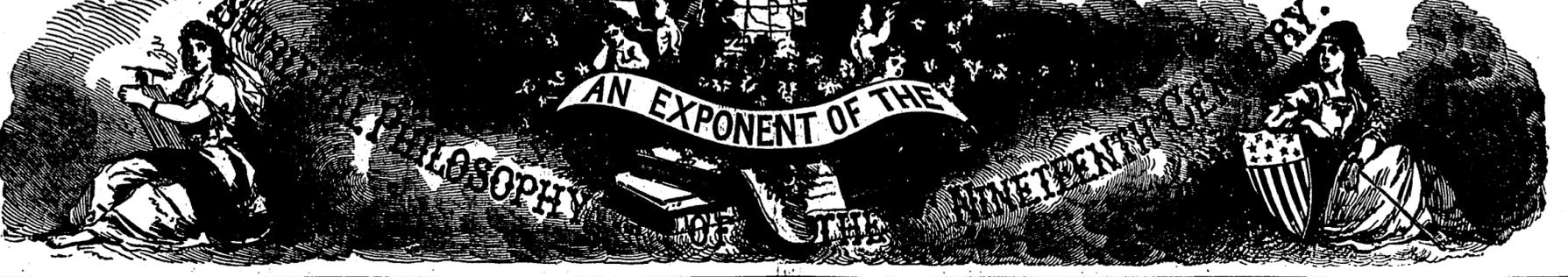


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Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

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

FRANCE.

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

The anniversary commemorative of the dead has again called forth from our confrères in Paris befitting eulogies, and elegant and touching tributes to the departed, such as we cannot too highly extol. Mr. Leymarie, as chairman of the meeting on this occasion, opened the services by a few appropriate remarks, and by reading the prayer which "the master," Kardec, wrote in 1864. He was followed by Mme. Sophie Rosen (Mme. Dufau), whose words were in every respect edifying. Her remarks on our bearing toward our children, as their instructors, were very apt. After referring to the harshness that had in former times characterized parental discipline, she said: "A salutary reaction took place under the auspices of J. J. Rousseau, Pestalozzi, Girard, Froebel, and others. A judicious apprehension on the part of masters showed that any expression of vengeance weakened the power of the father without ameliorating the child, and hardened both; that the wisdom represented by the stick, by confinement, by starving, had nothing attractive in it; that the best way is to make the pupil respect himself," etc.

Mme. Rosen was followed by M. René-Cailié, who had prepared a paper that was highly appreciated. He remarked that, "though we may say in the cause of truth that Allan Kardec had invented nothing, he had torn away the veil that a long tyranny, a shameless despotism, had thrown over eternal verities." "That, among the people of antiquity, those with whom most abundant spiritual events, were the Hebrews. These, non-progressive and superstitious, were surrounded by inferior spirits, impure spirits who could only turn them from the ways of God." "As these were invoked, 'Moses, a superior spirit, charged with the guidance of the people, forbade this practice.' But communication with the world of spirits was always in vogue; 'in all the world a knowledge of it was manifest. We recall the predictions of the prophets of Israel, inspired mediums, unconscious instruments of the Spirit of the Seigneur.' Mr. Cailié very aptly re-announced also the promise of Jesus: 'I will send you the spirit of truth that will explain to you what you cannot as yet comprehend.'"

At the conclusion of Mr. C.'s address, a fine poem was read by M. J. C. Chalgneau. The chairman then, in defence of our cause, to refute the silly assertions of our enemies that only the weak and unlearned were its supporters; wishing at the same time to recall to mind those, noble or otherwise, who had boldly declared their convictions, and fought the good fight, named Prince Wittgenstein, cousin-german to the Emperor of Russia, his aide-de-camp, &c.; Mr. Jean, Procureur de la République à Nouméa; Mr. Marlon, a judge on the Algerian bench; Mr. Roustang, Professor of Philosophy; Mme. Corduric, authoress; with more than thirty others, all of whom had made a worthy record on the ever-turning leaves of the world's history.

I find here also a letter from Mme. Blavatsky, which I should like to transcribe unbroken; but a faint outline must suffice. While she thanks the *Revue* for the charming manner in which it has taken her part, she declares that she has not

the vanity to wish to be thought young, for, for many years, as all can see, she has been an old woman—has lived thirty years in India, and thirty more at the Antipodes, &c., &c. Referring to the great discovery of Prof. Rotura—placing animals for an indefinite period in a trance state—she says (quoting her statements in 1878 in the *New York World*): "I said to the reporter, & propos to the disengagement of the soul and of the astral body among animals, that the shepherds of Thibet had had the secret for many centuries. And I added, that I predicted that before a year science will have discovered the process upon inferior animals. . . . I have seen this operation among our Brothers fifty times. They operated upon myself, and I slept eleven weeks, believing all the time that I was awake, and wondering why people did not appear to recognize me or reply to me. I was wholly ignorant that I had been disembarrassed of my carcass. . . . This was at the commencement of my studies. . . . It is a grand secret known to the fakirs, who can allow themselves to be interred for months, and then be resuscitated. In a recent voyage to Jeypoor (Radjpootana) we saw this done. A fakir, or rather a yogi, (for the fakirs are generally Muslimsen), an Indian yogi caused himself to die, and so lay in his chamber for twenty-eight days. . . . They are not the English, nor other people who put their hands on the manuscripts, that explain these things; neither Brahmins nor Buddhists who have the secret will lend them to Max Müller & Co.; but our Swami Dyanand Saraswati, a savant of the first class, a man who knows the Sanscrit better than any man here, a man who passed seven years in the jungles, surrounded by wild beasts, a man profoundly versed in the occult sciences, can furnish manuscripts no matter of what kind," &c.

BELGIUM.

Le Messager, of Liege, for the 1st and 15th of December, has several articles of much merit. M. De Turok writes ably in the defence of our cause; "A Colaborateur" is not less impressive, but their effusions cannot be well abridged. From the *Precurseur* the *Messager* copies a brief account of Mr. Kiddle's relations with the Board of Education, his resignation of the position he had for so many years so honorably held, and adds: "The Board, which contained a good contingent of fanatics, under the pressure of all the Reverends, thought it their duty to demand an explanation of Mr. Kiddle. He replied by tendering his resignation, observing that in spite of his convictions *spirites*, which dated back more than ten years, he had always done his duty to the satisfaction of the Board, and that he was the same after the publication of his book as he was before. Half of the Board would accept his resignation, and a half would not, but after six months the narrow spirit of religious fanaticism prevailed, and Mr. K.'s place was filled by another. What tolerance! And this in a country where one encounters every kind of sect, and all founded upon the Bible, from the polygamy of the Mormons to the promiscuity of the *Brothers of Christian Perfection* at Oneida." The editor remarking on this says, in substance, that the *Independence Belge*, in stating that Catholics and Protestants made a common cause against Mr. Kiddle, gives a wrong aspect to the affair that culminated only after long hesitation—"the acceptance of the *dimission* of this honorable man."

