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The Rostrum.

THE LOVES OF THE ANGELS.

A Discourse through the Trance-Mediumship MRS. CORA L. V. RICHMOND, Parker Memorial Itali, Boston, Sunday After noon, Jan. 18th, 1880, under the Inspiration of Emanuel Swedenborg

[Reported for the Banner of Light.]

INVOCATION. Oh thou Infinite Spirit, our Father and our Mother God, thou divinest soul, thou giver of all gifts, we praise thee without ceasing. Our souls immured in clay, our minds enthralled in dust, the sound of praise goes outward and inward to thee, through aspiration and strong endeavor, through longings for the higher state, through deeds and words of expression that prophesy of the great human heart. The voices of these flowers praise thee with sweet lips of incense through all their beauteous lives, like words of angel harmony; the earth teeming with leveliness praises thee in the true fuliness of life, in the fruition of the harvest, in the glory of the ages, in the achievements of created eternity. The spirit shall praise thee more and more when the voice of the soul is made more manifest on earth, when humanity shall become attuned to the loftler song of the angels, when the voices from the upper air shall thrill the earth below, when the sounds of human warfare and striving shall cease, when man will praise thee with peace, with harmony, with perfection of life, when endeavor will be toward truth and aspiration, and aim will be for knowledge and wisdom, when man shall not strive against his brother, nor slay the creature of the dust beneath his feet, but shall climb the higher heights of wisdom by strong self-conquest, and gain the victory over earth by vanquishing the lower part of his being. When the spirit shall triumph utterly, and thy voice and thy pres ence be felt in every moment, when each heart shall consecrate to thee, and thy ministering angels shall attend upon human hearts, the pathways of angels will then be brought close to the earth, and man will praise thee with honor and unspeakable glory, for, born of the kingdom of the spirit, and triumphing over earth, the soul, with matchless power, shall yield the fruition of life unto man.

Oh God! through whatever ages of time this may be accomplished, in whatever ways, by struggle and discipline, the human soul may reach this triumph, through sorrow or suffering, through desolation or despair, through calm or joy, the light of thy spirit beams forever the same; we know thine infinite love, we are confident of thine ever-living power, we are aware of thy perfect wisdom. Toward thee, then, forever let us tend, the light of that immortal presence shining ever upon our souls, until the earth, with its conscious humanity, is freighted with its presence, and the angels draw near to the earth with their earnest love of every endeavor of the human heart in striving

Praises from spirits and men, praises from the angelic throng, and from the universe of souls whose names are not known in the outward world, but who fill the immortal estate with divine beauty, and radiate from their living countenances the glory of the immortal kingdom evermore. Amen,

DISCOURSE.

When hope is swallowed up in hope's fruition. and the eager striving of the soul is merged in the soul's attainment, when all of longing and of thirsting ceases, when that selfhood is crowned that maketh life complete, what comes afterwards? The individual life of earth is the life of selfish endeavor, of striving after individual happiness, of seeking individual aims and objects, of winning individual fame, of gaining individual heights of power, of desiring goodness, truth and knowledge for one's self, the promotion of one's own joy. Wherever this is not the case, there is love; wherever the life goes out to another, wherever the efforts of daily life are expended for another, wherever self is nothing, there is happiness. Wherever a cause enchains the mind, or a principle fetters the soul to its advocacy, without thought of individual selfhood, the angelic life is with you. The devotion born of self-abnegation, the desire to minister to others, born of entire self-forgetfulness, the fact that the soul or mind desires nothing for itself, is, when found on earth, an indication of the angelic state. Feeble as these glimpses are among you, faint as are the lines of receptivity. Then only are we complete, in set of light traced along the human sky from the celestial condition, there are periods of human history freighted with messages from the angelic state. But all this you seek to know for yourselves. All promises are regarded as not for humanity, but for you; for the me that the individual is ever remembering. You do not sak, "What will be the engelic state for the angels?" but, "shall I stain it? Will I be blessed? Shall I be there? Will I be crowned with this endeavor and possession?" You do not say, "What promise is there in this great achievement for humanity, but there are leaded to condition of life, lifting the lowly, the degraded, on the first of the many form the condition of life, lifting the lowly, the degraded, which is at present portrayed in light the or receptivity. Then only does the life become a life of reaction and creative energy, instead of allid the first of receptivity. Then only are we complete, in spiritual change heaven in led, there are no hone seeking for it need be. In the angel le life truth flows as for least on the negles abide; by that light the only and the light the of receptivity. Then only does the life become a life of reaction and creative energy, instead of allid the light the of classing, nor only can mile; but an angel will tell you be large for the angel life truth flows as for lowe, and the large for desire, in the lack of the size where the forms of being are merged in state where the forms of being are merged in life is their vanace angels abide; by that light the orly and the large for lowe arrive at the light the of classing, nor only can mile; but an angel will tell you be large, for the large for lowe arrive at the lack of desire, in the lack ness, the fact that the soul or mind desires noth-

the scorned, and the despised?" But, "Is there | a promise for me?" Oh, the glory and triumph of the one hour when it comes to the spirit to know that it is not the me, the individual, but the life of love that is possessed!

Take, therefore, to your hearts the record of this hour. Bear with you as much of it as the mind and life can receive; and remember, whatever intermediate states lie between you and its possession, the promise is for humanity.

The angelic life differs from the spiritual life

and the life of the spirit-world, in the degree that the spirit is still filled with individual aim, still striving for individual accomplishment, still struggling for higher honors to come to him or herself. The reason of this is born of the dual nature of the soul. The spirit is only a half soul, struggling forever to gain that other portion, that other life, that shall be the revelation of a complete existence. In the struggle all paths of knowledge are sought, all systems of philosophy are unfolded, all treasures of science revealed, and the earth grows old yielding her harvests of knowledge and wisdom to humanity. While the soul is pursuing this journey, the spirit-world finds it still unattained. still unaccomplished, and finds that the mind is fettered and bound by that same individual longing and desire—the attainment of salvation for one's self, the seeking life and light and wisdom and knowledge of love for the individual happiness. Just in proportion as you draw near the angelic state, just to the degree that the angelic pervades and possesses you, just the moment that you perceive the completion of the pursuit of life in the fulfillment of the one absolute need and desire, the longing for yourselves must cease. The individual happiness being accomplished, you do not seek it. The effort and endeavor of life then really begins. Only the angels and those beyond them can toil for truth. Mankind are toiling for themselves. Only angels and those pervaded by the possession of angelic life can labor earnestly for humanity. Mankind individually are struggling for the individual. Only those in the angelic state of entire removal from self-seeking can labor earnestly for the universe of mind aside from themselves. The virtue or power of spirit depends upon the degree of its approach to the angelic, and while the lowest form of human affection may be one step, the intermediate grades all serve to draw you to that surpassing good. The love of the mother for her child becomes pervaded and imbued with the angelic degree when, transcending the protection of nature and the law of nature's offspring, she lays her all, her spiritual estate, her life, her aspiration, her endeavor, upon the shrine of that devotion. The martyr, suffering for the truth he has espoused, depicts the angelic life | tion the human mind can embody, is the full | of it in the higher air. The fruition, the fulfillin your midst, that is not recognized until the possession of whatever meaning there is in the ment, the possession, are beyond; not beyond world has grown older by some hundreds of years, and you turn back and behold the face of the angel whom you have disfigured with human blood. Struggling for liberty, the patriot, imbued with the thought of freedom, perceives the angelic life and is thrilled by it, not for himself but for the world, content to lay down his momentary life that the great thought he has espoused may live forever in the heart of man. This was the life of an angel. In many a lowly walk of life, where the hands are folded in meekness or ministering in kindly charity, the angelic spirit may gleam out from the sainted eyes of man or woman, clothed upon with the garb of humility, wearing the raiment of servitude, and one wonders why, in their utter selfforgetfulness, every one else is blessed. The earth has been visited by an angel that hour, and the life that went out in service to another is crowned, not in spiritual states but in the celestial kingdoms.

Great teachers, persecuted of their kind, and scorned by those who walked the earth with them, reviled upon the streets and stoned in the public highways, become the revealers of lofty thought to mankind, until the angelic world is visibly seen to tremble near the earth, and man remembers what kind of demi-god walked the earth when Plato died, when the world was thrilled with the eloquence of a seer or sage. These are glimpses and prophecies. In the angelic life the individual is forgotten; the man and woman are one in the angelic state, and by the very power of the love that is theirs, and the bond that unites them, become the one angel depicted by the seer, and are from thenceforth ministers of love to humanity, being capable of ministration because not seeking aught; possessing a treasure which they can bestow without robbing themselves, having an inheritance that is unspeakably glorious, the gift is free, and the light of their ministration forms the salvation of humanity. Through whatever avenues it may reach you, by whatever ministering angels or guardian spirits it may enfold your pathways, it is the promise, the idea that exalts and uplifts humanity. Then only does the spirit cease to strive. Then only are the thoughts capable of correct and distinct ministration. Then only does the life become a life

endeavor and spiritual attainment, and is a possession instead of something sought; is that which exists instead of that which is pursued; and in that degree angels become ministers of grace and ministers of love, for the reason that | hold upon them by desire or outward transthe love is theirs, the possession theirs, and they know whereof they testify; they minister according to their possession, they are devoid of longing, because longing is swallowed up in that victory.

I do not mean by this that the infinite tendency toward truth is lessened. I do not mean by this that the aspiration toward God ceases. I do not mean by this that the pursuit of angelic knowledge is not still a portion of life. But if you have attained a height from which you percoive the pathways that your soul has traversed. and discover that in order to attain another height you must lead others to that pathway, you can understand the position of the angel that attends by the gateway of life every human being; you can understand that this angel is the dual, the father and mother-soul, lighting your pathway on the eternal journey and illumining the ways of time that you must deviously tread; you can understand that the light of that immortal possession is the full crown of what you can perceive, or seek, or aspire to here, and that in its completeness, thought, desire and longing cease, aspiration is born anew, and the spiritual

nower wakened eternally. Angels are of various grades, but no one wears the name of angel whose earthly striving and struggling are not complete, who is not born into the kingdom of celestial marriage; the marriage of the dual life that was severed in time, severed in the spiritual states beneath the angelic, and only united by that surpassing power that makes the complement of life complete in the augelic degree. There are no longings unfulfilled, there are no expectancies and desires to be forever drowned in human tears and quenched in the flame and ashes of human desire. There is no thought of individual salvation from pain and sin and the penalty of these, because the victory has been won, the accomplishment complete, the dual life stands with its dual experience in the presence of the angels, and is crowned with absolute arrival. I use the word "arrival" as the worlds now arrive to the perchelion of their revolution, as suns and systems arrive at points of perfection by pathways of revolution. As there are certain approaching orbs in space, the point of space ever made more manifest by certain approximate circles and culminations, so the angelic state is the culminating point of whatever experience human life can afford, is the transcendent achievement of whatever thought or aspirawords "truth," "hope," "love," "knowledge," faith," as belonging to the human under- adaptation, in comprehension of the eternal standing; is more than these—is the possession of faith in such absolute sense that faith is swallowed up in certainty, hope is forgotten in the

ly known, and the dual nature and form of every thought is interpreted. Humanity must forever be seeking only the fragments of truth, for the other half of that truth is veiled from your penetration. You see the night time only when the night is here; the day evades you by the presence of the night. You see the daylight only when the day is here; the night is hidden by the presence of the day. In the angelic state, both night and day, their relative meaning and bearing upon the earth, are equally seen, and at the same time. Winter and spring affect you as periods of time; these are the opposites of one another—the correlated forces that govern the life and fructification of the world. You are pervaded by the presence of spring; summer possesses you; the autumn time approaches; the winter is here. You are not now in the midst of summer. In the angelic state, both summer and winter, the changes of the seasons, and their bearings upon the earth are seen at a glance, and are as one principle, divided for the benefit of matter and time, but united in the great source of life elemental. the sun, for from the sun's rays and the magnetic power of life, summer and winter, springtime

possession, and love is the one crowning glory of

life. Ministration then actually begins, teaching

is understood, both sides of a truth are clear-

and autumn must be born. You are pervaded by the present hour of joy or sorrow, of desire or fulfillment, of seeking or possession. That which you seek is for yourselves-happiness, longing, the wish, the accomplishment. In the angelic state, both joy and sorrow, their effects upon human life, and their needs to the soul, adversity and prosperity, the human desire and the human fulfillment, are each and all understood and known to be a part of the complete whole, which is love, the object of it the advancement, perfection and growth of the spirit toward the angel. In the outward life truth is something to be sought for as an individual possession, and, if found, to be died for if need be. In the angelic life truth flows as

this address, is the love that crowns all human | growth. The angels can turn to no other life | fragment to become a star, but can tell you than that which belongs to the essence of love and goodness, since there is nothing for their attraction earthward, nothing to turn them aside from the spiritual estate, nothing to seize gression. Humanity might explain the sinfulness, the error, the degradation, the guilt, the pain; the poverty, by the fact that the complete life is not here to resist these attacks. Your spirits are open on one side to the physical and human temptation, and the dust claims that side until the spiritual, by continued aspiration and endeavor, overcomes it. All human grief, every source of human wrong, is thus traced to the absence of that perfected being which is your ultimate, that would, if present, and if complete and absolute, vanquish the temptation, as Christ did, or as the divine masters of the world have been able to vanquish it, because of the presence of the angel in human life.

When you are aware, therefore, that between yourselves in the innermost and the angelic state there is a direct line of relationship, and that the vibrations angelward are so many stepping-stones toward that angelic condition, and the vibrations earthward are so many indications that you have not yet attained it, you will see, if you know what it is to discern the face of the angel, that yonder is a life that aspires to the heavenly kingdom; yonder is a life burdened with terrestrial temptations, and in the precise degree of life's ministrations the measure of the angelic is made known; that between your innermost lives and the lives of the angels' is a chord of promise and sympathy that directs the purposes of human thought to that attainment, makes possible the fulfillment of prophecy and poesy, and gives the full interpretation of seer and sage to the world; that this much an angel has promised humanity in the voice, the sacred voice of teacher, sage and prophet; that this much the world understands is its possession and its inheritance, and all it is possible for any angel to promise or to say. Thus man, by this very promise, inherits the celestial kingdom; but not until humanity becomes angelic can you possess it. You cannot possess it now. In your present state it is impossible. The condition of life may not affect it; the condition of your growth affects it. Why can we not be angels at this hour, you say, and drink in this present life, be peopled and freighted with these eternal ideas and be pervaded by the kingdom of heaven on earth? The earth is not old enough; time has not been vanquished, nor the old-time wrongs of the world. There is not an atmosphere from within to crowd upon this human consciousness and people it with the immortal possession. Glimmerings of it are yours, traces in space, but beyond in growth, in individual

possession and powers of the spirit. When we say to you, therefore, that these feeble and fluctuating thoughts of human life are to be merged into completeness, that you as individual halves of a perfect soul will one day be crowned with angelic perfectness, we do not say that you will bear with you then the foibles, the imperfections, the pains and penalties that now pervade you, but rather, having taken on many degrees of spiritual growth and ascended many pathways of unfoldment, you arrive at the height where your truth and your love are your possession, where they become yours by rightful inheritance, where they become yours by the consciousness of having reached and attained them : and then your face is not turned earthward save in ministration; then there is no more knowledge for you to gain upon the earth; you are to teach, you are to minister, you are to direct, you are to guide. But the angel turns to higher states and degrees for knowledge. What surpassing kingdoms are found there! what wonderful degrees of unfoldment! The absolute of life is revealed! No longer nature's laws, but life itself. No longer the emanations of growth through nature, but the source of life and its manifold and wakening powers. No longer forms, laws, methods, but spirit. No longer expression in outward form, as of dustbut the wakening principle that flows through life with unceasing fervor and power, transmitting dust to beauty, and clay to finest messages of love. No longer laws of organism, unfolding flower from germ, and germ from seed, but the birth of life flowing directly from angelic states to the expression of love in the petals of a flower. Science can tell how many links of life it may have taken to evolve from primal essence the lily that is here to-day, but an angel can tell you how many pulsations have come from angelic life, where love is complete, until the clay has responded, the dust has been quickened, the germ evolved, and the lily speaks to your hearts of the love an angel bears you.

The naturalist will tell you by what subtle links of lower life the message was borne that finally lays upon the mother's breast the newborn babe, who smiles into her eyes as a cherub

from what angel the impulse came that completed the solar system with its life and light, and breathed upon this world the possibility of being; can declare to you by what gateway of the morning of creation (the creation of this world or this system, or yonder system of stars), the angel of creative life, commissioned to stand and unfold this drama, appeared, and can say to you with certainty that the love of that angel gave birth to that star, and you are its child, summoned from eternity to do his bidding, called from out the depths of that space to read the lesson of life as traced by his hand, and that you will one day stand with knowledge complete, all laws and systems of material government made known to you by the very breath and touchstone of that life that is the angels'.

Growth, attainment, perfection-these are all possessions of the angels, nor can there be so much as a lily fashioned, or a rose or violet to bloom in outward life, or a blade of grass to spring into being, without the sanction, the effort, the impulse of the creative energy of the angelic world. Life is not born of law, but of mind. Mind is the permeating, pervading impulse, law is the method, and but for this law and this life, worlds were barren and void, and space were chaos, and that divine construction and eternal harmony existing in all space would be blotted out, for nature without a soul is a sepulchre. Peopled with this idea, freighted with this message, born of this impulse, and borne along by its results, each wave of terrestrial and spiritual life bears a double import and message to the world of a crowning angel who receives and ministers the truth according to earthly need; of a parent instead of a law; of a soul instead of an external chaos; and the mind is thrilled and pervaded with the consciousness that no life of any tree, or flower, or image of the mind, can have its birth but for the life that exists in a perfected state of being, transmitted through many forms of being and many degrees of unfoldment, until it reaches you in the form of the floral message, or winged bird, or the very air that surrounds you. And yet man stands upon the threshold of this mighty experience, grasping nothing as he probes the empty air of material life to find the answer to his longing for knowledge. And yet man stands by the very gateway of this immortal life, close by the presence of an angel who leans forward from out the mysterious silence of the soul to speak the one word that shall thrill humanity with completeness; and the world has no ears to hear, no mind nor heart to understand, and will still cleave to the dust and cling to the life-less atom for the solution of that mystery that

is God.

Divine as is the love of Christ, transcendent as is the ministration of your guardian angel, in the sweet sleep and vision of the night and lofty exultation, rapturous as is the soul's response to prayer born of self-forgetfulness and carnest aspiration, there is no religious rapture, no lofty exultation of soul, no divine aspiration toward the Infinite Love, that is not possible of fulfillment and fruition in the life of your angel. See that you harm not one of these little ones, for their angels always behold the face of the Father who is in heaven. Not the outward eye, not the gleam of the outward form, not the Father who is in heaven. Not the outward eye, not the gleam of the outward form, not the mind, which is clothed with dust, but their angel; that which belongs to them when, undivided, they stand again in the very presence of that absolute spirit and being that is their life. The soul, although immured in time and sense, is their angel. Have you not known yourselves a moment of respite from mortal care and toll, when, uplifted by sublime hope, or prophecy, or love, you have stood in the presence of your angel, without lineament of face or form, but an ideal presence, and by the reality of that presence attained the surpassing conquest and victory of the moment over every earthly need and sorrow? Then your angel beholds the face of the Father in heaven. Have you not stool and sorrow? Then your angel beholds the face of the Father in heaven. Have you not stood by the very portals of sorrow, when death had come as a shadow between you and the outward walls of life, when the great love of your heart or your life had been transferred to silence, and the form at your feet no more could respond to the love that was welling up within your soul and receding toward the unknown shore, and have you not felt at that moment that the gates of eternity were wide open, and you and your angel were admitted to the presence of that mysterious realm where there is no time nor space, no change nor sorrow, but where love conquers death, and transcends all human hope? Then your angel has beheld the face of the Father. Father.

Have you ministered ever to the lowly, to the desolate, taking some hour of the night when no human feet were abroad, and sitting by the couch of sorrow or pain with a silent touch and the ministration born of tonderest sitting and the ministration born. no numan feet were abroad, and sitting by the couch of sorrow or pain with a silent touch and the ministration born of tenderest pity, and have you not heard the clocks telling the hours of earthly time, while you in spirit were merged in eternity and became one with the ministering spirit of that great love? Have you not thought all things elso were valueless compared with the effort to save that one life or that one hope that was there? And then would you not gladly have laid down your life, sacrificed your earthly estates and given up all earthly pursuits, to go forth into the world as a healer of the wounds of those who suffer? Then your angel has beheld the face of the Father, for the dual life within you has comprehended that, greater than hope of human happiness, higher than the attainment of riches or the pursuit of gold, is the surpassing consciousness of giving one's life to aid, to uplift, to save another. In that hope the angels abide; by that light the angels walk. In their transcendent spheres no life is theirs unaccompanied by blessing, nor have they thought of what they shall win or

A CONCEIT.

- I've somewhere read in olden tales— Such as the Persian poets sing— That in the fragrant Eastern vales Are birds with but a single wing;
- And hooks and links of solid bone
 The want of missing wings supply.
 And thus, when either bird alone
 Essays through boundless space to fly,
- Each lacks its other, better part.
 Which being by its mate supplied,
 They, linked together, heart to heart,
 With hopeful wings can upwardfglide.
- Each bird, depending on its mate, Thus feels the need of loving care; Each bears in part the other's weight, And thus is formed a perfect pair. And so I've thought the human heart Will silent in its bosom dwell, And languish till its counterpart Is brought within its subtle spell.
- Like those rare birds of Eastern clime, it strives in vain to leave the earth, Until at fate's appointed time It finds a mate of equal worth.
- And then, bound fast with bonds of love, To More lasting far than hooks of bone,
 The twain can soar to realms above—
 Two souls in form, in love but one!
 —[Montgomery,(Ala.) Advertiser.

PENUMBRAL SKETCHES AND THOUGHTS.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light :

Anne, a Roman Catholic, living in the capacity of wet nurse in my family, in the early years of my spiritual experience, was one of the best physical and test mediums that I ever met, and the phenomena by or through her, unaided by any outside experience, would have made me a Spiritualist, and the remembrance of it kept me one the rest of my life.

After many months of association with her (I now speak of her manifestations, and I ought to say the discovery of her gift was accidental, she knowing nothing of Spiritualism), she declined one day to sit for them any more. It was with great difficulty that I could get out of her the reason. It seemed that she had been at confession, the first one since she had been a mother (nursing women being, I should judge, privileged to run confessionally fallow for long periods), and the priest had forbidden her to sit any more for manifestations, it being both wicked and dangerous. I finally got out of her the facts of the case: the priest said it was her father (Peter) and her husband (Andrew), as they claimed to be, who controlled her; these two being conspicuous, though others came in great numbers also. The only reason I could get was, the priest said she did not belong to that circle, and she must never sit any more. Anne was an ignorant girl, and ignorance is the mother of devotion, and I could gather enough of what she remembered of the priest's talk to see that these spirit-manifestations were admitted facts by the lights of that church, and were used and ever had been by the Romish Church, dynamically for its extension and power, but not allowed by the laity (usually in that church ignorant and superstitious), but, like the interpretation of the scriptures, the manifestations were under the control of the priests, and never permitted in a popular manner, hence for Anne to sit in a heretic's house was serving the devil, and to stop it was a duty as a peril to her own soul. By the aid of a wiser Catholic girl who also had lived in my family for a long while, who said to Anne, "I would oblige Mr. Wetherbee as quick as I would a priest, and take my chances," and by some persuasion on my part, I overcame her scruples and she consented to sit again. I got the approval of the spirits "Peter and Andrew," who, by raps, wished her to sit, and they had come from over the river, and the priest had said so, and it was no difficult matter to sustain my point and keep the spirits moving through her by using the priest's logic for my fulcrum.

I have never doubted that the Catholic influence on "the other side" is quite a power that is felt in this world in aid of that church, and the spiritual manifestations and the average ignorance of its laity have been more than a match for Protestantism with its education. One church is full, the other is comparatively empty. One of these days the Protestant Church will wake up to the fact that all truth is of God, and recognize the manifestations, and find that "finis" was not written at the end of Revelations, eighteen hundred years ago, but "Lo! I am with you always, even unto the end," will prove the better terminating sentiment.

