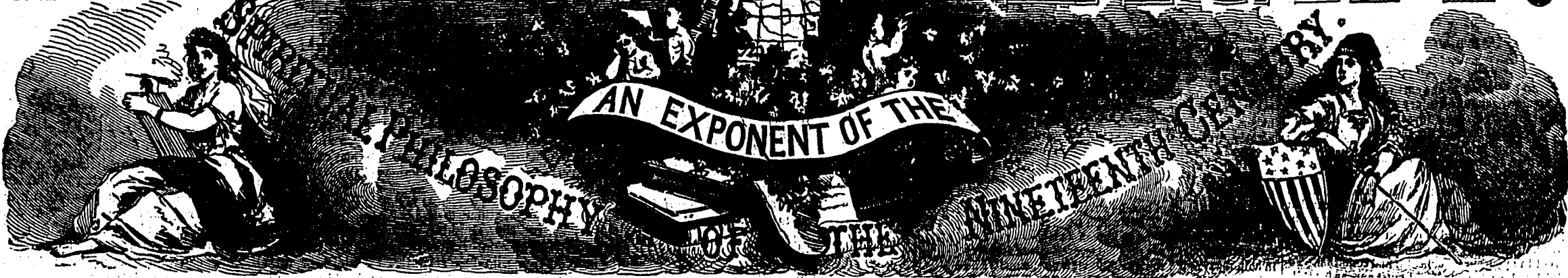


BANNER OF LIGHT.



VOL. XLVI.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, FEBRUARY 28, 1880.

\$5.00 Per Annum,
Postage Free.

NO. 23.

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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 Afternoon, 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 ministrations, through whose laws and beneficent mercies all forms of life have being and preservation, from whom life and death alike emanate. The changeable 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 be 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; for the volition that at last crowns all human 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 none 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 handmaid 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 are best adapted, and seeking for light and guidance to perform all the needed duties of life.

We turn to thee as the fountain in the wilderness, as the oasis 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.

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 claiming special sanctity, those who have no interest in the usual tenets of the Church, but on behalf of a deeper philosophy and a higher human helpfulness, to claim for spiritual healing what the Christian denies for it. To-day, the healers of the sick 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 school by itself, yet we are very much mistaken if even surgery has not its spiritual antidotes, which will ultimately supplant it, as the higher healing will supplant the lower methods of human discovery.

Two forces or methods are required in the treatment 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 contrary 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 physical 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 human beings drunkards or debauchees, would make of all human beings imbeciles or lunatics, for the reason that the application of anesthetics 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 view concerning the domain of nature and its application to human requirements has met with the same opposition, and to-day you are confronted again with the same kind of dogmatism from those who, believing themselves in the possession of all truth, and all ultimate

science, should be put to the test by never losing 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 office 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 extreme 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 various ramifications of the human body. The spirit is there and asserts its preeminence. If man were but an epitome of chemical compounds, schools of science might be established to determine to an accurate certainty what would sustain life, and best remove disease; but as man is not only an epitome of chemical compounds, but an ultimate expression of something beyond chemistry, beyond anatomy, beyond physiology, beyond any constitution of structure that anthropology has determined, then we must decide upon the capacity of healing according to man's condition as a spiritual being. 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 know that in most epidemics, nine hundred and ninety-nine persons out of a thousand die of fright, instead of disease; I know that whosoever 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 destructive of life, and that death itself is arrested and set at naught frequently by the volition that comes in contact with it, re-adjusting the particles to the exact polarity of life.

Knowing this, then, to-day, I speak on behalf 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 reason 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 discerning, 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 potent, 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 physical well-being. To adjudicate this prop-

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 receptivity 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 ministrations 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 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 of *Materia Medica*, a system of spiritual healing, the spiritual world have established it outside 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 earnestly the entire practice of the human family, but magnetic healing at the present hour usurps a large proportion of this practice. It does so adversely; 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 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 carefully preserved, it is strange if, having found the secret of recovery, you shall not be able to exercise it. But the secret lies deeper than this. It is the old-time cry against innovation; it is the old-time cry 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 subject 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 epitomization 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 supply 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, 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 anesthetics; where mesmeric sleep 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 ostracized, 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.

Apocryphal 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 physician, 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 limbs were reduced 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 cataplectic 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 DOCTORS.—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 or any other benefactor of man.

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 pettishly, "It's cold." "Yes," replied the B., "It's cold, cold, cold!" 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 flies!" "Yes," said Jo, "but there are no flies 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 tenant thereof in apparent good health and condition. To the uninitiated such an incident must appear incredible, 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, for instance, 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 these facts, it is plain that the party whom the British officers so carefully secured may have escaped therefrom, and instantly after his interment, through dematerialization 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., with all the securities that human ingenuity may suggest, but into which a "juggler" or medium is able to insinuate himself without disturbing its fastenings, is familiar to many, and is common in China as well as here.

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 disembodiment 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 livelihood 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 seances—when the pious 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 re-materializable, 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 reincarnation, 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 Jesus.