The *Paris Journal* of the 17th of October is accountable for the following, which it pronounces *parfaitement authentique*: "The 'Sybille of the Bastille,' as she was called, was consulted one day about a man who had been entrusted with a horse and some merchandise which he was to take to a place called the *gare du Nord*. As he did not return, inquiries were made, but no traces by the police and others could be had of him. The Sybille said that instead of going to the place designated, he had gone directly to St. Denis; that she saw him there at an inn near the fort with some companions, but she could not see the horse and merchandise. The police found everything to be just as described, but the horse and merchandise had been sold.

Before the time of railroads a gentleman was traveling on horseback in Vivarais, where, as night overtook him, he was compelled to seek lodging in an old chateau. He was shown into a room that had upon its wall the portrait of a handsome man, wearing on his breast the cross of Malta. Though oppressed with a disagreeable sensation, the traveler lay down and slept. He thought he had heard a sigh as he gazed upon the portrait on the wall; now, a door that he had not discovered in his careful examination of his apartment, opened as if by a trembling hand, and a little head, covered with blonde disheveled hair, appeared and disappeared there several times. Finally a little girl of nine or ten summers, issued thence, and pointed tremblingly at the portrait, as the traveler stretched forth his arms toward her; she hesitating to pass by the portrait to reach him. With an expression of great suffering, this emaciated little creature regarded, for a long time, the new occupant, then disappeared. In the morning the host was accosted concerning this apparition, but admitted nothing. As the traveler was departing he passed through a room where his attention was suddenly arrested by the portrait of a woman in mourning garments with a child upon her knees. He declared at once that that was the child he had seen in his room, and his guide, as he descended the avenue, admitted that that child had died from the cruel treatment of an uncle, who by its death inherited a fortune; and that this man, the Chevalier de Mal, had died crazy, seeing always the murdered child at his side. This touching story, sadly disguised by this brevity, is from the pen of M. René de Bovigo; was published in the *Figaro*; and came to the writer

from a person who knew some of the parties connected with the painful affair.

SPAIN.

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

El Criterio Esprittista, of Madrid, for December, has a large number of lengthy disquisitions from such men as Dr. A. Garcia Lopez, President of the "Sociedad Esprittista," D. Caruana Berard, of Lisbon, and D. Vicente Torres. The subjects treated are: "Spiritualism is a Philosophy"; "Charity"; "The Materiality of the Soul"; "Nicomachus," under the head of Bibliography—treating a work that has been published by a society in Lerida, and purports to be made up of communications from spirits—with interesting "Miscellaneous." These are all prepared with care, in reference, I might say, to a highly cultured audience; but they cannot be abridged to any advantage and do credit to their respective authors.

ITALY.

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

Sr. Rinaldo Dall Argine, writing from Florence to the *Annali*, gives an account of a spirit-manifestation of a very pleasing character. A beloved departed friend, named Paolo, announced himself at Sr. A.'s room, in presence of Sr. Sartini. Grateful for this attention and for his replies to questions which were given audibly with his own voice, he was asked what could be done to afford him pleasure. As he was very fond of flowers, Paolo replied that in celebrating the immediately coming "day commemorative of the dead" they might place some flowers upon his grave. Sr. S., having gone out to procure them, a guitar, which was on a table near where Mr. Argine was reading, suddenly gave forth a clear, distinct sound. Mr. A. jumped from his seat in an instant of alarm; then looked about for some natural cause for this novel

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

SOUTH AMERICA.

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

MISCELLANEOUS.

La Chaine Magnétique, under the direction of Baron du Potet, Paris, ably fulfills the promise its first numbers indicated. "Onward without stopping!" are the Baron's first words in his article on Psychology, having a pretty heading of a rising sun mirrored in the ocean. "God has put us in the world to work," he says, "and repose is an evil that has nothing like it. In our sleep, Nature herself is busy, and our will is a stranger to her works. Endeavor to discover the mechanism of these mysterious enchantments, examine the state which one calls the repose of the spirit, when all the senses seem at rest and when not associated with dreams; then somnambulism, product of causes which seem to come from excitations without, and under the empire of which our nervous system staggers. . . . Here we see a curious *melange* of two forces which dispute possession of the organs of the body," etc. He then briefly notices the laws governing the body, "but the soul obeys another law," he adds. Indeed, whatever this great teacher, this venerable savant attempts to illustrate, it is done on the basis of an erudition quite exceptional.

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

This journal also states that the *Société Magnétique d'Italie*, whose headquarters (*le stège*) are at Boulogne, has now over five thousand members; that the Zouave Jacob has been explaining before a conference his manner of healing and the danger in poisonous medicines founded on the teachings of illustrious men, from the time of Hippocrates down to Claude Bernard; that the Theosophical Society, of Bombay, (Col. H. S. Olcott, President), had elected the Baron du Potet an honorary member, accompanying the announcement with a magnificent diploma; that cremation was receiving favorable consideration with the Municipal Council of Paris, and it is thought that a suitable furnace, or *chapel ardente*, would be built at Père-Lachaise; that the convulsionists of Frioul continue their strange antics; that when in church they leap over the railing of the altar, dance rudely in the nave, and if they touch with their finger the stole of the priest they utter menacing and savage orish. On the sixty-sixth page of the December (16th) number there is a wood-cut of a fine group, a "magnetic scene in the time of the Pharaohs," the king seated, pointing his magic wand toward the alby (who has fallen back into the arms of an attendant) to compel her to utter her oracles.

Licht, Mehr Licht, Paris. Five more numbers of this handsome and most excellent weekly periodical have been received. I should fall in my attempts to do justice to any of its many and varied articles, the naming of which would occupy no little space. I may particularly notice, however, observations on Mr. Eglington's mediumship; "Thaumalogie"; "Allan Kardec"; Von Wllh. Beaser's sketch of harmonious sciences; C. v. R.'s communications; "Psychic Phenomena," by V. G. Wieser; Prof. Dr. Breslau on the same subject; "Mr. Eglington in Stockholm"; Studies in Relation to Magnetism and Spiritualism; valuable "Correspondence," and a host of minor items.

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

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

Carl Schurz Hayts dishonest officials—hence the vacancy in the Indian Bureau.—*Herald*.

WATTS FROM FAR-OFF LANDS.

BY EMMA HARDINGE BRITTON.

To the Editor of the Banner of Light:

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

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

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

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

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

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

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

During my tour just closed I have not been a sguard in the Colonies five pamphlets, thousands of which have been distributed over the land, and two books—one entitled "On the Road," a manual for the guidance of spiritual investigators, the other, "The Faiths, Facts and Claims of Religious History"; a work which I claim to be the most important one that I have ever been privileged to perform. Of all these publications, though they have been issued by the thousand, I have only a few of the last-named left. The future must decide how far a reprint of these brochures may prove expedient. And now, advising my friends once more that when the severity of the wintry snows passes away, I make a final and farewell tour through the United States, prior to my departure for and settlement in Europe, and that my address will be for the present care of Mrs. Ada Foye, 126 Kearney street, San Francisco, I am, Mr. Editor, Yours for the truth,

EMMA HARDING BRITTON.

The Reviewer.

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

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

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

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

JOHN WETHERBEE.

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

Hygienic.

The Care of the Teeth.

