BRIEF PARAGRAPHS.

An interesting letter from Agnes L. Slade has been received and placed on file for publication.

The concert at the Boston Theatre on Sunday evening last in aid of suffering Ireland was a grand success pecuniarily, over four thousand persons being present.

UNION'S OPERA HOUSE.—On Monday and Tuesday evenings, Feb. 23d and 24th, the members of the Selika-Ricard Combination, (consisting of Mme. Selika, Mme. Ricard, Mr. Williams, and Miss Carrie Ricard as accompanist) gave fine illustrations of their gifts of musical execution and recitative and impersonative power at this place (in Paine Building, Boston,) their efforts meeting the approval of good audiences.

Though the clouds may hang above us, Somewhere sunlight lingers still; And the good of every moment; Shall surpass the moment's lil. Love and trust are yet Immortal, Loving souls immortal, too, And the glory of a jewel Sparkles in a drop of dew.

Dr. J. R. Buchanan, of New York, writes: "The judicious course the Banner pursues ought to receive the support of the country."

It is more disgraceful to mistrust one's friends than to be deceived by them.—La Rochefacault.

An old adage reads, "Truth lies in a well," but to our mind it is not well for the truth when it lies.

I see no light, I hear no sound,
When midnight shades are spread;
Yet angels pitch their tents around
And guard my quiet bed. —[Jane Taylor.

The Index gives the following item, which must have been written by "Truthful James." At any rate it is very truthful, and we trust our friends will make a note of it:

"Letter-writing on any large scale is a simple impossibility for editors, at least for us. When all the nervous energy is demanded for constant brain-work of other kinds, private correspondence necessarily drags; and private correspondents will be no more generous than just, if they thoughtfully make allowance for a seeming neglect that is inevitable."

"Whether I know about the weather," said Vennor, "will depend on whether the weather is what I predict, whether or no." And it was and he did.

EDISONIAN EPIGRAM. If Edison succeed, or no

And we hope he has the right of it—
He'll win his point, as the end will show,
For there 'll be enough, if it does n't go,
All ready to "make light of it."

This dialogue is from the Hour: First lady, loquitur "Now, do come to the house early, like a good Christian." Second lady-"Oh! but I'm a Jewess."

RHEUMATISM TREATED BY SHOT-GUN PRACTICE.

—Dr. J. Camp, in The Medical Brief, announces the way to dispose of chronic rheumatism in Michigan.

"I am sixty-one years old," says he; "have practiced medicine near forty years, and have had chronic rheumatism thirty years. For the last ten or fifteen years, when a men or woman came to me with chronic rheumatism, I take down my shot-gun, and say, 'get out of here or I will blow your brains out.'"

Mrs. Partington's last remark is that Ike (by the way, that boy must be a very old boy by this time) has bought a horse so spirituous that it goes off on a de-

When the enterprising builder is n't buildin'—
Is n't buildin'—
He loves to lie and watch his buildings fall—
Buildings fall—
And estimate the number that are pulverized and killed

Rized and killed in-

The mansion with the eight-inch party wall—
Party wall!—Puck.

Cats are always cruel: they bite and scratch and Alfred Tennyson is a Spiritualist. - Chicago Tribune.

Afted Tennyson is a Spiritualist.—Chicago Tribune.
So was Mrs. Browning, so is Victor Hugo, so is Mrs.
Stowe, so are Henry Ward and Edward Beecher, so was Horace Greeley, so is Oliver Johnson, so is Prof.
Buchanan, so is Dr. Crowell, so are hundreds more that we might name, all of them prominent men and women, and so, in fact, is every intelligent and candid person who has investigated the subject.—Worthington (Minn.) Advance.

A little girl in Ithaca described an elephant as "the thing that kicks up with its nose."

Oh speak thee pure—wrong will be wrong, And no foul speech can make it right; The language of a vulgar tongue Leads ever down to mental night!

Read what our correspondents Joseph S. Burr and Elijah Myrick have to say (on our third page) concerning "The Doctors and Their Plots."

How to Detect Poison Ivy.—The poison ivy and the innocuous kind differ in one particular, which is too easy of remembrance to be overlooked by any too easy of remembrance to be overlooked by any one who is enough interested in the brilliant-hued leaves of autumn to care for gathering them—the leaves of the former grow in clusters of three, and those of the latter in fives. As somebody has suggested in a juvenile story-book, every child should be taught to associate the five leaves in a cluster with the finears of the lumin hand and given to a vident and a contract of the lumin hand and given to a vident and a cluster with the fingers on the human hand, and given to understand that, when these numbers agree, they can be brought into contact with perfect safety.

Movements of Lecturers and Mediums.

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

Sunday, Feb. 15th, Dr. J. M. Peebles lectured in Philadelphia, Pa., to a packed house. "The Pilgrim" was, at last accounts, enjoying a brief season of rest at his home in Hammonton, N. J.

W. L. Jack, M. D., of Haverhill, Mass., has been again at Biddeford and other cities in Maine, giving sittings and parlor scances with great success, and from many requests has consented to remain longer than at first contemplated.

Bishop A. Beals will speak in Chebanse, Ill., the last Sunday of this month—the 29th.

Mrs. K. R. Stiles (146 Pleasant street, Worcester, Mass.), lecturer and public test medium, addressed the Spiritualists of Natick, Mass., Feb. 11th. Feb. 8th she spoke in Lynn; Feb.22d in Natick. Calls to speak and give tests will be answered. J. Frank Baxter lectured in Belfast and Waterville,

Me., the past week to audiences numbering from eleven to twelve hundred people. Monday, Tuesday and Wednesday evenings, 23d, 24th and 25th, he lectured in Dexter, Me. He speaks in Waterville, Me., again on Thursday and Friday evenings, 26th and 27th, and then in Baugor, Me. Sunday, Feb. 20th, giving there his ninth and tenth lectures. On Monday, March 1st, he lectures in the Universalist Church at Sidney, Me., and Tuesday, Wednesday and Thursday evenings, March 2d, 3d, and 4th, in the Opera House at Concord, N. H. The numerous calls to which he has been obliged to answer "impossible" on account of engagements, he will be pleased to accept on his visit to Maine, another season, arrangements for which are pending. He returns to Boston, March 6th, and is open for week evening engagements during March and April, from Boston as a centre. Address J. Frank Baxter, 13 Walnut street, Chelsea, Mass.

George C. Waite has been appointed Special Agent for the Waldo County (Me.) Spiritualists' and Liberalists' Association, to explain its principles and aims, and assist in forming associations anywhere in the State where solicited. Address him at Sandy Point, Maine.

J. W. Van Namee, M. D., trance speaker, will lecture and give psychometrical readings from gloves and handkerchiefs, at the Universalist church, Cowlesville, N. Y., Tuesday and Thursday evenings, March 2d and 4th. commencing at half-past seven o'clock.

Frank T. Ripley is still having good success in Day. ton, Ohio, where he will remain for some time to come. In June he will go to Bath, Me., the place where he

was born, to lecture and give public tests. We are requested to state that Miss Lochlan is still out of town, and that due notice will be given of her return to public duties.

P. C. Mills will lecture in Beverly, Mass., Sunday, Feb. 29th. He will make engagements to speak in any of the New England States for week evenings and Sundays. Address P. O. Box 506, Peabody, Mass.

In Memoriam.

Mrs. Abby J. Hall, wife of Alfred B. Hall, died Feb 19th, 1880.

The sudden death of our friend should receive more than a passing notice in these columns. Well known as an avowed and consistent Spiritualist, it is good for us to say that to the last her faith was dearer to her than all worldly treasures, and that her passage to another life was in the way she often expressed a de sire to go.

She was identified with the cause of Spiritualism from its very first recognition as a faith. Her honored father, Timothy Thompson of Charlestown, im-bued her from childhood with his broad and liberal views, and she was therefore ready for the announcement that the doors were ajar between the natural and spiritual, and the raps, derided and scorned, were to her ears "glad tidings of great joy, that shall be to all people."

It is one thing to accept an unpopular faith and quite another to avow it. Our friend had no desire to gather roses without thorns. She became an earnest worker in the interests of the new faith. Judge Edmonds and his daughter found in her home at West Roxbury a large hospitality and a tender care that allowed him to bear courageously the great sacrifices he was called on to make for opinion's sake. This was about 1854, when the Judge was preparing one of his volumes for the press. From that time her home was the refuge for many a medium, who found in her sympathy and needed strength.

Afterwards the parlors in her home in Boston were thronged with eager seckers for the truth, and she was always ready with spoken or written words of inspira-tion to elucidate the faith she loved. It was on the day of her death that she talked earnestly of the new developments in mediumship, and said: "I wish to be again so situated that I can identify myself more intimately with Spiritualism."

She possessed a nature especially fitted for a wide field of action. Her executive ability was equal to any undertaking that falls to the lot of woman. She was always ready with a cheering word and a helping hand for all that came to her. What women call the labors of housekeeping were to her but the pleasures of home. Her house was the pattern of order and system, and yet of that kind that never wearles or becomes oppressive. She had always time for artistic work, for reading and culture, and for social duties, and in all that she did there was a quiet method that brought about great results.

To such a character, and with such a faith, there is no death. The angel of life came to her without a warning word. In the fullest activity, and in apparent health, she left the natural body to be cared for by loving hands, and, clothed upon with the spiritual, she commenced her true journey of life. We can but believe that already her joy is made manifest, and that, to her beloved ones, she brings back the richest gifts of spiritual grace.

The services of burial were conducted after the Swe denborgian form by Rev. Mr. Reed, and were full of spiritual consolation to the afflicted. The tributes of affection in the form of flowers were profuse and expressive. In the silence of the tomb they lie, with her body to fade, but in the immortal realm she finds the more beautiful flowers of affection, bound by hands of love and tenderness. Let us close with her own words, "I know I have a home awaiting me, and whatever I may miss here it will be mine to gain there."

Editor-at-Large Project.

LOVE M. WILLIS.

This important movement, which has received the full sanction of wise ones in spirit-life, we feel to believe will result in great good to the cause; therefore we do not hesitate to ask Spiritualists to contribute in aid of the project. The amounts received and pledged

Colby & Rich, Boston	
Colby & Rich, Boston	50,00
Jerome Fassler, Sr., Springfield, Ohio 1	00,00
A Friend of the Banner of Light	00,00
L. Downing, Jr., Concord, N. H.	10,00
A Friend, Boston	50.00 l
Mrs. Flora B. Cabell, Washington, D. C	10.00
P. Pollock, Virginia City, Nev	3.00
E. P. Unton, Derry, N. H.	5.00 l
Mrs. Almira P. Thaver, Vernon, Vt.	2,00
P. S. Briggs Charlestown, Mags	10,00
Mrs. E. W. Guilford Cincinnati ()	K'00
Daniel Baldwin Montreller Vt	1,00
D T Averill Newthfold Ve	1,00
Almoido A. Tondinom Industry Toyon	1,00
Ministra A. Fordiram, industry, 1exas	2,00
Friend, Islington, Mass	1,00
Gad Norton, Bristol, Conn	2,00
George A. Bacon, Boston	. 2,00
Augustus Day, Detroit, Mich	3,00
M. V. Lincoln, Boston, Mass	1,00
A. P. Webber. " "	`2,00
Wm. Luther, Rochester, N. Y	5,00
	2,00
E. C. Hart. Oberlin, O	5,00
B. T. C. Morgan, St. Louis, Mo	1,85
M. V. Lincoln, Boston, Mass. A. P. Webber. Wm. Luther, Rochester, N. Y. W. H. Crocker, Port Allen, Iowa. E. C. Hart, Oberlin, O. B. T. C. Morgan, St. Louis, Mo. H.	5,00
"An old subscriber." Brooklyn, N. Y	10,00
Mra E Bruce	10,00
Amos Kent Rock Island Argenal III	2,00
Nother Johnson New Redford Moss	2,00
36 W Cometode Mantie Conn	1,00
M. W. Combiock, Manne, Com.	1,00
M. Larkin, Downingtown, Penn.	8,00
Mrs. L. A. Mason, Richmond, va	1,00
Jacob Booth, Maquon, III	1,00
Paul Figner, Brooklyn, N. Y	1,50
Charles H. Sumpson	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
Leater Woodard, Orange, N. J.	2,00
James Shackleton, Lawrence, Mass	5,00
William Hickor, 26 West 52d street, N. V.	8,00
W B Johnson Hartford Conn	2,00
More Calmith Calem Obje	2,00 2,75
Testab Adams Outpost Moss	20,10
JOSINII Admins, Quincy, mass	2,00
D. Higole, M. D., Burton, Mich	1,000
E. C. Hart, Oberlin, O. B. T. C. Morgan, St. Louis, Mo. H. "An old subscriber," Brooklyn, N. Y. Mrs. E. Bruce Amos Kent, Rock Island Arsenal, Ill. Nathan Johnson, New Bedford, Mass. M. W. Comstock, Niantic, Conn. M. Larkin, Downingtown, Penn. Mrs. L. A. Mason, Richmond, Va. Jacob Booth, Maquon, Ill. Paul Fisher, Brooklyn, N. Y. Charles H. Stimpson. E. R. Kirk, New York City. Miss N. R. Batchelder, Mt. Vernon, N. H. Mrs. G. M. E., Baltimore, Md. Mrs. H. J. Severance, Tunbridge, Vt. C. Snyder, Baltimore, Md. Dansville, N. Y. Yarmouth, N. S. Mary S. Lioyd, Waterford, N. Y. Lester Woodard, Orange, N. J. James Shackleton, Lawrence, Mass. William Hickok, 26 West 52d street, N. Y. W. B. Johnson, Harthord, Conn. Mary Griffith, Salem, Ohio. Josiah Adams, Quincy, Mass. D. Higble, M. D., Burton, Mich. Isaac Sharp, Fremont, Ohio. Wm. B. Ailen, Keene, N. H. G. H. Woodis, Worcester, Mass. Friend, Providence, R. I. W. M. Haskell, Marbichead, Mass. A. Lady, Newark, N. J. A. Friend, Baltimore, Md. Amount Pledged. H. Brady, Benson, Minn.	υ,υυ.
Wm. B. Allen, Keene, N. H	5,00
G. H. Woodla, Worcester, Mass	3,00
Friend, Providence, R. 1	2,00
W. M. Haskell, Marblehead, Mass	2,00
A Lady, Newark, N.J	10,00
A Friend, Baltimore, Md	5,00
Amount Pledged.	
If Duade Bancon Minn	0.00
N. Brady, Benson, Midd	2,00
Nelson Cross, New York City	10,00
E. Samson, xpsilanti, blich	10,00
Peter McAusian, Yuba City, Cal	5,00
E. Whelpley, Hampshire, Ill	5,00
Religio-Philosophical Journal, Chicago, Ill	25,00
E. J. Durant, Lebanon, N. H	5,00
H. G. Pitkin, Memphis, Mo	5,00
Henry J. Newton, 128 West 43d street, N. Y	100,00
Charles Partridge, 29 Broad " "	50,00
C. W. Cotton, Portsmouth, Ohio	5,00
117 Class Money Crack If Tonn	
W. Sizer, mossy creek, E. Tenn	10,00
Amount Pleaged. H. Brady, Benson, Minn. Nelson Cross, New York City E. Samson, Ypsilanti, Mich Peter McAuslan, Yuba City, Cal. E. Whelpley, Hampshire, Ill. Religio-Philosophical Journal, Ohicago, Ill. E. J. Durant, Lebanon, N. H. H. G. Pitkin, Memphis, Mo. Henry J. Newton, 128 West 43d street, N. Y. Charles Partridge, 29 Broad C. W. Cotton, Portsmouth, Ohio. W. Sizer, Mossy Creek, E. Tenn	10,00

W. J. Colville.

On Sundays, Feb. 15th and 22d. Mr. Colville occupied the platform in the Third Unitarian Church, Chicago, in the morning and the evening, his discourses being much admired by his auditors.