All Holy Writings, so called, are ascribable to spiritual intercourse. It is because mediums thereof must be largely controlled by existing conditions of their locality 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 deceased friends, for the reason that they speak and act just as they always had done.

"Holy Writings" are similarly characterized, being always more or less subjected to the limitations imposed by the superstitions and ignorance of the period, or the locality thereof, but the highest forms of them 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 fully 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 may be said 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 reception, and I have heard others say the same thing.

So far as my own experience indicates, they are, as a class, eminently inoffensive, obliging, confiding, unselfish, 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 apperly 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 be invited to person 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 there is the last of all classes in this trafficking, delving, Christian world of ours, of which mercenary motives may be justly predicated.

Doston catches the idea, but not a few regard it as the center of light: it certainly is a centre of Spiritualism.

Spiritual mediums abound throughout the United States, and most in those portions of it in which intelligence 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 adhere 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 queen 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 understanding."

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

Nevertheless Spiritualism has won from the old-school 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 home position 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 wicked secret.

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 world'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 a useful one, to itself, at least.

If it sincerely believes what it says when it vilifies 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 those 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 ever.

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 in 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 so, and less so, than these are reputed to be.

Recklessness values its own establishments quite as 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., or sell out, for no consideration whatever; it is not unwary, but 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 suppose—that could be obtained 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 position, and consequent habits of mind, ministers of the Gospel, 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 modern phenomena are genuine, are not gladly welcomed. Not a few of these believers would gladly welcome and proclaim them as joyful tidings if they could only disengage themselves entirely of that feature of their early training that obliges them to consider subordination of the individual to instruction from headquarters 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 doomed to eternal misery (therefore for this purpose 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 not only adore such a monster, but also hail 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 down the human race again, but only roast us next time; and also, that this God is considered the sum of all power, wisdom, goodness, tender mercy and patience, the present condition of things is quite so deplorable as might have been expected. Is there no log or stone out of which a better Deity 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 a lie" much longer?

(Original.)

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! I 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 Rens ever stay!"
What words can be more sure than these?
What hope, what promise so intense?
Dream on, my heart, the prospect seize,
And glory in that spirit sense!

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.*

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 position being that of Parliament 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 BELIEVERS in the TRUE 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 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 present 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 annual 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 glorious truths of the spirit philosophy are given to the ANNIVERSARY OF SPIRITUALISM.

It 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 readings. 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 reformation of the nineteenth century.

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

GOOD Words from Our Subscribers. FARMERSVILLE STATION, N. Y.—Wm. and S. C. Henry write jointly, on reawakening 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 pleasure and thrown more light upon this life and the next than any book or paper we have ever read. Remember us to 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 beginning of my investigations, and hope and know (by the assistance of the angel-world) that more than one poor heart has been made glad through my instrumentality. Words cannot convey the beauty and glory that I have enjoyed on my spiritual journey. I am sixty-five 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 old meal would prove for his aged teeth.—*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 doubtful to think it true, 'Tis 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 seance, by previous appointment, in the good-sized, comfortable parlors of Dr. Colford, 20 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 to 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 index finger 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 of 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 himself, desired a lady to place her glove upon her hand, and, taking hold of it, he wrote with her 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 ending 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 seances 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 congenial.

MRS. HOLLES 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, recently of the Universalist Tabernacle, as lately 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, under spirit-guidance, no efforts of my own

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 self-knowledge 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 tricky 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 "invisible 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 he do? He must throw away 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 he 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 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 volume 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 him." TEACHER AND LEARNER.

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.
1st, 1857-8-9. 14,244
2d, 1863-4-5. 20,859
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 number of certain parts 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.*

ALL THE NATIONAL DEBTS OF Europe and America are war debts. That of England dates back to William I., 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 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 in the sweat of his brow, and the bread upon the artisan's table.

A professional beauty, though two words, is one silly belle.—*Philadelphia Bulletin.*

Banner Correspondence.

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 "Clerical Untruthfulness," and signed "Henry Kiddle, New York," which refers to myself. Having 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 falsifier," etc., upon the ground that I make Mr. D. D. Home, author of "Lights and Shadows of Spiritualism," etc., repudiate his own mediumship in my book, "Key to Ghost-land." That I do no such thing is certain by the following extracts from my book: "I return now to the account given by Mr. Home (pp. 145-146) of the manifestations through his (Mr. Home's) 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): "In this case I was called from the floor, and another one moved from the corner of the room toward the company without a hand touching it, it is to be attributed to the fact of the presence of Mr. Home, one of the best mediums in the world." "Key to Ghost-land," pp. 187-188. 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 is to be attributed 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, and that he is 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 misrepresentation. Fearful that such a charge would be a severe blow to the cause of Spiritualism, and that it would tend to palliate its force by saying, "nine-tenths of the poor deluded victims of this clerical falsehood will get this impression—that the greatest medium of modern times has confessed to being a fraud," I have been obliged to insert a hundred words 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 not say to himself, "I read it all, will not read it 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 is the only one who has done so. 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 the spirit world are explained by the laws of nature, even their suspension, is produced without human contact, but which are attempted to be explained upon philosophical and scientific principles. Mr. Kiddle gives an exhibition of his refined, scholarly talent by such charges, but he is a "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; Christian teaching only the final resurrection and immortality of the body." Here he mistakes or misunderstands the teaching of my book upon the subject of immortality; for he is not more than a few lines from the book that the resurrection from the dead of the whole man (not simply his body) at the last day, and that makes them immortal men and women.