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

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

In a chapter on the hygiene of the mouth, Dr. White points out how much mischief is wrought by the use of unsuitable brushes and injudicious scrubbing—by the resort to tooth-powders and mouth-washes made in ignorance of the purposes to be subserved by their employment, and containing ingredients likely to be deposited about the necks of the teeth, and thus cause the absorption of the gums and alveolar processes. There is no agent, for instance, more commonly employed for cleansing the teeth, or more deserving of utter condemnation, than powdered charcoal. Again, the large majority of persons err in choosing brushes which are too stiff and too large, and in applying them too vigorously. A very moderate application of a soft brush, with a gentle frictional powder, such as precipitated chalk, is sufficient for the external surfaces of the teeth; it is quite unnecessary to use the powder oftener than once a day, the best time for such purpose being just before retiring. The morning cleansing may be properly performed with the aid of a little pure, mild soap, like white Castile; and for rinsing the mouth after meals, he recommends tepid water, to which has been added a few drops of spirits of ammonia or lime-water. The use of a quill toothpick after meals to dislodge particles of food from between the teeth is advisable, as is also the use of a strand of waxed floss silk, passed between them at least once daily. Perhaps no single article is more useful as a wash, in various disordered conditions of the mouth, than phenol sodique, a preparation made from tar. According to our author, it unites the properties of an antiseptic, a disinfectant, a sedative, a styptic, an astringent, and astringent. It checks, we are told, excessive bleeding after extraction, and relieves the subsequent soreness of the gums. Provided there are no local, exciting, mechanical causes, it will be found effective, also, in that class of cases of soft, spongy, swollen gums, which bleed at the slightest touch. This preparation may be used diluted, more or less, according to the varying indications, from half a teaspoonful to a table-spoonful, being mixed with a tumblerful of water.

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

The Electrical Cure for Diphtheria.

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

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

DUKE LEOPOLD'S STONE.

There was once a great Duke Leopold, Who had wit and wisdom, as well as gold, And used all three in a liberal way, For the good of his people, the stories say. To see precisely what they will do, And how nearly a palace his came true, He went from his nation one night alone, When a brooding storm arose in the skies Hid his secret from prying eyes— And set away in the road a stone.

It was not too big for a man to move— The Duke was confident on that score; Yet the weight of the thing was enough to prove The strength of one's muscle—and Duke as he strode Through wind and rain on his homeward road: "This time to-morrow I reckon will show If a nob of a mile is correct or no."

From a window high in the palace wall, He watched next day for the passers by, And grimly smiled as they one and all, Where they found the stone, left the stone to lie. A lumbering ox-cart came along, And hians, the driver was stout and strong; One sturdy shove with the tract of intent Would have cleared the road of impediment; But what he thought of getting on his work, Or work that another might possibly do, Hians made it a point of duty to shirk. He stopped his team for a minute or two, And scratched his head as he looked about For the cause of the great stone on the road. "Thou art lumpy for me that the road is wide," He lazily murmured, and drove aside.

The next that came was a grenadier, Bristling in scarlet and gold array; He whistled a tune both loud and clear, But he took no note of the rock in his way. When he rattled along he scraped his knee— "Thouder and lightning are 'tween his eyes," Heaven't the blackheads sense enough To clear the road of this sort of stuff! A pretty thing for a grenadier To stumble and fall by his own blunder! If I knew the rascal that sent it here— Yes, surely I'd make him see his sins. He clanked his sword, and he tossed his plume, And he strutted away in a terrible fume; But what he thought of the stone—not he! "It is just," said the Duke, "as I thought it would be."

A little later, still watching there, He spied on the way to the village fair, A troop of merchants, each with his pack Strapped on a well-fed animal's back. "Now let us see," with a nod of his head And a merry twinkle, his highness said: "Perhaps this wonderful multitude Will lend a hand for the public good. I'll attack it the company, man and horse, Hardly plucked in their own ward course. But of what use is that for a smiling face? Two by two they went east and west; And when they had left the stone behind— "To think of a thing like that," said they, "Blocking the highway for half a day! It never will be moved, not he!" In the light of manner that implied Some possible claim on the other side.

So a week, and two, and three, slipped past; The rock in the road lay bedded fast, Each with a tongue that was glib to blame, But none for moving the stone—not he. At last Duke Leopold, being quite content With the issue of his experiment, Ordered his hounds to sound far and near, And summon his subjects far and near, A word from his high-born lips to hear.

From far and near at the trumpet call, They came to the hand of the glittering train, Bode through the ranks of wondering eyes To the spot where the stone so long had lain. I will leave you to picture their blank surprise When he came to the hand of the smiling face, And royal hands pushed the stone from its place!

But the state of amazement became despair When the Duke stopped down with his gracious air, And took from a hollow the rock had hid A casket shut with a graven lid. The legend upon it he read aloud: "To a saint, and to a king of old: 'This box is for him, and for him alone, Who takes the trouble to move this stone.' Then he raised the lid, and they saw the shine Of a golden ring, and a purse of gold; 'Which might have been your own,' said Duke Leopold; 'But now, my reign is at its end, It is I who for reasons of my own Hindered your highway with the stone. What the reasons were you have doubtless guessed, And I need not repeat them to the rest, I think there is nothing more to say. My dear good friends, I wish you good-day!' He mounted his horse, and the glittering train After their leader galloped again. With a ring of gold and a chain of gold They flashed through the ranks of downcast eyes, And the crowd went home feeling rather 'sold.' "Perhaps, however, a lesson lies In the story, that none of us need despise."

Guardian Angels.

To the Editor of the Banner of Light: My attention has been called to a short article in the Banner of the 29th Inst., in which Dr. G. Bloede, after quoting a passage from Dr. Crowell's book, "The Spirit-World," in which it is asserted that "Guardians are always of the same sex as their wards," quotes also a passage from the same I contributed to the Banner of the 10th Inst., in which it is stated that at a recent materializing sance, "in four of it the spirit-ward (two of each sex) of a lady medium present in the circle came to her." Dr. Bloede then requests that Dr. Crowell and myself will state in the Banner the reasons for our difference of opinion. On my part it may be said that I should have said spirit guides instead of "spirit guardians," which would have rendered any explanation needless, as I think the term "spirit guide" (technically speaking) does not necessarily include guardianship. Without intending or expecting to provoke a controversy, I must say, however, that I differ in opinion with Dr. Crowell in relation to sex-distinctions in spirit guardianship.

He says, page 136: "Every mortal above a certain age has a spirit guardian, whose duty it is to watch over and, to the extent of his or her power, to protect and guide his or her ward. Guardians are always of the same sex as their wards. They are usually appointed for children when these arrive at the age of twelve years; but when the latter prematurely develop, they sometimes have guardians assigned them a year or two before this period. Children, until guardians are appointed, are not held accountable for their acts. . . . Some (guardians) are appointed so that in the performance of their necessary duties they shall find the means of their own progression, the means of expiation for former sins, and of acquiring knowledge which they neglected or otherwise failed to obtain here."