During his stay in Chicago Mr. Colville has held a great many receptions in different parts of the city with very pleasing results.

On Sunday next, Feb. 29th, Mr. Colville concludes his engagement with the society, and on Monday, March 1st, he will appear before a Chicago audience for the last time this season. On that day a lecture will be given in the Third Unitarian Church, corner of Munroe and Laflin streets, at 8 P. M., on "How to Make Home Hanpy"

His Return to Boston.

Mr. Colville will re-commence his public work in this city on Friday, March 5th, at 3 P. M., when his spirit guides will reply to questions in the Banner of Light Free Circle Room.

At 7:45 P. M. of the same day he will hold a free public reception in Kennedy, Hall, Warren

On Sunday, March 7th, at 10:30 A. M. he will resume his place in Berkeley Hall; the subject of his discourse will be "The Secret of Power." Mr. Colville is open to engagements to lecture on Mondays, Tuesdays, Wednesdays and Thurs-days, anywhere within reach of Boston.

Read our Australian Letter, by L. E. Harcus, second page; also that of Thomas Gales Forster, same page.

It costs on the average \$14 to suppress a revolution in Mexico.—Boston Post.

Spiritualist Meetings in Boston.

BERKELEY HALL.—Service every Sunday at 101/ A. M. in this hall, 4 Berkeley street, corner of Tremont street, Mrs. Cora L. V. Richmond, speaker. Subject, "The Star of the New Dawn," by Spirit Eliza W. Farn-ham.

PAINE MEMORIAL HALL.—Children's Progress-ve Lyceum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 104 o'clock. The public cordially invited. D. N. Ford, Conductor. AMORY HALF. Children's Progressive Lyceum No. moots in this hall, corner West and Washington streets every Sunday at 10% A. M. J. B. Hatch, Conductor. MENNEDY HALL.—Froe Bpiritual meeting every Fri-lay evening at this hall, Warren street, at 7%. Regular weaker, W. J. Colville. The public are cordially invited.

EAGLE HALL.—Spiritual Meetings for tests and speaking by well-known speakers and mediums, are held at this ali, 618 Washington street, corner of Essex, every Sunday, at 10% A. M. and 2% and 7% P. M. Excellent quartette singnos provided.

ng provided.

PWTHAN HALL.—The People's Spiritual Meeting formerly held at Eagle Hall) is removed to Pythian Hall, 75 Tremont street. Services every Sunday morning and stremon. Good mediums and speakers always present. EVENING STAR HALL. Meetings are held in this nail, No. 7 City Square, Charlestown District, every Sun-

day at 3 P. M.

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

PAINE HALL.-The pleasure afforded by our exerclses to-day was very much enhanced by the sweet strains of music of an enlarged orchestra consisting of nine pieces, which were fully appreciated by the children and audience, whose repeated calls, had they been answered, would have alone filled the programme, but the list of contributions was so long and varied that it was impossible to comply. The hall and gallery were packed, many being obliged to stand through the whole service, being satisfied if they obtained admission, and I am sure with but little exertion we could fill Music Hall. If all the Spiritualists and Liberalists of Boston had been present at our session to-day and witnessed the exercises, they would have been pleased beyond measure, and I doubt not their interest and zeal would have been awakened, so that the question would be asked by the multitude, as it is now by individuals weekly: "What can I do to further this great and good work?" Come forward, earnest and faithful workers, into this great vineyard; here is a glorious opportunity to not only improve and benefit yourselves and associates for the time being, but in the good seed sown in the fertile minds of these little ones you will in the future reap a rich reward in the blessings you shall receive from thankful hearts.

The exercises to-day consisted of selections by the orchestra; song, by the Lyceum choir; responses, singing, and Banner March; answers to the questions, "How to Promote Harmony?" and "Why is the Lyceum superior to Church Sunday Schools?" rectations by Bertian Griffin, Nellie Hayes, Virgle Senner, Esther Ottinger, Otto Buettner, Mabel Lawrence, Affy Peabody, Maud Marlon, Georgie Felton; select reading, by Miss Bessie Twombly; songs, by Mr. Woodbury, Amy Peters, Helen M. Dill, and by special request, Minnie O'Conneli; duets, by Minnie Day and Jessie Osmer, Jennie Smith and May Waters; duet and chorus, by Messrs, Qutnn, Gleason and Bell; calisthenics, led by Mr. Ford and Miss Dill; closing with the Target March.

**Children's Progressive Lyceum No. 1, }
**Boston, Feb. 22 cises to-day was very much enhanced by the sweet strains of music of an enlarged orchestra consisting of

Children's Progressive Lyceum No. 1, Boston, Feb. 22d, 1880.

AMORY HALL .- As we are to occupy much of your aluable space this week in regard to the visit of our

valuable space this week in regard to the visit of our friends from New York and Brooklyn, our report for Sunday will be very brief; suffice it to say we had a good attendance. We were very happy to see in the audience the Assistant Conductor of Lyceum No. 1, together with quite a number of its members.

Our exercises were as follows: Selections by the orchestra, singing by the Lyceum, Silver Chain recital, Banner March; recitations by the following pupils: Alice Bond, Carrie Huff, Gracle Burroughs, Alice Messer, Lizzle Lambert, Nettie Latz, Ida Brown, Dannie Welch, Charlie Lothrop, Hattle Young; physical exercises; reniarks by the Conductor; closing with the Target March.

The children's Costume Party will be held in Amory Hall on Tuesday evening, March 2d. All children are invited to attend, and all are requested to appear in appropriate costume. Children's Paragrasian Lyceum No. 2

J. B. HATCH, JR., Secretary Children's Progressive Lyceum No. 2. Boston, Feb. 22, 1880.

THE VISITING LYCEUMS.—In accordance with the promise made in the Banner, we give below the official programme pertaining to the visit of our friends from New York City and Brooklyn: The two Lyceums are officered as follows: New York City—Charles Dawbarn, Conductor; Wm. Hunt, Assistant do. Mrs. M. A. Newton, Guardian; Mrs. S. E. Phillips, Assistant do. Encoklyn—W. C. Bowen, Conductor; A. C. Kipp, Assistant do.; Mrs. O. E. Smith, Guardian; Mr. Beckworth, Assistant do. The delegations will leave New York on Saturday, March eth, by steamer City of Boston, Norwich Line. At the same time a sub-committee will leave this city by N. Y. & N. E. R. for Putnam, Conn., where they will remain over night, joining their guests on Sundaymorning at that point. During the progress of the train a collation will be served. Upon the arrival of the visitors, they will at once take cars furnished by Supt. Studley of the Middlesex Road, and be conveyed to the Crawford, where they will partake of breakfast. From thence they will be escorted to Amory Hall, and be formally received by the Lyceum. At the close of Lyceum exercises dinner will be partaken of, after which all three Lyceums will attend services at Tarker Memorial Hall. W. J. Colville will deliver the address. Returning to Amory Hall are evening public reception will be held. Mr. George A. Bacon, officiating as chairman, will formally welcome our guests to Massachussetts. During the evening, short speeches will be made by many of our public workers who are to be present, together with recitations by members of the visiting schools.

On Monday they will visit Charlestown District, inspecting Bunker Hill and other places of note. In the evening they will attend the Boston Theatre.

They will visit places of interest in the city proper on Tuesday morning; in the afternoon they will attend the spiritual circle at the Banner of Light Office. A complimentary ball will be given in the evening at the table. Cateror Reed will provide. In the evening as grand union entertainment will be THE VISITING LYCEUMS.—In accordance with the promise made in the Banner, we give below the official programme pertaining to the visit of our friends from

THE LADIES' AID SOCIETY.—The business meeting and sociable of this society, held in Amory Hall, Feb. 19th, was well attended, and judging from the very

18th, was well attended, and judging from the very large number of new members admitted each week there must be a growing interest in this benevolent society, an organization so old and yet so little known to the outside world.

Thanks to the good old Banner of Light for its gratuitous advertisement, for by its influence the ladies acknowledge a gift of money from a stranger away down in the "Sunny South." May the good spirits help others to do likewise.

Thursday, Feb. 26th, this Ladies' Society give a Leap Year Party at their hall, 530 Washington street, and hope their friends will give them a crowded house.

A. A. C. P.

PYTHIAN HALL.-Mrs. A. L. Pennell, 335 Saratoga street, East Boston, opened the morning exercises at this hall last Sunday with an invocation. Mrs. Emer-

this hall last Sunday with an invocation. Mrs. Emerson read a poem, "The Good Time Now," by Lizzle Doten, and interesting remarks were made by George Plummer, Mr. Burnham and others.

At the afternoon conference "The Doctors' Plot" received attention by one of the guides of Mrs. Dr. Waterhouse, of 25 Ferkins street, East Somerville, also by Drs. S. A. Wheelock, Court, Chick and Davenport, Mrs. Baich of Nashua, N. H., and others. Both sessions were characterized by the best of harmony and good, feeling. All the remarks were pithy and to the point and often elicited applause. F. W. J.

EAGLE HALL, 616 Washington street.—Our meetings through the day on Sunday last were fully attended, and the interest seems constantly increasing.

and the interest seems constantly increasing.

The morning exercises consisted of well chosen and appropriate remarks by Mr. C. M. A. Twitchell, Mr. Scott, Mrs. Iteland and others, and excellent tests through the organisms of Mrs. Leslle, Mr. Scott and Mrs. Ireland; and in the afternoon, many positive tests (the most of which were recognized by persons in the audience,) by Mrs. Ireland, Mrs. I. W. Litch, Mrs. Smith, Mrs. Henley and others, together with short, but practical and instructive addresses by Mrs. Mattle Bawyer Hull, Mrs. H. G. Richards and Mr. Rogers of Everett—the exercises closing with a beautiful poem

improvised by Mrs. Mattie Sawyer Hull, upon several subjects selected by the audience.

In the evening we were highly entertained with an address by Mr. Rogers, which was listened to with marked attention and frequently applauded by the audience. Most excellent and appropriate remarks were also made by Mrs. Chapman, Mrs. Maggie Volsom and Mr. Grosvenor. Many wonderful tests were given by Mrs. Folsom, the most of which were afforded to perfect strangers, being recognized by them. Mrs. Leslie also gave a few psychometric readings from handkorchiefs. The few she presented proved quite correct, and gave general satisfaction.

The meetings are held in this hall every Sunday at 10:30 A. M. and 2:30 and 7:30 P. M.

EVENING STAR HALL—CHARLESTOWN DISTRICT. Sunday, Feb. 22d, Mr. C. M. A. Twitchell occupied the platform in the afternoon at the usual hour, and delivplatform in the afternoon at the usual hour, and delivered a very able and 'interesting discourse on Prayer. At the close of the discourse the speaker was controlled, the entrancing intelligence giving a short but powerful discourse on "Justice." At the close of the services a beautiful selection of music was improvised and played on the plane by Mrs. Twitchell. The exercises were listened to with marked attention, giving great satisfaction to all.

Next Sunday, Feb. 20th, Mrs. A. L. Pennell will' speak and give tests in this hall at 3 P. M. C. D. M.

Union Hall, Chelsea.-Henry C. Lull addressed good audience in this place last Sunday evening, his theme being "Is Life Worth Living?" Dea. Converse, of Malden, also offered remarks at the close. Services will occur again at the same time and place on Sunday evening next.

ODD FELLOWS' HALL, LYNN.—We are informed that on the evening of March 31st the Spiritualists of of the New Dispensatson at this hall—the exercises comprising an oration by William Penton and music by the Barker Family, the entertainment concluding with dancing. Dr. George Dillingham, manager of the enterprise, announces that particulars will be given in due time. this city will celebrate the anniversary of the advent

Proceedings at Brooklyn Everett Hall Spiritual Conference, Naturday Evening, Feb. 21st.

Proceedings at Brooklyn Everett Hall
Spiritual Conference, Naturday Evening, Feb. 21st.

Mrs. Hope Whipple, of New York City, delivered the opening address on a subject of her own selection, "Character." Her address, the delivery of which occupied three-quarters of an hour, was severy why worthy of the theme and the reputation of the speaker. But with the limited space at my disposal for reports of our Conference proceedings, I can only give the merest outline of the admirable opening address or the terminute speeches that followed my disposal for reports of our Conference proceedings, I can only give the merest outline of the admirable opening address or the terminute speeches that followed my disposal for reports of ur conference proceedings, I can only give the merest outline of the admirable opening address or the terminute speeches that followed my disposal for reports of ur conference proceedings, I can only give the merest outline of the admirable opening address or the terminute speeches that followed my disposal for reports of ur conference proceedings, I can only give the merest outline of several my disposal for reports of the conference my disposal for my disposal f

tures of circumstances as they are aggressive and creative forces."

Mr. B. French said that successful characters were those who lived in harmony with the laws of their being. Reputation was what others might think of us, but character was what we really were. Undoubtedly when the forces of the individual and those of society antagonized, the tendency heretofore had been to restrain and sacrifice the individual; but under the sway of the Spiritual Philosophy the tendencies would be for a larger liberty and wider scope to the individual. Clairvoyance and psychometry were powerful forces in forming and developing character. By these instrumentalities, you can now measure the forces and capabilities of every individual soul. What an incentive is this to effort! Mr. French spoke of character as exemplified in national as well as individual life, and showed that only in integrity of character and rectitude of conduct could there be an enduring basis for nations or individuals.

Mrs. Austin, of New York City, delivered the closing address, in which she gave deeply interesting personal experiences of her mediumistic life, showing that character, whether good or bad, whether exalted or debased, follows us into the spiritual realms.