That the doctrine of the natural immortality of the soul is heathen or pagan, is made plain by the quotations from the history of heathendom, and in contrast to this have found that there is not in the Bible the expression "immortal soul," immortal spirit, or immortal anything belonging to man; that Christianity teaches that the soul is immortal, but that it has promised to confer it upon the saints at the last day. If the teachings of my book are weak or erroneous, and Mr. Kiddle thinks himself able to show them to be so through the press or by public discussion, we shall be glad to hear him. We have examined the book of the "Spirit Editor," and by comparing it with that of Judge Edmonds's Spiritualism, of Mr. Home and others, consider it the poorest piece of literature and weakest display of Spiritualism ever published. This is shown in its review in the latter part of "Key to Ghost-land."

Yours respectfully, THOMAS MITCHELL.
No. 198 Clermont Avenue, Brooklyn, N. Y.,
Feb. 10th, 1880.
[No room for further discussion in these columns.—
Ed. B. of L.]

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 who have been very much appreciated; more recently Miss Jennie B. Hagan, of Vermont, whose remarkable phase of mediumship has astonished 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."

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, an intellectual faculties, and fearless in speech, he has been a most earnest 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 feet. As he says, he did not 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 people of great power, made up of three parts: 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, so that they do not work in vain. 2d, Materialists, who cooperate generally with the Spiritualists in raising funds, employing speakers, and supporting of liberal tendencies. 3d, The orthodox folks, who tenaciously cling to the old rules of creed and authority, profess to be true, but are not so. They believe, rather than knowledge and reason. The leaders of this party are generally brackens on this train of progression; some of them work the lever of the safe, and so to leave off in the superstitious stage, and scare the natives by their noise and smoke. The parties employ much rostrum force. The Liberals have a good hand here. The Spiritualists expect to celebrate their anniversary here on the 31st of March."

New York.

BROOKLYN.—A correspondent, "W. D.," writes: "In your issue of the 17th was spoken of a woman 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, to a desire to test the reliability of her power to her power to her power. I think they will find in her the proof of spiritism."

PEMBROKE, GENESEE 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. Kellogg, Mr. Glasgow, and myself. I have seen and broke 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 Light*, 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 addressing for a long while the principles of moderation, and being 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. I have seen and experienced the West proves conclusively to me that nothing but, evil can come of the sale and use of alcoholic stimulants."

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 aid you in your noble work for the elevation of humanity, is my earnest wish."

New Jersey.

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,' which brings to my mind an incident that occurred in my father's family (David Hale) in the year 1820, who lived in Plainfield, New Jersey, and who was then thirteen years old. Dr. Warren lived 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 a case of a pulled egg. Dr. W. informed her that unless taken off, it would eventually 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

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. I am glad to hear of the communication of my old and esteemed friend, Spirit CHARLES CLEVELAND, Boston's late City Missionary."

Rhode Island.

PROVIDENCE, 41 Spring street.—Hattie 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 happiest 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 Spiritualist, she promised her friends before her departure that she would manifest through the *Banner* as soon as possible, and they have been anxious to hear from her. I was not for lack of desire, or affection, or sympathy. She was an ardent lover of flowers, and her emblems of the lily and snow-drop 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."

Connecticut.

WILLIMANTIC.—A correspondent writes that "at the close of Capt. H. H. Brown's recent engagement of three weeks in Plainfield, the ladies of the town, with a gift 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 pretexts to their nefarious schemes.

Examine all those medical laws now enacted, and those seeking for places 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 machinations of the doctors, or the action of the Legislature; are naturally unsuspecting of professional and political men maneuvering 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 should take 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 determined 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. BURR.

Leesville, 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 endangered their craft.

Why do not the clergy join in this monopoly scheme? Present revelation—"the kingdom of heaven will," and "peace on earth, and unto men good will," as taught by Spiritualists, Liberals and Infidels, are supplanting the necessity of these professions.

All the professional crafts are in danger! Why don't the merchants, manufacturers and tradesmen join in the scare?

Why do not they demand a legal tribunal to examine, pass judgment, and shut down on all honest competition, 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 concern 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 will with all their wisdom can do.

A free country indeed! If we are compelled to employ a doctor we have no faith in, believe in preaching we know to be false or be damned, 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 PROPOSED MEDICAL LAW.

To the Editor of the Banner of Light:

One of the finest clairvoyant physicians in the country 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 Academy 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-sent joy to the long-suffering, and the pride of all true Spiritualists and mediums, who are earnestly 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 have always known him attribute to him a life of unceasing purity and devotion to his calling, unswerving honesty, 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.