Now whilst I do not know of any evidence of angel-guardianship of any kind that would be received as proof of its verity in a court of judicature, both my observation and experience in the investigation of spiritual revelations and phenomena have convinced me beyond a doubt that when we enter the future life we go there attended with every faculty of the mind, every desire of the senses, every wish and affection of the heart that prompted or influenced us when in the earth-form—all of which elements of our nature being quickened by the change. What, then, let me ask, must be the anguish of the devoted mother when told, on her transferring son to a heavenly sphere, that her orphaned son of twelve years or more, on whom she had ever lavished the untold wealth of maternal affection, unalloyed with the thought of duty or reward, was to be consigned to a stranger's guardianship, because of his sex, that "in the performance of his own progression, the means of expiation for former sins, and of acquiring knowledge which he neglected or otherwise failed to obtain on earth?" Were it possible that such a spirit statute should exist in the laws that govern in the spirit-world—a provision to my mind better fitting the Draconic Code than that of a God of love—it seems to me that it would require no Lucifer to create a revolt in heaven; but that millions of translated mothers would besedge the throne of Omnipotence until their tears and prayers prevailed, and the cruel statute was blotted from his book; or if their united prayers went unheeded, that burst would, in the restless strength of maternal love, burst under the golden gates that shut them from their loved ones on earth, and regardless alike of duty, reward or punishment, fly to their relief. But, thank God, I am more than satisfied from knowledge derived from my own experiences and observation, that no such necessity exists, and that the guardianship of angels is not marked out by any such square-and-compens enactment as that suggested by Mr. Crowell; but that, as a general rule, fathers and mothers become, on their translation to spirit-life, the natural spirit-guardians of their bereaved offspring, regardless

of sex. Nor is guardianship, as I have been taught by the angels, limited to those who are allied to us by the ties of consanguinity, or earthly affection, alone. I have had proof amply sufficient to convince my mind that apart from guardians drawn to me by the ties of consanguinity, or earthly love, I have had and still have many occasional guardians of either sex, who, though strangers to me whilst in earth-life, are often present with me and mine to guard and counsel me by impression and otherwise. When a little child I was the especial pet of my paternal grandmother, who passed to spirit-life when I was in my seventh year. I need not evidence or argument to convince me that since her translation to the spirit-realms that loving grandmother had been my constant spirit-guardian and guide, and that in almost countless instances she has been my unseen counselor and protector, mainly through impressions, and that under the providence of God her interpositions have in more than one, or even two remarkable instances, been the means of preserving my life. Throughout the countless ages of earthly life I ever hope and expect to retain the like child-like aspirations and humble dependence on the higher and still freer ascending higher powers that characterize my infant years, when I was daily fed by "dere gardmar Hasser" with kisses, cake and bread.

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

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

In his short communication in the Banner of Light, Mr. Bloede refers to me (in no unkindly spirit) as being a "much favored witness for materialization," regarding which allegation I would like to say a few words, that both he and some other writers in the Banner may be relieved of a wrong impression. I feel entirely certain that if in my investigations of spirit phenomena I have been more successful than many others it is not on account of any favor that has been vouchsafed me from the spirit-world, but because I have succeeded in bringing to mind into a more passive and favorable condition my mind to the demands of the phenomena than has been the case with many other honest seekers after truth. I think I have learned to my full satisfaction that to insure the most favorable results in spirit-intercourse of all kinds, it is absolutely necessary that we shall place ourselves in harmony with both the angels who communicate or demonstrate, and the instrument whose organization is used as a medium for those purposes, and that whatever tends to disturb the serenity of the medium's mind affects in like degree the character of the manifestations. In all the hundreds of sances I have attended, including many scores for materialization, it has so happened that I do not remember ever having been present at one wherein any exposure of fraud, real or alleged, has occurred, though I have several times attended circles on occasions where through inharmony in the sitters present, or other disturbing cause, the manifestations of spirit power have been more or less unsatisfactory.

After many years of earnest inquiry, experience and observation, I have become pretty well assured that when a medium for materialization (for instance) is thrown into a preparatory mesmeric sleep, (except in rare instances of full transfiguration) his or her spirit stands outside its own natural body, totally unclad of its fleshy tabernacle (though still connected with it by a magnetic cord), whilst a guardian spirit occupies its place in the body, over which it keeps watch and ward, whilst still other spirits, with the aid of certain elements obtained from the sleeping medium by some occult chemistry unknown to mortals, are enabled to recloth themselves with flesh and garments, and to appear to their friends in the circle more or less as they looked in earth-life, according to the development and powers of the medium, the favorable or unfavorable state of the atmosphere, and, most of all, the condition and harmony of the attending circle of friends. Thus whilst the materializing medium is being used by the spirit as an instrument for the production of the wonderful phenomena, he or she becomes, as it were, a trune being, the spirit of the medium, standing outside of his or her physical body, whilst a greater or less proportion (as the case may be) of the elements of the latter are withdrawn therefrom and transferred to that of the personating spirit present, all three of which parts of the one whole, when thus separated, being connected by sympathetic or magnetic cords more delicate and sensitive in their structure than it is possible for any merely material chemist or scientist to conceive of. Now whilst the touch of the medium cannot be grasped or even sensibly touched by mortal hands, the material elements that have been transferred by spirit-alchemy from the physical organs of the sleeping medium to the personating spirit can do not only touched but held firmly in the grasp of human arms or hands; consequently were it not that the guardian-angels of the sleeping medium possess the power to recloth the three dismembered portions of the medium's soul and body, through some occult process not even as yet guessed at by the most favored mortal, by transferring, quick as a flash of light, the medium's sleeping body to the parts withheld from the grasp of arms of a spirit-grabber, in spirit of cords, bags, bolts and bars of iron, the death of the medium would undoubtedly be the consequence. If it be asked why the material elements withheld by the

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

Now, if I am correctly informed by spirit-intelligences, whilst the spirit of the medium is present outside its natural body, it takes minute cognizance of every thought that transpires in the minds of the individuals in the circle, and that each and every unkind or malicious thought vibrates through the magnetic cord to the sleeping body, charged with all the force of an angry word or blow. Hence, probably, the necessity of slating or cheerful conversation in promiscuous sances, in order that the thoughts of the persons present may not be concentrated on the medium, and thereby disturb his or her serenity, a necessity that I know by experience does not exist in small harmonious circles, when the medium feels implicit confidence in the truthfulness and sympathy of those present. When the persons present are truthful in their intention, I have learned that spirits will do all in their power to overcome the effects of their honest skepticism, and to overcome in a good measure success. But when persons obtain access to a spirit-circle whose minds are imbued with dishonest intentions, malignity and hate of the medium or of the manifestations, or both, the case becomes widely different. The elements that fills the atmosphere with such intolerable spirit-stench this presence, but low and degraded spirits can abide its presence, on which account all good spirits are often forced to retire, and leave the helpless, unconscious medium solely in the power of his or her enemies, both in and out of the body, when (especially if the seekers after fraud present in the body are possessed of strong psychological powers) the conjoined malign spirit and mundane forces are enabled to force the unconscious medium to do their will in every respect—very much as Professor Cadwell (as I have often witnessed), and other accomplished psychologists, can cause their mesmerized subjects, and make them curse and pray aloud in the same breath, or perform any antics, good or bad, they may force upon them through the power of mind acting upon mind.