After making the announcement that Mrs. Emma Gates Concklin, of New York City, would deliver the next opening address, the Chairman declared the Conference adjourned to Saturday evening, 28th.

C. R. M.

Brooklyn, N. Y., 398 Fulton street, Feb. 23d, 1880.

Caution.

It is alleged that certain persons have been fraudulently collecting money, in the name of the New England Medical Society of Specialists, for the purpose of opposing the Medical Bill new before the Legislature. All persons are cautioned not to pay money to any person claiming to represent said Society.

R. Greene, Pres.

W. H. Carpenter, Vice Pres.

Married:

In East Cambridge, Mass., Feb. 18th. by Rev. Warren H. Sudworth, Capt. John W. Day and Miss Nellio M. King both of Cambridge.

The Brooklyn Spiritual Fraternity Meets at Downing Hall, corner Fulton and Clermont avenues, Saturday evenings at 7% o'clock. The themes thus far decided on are as follows: Feb. 28th, "A Word Concerning Evolution," W. C.

thus far decided on are as follows:
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 present.
March 27th, Anniversary Exercises Commemorative of the Advent of Spiritual Phenomena at Hydesville in 1848. Opening address by Henry Kiddle. Full particulars in later announcements.
Thirty minutes allowed first speaker, followed by ten minutes' speeches by members of the Fraternity.
S. B. NICHOLS, Pres.

EVERETT HALL SPIRITUAL CONFERENCE, No. 398
Fulton street, Brooklyn, N. Y., every Saturday evening at 7½ o'clock.

J. DAVID, Chairman.

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, 1880.

Mrs. R. 11. Colby, of St. Louis, and others, are expected to address the meeting. All classes are cordially invited.

By order of Committee.

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3m—Dec. 27.

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Tickets to twelve Lectures, with reserved seat. \$2.00; tickets to six Lectures, \$1.00; to one Lecture, \$2 cents. For sale at Palne Hall. Doors open at 7, to commence at 7:45.
Persons desiring to secure a seat had better apply at once, as many of the best are already taken.
Feb. 14.

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Invocation.

Thou Infinite and Eternal Spirit, Father and Mother of us all, we praise thee that every day and every hour we behold fresh tokens of thy love, and have opportunities of entering more fully into the knowledge of spiritual things. We praise thee that those who have cast aside the material garb are forever around thy yet embodied children, and that in spiritual presence they are ever near all unto whom the ties of affection bind them indissolubly. May we all, at this hour, recognize the presence of those kindred minds who in brighter and fairer worlds are interested hi the welfare of humanity, and in the diffusion and application of truth to thy children's need. May we now and evermore consecrate our lives to the furtherance of human wellbeing; may we desire only that which shall uplift others; may we seek only for that which may emancipate our minds from the thralldom of selfishness, from every chain which binds us down, and so, forgetting things behind, may we press onward, upward and heavenward, toward that glorious goal which is the angelic life of celestial blessedness. May the loved ones who have vanished from the mortal sight of those who held them dear make known their presence in spiritual ways, at this hour, so that if any bereaved parents are present they may be comforted with the knowledge that their children are yet with them, that they love them as tenderly, yea, more tenderly than ever before. If any are mourning for some relative or friend whose earthly remains are deposited beneath the sod, may they feel that the beloved spirit is still near them, cheering, guiding and consoling in all the varied scenes of earthly life, and as their earthly days are numbered, as the experiences of the spirit here be low are drawing to a close, may a glorious halo of light from the spirit-spheres surround the dying bed of any who may be called away from earth, and lift them with gentle, alluring power into the bright beyond, into that fairer region of everlasting light, where, united with all whom they have loved, forever and forever thy praises may be sung with unfaltering tongue, in the accents of a life which is pure and steadfast, from the depths of a soul which loves thy law, and willingly

Questions and Answers.

Ques.—Can you, in spirit-life, drop off your spirit-body and take on reincarnation at will? spirit-body and take on refinearnation at will?

Ans.—In spirit-life we certainly cannot drop off our spiritual bodies, because our spiritual bodies stick to us as closely as your skin sticks to you. We could no more get out of our spiritual bodies than you, in your physical form could get out of your skin; for our spiritual bodies are as closely attached to us; but our spiritual bodies are as closely attached to us; but our spiritual bodies change and develop as the result of mental and spiritual unfoldment. If were to return to earth and be reincarnated, should not cast off my spiritual body; I should not put it aside; I should merely enclose it not put it aside; I should merely enclose it within a physical form. If I were to control a medium to-day, and were to enter his form entirely; if I were to allow his own spirit to roam away, and I were to retain possession of that form for a month, my spiritual body would not be cast off, it would be enclosed within the material body of the medium; then the medium's own spirit, in his spiritual body, would be able to roam in space or to enter into the spiritual world. Certainly spirits cannot cast off their spiritual bodies at will; but if they manifest themselves again through physical forms it must be by drawing around their spiritual bodies the outer encasement of the physical body, that being one more layer which is external to the soul.

Can you at the time of reincarnation decide what kind of work you will do in your earth-life, and how long you will remain?

A.—The kind of work that any spirit will be able to do will always be dependent upon the mental and spiritual conformation of that spirit. You cannot arbitrarily choose what will be your work in life, or, at all events, you cannot choose in what line you will be successful, because, in accordance with your mental and spiritual organization, are you capable of experience.

celing in this or that direction. You will be aware that all talents originate in the soul: all physical powers are but the result of mental faculties. In the spirit-life we do not lose one of our talents or cast aside one of our mental special niche to fill in the universe; their mission, their destiny, was to perform this particular kind of work. Thus, however many lives they may live, however many spheres they may pass through, or however many life-experiences on earth may fall to their lot—all of them are with a view to the cultivation of their souls in a particular direction, so that any spirit being destined to excel in one particular direction and possessing a spiritual nature which can unfold in this way more satisfactorily than in any other, is not able to choose the form of work in which he will succeed the best. If through obstinacy or perversity he chooses to work in any other sphere than that which nature destined for him to work in, he will find his mistake, and will ultimately discover that the only true way

for him to work in, he will find his mistake, and will ultimately discover that the only true way of gaining happiness and being useful is by following the natural predilections of his nature. Q.—[By J. T. H., Alton, Ind.] If there were no ears to hear, would there be any sound? A.—Certainly not: if there were no sound, there would be no ears to hear. The questioner seems rather to have inferred that if you had no ears, that would take away sound, but the possession of ears is the result of the existence of sound. Where there is no light there are no eyes. Go down into the Mammoth Cave, and you will see no eyes in the fishes, because they are reared in total darkness; there is nothing for them to see, consequently the operation of for them to see, consequently the operation of light there does not produce a visual organ, because a visual organ is produced through the operation of light upon organic matter. The ear is produced through the operation of sound upon matter, and if there were no sounds in na-ture there could be no ears, because ears are produced as the result of sound, and if any individ-ual were born without an eye or without an ear, it would be because something had interposed

it would be because something had interposed during the process of the formation of the physical structure, which prevented the varied elements in nature from working harmoniously upon the growing form. The eye does not produce light, the ear does not produce sound, but sound originates the ear, light originates the eye.

Q.—Will the spirit controlling please consider the following inquiry: The writer has ever believed that one should try and help himself without resorting to any special prayer. But it has so happened recently that in his affairs he has not known which way to turn, and has often appealed most sincerely and earnestly to God and the spirit-world for such light as would enable him to see and do his duty. But so far as he can see, no notice has been taken of his anxiety. Please what comments, if any, will the spirit make on this, to enlighten a sincere inquirer?

power above yourself in vain, but the operations of that power may be inscrutable to your intellect below. You do not alsolutely know what development upon earth is most beneficial for you; you do not know what will really bring you the greatest good in the end. The child may be ordered by the parent to take some bitter draught; the child thinks the parent is very cruel indeed. Supposing that the child complains of illness to the parent, and the parent in mercy gives the bitter draught, the child is very likely to argue that papa or mamma has been

drink, whereas in reality the parent of the child, with far-sightedness, with greater penetration into the child's necessities than the child possessed, has done that which was really a kindness, although it appeared to the superficial understanding of the child an act of cruelty. We are in the position of children to powers which are above us. If we complain to them and ask for their sympathy, for their guidance, and seek for their remedies, they will give us what is really best for our natures, what will remove our spiritual and mental maladies. You will be thankful in the future for the discipline you have been receiving at this hour; you will be delighted with your sorrows when you view them from the spiritual side of life, and see what choice blessings they were, though they tasted bitter upon earth. It is just as you are informed in the Old Testament, that a prophet was given a roll to eat by an angel, when it was in his mouth it tasted bitter as gall, when it descended into his inward parts it tasted sweet as honey. So it will be in the after results of the present sorrows which are upon you now. You are sincerely aspiring for light, you are longing for deliverance, but do you not in your inmost soul wish for that which will do you the most good and give you the greatest power to do good to others? You may be mistaken in your ideas of what will be best; you may think that the sweet is best for you, whereas your system really requires the bitter. In the future you will perceive that not one of your earnest cries has been unanswered, not one sincere aspiration was quires the bitter. In the future you will per-ceive that not one of your earnest cries has been unanswered, not one sincere aspiration was sent up to the spirit-spheres in vain. Those who were wiser than you gave you the blessing, whereas you thought it was not a blessing, be-cause not palatable when received. In the fu-ture life you will receive an explanation of the intrication of the present intricacies of the present.

intricacies of the present.

Q.—[By Mrs. Crocker.] We are told in Hebrews, chapter 7th, that Melchisedec, king of Salem, priest of the most High God, "was without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the son of God—abideth a priest continually." The fourth verse expresses:
"Now consider how great this man was." Will you please explain this portion of the Scripture, as Genesis, chapter 14th, informs us that this same Melchisedec brought forth bread and wine to Abraham and blessed him. Yet we understand he was without beginning of days, and

stand he was without beginning of days, and without descent.

A.—The translation may be somewhat par-

A.—The translation may be somewhat par-tial, the wording somewhat ambiguous in King James's version of the Scriptures, but yet the Melchisedec there referred to is undoubtedly the most exalted spiritual order which in the spiritual world can operate upon the earth. You read of the priests after the order of Aaron and the priests after the order of Melchisedec. The priests after the order of Aaron were continually changing their office; their mission was to dispense to humanity the external aspects of truth, which are continually varying. They have to deal with the local and the temporal aspect of spiritual things, whereas the priests after the order of Melchisedec are beyond and above, and they deal with the eternal, the unchanging aspect of truth. There is a temporal and there is an eternal aspect in all truths poral and there is an eternal aspect in all truths—there is a permanent and there is a transitory element in everything which relates to the diffusion of truth, to its discovery and application, to the needs of the world. The meaning of this—that Melchisedec was without beginning of days or end of life—signifies that the form of truth which is given to the world from a proble subserved to the ternal winciples. angelic spheres relates to the eternal principles of right, which have no beginning and no end, does not concern itself with the immediate reof right, which have no beginning and no end, does not concern itself with the immediate requirements of any special age or nation, but deals with that which is universal, deals with humanity everywhere, with that which every conscience would approve, with that which will be forever and forever the same, which every soul will agree upon, with the eternal, abiding right. You can easily conceive that the forms and ceremonies which may be useful to you today may no longer be useful in a more exalted state of being. You can understand that certain laws and customs which may be desirable at this hour will be outgrown, and would be prejudicial in a more advanced state of affairs. You can never conceive of the time when you will outgrow a condition in which it will be desirable and right to be kind, benevolent, merciful, and in all ways loving to your fellows, because there is that within the soul of man which has no beginning and no end, which is in perfect accord with the eternal law of right. This is the order of Molchisedec, the spiritual order, the order of the soul, into which those in truly spiritual life are introduced, who have outgrown the necessity for looking at any tamoral aware that all talents originate in the soul; all physical powers are but the result of mental faculties. In the spirit-life we do not lose one of our talents or cast aside one of our mental faculties. One spirit has been a musician on earth, another a painter, another a poet, simply because they have had more power in their spirits to express these special talents than any others. They cast aside the material form, and still continue to progress in a direct line. The musician upon earth, who was such because of adaptability to his work, still continues to be such in spiritual spheres. The same remark applies to the painter, the poet, the author, to all those who, when they lived on earth, did to work most congenial to them. They had some special niche to fill in the universe; their mission, their destiny, was to perform this particular kind of wark. Thus heavent the soul, into which those in truly spiritual life are introduced, who have out-truly spiritual life are introduced, who have out-grown the necessity for looking at any temporal aspects of truth which to-day to you are useful, those who in perfect purity of motive, in angelic realms, are agreed upon a spiritual basis of action. The priests after the order of Melchise apprictual life are introduced, who have out-grown the necessity for looking at any temporal aspects of truth which to-day to you are useful, those who in perfect purity of motive, in angelic realms, are agreed upon a spiritual basis of action. The priests after the order of Melchise decessity for looking at any temporal aspects of truth which to-day to you are useful, those who in perfect purity of motive, in angelic realms, are agreed upon a spiritual basis of action. The priests after the order of Melchise decessity for looking at any temporal aspects of truth which to-day to you are useful, those who in perfect purity of motive, in angelic realms, are agreed upon a spiritual basis of action. The priests after the order of Melchise decessity of motive, in angelic realms, are agreed upon the great high priest in Israel was in his most exalted frame of mind he was able to hold converse with the guiding angel of earth, who has been designated Jehovah. You must make a distinction between Jehovah of the tribe of Israel and the Ruler or God who appeared to many, who was ofttimes erratic in his commands. That voice which spoke within the innermost of the temple to the high priest always spoke on the side of the principles of right, and did not concern itself with the external manifestations of truth, these being delegated to the Aaronic order. The order of Melchisedec refers to angelic spheres, to that state or condition in Automorphic Incider of metallicate or condition in which spirits have discovered somewhat of the eternal principles of right, and deal with principles instead of with the temporary forms in which a certain truth may be related to a particular age.

Q.—[By F. S. R.] In a recent discourse by Mrs. Richmond "from the sphere of Swedenborg," It is stated that the quality of life is tested by being shattered into fragments, and then rebuilded, if possible. That which is eternal is capable of being resolved again; that which fails and falters is not eternal, and remains shattered and broken, a thing of dust and clay. Does this have reference to the physical

mains shattered and broken, a thing of dust and clay. Does this have reference to the physical as well as the spiritual structure of man?