When tests were of more consequence to me than they are now, though they are always interesting and welcome, I had this one, which I consider remarkably good. The medium was a high-souled, pure-minded, lovely girl of sixteen. She was my niece, and was not a Spiritualist. She had been mentioning some incidents which she did not understand, but which I did, and I put a pencil in her hand to hold in a writing attitude, and soon there was a quick up and down motion, which was not volition and which she could not help. The pencil was resting at the top of a sheet of paper, and dotting it liberally, but pretty much in one place. I put the end of my index finger on her wrist and the pencil rapidly wrote line after line, and turning the sheet over filled the other side also, signing it "Emeline Clap." My niece was quite excited and surprised while writing, and said, "Uncle John, what makes my hand go so? Idon't do it." She was more interested in the operation than in the message, and I am sure she did not know what she had written until I read it. It was most excellent advice from her mother's aunt and mine, whom she did not know, as she died when her mother was quite a child. The subject of this supermundane message was a love affair, or rather youthful flirtation, and the name of the sweetheart was mentioned; the young girl blushed up to her eyes at the message, or advice, which showed an invisible observer when she supposed it a secret in her own bosom. I am sure if she had known the contents of that message she would not have allowed me to read it. It was a most excellent test. First, I think it was Emeline who wrote it, for my niece did not know her nor had ever heard of her. She presumed from the "Clap" affix that she was a relative, and looked to me to say who it was. Second, I am sure the message was the sensible, intelligent act of a wise and good spirit, and was not the medium or me any more than it was the wooden pencil; for the medium blushed, and never would have written it, and to me, who touched her wrist with the end of my index finger, the affair was wholly unknown. Who, then, wrote that message? Emeline Clap had been dead over forty years. She was my aunt and my niece's great aunt. I have no doubt she is the "White Lady of Avenel" of our family; but be that as it may, is there any doubt that at least sometimes spirits are very cognizant of our private affairs? The succeeding "thought" will, I think, throw a lustre on

She was one of the best women that ever lived. She became a woman of sorrows and acquainted with griefs, but still she was the bright star in the firmament of my youth, and continued to be, in her decline, for nature gave out, and consumption marked her for its own, and how patient she lay, all skin and bones, waiting for her summons. One evening after my two sisters had gone to bed, which was in the room where my mother still sat and sewed, and I was there too, the elder sister, who was a girl of seven or eight, gave a shrick; mother went to the bed where she lay, and said, "Sarah, what is the matter?" She said that Aunt Emeline had just come at the foot of the bed, and pulled open the curtains, and looked in on her, and smiled, "and oh! she looked so dreadful thin; it was she, and I am frightened to death." Mother said. "Do n't be so frightened; you were only dream-"No, mother," said she, "I was perfectly awake, heard you and John talk, and saw her with my eyes." Mother said, "That could not be, for we have not been out of the room, and nobody has come in, so you must have dreamed it." "No, mother, I did not, and I have not been asleep or sleepy." Just then, perhaps five or ten minutes after the apparition, grandmother came into the room weeping, and said, "Emeline has just died." I have no doubt, and Sarah never doubted, but this was Emeline's spirit, drawn to the child she loved, to look at her one long good-by.

I have had good reasons since her departure to think (perhaps I ought to say know) that she takes an interest in our family. I consider her one of the angels in my band, and I feel now (though it may be only a sentiment) that over my shoulder she smiles, not emaciated and deathly, as when I saw her in my youth, but rosy and radiant, and with a pleasant recognition of the fact when I call her, as I now do, the "White Lady of Avenel" of my family. wear the "holly branch" in my heart.

One thing is very certain, the spirits seem to have no inclination to stoop to conquer. They do not put themselves out to capture scholars or heroes. The raps are never louder, nor do tables move any more glibly when the Agassizes or the Tyndalls vouchsafe their attendance. Sometimes it would seem that spirits have no inclination to do their best in august (?) presences; they evidently do not put the value on the cooperation of prestige, as we mortals do. It is possible that education and scientific culture intensify the positive pole of the man and weaken the power; very likely such is the fact; if so, the greater gain is also the greater loss. Now, as of yore, it would seem that we must become as little children: we stoop to conquer, even if spirits to our eyes do not.

Friend Hathaway would not go to a medium to get a communication, for if it was his mother she would come to him direct, not through a stranger. After much argument, for I loved him, I convinced him that mediumship was a law that he would have to recognize, whether he interviewed the spirits or traded in horses he was a natural judge of horses. He consented to go, but the sitting was not satisfactory; in the first place, from principle, he would not pay a cent unless he was satisfied, but I made that all right, but it showed stubbornness; but the medium, who never failed me before, did not seem to be up to high water mark on this occasion; the company of Hathaway evidently muffled her, and he went away thinking, and even saying, he did not see how I could waste my time listening to such namby-pamby generalities, and to tell the truth, if that specimen had been my usual pabulum, I could not. He remarked: "John, you had better stick to Jesus Christ and him crucified, and let the spirits go." I do not think Hathaway had any great religious sentiment in his composition, but the expression rather indicated, "of two evils, better choose the least." I was disappointed at the result, and now I let people work out their own salvation; if they do not awake, I think sleep is better for them. I remember also when the Roman soldier said to Jesus on the cross, "Come down, and we will believe in you," he did not come down, even to convert a Roman soldier, or a high priest, and probably would not if the call had been from a Carpenter, a Tyndall or a You-

ANOTHER NEW BOOK-OR RATHER

BY J. M. PEEBLES. To the Editor of the Banner of Light :

Such Spiritualists as have carefully read the past literature connected with the Spiritual Philosophy, will remember having perused, some fifteen years ago, quite a large volume, entitled "The Principles of Nature." written through the mediumistic hand of Mrs. Maria M. King, then a resident of California.

This first volume, treating of the physical universe and the immutable laws governing it. was not only favorably received, but greatly admired by a large class of thinkers.

It is but justice to say, before mentioning the aim of the forthcoming second volume, that Mrs. King, a neighbor of mine, is not only a most excellent inspirational medium, but a truly good woman, adorning such walks of life as wife, mother, neighbor, and worker for a common humanity. Such women naturally call around them very intelligent teachers and helpers from the Morning-Land.

Permitted to examine the advance sheets of this volume, soon to be published—a volume treating of the evolution of water, minerals, life, species, and man—I take pleasure in presenting a few extracts chipped at random from this block of inspiration.

The modesty of Mrs. King is only excelled by her willingness to take upon herself responsibilities. To this end she says in the introduc-

"I would add that what of error or misstatement may be revealed in these pages to critical readers or scientific experts, may be attributed to my ignorance and inability to comprehend the thought of my inspirer. I have acquired perfect confidence in the good intentions and wisdom of my guide and teacher, by years of familiar intercourse with him in acting as his

All through this book there is a clear and distinct recognition of God—the "Great Invisible Presence"—as the soul, life and molding force of matter. On page 51 I find this passage:

"Spirit, as a force connected with material nature, and necessary to its life, is ignored by most scientists, and it is to help in dispelling this great error, which is such a barrier to progress, that this attempt is made to state the true theory of life. By confining their observations to the sphere of physical elements and forces, scientists have failed to reach the solution of the paramount problem of the ages."

In speaking of the "divine procreative im-

pulse" she makes this observation: ing "thought" will, I think, throw a lustre on this, and this on that.

Aunt Emeline loved us children—myself and sisters—with a mother's love, and we loved her.

"The relationship of the new to the original force is just that of offspring to parent, of a species to its parent species, of a kingdom to its parent kingdom. The embodiment of a new proportion of vital magnetic life is what changes

the character of a force, conserving the old in the new. It is this also which individualizes offspring, species and kingdoms, and confers upon the human being its distinctive quality of immortality; which implies a defice quality of force. . . The 'special creations' that nature knows are developments of the law of evolution, not exactly recognized by the school of thinkers termed 'Darwinians.' The modifications of species that result through the law of 'natural selection,' are, in no instance, the change of a lower species into a higher, or of one species into another. They are the preparation necessary for the radical process of evolution of new species through old. The improvement of a species is one thing, and the evolution of a new one is quite another."

I take great pleasure in coyping the following

I take great pleasure in coyping the following paragraphs:

"That God, or any class of spiritual beings, interferes with mortal conceptions and births, is almost a mythical notion among mankind tois almost a mythical notion among mankind today; nevertheless, as there is a Supervising
Power in the universe, and hosts of spiritual beings whose duty it is to do the behests of that
Power, there is such interference. God the
Creator; what does this signify? That no power exists in Nature above that of parents to assist in the most important work of fixing the
quality of the Life Principle? Faith, creeds,
protestations of dependence on God, are ali
meaningless forms, unless some real relation
exists between the child and the Father above.
Angelic powers have been recognized in all
ages, as for the purpose of doing God's will with
mankind; but at the present, so many deem
themselves superior to any belief in what they
term 'the supernatural,' that it has become
unfashionable to recognize these, only in so
general and unmeaning a manner as to completely nullify the belief. God help the unbelief that shuts himself so completely out of
the sphere of mortal man as to hinder much
good that might be done to him by reason of
more faith!

The faith of a mother in the supervision of

The faith of a mother in the supervision of The fatth of a mother in the supervision of spiritual powers at the period of all others when she needs help, is a strong accessory to the efforts of these powers for her. Prayer—heartfelt prayer—is the arm that reaches to heaven, indeed, and brings blessings down. It lifts the suppliant up to meet the blessing that is ever held out for every soul."

The book abounds not only in argument and sound philosophy, but in beautiful spiritual passages, evoking and quickening the religious element of human nature. Some of the teachings I hesitate to accept. This must needs be so. owing to diversities of organization and education.

I prophesy for these volumes an extensive sale.

Hammonton, N. J.

A Tangible Visit to the Spirit-World. To the Editor of the Banner of Light:

A few days ago I called to see a highly esteemed lady friend of mine residing in Belleville, N. J., who related to me some most extraordinary experiences in connection with the unseen world, a synopsis of which I herewith inclose, which I think it might be well to print in the Banner of Light.

Yours truly, THOMAS R. HAZARD. Astoria, New York State, Feb. 25th, 1880.

"I was (said she) very ill at the time with malaria fever, and suffering the most excruciating pain in my head, which had continued without intermission for seven days, except when I was under the influence of anodynes, and I said to my homeopathic physician, 'Doctor, you must give me something to relieve this excruciating pain!' As the doctor came toward me with an opiate in his hand, my father, who passed to spirt-life about four years ago, (and whilst he was in earth-life had always been my nursing and ever watchful and devoted physician,) appeared at my bedside, looking as natural in every respect as I had ever seen him when he was in earth-life, and said to me, 'My child, I am doing all I can to relieve you,' directly after which (before the doctor presented the opiate to my lips,) I passed quietly away, as if falling asleep, and from that moment remained totally unconscious and inert for eight days, during which period I did not move so much as a finger. My eyes continued all that time rolled back, and looking upward, and my jaws so firmly closed that all the nourishment I received during the eight days was a very little beef tea that was forced into my mouth through a small aperture made by a broken tooth. On the eighth day my mother observed a change that she supposed indicated the last death-struggle, when preparations were commenced for laying out the body, but upon a repetition of the ominous struggle I moved my eyes, and then sank into what seemed like a natural sleep. After so remaining for a "I was (said she) very ill at the time with mabut upon a repetition of the ominous struggle I moved my eyes, and then sank into what seemed like a natural sleep. After so remaining for a few minutes I again opened my eyes and looked consciously about the room, when I for the first time saw a very large, fully developed lady sitting close to the further side of my bed, who so far as I could observe never once took her eyes off me for the two weeks I remained in a critical and partially unconscious state. My spiritfather has since told me that this lady constituted the connecting link that prevented my

tather has since told me that this lady constituted the connecting link that prevented my
spirit and earth body from being severed whilst
I continued in my almost lifeless condition.

During all the eight days that my earth body
remained unconscious, my spirit was with my
father and two sisters, and two other dear
friends, (the two friends and one sister having
massed away recently). My father who died at father and two sisters, and two other dear friends, (the two friends and one sister having passed away recently.) My father, who died at the age of seventy, but now looked not more than thirty years old, had a beautiful home in the spirit-land, that looked as natural to me as our own pleasant home in New Jersey. The atmosphere in the spirit-sphere where my father and sisters lived, was more fragrant that it is in our world, whilst the trees, shrubbery and flowers, though looking very fresh, did not greatly exceed in beauty what we have here. I sat and conversed with my father and sisters just as naturally as I ever did on earth. My younger sister, who passed from earth-life in Nov. 1878, would talk and advise with me about her five little children that she gave to me a short time before her death, and tell me how she did all in her power to keep them from giving me unnecessary trouble. Mr. D.—a very fine artist who passed from earth-life last June—would call to see me at my father's spirit-home just as he had been accustomed to do on earth, and I would take his arm, (as I used to do,) when we would ramble about the streets or country, or go to different galleries of paintings and other works ramble about the streets or country, or go to different galleries of paintings and other works of art, where he would, in accordance with his discriminating and highly outured taste, point out to me the various excellencies of the different galleries. out to me the various excellencies of the different spirit-masters, just as he had done on earth in scores of instances. As we passed along in our walks, we would observe many pedestrians stop and converse with acquaintances they met in the streets and highways, or passed on their way, exactly as mortals do on earth.

I yet remain in a weak state of body, but my spirit-friends assure me that I will finally be restored to health, so as to be able to discharge the pleasing motherly duties that have been transferred to me by my deceased sister."

Rutland County Convention.

The Convention of Spiritualists met at Academy Hall, West Pawlet, Vt., Feb. 20th, 21st and 22d. Friday afternoon, Mr. Harvey Howes, of Bennington, was elected President; M. V. B. Pratt, Vice-President; Len. Johnson, Secretary; Paul Dillingham, Assistant Secretary. A Business Committee was appointed, consisting of Philander Wilber, of Easton, D. P. Wilder, of Plymouth, and H. Dillingham; also a Finance Committee. An hour was spent in conference. Remarks were made by Geo. Baker, Philander Wilber, Mr. Farr and Dr. H. P. Fairfield. After which Mr. E. V. Wilson addressed the meeting in a very able manner, speaking in particular of the abusive manner in which a local clergyman had treated Spiritualism and Liberalism for the past six months, and challenging him and any others to meet him in debate. He said that he made no assertion that he could not prove, and asked any one to question at any time in his discourse and he would be glad to answer.

that he could not prove, and asked any one to question as any time in his discourse and he would be glad to answer. Adjourned,
Ad7 P. M., one hour was spent in conference; most of it was occupied by Mr. Wilson in discussing the "Fall of Man." At 8 o'clock, Ir. H. P. Falrifield, entranced spoke on "Ancient and Modern Spiritualism." He proved Spiritualism by the Bible; would quote any verse he chose and repeat it word for word, apparently reading it out of his hand, the spoke extempore for nearly two hours, and was often applauded, the house being filled to its sealing capacity. He also requested the clergy to meet him in debate, but no ar-

rangements have as yet been made. On account of 'Academy Hall being too small, the Convention adjourned to Phinney's

rangements have as yet been made. On account of Academy Hall being too small, the Convention adjourned to Phinney's Hall, at 9:45. The choir, consisting of Misses Frank Clark, Mary Jones and Eva Thompson, Messrs. Brancs, Nelson and Walter Hanks, opened the meeting with a song. An hour was spent in conference, then remarks were made by E. V. Wilson. He spoke for half an hour, and was listened to with great interest. He touched upon a variety of subjects in a very eloquent manner. A few remarks were then made by Harvey Howes, Dr. Fairfield, Mirs, Jackson and George Baker. The President offered he floor to any minister or man or woman entertaining Orthodox Christian views. Hemarks were then made by Isaac Gould. He expressed his sorrow that this Convention had not come here five years ago. He spoke ery earnestly, and came right to the point.

Mirs, Nellie J. Kenyon, of Woodstock, gave an interesting discourse, beginning by reading a beautiful point. Twe subjects were handled by her in a masterly manner, vir: "Whatis Christianity" and "Got said let there be Light." She spoke rapidly and eloquently for over an hour, and many "amen" were uttered by the intensely interested audience. After the discourse, as described twenty spirits who were present, giving the first name in most cases; several were recognized as the departed friends of those present.

Baturday aftermoon, Mr. Wilson read an extract from Ingersol, after which he delineated characters and gave the principal events in their lives. Taking a knife, handkerchief or glove belonging to the individuals, he described spirits, almost every one of which was recognized. He gave thirty-seven distinct tests, of which only three were not identified.

Mrs. Kenyon delivered an address in the evening.

The Convention was continued on Sunday, Mr. Wilson and others taking part in the exercises.

SCIENTIFIC CREDULITY.

To the Editor of the Banner of Light:

I have been reading a book entitled "Ten Years with Spiritual Mediums," by Francis Gerry Fairfield. He attempts to show that all spiritual manifestations are caused by the diseased action of the brain. He witnessed hundreds of cases and certifies to their reality. He said that one of the most marvelous cases of physical manifestations which he witnessed was that of Mary Carrick, a young Irish servant girl. In her presence, while she was at work, crockery, chairs, tables were hurled about in great confusion; large tubs of water, while she was washing, were lifted up and moved around; a table was lifted several feet from the floor, with the weight of several hundred pounds upor it, while the girl was a number of feet from the table This is only a specimen of the wonderful things that took place in her presence. Now the way he accounts for all these wonders is by asserting that Mary Carrick had some disorder of the brain, which sent out such power of brain aura, as with the force of a hurricane to sweep away everything before it, while the poor girl was entirely unaware of such a tempest brewing be neath her skull! He said he could feel a kind of breeze when these manifestations appeared.

Now this is the scientific way of accounting for these things; but we unscientific Spiritualists account for them just as they were accounted for in Bible times, believing with St. Paul that we are surrounded with a great cloud of witnesses of both good and evil spirits; that these spirits can utilize the emanations which flow out of some peculiarly organized persons to demon strate their presence among us. When we ask for the cause of these manifestations, the unvarying answer has always been that they come from the spirits of deceased persons. Now it these manifestations are caused by the unconscious brain aura of the medium, and not by spirits, then this unconscious brain aura is the most persistent liar in the universe, for it insists that it is a spirit that does it all, generally giving the name which the spirit had when in the body. So much for this large class of physical manifestations which he cites to prove that all mediums are epileptics, and unconsciously perform all these wonders while the fit is upon them, although they are not aware of having

Among a great many other cases he mentions that of Capt. Densmore to show what efflersy can do for a man. Capt. Densmore was the master of a whaling ship, and, having lost all his sails in a storm, he saw the ship drifting on to the coast at the rate of a mile an hour, and so concluded that the vessel would strike the land in four hours. He kept the lead in his own hands, now and then taking the depth of the water, and so kept the crew in ignorance of their perilous condition, till at last he had made up his mind to inform them that there was but a few minutes between them and death, whien a voice, distinct above the raging elements, said: "Wear ship.". He replied, "I cannot; I have no sails." "Man, then, the weather forerigging with the men," was the answer. Then the captain gave the order: the men scampered forward. joking at being made a storm-sail, when the Captain rolled the wheel "hard up," and the vessel began to fall off." and so were saved the ship and the lives of her crew. He also speaks of several other instances of Capt. Densmore's marvelous escapes by the warning voice which spoke to him, yet he contends that no intelligence outside of himself (Capt. D.) spoke to him, but that a sudden shock of epilepsy, of which the Captain was entirely unaware, gave him the words which saved the ship. Now this may be the scientific way of accounting for these things; but it seems to me the more reasonable way of accounting for them is to suppose that, like Socrates and St. Paul, he heard the spirit, who, organization, was enabled to give him the assistance which he needed. Mr. F. testifies to the truthfulness of a multitude of all kinds of spiritual manifestations, among which are several cases of materialization. On one occasion, he said, the door of the cabinet was opened and a luminous nebula appeared and gradually assumed the shape of a woman dressed in Greek fashion. She floated into the room, gossiped with one, accepted of a bouquet from another, and finally wasted into a nebula and then into nothing. And yet this very scientific author contends that it was not a woman that he gossiped with, but that it was only the diseased action of the medium's brain.

But, what is more wonderful, he admits that these aural manifestations always call themselves by the name of some deceased person, instead of saying, "I am an aural manifestation of the medium's brain." Why these aural manifestations must always claim to be somebody, and not merely an aural manifestation. this author has not as yet attempted to explain.

Again he comments on several cases of prevision whereby the medium foretold what was going to take place, but instead of accounting for them by the gift of prophecy, which St. Paul declares to be the mos desirable of spiritual gifts, these are also placed in the category of diseased phrenetic emanations. I myself have received several prophetic warnings of this kind. Some years ago I was told by what claimed to be the spirit of Gen. Jones, who was one of my successors as warden of the State Prison, and who died there, that another murder of a warden would soon occur. It did not make a very strong impression at the time, for I had learned that spirits did not know everything and were sometimes mistaken. But in the course of a few days thereafter I was startled by reading in the morning paper that the warden of the State Prison had been killed the day before by one of the convicts. About forty years ago I became acquainted with the

wonders of mesmerism, and sometimes astonished my friends with an exhibition of it. During the Mexican war I had a son who was a midshipman on board the ship Ohio, and who had gone on a cruise of three years in the Pacific Ocean; and as I had not heard from him or a long time, I thought I would inquire about him through a mesmerized subject. So I went to a woman in Boston, a perfect stranger to me, who advertised herself in the papers as a good subject. As soon as she went into the mesmeric sleep, I asked her to tell me about the person I was thinking of. Soon she said, I see him; he is on board of a great war-ship in the ocean." I said to her, "How can you see him, when you are here in Boston, and your eyes shut?" She replied, "My eyes are not shut, but wide open, and I am not in Boston, but on board of a great ship." Then said she, "There is the young man; he looks pale; he is sick; he will soon come home sick; he will never go to sea again; he will die young." Soon after I received a letter from him informing me that he was sick, and that he had been put on board of another United States ship and was on his passage home. He never went to sea again, and died young, as had been thus foretold. Now it seems to me that none but a scientist (1) will contend that all this came from the diseased brain of the medium. Neither could it have come from mindreading, for no one knew that he was sick and would soon come home sick, and would never go to sea again, and no person in the world knew that he would die young. But his guardian angel knew it, and conveyed the information to me through this medium. The church used to believe in guardian-angels till Spiritualism came and proved it to be true!

FREDERICK ROBINSON. Marblehead, Mass., Feb., 1880.

Spiritual Phenomena.

The Eddy Brothers in New York.

To the Editor of the Banner of Light: Horatio and William Eddy have arrived in New York, and this evening gave their first scance to a small company at 205 East Thirty-ninth street. Horatio Eddy bears a good reputation, and exhibits honesty, modesty and refinement in his manners. In his séances which I attended last year, everything was frank, fair, open and satisfactory. William, however, has often been accused of fraud, whether justly or unjustly I have not ascertained, and I was therefore curious to see if the performances would be of a satisfactory character in themselves, independent of the character of the medium.

As the Eddy Brothers rank among the finest mediums in the world, it is an important question to Spiritualists whether their phenomena are of a satisfactory character and deserve to be encouraged. The materializations this evening, fifteen or twenty in number, appeared to me entirely satisfactory.

Old Mrs. Eaton, the first to come out, presented herself repeatedly, talked with the company, sung loudly in the cabinet, and called up a lady, who went into the cabinet and saw William Eddy in his chair, while Mrs. Eaton stood by her. Even if this test had not been given, the strong individuality of Mrs. Eaton was obviously beyond any power of imitation or personation by William Eddy. The greatest masters of the dramatic art, with all the advantages of deliberate preparation of costume, could not have given such personations as occurred in rapid succession.

Most of the characters were those familiar to the visitors of the Eddy seances: old Mrs. Eaton, the tall and jolly Sally Holman, George Fox, the sailor and agile dancer, who stood by my side in full view, and shook hands with me, old Mr. Brown and old Mr. Baker, Maggie Brown, who manufactured a number of shawls in full view of all, the Indians Winkachee and Santum, the tall chief, six feet three or four inches high, Belshazzar's daughter, the Witch of the Mountains, an ancient Jewess, and several others, were as lifelike and real as the living, and as full of strongly individualized character. A brief address from the Witch was of thrilling eloquence and power. Someone of the group was called up to see the figure or shake hands in the majority of the materializations, and thus enabled to see the features distinctly, and realize the substantiality of the apparition, which Mrs. Eaton suggested would hereafter be tested by placing the spirits on platform scales, and showing their ability to be weighed, and to change their weight at will.

After the materializations, I sat by Horatio Eddy, holding hands, while a guitar was played in full view by invisible hands, and spirits came behind a curtain near the wall, thrusting forth their hands near my face. and striking me on the back and head. The materialized hand wrote its name upon a card which was held before it, and was certainly a very substantial, natural looking hand.

Taking this as a fair sample of the Eddy séances, I can safely recommend them to all who wish to see the return of the departed. Jos. Rodes Buchanan. New York, Feb. 12th, 1880.

Seances with Charles E. Watkins. To the Editor of the Banner of Light:

We received an unexpected call from Mr. C. E. Watkins, the celebrated independent slate-writing medium, last Sunday afternoon. We had four seances with him during the four days he remained with us, receiving some very wonderful manifestations through the ballot test and independent slate-writing. Responses were obtained to about sixty ballots, containing names of spirit friends, and being snugly folded up; the names were all brought out, first the initial letters, then the whole name, together with correct answers to questions written with the name on the ballots, to the astonishment of half a dozen skeptics present.