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

I am glad to learn that one medium (at least), in Boston has fully subscribed to these views and adopted them with the most marked success. During the last month I have been present at quite a number of her sances, held at different private residences, there being from three to fourteen (on one occasion) harmonious sitters present. At all these, wooden cabinets were wholly dispensed with, a thin dark curtain being simply drawn across a doorway in some convenient corner in a parlor, and in others attached on top to four little sticks three by four feet in length, suspended by a cord to picture-rings on the walls of the room as designated by the sitters. On each and all these occasions, ten or more spirits came outside the curtain fully materialized, and often took their special friends within its fold, where all present could hear the two conversing. Sometimes (though but seldom) two spirits manifested at the same time, showing us the medium in her seat, instantaneously with themselves, as has been the case on several other occasions when but one form exhibited. A large proportion of the spirits were unmistakably recognized by some one or more of my friends present in the circle, and of all the individuals I have met at these sances, I have never detected one who showed the least symptom of doubt in regard to the entire genuineness of the manifestations—which in fact it would seem impossible that any right-minded person, who is capable of discriminating observation and possessed of sound judgment, should do. I am, however, aware of a class of investigators who, having no confidence in their own power of observation, have none in that of others, and seem to think all men liars but themselves.

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

Recognition of a Spirit-Message.

To the Editor of the Banner of Light: Miss Shellhamer I have never seen, but she must be a real good medium for spirit-communication with mortals. I am led to say this after reading the message in the Banner of Light of Jan. 30th, from Mrs. ANNIE POOLE. I know her well in England, and the communication is correct in every particular, and intrinsically shows it to be a true and a genuine spirit father, brothers and sisters, of whom she speaks, passed on before her, and within a few years of each other, and the expressions in connection with them are natural and characteristic. It is hardly probable that the medium knows anything of them or the circumstances to which she refers. She sends the message to R. C. POOLE, her husband, whose full name is Reginald Claude Poole, who is a good Spiritualist and has spent time and money in its investigation for his own satisfaction; and this communication will be recognized and appreciated by him. Boston, Jan. 14th, 1880. LOTTIE FOWLER.

Vaccination Offers no Protection Whatever.

The Jennerites often try to hoodwink the public into the belief that those who are opposed to the abominable superstition which is now discussing, are a mere clique of quacks or ignoramuses. A more gratuitous falsehood has been seldom uttered. I have already quoted from the writings and the statistics of physicians and practitioners of European fame. Dr. Hunter, the great anatomist, and a contemporary of Jenner, was unhesitatingly declared "a more fraudulent, malicious, unscientific and absurd. Dr. Rowley, of Oxford, a medical writer of considerable eminence in his day, hesitated not to call Jenner a charlatan. Dr. Copland, author of the well-known "Dictionary of Medicine," attacked the principle and the practice with unrelenting criticism. W. J. Collins, M. R. C. S. England, L. R. C. P., Edinburgh, after an experience of twenty years as a vaccine physician in Edinburgh and London, as last lifted up his voice against the third of the superstitions, and has left on record these thrilling words: "If I had the desire to describe one-third of the victims ruined by vaccination, the blood would stand still in my veins. . . . I have not the least confidence in vaccination; it haunts me, and it often terrifies me; and I have seen it cause the most frightful and dangerous diseases from one to another without offering any protection whatever." From Edmond Proctor's Tract.

He shall be immortal who liveth till he be stoned to death by one without fault.—Burrington Hawkeys.

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 In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of important free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.
 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 publication.
 Those who intend forwarding notices of spiritual meetings, etc., for use in our columns, will please to remember that the BANNER OF LIGHT forms go to press on Tuesday of each week. Their notices, therefore, to insure prompt insertion, must be forwarded in time to reach this office on the preceding Monday.

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 7, 1880.

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

We shall print next week a discourse by Mrs. Cora L. V. Richmond, delivered in Berkeley Hall, Boston, and entitled,
"MARRIAGE IN SPIRIT-LIFE."

Mr. Henry Kiddle.

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

Many learned men, said Mr. Kiddle, bitter skeptics, scoffers at the idea of even the existence, and much more at that of the immortality of the soul, have undertaken the investigation of the phenomena of Spiritualism, with the conviction that they could dispel an insane delusion from the minds of a set of fanatical, or crazy, people; but without exception, so far as he had observed, they had ended with becoming believers. Professor Hare, Judge Edmonds, were conspicuous illustrations of this fact in the early days of the movement, and Professors Crookes, Wallace and Zöllner, and other English and German scientists, are now prominent examples. Gifted men in all ranks of life, from royalty to poverty, have been brought into the ranks of the Spiritualists. He claimed that the phenomena of Spiritualism are capable of human testimony; and if any one strikes out from the human mind all the knowledge that rests on human testimony, civilized people would be no better than savages. We did not at all wonder at the dense ignorance of those who read only the secular press on the subject of Spiritualism. There are large numbers of scholars and teachers, and intelligent men generally, who have never seen a spiritualistic journal or read a book on the subject. They know nothing whatever of the wonderful progress that has been made, the journals published, the books written, the discourses delivered; and yet the literature of Spiritualism is one of the greatest marvels of the nineteenth century.

He cited the fact, which was well attested, that in a large city like Chicago it is the growing practice among business and professional men, lawyers and merchants especially, to consult mediums on matters of importance. He said he had had opportunities of talking "across the gulf" with some of these people who went over in blind ignorance of this great theme, and their expressions of astonishment and regret at their singular blindness and folly while in the mortal form are sometimes really distressing.

Human conceit he declared to be the most difficult to overcome in connection with this matter, especially educated conceit. From this spring pride and prejudice, imparting such strength to preconception that the doorways of the mind become not only closed, but hermetically sealed, against the admission of every new truth. Who are you, asked the speaker, that you think you can tell a scientist anything? He demands positive, tangible facts, and yet a large part of what he calls science is only learned speculation. For what are his atomic theory, his nebular hypothesis, his wave theory of light, his origin of species and his law of evolution, but speculations? And is not the history of science in great part the history of the construction and subsequent destruction of learned hypotheses? If any person in the world should have learned modesty and humility by experience, it is the investigator and student of physical science.

But, said Mr. Kiddle, the pride of profession does not belong to the scientist exclusively; it has a still more forcible illustration in the attitude of the theologian toward the claims and the teachings of Spiritualism. We hold here the haughty eye and sneering lip when any allu-

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

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

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

"Physician, Heal Thyself."

A well-known Boston physician asserts that, when he takes a medicine, he must be ignorant of the constituent drugs, or it will do no good. So, when a brother doctor or doctor to diagnose his case, and send a prescription to the drug store, he is told that he may as well send his doctors a recipe for their own medicine, but it is certainly a curious suggestive psychological fact.—Boston Herald.