A.—This has no reference at all to souls, but only to the environment of souls. No individual soul will ever be shattered into fragments, will ever fail, will ever lose its individuality, but the methods of expression of the soul, or the attempts on the part of the soul to reach perfection—those forms of existence upon planets. attempts on the part of the soul to reach perfec-tion—those forms of existence upon planets which are approximate, and yet at the same time are not sufficiently endowed with inherent vitality to continuously remain, will fail. Cer-tain express types of spirit and of matter which, in bygone periods of the earth's development, produced the mastedon and the mammoth, are produced the mastodon and the mammoth, are still in existence. The primal element yet remains. The elements out of which these extinct animals were constructed have not failed. These particular forms of expression being no longer needed, were not possessed of the continuity of individual existence. The spirit of nature may be said to be broken up into fragments, and in fragmentary expressions may prepare the way for more perfect unfoldments and pare the way for more perfect unfoldments an expressions, and thus it is that forms may fail external organisms may cease to be, but not the materials out of which they were constructed. These abide forever; and the reference to the failure of any particular type must not be confounded with the failure of a soul, but only that the soul during the process of development has projected this and that form by way of attempt, of experiment. These attempts and experiments have only paved the way for more successful manifestations. The inventor may have an idea here in his consciousness of what he do ful manifestations. The inventor may have an idea born in his consciousness of what he desires to externalize. From that idea he makes a machine; when it is made he is not satisfied with it, he pulls it to pieces, so that form of machinery never goes out into the world to receive a patent. Then he makes another. When he has made that, it is in advance of the former; that also is shattered, and never goes out to the world. He may make a multitude of attempts, then, at last, an attempt is sufficiently successful to command public attention. Every one of

which they were constructed, the force which propeled them, forever remains. So it is with every type, with every form of existence which is inferior to the highest; so it is with everything which expresses only a portion, a fragment of life, and not the entirety of the individual orb of life. These particular impulsions may be withdrawn, the particular form to which they have given birth may be shattered, but yet the elements out of which the forms were constructed will continually exist; the individual mind, which has propeled the lower form, may disintegrate it, because dissatisfied with it as a permanent type; then it may project another, then disintegrate that, because it does not satisfy as a permanent type; yet nothing is destroyed, nothing is lost, intelligence is ever progressing onward, the lower but paves the way for the superior.

Q.—Is what Mr. Harris calls the arch-natural, or the transubstantiation of the flesh, a state to be attained on the carth.

Q.—Is what Mr. Harris calls the arch-natural, or the transubstantiation of the flesh, a state to be attained on the earth?

A.—It is a state to be attained upon the earth when the earth arrives at its zenith—its perfection—but it is carcely an attainable state among you to-day. You are not sufficiently the controllers of outward circumstances to be able to attain this degree by effort on by will be as you to-day. You are not sufficiently the controllers of outward circumstances to be able to attain this degree by effort or by will, but be assured that you will ultimately attain it. You will never leave your connection with this orb spiritually until you have attained it; that is, you will be associated with this earth, with the forms that are uponait, until you are able to so thoroughly master all material things that matter will be your servant and will obey your commands. Many spirits are attaining this degree through the production of materialization.

Q.—In a recent lecture on the New Church on earth, through Mr. Colville, he says: "We are not speaking of those undergoing development on earth, who have to undergo their purification after the advent of the new Messiah; it is to those ranked with the 'redeemed' that we address these words." Who are the redeemed? And who or what is the new Messiah;

A.—Those who are referred to as the redeemed, are not those who have been redeemed according to the Orthodox idea, but simply those who have been redeemed for they collation of laws which many fail to obey; those who have embraced the overtures which

of the violation of laws which many fail to obey those who have embraced the overtures which have been made to them from the spiritual side of life, who, having the opportunity, have em-braced it and have entered into a condition in braced it and have entered into a condition in which, by obedience to the higher law, they are not brought under subjection to the power of the lower. If you obey the law of love, if you do positively that which is good, you are not under subjection to that Mosaic law which deals with negations; you do not fear the law which relates to murder, to theft, to adultery, you have nothing whatever to do with it personally; so far as you are concerned it has no active existence; you are under the operation of a superior force. as you are concerned it has no active existence; you are under the operation of a superior force; and not being under subjection to the lower passions of life, whatever laws may relate to them, whatever consequences may be the result of the violation of these laws, do not touch you or reach into your sphere. The redeemed who are alluded to in the book of Revelations, and the redeemed who are alluded to in the discourse from which you have quoted, are those who have been styled the hundred and forty-four thousand, those who have been the first fruits in any those who have been the first fruits in any special epoch or dispensation, those who have received truth first, those who have been uplifted by it first. There are those upon earth to-day who have embraced the present opportunities, and are becoming spiritualized, who are so associated with the exalted spiritual powers that it must have not what calculative may some tunities, and are becoming spiritualized, who are so associated with the exalted spiritual powers that it matters not what calamity may come upon the undeveloped on earth, they will not be touched or affected; they are redeemed from the thralldom of material things by being linked with superior spiritual forces. The new Messiah to whom we refer is a new form of manifestation of truth to the world, and while it may be discovered eventually that in a special outpouring of the spirit there has been one leading spirit, yet that one leading spirit who might bear the name of Messiah will be attended by so many others, will be working in concert with so many others, that it will be a fine point to spiritually distinguish and discover who really does represent the acme of civilization. When a tidal wave is approaching, how many waves there are which may sweep upon the shore one after another, and, unless you carefully watch and observe, you cannot detect which was the tidal wave when the tide is going down, there were so many approaching nearly to it, in the extent to which they swept upon the shore. So it has been in the past, and so it will be in the future. When any special Avatar or Messiah has been spoken of as a historical personage, one individual has been selected out of many, one has been set apart and looked upon as eminently praisespoken of as a historical personage, one individ-ual has been selected out of many, one has been set apart and looked upon as eminently praise-worthy. You are told that Jesus had many dis-ciples and apostles, you are told plainly that many of his disciples were able to perform many works similar to those which he performed. If you had lived in the days of Jesus, you would have had greater difficulty in selecting the one who performed the greatest works. The same who performed the greatest works. The same remark may be equally applicable to the Messialis of the Orient. Whenever any special wave of spiritual life is outpoured, and many are affected, as there will be one least affected so there will be one most affected. It is a fine point of spiritual distinction to be able satisfactorily to determine which one in the multitude did occupy the position of special medium for the Messianic angels.

BENEDICTION.

May the blessing of the Eternal Spirit, and of the angels of light who inhabit the spheres of glory in celestial space, fill your souls and abide with you, now and forever. May peace be your with you, now and forever. May peace be your portion, may love and trust inspire your lives, may truth be your goal, so may unending felicity be the outcome of the chequered scenes in which you now abide; and in future ages may you all have cause to rejoice as you review the past and behold the blessed outcome of all earthly vicissitudes. Amen.

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 doors will be closed, neither allowing entrance nor egress until the conclusion of the scance, except in case of absolute necessity. The public are cordially invited.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-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 dectrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

Tits 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.

And As our angel visitants desire to behold natural flowers upon our Circle-Room table, we solicit 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.

ure to place upon the attact of Spirits and ings.

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

**Far 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. Therees Shelhamer.

Father Henry Fitz James.

The truth shall make you free, free from super-stition, free from the bondage of ignorance and doubt and fear which assail those minds who doubt and fear which assail those minds who still walk in the pitfalls and among the dark places of mental bondage. The truth which is above us sheds undying love and eternal light upon the earth to-day, and souls are marching out into the brilliancy of that light; they are coming from the darkened by-ways of earth, they are rising up into an atmosphere of mental and moral freedom; and so from the upper heights we come this afternoon bringing to you the strength of the divine ones who reign above, bringing the peace of eternal love that is

show them a new light, and lead them higher into new realms. So I would say that in spite of all efforts to the contrary, in spite of all efforts to the contrary, in spite of all that may be put forth by those high in authority, the work goes bravely on; souls are marching into the clear light of truth, demanding to know for themselves, to seek for themselves in regard to the future life; they do not wish to be bound down by the chains of superstition that others have wrought for them. We rejoice at this; we rejoice because we know that mental freedom is necessary for the uplifting of the soul, and we would draw every child up out of the ignorance which has so long bound him down. So I would say to my brothers in the church, that in spite of all they may do they cannot keep the people show them a new light, and lead them higher of all they may do they cannot keep the people in the old ruts: they must allow them greater freedom, they must give them larger latitude, they must allow them to expand their capabilities. The School Question has attracted me hither, because there are certain ones who take it upon themselves to say that the whole take it upon themselves to say that the whole Catholic clergy have determined that our children shall be educated alone by the church, that they shall not receive the benefits of a free public education. I say to-day that it is not so; there are but a certain few who have determined this for themselves; with authority unwarranted they come forth and claim that all those in power wish this to be done, and that it is for the good of the Irish race.

I wish to say to my brothers, Beware what you do, for just so far as you press this matter you will lose the power which you have already gained; therefore it is best to look well at the present time, because the power you have so long

you will lose the power which you have arready gained; therefore it is best to look well at the present time, because the power you have so long held is slowly and surely slipping away from you, and the Irish Americans, as you call them, are coming up out of mental bondage. They demand to know for themselves, and it is well; we rejoice that it is so, because hosts of higher powers above are striving to lead these souls out of the ruts into which they themselves have fallen, and through which they have suffered so long in spirit. Therefore look well to what you do, for just so far as you lead those under your charge out into the light of knowledge and truth, just so far shall your efforts be blessed and your labors abundantly rewarded. It is impossible for any one to keep back the soul which is striving for more light, because such a thing can never be; the soul will surely break its bonds and flee away, and the one who seeks to deter it from this is left alone to mourn in sackcloth and ashes for what it has done. sackcloth and ashes for what it has done.

I have come with the good father, and I would like to send out a few words to those who are here in Boston. I don't know how long it is since I went out, but it is n't very many months, I think. My name is Thomas Good. I died in Boston. You see, Bridget, she died, and then I suppose she appeared to me. Anyhow, I saw the old woman; you could n't get that out of me, and it startled me; I did n't know what to make of it, to see the old woman come back after I knew she was in the coffin. I thought she was come to haunt me; it frightened me, and I jumped. That's why I fell and hurt myself; that was the cause of my going out. But Bridget, she says she did come to warn me that my time was up, and I had better look well to my soul, Thomas Good. she says she did come to warn me that my time was up, and I had better look well to my soul, or I'd be afther getting into purgatory. I'd on't know whether this is purgatory or not; it's purty good, afther all, and I don't care whether I get out or not. But I have friends in Boston who think I have gone to a worse place than purgatory. Also, don't you see, I had n't time to pray for my soul, so I just want to let them know that I am all right. The good father said if I would come with kim he'd take care of me, and I could let my friends know I was in good company; so I thank you, sir, and, by the powers above, I hope I'll be able to help ye when ye come over. Good luck to ye.

Dec. 16. Dec. 16.

Sarah M. Thompson.

It is a blessing well appreciated by me to be able to come here to this circle and send out my able to come here to this circle and send out my love, my continued remembrance and my blessing to the many friends I have in Cleveland, O. It is now four years since I passed away from the mortal form, yet my work has been going on just the same as it was when in the body. I am still interested in my old work. I am still acting as a medium for the higher powers above, who would send down through me tokens of love and inspirations of power to those who linger in the form. I am not idle; I come frequently en rapport with those whom I have left behind, and from this place I would say, Go on, dear friends; I know your work, I know your aspirations, and what you desire; I will bring everything to you just as speedily as it is given to me from the powers above. I will come to you at all times and in all places, and will send out ministrations of love from those higher souls who come down with blessings to benefit mankind. I want to say to those I so tenderly loved while in the body, that my affection still flows out toward them in waves of light, my loved while in the body, that my allection still flows out toward them in waves of light, my love enfolds them every one. In hours of need, in moments of mental toll and suffering I come, bringing a balm from the angel-world that shall uplift their thoughts upon a better plane, that shall bring them up into a nobler sphere of action

shall bring them up into a nobler sphere of action.

To those co-workers in the form who knew and loved me, I would say, I am still with you, still by your side, doing what I know you would wish, speaking as I know you would have me speak, for the benefit of those who are in sorrow or in suffering, who are tossed upon the waves, seeing not which way to turn. So to you who are going about hither and thither, speaking the word of truth, I send my blessing and my love, because I know you are doing the good work that none others can do for you.

I would say to Bro. E. S. Wheeler, I send him my kind remembrances; I am frequently with him; he has my sympathy in his bereavement. I know that the way he is treading is indeed the broad one which leadeth to eternal life. He has hosts of friends with him, the angel-band guides him onward and upward to the heights of eternal progress, and by-and-by he will meet those dear ones who went away from his heart and home, those friends whom he cherished while in the form, who still watch over and guide him, and wait for the time when he shall access the ship. form, who still watch over and guide him, and wait for the time when he shall cross the shin-ing river and enter the Summer-Land.

Sarah M. Thompson, of Cleveland, O., to her riends. friends.

Etta Buzzell.

I went to the spirit-world ever so long agolots of years ago. I was four years old. I had scarlet fever, and it took me away. I never came here before. I want to send my love to papa. I want him to let me come and talk to him. I want him to go to a medium in Boston and let me come and talk ever so much to him. Do you believe he will do it? He knows spirits can come back. He gets into the clouds sometimes, and he wonders whether it is true or not. He thinks perhaps it is not true, but after all he knows it is. I want him to go to a medium. He thinks perhaps it is not true, but after all he knows it is. I want him to go to a medium. Who is a good one? I guess I won't tell him; if I do he will think she knows something about it. Let him go to any medium he wants to, and I'll come right off, because I have ever so much to say to him, if he wants to know something—and he does, he wants to know something about his business. I know all about it, yes, I do. I want to send my love to everybody, and say that I am growing just as big a girl as they ever saw, in the summer-land. My name is Etta Buzzell. I thank you very much for letting me come. My papa lives in Boston; he has got light hair and a big moustache. Dec. 16.

Mary Kelly.

enable him to see and do his duty. But so far has he can see, no notice has been taken of his anshe can see, no notice has been taken of his naxioty. Please what comments, if any, will the spirit make on this, to enlighten a sincero has been as seen on the same that is made he is not satisfied and he pulls it to plees, so that form of may have a multiple to extend the spirit make on this, to enlighten a sincero has been as the spirit and the pulls it to plees, so that form of may have a multiple to extend the spirit make on this, to enlighten a sincer of inquirer?

A.—No true, sincero aspiration can ever be valueless or lost. You have never sent up a pertition from the immost soul of your being to an admospher of the tiling from the darkened by ways of earth, power above yourself in vain, but the operations of that power may be inscrutable to your dealers and that power may be inscrutable to your departments and moral freedom; and so from the immost tended in a make that, it is in advance of the former intellect below. You do not alsolutely know what development upon earth is most beneficial to command public attention. Every one of the strength of the divine ones who reign for you; you do not know what will really bring you the greatest good in the end. The child component to take some bitter draught, the child thinks the parent is very make the command public attention. Every one of the strength of the divine ones who reign for you; you do not know what will really bring you the greatest good in the end. The child what is a short primary and you the greatest good in the end. The child what is a short primary and you the greatest good in the end of the form one of these experiments have only the strength of the divine ones who then the form one of these experiments have only the strength of the divine ones who the strength of the div

believes in the immortal life, but of course his belief is far different from the reality. I have a continual anxiety to reach him in some way, and let him know what it really has been to me. My name is Mary Kelly; my husband's name is Frank Kelly. I lived in New York City. Dec. 16.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Dec. 16.—Carrie E. Priest; Dr. J. C. Wright; Aggie Davie Hall.