L. N. G.

AN IMPORTANT BOOK.—"Pre-Natal Culture"

is the title of a very able and thorough work, in pamphlet form, by A. E. Newton, Esq., of Andover, in this country. We have read the work with much interest, and hope it will be widely circulated and carefully read. Even if some difference of opinion should exist, it is a subject to which far more attention should be given. If you want a good treatise upon an important subject, send twenty-five cents as directed in the advertisement in another column. It is worth many times that amount.—*Argus and Advocate, Alton, N. J.*

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 void,
Whose Dead Sea fruit long long ago has cloyed,
Whose night with wild, tempestuous storms is lit—
And yet a little hope can brighten life.

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 some two-edged knife—
And yet a little patience can sweeten life.

Is it, then, true, this tale of bitter grief,
Of mortal anguish finding no relief,
Lo! 'midst the winter shades 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.

—Temple 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 explanation of the causes which led to the adoption of the magnificent symbolism of 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.

IN THE HISTORY OF PLANET EARTH.

All was most fully and clearly explained in detail, 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 60 years and the greater ones of 6000 years, which would mark the end of the 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

TROPICAL PLANTS IN ARCTIC CIRCLES.

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 plans 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 30,000 years, and know it is much older. Observations of men 100,000 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 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 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 those returning grand eras of new world multiple action dates 6000 years ago, and another is now at hand. The last was calculated in ancient Babylon to the exactitude of a day, and its mighty walls were fashioned to meet the emergency of a mighty flood, which its people feared from

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AT 1831! EARTH ENTERS UPON ANOTHER 6000 YEARS.

when another set of constellations and sun-cycles exert new influences. The old era of darkness and materialism is coming to an end, and a greater impouring 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.

If your lives are pure and well lived; neither 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 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:

The communication given through the mediumship of Miss Shelhamer, by Charlotte McAllister, and published in your issue of Dec. 15th last, is correct in every particular. We have both been personally acquainted with Charlotte McAllister for more than thirty years. She was the widow of James McAllister, 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 Benjie, the last of whom was 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.

We send this as an act of justice to the medium, and to the "Banner folks," all of whom have done so much in the way of sacrifice, in order to present to the world proofs of spirit-return, free to all. Yours truly,

JAB. C. MORSE.
MARSHFIELD, MASS.
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 seed-plot of all other virtues."

The Theosophist.

To the Editor of the Banner of Light:

Though this new monthly is well advertised in the *Banner 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.

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; biding fair indeed, by promised contributions, etc., to eclipse anything of the kind in the world. To say that the Aryan, Buddhist, Parsee, and other religions, are to be permitted here untrammelled 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 Vedie, 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 Swami Dayanand 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 justified in doing, from Prof. Müller, and Dr. Wilson, who, it seems, "have been guided in their researches and conclusions by the inaccurate and untrustworthy commentaries of Sayana, Mahidhar and Uvata."

Here, too, we come upon an autobiography that could only have been written in India—that of Swami Dayanand 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 Ladies"—an article probably suggested by the recent appearance of a native Hindu of such marvelous intelligence that she has filled the most erudite 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 ladies 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 graceful, 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 fervor here presented to our view. Every one should read this who feels an interest in the better advancement of humanity.

"Brahma, Isvara, 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 Brahmanavadin 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.

Our Premium Steel Engravings.

They are not made by any of the modern cheap 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. In the first place the designer furnishes the subject to be engraved, usually in the form of an oil painting, and often at an expense to the publisher of thousands of dollars. The design is then engraved on a highly polished plate of steel about an eighth of an inch thick, by a highly skilled engraver, who employs 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, 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 that he can produce the perfect reproduction of the plate, and then the work of the engraver's translation to the printer's hands.

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 types the same. 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 ink 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 ink from the surface—some time being spent in thus polishing the plate, so that it may produce the desired grades of light, so that if brilliant they are as brilliant, 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 has been warmed over a furnace, and is placed upon 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 plate, dried between mill boards, dry pressed, and prepared for market—the whole process requiring a number of days of skillful management. The warming, inking, wiping, polishing of plate, etc., must be repeated in printing each picture. No steam power or mechanical invention lifts the sheet from the press—all must be done by hand 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 engraver, and the work 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 merit are produced, and other facts in art, the more clearly it will be realized that they are the work 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.

Oil 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 consolation is policy, and peace is decreed, and decay is certain. The same is true, at least mentally, regarding individuals.

New Publications.

SIXTEEN SAVIOURS OR NONE; or the Explosion of a Great Theological Question. 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 forfeit 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 BOOK-PURCHASERS.
COLBY & RICH, Publishers and Booksellers, No. 9 Montgomery Place, corner of Province street, Boston. We have for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, of Wholesome and Useful Character.
Terms Cash.—Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the money forwarded is not sufficient to fill the order, the balance must be paid C. O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. As the substitution of silver for fractional currency renders the transmitting by mail of coin not so convenient, but subject also to possible loss, we would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—ones and twos preferred. All business correspondence looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.
Catalogues of Books Published and for Sale by Colby & Rich sent free.