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

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

"A FAMOUS FEMALE SURGEON.—Signora Dal Cin was born in Northern Italy in 1819. Her mother was a bone-setter of some repute among the peasantry, and early gave her daughter instruction in her art. From the fact that when she was three years old she was broken leg, and also performed many other operations successfully, under her mother's direction, we may conclude that she was an apt pupil. Not long after this she was admitted to study in the hospital at Anzara, and there she acquired the wonderful delicacy of touch which she possessed. Continuing to practice, it was not long before she raised the ire of the doctors by saving a leg which they would have amputated, and was brought into court charged with not having a license. She made her own defense, and the judge whose limb had been saved appeared as her advocate. She was paroled, but was ordered not to practice more. She then turned her attention to replacing dislocated bones, one of the most useful and painful operations in surgery, said by Velazco to be of great, if not insurmountable difficulty, after a lapse of more than forty days. She soon succeeded in performing the operation without pain to the patient, and this even in luxations of twenty-seven years, and for all intermediate periods. Considering the number and difficulty of the cases—many of them congenital—usually those which have been pronounced hopeless by eminent American and European surgeons, the results are truly wonderful. She is said to be uniformly successful in whatever she undertakes, but, unfortunately, she is obliged to turn many applicants away—particularly when tendons have been cut or surgical operations performed. In all cases her verdict is rendered immediately after examination, which she performs. As an example of her skill, we may cite the fact that in Trieste she performed, a few years since, four hundred operations successfully in twenty days, many of them in the presence of physicians whose confidence and good-will she had gained, as indicated by the diploma which she now holds from the Italian government authorizing her to practice. The daughter of Gen. Woodford of Brooklyn, N. Y., was recently benefited greatly by the treatment of Mrs. Dal Cin, and testified to the great skill of Signora Dal Cin to come to America to help those who might be unable to go to Italy for treatment, and although she has been here but a short time, she has effected some remarkable cures. During her stay in this country she will be at Gen. Woodford's, and for all interested parties it would be well to call on her until Signora Dal Cin has pronounced his case hopeless."

What does this most interesting narrative show, but that healing and surgery are very largely gifts, not to be successfully solicited by any from colleges and faculties, but the free endowments of Heaven itself? There was no study of medical theories here; no burrowing among the mouldy records of "cases" long passed out of mind; no information that one must first learn of others before one may presume to exercise one's own individual gift. If the medical men of Massachusetts are allowed to have their way, they will forbid this Italian bone-setter's entering the Commonwealth to relieve human suffering. Like the surgeons of Italy, they would drag her before the courts to answer to the charge of practicing her art without having been allowed to pay them for one of their own licenses. Where, pray, is the difference between the M. D.s of progressive and liberal Massachusetts and of Middle Age Italy? This whole business of the doctors is sheer absurdity and nonsense. It is a satire on the very

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

Advertiser vs. Independent.

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

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

Advertiser:
 Take only what cool investigation proves, and if you prove anything it will be worth all the more when it is proved; and if you disprove anything, your deliverance is to be sought from that error of modern civilization, deceived by trickery, deceived by coarse impersonations of departed spirits, deceived and wrecked morally by the leoprous followers of Spiritualism. (Applause.)

Independent:
 Take only what exact investigation offers you; and if you thus prove any conclusion, it will be worth all the more when it is established; and if you disprove anything, your deliverance is to be sought from that error of modern civilization, who are captured by the kind of medicine, bloody sweat by trickery, and whose heads are reeling with the evil influences characteristic of the leoprous followers of Spiritualism. (Applause.)

Remonstrance against Compulsory Vaccination.

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

A Well-Merited Compliment for Prof. Brittan.

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

"It has long seemed to me a reproach on the Spiritualists of America that Prof. Brittan, one of the earliest and most indefatigable pioneers of the movement, one of its most brilliant writers and philosophical thinkers, should have so long been permitted to remain in comparative obscurity, and to waste his splendid talents on fugitive and ill-sustained efforts to promote the great work of progress. If faithful service and an unshaken life, too, can add prestige to his high literary attainments, Prof. Brittan's reintroduction to the attention of Spiritualists and labor should be hailed by a true Spiritualist, as it is by me, with a cordial all-hail of welcome!"

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

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

Parker Memorial Hall.

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

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

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

Dr. H. F. Gardner's Experiences in Spirit-Life.

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

More "Discovered Corruption" in the Indian Department.

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

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

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

Beverly, Mass.

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

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

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

Editor-at-Large Project.

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

Amount Received.	
Colby & Rich, Boston	\$ 50.00
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Religio-Philosophical Journal, Chicago, Ill.	25.00
E. J. Durant, Lebanon, N. H.	5.00
Total	\$884.85

Why it is that people—even those who have been blessed with the immortal truths which Spiritualism has vouchsafed us—are so prone to condemn their fellows, is a mystery that will be only unveiled in the next life, for surely it never will be in this. A person's name is mentioned in a certain circle, or in a quiet conversation, and the most inexcusable liberties taken in speaking of him, his character, his business, his acts. No one means to do him harm or injustice; and yet, in the guise of confidence, words are uttered which are like so many cruel stabs. Few habits are more common than this, and yet what right have we to say one defamatory word of another, or start even a hint of a suspicion of him? We may plead that we had no intention of injuring him, but the plea avails nothing. We are responsible not only for our deliberate, purposed acts, but just as much so for the accidental and unconscious effects that go out from us. Every word spoken into the air goes quivering on, in undying reverberations, forever. A scientific fact we may say of this statement, as a scientific fact, we are well aware of the infinite and far-reaching consequences of the smallest words, as moral forces. The poet's fancy is not a mere play of imagination. The song we sing and the word we speak we shall indeed find again, from beginning to end, somewhere in the eternal future, stored away in the nooks and crannies of other lives, and influencing them for good or ill, for pain or pleasure. There is no part of this life we are living, day by day, that is not vital with influence. We call certain things small and infinitesimal, and indeed they seem so; but when we remember that there is not one of them that may not set in motion a train of eternal consequences, dare we call anything insignificant? We are evermore touching other lives, oftener unconsciously than consciously, and our touch to-day may decide a destiny. Our silent example, as well as our words and deeds, is vital, and throbbing with influence. There is need, therefore, for the most unwearied watchfulness over every act and word, lest in a moment of unheeding we start a train of consequences that may leave sorrow or ruin in its track forever.

W. J. COLVILLE, the eloquent trance speaker, conducted the services of the First Religious Society of Progressive Spiritualists, at Halle's Hall, 333 Superior street, Cleveland, O., on Sunday, Feb. 1st, and on Monday, Feb. 2d, spoke in Newell's Hall, 349 1/2 Pearl street. He lectures in Halle's Hall again next Sunday at 10:45 A. M., and 7:15 P. M. It is expected that Mr. Colville will return to Chicago from Cleveland for three weeks in this month previous to his return to Boston. He purposes returning to Boston at least by Friday, March 6th. An account of his work in the West, furnished by this issue, reached us too late for insertion in this column. It will appear next week.

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

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

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

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

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

The Free Circle Room.

REPLIES TO QUESTIONS,

GIVEN THROUGH THE MEDIUMSHIP OF W. J. COLVILLE, AT THE BANNER OF LIGHT FREE CIRCLE ROOM.

Questions and Answers.

CONTROLLING SPIRIT.—Mr. Chairman, we will now listen to your questions.

Q.—Is not the epoch of our era just commenced, the time for the establishment upon this planet of the practice of Christian truth and human duty; as the era we are about emerging from was for the spread of the knowledge of these divine principles?