Dec. 23.—Nancy H. Bussell; Charlie L. Smith; Philip Higgins; Hannah Cummings; Emily M. Morse; Eulalie, to friends in Cincinnati; William Grum; Susie Ence.

Dec. 30.—George Childs; Jeremish Libby; Harriet A. Washburn; B. J. Barber; Willie Lowe; Martha Webb; Daniel Bray; William Jones.

Jan. 2.—Dr. E. Y. Lee; Joseph S. Tillinghast; John H. Josselya.

Jan. 6.—Louise Corcoran; Caroline Cobb; Mrs. E. A. Anderson; William Oummings; Philo Sprague; Nelle Wheeler.

Jan. 13.—George T. Foye; C. H. Moseley; Kate Mason; Charley Poore; Nelson Hardenbrooke; Edward Whittemore; Maggle Mahan.

Jan. 20.—George N. Wilcox: Edward Tulledge; Deacon Ephralm Chase; James D. Stone; Prudence McCrillis; Olive Atkins; Mary Packard; John Thompson; J. Emory Wilson.

Jan. 27.—Emma M. Livermore; Henry C. Wright; Al-

Ulive Atkins; Mary Packaru; John Thompson; J. Emory Wilson.

Jan. 27.—Emma M. Livermore; Henry C. Wright; Allie Taylor; Dr. Samuel White; Frank Morse; Mrs. William K. Lewis; Georgie Waters.

Feb. 3.—Augusta A. Currier; Theron Palmer; John Bennett; Rev. Ralph Sanger; Mary Leonard; Jennie Smith; Tim Flannagan; Nellie Wyman; Daniel Parcher.

Feb. 10.—Abba P. Danforth; Hiram H. Barney; Georgo Thomas; Elizabeth B. Roberts; Susan A. Cass; Joseph Hankey; Florence Danforth.

Feb. 17.—Capt. Seth Hersey; Clarence Gay; Dr. George Renton; Clara E. Simmons; Rev. John Blain; Daniel Henchman; Capt. John Barnett; Lillie Bell.

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

Charles F. Ellis.

Charles F. Ellis.

My name is Charles F. Ellis, of Quincy, Mass., where I passed over the river of life. I had entered on my twentieth year a few weeks before. I wish to send word to my three sisters, my mother and my father. Spiritualism is nothing new to me, for I comprehended its revelations while my spirit was encased in the flesh. Oh how grand and beautiful are all things on the other side of life! We grow little by little to comprehend the harmony of this eternal world. I was neither faint nor weary when I stepped on the other side. I stood as one awe-struck amid all my grand and beautiful surroundings, feeling no pain; but the sentiments of my heart went out toward those I so dearly loved, for I wanted to let them know how happy and pleased I was with my new conditions and surroundings. Spirit friends met me and conducted me where I could behold some of the beauties of this new life. They taught me my first lesson, laid me down and bade me sleep, and when I awoke they sang songs of rejoicing. Mother, father, sisters, dearly loved ones, do not weep or deplore my absence; I have gone to make a home for each and all of you on the other side of life.

Elizabeth Shepard.

My name is Elizabeth Shepard, widow of Caleb Shepard, residing in Cambridge, Md. He passed on to the realms of sunshine years before I did. I now have joined him, and hand in hand we tread the paths of the New Jerusalem, where the sun rises in all its dazzling beauty; where the waters flow in all their plentitude; where hunger is not known and where the heart has no sears nor wounds.

Freed from the material I feel buoyant gay

no scars nor wounds.

Freed from the material, I feel buoyant, gay, and as happy as I did when in my fourteenth year. Blessed realization of this new-born truth, for it takes away age, and gives me youth. Oh, how sweetly they float above you, around you, and boneath you, ofttimes not seen nor felt, still the spirits gather in every word that floats upon the air. Then who would ask to live always, when the death of the body opens the portals of life and bids us be joyous, for our Maker loves a cheerful heart.

The way may be opened by which those connected with me may read and see and know it

nected with me may read and see and know it

Margaret Finn.

Give justice where it is due. The suddenness of my death was not specially given to me for sins committed in the body. It is one of those physical laws attached to every one. Not being exempt from that law, I had to pass under it, and in so doing I have triumphed over death and the grave. Margaret, wife of James Finn. I lived on Third Avenue, New York, and died suddenly in my thirty-third year. I have not found my Maker wanting in wisdom, in kindness or in mercy. All things have been meted out to me bountifully. Oh, what a beautiful calmness and serenity passed over my spirit when I realized the detachment from the body! I did not seek to vindicate myself from things when I realized the detachment from the body! I did not seek to vindicate myself from things or wrongs which were done under the law of ignorance. I only let the soul's aspirations go out, and they drew the divine essence of deity within the soul. Is it not wondrous, is it not beautiful, to comprehend, in the twinkling of an eye, our relationship to deity and the universe. verse l

George Baudel.

I died in Washington, suddenly. George Bandel. I was thirty-seven years old, and was buried from the residence of my parents, who lived in Fawn street, Baltimore. I died of heart disease. The sudden death is more pleasant than lingering through a painful disease. When one passes out from the flesh quickly, it depends upon his own talent and mental activity whether he revives speedily and understands his whereabouts. I realized my position promptly and accepted it, feeling that it was my due. I now turn my attention from the material to my spiritual surroundings, and feel most anxious to learn the renton from the material to my spiritual sur-roundings, and feel most anxious to learn the laws under which I forever and forever must be a dweller. The spirit-land has more beauties than I can describe. My faculties must under-go a change, and I must learn my relationship to delty. The pleasantness of my companions makes it most agreeable for me. There is no wish on my next to live on earth again. It would wishon my part to live on earth again. It would be useless for me to say I repine, for I do not. I am happy in the spirit-land. When conditions prove favorable I will come again.

MESSAGES TO BE PUBLISHED. Louisa Muller; Alice Bingham; Anna Drew.

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Passed to Spirit-Life:

From Boston, Mass., Feb. 14th, Winnie, daughter of J. W. and Annie B. Graves, aged 8 years and 14 days.

W. and Annie B. Graves, aged 8 years and 14 days.

Winnie was a child of remarkable intellectual power, and was dearly loved by all who knew her, whether in the home circle or in the Lyceum, of which she was a member. Brother and Sister Graves are cheered by the knowledge that she has only gone before to join the brother and sister who had preceded her, to await their coming to that home where parting is unknown, and to tenderly watch over them and their only son till all are refunited there.

Funeral services conducted by the writer, assisted by Mrs. H. V. Carr and Mrs. L. J. Gallison, at the home of her parents, No. 124 Northampton street, on the afternoon of Tuesday, Feb. 17th, after which they tenderly laid the loved form away at Mount Hope Cemetery. J. H. CURRIER.

71 Leverett street, Boston.

From New Boston, Mass., Feb. 6th, 1880, Mrs. Hulda

Hood, aged 37 years.

In this change of life the husband, Mr. Edward Hood, is deeply afflicted, and the only hope and comfort he has is found in Spiritualism. Mrs. Hood leaves a little babe with her husband. She was very mediumistic, and an active member of the Spiritual Society. The friends at large mourn her departure. Funeral services were conducted by DR, H. P. FAIRFIELD.

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

The more honesty a man has the less he affects the air of a saint. The affectation of sanctity is a blotch

Adbertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN.

Physician of the "New School." Pupil of Dr. Benjamin Rush.

Office 58 North Charles Street, BALTIMORE, MD.

DURING fifteen years past MRS. DANSKIN has been the pupil of and medium for the spirit of 1)r, Henj. Rush. Many cases pronounced hopeless have been permanently cared through her instrumentality.

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The American Lung Healer, Prepared and Magnetized by Mrs. Danskin,

is an unfailing remedy for all diseases of the Throat and Lungs. Tubericular Consumption has been cured by it. Price \$2.00 per bettle. Three bottles for \$5.00. Address WASH. A. DANSKIN, Baitimore, Md. March 81.

DR. J. R. NEWTON

OURES all Chronic Diseases by magnetized letters. By this means the most obstinate diseases yield to his great healing power as readily as by personal treatment, Requirements are: are, sex, and a description of the case, and a P. O. Order for \$3.00, or more, according to means. In most cases one letter is sufficient; but if a perfect cure is not effected at once, the treatment will be continued by magnetized letters, at \$1.00 each. Post-Office address, Station G, New York Otty. ized letters, at \$1,00 each.
New York Offy.
The MODEIN BETHESDA for sale by Dr. Newton.
Sent post-paid on receipt of the price, \$2,00.

Jan. 3.

Dr. F. L. H. Willis

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

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power. Dr. Willis claims especial skill in treating all diseases the blood and nervous system. Cancers, Scrofula in all st forms, Epilopsy, Paralysis, and all the most delicate and complicated diseases of both sexes,

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars and References.

Jan. 3.

GREGORY'S Seed Catalogue.

MY ANNUAL Catalogue of Vegetable and Flow-graphs of the originals, will be sent FitEE to all who apply. My old customers need not write for it. I offer one of the largest collections of vegetable seed ever sent out by any seed house in America, a large portion of which were grown on my six seed farms. Full directions for cultivation on each package. All seed varranted to be both fresh and tructo name; so far, that should it prove otherwise, I will refill the order gratis. The original introducer of the Hubmid Squash, Phinney's Molon, Marbichead Cabbages, Mexican Corn, and scores of other vegetables, I invite the patronage of all who are anxious to have their seed directly from the groteer, fresh, true, and of the very best strain. NEW VEGETABLES A SPECIALTY.

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

BANJO BOOKS SHEET MUSIC,

THE very best on earth. Also the finest toned Banjos in the world. Guitar Music, Accordeons, Accordeon Music, Strings, etc. Bend stamp for complete Catalogue. Address S. S. STEWART, Music Store, 429 North 8th street, Philadelphia, Pa. 13w—Feb. 21.

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We will pay agenta a Salary of 6100 per month
and expenses, or allow a large commission, to
soll our new and wonderful inventions. We mean what we
say, Sample free. Address SHERMAN & Co., Marshall, Mich.
Dec. 27.—6m

MIND AND MATTER: A SPIRITUAL PAPER PUBLISHED WEEKLY IN PHILADELPHIA.

A Special. Independent, and Liberal Spiritual Journal. PUBLICATION OFFICE, SECOND STORY, 713 BANSOM ST. J. M. ROBERTS.....PUBLISHER AND EDITOR. TERMS OF SUBSCRIPTION.

To mail subscribers, \$2.15 per annum; \$1.00 for six months; 57 cents for three months, payable in advance. Single copies of the paper, six cents, to be had at the principal news stands. Sample copies free. CLUB RATES FOR ONE YEAR.

THE

Boston Investigator,

THE oldest reform fournal in publication.
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8 cents per single copy.
Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind.
Address
J. P. MENDUM.

April 7.

NEW GOSPEL OF HEALTH, CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by Dr. Stone. For sale at this office. Price \$1,25; cloth-bound copies, \$2,50.

Make the Children Happy \$1,50 THE NURSERY. \$1,50

NOW is the time to subscribe for this BEST ILLUS-TRATED HAGAZINE for the young. Its success has been continuous and unexampled. It is now in its thir-teenth year. teenth year.
"It is the best Children's Magazine in the world," says the Banner of Light; "the best edited and the most elegantly illustrated."

Send 10 cents at once for a Sample Number and PREMIUM LIST.

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SUBSCRIBE FOR IT!

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THE WRITING PLANCHETTE, SOIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions saked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questious, as also for communications from deceased relatives or triends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

how to use it.

PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free,
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cannot be sent through the mails, but must be forwarded by
express only, at the purchaser's expense.

For sale by COLBY & BICH.

tf

THE SPIRITUAL RECORD,

WEEKLY JOURNAL, published under the auspices of the First Society of Spiritualists, of Chicago, containing Discourses and Poems through the Mediumahip of Mrs. Cora L. V. Richmond, and other flatter Pertaining to the Spiritual Philosophy. Subscription terms: \$2.00 per year; \$7.00 for five copies oneyear; five cents per single number; *specimen copies free. Remittances should be made either by Post-Office Order, Draft on Chicago, or in Registered Letter, payable to Griffen Brothers. For fractional parts of a dollar, postage stamps of the smaller denominations to the requisite amount may be sent. Liberal discount to dealers and societies. Address GRIFFEN BROTHERS, Publishers, 164 La Salle street, Chicago, Ill. Jan. 10.

Spiritual Notes.

A MONTHLY EPITOME of the TRANSACTIONS OF SPIRITUAL AND PSYCHOLOGICAL SUCIETIES, and Auxiliary to the SPIRIT CIROLE, the MEDIUM and the LEGUTURER, and containing Articles and Reviews by experienced writers, with concise reports of proceedings, brief Notes of the month, programme of arrangements of societies and mediums, and other interesting information for reference purposes.

Published on the first of each month, Price twopence. Annual Subscription 2s. 6d., of E. W. ALLEN, 11 Avo Maria Lano, London, E. O., England. Orders can also be sent through Messrs, COLBY & RICH, Banner of Light Omice, Boeton. Annual subscription, 75 cents, postage free. Aug. 24.—cam

Photographs of J. William Fletcher. Now in stock, fine Photographic Likenesses of MR. FLETCHER, the well-known medium and lecturer on Spiritualism. Cabinet size, 25 cents; Carte de Visite, 20 cents. For sale by COLBY & RICH. Mediums in Boston.

DR. H. B. STORER. Office 29 Indiana Place, Boston.

My specialty is the preparation of New Organic Remedies for the cure of all forms of disease and debility. Send leading symptoms, and if the medicine sent ever falls to benefit the patient, money will be refunded. Enclose 2 for medicine only. No charge for consultation. Nov. 30.

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

THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1,00, a lock of hair, a return postage stamp, and the address, and state sex and age. All hiedicines, with directions for treatment, extra.

Oct. 18.—18w*

Mrs. M. E. Johnson, THANCE and Writing Medium, will be at 328 shawmu Avenue, Boston, Fridays and Saturdays, to receive vis itors and make appointments for sittings. Other days will be at office, 149A. Tremont street, Room 1. Hours 10 to 4. Feb. 14.—3w*

MISS M. THERESA SHELHAMER, Medical Medium, 463 E. 7th street, between H and I 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. Omco hours to 4, on Mondays and Thursdays only. Letters, to insure attention, must contain fee, stamp, and statement of leading symptoms.