We received six communications by independent slate-writing, also accompanied by tests of spirit power. The conditions were: two clean slates, two bright lights burning, twelve persons present, more than one half of whom were skeptical; Mr. Watkins dropped a small piece of pencil upon one clean slate, turned the other clean slate over upon it, both slates were then raised four inches above the table, and six pairs of hands grasped and tightly held both slates together; in a few seconds the pencil was heard to move by all present, for perhaps half a minute, when three raps sounded, and the slates were separated, one of which was found to be covered with a communication, and signed on the margin "Theo, Parker."

On Wednesday evening two new clean slates were brought in by a skeptical gentleman. During the evening, while the ballot tests were going on, the initials of two names, both alike, put in by two different persons, were brought out, when the medium remarked: "We will try to get a double communication on the new slates." He then simply laid his palms upon them for a moment, dropped in a piece of a pencil. All present satisfied themselves that the slates were clean; they were then closed together and clasped by six pairs of hands, as before; in a moment the writing commenced and was heard by those present. The result was two communications, two different handwritings, two different signatures, and for two different persons. Those in attendance at the seance expressed themselves perfectly satisfied as to the genuineness of the manifestations: the skeptics were almost dumfounded, and we shall hear no sneer of contempt from any person com-

During Mr. Watkins's stay here we received proof that harmony and quietude practiced among the sitters are important elements in his séances if good results are to be hoped for.

My previous and late experiences with Mr. Watkins as a medium-taking all the different phases of his manifestations, his continued development of power, his success in promiscuous circles, the seeming utter impossibility of explaining his manifestations on any other than the spiritual hypothesis—class him, in my view, as one of the most powerful mediums of the age. C. A. GREENLEAF,

Chicopee, Mass., Feb. 28th, 1880.

In Memoriam.

To the Editor of the Banner of Light: Though somewhat tardy, I desire to offer a slight tribute to the worth of our dear departed associates. Bro. Dyer, a former President of the Lyceum, was one of Nature's noblemen, quiet and unobtrusive in his daily walks, yet accomplishing a mission for good only limited by his means; ever ready and anxious to relieve the distresses of the unfortunate in every walk of life. His was a consistent and manly life; he was a Spiritualist indeed, whose every act was with the knowledge of the presence and cognizance of spiritfriends; and when at last he was called to lay his tired and worn body down, preparatory to his departure to spirit-life, perfectly conscious to the last moment, he called the loved ones to his bedside, and bade them live lives of usefulness, to visit the sick and sorrowful, and spend their days in doing good. After which, bidding them a fond adieu, he went peacefully to sleep. May our last end be like his.

Florence Danforth, a gentle, loving, and affectionate young lady, whose voice has charmed us so many times by her sweet notes of song, has fallen asleep to earth-life, and awakened to a bright and happy home beyond the vall, after a long, a wasting illness, which she bore with wonderful fortitude. Though young in years, she fully performed her mission, and has gone to reap the reward of a well-spent life.

Another, still younger, Winnie Graves, has left us, but as our good Dr. Currier has mentioned her departure, I will only say that we all join in his praises of her, and in condolence with her parents, as well as with the relatives and friends of the brother and sister above referred to.

Wm. D. Rockwood.

Boston, Feb. 29th, 1880. friends; and when at last he was called to lay his tired

Watch the Doctors' Plots!

To the Editor of the Banner of Light: Your good and timely work against Legislative Bills for a medical monopoly of the art of healing (and killing) scientifically and with a diploma, should be read far and wide. Let me urge all interested to send for and get the valuable little pamphlet exposing the "Doctors' Plot," and published by Colby & Rich. If I were at home I would send my own tract, addressed to our Michigan Legislature, to any who want it, but the pamphlet of which I speak above is a magazine of fact and argu-

ment. Let all be vigilant to Yours truly, G. B. STEBBINS. Washington, D. C.

an Ambala Miba

POEM BY OUINA

[The following lines were given by "Ouina," the poetic control of Mrs. Cora L. V. Richmond, at the close of a recent Sunday morning discourse in Berkeley Hall. The spirit of a child bringing the flowers was that of Georgie Glover, a grandson of Mr. and Mrs. Geo. W. Smith, of Boston, who

Sweet lilles, snowy white, Born in the angel-bowers And full of heavenly light-Oh, take them for love's sake. For love is still awake, In rapture evermore

There are pansies for sweet thought, Born of the earth-life, wrought With a few fleeting years.

In mystery he came To minister life's flame. Transplanted through these tears.

Dear, 't is not death that steals the breath In human life below; A wiser vision bath it seen. A wiser purpose there hath been,

A momentary gleam to show That love and truth's blest glow May kindle in your hearts Pity for early youth; Pity and patience, too. For the angel shining through; A throb of life complete

To lay at Heaven's feet.

Receive this gift of flowers ! 'T will crown life's closing hours; And when his mother dreams That in her sight the gleams Of heaven are now more bright, He, too, will give her flowers, And wipe away the showers Of falling tears on earth, Saying of the higher birth: "I am happier than before, Oh, mother t weep no more t"

Banner Correspondence.

Massachusetts.

LEOMINSTER. — Mrs. Fannle Wilder, President Spiritualist Union, writes March 1st: "Mr. J. D. Stiles, (of Weymouth, Mass.,) lectured before our Society on Sunday, Feb. 22d, and also on the evening of the 2sth. He came to us an entire stranger, and gave two lectures of remarkable interest, followed by poems and tests which surpassed anything we have ever listened to in this place. An unanimous expression of satisfaction and wonder was heard from skeptic and believer. I hope those who are earnestly seeking for evidence of the truth of our beautiful philosophy will avail themselves of every opportunity of listening to him, for he can furnish them with proof of continued life beyond the grave.

Mr. James O. Wilder, the well-known janitor of Union Hall, died suddenly at his residence in Cambridge, Mass., Jan. 30th, aged 57 years. He was born in Leominster, but resided in Boston before going to Cambridge twenty-five years ago, and while in that city he was sexton of the Federal and Winter-street churches. He had a long experience in the care of public buildings, and was for a brief period the sexton of Harvard-street M. E. Church and St. Peter's Episcopal Church. He was also janitor of the old Willams Hall and sexton of the Prospect-street Church for a period of twenty-three years. He enlisted in Company A, 38th Regiment Massachusetts Volunteers, and was with the regiment during its three years' service, acting most of the time as hospital steward. He was at one time a member of the Grand Army, and at ithe time of his decease was a member of Franklin Council, No. 50, Royal Arcanum, and Friendship's Lodge, No. 20, I. O. of O. F. He was one of the original members of the Temperance Reform Association. His remains were brought to the town of his birth (Leominster) and were followed by many of his old acquaintances, friends and relatives to their last resting place."

NEW BEDFORD.—H. A. Stewart, M. D., writes: "I have been a reader of the Banner of Light for many

NEW BEDFORD.—H. A. Stewart, M. D., writes: "I have been a reader of the Banner of Light for many years, and look upon it as one of the most valuable and interesting papers published in the United States. Each number contains reading matter of the highest importance to mankind. I am delighted with the thoughts that flow from the mind of Prof. Brittan; he is a clear, philosophical writer.

W. J. Colville's answers to questions show a high order of intelligence; for common sense and clear perception his answers eclipse any mental effort I have ever seen, except the answers to various questions by A. J. Davis, who, in my estimation, is the most reliable seer of this or of any other age. I read Mr. Colville's remarks with admiration.

The dear old Banner has stood sentinel for years in defence of the liberties of the people, and defended them as no writings ever have, save those of Thomas Paine. Justice is slow but sure, and the day will come when the Banner of Light will be recognized by the high and the low as the foremost beacon-light in the history of progress. I wish you much success in all your coming days."

DENNIS PORT.—Moses H. Baker writes, Feb. 20th:

DENNIS PORT.—Moses H. Baker writes, Feb. 2281:
"A few weeks ago I road in the Banner of Light to Communication from my wife, Mrs. Moses H. Baker, of Dennis Fort, received through the mediumship of Mrs. Starda A. Danskin, of Baltimore. I perused it with great pleasure, and felt was from her. There was that about it which are released to the first and conversation, of far more weight than any general allusions to persons or facts. From the material standpoint and conversation, of far more weight than any general allusions to persons or facts. From the material standpoint also once occupied, the facts of Spiritualism and its philosophy attracted her attention, and when one at change came her whole soul was allow with he new truth. She was not nucley obtrusive with her faith; the rardent love for Spiritualism and humanitarian idea, hence she had a mission worthy the spirit she possessed. I believe that in the life in the spheres she has gravitated to the place she was so well filted to occuping and so truly in harmony with her aspirations while in mortal life. I write this that you may know that I accept the communication with pleasure, as coming from my filt in the more and the pleasure, and felt the spirit she possessed. I believe that in the life in the spheres she has gravitated to the place she was so well filted to occuping man with a reputation to build up, came prompt, and so truly in harmony with her aspirations while in mortal life. I write this that you may know that I accept the communication with pleasure, as coming from my family in harmony with her aspirations while in mortal life. I write this that you may know that I accept the communication with pleasure, as coming from my family with her aspirations will be communication as for the editor of the beat of the communication of with pleasure, as coming from my family in harmony with her aspirations will be communication as to the editor of the beat. He accordingly brought in nother "regular" physician, well advanced in years, and a man, to all appear

New York.

New York.

JOHNSON'S CREEK.—Emma Taylor writes, Feb. 20th: "From the parapets of our fort the Banner of Light and Truth is still waving. The few Spiritualists who have 'held the fort' so many years in this section are still faithful at their post, and the sentiments of the Spiritual Philosophy are gradually leavening the minds of its opponents. We have within a few weeks been richly favored by the presence and lectures of Mrs. Colby, and songs of Mrs. Smith, both of St. Louis, Mo. For twenty years Johnson's Creek has been blessed with occasional lectures from spiritual speakers, but from none has error in all its forms received more masterly blows than from Mrs. Colby. Her wonderful fuency of language, masterly argument, and acquaint-ance with all subjects, history, ancient and modern, law, political economy, statistics, dates and facts, are given in a trance condition with a rapidity that strikes conviction of the truth of inspiration, as much as the matter of her discourse. These ladies are to visit the East, and spiritual societies may feel highly fortunate to secure their services. Long may the dear old Banner of Light wave, bearing to us good tidings from the beyond."

BINGHAMTON.—Thomas W. Waterman writes, Feb. 27th: "Baldwin, 'the exposer,' was here last week. He advertised extensively for two nights; but as he only had an audience of twenty-five, he left town after exhibiting once. Our papers the next morning stated that his show did not pay expenses, but that his small audience was composed of some of our best citizens'! Spiritualism is making good progress here."

music, and often played upon the organ his own accompaniments to his voice. While he upheld the orderly duties of the church, looking upon them as the greatest safeguard to man's erratic nature, he did not oppose our spiritual belief.

The respected Dencon of a Presbyterian Church of this place has replied to a sealed letter through Mr. Mansfield in a manner not to be doubted as to his propria persona.

pria persona.

And thus the cause moves on. Order is growing out of chaos. Spiritualists are no longer set apartas poison-breathing Upas trees. People are beginning to understand that we do not wish to degrade or demoralize humanity, but that the spirit-world advocates changes only that will benefit and elevate the race."

Maine.

Maine,

DEXTER.—C. Crockett writes, March 2d: "The cause in this section of our State has received a grand awakening through the labors of J. Frank Baxter in Bangor, Oldtown, Bradley, Kenduskeag, Belfast, Waterville, Sidney, and last week three evenings in Dexter—he drawing in the several places large audiences composed of all classes of thinkers, and making thinkers of such as never thought before. The indications are that among such a multitude of convictions as is manifested there must consequently follow a large number of conversions, with a growing desire for the ceremonies of baptism and holy communion with the spirit. For the gratification of some particular friends, in Boston and elsewhere, of the individuals, I will here repeat as briefly as I can, from the many test-descriptions given by Mr. Baxter, one or two: He said, in one instance: 'A man now presents himself who claims to be well known in this audience. He appears to be one whose opinions were always frankly expressed; honest and upright in character, intellectual and moral through life (etc., etc.). He wants to say to his friends here that many of them, like him, will have to experience the transition which he has before they can believe [etc.]; then he is represented as putting two nice silk hats down on the corner of the platform, by the side of four other hats that were there. This was afterwards explained as being a method to be identified; was once his speciality as a manufacturer; told the street and number in Boston where he once made hats before moving to Dexter; gave his name as Benjamin F. Horton. It was all correct and accepted as redeeming his promise to the writer and others before his death—that if the theory did prove true, and he found himself a living, conscious spirit, with a possibility so to do, he would surely report to us the fact; therefore he said many others must experience as he had before they could believe. He was denominated a Delst.

'A spirit presents itself,' said Mr. Baxter, 'as a man who has passed out recently

had before they could believe. He was denominated a Delst.

'A spirit presents itself,' said Mr. Baxter, 'as a man who has passed out recently and very suddenly. A feeling comes over me as one would feel who has overlitted, and there is a feeling of goneness or darkness. I now seem to be in open air. I see trees, woods, and a wood-sled, and I hear the name William T. Thurston.' This was correct in every particular; Mr. T. was one of our citizens; was found dead by the side of his sled partly loaded, but two or three weeks ago; supposed cause of death, heart disease.

Mr. Baxter thinks the majority of manifestations in Maine have been from Methodist families. What a grand advance Christianity would make if its friends could only add to their faith in spirit-life the fact that spirit-life is telegraphically connected with this and can manifest its kindred sympathies with spirits yet embodied."

New Hampshire.

New Hampshire.

MANCHESTER.—G. F. Rumrll writes, Feb. 19th:
"At a circle last evening, where Mr. Edward W. Emerson was the medium, the first spirit who controlled requested her message sent to the Banner office. I will give it in her own words as nearly as possible:

'I am a stranger to you all; but the guide said I would be welcome, so I came, for I wanted so much to send a message to my friends in Maine. Myname is Lizzie Smith, of Clinton, Maine. I passed out with consumption, about a month ago. My fatther's name is Ortin Smith, and mother's is Doreas Smith. I was the last of the family. My hrother met me in spirit-life, and I am very happy; am with my folks every day. I do want them to know it. Tell them, weep not for me, for I am with them night and day. My people are Universalists,'

She seemed to lose control here, and did not regain.

My people are Universalists.'

She seemed to lose control here, and did not regain it again. No one in the circle knew her, and I hope if the friends recognize her they will let it be known. There were none others who wished their names sent; but I would like to say that we had a visit from Mrs. Caroline Cowan, who passed away from Cleveland, O., about six weeks ago. She was recognized by two people in the circle who knew her in the form."

Vermont.

TUNBRIDGE.—George Severance writes, in the course of a business letter: "I wish to say a word in relation to your method of conducting the Banner. I congratulate you much in excluding from your columns all personalities and bitter controversies. Long may the Banner of Light wave in the breeze. There is no American periodical devoted to Spiritualism to be compared to it. In all things I wish you God speed."

Ohio.

CINCINNATI.—Judge A. G. W. Carter writes that "Mrs. Anna C. Rall, formerly Miss Anna Carver, of this city, is a worthy woman and good medium and lec-turer. I can recommend her as one of the best of wo-men as well as one of the best of Spiritualists."

Healing Experiences,

Showing the Uselessness of the Medical Bill now under Discussion at the State House; being the Views recently submitted to the Legislative Commit-tee on Health,

BY SETH SIMMONS, OF RANDOLPH, MASS. Mr. Chairman, and Gentlemen of the Committee :

For over a week they continued their visits, but reached no conclusion, save the common one, I was very sick My brother's wife resolved to know the worst, and placed herself in a position to hear. She had not long to wait, for they soon entered the room and commenced a conference which astonished the listener. They ac knowledged I was very sick, and with little prospect of improving; [a just judgment, no doubt, as I had been bled four times and covered with blisters from head to foot.] In fact, my physical condition was so low that I had to be moved in sheets. The doctors had already informed my family that those friends who would like to see me should be informed, as there was no time to lose. My brother was sent for in the middle of the night, he being thirty miles distant. My grave-clothes were being procured, and the place for the repose of my body had been selected. Nevertheless, the doctors failed in prediction, as well as cure!

My case being thus critical and dangerous, it may in terest the committee to know what my brother's wife heard during the conference of the doctors. It is soon told, for, after some professional commonplaces the elder physician asked the younger if he knew any thing of the financial circumstances of the family. He small andlence was composed of some of our best cittlene's [Spiritualism smaking good progress here.]

ARATOGA SPRINGS.—Swan C. Horn writes a small special progress here. The state of the remarked they appeared to be comfortably well off, so far as he knew. The elder then inquired about the

upon "the wages of death," reminds me of that other class, their duplicates and representatives, who are petitioning the present Legislature for protection from uneducated competition!

Case 2.—Sometime in the year 1863 my brother, who had been sick some six or eight years from the effect of carbuncle boil, was brought near death's door. Bad treatment complicated the case, which led the doctor to say to him, "Mr. Simmons, I find it is no use to try longer; I will get Dr. — to come and see you, and then we will conclude what can be done." He then left, and did not return, believing my brother must die.

The complication of this case grew up under the advice of the physician who recommended the use of morphine. His pain at times would be so intense that he appeared wild until he got a new supply into his system. Eventually it destroyed the little vitality left him, after his long and lingering illness, so that the real cause of his death was morphine, given by the advice of his physician.

I am well aware, Mr. Chairman, that it forms no part of your duty to report upon the merits of conflicting systems of medicine, but you will pardon me if I emphasize this matter, since there has been so much said by the doctors on the other side about mal-practicethe more as the use of morphine is getting to be the one thing "altogether levely" with our regular M. D.s. While thousands have been so far relieved by simpler prescriptions—remedies costing but a few cents—I can but wonder at their reckless disregard of the wellknown and often fatal consequences following the use of the drug. I think I am not overstating the matter, as I can honestly say the only healing relief my brother found during those years of suffering came to him from his wife and myself, as we were prompted to do with and for him by our invisible guides.

Case 3.-Some eighteen or twenty years ago my oldest sister had what is known as "a milk leg." She had employed the best medical skill in the city of Providence, but all to no purpose. The limb had swollen so badly that it had burst open. One day I felt moved to say to her I thought I could help her. Her reply was, "If you think so I wish you would." I did so, kneeling before her, using nothing but my hands three or four times. My manipulations may have occupied twenty minutes each time, but from that day to this, so far as I know, she has not been troubled with it. She lives in Fredonia, Western New York, and may be referred to if necessary. Meantime, Mr. Chairman, it remains for you and the Committee to decide which was the most beneficial in this case, the regular or the quack.

Case 4.—Some years ago my brother-in-law. Edwin Peckham, fell from a building and injured his foot. It being near Dr. -- 's office he was carried there. On examination being made, the injury was pronounced a sprain; it was further thought it would be well in short time. But instead of getting better, it gradually became worse, and my brother-in-law becoming dissatissled with his treatment, he was carried to Dr. Randall's, "a natural bone-setter," to see what he could do for him. The examination that followed was peculiar. The foot of the lame man was put in the lap of Dr. R. who, during a cheerful conversation, had succeeded in getting the bones in the right position; he then gave it a sudden wrench, and remarked, in his Quaker way, "There, now, I think thee can walk." Edwin told him he thought he could not, as he had to be carried into the house. "Well, thee can try!" was the only reply of the Doctor. He did try, and to the surprise of him-self he walked across the room. When we left he walked from the house to the carriage. In conclusion I will say Dr. — was a surgeon in the United States navy in the war of 1812, and was with Commodore Perry at the battle of Lake Erie; Dr. Randall, on the other hand, was a plain farmer. He was a member of the Society of Friends-but it rests with you, gentle men of the Committee, to say who was master of the situation, the regular or the quack?

Case 5.—Some years ago, in Providence, R. I., I made the acquaintance of a young man whose mother had been and was suffering from inflammatory rheumatism. —, now a resident of that city, had been her attendant physician. The mother had not been able to leave her bed for three days. She wanted help, and yet was fearful that my touch would cause her pain, so sensitive had she become. I commenced the manipulation, however, working over her some ten or fifteen minutes. She became passive, and remarked she had no pain. It was wonderful, but still she persisted in saying she could not walk. I, on the other hand, assured her she could, if there was no pain. She placed her foot upon the floor, and, after some little persuading, got upon her feet and walked into the kitchen and back. When I left the house, she was standing before the glass combing her hair.

Dr. — called, and was surprised to find her so much

years of experience and were graduates with high honors. For over one year they prescribed and administered almost every kind of drug that in their experience and judgment would apply to my painful inflammatory condition and physical debility, but without success. I became so enfeebled that my pressing business was left with others, and the good old Dr. Miller told me that if I had any worldly matters which concerned me particularly I had better adjust them, as my days were numbered, and the sands in my hourglass of life would shortly be in the nether bulb.

God willed differently, for one heautiful afternoon God willed differently, for one beautiful afternoon came the good Samaritan, Mr. Nicholas B. Fenner, of the New England Butt Company, Providence, R. I., who took me in his carriage to a most excellent trance medium—Mrs. Benjamin G. West—who administered that balm of vital potency which seemed to give me new life at once, and upon repeated administerings she restored my health, for which may God bless her and the agency that through her organism imparted to me the relief so much desired.

WILLIAM NELSON WELLS.*

Boston, Mass., Feb. 27th, 1880.

*Mr. Wells is an Ex-Master of the United States Navy: at one point in the hearing before the Health Committee of the Massachusetts Legislature he caused quite a flutter among the Allopathic petitioners for a "protective tariff" law, and led them to hastily make an amendment to that part of the proposed bill which treated of "surgeons" of vessels, while in Massachusetts waters, being allowed to attend the crows of the same without taking out a special license. He showed that while merchant vessels rarely carried "surgeons" on board at all, the laws of the United States made it obligatory on the commanders thereof to administer certain medicines and that each vessel must be provided with a medicine-chest for the benefit of the crow in cases of sickness or accident. The "all-wise" allopaths suddenly discovered that in their ignorance they were, in effect, seeking, by a State enactment, to contravene the United States marine code; and so they at once substituted the word "officers" for "surgeons" in the bill.—ED.

STEEL PLATE ENGRAVINGS, FREE! IMPORTANT ANNOUNCEMENT.

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

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

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

"NEARER, MY GOD, TO THEE."

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

The Devotional Hymn suggesting the title of this picture has been "music hallowed," translated into many languages, and sung by the civilized world. Its pure and elevating sentiment, charming versification and melody of music, have

placed it among the never-dying songs.

Discription of the Picture.—A woman holding inspired pages sits in a room around which Night has trailed. her dusky robes. The clasped hands, upturned countenance, and heavenward eyes, most beautifully embody the very ideal of hopeful, trustful, carnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale," shining through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the soul in its no woman's acc and mummares no room. It is typical of that light which hows from above and floods the soil in its sacred moments of true devotion. The picture strikes us instantly, and with full force. Yet while we take in the one idea at a glance, it is still a study. It has the character of an elaborate composition, notwithstanding its simplicity of effect. The becoming drapery, all of the accessories, the admirable distribution of light and shade—all these details, indispensable to the perfection of Art, will repay prolonged attention. But their chief beauty consists, as it should, in contributing to the general effect—the embodying of pure devotional sentiment. As we gaze upon it we insensibly in this the spirited its inspiration. imbibe the spirit of its inspiration.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 16 BY 21 INCHES. THE RETAIL PRICE IS \$2,50.

"LIFE'S MORNING AND EVENING."

FROM THE ORIGINAL PAINTING BY JOSEPH JOHN.

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

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

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

"THE ORPHANS' RESCUE."

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

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

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

"HOMEWARD."

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

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

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

THE RETAIL PRICE IS \$2,00.

THE DAWNING LIGHT."

ART ENSHRINEMENT OF

THE BIRTHPLACE OF MODERN SPIRITUALISM.

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

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

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

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SPECIAL NOTICES.

FFECIAL NOTICES.

To 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 uterance.

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

perusal.

Those who intend forwarding notices of spiritual meetings, etc., for use in our columns, will please to remember that the HANNER 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 **Fight**.

BOSTON, SATURDAY, MARCH 13, 1880.

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

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COLBY & RICH, PUBLISHERS AND PROPRIETORS.

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

"Show Your Colors."

We made editorial reference in a recent issue of the Banner of Light to an article with the above significant heading (which we at the same time printed in full on our third page as extracted from the Texas Spiritualist), in which we briefly advised every believer in the truth of spirit return to act on the advice set forth in the article referred to. The advice was this: that, inasmuch as the United States census is to be taken this year, every Spiritualist in the country, no matter what his or her present church relations, should consider the propriety of answering the visiting census-taker truthfully and fearlessly, that he or she is a Spiritualist. The article in question added the opinion of its writer, that it is always best to speak the truth; and in the present case it would be a great help to the cause of Spiritualism if all those who are believers in it were to so state the fact to the

When the census fairly shows (as it might do this year) that the Spiritualists outnumber any other existing denomination, it is inevitable that the power and influence of the New Dispensation will be recognized. There will be an end to the sneering and slanderous assertions, that Spiritualism is a "vulgar fraction" in the belief of our people, and it will make at least a quiet but irresistible numerical assertion of itself that will command universal respect for termed religious in this country are estimated very much according to their voting capacity; the hint might be taken by Spiritualists, though of course with no such motive as that above

Nevertheless, while mere numerical assertion, such as this would be, is certain to have the desired effect of putting an end to the ostracism with which the united ecclesiastical and social powers threaten Spiritualists, it would be no mistake on their part if they made the best use they could of such weapons as are near at hand, to assert themselves in a manner which will soonest command respect. They are both entitled to this much, and provoked to it. But more, and better than all, it will help to declare and establish the standing of a religious belief that is the most cheering and hopeful for humanity of any now recognized.