SPECIAL 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. We do not read anonymous communications, and in all cases indispensable a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for perusal. Those who intend forwarding notices of spiritual meetings, etc., for use in our columns, will please to remember that the **BANNER OF LIGHT** forms go to press on Tuesday of each week. Their notices, therefore, to insure prompt insertion, must be forwarded in time to reach this office on the preceding Monday.

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 28, 1880.

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

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY,
 39 and 41 Chambers Street, New York.

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER.
 LUTHER COLBY, EDITOR.
 JOHN W. DAY, ASSISTANT EDITOR.

Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

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

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 "field-day" 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 book-learning 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 anything additional are to be visited with legal pains and penalties. On the very face of it it is an admission of weakness and incapacity. If

it be true that truth will prevail, then there is nothing to do but give it a chance among its foes. Not to trust it entirely is manifestly to yield the palm to error. The Regulars 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 prevent.

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 organization, 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 time." 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 hot-bed civilization, and the unresting pursuit after riches, and political or other preferment which characterize the present age—with which Allopathy 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 to assert that the general intelligence of a whole people will not in due time unerringly discover who are true and who are false, who are capable and who are incapable among heal-

ers. This contest, to speak plainly concerning it, is not between the Regulars and the Liberals, 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 charlatany 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 off-hand reflections on duelling 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 duelling, or too moral not to condemn the wickedness there is in it." In either case, it argues 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. Duelling 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 piety seventy-five years ago as there is now, and duelling was common then but is universally condemned now, it is plain enough that something 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 duelling. 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 not 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 "regular," "and be sure that he takes them." After

the physician had gone, the watcher told the wife what he had done, and advised her—she 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 studied 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. Quina 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 V. 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." Quina'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 sang, 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."

Rochester, 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 eyes 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) a song.

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 Hammon, 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 ante-rooms 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. Toohy and James Holmes, the question at issue being "Is Spiritualism Scientifically True?" Prof. Toohy 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 **Banner**.

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 Selkirk-Ricard Combination, (consisting of Mmes. Selkirk, 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 Faine Building, Boston), their efforts meeting the approval of good audiences.

Though the clouds may hang above us,
 Somewhere sunlight lingers still;
 And the glow of every morning
 Shall surpass the moment's ill.
 Love and trust are yet immortal,
 Loving souls immortal, too,
 And the glory of a few
 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 Rochefoucauld.*

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 by other kinds of 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 Venor, "will depend on whether the weather is what I predict, whether or no." And it was and he did.

EDISONIAN EPICRAM.

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 doesn'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 man or woman came to me with chronic rheumatism, I take down my shotgun, and say, 'get out of here or I will blow your brains out.'"

Mrs. Parlington'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 decanter.

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 in—
 Razed and killed in—
 The mansion with the eight-inch party wall—
 Party wall! —*Puck.*

Cats are always cruel: they bite and scratch and mew-til-late.

Alfred 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 is Horace Greeley, so is Oliver Johnson, so is Prof. Buchanan, and so is Dr. Schell, and 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 poisonous kind of dier in one particular, which is too easy of remembrance to be overlooked by any one who is enough interested in the brilliant-leaved 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 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. 18th, 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 Hammon, N. J.

W. L. Jack, M. D., of Haverhill, Mass., has been again at Biddeford and other cities in Maine, giving sittings and parlor sances 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, Feb. 26th and 27th, and then in Bangor, Me., Sunday, Feb. 29th, 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 Liberals' 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 Dayton, 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.

F. O. 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 F. O. Box 506, Peabody, Mass.

In Memoriam.

Mrs. Abby J. Hall, wife of Alfred B. Hall, died Feb. 18th, 1880.

The sudden death of our friend should receive more than a passing notice in these columns. Well known as an devoted 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 desire 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, imbued 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 Roxbury a large hospitality and a tender care that allowed her 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 seekers for the truth, and she was always ready with spoken or written words of inspiration 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 wears 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 Swedenborgian 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."

LOVE M. WILLIS.

Editor-at-Large Project.

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 thus far are given below:

Colby & Rich, Boston.	\$ 50.00
Jerome Fassler, Jr., Springfield, Ohio.	100.00
A Friend of the Banner of Light.	500.00
D. Downing, Jr., Concord, N. H.	10.00
Friend, Boston.	10.00
Mrs. Flora B. Cabell, Washington, D. C.	10.00
P. Pollock, Virginia City, Nev.	3.00
E. P. Union, Derby, N. H.	5.00
Mrs. Almira P. Thayer, Vermont.	10.00
P. S. Briggs, Charlestown, Mass.	10.00
Mrs. E. W. Guilford, Cincinnati, O.	5.00
Daniel Baldwin, Montpelier, Vt.	1.00
D. T. Averill, Northfield, Vt.	1.00
Almida A. Fordham, Industry, Texas.	1.00
Friend, Islington, Mass.	1.00
Gad Norton, Bristol, Conn.	2.00
George A. Bacon, Boston.	2.00
Augustus Day, Detroit, Mich.	2.00
M. V. Lincoln, Boston, Mass.	1.00
A. P. Webber.	2.00
Wm. Luther, Rochester, N. Y.	5.00
W. H. Crocker, Port Allen, Iowa.	2.00
H. Hart, Oberlin, Ohio.	2.00
B. T. Morgan, St. Louis, Mo.	1.50
H.	5.00
"An old subscriber," Brooklyn, N. Y.	10.00
Mrs. E. Bruce.	10.00
James Kent, Rock Island, Ill.	5.00
Nathan Johnson, New Bedford, Mass.	2.00
M. W. Comstock, Natick, Conn.	1.00
M. Larkin, Downingtown, Penn.	3.00
Mrs. L. A. Mason, Richmond, Va.	1.00
Jacob Booth, Madison, Ill.	5.00
Paul Fisher, Brooklyn, N. Y.	1.50
Charles H. Simpson.	2.00
E. R. Kirk, New York City.	5.00
Mrs. N. B. Batcher, Mt. Vernon, N. H.	1.00
Mrs. C. M. E. Batcher, Mt. Vernon, N. H.	1.00
Mrs. H. J. Severance, Tisbury, Vt.	1.00
C. Snyder, Baltimore, Md.	2.00
Dansville, N. Y.	1.00
Yarmouth, N. S.	4.00
Mary S. Lloyd, Watford, N. Y.	5.00
Lester Woodward, Orange, N. J.	2.00
James Shackleton, Lawrence, Mass.	5.00
William Hickok, 22 West 52d street, N. Y.	5.00
W. B. Johnson, Hartford, Conn.	2.00
Mary Griffith, Salem, Ohio.	2.75
Joshua Adams, Quincy, Mass.	2.00
D. Higbie, M. D., Burton, Mich.	1.00
Isaac Sharp, Fremont, Ohio.	5.00
Wm. A. Allen, New York City.	5.00
G. H. Woods, Worcester, Mass.	3.00
Friend, Providence, R. I.	2.00
M. W. Haskell, Marblehead, Mass.	2.00
A Lady, Newark, N. J.	10.00
A Lady, Baltimore, Md.	5.00

Amount Pledged.

H. Brady, Benson, Minn.	2.00
Nelson Cook, New York City.	10.00
B. Samson, Ypsilanti, Mich.	10.00
Peter McLaughlin, Yuba City, Cal.	5.00
E. Whippley, Hampshire, Ill.	5.00
Delicate-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 street, N. Y.	50.00
C. V. Cotton, Portsmouth, Ohio.	5.00
W. Sizer, Mossy Creek, E. Tenn.	10.00

Total to date. \$117.10

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 La Salle streets, at 8 p. m., on "How to Make Home Happy."

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 street.

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 Thursdays, 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 10:30 A. M. in this hall, 430 Washington street, between street. Mrs. Cora L. V. Richmond, speaker. Subject, "The Star of the New Dawn," by Spirit Eliza W. Farnham.

PAINE MEMORIAL HALL.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10 o'clock. The public cordially invited. D. N. F. Conductor.

AMORY HALL.—Children's Progressive Lyceum No. 2 meets in this hall, corner West and Washington streets, every Sunday at 10:30 A. M. J. B. Hatch, Conductor.

KENNEDY HALL.—Free Spiritualist meetings every Friday evening at 8 o'clock in this hall, 175 Tremont street. The public are cordially invited.

EAGLE HALL.—Spiritual Meetings for tests and speaking by well-known speakers and mediums, are held at this hall, 175 Washington street, corner of Essex, every Sunday at 10:30 A. M. and 2:30 and 7:30 P. M. Excellent quartette singing provided.

PTHAN HALL.—The People's Spiritual Meeting (formerly best at Eagle Hall) removed to Pthian Hall, 175 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

EVENING STAR HALL.—Meetings are held in this hall, No. 7 City Square, Charlestown District, every Sunday at 3 p. m.

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

PAINE HALL.—The pleasure afforded by our exercises 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 started that it was impossible to do so. The gallery was packed, many being obliged to stand through the whole service, being satisfied if they obtained admission, and I am sure with little exertion could all be seated. All the Spiritualists and Liberals of Boston had been present, and the 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, but to help the world, and 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?" recitation by Amelia C. Crawford, N. Y. City; "Angels and Spirits," by Estlin Dilling, Otto Dietrich, Marie Lawrence, A. Peabody, Maud Marion, George Pelton; select reading, by Miss Beale Twombly; songs, by Mr. Woodbury, Amy Peters, Helen M. Dill, and by special request, Minnie C. Crawford, N. Y. City; "Angels and Spirits," by Estlin Dilling, Otto Dietrich, Marie Lawrence, A. Peabody, Maud Marion, George Pelton; select reading, by Miss Beale Twombly; songs, by Mr. Woodbury, Amy Peters, Helen M. Dill, and by special request, Minnie C. Crawford, N. Y. City; "Angels and Spirits," by Estlin Dilling, Otto Dietrich, Marie Lawrence, A. Peabody, Maud Marion, George Pelton; select reading, by Miss Beale Twombly; songs, by Mr. Woodbury, Amy Peters, Helen M. 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The Free Circle-Room.