BLIND Medical and Business Medium and Magnetic Physician, 22 Winter street, Boston, Room 12 (up on flight). Letters containing 6 questions answered by enclosing \$1 and 23-ct. stamps, with the initials, age, sex and complexion. Hours 10 a. M. to 5 P. M. 13 W Jan. 10.

Dr. Charles T. Buffum, RANCE, Medical and Business Medium, No. 3 Rollins street, off Washington, Boston, Hours 9 to 5, Jan. 3.—13w*

A. P. WEBBER,

MAGNETIC PHYSICIAN,

OFFICE, 84 MONTGOMERY PLACE. Hours from
10 A. M. 104 P. M. Will visit patients.

Full Control

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. FANNIE A. DODD,

MAGNETIC PHYSICIAN, TEST MEDIUM, No. of Tremont street, Boston. Up 2 flights, front. A. performs wonderful cures. Two packages by mail, si, 00. Bisbeo's Electro-Magnetic Flesh Brush, \$3,00. (Patients visited) Treatments from 9 to 4. 1222 Washington st. Jan. 3.

DAVID BROWN, 332 TREMONT STREET, Boston, Business and Physical Medium. 4w*-Feb. 28.

MRS. E. J. KENDALL, TEST AND BUSINESS MEDIUM, 19 Berwick Park, Boston, Hours 9 to 3. Cw*-Feb. 21.

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

CLARA A. FIELD,

BUSINESS MEDIUM and Clairvoyant Physician, No. 19
Essex street, off Washington, Boston. Oct. 4.

Susie Nickerson-White, TRANCE and MEDICAL MEDIUM, 148 West Newton street, Boston. Hours 9 to 4.

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Bix questions by mail to cents and stamp. Whole life-reading, \$1,00 and 2 stamps. 8w*-Jau. 17.

MISS LOTTIE FOWLER, Medical and Business Medium, 1630 Washington street, near Davis street, Boston. Hours II. M. M. till 8 P. M. Medical examinations by letter, 12,00. Feb. 21. SAMUEL GROVER, Healing Medium, 162 West
Concord street. Dr. G. will attend funerals if requested

MRS. IDA RANDOLPH, Tests and Magnetic Treatment, 3 Tremont Row, Room 20.

I. P. CREENLEAF TRANCE AND INSPIRATIONAL SPEAKER.

Funerals attended on notice. Also, Medical Clairvoyant and Homeopathic Physician. Office and Residence, 70 Walnut street, Chelsea, Mass. Jan. 8.—9w*

SOUL READING,

Or Paychometrical Delineation of Character.

Mrs. A. B. SEVERANCE would respectfully announce
to the public that those who wish, and will visit her in
person, or send their autograph or lock of hair, she will give
an accumate description of their leading traits of character
and peculiarities of disposition; marked changes in mast and
future life; physical disease, with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married.
Full delineation, \$2.00, and four 3-cent stamps. Brief delineation, \$1.00.

Mrs. A. B. SEVERANCE,
Centre street, between Church and Prairie streets,
Jan. 3. White Water, Walworth Co., Wis. Or Psychometrical Delineation of Character

ORGAN BEATTY PIANO New Organs 13 Stops, 8 set Golden Tongue Reeds, 5 Oct's, 2 Knee Swells, walnut case, warranted 6 years, 8 tool & Book 808. New Pianos, 8143 to 8285. 2 Newspaper sent Free. Address Daniel F. Beatty, Washington, N.J.

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READER, If you love rare flowers, choicest Heene, N. H. 1t will astonish and please. FREE. Feb. 14.—w

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Devoted to Searching out the Principles Under lying the Spiritual Philosophy, and their Adaptability to Every-Day Life.

EDITED and MANAGED by SPIRITS. Now in its 5th Vol., Enlarged from 8 to 12 Pages, WILL BE ISSUED AS ABOVE AT

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> A PORTRAIT OF THE

HUMBLE NAZARENE, Executed through the Mediumship of G. FABRE, of Paris, France, the Artist said to be SPIRIT RAPHAEL.

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

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SOUL-READING, OR PSYCHOMETRY. MRS. O. DECKER, of 205 East 36th street, (near 3d Avenue) Now York City, will give Psychometric, or Soul-Readings, Character Delineations, Medical Examinations, &c. Mrs. DECKER will receive visitors; or autographs or lock of hair may be sent to her by mail or otherwise. Fee \$1, or \$2 when diagnosing disease is also required, but only \$1 for each, and four 3-cent stamps for return postage. State sex, when I ara to make medical examination.

Dec. 20.

Mrs. J. W. Danforth,

TRANCE MEDIUM and Magnetic Physician. Diagnosis 53. Herb medicines prescribed. Highest references given. 79 West 52d street, New York. 13w*-Dec. 6.

MRS. II. WILSON.
MAGNETIC PHYSICIAN AND MATERIALIZING
MEDIUM, is now located at No. 72 West 65th street,
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Nov. 23.

SURE Remedy for baldness. A new growth of halr or whiskers guaranteed, or money refunded, Particulars free. World Manufacturing Co., 122 Nassau st., New York.

SARAH E. SOMERBY, M. D., Psychometrist and Magnetic Healer, 23 Irving Place, New York, Feb. 21, -3w* \$55.66 Agent's Profit per Week. Will prove it of the following the first state of the fir

MRS. FANNIE M. BROWN, MEDIOAL CLAIR VOYANT, BUSINESS AND TEST MEDIUM. Brief diagnosis of disease from lock of hair, or brief letter on business, 50 cents and two 3-ct, stamps. Full diagnosis or full business letter, 81,00 and two 3-ct, stamps. Private sittings daily from 9 a. M. 111 5 P. M., Sundays excepted. Public Circles Sunday and Friday promptly at 8 P. M. Admission, 25 cts: 252 Stuben street, between DeKalb and Lafayette avenues, Brocklyn, N. Y.

M. H.—Public Circles on Tuesday event 79 Power st., in the Eastern District.

DR. WILLIAM THAYER,

A SPIRITUAL INSPIRATIONAL MEDIUM, will diagnose and treat all manner of disease, revealing the location and symptoms of all derangements of the system. Will be quite sure to afford relief everif permanent cures cannot be effected, as also where excessive medications are the producing cause. Address, WILLIAM THAYER, Corfu, Genesee Co., N. Y.

4w°-Feb. 14.

A WONDERFUL Diagnosis of Disease given at the wish of my Medical Band for 50 cents and stamp. Send lock of hair, state age and sex. Medicine, put up by spirit aid, sent at low rates. Magnetized Catarrh Snuif (a spirit prescription), 50 cents and stamp. D. E. BRADNER, 60 West street, New Haven, Oswego Co., N. Y., 200*—Oct. 4.

THE MAGNETIC TREATMENT.

END TWENTY-FIVE OEN'TS to Dit, ANDREW STONE, Troy, N. Y., and obtain a large, highly lilustrated Book on this system of vitalizing treatment.

Jan. 3.

18 ELEGANT New Style Chromo Cards with name 10c postpaid. GEO. 1. REED & CO., Nassau, N. Y.

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Our Great Specialty is growing and distributing these Beautiful Roses. We deliver Strong Pot Pinnte, suitable for immediate bloom, safety by mait at all post-offices. 5 Splendid Varieties, your choice, all labeled, for \$1, 12 for \$3, 12 for \$4, 25 for

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WILL be mailed FREE to all applicants, and to customers without ordering it. It contains four colored plates, 600 engrayings, about 200 pages, and full descriptions, prices, and directions for planting 1500 varieties of Vegetable and Flower Seeds, Plants, Roses, etc. Invaluable to all. Send for it. Address, D. M. FERBY & CO., Detroit, Mich. Jan. 17.—4tcow

Discourses through the Mediumship of Mrs Cora L. V. Tappan.

This beautiful volume contains as much matter as four or dinary books of the same bulk. It includes Fifty-Four Discourses,

Reported verbatim, and corrected by Mrs. Tappan's Guides. Sixty-Three Extemporaneous Pooms, and Sixteen Extracts. Plain cloth \$2.00; postage 12 cents. For sale by COLBY & RICH.

THE SPIRITUALIST NEWSPAPER.

A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1829. The Spiritualist is the recognized organ of the educated Spiritualists of Europe. Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the fee for which is 25c., payable to Mr. W. H. HARRISON, 33 British Museum street, London, is \$3,75, or through Messrs, COLBY & RICH, Banner of Light office, Boston, \$4,00. May 4.—tf

We will send THE COMMONER, the only Greenback paper in Massachusetts, (Price \$1,50 per year,) three months, to only and dress, on trial, and "Bland's Life of General Butler," price 50 cents, for Elt, 46 School street, Boston, Mass.

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We have received from the studio of Mr. A. Bushiny, Photographs of Miss M. T. Shelliamer, Medium at the Ban-ner of Light Free Circles. Cabinets, 35 cents; Carle de Visites, 20 cents. For sale by COLBY & RICH.

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The author has revised and enlarged the Voice of Prayer, and added the whole to this Edition without increasing the price. His criticism on the "Parable of the Prodigal's Son," of vicarious attonement, etc., in this part of the work, is of especial interest.

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THE Political Economy of Democracy BY JOHN LORD PECK. With a statement of the Law of Justice between Capital

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Hew York Advertisements. STEEL PLATE ENGRAVINGS, FREE! IMPORTANT ANNOUNCEMENT.

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

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MAY OBTAIN, FOR THEMSELVES AND FRIENDS, ONE OR MORE OF THE FOLLOW-ING FINE WORKS OF ART BY COMPLYING WITH THE TERMS ABOVE MENTIONED:

"NEARER, MY GOD, TO THEE."

Painted by that Eminent Artist, JOSEPH JOHN, and Engraved on Steel by the well-known Bank-Note Engraver, J. R. RICE.

The Devotional Hymn suggesting the title of this picture has been "music hallowed," translated into many languages,

and sung by the civilized world. Its pure and elevating sentiment, charming versification and meletly of music, have placed it among the never-dying songs. DESCRIPTION OF THE PICTURE. - A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, upturated countenance, and heavenward eyes, most beautifully embody the very ideal of hopeful, trustful, carnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale, "shining through the rifted clouds and the partially curtained window, produces the soft light that 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

imbibe the spirit of its inspiration. SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 16 BY 21 INCHES. THE RETAIL PRICE IS \$2,50.

contributing to the general effect—the embodying of pure devotional sentiment. As we gaze upon it we insensibly

"LIFE'S MORNING AND EVENING."

FROM THE ORIGINAL PAINTING BY JOSEPH JOHN. Engraved on Steel by J. A. J. WILCOX.

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the time-worn A river, symbolizing the ilfo 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 boat, one hand resting on the helm, while with the other she points toward the open sea—an emblem of eternity—reminding "Lifo's Morning" to live good and pure lives, so "That when their barks shall float at eventide," they may be like "Life's Evening," fitted for the "crown of immortal 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 semply 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 plant ground we god. "Lives of Gract Men". Further, on the late, 'So lives' admonstrate use. 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 Thanatopsis. "Thy will be done" has fallen upon the bow of the boat, and is the voyager's bright uttering of faith. Trailing in the water from the side of the boat is the song of the heavenly messengers, "Gently we'll waft him o'er." The boy, playing with his toy boat, and his sister standing

near, view with astonishment the passing scenes. SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES. THE RETAIL PRICE IS \$2,00.

"THE ORPHANS' RESCUE."

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

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

"HOMEWARD."

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

"The curfew tolls the knell of parting day," * * * from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the humble cottage in the distance. "The plowman homeward plods 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 imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my colt." Scated under a tree in the churchyard, around which the twilight shadows are closing in, the poet writes, "And leaves the world to darkness and to me." "Now fades the glimmering landscape on the sight." This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life, classical composition and 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 sentiment, wherein the pure and exalted soul of the verse finds elequent expression. Here the "inspired song of home and the affections" is beautifully painted, affording another striking example of the versatility and talent of that highly gifted artist.

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

> THE RETAIL PRICE IS \$2,00. "THE DAWNING LIGHT."

ART ENSHRINEMENT OF

THE BIRTHPLACE OF MODERN SPIRITUALISM.

From the Original Painting by JOSEPH JOHN. Engraved on Steel by J. W. WATTS. In 1872 Professon 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 tangible to the sight, enveloped in clouds and drapery of filmy texture, descending through the sky of quickening ether 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 drawwith 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.

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

THE RETAIL PRICE IS \$1,00.

COLBY & RICH.

ARGUMENT OF ALFRED E. GILES ARGUMENT OF ALFRED E. GILES
BEFORE THE LEGISLATIVE COMMITTEE ON PUBLIC HEALTH, ON A PROPOSED ACT TO REGULATE THE PRACTICE OF MEDICINE
IN MASSACHUSETTS, IN DEFENCE
OF SPIRITUAL MEDIUMS, MAGNETIC HEALERS, &c.

ALSO HIS ANALYSIS OF THE PETITION OF ROBERT TREAT
PAINE, JR. AND OTHERS OF THE AMERICAN
SOCIAL SCIENCE ASSOCIATION.

Mr. Giles said that he came before the Legislative Committee on Public Health in behalf of certain remonstrants against the petition of Robert Treat Paine, jr., and others, Committee of Health Department of American Social Science Association. He desired to state some reasons in behalf of Spiritualists, clair toyants, spiritual mediums, sensitives, healing mediums and magnetic healers, why "A proposed Act to regulate the practice of medicine in Massachusetts" should not be enacted. He believed that to the greater part of the Regular medical profession, and to many of the best citizens of the State, the names and avocations of Spiritual citizens of the State, the names and avocations of Spiritual mediums, clairvoyants, Healing mediums and magnetic healmediums, clairvoyants, Healing mediums and magnetic healers were known only as terms of reproach. He therefore thought it was proper he should refer to their origin in this country, and briefly to mention the therapeutic principle which guided them in their medical prescriptions and their methods in the treatment of disease, which he believed was almost unknown to the larger part of the certificated practitioners of the regular schools of medicine.

About the 1st of December, 1843, in the State of New York, a Poughkeepsie shop-boy of seventeen years of age was mesmerized. He was a kind-hearted, truthful youth, not quickwitted, in fact was considered as rather slow and dull in his

merized. He was a kind-hearted, truthful youth, not quick-witted, in fact was considered as rather slow and dull in his mental capacity. His educational acquirements were the reading, writing and ciphering accomplishments, which he had picked up during five months' attendance at country schools. After being mesmerized, and while under its influence, he became claircoyant. He could see through opaque substances, through wood partitions, and solid brick walls, and to vast distances—over hundreds of miles. These are facts, and are well authenticated, and their evidence is in the Spiritualist literature of the day.

facts, and are well authenticated, and their evidence is in the Spiritualist literature of the day.