Spiritualism in the West Indies.

It invariably happens that opposition to a subject directs the attention to that subject of those who would not otherwise notice it, and creates sympathy for it. The progress of a belief in Modern Spiritualism has been marked all along its course with illustrations of this truth, the most recent being at St. Thomas, one of the West India Islands, where a lecture delivered through Chas. E. Taylor, Esq., as the medium, called out the antagonism of the Orthodox. These last, rebuked by the truths uttered, and utterly incapable of proving the statements false, sought refuge, as usual with them at such times, in their ancient fortress, whose battlements are "the mysteries of Divine Providence." and whose towers of strength are "the words of Holy Writ." But, alas, many outside of the Orthodox fold know, and many within it begin to surmise, that this means of defence is very weak in an age when freedom of thought is considered to be as essential to man's happiness as freedom of body.

The lecture was delivered before the St. Thomas Association of Spiritualists, a new organization, on the 19th of last January, and was published in the Times of the 28th, a copy of which is now before us. It is an eloquent presentation of the truths of Spiritualism, and its claims for acceptance as a mighty lever designed to lift the human race to a more harmonious plane than it has hitherto occupied, the result of which shall be a more general diffusion of the spirit of love and good-will among men upon earth.

But this was more than the established Orthodox Church could bear, and so, in the next issue of the Times, a writer over the signature of "Orthodox," came to the rescue of his idols with a weapon from which we offer the following splinters to show the quality of the whole

"We get enough of the gospel of peace and love from the Bible and in church."
"We thought that the departed dead were awaiting the resurrection, being meanwhile in safe keeping."

In the next number of the Times, "Electrician" least.

came forward in behalf of Science, and with one blow annihilated Spiritualism; and here is the 'blow":

"The true motive-power that causes a table to turn or move, is the pressure unconsciously exercised on the table by the fingers, which during the first few minutes are probably pressed very lightly thereon, but on prolonging the operation the fingers, from being so long mo-tionless, become partly benumbed, and then ex-ercise a considerable amount of pressure. If a circle number ten persons, then there are a hun-dred different sources of pressure brought to bear on the table with a force which would suf-fice to move a much larger table than that usual-ly employed."

But he does not undertake to account for the intelligence manifested, nor for the moving of tables with no "benumbed fingers" upon them nor for scores of other forms of the phenomena

From the above will be learned the ground plan of an opposition as exhibited in a discussion that has continued for several weeks in the St Thomas Times, and which is yet in progress, and met by Mr. Taylor in an able and scholarly manner, highly creditable to himself and honorable to the great cause he has espoused.

Whatever may have been the effects of this discussion upon the Orthodox portion of the community, it is certain that an intense interest in the subject of Spiritualism has arisen, that an Association of Spiritualists, recently formed, now numbers one hundred members, and that the seeds of the faith thus sown in that island and St. Croix, are destined to spring up and bear fruits that will revolutionize thought throughout the West Indies.

Portrait of Dr. Rush-A Marked Case of Relief by Spirit Power.

We tender our thanks to Mrs. W. F. Snow, of this city, for a very fine, handsomely framed, life-size portrait of Dr. Rush, presented to us by his request as a contribution to our Public Free Circle-Room, where it is placed, and will be highly appreciated, not only by ourselves but by all who may visit the room. From the advent of Modern Spiritualism there has been no more active worker in the ranks of the invisibles than Dr. R., and the good he has accomplished in alleviating the pains, administering to the wants and healing the diseases of mankind, cannot be over-estimated, and will not be fully known by us until we leave these prison-houses of earth and become participants with him in the labors and blessings of the higher life.

This picture has been produced under very singular and interesting circumstances. In September, 1878, a lady called on Mrs. Snow for a medical examination. She was so weak at the time that it was only with the greatest difficulty she could be kept from fainting. Mrs. Snow consented to give the examination, and in a short time Dr. Rush, her spirit control, addressing the patient, said: "Madam, I see your son is here, Robert Bell. He was a brave lad, and distinguished himself in the war of emancipation by taking the flag at Fort Fisher. This knowledge interests me more than usual in your behalf. I will now proceed to examine you for disease. You are poisoned, Madam. I see a reptile in the stomach, which you must have drank in water; and if you do as I direct you shall have the proof of my words in a few

He gave her a prescription, which she carefully carried out, and went to Mrs. Snow for another sitting, telling her that she was some better, and wished to hear what the Doctor would say to her. And this is what he said: Madam, you have the proof with you; show it to my medium when I leave her. It will take some time for you to recover from the effects of the poison. Continue as I advise. And now I have something to tell you of which you know nothing and which may agreeably surprise you. You have a talent for drawing, and there is a discerning spirit artist with me who will attend to your development. Go home, Madam, prethe future. We find that the denominations pare an easel and choose some simple picture to copy, and you shall succeed beyond your highest hopes. This is the grand design commenced in weakness to be unfolded in power."

Upon the influence passing away, the woman, as requested by the Doctor, exhibited to Mrs. Snow a species of beetle, or horn-bug, of a greenish color and having many legs. This (now in a bottle of alcohol) she had vomited up. With such remarkable proof of the Doctor's knowledge, power and truthfulness, she did not hesitate to adopt his further advice and do as he directed. She selected a cross with which to make her first trial, and her success filled her with wonder and joy. Since then she has executed several pictures which would do credit to an artist who had given years of study to his profession.

She has regained her health under the care of Dr. Rush, and the picture now in our circleroom is one of her latest productions. Her name and address is Mrs. Annette Bell, 25 Metropolitan Place, Boston. She is a worthy and refined colored woman, and all the support she has—her husband having passed on many years ago-is the pension of her boy, who died while heroically defending the freedom of his country. Should any of our readers have photographs of beloved friends who have passed on that they would like life-size copies of, they can, by corresponding with or calling upon Mrs. Bell. not only be able to aid a deserving woman, but obtain specimens of the remarkable work of an uneducated artist, whose hand is guided by an

unseen but not unrecognized intelligence. The above case presents one of the strongest arguments that can be offered against the claims of "the regulars," who are making a strong effort to prevail upon our Legislature to enact a law giving to them a monopoly of the healing of disease, and to constitute them the only authority we must consult, when sick, to decide what we shall do to get well. What college education, what display of parchment diplomas, what knowledge that Harvard considers indispensable for a medical practitioner to possess, could have seen that living reptile in the stomach of that living woman, applied a remedy and effected a cure? And this case is but one of thousands, we might say of tens of thousands, of a similar class. Is it well for the people to allow, unrebuked, a statute to be enacted that will close all these avenues to health, and force them to suffer and languish and die in order to enrich a profession that is waning for want of practice?

The spirit intelligence who answers questions through Mr. Colville at our public hall, stated a great truth when he said, in reply to a query by a mortal: "There are many persons to-day who are ready to admit in private that Spiritualism is true, but who scarcely like the idea of admitting it publicly, fearing they would be looked upon as mediums instead of adepts." For the full text the reader is referred to the report on our sixth page. The shot thus fired will undoubtedly wound some one, or should, at

Farewell in London to Mrs. Hollis-Billing.

Mrs. Mary J. Hollis-Billing, who has for nearly a year been engaged in very effective work as a medium in England, and gained hosts of friends by her quiet, unostentatious manner, being on the eye of return to this country, was tendered a farewell soirée by a large number of prominent Spiritualists, in Neumeyer Hall, Bloomsbury, London, on the 12th of last month.

of the cause and of the lady in whose honor the assemblage had met. Mr. Stainton-Moses, M. A., was called to the Chair, upon taking which he made an address, thanking the audience for the honor conferred upon him in being chosen to preside over a representative gathering of English Spiritualists to do honor to an American lady-an American medium, who had been for some time a resident among them, and who, upon returning to her native country, would carry with her the esteem and regard of all who knew her. Knowing that it was imperative that she must go, he could only express the feeling of all in hoping that she would favor her friends in England with the next best thing she could do, and that was to return again. The speaker briefly alluded to the state of Spiritualism in their midst, and, in closing, proposed as a motto for the future, "In things essential, Unity; in things non-essential, Liberty; in all things, Charity.'

Following the introductory remarks of the Chairman interesting speeches were made by Mr. Patterson, J. Burns, C. C. Massey, Esq., Dr. George Wyld, Mrs. Hallock, of New York, and Thomas Slater, in which were given pleasing reminiscences of interviews with Mrs. Billing, and the spirit-world through her instrumentality, thanks for the past, hopes for an agreeable passage across the ocean, good wishes for her future and anticipations for her speedy return to the shores of Old England.

After these a testimonial designated "A Return Ticket Fund," exceeding fifty pounds, was presented, with appropriate remarks, by Stainton-Moses. It was accompanied by a written address to Mrs. Billing, signed by "Twenty Representative Spiritualists," to which, in a few well chosen words, she feelingly responded.

The exercises of the evening were interspersed with vocal and instrumental music, and at their close a very harmonious and enjoyable evening was numbered by the participants as one of the bright things of the past.

A New Paper in Australia.

From Ballarat, Australia, we have received the first three numbers of "The Modern Revelator," a new periodical of sixteen pages, to be published fortnightly in the interests of Psychometry, Psychology, Physiqueism, Magnetism and Mediumship. It is edited by Dr. Frederick Thorne, who states that, having for a long period made a study of the subjects intended to be treated upon in its columns, he possesses unusual advantages with which to avail himself in the management of this new worker in the field of human progress. The articles contained in the copies before us are varied and interesting. "A Space for Spirit People" is afforded—somewhat in keeping in style and purpose with the "Message Department" of this paper-in each issue. Among the communications given is one from FREDERICK BONNELL, who requests that it be 'reprinted in the Banner of Light, many readers of which know him as a Spiritualist and a worker in the cause." The message is as fol-

"The happy spirit-life I used to picture to myself is more than true. I am perfectly happy, and full of blissful hopes in a future that cannot disappoint us. Dear Ellene and Little Jane are with me. Uncle Abe is often with us. Rosalle and Agnes I have seen. They are higher than I am. I want this to reach my people if possible."

The Revelator has a wide field of labor, an we trust its highest anticipations of usefulness may be realized. Its publishers and editor have our best wishes for success in their effort to break the bonds of Materialism, and to give ears to the deaf, and sight to the blind.

Mrs. J. R. Pickering,

The materializing medium, has removed from No. 36 East Springfield street, to 796 Tremont street. Boston, where she will hold public scances every Tuesday and Saturday evening. Scances will be held for private parties, under special arrangements, on other evenings or afternoons.

Prof. Phelps writes from Andover to the Congregationalist—so we learn from the Boston Herald — to modify Joseph Cook's statement concerning his attitude toward Spiritualism. He does not think that it is of satanic origin, without qualification, but will be inclined to that view until science grapples with and throws light upon it. "Spiritualism," he says, is not an error of the schools; it is in the homes of the people. It is extending broadcast. Our-home missionaries find it away up in the mountains. Young pastors inquire what to do meanwhile believe nothing, for science to rid we find that out, and as religious teachers proclaim it, the better." As we do not believe in an Orthodox "Satan," with any "qualification" whatever, Bro. Phelps, we have no fears on that score. Your "young pastors," it seems, are on the "anxious seat," wanting to know "what to do with it," (meaning Spiritualism.) Tell them to embrace its philosophy as quickly as possible, if they would carry out fully the teachings of the humble Nazarene.

Hon. Charles S. Baker, of the New York State Assembly, has introduced into that body a bill repealing the law to exempt church property from taxation, and a correspondent recommends that "those who reside in the Empire State should write to their representative in the Legislature requesting them to vote for Mr. Baker's bill when it comes up. The friends should also aid in the circulation of petitions favoring the bill in their respective neighborhoods."

The ladies of Harlem, N. Y., have secured a hall for spiritual lectures every Tuesday evening, and have engaged speakers. J. M. Peebles, M. D., gave the first lecture, and Henry Kiddle, Esq., spoke Tuesday evening, March 2d, the hall being full to overflowing.

Herman Snow, of San Francisco, Cal., is still an agent for the Banner of Light and the spiritualistic publications of Colby & Rich. He solicits and deserves, through long service, a share of the public patronage.

Spiritualism in Vienna.

It seems that the famous Slade case in London is about to have its counterpart in Vienna, though in the approaching contest the relation of the parties will be the reverse of that held in England. It is gratifying to see that the Viennese medium has the pluck to assert his rights and the ability to maintain them. A Paris correspondent of the New York Herald writes, under date of Feb. 14th, as follows:

At the hour appointed for the commencement of the exercises the elegant new hall in which they were to be held was well-filled, and the platform, tastefully decorated with rare plants, was occupied by well-known advocates making a great stir on the banks of the blue patterns. No making a great stir on the banks of the blue Danube, but has also been making enemies. No man is a prophet in his own country. His seances were disturbed by frequent hostile manifestations. Hansen has determined to prosecute the profane interrupters, and the case will shortly be tried. The defendants say they will expose what they call Hansen's swindle. He, on the other hand, professes his readiness to give a practical demonstration of his good faith by the example of his power as a medium in presence of Vienna magistrates. The result of this unusual lawsuit is eagerly looked forward to."

The Visiting Lyceums.

Appropriate services in honor of the visit of the New York and Brooklyn friends to Lyceum No. 2, of Boston, consumed on Sunday morning last the time usually devoted to the session of that school at Amory Hall. The meeting (carried out under the direction of Conductor J. B. Hatch) was a perfect success; the place of assembly was thronged: the speeches, recitations, etc., were full of the true sentiment of the hour, and all who attended were evidently pleased beyond measure.

An extended report of the welcoming service in the morning, the afternoon meeting at Parker Memorial Hall (where W. J. Colville addressed the delegations), the public reception at Amory Hall in the evening (presided over by George A. Bacon), and the various subsequent occurrences during the stay of the New York and Brooklyn Lyceums in Boston, will be given in our next issue.

In the course of a recent letter to The Spiritualist (London), Florence Marryat-Lean uses the following language concerning Mrs. Corner's gifts:

Corner's gifts:

"I cannot end this paper without saying one word with respect to the mediumship of Mrs. Corner (née Florence Cook), and to which I have borne my testimony in print before now. I have received very much kindness and courtesy from that lady, and have had the opportunity of sitting with her on many occasions, and of proving, by incontrovertible tests, the truth of her manifestations. I have been inside the cabinet with her, and even herself and the spirit, numbers of times. I have been inside the cabinet with her, and even herself and the spirit, numbers of times. I have been tied to her with a rope, and the same phenomena have occurred as when I remained outside. Of course I am not in a position to make any comment on what took place the other day with her at the British National Association's rooms, but I am in a position to affirm that I not only believe but I know her to have been an honest and trustworthy medium; and not the testimony of a million Sir George Sitwells, backed by the universal Press, would ever make me deny the evidence of the senses with which the Creator has gifted me, in common with themselves!" gifted me, in common with themselves!"

Christianity is discussed by a learned Turk in Blackwood for January in a manner that does not reflect favorably upon believers The gentleman admits the superiority of the moral teachings of Jesus, but affirms that his professed followers have perverted and degraded those teachings to a degree unparalleled in other religions, so that the nations in semi-barbarous ignorance are corrupted by contact with modern Christendom, which he calls anti-Christendom, since its real god is Mammon: Among Roman Catholics the reign of Mammon is tempered by a lust of spiritual and temporal power. Among Greek Christians it is tempered by a lust of race aggrandizement. Among Protestants Mammon is supreme." But he allows that there are noble exceptions, and that some are struggling to practice the higher virtues of Christianity.

As most of the sectarian papers and some of the bread-and-butter dailies have ridiculed without stint Rev. Mr. Webster's statement to the effect that he had seen and communed with denizens of the other world, we shall publish in our next issue this gentleman's lecture in Montreal, Canada, upon the subject, wherein he fully explains the whole matter, notwithstanding he had been advised by His Lordship the Bishop of the diocese and some of the clergy not to do so. It is a clear case, in our opinion, of spiritform materialization, the reverend gentleman himself probably possessing medial powers.

Having heretofore given our readers full accounts of independent slate-writing through the veritable mediumship of Mr. C. E. Watkins, which we witnessed both in this city and New York, we now present on our eighth page a brief account by Mr. Robert Cooper of a séance held at No. 8 Davis street, this city, on Monday evening last, in corroboration of previous evidence.

Ba Charles R. Miller writes: "I attended a séance at Mr. Hatch's, Astoria, N. Y., Monday evening, March 1st, Mrs. H. being the medium. with it. Not a religious newspaper in the land | Lizzie Hatch (spirit) came and stayed out a long has so large a circulation as that of its leading | time—twenty to twenty-five minutes. Carrie organ. We cannot afford to wait indefinitely, Miller (spirit) was out fifteen to twenty minutes, and we had a joyous time. I was gratius of it. If it is a device of Satan, the sooner fied at the opportunity also of meeting Bro. T. R. Hazard at this séance."

We have, through the politeness of our friend, Chas. R. Miller, of Brooklyn, practically tested the mediumistic powers of Mrs. Decker, of New York City, and find her to be one of the most accurate psychometrists that we have ever encountered. Mrs. D. is borne witness to, in addition, by those who know her personally, as a good test-medium, a worthy woman and an honor to the cause.

By reference to our fifth page, an advertisement will be found setting forth a proposition made concerning magnetized paper and its curative properties, by James A. Bliss, of Philadelphia. In the course of a private letter, Mr. Bliss writes in this regard: "The remarkable cures that are being wrought through this simple remedy give me great encouragement for the future."

J. J. Morse, the English trance medium, writes to us as follows: "On all sides the Banner of Light is spoken of most highly. Your policy is accepted as being right and just, and every one who takes the paper says, 'It is the best spiritual paper published,' an opinion I always thoroughly endorse and energetically uphold."

Several leading editorial articles prepared postponed, to make room for other matters of interest.

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Spiritual Healing vs. the Regular Practice.

To the Editor of the Banner of Light:

With reference to the efforts of the Medical Faculty, n Massachusetts and elsewhere, to secure by law a monopoly of medical practice, permit me to submit an item of testimony which, with much more, I would be glad to lay before the Legislative Committee were 1 a resident in your State at the present time.

Some years since, while a citizen of the Old Bay State, but engaged in Washington, I was one summer spending a brief vacation at my Massachusetts home. One day I learned that a young lady, daughter of my nearest neighbor, who had been on a visit among friends at a distance, had been brought home danger-ously ill with dysentery. Of course the whole neighborhood felt great anxiety in her behalf, as she was a young lady of culture, refinement and amiability, and was highly esteemed. Soon after it was announced that the skill of the "Regular" family physician having been exhausted in her case, a council of physicians had been summoned, of whom Dr. Wyman, of Cambridge, then I believe a professor in Harvard University, and considered the most skillful practitioner in that region, was a member. The result of their consuitation was reported to be that there was no hope in the patient's case-it was beyond their skill-and she ould survive but a few days. The sadness produced by this announcement throughout the neighborhood may well be imagined.

The next morning after this council I was awakened quite early by my wife, who assured me that she felt a strong impression or conviction that if I would go and put my hands upon the sufferer, she might yet be raised up. Mrs. N. then appeared to be powerfully influenced by an Indian spirit, who urged me to go, and in broken English gave me explicit directions how to proceed in making manipulations, positively assuring me that the power to heal would be exercised through me. (I have never been a professional healer, but occasionally a power had been exercised through my presence and touch that had produced marked results in overcoming disease. I take no credit to myself for these results.)

As soon as convenient a messenger was despatched to inquire whether I could be permitted to see the young lady. Word came back that the attendant physician had given strict orders to allow no one to see her except the necessary attendants. This seemed to settle her fate, and there appeared to be no hope in her case. Not long afterwards, however, another messenger came to say that the sufferer herself had been spoken to in regard to my calling, and she had expressed a strong desire to see me, and the mother had consented.

I went and found her in a very low condition indeed -scarcely able to utter a word, suffering intense pain, burning with fever, had had no sleep for several days and nights except such as was produced by hypodermic injections of morphine, and appearing to be very near the end. I spoke a few soothing words to her, made some passes with my hand from the head downwards, and then sat quietly by her side holding her hands in mine. In about ten minutes she appeared to sink into a gentle sleep, while the perspiration started freely from face and hands, and doubtless over the whole surface. Her mother, who stood by anxiously watching my proceedings, seeing this, exclaimed with astonishment, "Why, how do you do that?"

I replied, "Madam, it is very simple. You read in your Testament how Jesus and his disciples laid hands on the sick, and they recovered. The same thing is possible now, and it was promised to all that believe." "Well," she added, "I never saw anything like that before."

After sitting about half an hour, I left the patient in sound sleep, and was informed that she slept for some hours. Soon after she awoke, as I was told, her physician came in, and at once noticed a marked and unexpected change in her appearance, and said he now believed she might recover. Her mother then ventured timidly to inform him of my visit and its effects, and asked if it was best to allow me to come again. "Certainly," was his reply; "if he produces such effects as this, by all means get him to come as often as you can."

(I do not believe that physician is concerned in this 'Doctors' Plot." I refrain from mentioning his name, lest some of his professional brethren should make him trouble, for giving such unprofessional advice.) Suffice it to say I visited the patient four or five times before I was obliged to leave for the South; her improvement was steady and rapid—though probably not as rapid as it would have been could I have complied fully with the directions given by the Indian spirit; and not long after my return to Washington I was gratified to learn of her complete restoration to health. This lady now resides in another State, but her mother, I believe, still lives in A-, and doubtless would testify to these facts if called upon.

l trust the assembled wisdom of Massachusetts will take no step that will deprive her people of remedial aid from similar sources, especially when the skill of her learned "regular" practitioners fails. It would be far more sensible if an intelligent commission were to be appointed to thoroughly investigate the merits of this ancient and natural process of healing, and, if found efficient, as I believe it would be in more cases than is the "scientific" method, to encourage its prac-

ce. Yours respectfully, Ancora, N. J., March 4th, 1880.

In the January number of The Theosophist, published at Bombay, is an account of the fourth anniversary of the Theosophical Society and the opening of its new library, at which several hundreds of influential natives were present, forming a motley assemblage, in which the Parsee and Brahman, the Jain and Mussulman, the Christian and Heathen, side by side, and Vishnavite and Sivaite, observed for the time a benevolent neutrality. There was an industrial exhibition of the works of native mechanics; addresses by Col. Olcott-giving an account of the origin and a review of the work of the Society-Rao Bahadur Gopalrao Hurri Deshmak, late Joint Judge at Poons, and others, and the reading of a poem, after which the doors of the library were thrown open and a very creditable exhibition given of Indian carvings, mosaics, robes and dresses, shawls, goldbordered muslins, &c., in the midst of which a fountain sent up jets of perfume. Before dismissing the company Col. Olcott announced a proposed organization of an Industrial Exhibition Committee, to hold at least one fair in Bombay each year.

STATE MEDICAL INTOLERANCE. -The vaccination laws of Massachusetts declare that no unvaccinated child shall be admitted to the public schools, and the children of conscientious parents who have seen the serious and fatal injuries induced by the adoption of this mischievous medical superstition, are by this Herodian enactment consigned to perpetual ignorance. Those of our readers who wish for information and are willing to circulate literature on this important question, are invited to communicate with the proprietor of the Vaccination Inquirer and Health Review, 7 Albert Road, Regent's Park, London, Eng., enclosing stamp to prepay postage. [Liberal exchanges please copy.]

Frederick Robinson, Esq., of Marblehead, Mass., writes: "The dear old Banner grows better and better. I have read it weekly from the beginning, and mean to as long as I live, which cannot be much longer, as I am now more than eighty."

As will be seen by reference to the advertisement in another column, Mr. Allen Putnam is desirous of letting his house to some refor this number of the Banner are necessarily liable person. Here is a grand opportunity to secure an eligible residence at the Highlands, the most healthy locality in Boston.

W. J. Colville's Work.

On Sunday, Feb. 29th, Mr. Colville concluded his engagement with the First Society of Spiritualists of Chicago, Ill. In the morning the subject was chosen by the audience, and questions were interestingly replied to. Mr. C. also addressed a few words to the Children's Progressive Lyceum, which assembled at half-past twelve of the same day.

twelve of the same day.

In the evening the church was so crowded that many failed to gain admission. The subject treated was: "Will the world come to an end in 1831? If not, what will come?" The controlling spirit reviewed the condition of the religious, political and social affairs now extant on the continent of Europe, as well as in almost every part of the civilized globe, and said that the great changes that may be expected would be in the direction of improved modes of government and the introduction on earth of a universal religion, which will be Spiritualism, pure and simple. About the middle of next year the controlling spirit thought that the most remarkable demonstration of spirit power might be confidently anticipated—a demonstration which would arrest the attention of the masses in greater degree than ever before, and place the cause in a new aspect with regard to the scientific world. The services closed with an inspirational poem.

the scientific world. The services closed with an inspirational poem.