REPLIES TO QUESTIONS,

GIVEN THROUGH THE MEDIUMSHIP OF
W. J. COLVILLE.

AT THE BANNER OF LIGHT FREE CIRCLE ROOM.

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 in 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 well-being; may we desire only that which shall uplift others; may we seek only for that which may emanate our minds from the thrall 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, yet, 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 below 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 they praise may be sung with unflinching tongue, in the accents of a life which is pure and steadfast, from the depths of a soul which loves thy law, and willingly obeys it. Amen.

Questions and Answers.

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

A.—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. 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 I were to return to earth and be reincarnated, I should not cast off my spiritual body; I should not, but I should be encased in a new body within a physical form. If I were to control my 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.

Q.—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 least, you cannot choose in what line you will be successful, because, in accordance with your mental and spiritual organization, are you capable of excelling 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 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 no mental faculties, 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 the 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 work. Thus, however many lives they may live, however many spirits 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 obduracy or perversity he chooses to work in any other sphere than that which nature destined for him to work in, he will find his mistakes, 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 are no ears there is no sound; where there are no eyes 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 light 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 nature there could be no ears, because ears are produced as the result of sound. If any individual were born without an ear, or if an individual, it would be because something had intervened 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?

A.—No true, sincere aspiration can ever be valueless or lost. You have never sent up a petition from the inmost soul of your being to any power above yourself in vain, but the operations of that power may be inscrutable to your intellect below. You do not absolutely 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 answers that the draught the child is very likely to argue that papa or mamma has been unkind in giving him something very nasty to

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 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, because not palatable when received. In the future life you will receive an explanation of the 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 continually." (The four verses expressed.) "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 without descent.

A.—The translation may be somewhat partial, 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 is known upon 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 truth; the eternal aspect is permanent, the temporal 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 angelic spheres relates to the eternal principles of 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 to-day 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 Melchisedec, 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 temporal aspects of truth which to-day to you are useful, those who in perfect unity with the eternal realms, are agreed upon a spiritual basis of action. The priests after the order of Melchisedec on earth are those who are mediums for those exalted angels who have controlled the earth through various dispensations. When 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 Rule of God who appeared to many, who were oftentimes called "sons of man." That voice which spoke within the inmost 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 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 spheres of Swedenborg, it stated that the reality of life is tested by being shattered into fragments, and then recombined, 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 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 fall, 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 which are approximate, and yet at the same time are not sufficiently endowed with inherent vitality to continuously remain, will fall. Certain expressions of spirit and of matter which, in bygone periods of the earth's development, produced the mastodon and the mammoth, are still in existence. The primal element yet remains. The elements out of which these expressions were formed are still in existence. 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 expressions, and thus it is that forms may fall, 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 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 the use of any particular type. When the inventor 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 these failures have only been stepping-stones to success; each one of these experiments has opened the way for a more enduring result. While the genius of the man continues to abide, while the individual soul continues to live as a distinct entity, the particular mode in which the intelligence may manifest may be continually changing, the different forms may be shattered, whereas the elements out of

which they were constructed, the force which propelled 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 of life. These particular impulses may be withdrawn, but 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 propelled 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 transmutation 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 scarcely 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 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 upon it, 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 are 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 from the consequences 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 embraced 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; 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 discourse, 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 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 matters not what externals may come upon them, they are not affected, they are not touched or affected, they are not drawn into the thrall 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 represents the coming 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 praiseworthy. You are told that Jesus had many disciples 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 remark may be equally applicable to the Messiahs of the Orient. Whenever any special wave of spiritual life is outpoured, and many are affected, it is not that one individual who is the Messiah, but one who is the 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 age.

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 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 TUESDAY AFTERNOON. The Hall will be open at 2 o'clock, and services commence at 2:30. At what time the doors will be closed, neither allowing entrance nor egress until the conclusion of the service, except in case of absolute necessity. The papers 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 are earthly spheres in which they are developed, eventually progress to a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his own reason. All express as much of truth as they perceive or more.

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

As our angel visitors desire to behold natural flowers upon the earth, we desire to have the friends of the spirit-world place upon the altar of spirituality their floral offerings.

Miss Shelhamer wishes it distinctly understood that she gives no private tea, dances at any time; neither does she receive visitors on Tuesdays.

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

LEWIS B. WILSON, Chairman.

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

Father Henry Fitz James.

The truth shall make you free, free from superstition, free from the bondage of ignorance and 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 lower heights we come this afternoon bringing to you the strength of the divine ones who reign above, bringing to you the eternal love that is for every soul; and we come not as in days gone by, not as we would were we in the form, anxious to keep souls in the old ruts, but eager and willing to help every spirit into the pathways of progressive light. Your speaker is attracted here this afternoon, because of certain occurrences of late, in which he has taken an active interest, not as one who is anxious to keep those beings in whom he has an interest on earth in the old ways, but as one who would

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 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 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 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. 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 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 spite. Therefore look well to what you do, or 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.

Dec. 16.

Thomas Good.