He also discovered that while in the clairvoyant state he could see into the interior of the living human body, and behold the workings of all its organs. He there saw the causes of the sickness and disease that affilicted many people. He made known his knowledge to his friends, and suggested to them appropriate remedies, not common in the medical schools, for their complaints. They tried those remedies, and invariably were benefited. His fame spread. He became known as the Poughkeepsièseer. For about two years following his first mesmeric experience this uneducated and undiplomated youth devoted himself almost daily, for two hours a day, to clairvoyant examinations, and to prefollowing his first mesmeric experience this uneducated and undiplomated youth devoted himself almost daily, for two hours a day, to clairvoyant examinations, and to prescribing remedies, generally very simple ones, never mineral, or metallic, or violent ones, to the many patients who came to him for relief. What was the principle that guided him in his administration of remedies? What was the secret of his wonderful success? He has stated it in his autobiography, for he has written it under the title-of "The Magic Staff," and he himself, Andrew Jackson Davis, is known through his many published works to thousands and hundreds of thousands of intelligent people in America, Europe and Asia, and in the islands of the sea; yet the earnest and enthusiastic young Regular physician, Dr. E. A. Cushing, of the Boston City Hospital, who has been conspicuous this winter in committee-rooms and lobbies of the State House for his zeal in pressing the proposed medical bill upon the attention of the legislators, told me last week, and again to-day, in the presence of this committee, and of this audience, that he had never before then heard of the name of Andrew Jackson Davis. He has also here publicly stated, in answer to my question, that the Regular Medical School "have no theory of disease, that is to say, no exclusive theory." Of course, it is probable that many of the Regular School physicians, especially those who have never heard of Andrew Jackson Davis, nor read his medical works, are unacquainted with the principles of his philosophy of Health, Disease and Healing. Disease is discord. Andrew Jackson Davis per-

ciple inrough the organism, that what the medical faculty call discases, are but evidences of constitutional or spiritual disturbances—and that vital magnetism and electricity are the divine (not moral) elements of spiritual nourishment, and are the mediums through which the spiritual nourishment, and are the mediums through which the spirit acts upon the body; and that to restore harmony or health, the primemoring principle in the body must be addressed by and through identical mediums or elements with itself.—I. Great Harmonia, and 144-213.

with the principles of his philosophy of Health, Disease and Healing. Disease is discord. Andrew Jackson Davis perceived and revealed to the world that disease originates in a want of equilibrium in the circulation of the Spiritual principle through the organism, that what the medical faculty

body; and that to restore harmony or nears, moring principle in the loady must be addressed by and through identical mediums or elements with itself.—I. Great Miles and the load in the load is an element with itself.—I. Great After an experience of two years in using his clairwoyant powers for medical examinations and remeites, young Davis removed from Poughkeepsle to the city of New York. There, will in the iranee state, or what he calls the "superior condition," induced by mesmerism, he delivered one hundred and fifty-seven lectures helped by the condition, and the condition of the condition

fingers. To her surprise the same number of raps responded from an invisible source. She clapped with her hands six times. Six raps followed from an invisible rapper, as if in response to her six clappings. Further experiments followed. The family repeated those experiments. Neighbors made them. Strangers hearing of the wonder also came and experimented. Some people said that spirits caused those raps; others that they were produced by the toe-joints; others that concealed machinery or legerdemain effected them. At that place, Hydesville, N. Y., and on that night, March 31st, 1848, when it appeared that the invisible source of those mystic raps was possessed of intellivisible source of those mystic raps was possessed of intelli-gence, and could hear and respond to questions proposed to it, Modern Spiritualism was born. From that time to this it has grown in wisdom and strength among those who are best acquainted with it. It has many adherents, and it has a literature. Among those who have received it, it has developed freedom of thought, and has enlarged their sphere of observation. True it is, it has modified the views and of observation. True it is, it has modified the views and theories which they held on many subjects before they were convinced and satisfied that the life beyond, a spirit-life, is intimately associated and commingled, as it were, with this external and every-day life of man in the body. To some extent it has changed their religious or theological views and theories. Conservative clergymen and supporters of the ancient theologies mourn over the defection of Spiritualists from their clurches and from standard catechism. itualists from their churches, and from standard catechisms and articles of faith. Spiritualism has withdrawn its adhe-rents from the medical and remedial views and practices rents from the medical and remedial views and practices that they once entertained, which they had acquired from the physicians of the Regular or other established schools of medicine, and substituted other, milder and less harmful medicines and agencies in their stead. Spiritualists are not apt to use medicines of a mineral or metallic base. They dislike calomel, and drastic cathartics, and heroic doses, and vaccine virus, and bullet-sized pills, and unknown prescriptions written in astrologic symbols, and in a language they tions written in astrologic symbols, and in a language they

They prefer milder remedies—simple herbs, human magnetism, homeopathic pills, and gentle application of the electric current. They seek to know the occult laws of Nature, and to apply its principles in their daily life, in their food and drink, in their avocation, their sleep and their recreations. They dislike the old school theology, but not its ministers; they love not the old school medicine, though they respect its practitioners. They want neither the Regular, nor the Homeopathic, nor the Eclectic, nor any other system of medicine, except their own. No one can tell exactly where the shoe pinches except its wearer. Many Spiritualists do n't like the Regular Medical shoe, nor the Homeopathic shoe, nor the Eclectic shoe. They prefer to buy their own shoes adapted to their own feet, and their medicines and prescriptions adapted to their constitutions, where they please to buy them. Why should the Legislature enact a law to prevent them from doing so, either in respect to their shoes or their medicines or prescriptions? Least of all do Spiritualists and Liberalists ask for any system or school of medicine registered or not registered by medical certifiers, They prefer milder remedies—simple herbs, human magspiritualists and Liberalists ask for any system or school of medicine registered or not registered by medical certifiers, to be coerced upon themselves or upon their neighbors, by legislative enactment. Probably not a veteran Regular practitioner, nor any recent graduate of the Harvard Medical School, or of the Homeopathic College, nor any physician who under this proposed Act would be likely to be appointed on the Board of Medical Registration, understands or appre-

ciates the philosophy of health and disease, as presented and illustrated by Andrew Jackson Davis in his books entitled "The Physician," "The Harbinger of Health," "Diseases of the Brain and Nerves," and "Spirit Mysteries Explained"—books which are in thousands of families in this Commonwealth, and whose doctrines are the basis of the successful wealth, and whose doctrines are the basis of the successful wealth, and whose doctrines are the basis of the successful wealth, and whose doctrines are the basis of the successful wealth and treatment administered by thousands of physicians, mediums and healers throughout the United States.

bodies of flesh, when they are in trouble and sickness, have had experience thereof in my own life-history. I have had experience thereof in my own life-history. I have alluded to the uniform success that accompanied young Analuded alluded to the uniform success that accompanied young Andrew Jackson Davis's prescriptions for his patients—to his theory of disease, and philosophy of healing. Whence that theory and philosophy, and whence that success? Is not the question answered, when one learns that Davis had for a friend and counsellor, Galen, the celebrated Greek physician of the second century of the Christian Era, whose name is honored in medical schools? That fact Davis fully and distinctly extens in his Authorise?

and the question answered, when one learns that Davis had for a friend and counsellor, Galen, the celebrated Greek physician of the second century of the Christian Era, whose name is honored in medical schools? That fact Davis fully and distinctly states in his Autobiography on pp. 238–238, and furthermore confirms it in his book entitled. Diseases of the Brain and Nerves, "published 1871, on page 22, where he states that he has seen Galen at least once a year since 1883, and that on August 11th, 1871, Galen gave to him a brief message, which is there printed, and which all persons who desire may there read.

Other Spiritualists and mediums besides Mr. Davis declare and believe that they are assisted in their avocations by disembodied spirits. The truth of such declarations can be tested only by experience or investigation. Opposing sneers, opprobrious epithets and contemptuous expressions, though often cast upon, do not destroy the truth, but do delay the knowledge of it among men. Some of these mediums process to have the gift of healing by the laying on of hands, and others assert their gift or power of prescribing healing remedies for the maladies of their patients. Those prescriptions, so far as I know, are usually very simple, harmiess preparations; never, or scarcely ever, are they perturbing medicines. A very remarkable spirit medium, Mrs. Cora L. V. Richmond, has for the hist admitted their alchesses. It is said and believed that her spirit physician is the celebrated Dr. Rush, formerly of Philadelphia.

Other mediums also have, as they themselves declare and as their patients believe, spirit guides, counsellors and physicians to assist them in ministering to, and prescribing for patients, sick persons, and sorrowful applicants for strength and comfort.

Now this state of things is not pleasant to medical practitioners of the Old School, nor to some apothecaries who deal in the Old School, nor to some apothecaries who deal in the Old School, nor to some apothecaries who deal in the Old School man and p

Now why is it proposed to restrict the practice of medicine in this Commonwealth? And why does a Committee of the Social Science Association cooperate with the diplomated doctors to that end? To the first question this answer suggests itself to my mind, viz.: There is not sufficient swer suggests itself to my mind, viz.: There is not suincient medical practice to comfortably support all the diplomated physicians who rely upon their profession for their support. In the opening article of the New York Medical Tribune for December, 1879, p. 50, the writer says: "There exists no need or desire among the people for any of this extraordinary medical legislation. It would never have been asked for but for the exigencies of the men who are to receive benefit. The civil way gave amplayment to an army of surgests. fit. The civil war gave employment to an army of surgeons who were returned to private life at the close, and are una-

who were returned to private life at the close, and are unable now to gain lucrative practice."

To the second question, Why does a Committee of the Social Science Association give the sanction of its name to the proposed Doctors' Bill? The reason, as it appears to me, is that the doctors having failed last year, and the year before that, when in the name of the Massachusetts Medical Society they attempted to secure a legislative act to restrict medical practice to diplomated doctors, now renew their effort under another name, through another agency, but for the same end. Many regular and diplomated doctors are members of the Social Science Association. They are the parties, as I believe, who there initiated this diplomated and certificated doctors' crusade. Warned by the experience of the last two years, they do not now appear directly as petitioners, but have persuaded, as I think, some of their associates who are not doctors, to give the sanction and influence of their names as petitioners. This proposed act their associates who are not doctors, to give the sanction and influence of their names as petitioners. This proposed act if it had been circulated among the signers of the Social Science petition would not, as I believe, have received a thousandth part of its signatures. The signers to that petition I surmise, did not dream of the now manifest plot of the chartered Medical School doctors to monopolize to them selves the medical practice of the State. "Committee of the Social Science Association" is the figurehead, but in this matter the doctors, as I believe, are behind it, and engineer its movements. It is worse than Monsieur Tonson come again in a new guise. The ancient and wise Hermes counselled, "Be wary in thy speech, oh son, and not deceived in the names of things." J. R. Lowell, one of our poets, has written:

written:
"Let us speak plain; there is more force in names Than most men dream of; and a lie may keep Its throne a whole age longer, if it skulk Behind the shield of some fair seeming name."

Behind the shield of some fair seeming name."

Let me ask your attention to the petition of the Committee of the Health Department of American Social Science Association before you. Many petitioners have signed it. They have signed that petition. They have not petitioned for the proposed Act now before you to regulate the practice of medicine. That proposed Act is probably mostly the work of the young doctors whom you have here seen so zealously working for its support. You see in its eleventh section it declares that: it declares that:

"SECT. 11. Any person who shall practice or shall in any manner publicly offer or advertise to practice medicine or dentistry within the Commonwealth, without being duly licensed or authorized thereto, as herein provided, shall be punished by fine not exceeding five hundred dollars."

[Continued in next issue.]

*Vid letter to the same point, of Prof. Jos. R. Buchanan, M. D., supra.

Speech of Capt. Richard Holmes of Boston. (The following thoughts, expressed by a prominent Spiritualist of this city, produced a marked impression on the occasion of their recent delivery before the Legislative Committee on Health, during the course of a session of the Hearing before that body concerning the proposed M. D. strotective law in Massachusetts.—ED, B. OF L.]

Mr. Chairman and Gentlemen of the Committee: I am not a physical content of the Committee:

cian or the son of a physician, neither am I a practitioner at the bar, and in the few crude ideas that I may advance upon the merits of the bill now before you I am confident I shall be exempt from the Spiritualists believe, and have evidence that will bear the closest scrutiny, to believe, that oftentimes the spirits of the so-called dead associate, sympathize with, and assist themselves and their fellow-men and women, yet living in bodies of flesh, when they are in trouble and sickness. I promotion of the peculiar sentiments of any sector creed—neither in the promotion of the peculiar sentiments of any sector creed—neither in with thousands of your constituents, enter my protest with theirs against your recommending to the Legislature for adoption any measure tending to curtail the rights and privileges we have inherited, viz: the God-given principles of life, liberty and the pursuit of health and happiness, and of adopting any measures for preserving the lives of our dear ones that seemeth to us good.

Mr. Chairman, I am a believer in the liberty of thought, of speech and of action, to the fullest extent, in politics, in religion, ay, in the practice and use of medicine also, and it matters not to me whether in your political proclivities you are Republican or Democratic, in your religious belief Protestant, Catholic, or neither, I would accord o you the freest, uninterrupted enjoyment of your opinion and belief, simply claiming for myself the right to exercise the same priv-

ilege. Gentlemen, in evidence before you last evening it was admitted by one of the oldest and most eminent physicians in Boston, that he had received more information from an old nurse than he ever obtained from any other party in his life. Well, I make no doubt that was true, for of the wise old nurses there are many, God bless them I and while I concede to the Allopath the undisputed right to quaff his pleasant draughts of jalap and calomel, and to the Homeopath the same right to partake of his miniature doses of aconite and belladonna, God forbid that the State of Massachusetts should, by legislation, deprive me of the privilege of administering to my dear ones, when ill, the simple remedies prescribed by the wise, experienced, judicious, dear old nurse.

You have been told that the old physicians were fast passing away; well, this is but the fulfillment of the laws of God and of nature. Massachusetts might perhaps by legislation hasten, but she can in no way retard the progress of their journey; it is an old and true saying, Mr. Chairman, that no man lives so great that the position he occupies cannot be filled when vacated by him, and I am confident there are those within the sound of my voice who will in their hearts reply "Amen" as I from my heart say, "Would to God some of them had passed on sooner," for "incompetent and omnipotent in their own opinion" might with propriety be inscribed upon many of their tombstones!