On Monday evening, March 1st, a concert, embodying in its programme vocal and instrumental music, was held in the church, lasting for an hour; all the artists (who kindly volunteered their services) acquitted themselves in such manner as to win the frequent applause of their hearers. The guides of Mr. Colville also delivered a discourse on "How to Make Home Happy." The meeting closed with a poem by "Wincona."

"Wincona."
On his way to Boston Mr. Colville held a reception at the residence of Col. and Mrs. Kase, 1601 North Fifteenth street, Philadelphia, Pa., on Wednesday, March 3d. Though the throng of friends earnest to meet him rendered the parlors overcrowded, a very enjoyable evening was spent. All the questions propounded to his guides were of an intellectual and practical nature, and after they had been properly considered, "Wincona" gave some fourteen personal sonnets, embodying symbolic names (much in the same manner as guests at Mrs. Richmond's receptions receive from "Oulna"), which were recognized as directly applicable by

Richmond's receptions receive from "Ouina", which were recognized as directly applicable by the recipients and their friends.

On Friday afternoon, March 7th, he resumed his place in the Banner of Light Public Free Circle-Room, and answered such questions as were propounded to him; and in the evening of that day he held a reception in Kennedy Hall, Warren street, Boston Highlands, which was well attended. [These receptions are free to the public, and are to be held regularly every Friday evening (at eight o'clock) in this hall.]

On Sunday morning, March 7th, Berkeley Hall, Boston, was well filled by an interested audience. The remarks of the speaker were directed mainly against the proposed medical law in Massachusetts, and considerable space was accorded to a clear statement of the nature

law in Massachusetts, and considerable space was accorded to a clear statement of the nature and curative value of magnetism.

In the afternoon of the same day Mr. Colville spoke in Parker Memorial Hall, before the "Three-in-One" Lyceum, viz., the visiting New York and Brooklyn, and Lyceum No. 2 (their host) of Boston.. In the evening at 7½ he spoke on "Socrates and Plato," in Berkeley Hall.

Next Sunday, at 10% A. M., his spirit-guides will discourse on "The True Ideal of Marriage," in Berkley Hall, and in the evening, at 7½, they

will discourse on "The True I deal of Marriage," in Berkley Hall, and in the evening, at 7½, they will speak on "Confucius."

Mr. Colville will occupy the platform at Parker Memorial Hall, Boston, during the remaining Sunday afternoons of March.

The well-known talented speaker, Mr. John Tyerman, who not long since lectured in this country, concluded his series of lectures for the Victorian Association of Spiritualists, of Melbourne, Australia, Dec. 21st, as we learn from the Harbinger of Light of Jan. 1st, just received. The concluding discourse, on "The Bible Weighed in the Balance," it is said was a very able production. He took for his text Paul's admonition, "Prove all things, and hold fast that which is good." He denied the assertion that Spiritualists wished to destroy the Bible; this, he felt assured, they had no desire to do; they were not waging war against that book, but against the erroneous dogmas founded upon it. Referring to the assumed plenary inspiration of the Bible, he enumerated a large number of the books in it which did not even claim to be inspired, and asked, "What right had the clergy to advance such claim for them?" He also showed how easily, by the insertion of one little word which was not in the original texts, the whole sense of an affirmation of Paul's had been altered to suit the dogmas of the priesthood. Whilst admitting that the Bible contained much that was good and profitable, he considered that there were other books equally good and instructive.

Prof. J. R. Buchanan will deliver a series of religious discourses at Clarendon Hall, 13th street, between Third and Fourth avenues, New York, every Sunday until further notice, at 3 P. M., beginning on Sunday, March 14th. The themes of these discourses will embrace the fundamental questions of Christianity and Philosophy, and present a new view of religion, free from superstition and entirely in accord with science as well as the inspired teachings of Jesus of Nazareth.

Mrs. Emma Carter (sister to Judge A. G. W. Carter, of Cincinnati,) passed to the higher life Feb. 28th.

Sunday Lectures in Eastern District, Brooklyn.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

I wish to state that the Eastern District Spiritual Conference will hold Sunday services for the month of March, in Phoenix Hall, South 8th street, near 4th. On Sunday, the 7th inst., Mrs. F. O. Hyzer lectured in the afternoon and Dr. J. M. Peebles in the evening.

Our Conference Association has held Friday evening meetings regularly in Phoenix Hall for more than two years, and as we find there is a growing interest in the subject of Spiritualism, (our Conference meetings are crowded beyond the seating capacity of the hall,) we have decidedlupon Sunday lectures for the menth of March.

Our Spiritual Association extends the right hand of tellowship to all liberal and spiritually minded people, and ask their cooperation in our efforts to sustain Sunday lectures in the Eastern efforts to sustain Sunday lectures in the Eastern

The officers of the Eastern District Conference deem themselves fortunate in having secured the services of speakers of such reputation and ability as Mrs. F. O. Hyzer and Dr. J. M. Peebles. W. H. Coffin, Secretary.

Brooklyn, East District.

George Gates and others of Salisbury have petitioned for a law regulating the practice of medicine. Why regulate that more than the building of carriages? It is the quack that gives a new idea to medical practice. It is the quack and fanatic that improve the world in any direction. If people do n't like them they are not obliged to have them. If they want them who should forbid their having them? "If the people knew how little the doctors know of the condition and wants of their patients," said Dr. Robinson, of West Newbury, who stood high in his profession, "we should have but little business,"—Merrimac Journal. his profession, "we should ness."—Merrimac Journal.

The Worcester Spy remarks: "C. A. Mansfield, who announced spiritual manifestations by gaslight at Mechanics' Hall on Sunday night, came pretty near being roughly handled by the crowd. His performance was anything but satisfactory."

Boston will complete her 230th year in September next, and she hasn't arrived at maturity yet.

Thirty-Second Anniversary.

The Spiritualists of Rochester, N. Y., will celebrate the Thirty-Second Anniversary of the advent of Modern Spiritualism on Wednesday, March 31st, services commencing at 10 A. M., continuing through the day and evening until 9 o'clock, then closing with a Social Festival. Possibly the meeting may be protracted another day. Committees on order of business, resolutions, correspondence, and decoration of the Academy of Music, have been appointed, and we believe the arrangements will be such as to ensure a pleasant and profitable time. We should be glad to have Spiritualists and Liberalists from towns adjacent and elsewhere unite should be glad to have Spiritualists and Liberalists from towns adjacent and elsewhere unito with us in this city, recognized the world over as the "Bethlehem" of the New Dispensation. Invited speakers will be entertained free of expense, and arrangements will be made with houses of entertainment for others who attend at reduced rates.

C. W. AUSTIN,

C. W. Austin,
Amy Post,
D. M. Fox,
Mrs. Dr. Butterfield,
Mrs. E. J. Turner,
Mrs. E. H. Galt,
Schuyler Moses,
Robt. Rutherford,
and others,

THE LADIES' AID SOCIETY, one of the oldest benevolent spiritual organizations in Boston, will celebrate the Thirty-Second Anniversary of the advent of Modern Spiritualism on Wednes-

Com. of

Arrangements.

of the advent of Modern Spiritualism on Wednesday, March 31st, at Amory Hall, corner of West and Washington streets. The hearty coöperation of friendly organizations, and the presence of those interested in the cause in Boston and vicinity, are cordially solicited.

J. Frank Baxter, the celebrated inspirational speaker, and wonderful test medium, and other interesting speakers and mediums of note, have been engaged, and every effort will be made to make the occasion an enjoyable one.

Services will be held forenoon, afternoon and evening, and arrangements will be made to furnish refreshments in the hall at a moderate price to all who may desire them. The minute particulars will be given in due season. PAINE HALL.

By reference to another column it will be seen that Children's Progressive Lyceum No. 1 will also honor the anniversary by the holding of meetings, and the giving of a ball, in this hall.

LYNN. On the evening of March 31st the Spiritualists of this city will celebrate the anniversary at Odd Fellows' Hall—the exercises comprising an oration by William Denton, and music by the Barker Family, the entertainment concluding with dancing. Dr. George Dillingham, manager, announces that arrangements are progressing satisfactorily, and that the plan is already mooted of holding services also on the Sunday previous, (28th) which will partake of the nature of a conference and mediums' meeting.

Cleveland Notes.

To the Editor of the Banner of Light:

To the Editoro the Banner of Light:

Taking advantage of the return through Cleveland of Mrs. Cora L. V. Richmond to her Chicago charge, she was importuned to stay over, and give one lecture in this city, which she did last night, March 4th, to a large and cultured audience. Mrs. R. has not spoken in this city for nearly twenty years, but her friends here are more numerous than ever.

Preparations for the Thirty-Second Anniversary.—Extensive preparations are being made by the Society and Lyceum for a good old-fashioned celebration on Wednesday, the 31st of this month. Prominent speakers will be engaged, and in all probability the Grattan Smith Quartette, of Painesville, O., will attend to the musical part of the programme. The services will take place in Halle's Hall, 333 Superior street. The order of exercises will be as follows: 10:30 A. M., Opening Address and Conference Meeting until noon; 2 P. M., Anniversary Address by the orator of the day, followed by a Conference, interspersed with music; and at 7:30 P. M. a Grand Exhibition will be given by the Children's Progressive Lyceum, consisting of Lyceum exercises, singing, reciting, tableaux, music, etc., the whole to conclude with the Grand Anniversary Ball.

Spiritualists from all parts of the State are to be invited, and a grand good time is expected; the friends in Cleveland doing what they can, as usual, to entertain those coming from a distance.

as usual, to entertain those coming from a dis-

As soon as the programme is fully arranged I will send it on for publication; in the mean time put us down for a celebration, with all that the term implies.

THOMAS LEES.

"Of this effort of Mrs. Richmond the Cleveland Leader says: "The lecture, from a Spiritualistic standpoint, was one of the strongest arguments ever listened to in favor of Modern Spiritualism." The Head of that city also gave kindly reference to her address, which was delivered by Spirit A. A. Ballou, and had for its subject, "The Influence of Spiritualism upon Practical Daily Life—Does it Answer the Needs of Mankind?"

Spiritualist Meetings in Boston.

BERREEEW HALL.—Services every Sunday at 101/2 A. M. and 22/2 P. M. in this hall, 4 Berkeley street, corner of Tremont street. W. J. Colville, speaker, Subject next Sunday morning, "The True Ideal of Marriage"; evening, "Conjucting.";

PAINE MEMORIAL HALL.—Children's Progressive Lycoum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 104 o'clock. The public cordially invited. B. N. Ford, Conductor. AMORY HALL.—Ohldren's Progressive Lycoum No. 2 meets in this hall, corner West and Washington streets, every Sunday at 10½ A. M. J. B. Hatch, Conductor.

**ENNEDY HALL.—FreeSpiritual meeting every Friday evening at this hall, Warren street, at 7%. Regular speaker, W. J. Colville. The public are cordially invited.

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

ing provided.

PYTHIAN HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 175 Tremont street. Services every Sunday morning and afterneon. Good mediums and speakers always present.

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

hall, No. 7 City Square, Changes, Changes, Changes, M. AMORY MALL.—The Spiritualist Ladies' Aid Society meets every Thursday afternoon and evening at this place corner Westand Washington streets. Business meeting at 4 o'clock. Mrs. A. A. O. Perkins, President; Flora W. Barrett, Secretary.

A O'clock, Mrs. A. A. C. Perkins, President; Flora W. Barrett, Secretary.

PAINE HALL.—"Standing room only" was the order of the day at this place—every available space being occupied. The entertainment was excellent, meriting and receiving the applause of the audience. The programme was unusually long, so much so that a portion was omitted.

A few promotions and changes were noticeable in the officers, but all filled their positions with dignity and credit. The Lyceum to-day begins its new year under the most favorable auspices, and with a prosperity never excelled. Its finances are increasing, though the expenses are multiplied, and all this through the increased attendance at our meetings. No individual is specially called upon to contribute, as the nominal fee for admission and the monthly contributions amply pay the bills. And as no officer receives any pay for services rendered, every dollar is appropriated for the benefit of the Lyceum.

The exercises to-day were as follows: Overture, singing by the choir, responses and Banner March; recitations, Eather Ottinger, Jesse Burns, Bertha Griffin, Willie Clark, Jennie Lothrop, Lena Onthank, Emma Buettner, Georgie Felton, Jennie Smith and Jennie Bicknell; we were favored by a very fine recitation by Madam Reichert, whom we hope often to hear; songs, Amy Peters, Harry Woodbury, and Miss Annie Russell; plano solo. Lizzle Beals; callsthenics, led by Miss Helen M. Dill, closing with the Target March.

**Children's Progressive Ligoum No. 1, }

**Epiritualists of Boston and vicinity: Another year has rolled away, and sgain we raily ound our standard to celer.

Children's Progressive Lyceum No. 1,

Boston, March 7th, 1880.

Spiritualists of Boston and vicinity: Another year has rolled away, and again we raily round our standard to celebrate the forthcoming—the 22d Anniversary of the Advent of Modern Spiritualism. We come together not too often, and this is an occasion which all feel an interest in, and which should call us if no other would.

Under the auspices of Children's Progressive Lyceum No. 1 will be celebrated the coming anniversary. We propose to make it one long to be remembered, an occasion on which all can come together in love and harmony, and with the spirits who will meet us in a giad and happy throng, clasp hands in honor of the event.

The Committee having the matter in charge will spare no pains to make it a season of profit as well as pleasure to all who will honor us with their presence. On Sunday, the 25th of March, the Lyceum will, at its morning seasion, have exercises appropriate to the occasion. In the afternoun, at Paine Hall, we purpose to ofer a programme different from any ever before presented on a similar occasion. It will consist of songs, dialogues and groupings, prepared for the day, in which all the talent of the school will be exhibited. The programme for the evening will be in charge of a separate committee, thereby insuring a greater variety. The evening entertainment will be given in Investigator Hall, the upper hall being occupied by Prof. Denton. A small fee will be charged at the dor atternoon and evening to defray expenses.

to defray expenses.

To satisfy the demand which is always made, circles will March 14th and 21st, he lectures in Peabody, and Sun-

be held in the drawing rooms of the building, for which Maud E. Lord, Dr. Arthur Hodges and others have kindly offered their services; so all can have an opportunity of sec-ing and hearing for themselves what the spirits will have to offer.

ing and hearing for themselves what the spirits will have to offer.

On the hight of the 3ist of March, (Wednesday) a grand half will be given in Paine Hall. Dancing from 8 till 2. Tickets for the same are now ready. Tickets admitting gentleman and fadles, \$1,00. Single tickets for ladies, only 25 cents. Make for the occasion will be furnished by Carter's Quadrille Band, T. M. Carter, prompter. The building with its ample accommodations, will be open to visitors all day Bunday, and those coming from a distance can make themselves comfortable at this sociable gathering, worthy of Spiritualists and the event which will call us together. We deem this early announcement necessary that all may prepare themselves, and allow no previous engagement to prevent their convening with us at that time.

Remember the days on which we celebrate, Sunday, March 28th, and Wednesday evening, March 31st.

Per order of the Committee,

SETH BURBILL, JR., Chairman.

THE LADIES' AID SOCIETY was well represented at Amory Hall, Thursday afternoon and evening, March 4th, seventy-five members being present at the business

4th, seventy-five members being present at the business meeting, and many more than that number partaking of the bounteous supper always to be found wherever this Society meets.

The usual entertainment for the evening was postponed, on account of a lengthy meeting of the Committee of Arrangements for the coming anniversary of Modern Spiritualism.

The Executive Committee having charge of the Ladies' Aid Society Fair, (so long in preparation,) have decided to postpone the Fair until next October.

The Leap Year Party of Feb. 26th, netted quite a little sum for the poor. Another dance will take place at this hall on Thursday evening, March 11th, and the Committee of Arrangements hope to see all their friends on that occasion.

A. A. C. P.

PYTHIAN HAIL.—The regular monthly reunion and love-feast at this favorite Sunday resort took place last Sunday morning and was largely attended. The exercises were varied and interesting, and consisted of conference and partaking of fruit as the distinctive features of this especial service. Several individual testimonies were given relating to benefit derived from our healing circles held every Sunday morning in this hail. Quite a number came to the platform and received attention from the corps of magnetists that is always present on these occasions. Miss Barnicoat, entranced, gave a short and interesting address.

The conference in the afternoon was participated in by Messrs. Bright, Pluinmer, Warren, Herron, Court, Mrs. M. A. Emerson and others, the main topic being "The New Birth."

Mrs. Adie W. Wildes will read an essay next Sunday afternoon upon "Spiritualism; Its Influence upon the Hearts and Homes of the Poor." The essays given by Mrs. W. have all been of a high order, full of sound moral and spiritual teachings, and well worthy the candid hearing of intelligent people. F. W. Jones.

EVENING STAR HALL—CHARLESTOWN DISTRICT.— Sunday, March 7th, a very interesting meeting was held in the afternoon at the usual hour. Mrs. A. L. held in the afternoon at the usual hour. Mrs. A. L.
Pennell occupied the platform as speaker and test medium, her remarks and tests giving great satisfaction
to a large and intelligent audience. Miss R. T. St. Clair,
a well-known popular music teacher of Boston, presided at the plano and sang several appropriate songs,
which added very much to the interest of the meeting.
Next. Sunday, March 14th, Mrs. Pennell will speak
and give tests in this hall at 3 P. M. C. B. M.

FRATERNITY HALL, CHELSEA.—On Sunday, March 7th, at 21/2 o'clock, Mrs. N. J. Willis of Cambridgeport and Miss Jennie B. Hagan, the medium poetess of

and alls Jennie B. Hagan, in medium pottess of South Royalton, Vt., spoke in this hall.

At 7½, the usual hour for services, the hall was packed; not even standing-room could be obtained. It was requested by the medium that the audience select the subjects for discussion, or for improvisation, and in response some ten themes were suggested, which were well treated. Next Sunday's speaker to be announced; in the evening there will be a Conference.

MECHANIC'S HALL, LYNN .- On Sunday noon, March 7th, Mr. Weymouth (of Boston) was present at the reghall, and gave some twenty descriptions of spirit-forms seen (names also), which were uniformly recog-nized as correct. He will be there again next Sunday, 14th, at 12 m. Mrs. Dillingham, we are informed, is holding four public circles each week in Lynn, and they are well attended.

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 ald of the project. The amounts received and pledged thus far are given below:

ſ	thus the sto freel pelon :
١	Colby & Rich, Boston
ı	Jerome Fassler, Sr., Springfield, Ohio 1
ì	A Friend of the Banner of Light 5
Į	L. Downing, Jr., Concord, N. H
ì	A Friend. Boston
Į	A Friend, Boston Mrs. Flora B. Cabell, Washington, D. C
١	P. Pollock, Virginia City, Nev
ı	E. P. Upton, Derry, N. H.
ł	P. Pollock, Virginia City, Nev. E. P. Upton, Derry, N. H. Mrs. Almira P. Thayer, Vernon, Vt. P. S. Briggs, Charlestown, Mass. Mrs. E. W. dullford, Cincinnati, O.
ì	P. S. Briggs, Charlestown, Mass
۱	Mrs. E. W. Guilford, Cincinnati, O
ı	Daniel Baldwin, Montpeller, Vt
Ì	Daniel Baldwin, Montpeller, Vt
ı	Almelda A. Fordtram, Industry, Texas
1	Friend, Islington, Mass
ı	Friend, Islington, Mass
1	George A. Bacon, Boston
	Augustus Day, Detroit, Mich
Ì	M V Lincoln Roston Mass
١	A. P. Webber. Wm. Luther, Rochester, N. Y. W. H. Crocker, Port Allen, Jowa.
	Wm. Luther, Rochester, N. Y
	W. H. Crocker, Port Allen, Jown
	E. C. Hart, Oberlin, O
	E. C. Hart, Oberlin, O B. T. C. Morgan, St. Louis, Mo
	H. "An old subscriber," Brooklyn, N. Y.
	"An old subscriber," Brooklyn, N. Y
	Mrs. E. Bruce
	Amos Kent, Rock Island Arsenal, Ill
	l Nathan Johnson. New Bediord, Mass
	M. W. Comstock, Niantic, Conn
	M. Larkin, Downingtown, Penn
	Mrs. L. A. Mason, Richmond, Va
	Mrs. L. A. Mason, Richmond, Va. Jacob Booth, Maquon, Ill. Paul Fisher, Brooklyn, N. Y.
	Paul Fisher, Brooklyn, N. Y
	Charles H. Stimpson
	R. R. Kirk, New York City Miss N. R. Batchelder, Mr. Vernon, N. H
	Miss N. IC. Batcheider, Mt. Vernon, N. H.
	MIS. U. M. E., DRIUMOIC, MG.
	Mrs. C. M. E., Baltimore, Md. Mrs. H. J. Severance, Tunbridge, Vt
	U. Bnyder, Baltimore, aid

Mrs. H. J. Severance, Tunbridge, Vt. 1,00
C. Snyder, Baltimore, Md 2,00
Dansville, N. Y 1,00
Mary S. Lioyd, Waterford, N. Y 2,00
Lester Woodard, Orange, N. J 2,00
James Shackleton, Lawrence, Mass. 5,00
William Hickok, 20 West 52d street, N. Y 5,00
W. B. Johnson, Hartford, Conn. 2,00
Mary Griffith, Salem, Ohlo 2,76
Joslah Adams, Quincy, Mass 2,00
D. Higble, M. D., Burton, Mich 1,00
Isaac Sharp, Fremont, Ohlo 5,00
Wm. B. Allen, Keene, N. H 5,00
G. H. Woodis, Worcester, Mass 3,00
Griend, Proyledere, R. I. 2,00
W. M. Haskell, Marblehead, Mass 2,00
A Lady, Newark, N. J 10,00
A Friend, Baltimore, Md 5,00
Mrs. Emma H. Britten, San Francisco, Cal 1,00
Mrs. Pobb, London, Eng 5,00
Wm. Tebb, London, Eng 5,00
Wm. Tebb, London, Eng 5,00
Wm. F. Nye, Proprietor of Sewing Machine,
Watch and Clock Oil, New Bedford, Mass, annual subscription 10,00
G. Sweet, New York City 10,00
Mrs. A. Glover, New York City 10,00
Mrs. A. Hover, New York City 10,00
Mrs. A. Glover, New York City 10,00
Mrs. A. Hover, New York City 10,00
Mrs. A.

Total to date......\$1,160,10

Movements of Lecturers and Mediums.

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

Last Sunday evening, William Denton addressed a good audience in Paine Hall, Boston, on "Nineveh and Babylon, and their Relations to the Bible." Next Sunday evening, March 14th, he lectures in this hall on 'Garrison in Heaven."

G. B. Stebbins will speak in Sheldon's Hall, Wash. ington, D. C., on Sunday evenings, at 71/2 o'clock, March 14th, 21st and 28th. Bishop A. Beals is engaged to speak the first and

second Sundays of March at Chatsworth, Ill. J. Frank Baxter spoke to a densely packed house in Lynn, Mass., Sunday, March 7th, and will lecture on Wednesday evening, March 10th, in South Abington; Thursday evening, March 11th, in North Scituate; and Friday evening, March 12th, in Rockland. Sundays,

day, March 28th, in Natick. The first two Sundays in April are appointed in Worcester, Mass., and the last two of same month in Vineland, N. J., again. Parties in vicinity of these places or in easy access from them. desiring his services, should address him soon at 13 Walnut street, Chelsea, Mass.

Geo. A. Fuller, of Dover, Mass., will lecture in the chapel at Beverly Farms, Thursday evening, March 11th. Subject, "The Spiritual Phenomena of Ancient and Modern Times Compared."

The Daily Monitor, of Concord, N. H., speaks in good terms in some of its recent issues concerning the lectures delivered and tests given in the Opera House of that city, of late, by J. Frank Baxter.

Dr. J. M. Peebles speaks to the Spiritualists of Brooklyn, N. Y., the Sundays of March. He also at-tends the Saturday evening conferences.

Mrs. Abbie N. Burnham has been well employed of late. She spoke in Peabody, Mass., Feb. 15th. 21st, 22d, and March 7th; in Chelsea, Feb. 17th and 24th; in Haverhill, Feb. 25th; in Harwich, Feb. 28th and 29th; in Salem, March 16th. In all places where she has been she has had excellent success.

Convention of Spiritualists and Liberalists.

Convention of Spiritualiats and Liberaliats.

The Fouricenth Annual Meeting of the State Association of Spiritualists and Liberalists will take place at Stuart's Half and Hamilin's Opera House, Battle Greek, Mich., commencing Wednesday, March 24th, and closing Sunday, March 28th. Some twenty-five or thirty of the most distinguished speakers and mediums are expected to be present. Ars. Olio Childs Denslow, assisted by the Battle Greek choir, will furnish singing for the occasion.