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 wrote you, but it isn'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 not get that out of me, and it startled me; I didn'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 near, and I had better look well to my soul. I'd be whether getting into purgatory. I don't know whether this is purgatory or not; it's purgatory, after 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 not 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 him 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 yet when you come over. Good luck to you.

Dec. 16.

Sarah M. Thompson.

It is a blessing well appreciated by me to be able to come 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 in 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 love enfolds them every one. In hours of need, in moments of mental toil and suffering, I am sending a beam from the angel-world that shall uplift their thoughts upon a better plane, that 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 like blind and thither, speaking the word of truth, 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 cross the shining river and enter the Summer-Land.

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

Dec. 16.

Etta Buzzell.

I went to the spirit-world ever so long ago—lots 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 come and go, and he knows the clouds sometimes, and he wonders what 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. 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 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.

[To the Chairman:] I don't like to speak out in meetin', sir, but I am very anxious to reach my husband, who lives in New York City. I died about five years ago. I want to reach Frank, and to tell him I can come and watch over him. I was twenty-four years old when I passed away. I thought I knew a great deal of life, but I find I know but little, because in this new life where I am now, so much spreads out before me to learn, that it seems as though our mortal existence was but a short primary school. So if Frank will give me an opportunity to talk to him and tell him these things, it will do him a great deal of good, and it will do me a great deal of good, also, because I am anxious he should know where I am, how I am; also that he does not know or understand the true way of life, neither does he know what becomes of the spirit after it leaves the body. He

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 that really, in some way, my name is Mary Kelly; my husband's name is Mr. Kelly. I lived in New York City.

Dec. 16.

MESSAGES TO BE PUBLISHED.

Dec. 16.—Carrie E. Priest; Dr. J. C. Wright; Aggie Davis; Nancy H. Russell; Charlie L. Smith; Philip Higgins; Hannah Cummings; Emily M. Morse; Eunice, to friends in Cincinnati; William Grant; Susan Knox; Dec. 20.—George Child; Jeremiah Libby; Harriet A. Washburn; B. J. Barber; Willie Lowe; Martha Webb; Daniel Brady; William Jones. Jan. 1.—Dr. E. Y. Lee; Joseph S. Tillinghast; John H. Josselyn. Jan. 6.—Louise Carpenter; Caroline Cobb; Mrs. E. A. Anderson; William Cummings; Julia Sprague; Nellie Wheeler. Jan. 13.—George T. Foy; O. H. Mosley; Kate Mason; Charles Davis; Nelson Hardenbrook; Edward Whitte; Mrs. Maggie Mahan. Jan. 20.—George N. Wilcox; Edward Tullidge; Deacon Ephraim Chase; James A. Emerson; Susan A. Emerson; Mary Perkins; John Thompson; J. Emory Wilson. Jan. 27.—Emma M. Livermore; Henry C. Wright; Al-trayler; Dr. Samuel White; Frank Morse; Mrs. William K. Lewis; George Waters. Feb. 3.—Augusta A. Currier; Theron Palmer; John Bennett; Rev. Ralph Sanger; Mary Leonard; Jennie Smith; Jim Flanagan; Nellie Wyman; Daniel Pacher. Feb. 10.—Abba P. Danforth; Hiram H. Barney; George Thomas; Elizabeth B. Roberts; Susan A. Cass; Joseph Hankey; Florence Danforth. Feb. 17.—Capt. Seth Hensley; Clarence Gay; Dr. George Benton; Clara E. Simmons; Rev. John Blain; Daniel Henchman; Capt. John Barnett; Lillie Bell.

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

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 glory and beauty; where the water of life flows in all their plenitude where hunger is not known and where the heart has 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 beneath you, oftentimes 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 bliss as 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 is me.

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 found my Maker waiting 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 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!

George Bandel.

I died in Washington, suddenly. George Bandel, I was thirty-three 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 laws under which I live and forever must be a dweller. The spirit-land has more beauties than I can describe. My faculties must undergo a change, and I must learn my relationship to deity. The pleasantness of my companions makes it most agreeable for me. There is no wish on 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 5 years and 4 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. Brothers and Sisters Graves are cheered by the knowledge that she has only gone before to a better home, and that she has preceded her, to await their coming to that home where parting is unknown, and to tenderly watch over them and help them on their way.

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 North Main street, Boston, on Tuesday, Feb. 17th, after which they tenderly laid the loved form away at Mount Hope Cemetery. J. H. CUNNINGHAM, 71 Leverett street, Boston.

From New Boston, Mass., Feb. 6th, 1880, Mrs. Hulda Hood, aged 43 years.

In this change of life the husband, Mr. Edward Hood, is a Swedenborgian, and the only hope and comfort he has found in Spiritualism. Mrs. Hood leaves a little babe with her husband. She was very meditative, 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 twenty lines, published gratuitously. When they exceed this number, twenty cents for each additional line is required, payable in advance. No charge for notices of less than ten words. Poetry inadmissible to this department.

The more honest a man has the less he affects the air of a saint. The affectation of sanctity is a blotch on the face of piety.

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