A.—Decidedly; the questioner has grasped the spiritual idea which we have always endeavored to give forth and assert in our public and private utterances. Many persons explain or apparently explain that Christian systems are failures, merely because the outward workings of those systems which have been dignified as Christian, have tended to deluge the world with the earth with human blood, to provoke strife, anarchy and confusion everywhere. Should they not remember the words of the Great Teacher, that though he was the Prince of Peace, yet he came not to bring peace immediately, but the sword, the precursor of peace. It is the warfare which has been continually going on between the new advent of truth which made itself felt in Palestine nearly two thousand years ago, and the evil passions and prejudices of humanity, which have led to strife and contention, which have been apparent everywhere in the Christian Europe and all portions of the civilized globe. No intelligent person can consistently believe in true morality and take exception to the general moral tendency of the statements which are attributed to the Nazarene. What matters it whether Jesus, in Palestine, eighteen or nineteen centuries ago spoke those words as found in the New Testament, or whether they were spoken ages before, in other portions of the earth, by other inspired minds? The real point is, in what degree are the teachings which are embodied in the Gospel narrative valuable to humanity. The mere source from whence ideas and statements emanate materially, is of little importance compared with their relation to the all-important and engrossing consideration of the intrinsic value of the record as a moral guide. Men have not been able to prove from the Gospel narrative that in endeavoring to persecute their fellows for opinion's sake, they have acted in concert with the doctrines of the reputed founder of the Christian system; they have not been able to prove that the doctrines which have so long been the basis of the Christian religion, from the words of Jesus, but have always appealed to the epistles of Paul, who strove by the use of metaphysics to make the simple Gospel ethics agree with Jewish and philosophic prejudices and preconceptions. The new era introduces you into a condition of things wherein the letter will be discarded for the spirit; the old forms in which the truth has long been embodied will be utterly cast aside, because they are outgrown; there will be no longer an ecclesiastical power in the land, fighting against the freedom of humanity. Those who are religious teachers will be those who are naturally adapted to solve problems in connection with man's welfare, who are under the inspiration of those fitted to lead all seeking spirits into fairer and brighter pastures. The religion of the future, of the new Messiah, the religion of the New Dispensation, will be essentially one in its spirit with the inner soul of Christian ethics, also with the inner soul of the various great religions of the world, and its outward form of presentation will be diametrically opposed to those practices which have been commended by olden authorities, who have endeavored to coerce men instead of leading them by moral suasion alone.

Q.—The Rev. M. J. Savage, in a recent sermon, deprecates the consideration of a future life as detrimental to civilization and progress. He says: "I tell you, friends, that when you long and hunger for a straight look into heaven, a clear perception of what it is, a sensible presence day by day, you are longing for that which will be a clear and a desolation to the earth. It is our business to live here while we are here; it is our business to do the present work of the world while it is waiting at our hands." Will you please to reply to this?

A.—From Mr. Savage's standpoint, doubtless, we cannot take any exception at all to the views which he has advanced. We have always contended that the only true way to prepare for the future is to live well in the present. If you are continually forgetting present duties in your earnest endeavor to grasp that which is before you, you will never reach it, but you will find that you are actually destroying your own life, and that you are actually attacking the Orthodox idea that sin and imperfection will be cast aside immediately the body is parted with; he undoubtedly has reference to that system of looking forward into the future which is accompanied by dissatisfaction with the present—a looking upon this world, as Dr. Watts viewed it, as a wretched land which yields us no supply, and then a future world which is a land of milk and honey. Mr. Savage cannot consistently attack the teachings of advanced spirits, because they all are unanimous in their statements that you cannot enjoy the future unless you do your duty in the present. If such a doctrine as this would tend to uproot human morality, then human morality must be something that had better be uprooted as quickly as possible.

Q.—If a person is so constituted that he cannot act here which others think wrong, while he regards them as justifiable, will he be remorse in the world of spirits for those acts?

A.—Certainly not, if the man is conscientious in the performance of his actions. You are responsible to your own conscience, and if you have not sufficient light to guide you into a better path than that in which you are now treading, you cannot suffer remorse or shame in consequence of having done the best you could under the circumstances. No one is attacked with remorse in spirit-life, unless he has somewhere within him a conscience which is not satisfied for a very great length of time, who was within the folds of the earthly body, or one who had never spiritually left the earth-bound sphere at all. That spirit would still be connected with the earth very closely, and would be dependent upon material things in a great degree for his present advancement. There are many spirits who can be reached by you in the form more directly than they can be reached by spirits out of the form, because their spiritual perceptions are not sufficiently keenly alive to enable them to discern spiritual beings and to receive from spiritual sources the inspiration which their natures need. We know of many spirits today who are deaf and blind in the spirit-world, or, rather, in the earth-bound atmosphere which is close around the earth, simply because they were so on earth, physically, and they have not risen above a condition in which they are entirely dependent upon physical surroundings, there being no physical force which yet attaches to them, which, although imperceptible outwardly, is a portion of the physical structure. It is not the spiritual body, but exists between it and your atmosphere. By receiving an impetus to go forward, the spirit will become cured of his materiality. Undoubtedly the only cure for spiritual deafness will be an increase in spirituality, which will assist the spirit in rising above material disabilities, and in unfolding the organs of the spiritual body. A spirit may of course be deficiently developed in the spirit-body.

Q.—It has been said that certain persons will suffer greatly during the coming planetary crisis. Will it be physical or mental, or both?

A.—The suffering will be both physical and mental, as you cannot suffer physically without the body reacting upon the mind; you cannot suffer mentally without the mind wearing upon the physical powers, debilitating the physical constitution. Mental and physical suffering

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

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

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

Q.—What is the cause of catarrh? And what will cure it?

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

Q.—Can a man who has the power of healing, having been called to that work by God, work for invalids, helping for a time, and then turn and exhaust the vitality he has given?

A.—Such a case may be. We have known many persons who have outgrown the condition in which a certain magnetizer could benefit them, and persons who are extremely sensitive or mediumistic should always be very careful not to receive treatment from any persons after they have exhausted the beneficial magnetism which proceeds from the operator, or when they have ceased to be benefited by it. It is sometimes absolutely necessary to change persons who may be treated, and who are benefited from any special disease. The cause of this is that you are receiving an emanation which will react upon you by exhausting your vitality when the peculiar condition has been exhausted in the operator which caused him to impart. A person who can receive from you can always give to you, and one who can give to you can always receive from you, provided the necessary conditions be only observed in the one case or the other. We consider that your own impressions are the guide you in these matters. If you feel exhausted, tired, in the company of any one, take care and do not be so often in any person's company. We distinctly affirm that many divorces and much social unhappiness is the necessary result of persons remaining too much together when they have outgrown the peculiar condition of magnetism on the physical plane through which they have been able to benefit each other. If they would endeavor to throw themselves more into general society, and not be so closely associated with each other at times, they would very quickly find that such inconveniences arise; they would both receive from other sources such elements as they needed. There need be no break of friendship. Only when persons bind themselves too closely and exclusively do they outgrow each other. Many magnetic physicians lose their power over those whom they might benefit continuously, because they magnetize them too frequently. No person should magnetize another more than two or three times a day at the outside, and they should not do that without the consent being allowed to elapse, during which the magnetizer should take fresh air and food between each treatment.