Railroads will give the following reduced rates: Northwestern Grand Trunk, two cents per mile each way, tickets good from March 22d to April 1st, inclusive; Grand Rapids and Indiana, a rate of one fare and a third for round trip tickets, from March 22d to 31st inclusive; Michigan Central, two cents per mile each way, March 22d to 31st inclusive; Chicago and West Michigan, delegates will pay full fare going and one cent per mile on returning, if members of the State Association, with Secretary's endorsement on card; Filit and Pere Marquette, round trip tickets at the rate of two cents per mile.

The following Hoter rates can be secured at Battle Creek during the Convention: Potter House, \$1,25 perday; American House, \$1,00 perday; meals under the Opera House, all hours, at 15 cents per meal.

Committee of Arrangements, Battle Creek: A. A., Whitney, Chairman; G. S. Cole, Dr. J. V. Spencer, R. B. Cumming, Abner Hitchcock, Mis. F. Brooks, Mrs. Horaco Clark, Mrs. L. E. Balley, Mrs. A. J. Fishback, Mrs. John Ratelle; B. F. Stamm, L. S. Burdlek, Mrs. L. E. Battley, Escretary; N. H. This is expected to be one of the largest meetings.

Directors; Dr. A. B. Spinney, President; Miss J. R. Lane, Secretary.
N. B.—This is expected to be one of the largest meetings ever hold by this Society in the State. Certificates may be had by writing to either President or Secretary State Association.
B.

Mediums' Medical Association.

There will be a meeting at Battle Creek, Michigan, March 24th, 1880, of the Board of Examinors of the Michigan State Mediums Medical Association, at which time certificates will be granted to all worthy applicants.

DR. S. A., THOMAS, Chairman.

MRS. L. E. BAILEY, Secretary.

The Brooklyn Spiritual Fraternity

The Brooklyn Spiritual Fraternity

Meets at Downing Hall, corner Fulton and Clermont
avenues, Saturday evenings at 7½ o'clock. The themes
thus far decided on are as follows:

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

March 27th, Anniversary Exercises Commemorative
of the Adventof Spiritual Phenomena at Hydesville in
1848. Opening address by Henry Kiddle. Full particulars in later announcements.

Thirty minutes allowed first speaker, followed by
ten minutes' speeches by members of the Fraternity.

S. B. NICHOLS, Pres.

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J. DAVID. Chairman.

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lgate, each insertion. Payments in all cases in advance. For all advertisements printed on the 5th page, 20 cents per line for each insertion.

Mr Electrotypes or Cuts will not be inserted.

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Special Notice.

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

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Sm—Dec. 27.

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NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English hecturer, will act as our agent, and receive subscriptions for the Branner of Light at fitteen shillings per yoar. Parties deslring to so subscribe can address Mr. Morse at his residence, 22 Palatine Road, Stoke Newington, N., London, England, Mr. Morse also keeps for sale the Spiritum and Reformatory Works published by us.

COLDY & RICH.

LONDON (ENG.) AGENCY.

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

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36th = ANNUAL

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March 6, -5wis*

THE NEW SCIENCES.—PROF. BUCHANAN gives lessons on Mondays, Wednesdays and Saturdays, at 11 A. M., in Sarcognomy, Psychometry, and other departments of Anthropology, at No. 1 Livingston Place, southeast corner of Stuyvesant Square, New York, March 13.—3w

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INDEX. Angel Visitants.

Bliss. Beyond the Mortal. By Love we Arise.

Here and There.

Circle Song. Day by Day. Don't Ask Me to Tarry. Evergreen Side.

Flight of Time. Fold Us in Your Arms. Fraternity.

Gratitude. Golden Shore. Gathered Home Beyond the Sea. He's Gone.

> I'm Called to the Better Land. I Long to be There. Live for an Object. My Home is not Here. My Guardian Angel. No Weeping There.

No Death. Not Yet for Me. Never Lost.

One Woods Past. Outside. Over the River They're Waiting for Me. Over the River I'm Going.

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Silent Help. She has Crossed the River. The Land of Rest. The Sabbath Morn.

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

nor more.

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

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

ings.

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

**Particle Appertaining to this department, in order to ensure prompt attention, should in every instance be addressed to Colby & Rich, or to

LEWIS B. WILSON, Chairman.

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Meanges given through the Mediumship of Miss M. Theresa Shelbamer.

Invocation.

Once again we would approach thy throne of love, oh Father God, and bearing before us the struggles and trials of our past existence, bringing unto thee the joys and blessings which have come upon us, we would twine them all in one wreath, laying them before thee as an offering, together with our continued trust and confidence in thy tender care, at this time, which is a season of rejoicing in commemoration of that time when peace and good will to man rang out upon the frosty air. We bring to thee our aspirations and our gratitude, praying that thou wilt guard and guide us, as thou hast done; knowing thou wilt ever give unto thy dear humanity those experiences which each soul needs, in order to purify it and bring it into thine own kingdom. As this time recalls the season when light was born from darkness, and peace came forth from the despair and ignorance of the past, so to-day we would commemorate that blessed time, because thine own gates were opened, and angels descended from the heavens above, bearing with them tidings of immortal existence, tidings of good cheer to mortals that there was no death, that angels could return and manifest with love to those who still lingered upon the earth. So from that time until the present, these blessed tidings have gone ringing forth that love endureth forever, that life is immortal, and cannot fade away, that there is no separation of souls, but that kindred hearts are still bound together with ties of sympathy and affection which no time or death can destroy or take away. To-day we come to thee with all the burden of our souls, asking for new light and strength, that we may still give forth unto the people tidings of those who linger in the inmortal sould, that we may send forth a blessing from friends on the other shore to those who in the mortal form anxiously long for idings from dear ones gone before. We ask that thy blessing may rest upon every soul, whether upon the mortal or inmortal shores; that each one may be guided onward and upward toward the supernal rea

My home was in West Bridgewater, Mass. I passed away some little time ago. I have been anxiously waiting to return, since that time, to send to my friends the knowledge that I can return in this manner and communicate with them. I have been very anxious to reach my family and friends, because I have ever so much to tell them which I feel they ought to know concerning this eternal life. There is a great deal they would like to know concerning material affairs, the future which lies before some concerning this cternal life. There is a great deal they would like to know concerning material affairs, the future which lies before some of them; but I feel it to be so much more important they should realize and understand what the immortal life really is, what the life in the higher world is and what it means, that I return in this way in order to attract their attention to this subject, hoping, they will investigate for themselves. I know that each one is they do not not not highly the path which seems best to them; they are doing as they believe right, believing what they think is truth; yet there is a higher truth which has never come to them, which, if they will investigate for themselves, will lead them into a beautiful world of happiness, because they will know there is no death: that each one who goes before only goes in order to smooth the pathway for those left behind; that the seeming separation is only a myth, for those who have passed beyond are still connected with those who linger here, and are continually guiding them onward toward a higher world. That is my mission in returning this afternoon. I do hope my dear ones will look into this for themselves, and believe it is from her who speaks from this place. I don't ask them to go forward here and there, wherever an opportunity occurs to investigate; and when they become satisfied I ask them to let it be known, not to hide the light under a bushel, because darkness would only encompass them here and hereafter for a time. If, when they receive the not to hide the light under a bushel, because darkness would only encompass them here and hereafter for a time. If, when they receive the light, they will give it forth to those in need and let it be known what is truth, what they truly believe, angels will be able to return to them, manifesting with great power, closing round them with watchful care and tenderness. I was the wife of J. D. Bussell; my name, Nancy H. Bussell. I lived in the mortal form seventy-four years. I have many friends in the mortal whom I would like to reach, for I am anxious that every one should know what there is in store for them. I am anxious that each one should understand this before they cross the river, that they may know whither they are golfig, that death may have no fear for them. golfig, that death may have no fear for them. Dec. 23.

Charlie L. Smith.

l lived in Baltimore, Md. I was young when I passed away. I have not been gone a great while; the years may be easily counted since that time. I don't exactly know why I should return here now, only I would like my sister and friend to know that I am now beginning to find peace and happiness. I say beginning, because I was rash and foolish, and affairs not going to suit me, not feeling brave enough to contend with the struggles of life, I killed myself, bodily speaking, and so for a time I was very restless and unhappy. I don't care to speak anything concerning the suicide's condition after death. I have gone through all that, and only the spirit who passes through it for himself can realize the dreadful experiences which come to him or her after committing the deed of self-destruction. I speak from my own which come to him or her after committing the deed of self-destruction. I speak from my own knowledge; I know whereof I speak, because it has been a terrible struggle to me to arrive at my present condition. I don't know as it is so with all. I was young and strong, and I now see that I might have contended with the conditions that surrounded me and overcome them, and because I did not I have been very restless, very unhappy since passing away. Now I been very unhappy since passing away. Now I begin to feel that I may be able to rise higher and to meet those who are dear to me. I have seen my mother; she comes to me frequently, and through her beautiful influence I feel to say I can progress, as you Spiritualists call it, into a better frame of mind, which I find constitutes heaven in its most perfect sense. I have known heaven in its most perfectsense. I have known what hell is, from my own experience, and the burning torments of which I have heard and read are indeed depicted in those struggles and trials which a spirit has to contend with before he can reach the beatitudes. I felt hard against my grandfather, but I want to say I am forgiving now; I feel that he did just what he thought was best concerning me, and he was right. Oh, if I had had a little more bravery and courage I should have seen it for myself, and tried to make a different path. As it is, I shall be obliged to go on as I am going, and I want to say I have not a hard thought against any one. I want my sister to send this to Mary, and to tell her when I feel that I can do so I will be by her side and will guide her as she would wish me to do, as I thought at one time I would be able to do in the body. My name is Charlie L. Smith. Scarcely two years have elapsed since I left the body. My friends cannot fail to receive my message. Dec. 23.

ever, because I meet friends now and then, friends whom I knew when on earth, who seem to know all about it. I want to reach Patrick Higgins, of Boston: I want to thank him for all he has done, for his kindness, and to tell him this thing is true, that dead folks can talk through somebody else, and if he would like to hear me talk once more, and will go to one of these kind of people, I will come and talk to him. I know I can make myself heard and known. I was energetic when I was here. I feel that I would like very much to tell him of some of my affairs, of which he would like to know. I did business, myself, in Boston. There are some little things I want to tell him. I wanted to before I went away, but I was unable to do so. It seems to me he can find some man or woman through whom I can talk. I send him my love and regards. I am pretty well off, considering everything. I want to tell John to take care of himself, to look well to what he is about, and try to do right always; anyway, to do the best he can, to live as well as he can, so that when he comes over where I am, he will find a pretty good place, and be happy.

My name is Philip Higgins.

Dec. 23.

Hannah Cummings.

Hannah Cummings.

[To the Chairman:] I would like to try to reach my daughters, sir; they know something of this, but they have not that sure and well-founded belief in it that brings such peace and comfort to those who know beyond a doubt that their friends live and return to them from the other shore, so I have come here to see if I cannot bring them a little more light, to make them believe fully and truly that we do live, and can come to them. My daughters are lin San Francisco. I am told there are a great many good mediums in San Francisco, so if either one of them, or both together, will visit some one of these mediums, where their friends can come and talk, it will be not only a blessed privilege to us to come, but it will be a privilege to them to receive what we may be able to give. Their brother is anxious to speak to them concerning some affairs of which it is not wise to speak in public, affairs concerning himself solely, which while on earth troubled him considerably, and troubled me likewise. He wishes to tell them of the conditions he was in, why such things were, and to prove to them, now, that all was for the best—spiritually speaking.

I wish to say that I am well and happy in my spirit-home; my head is sound, and everything appears very beautiful and bright to me. I have met my dear friends on the other side, and with them live in a home of peace and comfort, but I often return to my dear girls, in order to im-

met my dear friends on the other side, and with them live in a home of peace and comfort, but I often return to my dear girls, in order to impress and influence them, if possible, and if they will only give us opportunities, we will be able to so come to them that they cannot help rejoicing in spirit. We all send a blessing to the little one, and will guide him as he grows up into manhood; we bring him strength from the world above, and guard him as he goes out into the material world, because we find he has medial powers which draw us very close to him. the material world, because we find he has medial powers which draw us very close to him. The little sister who passed away so many years ago will be by his side continually, strengthening him in spirit and influencing him to lead a pure life. I know they will be glad to know this and I feel that we shall be able to gain more strength and power to come to them in their new home.

My name is Hannah Cummings. I wish my message to reach my daughter, Miss Hannah Cummings, in San Francisco, Cal. Dec. 23.

Emily M. Morse.

This is beautiful, this privilege of returning from the higher life, to send out tokens of love and remembrance to those who linger yet in the old homestead. I would return, because a great the spirit will be weighed down to the material life, and cannot rise; it cannot enter the bright and beautiful spheres; for a time it is clouded, held down because of earthly conditions clinging to it. It was not so with me. I was glad to be free from the material form, glad to go into the beautiful realms stretching before me, so I am constantly going forward and onward, higher and higher, and sending down light and strength to those who linger yet in the body. I would bless each heart that it may be uplifted in pure desire for spiritual knowledge, in aspiration to grow nearer to the angel-world. Death has come again since I passed from the body, yet the soul that passed out of the mortal world had grown beautiful and strong through its experiences; the material body had ripened and dropped off as the husk drops from the fully periences; the material body had ripened and dropped off as the husk drops from the fully ripened fruit, therefore all was well, and the spirit so near our world was glad to come, glad to be freed from the infirmities of age, and when the change came all was cheerful in the world beyond. My name is Emily M. Morse. I was the wife of Frank W. Morse. My home was in Morston, where I have many friends who Hopkinton, where I have many friends who read your paper. I feel they will be glad to receive a word from me. Dec. 23.

Eulalie.

The merry bells ring clear and sweet
Upon the frosty air,
And Christmas prayers and songs repeat,
In music everywhere,
For peace on earth, good will to men,
Peals out upon the world again. And angels come in loving bands,
This merry Christmas tide,
To tell you of immortal lands
Where souls grow satisfied,
Where life's best gifts are freely given
By Him who reigns o'er earth and heaven. The orphan's wail, the widow's sigh, The mourner's cry of pain,
Are never known in realms on high,
Where love's magnetic chain
Encircles every living soul,
And binds all in one happy whole. And so we bring, this happy hour,
The choicest gift of love,
With sympathy's immortal flower,
That blooms in worlds above,
And whisper to your souls again
Of peace on earth, good will to men.

Please to say that she who wove her summer Please to say that she who wove her summer buds and blossoms into garlands for the pleasure of those friends whom she so tenderly loved on earth, now returns from her beautiful spirit home to wreathe a chaplet of winter pearls with which to crown the souls of those so dear to her who linger in the mortal life, who look up to the heavens above with aspirations in the soul for higher things, with longings to hearfrom those beyond. To me the desire has come that I shall return and speak one more word of soul for higher things, with longings to hearfrom those beyond. To me the desire has come that if I had had a little more bravery and courage I should have seen it for myself, and tried to make a different path. As it is, I shall be obliged to go on as I am going, and I want to say I have not a hard thought against any one. I want my sister to send this to Mary, and to tell her when I feel that I can do so I will be by her side and will guide her as she would wish me to do, as I thought at one time I would be able to do in the body. My name is Charlie L. Smith. Scarcely two years have elapsed since I left the body. My friends cannot fall to receive my message. Dec. 23.

Philip Higgins.

I hear you allow strangers to speak here, Mr. Chairman. I have only been out of the body, while, and this new life is strange to me; I don't understand it very well. I expect to learn, how-

they have traced, and beyond, where is spread before them the beautiful view which shall compensate them for all they have passed through. Eulalie, to her friends in Cincinnati. Dec. 23.

William Grum.

[To the Chairman:] I am not here because I really wish to come, sir. I am not anxious to give my name at this place, so that it shall go forth to the public, yet I have been impelled to come here to speak concerning my surroundings in the other world. I am told that it will be of herefit to some who are yet in the form seally Wish to come, sir. I am not anxious to give my man at this pince, so can take the provided and the wishes me to speak concerning my surroundings in the other world. I am told that it will be of benefit to some who are yet in the form. I don't know how that is. I am also told that will be of benefit to some who are yet in the form. I don't know how that is. I am also told that importance just at the time, therefore it into the body any length of time, therefore I know the little concerning the principle of the body any length of time, therefore I know the little concerning the principle of the body any length of time, therefore I know the little principle of the body any length of time, therefore I know the little principle of the body any length of time, therefore I know the little principle of the body any length of time, therefore I know the little principle of the body any length of the body and little principle of the body any length of the little principle of the body any length of the little principle of the body any length of the little principle of the little princi

ness. They tell me you reveal things here in clearer light, but I don't see as I can find anything better.

If my Springfield friends see this, as I am impressed they will (I almost wish they would not), tell them I am at least active and alive, and I am determined to fight out of these conditions. I hope they will give me all the help they can. I shall have to turn temperance reformer, I think. I heard of a man once, here, not far from your own city, who made a fortune in liquor-seiling, from which he retired, and then staightway turned around, became a temperance reformer, and devoted his time and earnings to spreading the cause of temperance and uplifting those who had fallen beneath the influence of liquor. Well, I did n't think much of that man then. I thought it all very well, after he had made his fortune through that business, for him to turn around and despise it, oppose it; but I understand him better now. I honor him for it. If I was he, now, I wouldn't spend one cent for my own use made in that business; I would leave it to take care of others: those who had suffered through the effects of intemperance should receive the benefit of it; those poor wives and families who were in mistery because of this terrible wrong done to humanity, should be benefited by what I had made in the traffic. But he would not, of course, have seen it were I in the body. I can honor him so far as he lavishes his means to spread the temperance cause or to benefit those who have sufficiently and the wife, and make my shore and the privilege of accepting or rejecting. I became an acceptor under the law of wisdom, asking the intelligences from higher spheres of life to teach, to educate me; and I find that under their controlling power I am becoming learned spiritually, which gives me new mentive, and makes me ask for more.

I will now divert my mind from my spirit-life, and give the glow-worm a thought toward the material; telling those whom I have left behind that in my researches I have not forgotten the once who once calle far as he lavishes his means to spread the tem-perance cause or to benefit those who have suffered through intemperance; so I say to certain friends of mine, Look well to what you do; the sooner you quit the business the better. You may just as well spend your means in helping others as to hoard it up and leave it to those what will not early what he comes of your wints. who will not care what becomes of your spirit when you pass over. William Grum.

Susie Enos.

[To the Chairman:] I don't know what to say. I want to say I send my love, and that I can come and talk, I guess, and I want to come home. There's ever so many things I want to say at home. I want to come right in the old home. There's ever so many things I want to say at home. I want to come right in the old house and speak. I have been trying to make things move round. I made some noises, and they don't know what to think of 'em. I want to say it is me. I am going to make a big racket, would n't you? I want to have 'em know that it is me, and that I can come. I guess they'll like that, after they are sure. I haven't been gone very long. I don't know very well how to work. There's lots of nice spirits showing me how, and helping me. I expect to be able to come, by-and-by, because there's a medium I think I can show myself to. I don't mean to everybody, I mean just to the medium. That's what I have got to say. I wish them a merry Christmas. They feel awful bad because I have gone away; they think they can't have a merry Christmas. I guess they can, don't you? I was wishing Christmas would come. I was planning lots of things. I am going to have a splendid Christmas, anyway: I am going to come home, and see what Santa Claus is about. I am ten years old. My name is Susie Enos. I lived in South Dennis. You know where that is, don't you? My father and mother are there. Won't they be glad to know I have come? Dec. 23.

Dr. George Renton.

How do you do, Mr. Chairman? Are all spirits allowed to come to this place? [Yes.] Well, I thank you. But before I proceed I must first confess that I thought very little of this thing when in the body, and rather held it in contempt. I had friends, indeed relatives, who were somewhat interested in the phenomena of Spiritualism; but I would not give it my attention, because I felt it to be a superplose frand. Spiritualism; but I would not give it my attention, because I felt it to be a stupendous fraud. In coming to this public place this afternoon I shall make the amende honorable by confessing that I was in the wrong in regard to this philosophy, that my friends were right, that I am humbly seeking to learn all that I can in regard to its laws and its teachings. I passed away in Boston nearly five years since. I was on here visiting from the West, where I had located, in Arkansas. I was taken ill and didn't recover; was of course attended by the physicians of our Arkansas. I was taken ill and did n't recover; was of course attended by the physicians of our own school, in whom I had the greatest confidence, but I passed out, and since that time I have been getting my eyes open, and I wish to tell my friends that I am not greatly interested now in the study of medicine; indeed, I rather prefer to let it alone for those who are more enamored with it than I could ever be, although the following of the medical profession came in maturally to me. I came here principally to-day to send out a few words of greeting and affection to an old friend.

First, however, I would say, that if Dr. John Renton (he is in Auburndale, I believe) wishes to hear from me, or from father, we will be very happy to respond to his request, provided he furnishes us means of communicating with him, namely, a trance medium. We care not where or in what method he seeks communication, we shall be on hand, and being persistent and of vigorous natures I feel we shall succeed in con-

vincing him of our identity, provided he finds us a good instrument. My friend, who is at this time in Maine, to whom I wish to speak, will, I am sure, be pleased to know I have returned. Tell him that as I once said (possibly he may remember) "the proof of the pudding is in the eating," so I have been trying for the last four years to prove the pudding of Spiritualism, and I have found it so good that I take it again and again. Father sends his highest regards and kindest remembrances, as does my dear sister, and also my mother. I would say that mother cherishes a decided liking, a deep tenderness even, for my friend Charles, because of his young manhood, and she wishes me to say, in this place, that she held great friendliness toward him before, but from the time that he refused to drink a glass of wine, even for her sake, because of his principles, she has cherished a deep affection for him, and I feel that he will be pleased to have me say so. As for me, I would clap him on the shoulder were he here; but I send him my regards. Tell him I sometimes approach him; father, however, gets the nearest to him; and my advice to him is to go West before he dies. He will say, "the same old advice," and I reply, yes; because I feel that he will miss much out of his life unless he does go in that direction, and gain some experience of Western life for himself.

ness of feeling; it makes the home sad and gloomy; and why? because we have been taught erroneously concerning that beautiful life into which all must enter. The heart, instead of being sad, should be warmed with a glow of pleasure, knowing that the one who has passed beyond is receiving that which gives happiness. This intercourse between the seen and the unseen was neither known nor realized by me, but having an inquiring mind, when finding myself divested of flesh, I sought to know the why and, the wherefore. Thus it is I come with a warm heart and a clear mind, in the form of a spirit, to greet my mortal friends; telling them spirit, to greet my mortal friends; telling them though dead to themselves I am still alive, with all the attributes of woman.

Elizabeth Richlaupeck.

I died suddenly at my residence near Cumber-land, Maryland. Elizabeth Richlanpeck. My land, Maryland. Elizabeth Richlanpeck. My husband's name was John. I know not why, unless it be the outgushing of the soul that calls me back. Freedom is mine in all its varied forms. I am not confined to place, locality, or circumstances. The spirit-land—oh, how beautiful to roam in its green fields, and feel that you are a welcome guest in its courts! I have not been idle in the land where all things have motion.

The question the human mind is ever giving out to those who have passed from sight, Are you happy? I will answer: My happiness is perfect in all its departments; I would not, if the power were mine, return again and be clothed in the flesh.

REPLIES TO QUESTIONS, GIVEN THROUGH THE MEDIUMSHIP OF W. J. COLVILLE.

At the Banner of Light Free Circle Room every Friday atternoon, at three o'clock precisely, each meeting occupying about one hour, reports of which are published on this page of the Banner each week.

AT We invite written questions from all parts of the world, and give free opportunity for verbal questions from members of the audience.

Invocation.

Invocation.

Father and Mother God, thou Infinite Spirit, thou Divine and All-Pervading Source of Intelligence, thou Steadfast Flame of Love Divine, burning upon the altar of every soul, consecrating every human organism making it thy shrine and revealing thyself unto all through the manifold faculities of human existence, we praise thee for the bounty which is around us, freely and fairly displayed, for all that contributes to our physical and intellectual well-being, but most of all for that union of our souls with thine which eternally binds thy children unto thee with indissoluble links which can never be severed or broken. May we at this hour enter into communion with those bright and fair ones who are standing upon the upper rounds of the ladder of human progress; those who have passed through the scenes of difficulty in which they between the light of a brighter world to-day are basking in the soulight of further knowledge of truth. May they communicate with us, and by their utterances unto our spirits awaken responsive echoes within every mind. May all the necessities of those who are assembled here to-day be fully met out of that ocean of knowledge which is forever stretching before the soul of man. May we, one and all, drink more of the water of life than litherto; may we eat more of the celestial manna which descends from spheres of unmixed bliss; may we hold more free, uninterrupted communion with angelic beings than ever before. May our meeting together be the means of elicting truth, the means of purifying our affections and making us more useful in our day and generation; and thus by our lives of obedlence to law may we praise thee truly, now and forever. Amen.