Do the mechanical or mercantile interests of the State require at your hands legislation of this character? For instance, the old carriage builders of Boston are fast passing from the stage of action, and from fear that some bungler will construct a carriage that will endanger your and my life or limb, providing we attempt to ride in it, are we to ask the Legislature to prevent any party from manufacturing a carriage who has not a diploma or license from these ploneers of the trade? Why, gentlemen, is the telephone a myth, or the magnetic telegraph a humbug, because the inventors experimented with the electric spark without a license from Benjamin Franklin?

Mr. Chairman, your fertile brain may work out an important invention, an improved water-wheel if you please, and the government protects your valuable invention by issuing to you letters patent under which you can obtain remuneration for the many laborious hours of active, useful brain-work, but do you come to the Legislature of Massachusetts and ask them to enact a measure compelling the people to use your invention whether they will or no, or in other words say to them they shall use no other? Not at all. Do these petitioners claim any new inventions? Have they any improved methods of cradicating disease? Have they any new ideas for the preservation of health worthy of merit? If so let them apply to the general government for protection by letters patent, in place of asking you to build around them a barrier to protect them from innovations that are making rapid inroads upon a heretofore lucrative profession. It has been suggested to you that there should be a clause inserted in the bill graduating the price for medical services, viz: A high price for those in affluent circumstances, a medium price for the middling classes, and a mere pittance for attending the poor. So amend and pass this bill, and God save the poor when sick, say I. It has been stated that we were in danger of being confined in insane asylums by the certificates of designing parties, not M. D.s; is the influence of "Quacks" so potent, then, that the M. D.s in charge of these asylums receive parties not proper subjects whether they will or no?

will or no?

It is a noticeable fact that the advocates of this bill are, with but two exceptions, doctors. I expected they would be aided by more of the clergy, and perhaps a train of undertakers, and in my imagination I pictured the advocates of the measure in the near future mourning over an occupation gone.

It has been claimed that there have been many cases of malpractice among the poor by incompetent parties, yet they have signally failed to substantiate one single case where this malpractice was from others than regular M. D.s. and we all know that the majority of the extreme poor when sick are attended by dispensary doctors, who are graduates of the M. D.s. cherished institutions. The certificates of children's deaths read last evening for the purpose of showing how illiterate were the parties who issued them, were a source of merriment to some, but it awakened in my memory vivid recollections of the past, and brought up before me the death of my first born son, and I could have added one more certificate as follows:
"Boy, aged ten months and fifteen days; cause of death, poison; administrator of the poison, Walter Channing, M. D." The old man has gone to his long home; peace be to his ashes; these reminiscences are unpleasant to contemplate, but the facts are so palpable that never can I efface them from my memory.

The President of the Medical College told you last evening that he

administrator of the poison, Waiter Channing, M. D." The old man has gone to his long home; peace be to his ashes; these reminiscences are unpleasant to contemplate, but the facts are so palpable that never can I efface them from my memory.

The President of the Medical College told you last evening that he would not employ a man who said he could cure diseases; that the Almighty God cured diseases, and to this my heart responded Amen; but, Mr. Chairman and gentlemen, Almighty God needs no earthly guardians, and it would be sacrilege for the Legislature of Massadhusetts to attempt to dictate to him in what manner and through what instruments he shall exercise his miraculous powers!

These petitioners have come here with no systematized plan, no unison of action, no fellowship between the several schools, and it is in evidence that those of the same school do not agree in the treatment of the same disease under similar circumstances, and when doctors disagree, Mr. Chairman, legislation will not harmonize them. It is within the memory of every one present that but a few years since the Allopathis made a fearful onslaught upon the Homeopaths, but falling in exterminating them, they have now in this matter taken them to their bosoms, and the Allopathic lion and the Homeopathic lamb have lain down together, and the little Eciectic child is leading them, and they come to you not only for protection for the stripiling and the innocent lamb, but for the would be devouring ilon. Much has been said with regard to the importance of the members of the medical profession bearing a high moral character. With this sentiment I fully agree, and in response would say, Let those who are without guile cast the first stone.

Mr. Chairman and gentlemen, we have no record confirmatory of the fact that the Good Samaritan had either a diploma or a license, and God forbid that you should recommend the enactment of any measure that will prevent me or my brother from binding up the wounds or administering to the wants of our suffering fel

Report this bill on no hearsay evidence, but if you deem it necessary, examine the past record of those whose individual interests are by it affected, and by their works judge yo them!

Argument of Edward Hamilton. Esq., of Boston, before the Legislative Committee on Henith.

Mr. Chairman and Gentlemen: As a remonstrant against the passage of the extraordinary legislation proposed in this bill, I wish to say a few words to you as a citizen of Massachusetts. Since 1630 my ancestors have lived on the soil which is now our proud Commonwealth. I cannot find that they ever even went out of this State to marry, so that I believe I have a right to claim to be a Massachusetts estima; and, as both my grandfathers were eminent physicians, and several of my nearest relatives were of that profession, most of them members of the Massachusetts Medical Society, and as I was brought up in the drug business myself, I think I have a right to speak on this question. Now, sir, I am one of those who believe in the doctrine of the fathers—in the doctrine of personal liberty. I do not think you legislators sit here to take away the liberty of the citizen, but to protect your own and the libertles of those you represent. These sinuous encreachments on individual rights in our day are sapping the very foundation of our political structure. This is not Massachusetts doctrine. Lapplanse, I it is the doctrine of the Bpanish inquisition; and I sometimes think there are men in Massachusetts, yes, and women, too, who would, if they could, restore that dark and bloody code, so they could sit in judgment. Lapplanse, I was accompanied to the spanish inquisition; and I sometimes think there are men in Massachusetts, yes, and women, too, who would, if they could, restore that dark and bloody code, so they could sit in judgment on the moral character of citizens of this Commonwealth. It is an inquisition differing from the Spanish only in degree. Moral character: Who are these men who set themselves up as standards of morals? Do they drink rum, sm

Abraham Lincoln, Andrew Johnson, Henry Wilson or Nathaniel P. Banks, and hundreds of others of our ablest and best minds. [Applause.] A college never produced a Shakspeare. From the bigotry displayed in this bill, one would think we had returned to the days when witchcraft was a capital offence here. [Applause.] I know, of my own personal knowledge, that the "regulars" cannot cure all classes of ailments, for twice in my life I have been given up And Pronounced Incurable.

classes of aliments, for twice in my life I have been

GIVEN UP AND PRONOUNCED INCURABLE

by them after consultations, and afterwards cured by persons not members of the societies, and who, under this bill, would not be allowed to practice in this State. [Prolonged applause.] One of the remonstrants to this bill is a gentleman long a resident of this city, who spent hundreds of dollars in seeking a cure of scrofula by members of the different schools. He had three scrofula sores on his neck—ulcers—soven or eight years ago. I went with him to a lady in this city, who cured him in three weeks [applause], and he, to this day, has never had a return of the malady. Shall Massachusetts people be deprived of these outside sources of salvation? [Applause]. Now, sir, I would like to quote what Daniel Webster told an eminent physician: "Why, doctor, there is no such thing as science in your profession or mine." Why, sir, a few centuries ago, and a very few, homeopaths would have been hanged, and eclectics burnt at the stake. [Applause.] Even in the days of Shakspeare, and Bacon, and Queen Elizabeth, in that enlightened age, the fact of the circulation of the blood was not known, and powdered pearls and other gems among the wealthy, and toads 'eyes, serpents' teeth, and similar talismans among the poor, were prescribed as medicines and used to cure diseases. The old motio used to be, "Fear God and keep the bowels open." [Uproarlous laughter.]

And that was about all there was to the practice of medicine in those days. Then came blood-letting; and how the old ancestors of ours poured out bowls full of blood as a sacrifice to the theories alone recognized in those days. [Great laughter and applause.] Then came the calomel period, which originated the practice of dentistry, and the effects of which treatment follow many of our generation. I think the present may be denominated the "morphine period" in the old school practice. [Laughter and applause.] Why, sir, if we could only find these in strata, as we do the old red sands

an exclusive church as an exclusive set of theories as to the practice of the healing art.

But, gentlemen, there is another phase to this question. What right has this or any legislature to say whom I shall or shall not employ as a physician? [Applause.] What right have you to say the person I employ shall be a man of "good moral character?" Permit me to refer these petitioners to the sixth section of the bill of rights: "No man, nor corporation, or association of men, have any other title to obtain advantages, or particular and exclusive privileges, distinct from those of the community, than what arises from the consideration of services rendered to the public; and this title, being in nature neither hereditary nor transmissible to children or descendants or relations by blood, the idea of a man being born a magistrate, lawgiver, 'doctor' or judge is absurd and unnatural." Sam Adams meant, when he drew this clause, that "every tub must stand on its own bottom." The men of his day

IDELIEVED IN DEEDS, NOT IN DIPLOMAS

BELIEVED IN DEEDS, NOT IN DIPLOMAS

own bottom." The men of his day

"BLILEVED IN DEEDS, NOT IN DIPLOMAS

(applause]; and so it is provided that no medical or other "association of men" shall have any exclusive privileges over each and every citizen to do anything the constitution gives him power to do, or to do all those things he has reserved the right as a freeman to do. (Applause.) Article 4 says: "The people of this Commonwealth have the sole and exclusive right of governing themselves." But this bill proposes to come into my family and govern our medical affairs, and pour down our throats certain powdered pearls or toads' eyes, because some medical society or association of men say that none but their exclusive association or practice shall be allowed either to kill or curo us. (Laughter and applause.) And this is called liberty, freedom, in Massachusetts, by some people. [Applause.] But if you should pass this bill, do you stop this evil? There are medical diplomas and associations other than those named in the long list before you—legal bodies chartered under the laws of other States; and persons, citizens of other States, belonging to them, in spite of your law, would have a right, under the constitution of the United States, to practice medicine in Massachusetts, for that constitution says [article 4, section 2]: "Citizens of each State shall be entitled to all privileges and immunities of citizens in the several States." Therefore people now practicing here, citizens of Massachusetts now, would only have to become citizens of another State to continue practice here, in spite of the extraordinary provisions of this act, even were its propositions constitutional. I trust the petitioners will withdraw this application, or, if not, that your honorable committee will give them leave to do it in your report upon this petition. [Applause.]

Brooklyn Spiritual Fraternity, Downing Hall, Saturday Evening, Feb. 21st, 1880.

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To the Editor of the Bauner of Light:
A deeply interested audience listened to the clear philosophical lecture of Col. Wm. Hemstreet before our fraternity this evening, and it shows a growing interest in the great fact of Modern Spiritualism, that men of culture and scholarly attainments are giving their attention to the subject, and are willing to bring their best thoughts to find utterance from our platform; and the very close attention paid not only to this lecture, but to all the able addresses that have preceded it, shows that there are some persons who have passed the wonder phase of Spiritualism, and desire to study and know something of the laws and forces that control and govern them. In the brief space allowed me I can give hardly a synopsis of Mr. Hemstreet's discourse:

The speaker said: "The Spiritual Body" is the title your President gave me for the subject of my lecture, but I prefer "The Substance of the Soul." The words "soul," "spirit," "mind," "material," "umaterial," "substance," are yet so uncertain in their meaning, as used by philosophers and lexicographers, that in a discourse like this we must first explain our terms. Let us define soul as a conscious immortal substance. Flemming says "we cannot think of substance save in terms that imply material properties," Good! we then say the soul is material, that the soul is material absolutely is the only hypothesis that will explain the language in the Bible about "angels," about Modern Spiritualistic phenomena, and most of the phenomena of man's social relations, mutual influences and sympathies. The substance, if it exists, cannot be detected by any of the physical senses, but there is a "sixth sense," a sense that matches, recognizes, and is adapted to the more subtle essences of the universe. What does the dog see, or feel, or smell, upon the cold, polished, trodden pavements of a city, by which he finds out through a mile of search his master? If a dog has su

ises of human intuition and experience.

The speaker proceeded to quote from Herbert Spencer, and other authors, who give varied definitions of the meaning of "soul." It is not necessary for us in handling this subject to go back a priori to the beginning of all things, nor to try to appreciate "thinking matter," nor the other marvel of forming from this mass of thinking atoms an individual soul, any more than it is for us to attempt to grasp the extent of space or the duration of eternity; but rather aposteriori, from the facts that we see about us, and try to prove that the soul of man is a substantial dynamic force, and may operate beyond the limits of the body by actual dynamic laws as roal as the undulations of heat, light, sound, odor, or magnetism and electricity. When we adopt this theory it seems to me we are at rest, and that it matches with many social phenomena, and with the common traditions of mankind as expressed in the use of the words "angels," spirits, ghosts, magnetic cures, sympathy, personal influence, &c. We thus escape the Charybdis of Berkley, Fichte, and other idealists who believe that there is nothing but something, and that man dies like a tree, a class of moral dullards which is growing less every year. The chemistry of the body secretes a fine substance similar to if not identical with the nerve fiuld, which, by reason of being primal or elemental, is not decomposable, by reason of its sublety permeates complex matter as a current of magnetism does a pane of glass, and which maintains its individuality by volition and natural invulnerability. This is not so violent an assumption as would be the fact which we see all the time before our eyes, of mind enlivening gross matter, as in the stroke of the fist, a fact that we cannot comprehend, and would not believe if we did not see it; that the human body is a mere crucible or retort for the manufacture of the abstraction of this soul-substance, which, being once evolved, there is no limit to its dynamic force, and it has a wondown the p

the fitness and economy of the universe this rule is at some time to be ultimately laid aside as lifeless, useless, purposeless, waste and consciousness to be forever abstracted from matter, the two forever divorced.

Is it not more harmonious to consider the two former assimilated? This relates to Pantheism; but what objection is there to Pantheism when it does not gainsay the formula of the Orthodox religionists that "There is one living, true God, the maker of all things visible and invisible"? It is the common language and instituct of mankind that "God is in all things." This is the old doctrine of the antma munds, or soul of the world.

The lecturer quoted from ancient and modern thinkers all along the ages to show that the soul was substance, tangible and real—and that it was to exist for all eternity as a substance, individually. He illustrated by many quotations and facts in human experience the soul's influence on individuals, the family, communities and the State. In conclusion he said: Adopting this philosophy, that the soul is a substance, you will find that, twill grow upon you and will incessantly explain to you the secret laws of society, your rights and duties; will enable you day by day to strengthen your will, and will open to you wondrous fields of perception. It opens to us the realms of spirituality and weans us from a sensuous and materialistic life. It shows us how insignificant the body of man is compared with his soul; how like a mere chrysalis it is compared to the being that escapes it; that mortal life is but a mere feetal life, in comparative darkness, blindness and limitation; that the hody should be a good body for the future being as the feetus should be a good feetus for its future life. The body and its physical senses are confined to a small space, the soul has the universe for its domain; the body lives only as the flight of an arrow; the soul lives for eternity, and is everywhere operative as soon as disembodied. The body is easily and quickly destroyed because compound; th

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