Q.—[By Thomas Richmond.] In making man in his own image, did God implant in him a germ or element of every attribute, faculty and quality possessed by himself? If not, was man in God's image? If he was, then is he not capable of growth and development, of becoming a God, or Gods?

A.—From the standpoint of an angel we should distinctly argue that man is made in the image of God, in the full sense. Receiving it from spheres which are beyond ourselves, we should give you this statement as a definite fact in spiritual life, that there is not a single attribute of Deity which is not possessed in a limited measure by every human soul; there is not one faculty of the divine mind which is not possessed in a degree by every human mind. In every possible attribute and department of being, every human soul will be able to unfold through out eternity. Men may be gods, but man will never be the Infinite Mind, the Great First Cause, the Wondrous Over-Soul, which controls and guides all things. Men will be as gods, knowing good and evil; they will be as gods in the sense of tutelary spirits, as rulers of planets, governors of worlds. Every spirit is destined to become a co-partner with the Deity; but as to the possibility of the finite ever becoming infinite, we do not think that man in a continuous direction, with only limited abilities, will ever lead to infinitude of power or infinite quantity. The infinite in quality may be expressed, because the quality of mind which will be expressed by humanity may be precisely similar to the quality of mind of the infinite Spirit.

Q.—[By Lester Boyden, Red Oak, Iowa.] What power or agency produces the light when my spirit-sister appears to me?

A.—The light is produced from your own physical system, and that light which emanates

from your system is coupled with portions of light which are attracted as atoms in affinity, until the light which produces the luminous appearance is the result of the scintillations or luminous emanations from the medium's body, connecting themselves with the luminosity of the atmosphere which is drawn toward it. If you are not a clairvoyant, that is the only explanation which we can possibly give; but if you are a clairvoyant, the power, the light which you perceive is a spiritual light, which is perceived with the spiritual eye, and which would not be discernible to others in the room who were not clairvoyant. If you can only see your sister yourself, then you are decidedly a clairvoyant, and the light is produced by the spirit-body; but if other persons also can see the light, then it is produced in the manner which we have indicated in the first portion of our reply.

Q.—[By the same.] Where does the power come from which moves articles in my room without mortal contact, as mentioned in an article of mine in the Banner of Light of Sept. 6th, 1879?

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

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

A.—The Gospels appear to be gathered from or to be perpetuations of far older manuscripts than any which are connected with the Christian era at all. A very large portion of the Gospel narrative is a new setting of the ancient Egyptian and Oriental religions. Many sayings attributed to Jesus have been attributed to Krishna and to various others who lived before his time. Those who compiled the Gospels were those who collected together different fragments which were extant in the days of their composition, to express spiritual ideas by the introduction of personalities. Jesus is spoken of as the conscious representative of the human soul; the twelve apostles represent the twelve faculties of the mind. The ancient solar and symbols, the sun and the twelve signs of the zodiac, Christianity is but a revival of the solar worship and a perpetuation of it. Jesus now takes the place of the ancient sun-god, and the twelve apostles take the place of the ancient twelve signs of the zodiac, all of which were supposed to be under the guidance of certain representative angels, the number twelve being always introduced as the number of completion. With reference to the fourth Gospel, we should say that very ancient thoughts have been somewhat recast or remodeled. Whoever may have written it in the present form was one who had knowledge of the most ancient mysteries, who had revived many tales of olden time, merely substituting the word Jesus for the name of some ancient deity, probably the Osiris of the Egyptians, who was the one particularly alluded to by the ancient solar worshippers. When Jesus says, "I am the vine, ye are the branches," he then occupies the position of the soul; the soul being addressing the mental faculties, the soul being the vine, all the faculties of nature being the branches. If the branch abides in the vine it is then and nourished; so if any faculty abides in the soul, it is then and nourished, then it is well; if it does not, it is cut off. Portions of the Gospel narrative unquestionably are not intended so much to give you a biographical account of the life of the Nazarene as they are intended to illustrate spiritual ideas, to perpetuate a very ancient system of spiritual teaching which always introduces symbols or personalities in order to bring truth home to the comprehension of the Oriental mind.

SPIRIT-MESSAGE DEPARTMENT.

Public Free-Circle Meetings. Are held at the BANNER OF LIGHT OFFICE, corner of Pine street and Montgomery Place, every TUESDAY AFTERNOON. The Hall will be open at 2 o'clock, and services commence at 3 o'clock. No admission. The doors will be closed, neither allowing entrance nor egress until the conclusion of the service, except in case of absolute necessity that requires a special permission.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earthly existence, and that they are constantly and hourly to send forth over this land and this world a mighty power of strength that shall uphold every sinking spirit and keep it above the waves of despair and degradation. In spite of this, I find a great many spirits sunk down in sorrow and pain and misery, who are traveling the road in degradation, who cannot lift their heads above the dark waters. We feel that we must call upon friends in mortal life to give us their assistance, to stretch forth their hands to those poor sufferers, to point the way to better things of life, to give them courage and strength, words of cheer and encouragement, because every soul, no matter how dark in the exterior, no matter how rough and uncouth they are, no matter how covered with the marks of sorrow and pain, or of sin and crime, is yet a part of that divine law which governs and controls all things, and each one of you is a brother and sister of that spirit. No matter how refined, how chaste, how dainty you may be, yet that man, that woman, is a member of the same family to which you belong. So we ask you to give us your assistance, to aid to bring that soul out of a darkened condition, to enable it to slough off its covering of sin, to blossom forth as it should, a beautiful soul that belongs to the grand garden of the Almighty.

Many friends are wondering what I am doing. My present work is confined to the interests of spiritual mediums. They may ask, Why is this? Because spirit-mediums are the avenues through which spirits of the higher life return to manifest to humanity. They are the doorways through which the light of truth and knowledge streams in upon the darkened soul of mortal man. It becomes us to look well to those doorways, those avenues, to keep them ever unobstructed, to make them as pure and bright as possible, that they may become reflectors of the glory of the heavens. And so my work is confined to spirit-mediums, and I endeavor as far as possible to seek to teach these mediums more of the laws of life, to instruct them in the higher laws of the spirit, and to bring down to them a knowledge of what the soul really is, a knowledge of what life is in itself, to teach them to live in purity, physically, morally, and spiritually as it is possible for them to do, to seek to bring around themselves those conditions that will develop all that is noble within their souls, and so will bring down a mighty influx of power from the higher life that will go forth unto the people. Now I think it a very important thing that all mediums should sit quietly alone, daily, for at least one hour; that they should sit thus quietly alone, to receive the instructions and teachings of their spirit-teachers, and it is true, no matter how ignorant they may be, no matter how they have been deprived of the rudiments, or of the higher branches of the sciences, in all things that go to make up the cultured man or woman, yet if they will open their souls, and become receptive of spirit teachings, they will receive a divine education from the higher life that will enable the spirits to work through them, to give forth words of instruction, words of beauty and power that shall uplift mankind, and make the world to realize through which the light of truth and knowledge streams in upon the darkened soul of mortal man. 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