Ques.—[By S. B. B., Rockford, Ill.] Is it the opinion of the controlling intelligence that the United States Government is on the verge of a general Indian war?

there will be a general Indian war. If we did believe it we should not talk about it, for that would be simply stirring up the feelings of the people in the direction of war, and it is always the effort of the spirit-world to ensure peace, if possible, without effecting a compromise with error, and show humanity the best way to settle differences without bloodshed. You have massacred enough Indians. If they were to turn round upon you and massacre some of you, you certainly could scarcely blame them, because they would have to kill immense numbers of you before they had received from you as much revenge as they might be reasonably supposed to expect, if revengeful in their dispositions. The Indians would be peaceful, loving, well-behaved and civilized if you only allowed them to become so. Some persons say the Indians cannot be civilized. That is an utterly foundationless theory, There are Indians to day who are civilized; there have been Indians in this city of Boston, belonging to the Ponca and Omaha tribes, who have shown evidences of complete civilization. The Indian lady, Miss Bright-Eyes, discourses intelligently, and gives every evidence of culture and of a refined disposition. The Indian Standing-Bear also gives evidence of great intelligence, of docility and of firmness of character, all these attributes being more closely allied to civilized than savage life. Those who did not wish slavery to be abolished said the negro could not be civilized; yet the negro is civilized. Many other theories held by those who supported slavery proved false when brought to the test of experience. It will be the same with the red Indians. They are amenable to the advantages of civilization; they can be civilized, they can be docile, they can be orderly and industrious, if you will give them the right of citizenship, and let them become voters when they are sufficiently educated to vote intelligently. It can only be your duty at the present time to give the Indians an opportunity to become educated by admitting them into

show that he is capable until he has an oppor-tunity to become so.

().—In many parts of New Mexico, Arizona and Colorado, many curious dwellings are found, in many instances located in clefts of rock, and other apparently inaccessible places, which are in most instances surrounded by large quanti-ties of broken pottery. Who were these people, and where did they come from? Who extermi-nated them, and how long since they became extinct?

nated them, and how long since they became extinct?

A.—There are many remnants still remaining of antique civilizations, to be found in New Mexico, and almost all portions of Central America. The arts and sciences flourished there more than six thousand years ago. Those who were descendants of the ancient civilized people of that territory were not so much exterminated by bloodshed or by warfare, as that they naturally dwindled away by not mingling with other nations. If you were shut off from other nations entirely, if you belonged to any one section or tribe, you would very soon decrease in numbers. Whenever any attempt has been made, in any country, to compel members of royal families to intermarry only in a certain set, it has been found absolutely necessary to introduce a foreign element and allow marriage into another circle, or these royal families would have dwindled away. It is only by the admixture of new elements, by new combinations, that any race of men can keep abreast of the times and continue to survive. The cause of the decline of many of the ancient nations was, in one sense, through emigration, by many of the inhabitants going to other places, and then those remaining at home keeping themselves exclusively to themselves, in consequence of which they died out naturally.

O.—Hy E. C. C. Do you recognize a distinc-

nemseives, in consequence of which they died out naturally.

Q.—[By E. C. C.] Do you recognize a distinction or a difference between God and Nature?

A.—We consider that the poet gave as good a definition of the two terms as could be given when he said:

"We are but parts of one stupendous whole.
Whose body Nature is, and God the soul."
Nature visible, and God invisible, God the soul,
Nature the body. We have never claimed to
give an absolute definition of entire existence.
God is the spirit, Nature is the external form
of the spirit.

give an absolute definition of entire existence. God is the spirit, Nature is the external form of the spirit.

Q.—Will you explain how spirit-power was brought about to act on the person who invented the telephone, if it was so?

A.—The spirit-power was brought to bear upon the inventor of the telephone in precisely the same way in which it was brought to bear upon the inventor of the telephone in precisely the same way in which it was brought to bear upon the inventor of the telegraph. We do not look upon inventors as mere machines, or mere spouts through which spirits pour their ideas. The man who invented the telephone was a man possessed of inventive genius, but his own mind was a centre around which many spirits congregated, who having been possessed of inventive genius on earth, had unfolded it to a larger extent since their translation to the spirit-spheres. These spirits gathered round the man on earth, and gave him continuous ideas; working upon his organism they stimulated his latent faculties, until he himself gave birth to an idea, or rather to the external form of an idea; yet it was unquestionably owing to the fact of his heig surrounded by engistic who had already

idea, or rather to the external form of an idea; yet it was unquestionably owing to the fact of his being surrounded by spirits who had already perfected that invention in spirit-spheres, operating upon him. It was through their coöperation, by means of associative effort, that he was able to accomplish the externalized design.

Q.—How many organisms did the invisible powers use to bring it to its present standard?

A.—The exact number we really could not give you. It would not benefit you if you were to know. We might say there were twenty or that there were a thousand. We should be giving you no valuable information, because you that there were a thousand. We should be giving you no valuable information, because you would have no opportunity of proving whether the statement was correct or incorrect. Thus whether the question was answered or unanswered you would be equally well informed. Such questions scarcely lead to edification.

Q.—What condition did the powers produce on the organism last used in the invention? And are the spirits now at work to place before the world any addition to further improve on the present phase of it?

A.—The last organism was only the latest

A.—The last organism was only the latest effort on the part of the spiritual world to cooperate with mortals to complete the external form, that form being the result of continuous efforts, all of them continuous in a direct upward and onward line. The efforts which contrated and onward line. The efforts which operated upon the original inventor were similar to those upon the original inventor were similar to those brought to bear upon the inventor who placed the crown upon the discovery. The operation is precisely the same in the various instances, the only difference being that between the power of the spirit-world to control the semi-developed and the fully developed brain: there is a wide difference. If any organ of your brain is partially unfolded, spirits may use it and work through it, and by continual working may develop it more and more. If there be others who come after you, whose brains are more favoravelop it more and more. If there, he others who come after you, whose brains are more favorably circumstanced, then the same spirits will be able to give more and more through them. It is not a difference in the modus operand, but only in development in the capacity of the organism which is controlled. The time will come undoubtedly when it will not be difficult to transmit messages from one portion of the earth to another. Simply by understanding the currents of the atmosphere, and by acquaintanceship with them, it may be possible at any time to transmit a message from one point to another. That will be the next discovery beyond and above the telephone.

Q.—Will all this have the effect to make any one of the human beings who have been pecuniarly benefited by the invention recognize Spiritism as the foundation?

A.—Every one recognizes Spiritism sooner or least with the real threat with the side of the part of the control of the part of th

comminicate with us, and by their utterances unto our spirits awaken responsive echoes within every mind. May all the necessities of those who are assembled here to-day be fully met out of that ocean of knowledge which is forever stretching before the soul of man. May we, one and all, drink more of the water manna which descends from spheres of unmixed biliss; may we hold more free, uninterrupted communion with angelic beings than ever before. May our meeting together be the means of elleting truth, the means of purifying our affections and making us more useful nour day and generation; and thus by our lives of obedience to law may we praise thee truly, now and forever. Amen.

Questions and Answers.

Questions and An

be ready to come out before the world and avow myself a Spiritualist." Then there is a great tendency in human hature to take the credit of other people's work unto one's self. It is rather nice to believe you did everything yourself, when possibly you were only an instrument in the hands of others. It is not very likely that persons will attribute their own actions to spirits. They always like the credit of what they do, and more too, quite too well to be willing to give the credit to spirits, and so to be admitting themselves incompetent in the direction in which competency is expressed through them. There are many persons to day who are ready to admit in private that Spiritualism is true, but who scarcely like the idea of admitting it publicly, fearing they would be looked upon as mediums instead of adepts. To be an adept is to control everything around you. That, of course, is more agreeable to the egotist than to be controlled by any being, however exalted. One great reason why people do not avow themselves as Spiritualists more than they do is on account of their inordinate self-esteem. This often stands in the way of spirits who could operate upon them and could use them to accomplish good; however, spirits are not particularly careful whether they or their medium gets the credit of an invention. Exalted spirits desire to do good; they are satisfied when that good is accomplished, even if they never receive any earthly reward or praise, for they know that their reward is in the spirit-life. The intelligent, benevolent spirit does not care whether you give him any oredit or not; if humanity is blessed, the spirit is satisfied.

Q.—In what way did the different diseases of man originate?

A.—The different diseases of man first originated by man not being familiar with, not understands the use of things which surrounded him. Man is diseased because he makes an imperfect use of that which in itself is good. He is in a perfectly good state of health when he understands the use of everything around him, and ma

To the Editor of the Rapner of Light:

SIR—The recent, communication from Mr. Gladstone in the Echo deprecating the enforced silence of the metropolitan press on all public uttorances and official documents which are adverse to vaccination, is no less surprising than true. An illustration of this was the total suppression of all notice of the Registrar-General's return, entitled "Vaccination Mortality," No. 433, Session 1878, as by a conspiracy of silence. This unimpeachable document reveals the startling fact that, since vaccination has been made compulsory, the death-rate from diseases induced or excited by vaccination per annum (after allowing for increase of population) has increased 26,000 per annum, although more than one hundred millions have been spent within that period in sanitation. The exact figures, as relates to infants only, are as follows:

Average number of deaths per annum of infants under cases which are of them sentited decrease.

Out of a population of 22,712,266.

Thus, while the population of England has increased from 18 millions to 23 millions, the deaths of infants from 15 diseases had, risen, in the same period, from 63,000 to 106,000, "Had the mortality kept pace with the population, the deaths in 1875 would have been only 80,000—that is to say, in 1875 there perished in England 26,000 infants who would have lived had vaccination been as little in vogue as in 1847.

Out of 80,000 small-pox deaths given in this return, 43,000 were under five years of age, when vaccination (enforced by law) is held to afford perfect protection. The Glasgow Herald, commenting upon this Parliamentary return, says: "It is no new theory that poisonous matter can be conveyed from one person to another in the be conveyed from one person to another in the vaccine lymph employed in the process of vaccination, but it has never yet received such con-

firmation as the figures which we have now before us. It is, indeed, a most serious matter to
find that the deaths of all ages from the fifteen
specified diseases have increased in England and
Wales from 124,709 in 1847 to 217,707 in 1875, whilst
the population has only risen from 18,000,000 to
less than 23,000,000." It is to be hoped that the
Medical Vaccination Conference, now in session
in London, will take cognizance of the facts revealed by this document, and recommend the vealed by this document, and recommend the Government to take steps to prevent the further spread of so serious an evil. WILLIAM TEBN.

7 Albert Road, Gloucester Gate, N. W.,
London, Feb. 15th, 1880.

Brooklyn Spiritual Fraternity, Downing Hall, Saturday Evening, Feb. 28th, 1880.

To the Editor of the Banner of Light:

A pouring rain this evening did not prevent a fair a A pouring rain this evening did not prevent a fair audience assembling to-night to listen to W. C. Bowen's lecture on "Evolution." We often are asked "If Spiritualism is true, "cut bono," what good?" Bro. Bowen is a living evidence of the good to him, both physically and spiritually. Coming home from the war with a paralyzed arm, that was useless, he was restored to health through the healing powers of Dr. V. P. Slocum, of New York City, and also converted to a belief in an immortal life. Bro. Bowen is a clear, logical speaker, intensely radical, and hates orthodoxy and all its shams, and sometimes it seems to some of us that he hardly is charitable enough toward past forms of religions that have swayed the minds of men. He said, "When your President gave me my subject, some weeks ago, I said to him that I could not do it justice, for it requires a Huxley, a Haeckel or an Altmann to treat it as its importance demands, and my remarks must of necessity be of a crude and tragmentary character. Evolution is a grand word, the most significant of the nineteenti century, the alpha and the omega, the beginning and the ending—no, I will not say that, for there was no beginning, and there will be no ending—infinite nature from everlasting to everlasting, with its coëxisting forces. I do not wish to be dogmatic. Some will say the sout knows everything. With philosophers the soul knows absolutely nothing. He reviewed the argument of the ologians, who accepted the six day account of creation, and showed when geology proved that our world had rolled in space for countiess millions of ages that theology cried "Infidel,"; but now had to admit the truths of evolution. He said there are two theories, one of creation and one of evolution as they did geology, astronomy, and all science, and he argued from the premises that the world would have to admit the truths of evolution. He said there are two theories, one of creation and one of evolution, as they did geology, astronomy, and all sciences that have been proved to be truths audience assembling to-night to listen to W. C. Bowen's lecture on "Evolution." We often are asked "If Spir-

and they are not considered the second of the indicated by the second of the se

Everett Hall Spiritual Conference, Saturday Evening, Feb. 28th.

To the Edfor of the Banner of Light:

Accepting your suggestion that the Banner of Light cannot, on all occasions, give space to reports of our Conference lectures and discussions, we accept your decision, with thanks for the valuable services and the marked courtesies which you have uniformly extended to the Brooklyn Spiritual Society, and its Conference meetings, in reporting our lectures, and in giving publicity (without charge) to notices of our meetings, &c.
Last Saturday evening's Conference session was one of marked interest and importance. Mrs. Emma Gates Concklin, of New York City, delivered the opening address, selecting her favorite theme, "Temperance." The address was well received, and as it was a brilliant presentation of her extremely prohibitory views, it was warmly applauded. Mrs. Concklin's views were sharply criticised by some of the speakers who followed, and by others she was sustained.

Mrs. Concklin was followed by Messrs. Badger, Duff, Haslam, Mrs. Gatlin and Mrs. Cate. Though the Conference session lasted until half past ten o'clock, not half the speakers who desired to participate in the dis-

cussion had an opportunity to do so. CHARLES R. MILLER. Brooklyn, N. Y.

New Publication.

NANA: Sequel to "L'Assommoir." By Emile Zola. Translated from the French by John Stirling. Part I. Philadelphia: T. B. Peterson & Brothers. The author, at present the most popular of Parislan writers of romance, gives in this a careful study of the manners and life,of that class as they exist in real life whose principal business is to be amused and who are

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Oct. 18.—13w*

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Mrs. M. E. Johnson, TRANCE and Writing Medium, will be at 329 Shawmut Avenue, Boston, Fridays and Saturdays, to receive vis-itors and make appointments for sittings. Other days will be at office, 149A. Tremont street, Room 1. Hours 10 to 4. March 6.—3w*

March 0.—3w*

MISS M. THERESA SHELHAMER, Medical Medium, 493 E. 7th street, between H and I sts., South Roston, Mass., prescribes for all kinds of diseases. Nervous specialties. Consultation and prescription fee, et. 60. Offica hours 9 to 4, on Mondays and Thursdays only. Letters, to insure attention, must contain fee, stamp, and sincenent of leading symptoms.

Jan. 3.

MRS. M. A. SMITH.

MEDICAL and Business Medium. Hours from 9 to a daily. Circles Thursday afternoons at 3, and Sunday eve at 8. Sittlings 4; 00; Circles 25 cents. Hotel Windsor, 103 Shawmut ave., Sulto 1, Boston. 3w*—March. 6.

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FANNIE A. DODD,

MAGNETIC PHYSICIAN, TEST MEDIUM, No. 9: March 13.-1v*

A. P. WEBBER,

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OFFICE, 81/2 MONTGOMERY PLACE. Hours from Feb. 7.

J. N. M. CLOUCH,

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W*—Feb. 21. SAMUEL GROVER, Healing Medium, 162 West Concord street. Dr. G. will attend funerals if requested.

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

[Concluded.]

Another point in connection with Dr. Adams's testimony before the Committee now occurs to me. You doubtless remember the means that he said he employed to prevent irregular physicians or what he called quacks from practicing in Manchester, N. H., where he resides and practices. When an itinerant healer there arrived and put out his sign or circular, Dr. Adams said that he informed the city marshal thereof, who in his turn sent an official notice to the new-come doctor warning him of the law, and hinting at prospective prosecution, etc. Such a notice is sufficient, said Dr. Adams, his face mantling with smiles at his shrewdness and success; the quack soon folds his tent and silently steals away and probably returns to Boston. I am free to say that I did not appreciate Dr. Adams's services in thus excluding healers and itinerant physicians from Manchester as highly

prospective prosecution, etc. Such a notice is sufficient, said Dr. Adams, his face mantiling with smiles at his shrewdness and success; the quack soon folds his tent and silently steals away and probably returns to Boston. I am free to say that I did not appreciate Dr. Adams's services in thus excluding healers and titherant physicians from Manchester as highly as the doctor seemed to value them. I thought of the chronic sick people there living, who but for the New Hampshire restrictive law would probably have been healed or greatly benefited, but their health continued broken and miserable. Why? Because they knew not and were not permitted to know of the time of their visitation by messengers of health, some of whom doubtless wander about destitute and afflicted, like the healers mentioned in the Bible, of whom the world was not worthy.

Section 10 of the proposed bill provides that applicants for a subject to the proposed bill provides that applicants for subject to the proposed bill provides that applicants for subject to the proposed bill provides that applicants for subject to the proposed bill provides that applicants for subject to the proposed bill provides that applicants for subject to the proposed bill provides that applicants for the proposed bill provides that applicants for subject to the proposed bill provides that his provides as the class of the proposed bill provides that his provides as the class of the proposed bill provides that heavy body of the proposed bill provides that his provides that many Spiritualists, reformers and other people, will trust healers, but will not trust regulars. Now please remember that according to the phillosophy of Andrew Jackson Davis disease is discord; it is a disturbance, or an inharmonious circulation of the spiritual principle through the provides that his provides the provides

nothing that pertains to man is after to me." Which were the truest men, which the great physicians, which more likely to be public benefactors—ancient democrats who set at naught, or modern doctors, stunted by the restrictions of sectarian medical schools, and plotting for protective legisla-

tion for themselves? The counsel for the Society of Specialists mentioned it learn from their signs and titles whether they are regular doctors or quacks. This difficulty arises from the medical faculty attempting to include in their professional titles more than they are honestly entitled to. M. D. is an abbreviate that they are honestly entitled to. viation of Doctor of Medicine. Many systems or schools of medicine exist. There are doctors or persons learned in the Allopathic system of medicine but not learned in the Homeopathic system. There are doctors or persons learned in the Homeopathic but not learned in the Allopathic system in the Homeopathic but not learned in the Allopathic system of medicine, and there are doctors or persons learned in the Eclectic or Botanic system but not learned in the Allopathic or Homeopathic system. Now let these diverse practitioners specialize, and by their titles indicate their special systems of practice. Let the Allopath name or indicate his vocation, not as Doctor of Medicine in its widest signification, which he is not, for he is not learned in all systems of medicine, certainly not in the Harmonial system—but is learned in one department of it, viz., Allopathy; let him therefore style himself and be called Allopath, and put, if he wish it, A. M. D. after his name. So let the Homeopathic practitioner call himself and be called Homeopath, and append, if he desire it, H. M. D. to his name; and let the Eclectic designate his calling as Eclectic Doctor of Medicine, and ornament his name with E. M. D. This plan is one of specialization (and the scientific practice of the age more and more tends to specialties), and is one which if the Sorlety of Specialists adopted, would tend to diminish the evil complained of by their counsel, and obviate the need of any additional legislation in the matter.

4. One of the learned counsel in advocating the Bill stated that its enactment would not exclude magnetizers.

any additional legislation in the matter.

4. One of the learned counsel in advocating the Bill stated that its enactment would not exclude magnetizers from practicing their vocation. Now if magnetizers did no more than manipulate their patients the statement would be true. But there are magnetizers and clairvoyants, and bealing, and medical, and spirit mediums who prescribe and sometimes prepare medicines, usually very simple ones, for their patients. Such prescribing of medicine is within the purview of the Act, and Section 11 provides that any person who shall practice medicine within the Commonwealth without being duly licensed or authorized thereto, shall be punished by a fine. Consequently the proposed Bill pro-hibits from practice in the State all unlicensed prescribing magnetizers, clairvoyant healing mediums, and spirit me-diums.

magnetizers, clairvoyant healing mediums, and spirit mediums.

I would here present some arguments (cogent ones they are,) of eminent physicians in favor of Universal Medical Freedom for all practitioners—diplomated or undiplomated—of this school or that school, or of no school of medicine. Dr. James John Garth Wilkinson, of London, in his pamphlets entitled "A Free State and Free Medicine," and "Medical Freedom," published in 1870, and Dr. Joseph R. Buchanan, now Professor of Physiology, Anthropology and Physiological Institutes of Medicine in the Eclectic Medical College of the City of New York, in his "Earnest Appeal for Medical Freedom," published in Boston in 1877, advocate that beneficent and liberal plan of medical practice. Even the New England Medical Gazette, which now favors the present proposed Medical Bill, and says "it will be opposed only by unprincipled charlatans, or their agents or dupes," in its April issue, 1877, p. 178, declared then that such a law could bring nothing but pollution to medicine. But let me quote its exact words: "A bill is pending in Tennessee 'to protect citizens from empiricism." But there, as in Michigan, where a trial of 'State Medicine' has been made, and elsewhere, the opinion prevails that the law can bring nothing but pollution to medicine and that if the profession can gan, where a trial of 'State Medicine' has been made, and elsewhere, the opinion prevails that the law can bring nothing but pollution to medicine, and that if the profession cannot stand on its own marits, it cannot be propped up by the law. This is the principle homeopaths have always acted on, and the most sensible men among regulars recognize its merits, and understand the folly of attempting the practice of exclusion." But now this same Homeopathic New England Medical Gazette advocates a restrictive medical law, and in its last May number says Massachusetts, and every State in the Union, needs it. It gives reasons. Its last is probably its strongest argument, viz., that such a law is an imperative necessity "for the protection of the medical profession." When the editor was an outsider, and felt the cut of the Allopathic lash, he denounced the whip; now he would like to hold that same whip, and lash all other physicians outside the incorporated schools. Whether he be at the buttend or the tail end of a whip, strangely alters the critic's opinion of its efficacy.

As Dr. Wilkinson's pamphlets in favor of "A Free State and Tree Medicine" are severe and but little known in this

country, and his arguments are good, I shall quote quite freely from them. Dr. Buchanan's pamphlet was published and can easily be obtained in Boston, therefore from it I shall give no extracts. Dr. Wilkinson has been and is widely and favorably known in Great Britain and the United States, especially by Homeopathists and Swedenborgians, for his many valuable publications and because of his high character as a physician and a philanthropist. He writes, "I plead in the name and interest of the community alone." "The medical profession has crept into the Government "I plead in the name and interest of the community alone."
"The medical profession has crept into the Government and is inciting it to breaches of the most sacred freedom," pp. 2, 3. "It undertakes to immure the people of these Islands" (i. e., England and Ireland) "in its own narrow materialism," p. 21. Says Dr. Wilkinson, "the arrogance of chartered medicine has been displayed on various subjects ever since I entered the profession. When Mesmerism came up, and nobody knew anything about it, and a few wished to learn by experiment, chartered medicine appeared upon every mesmeric scene and attempted by violence to ed upon every mesmeric scene and attempted by violence to foreclose the experiment. It swooped down upon the people who were investigating; it knew that the whole exhibition was humbug and imposture, and it comforted itself with an enormity of conceited ignorance such as no one can command or contain unless he has a permanent conceit pipe running into him directly from a chartered college. And yet, reader, the subject was new; these little men knew nothing about it, but they hated it; and they hated it because it enlarged the domain of physiology and psycholo-gy beyond their possession; and their possession was nar-row, their heart was narrow and their mind was narrow, gy beyond their possession; and their possession was narrow, their heart was narrow and their mind was narrow, and their spirit was, not because their calling was no reation of God, but a manufacture of their State colleges," p. 22. "Why do candid physicians every now and then astonish casual hearers by a hint of the very small progress which therapeutics have made since the day of Galen? Why does poor little Medicine, stunted and wizened, cast so wistful an eye at the strong limbs and bouncing proportions of cousin Chemistry? Simply because the unhappy child has been brought up on little but maintenance of truth, while her relative, lucky in not being committed to the care of colleges, has been brought up on progress of science. Go for progress, and let truth maintain herself," p. 23.

Dr. Wilkinson says that "for thirty years he has been convinced of the inestimable benefits to be derived from medical freedom: that the results of all legislation toward freedom have deepened his conviction. Many years ago he translated Swedenborg's "Animal Kingdom," a work in which a free layman demonstrated by light and life that the psychology and physiology of the body of man are opened by God to free thought where they are closed against professional thought," p. 29.

"Not a college, sect or diploma will perish when physic is free from State patronage and protection:" that is to say, unless public bodies, (i. c., State colleges and chartered medical societies) "choose to disband themselves. The only power they will lose, will be the power of harming other bodies or other people not of their way of thinking. They will gain the power of emulating the good works and openmindedness of all the useful people whom they have called quacks, and impostors, and unqualified practitioners, who have been the moving wheels of practice in all ages of the world," p. 33.

To the question whether he would commit the lives of the

world," p. 33. To the guestion whether he would commit the lives of the

community to the possible intervention of uneducated men, Dr. Wilkinson answers, p. 34, "The education of the schools cannot fit men for curing the diseases of their fellows! it is cannot fit men for ciring the discases of their fellows? It is only one way of launching them toward professional, but not necessarily healing life. A man of no Latin, no anatomy, no physiology, is every now and then a good physician, though he sits on the lowest forms of society. He is educated for that use, though he cannot write his own name. By freedom bring him into rapport with the light of learning if you can, but at all events kill not the divine power which is a him of doing good because he is not educated up to your s in him of doing good because he is not educated up to your

"The State, it is true, can exact from every one that he or she shall pass through a curriculum of preparatory studies and hospital attendance to fit him to enter upon practice. she shall pass through a curriculum of preparatory studies and hospital attendance to fit him to enter upon practice. But of the studies, many may be useless except as accomplishments. From the studies many useful ones may be left out owing to the bigotry of the elders. The diploma may be sought as the shield of protection to the doctor, rather than as the shield of health to the patient. Numerous men naturally qualified for medicine, born doctors maybe, are shut out from their life-work by the expense which confines the practice of physic to the abler, i. e., the wealthier 'classes.' State licentiates leaving upon their diplomas are apt, from the very necessity of their practice, to be mastered by a conceit in which natural skill must languish. To be built up against freedom, to be privileged, is to be built up against nature. . . The root and basis of medicine is the love of healing in the universal heart and mind," pp. 33-36.

"An impression has been sedulously cultivated that Anatomy and Physiology, Pathology, and various other branches of science are the healing virtues in the world, and that they and the written practice of medicine constitute positive faculties in man; whereas they are mere books, or at hest outlying experiences. Not one of them has any direct relation, any rule of thumb, to a single case that will hereafter occur. In every instance they require to pass through a living medical perception to be of any use. That perception and all that belongs to it is a spiritual thing, and must only be fed, but not substituted or overlaid by knowledge. It is an appetite for doing good and working cures, and experience and knowledge must feed it; and this must

must only be fed, but not substituted or overlaid by knowledge. It is an appetite for doing good and working cures, and experience and knowledge must feed it; and this must take place upon true social conditions; that is to say, all the men who belong naturally to the calling must be encouraged by the absence of State interference to take their places at the Beard of Healing." p. 37.

"Emancipate medicine from State trammels, and poor men's medical colleges would arise, and compete not ignobly with other colleges. The poor could then be attended by educated men of their own sort at small expense, and the masses generally would be raised by having their own un-

masses generally would be raised by having their own un-scorned natural professions, and a new class of bluff, honest common sense, and artisan ways of natural life would be added to these noble arts. The medical instinct and inspira-tion of humanity shall stand upon their feet in the masses,"

p. 42.
"The protection of medicine by the State is artificiality and injustice. Remove it, and with it you begin to remove the baneful belief—now all but universal—that medical men can be created by culture: that real culture can come from

can be created by culture; that real culture can come from without, and that nature and gifts of the men are of second-rate importance." p. 43.

"I owe it," says Dr. Wilkinson, at the close of his Free State and Free Medicine, "to all my medical brothers and sisters, to say, that though I have spoken hardly of their corporations, I desire to speak and think reverently and lovingly of themselves; for I am one of them, on board of their own boat. I am an old medical practitioner, forty years at the work. And especially do I desire to see us all more free and open in our hearts and minds, less fearful and less unbelieving: looking less to the past than to God and the future, and open in our hearts and minds, less fearful and less unbelioving; looking less to the past than to God and the future, and
praying for his inspiration while we scan all nature and
art and books for this instruction. And I have learnt that
the way to advance to all this, is by going out of State swaddling clothes, and under heaven winning for ourselves freedom of medicine in the greater freedom of our country," p. 30.
Some eight or ten years passed after the publication of
Dr. Wilkinson's pamphlets on Medical Freedom. The Regular
Allopathic Schools and Faculty continued to hold by legal
enactments the almost entire monopoly of medical practice

enactments the almost entire monopoly of medical practice in Great Britain. Again did Dr. Wilkinson protest against its injustice, wrong, and oppression. From his "HUMAN its injustice, wrong, and oppression. From his "Human Science and Divine Revelation," recently published, I make the following extracts:

SCIENCE AND DIVINE REVELATION," recently published, I make the following extracts:

"Look at the medical 'Regulars,' grasping at place and power that the dogmas of the most uncertain of arts and sciences may be secured and attested, not by nature but by Parliament."

"See the empire of violent drugs, of quinino and calomei and chemicals, still holding much of its own sway. Mark the new extension of the opiate defusion, the chloroform and ohlorals which are committed as a habit, and a destroying habit it is, to the rich. Look at the vast hospitals which are medical and surpical thrones, where patients die at a rate unknown to private practice. Observe corporate medical secrecy and its technical pharmacopælas which warms the public from learning the mystery of its own diseases." p. 37.

He exhorts the people "to shake the aristooracy of medicine, submit it to a vigilant popular tribunal, and shift and subordinate the medical mind and conscience as a centre in the country," p. 45. He insists that the "lust of drugging is the demon of medicine," p. 46, and that such a healing art is a bad healer; that it tortures and shortens, and does not bless nor lengthen human life, and leaves out the marrow of cure; p. 49. He says that "Hospitals are artificial infestations and pollutions of the peace of the general health," p. 51.

"The centralization and papacy of medicine has advanced into the State, and a virtual infallibility has been claimed for its orthodoxles, which are carried forth" in England "with terrible compulsory legislation. The evil power that has been cast down from the clerical plane has failen upon the lower level of the doctors, and the earth is troubled with their use of it," p. 430.

"Commit every calling to its own maintenance and responsibility; do not privilege it and pay it, in no way direct or indirect, for orthodoxy or belief in articles, and let every man practice without interference of law, leaving his competency to be decided only by his employers, and any harm he does to be answered before th

tribunals,'' p. 430. In the Preamble of the Constitution of the United States it appears that the people of the United States ordained and established that Constitution (among other objects) to secure the blessings of liberty to themselves and to their posterity. Certainly does not that declaration include that you, I, and all the people of the United States have liberty to employ such physicians as we may respectively wish to employ?

ploy?
The Constitution of Massachusetts declares that the end land Medical Gatette advocates a restrictive medical law, and in its last May number says Massachusetts, and every State in the Union, needs it. It gives reasons. Its last is probably its strongest argument, viz., that such a law is an imperative necessity "for the protection of the medical profession." When the editor was an outsider, and felt the cut of the Allopathic lash, he denounced the whip; now he would like to hold that same whip, and lash all other physicians outside the incorporated schools. Whether he be at the buttend or the tail end of a whip, strangely alters the critic's opinion of its efficacy.

As Dr. Wilkinson's pamphlets in favor of "A Free State and Free Medicine" are scarce and but little known in this interior of Massachusetts declares that the end of povernment is to secure to individuals who compose the body politic "the power of enjoying in safety and tranquility their natural rights and the blessings of tranquility their natural rights and the blessings of the citizen who instinctively shuns the practice of a diplomated registered doctor of any of the three medical schools, as confined at his home by illness. He sends out for his healing magnetizers to relieve him in his sickness. None come, as Dr. Wilkinson's pamphlets in favor of "A Free State and Free Medicine" are scarce and but little known in this

Regular son of Esculapius enter his apartment. The invalid (perhaps he was at one time a member of the Legislature) has heard of Regulars. In the discussions there, or elsewhere, he has heard or read that Regulars are the men who mix drugs of which they know little, to pour into a body of which they know less, to cure a disease of which they know nothing, that under pretence of helping the public health and good morals they plotted to monopolize the medical practice of the State to themselves and their associates. As the young doctor approaches his hedside the sick medical practice of the State to themselves and their associates. As the young doctor approaches his bedside the sick patient, nervous and indignant at a Government doctor being, as it were, forced upon him, sees expectant fees in that doctor's eyes, purgation in his pills, venesection in his lancet, vivisection in his scalpel, variola in his quill points, inflammation in his plasters, poisons in his medicines, confusion in his prescription, death in his treatment, an expensive undertaker, and a funeral at his own door. "Throw physic to the dogs," says he, "I'll none of it." How, under such circumstances, can the sick man enjoy, in the safety and tranquility assured by the Constitution of his State, his natural right of selecting his own friend and doctor, to comfort, support, strengthen, and, if possible, relieve him of his illness?

Let me delay a moment to explain one ground of the aver-

natural right of selecting his own friend and doctor, to comfort, support, strengthen, and, if possible, relieve him of his illness?

Let me delay a moment to explain one ground of the aversion of this supposed invalid to the Regulars. He has heard, as I 've said, that they are the men "who mix drugs of which they know nothing"; (have not my ditations of the testimonies of many eminent physicians tended to prove that part of the statement?) "to pour into a body of which they know less,"—they know less because they know not of, and do not minister with their medicines to, the spiritual principle in man. It is the spirit that pervades the body, it is the spirit that quickeneth. (John vi: 63.) When the spirit is well, the body is well; when the spirit is sick, the body is well, the body is well; when the spirit is sick, the body, magnetizers and spirit mediums to the spirit.

The best government, as I fully believe, is where there is the least possible government consistent with the safety of the body politic, and the protection of human natural rights. It is the special duty and function of good government to protect those rights from invasion either by individuals or by corporations. Liberty—freedom from interference or oppression by State, church or society—is a great blessing. Jefferson said, "eternal vigilance is the price of liberty." The beloved and martyred Abraham Lincoln advocated a government of the people, by the doctors, for the doctors, and restricts liberty. Lincoln's conception was for freedom and liberty. The doctors' plan is for denomination, tyranny and fees. Herbert Spencer declares that medical popery, which the doctors plan is for denomination, tyranny and fees. Herbert Spencer declares that medical popery, which the doctors think is so defensible, is parallel to religious popery, which all Protestants think is so indefensible. Prof. Francis W. Newman has also truly declared "to renat a medical code, or command a medical process, is usurpation—not legitimate legislation, even viewed from the

Let me hope that the wise spirit of toleration and brother-Let me hope that the wise spirit of toleration and brotherhood which prompted this advice of the Hebrew counsellor
and doctor of the law, will have weight with the legislators
of Massachusetts, and will operate to prevent the enactment of an act which, like the Witch Statutes of two centuries ago, will bring certain disgrace on the name of Massachusetts, will withdraw health-giving energies, spiritual and
angelic therapeutics from its citizens, and is sure to inflict
oppression and persecution upon the useful and humble
healers known as clairvoyants, spiritual mediums, healing
mediums and magnetizers.

Mr. Chairman, in behalf of and for the protection of the

mediums and magnetizers.

Mr. Chairman, in behalf of and for the protection of the many remonstrants whom I represent, against unjust, unequal and privileged class-legislation, I submit as an amendment to the Bill before you, and to any Bill which may be proposed to restrict, to regulate, or otherwise to interfere with the free practice of medicine in this Commonwealth, the following provisos, the same to be added to and made a part of this and any other Medical Bill that may be proposed, namely: posed, namely:

posed, namely:

"Provided that the provisions of this Act shall not apply to spiritual mediums, to clairvoyants, to healing mediums, nor to magnetic healers.

And further provided that every citizen of this State above the age of twenty-one years, and of sound and disposing mind and memory, may employ for himself and in his family the medical aid and services of any person he may wish to employ, anything in this Act to the contrary notwithstanding."

Mr. Chairman and Gentlemen of the Committee, thank Mr. Chairman and Gentlemen of the Committee, thanking you for your kind attention, I now close my argument in defence of healing and medical mediums, and for universal freedom in the practice of the healing art, with the following eloquent and convincing letter to the same point which I recently received from Dr. Buchanan, Professor of Physiology, Anthropology and Physiological Institutes of Medicine in the Eclectic Medical College of the City of New York:

Medicine in the Eclectic Medical College of the City of New York:

NEW YORK, Feb. 19th, 1880.

ALFRED E. GILES, ESQ., Hyde Park, Mass.:

DEAR SIR—I carnestly hope the friends of medical freedom will not only defeat the attempt to legislate against the rights of the people, but will stamp this movement with such reprobation as will forever provent its repetition.

It is as fundamentally wrong in principle to attempt in any manner, by force of law, to restrict popular freedom of choice in religion. Medical freedom and religious freedom stand on the very same ground, and the Medical College has no higher right than the Theological Seminary to determine who shall save body or soul. It is shocking to think that descendants of those who left the Old World to escape from religious bondage should engage in the establishment of a system of medical bondage, which has been far more cruel and oppressive than that of the hierarchy. There is no physical suffering imposed by the priesthood of an established church: but the physical suffering and misery imposed by a medical oligarchy have left a terrible record throughout Christendom, to which it would require a volume to do justice.

The practice of treating disease by bloodshed has been kept up throughout Christendom ever since the days of Galen, and is not yet entirely abandoned, although it was demonstrated over forty years ago in the most incontestable manner that every act of bleeding was an assault upon human life, which impaired vitality and accelerated death.

Upheid by law, medical schools have prolonged this outrage upon

an assault upon human life, which impaired vitality and accelerated death.

Upheld by law, medical schools have prolonged this outrage upon Nature, and endeavored to crush all who would introduce more rational systems. Bleeding was but one of the cruel acts of violence against the laws of Nature, which have aggravated the mortality of disease in many cases and prevented the remedial power of Nature from effecting a cure.

Until a very recent period, every consumptive was peremptorily handed over to death, unless saved by escape from the control of Allopathic physicians, and to assert the curability of consumption was to bring down scornful denunciation upon the daring medical heretic. With the same blind adherence to authority and tradition, cholera was treated with a mortality varying from twenty-five to sixty per cent. by the leaders of the medical profession—while it has been amply shown by American physicians who have thrown off the shackles of authority, that ninety-five per cent. can be cured by rational treatment, and that any mortality exceeding ten per cent. Is a proof of ignorance and malpractice.

The curability of cancer has also been denied even more positively than the curability of consumption, and while its cure has been carried on by American physicians who exercise the professional freedom of eclecticism, these improvements have been opposed and concealed from the rising generation of physicians by medical colleges, with the disastrous result of causing a mortality of half a million, four-fifths of which would have been prevented by rational treatment.

Can it be possible that such a system of medical malpractice, dore

ment. Can it be possible that such a system of medical malpractice, dog

Can it be possible that such a system of medical malpractice, dogmatism and cruelty can receive any assistance from a republican legislature in perpetuating these enormities and crushing every effort of philanthropy to save the victims of false doctrine and unfeeling practice from their prolonged sufferings?

Can it be possible that any legislative body will endeavor to make benevolence a crime and to uphold the power of an avarictous monopoly against the influence of modern enlightenment and scientific reform?

Such legislation, conferring exclusive privileges upon the pupils of medical colleges, even if those colleges represented an enlightened system of medicine, would be an invasion of one of the dearest and most inalienable rights of humanity—the right of dong our duty, the right of obeying God, the right of helping the unfortunate. It we have the right to help the suffering with bread and milk, we have no less clear a right to give help by healing herbs, by baths, by bandages, by mineral waters, by electricity, and by the life of our own bodies given through the hand, as it was given by the early Christians.

The healing of the sick by the meanstein of the human body and

no less clear a right to give help by healing herbs, by baths, by bandages, by mineral waters, by electricity, and by the life of our own bodies given through the hand, as it was given by the early Christians.

The healing of the sick by the magnetism of the human body and soul is not only a right but a duty—a duty from which no true Christian can be free. To interfere with this right is to violate religious liberty, to put a penalty upon duty, and place the legislation of man in opposition to the laws of God. We are exhorted in the Scriptures to cultivate and use these gifts of God, the healing power and the power of prophecy, and in the performance of this duty we may defy any law of human enactment, for he who makes or enforces such a law is the criminal, not he who obeys the law of God in giving relief to the suffering. No medical school or medical clique gave to the Christians of the Pentecostal churches the power or the permission to heal the sick, nor would their authority have been regarded for a moment by those faithful disciples and followers of Christ.

There are errors and quackeries of dogmatic medicine are so enormous in amount that one of the highest authorities in the medical cal profession of England, Dr. Forbes, confessed that the Allopathic system, which he had practiced, was of very little practical value, and there are many physicians beside Dr. Jennings, of Connecticut, who have, after ten or twenty years' experience in the old school profession, lost their faith, and almost or quite abandoned their use of drugs, not because medicines are useless, but because a false system. I do not decry a rational, practical, liberal system of medicine that follows nature; on the contrary I have that faith which is never found in the Allopathic ranks, that it can alleviate or cure all human freemen of their choice in medical treatment. And I affirm that if any system is to be restrained by law is should be the system which has heretofore consigned to death all cancerous and consumptive patients, nearly

sending out its rum, whiskey and brandy. And I am sure that if a legislative committee were to inquire into the mortality of the drug business under Aliopathic control at present, it would be proved that Aliopathic drugs have been as destructive as alcohol, and as urgently need legislative supervision, if the legislature is to think for the nearle.

Aliopathic drugs have been as destructive as alcohol, and as urgently need legislative supervision, if the legislature is to think for the peeple.

In opposition to this destructive system, modern intelligence has developed methods that are absolutely safe and harmless. Legislative power has been often used or invoked against Homeopathy, which its fiercest enemies must acknowledge is absolutely harmless and safe. Equally safe has been the electrical treatment of disease and the hydropathic system, while the methods of animal magnetism, including clairvoyance and spirit-guidance, which were the methods of the primitive Christians, are not only absolutely safe but are purely and entirely beneficent, for they are simply the giving of life from the well to the sick, and as incapable of doing harm as a gift of water to the man dying with thirst. In every city of our country we can find those who have been healed by these natural methods, after the faculty had failed—the natural methods that were in vogue before the dawn of scientific medicine, and which still produce results that are far beyond the power of the schools.

A committee that would fairly investigate this subject would find thousands of cases in which clairvoyance had corrected the blundering diagnoses of college graduates, and in which magnetic treatment had healed the quacked, worn-out and abandoned patients of Allopathy.

Clairvoyants and magnetic practitioners are often assisted in their

had healed the quacked, worn-out and abandoned patients of Allopathy.
Clairvoyants and magnetic practitioners are often assisted in their practice by the spirits of departed friends—departed physicians, who in spirit-life discover the follies of their earthly systems of practice, and not only use medicine more wisely, but, having a deeper insight, become infallible in diagnosis.

I do not speak of these things as a one-sided partisan, for I do not belong to the clairvoyant ranks, and I have been a member of the medical profession for forty-five years, and was one of the founders of the most successful medical college ever established in Cincinnati, in which I labored for ten years, during the latter half of which time I was its public representative as the Dean of the Faculty. I am still a medical professor in New York; but I have never indulged in the bigotry of the profession, or discouraged those who, being happly endowed, are able to cure by the methods of nature without the aid of science.

endowed, are able to cure by the methods of nature without the aid of science.

I have known the success of clairvoyants in diagnosis and prescription for many years, and I have seen successful practice in my own family by deceased physicians giving their directions through spirit mediums in private life. In the midst of my medical labors at clincinnatt, a servant girl in my family being disabled by a swelled and diseased ankle, was sent several times to the best hospital within reach, for surgical treatment, without any material improvement, when my wife consulted, through a mediumistic lady living near, the spirit of a deceased physician, her brother-in-law, and received directions different from anything known in medical authors, which made a very speedy and thorough cure.

In another case, during my absence from home, the same spirit-physician, when consulted, corrected an erroneous diagnosis in the case of one of my sons, and prevented him from taking unnecessary and improper medicine presented by a respectable young physician. Such cases are abundant all over our country, and so far as my observation goes, I have never known an erroneous prescription or one of dangerous character given from the spirit-world, through those who have the refined interior powers that reach the minds; of the departed.

one of dangerous character given from the spirit-world, through those who have the refined interior powers that reach the minds of the departed.

The accessibility to these spirit-influences and spirit-communications is a part of man's religious nature, by which he becomes accessible to the influences of the Holy Spirit and to the Divine Influx, which ennobles humanity and renders the soul and body of the good man a temple for the Lord.

To war against these benevolent ministrations from Heaven is an act of implety, which may be natural in a dogmatic infidel to whom all but matter is nonentity or superstition; but to cultivate all the refined and beautiful elements of the soul by which God and the nangels are brought into humanity is a duty of the highest obligation, and no man or woman who prays in sincerity for the influence of the Holy Spirit will reject the influence and help of the "ministering spirits" of whom the Scriptures speak.

But whether the legislator believes or disbelieves in God and his angels, he has no right to raise a sacrilegious hand against the performance of those sacred duties which religion imposes on the good, and which the angels assist by their inspiring presence. In all that I have said I am sure I have your concurrence, as well as that of the most enlightened thousands of Europe and America.

In haste, yours cordially, Jos. Rodes Buchanan.

Letter from W. Stainton Moses, London, Eng. To the Editor of the Banner of Light:

By this mail I have the pleasure of forwarding you an account of a farewell meeting which the Spiritualists of London attended very numerously in order to say farewell to Mrs. Hollis-Billing, who for a year or more has been resident in this city, and whose mediumship has been for eight months past at the service of the public. We are all very sorry to lose her, and hope that she may return to us again when her business permits. She has been of much service to the cause of Spiritualism, and the many letters received by me as Chairman of the Farewell Meeting testified heartily to the respect widely entertained for her.

Mr. Fletcher continues to attract large audiences to Steinway Hall, and does much to disseminate a knowledge of truth. I regret to find that the severe weather of the present winter has driven Mrs. Fletcher to warmer and more sunny climes. Here the sun has hardly ever shone, and we have been wrapped in a pall of impenetrable fog. The absence of light and prevalence of intense cold have had a disastrous effect on the public health. In five weeks the death-rate from diseases of the respiratory organs in London alone increased from four hundred to nearly two thousand—an awful rate of mortality.

Another of our well-known mediums, Dr. Monck, is about to return to the field, and to devote himself to the work from which illness has for some years withdrawn him. The generous kindness of Mr. Cranstoun and some other friends has enabled him to tide over what once seemed a sickness that must prove fatal. There is too much reason to believe that this utter prostration was caused by a reckless withdrawal of vitality by the too constant drain on him by mediumship. The extraordinary manifestations which Dr. Monck gave of materialization in London were so constantly produced that the vital powers of the medium would seem to have been reduced to their lowest ebb. Nothing requires more care in experiment than these phenomena of formmanifestation. None have wrought more bewilderment through insufficient care in experimenting; none lend themselves so easily to fraud; and none, it would seem, are so destructive to the medium's health. In consequence of our late experience, the Council of the

National Association has unanimously resolved not to use a cabinet in enquirers' séances. We believe that the phenomena can be got with the medium in view. If not, we propose to wait till they can, for we do not find that our knowledge is in any way advanced by the old methods of investigation, whereas we do find that in a great number of cases mischief ensues through the agency of deceptive spirits who possess the medium. We deem it to be due alike to the cause, to ourselves and to the medium, to prevent such mischief in the future.

For myself I have good hope that the almost exclusive attention hitherto paid to the phenomenal side of Spiritualism will yield to an intelligent investigation of the methods as well as of the facts. I am very far from undervaluing even the simplest of the phenomena. But I am not content with merely looking-I want to know the how and the why, and that I shall never know under the old methods. I trust, too, that some share of attention will be paid to the higher aspects of Spiritualism. In order to do what I can to promote such attention, I hope very shortly to place in the hands of the public a little volume entitled "Higher Aspects of Spiritualism," which will draw attention to some of the points that most concern us.

Yours in the cause of truth, W. STAINTON MOSES, M. A.

Watkins in Boston.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

I had the pleasure on Monday evening last of witnessing, with eight others, the slate-writing manifestations of Mr. C. E. Watkins, at the parlors of Mrs. Wood, No. 8 Dayls street. Mr. W. proposes to remain in this city for a brief time in order to give the public an opportunity of witnessing this particular phase of his mediumship. I will only say at this time that the phenomena consisted of independent slate-writing and pellet manifestations. The company, seated around a table, were requested by the medium to write on small, uniform pieces of paper the name of a deceased friend, with a question, and wrap them up as compactly as possible. This was done while Mr. W. was in an adjoining room. Standing outside the circle, the pellets were deciphered by the medium, the names being given in full and appropriate answers to the questions. In this way some twenty tests were given. One remarkable instance occurred: On giving the name on one of the papers the medium fell to the floor as if in a fit, which action was subsequently found to refer to the manner by which the communicating spirit met his death, who had been killed by the falling of a tree while walking in a forest. The question referred to this event.

Subsequently Mr. Watkins placed a small fragment of pencil between two new slates, and directed one of the company to hold them with one hand, himself standing outside the circle and placing his own in contact as well. Whilst thus held in mid-air the sound of writing could be heard, and the vibration produced by the grating of the pencil could be felt. Upon examination, one slate was found covered with bold and legible writing, signed by the name of the father of a lady present. Nothing could be more satisfactory, in every respect, as a manifestation of occult power, and the most indubitable proof was afforded of the action of disembodied mind.

Boston, Mass., March 9th, 1880.

bodied mind.

Boston, Mass., March 9th, 1880. Sediment or mucous in the urine is a sure indication of disease. Take Kidney-Wort.