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## Biographical.

#### SERJEANT EDWARD WILLIAM COX.

The accompanying engraving will give to our readers in the United States a good idea of the facial contour and expression of Serjeant Cox, the eminent English lawyer, philosopher and author (with whose name the spiritualistic public of this country have long been familiar), who entered, November 24th, into the scenes of that broader and grander state of existence which awaits all the toiling pilgrims of earth. To our English exchanges, notably The Spiritualist, we are indebted for the main points in this brief description of his life and labors while yet in the mortal:

He was born in 1809, and at the age of thirtyfour was called to the Bar at the Middle Temple. He was raised to the degree of Serjeant-at Law twenty-five years afterwards, and was appointed Recorder of Portsmouth. He married. in 1845, Rosalinda Alicia, only daughter of Mr. Fonblanque, the Commissioner in Bankruptey. In 1870 he became Deputy-Assistant Judge of Middlesex; he was also Justice of the Peace. and a Deputy-Lieutenant for Middlesex. He founded, and for some years edited, the Law Times. He was also proprietor of the Field and other newspapers, now the property of Mr. Horace Cox. He was the author of many books connected with legal subjects, including The Law of Joint Stock Companies and The Law of Registration and Elections, which, with some of the others, are now standard text books. One of his latest legal works was The Principles of Pun ishment. Among his books on general subjects were The Arts of Writing, Reading, and Speak ing, and Heredity and Hybridism. Among his writings on Psychology were The Mechanism of Man, A Monograph on Sleep and Dream, and a variety of presidential 'addresses to the Psychological Society, [which organization voted to disband after his death.] His shorter writings on spiritual phenomena were of late years exclusively contributed to The Spiritualist, which paper bears witness to his worth in the follow-

"He was a power in the outer world; but in connection with Spiritualism he was a great deal more—he was a man who, with high professional reputation and social standing to lose, fessional reputation and social standing to lose, testified during the greater portion of his life to the truth of the unpopular phenomena of Spiritualism and Psychology. By the sincerity of his utterances, by his loyalty to facts and to his own convictions, in relation to these subjects, he deeply endeared himself to his fellow-workers in the same field; his whole heart was in the matter, and worldly duties occupied a secondary place in his thoughts. Among Spiritualists the grief at his loss will be deepest, and in our midst his memory will be cherished longest."

On Monday evening, Nov. 24th, he attended

On Monday evening, Nov. 24th, he attended with two of his children, a literary and musical entertainment at Mill-hill, near Hendon, and soon after his return home to Moat Mount Highwood, he entered his library, and was found dead there half-an-hour afterwards, presumably from heart disease.

Mr. Cox was one who made many friends (among them in a marked manner being William Crookes, F. R. S.,) and who never took up an antagonistic position to anybody until forced to do so by circumstances. In the early days of mesmerism he investigated that branch of psychology, discovered it to be true, and with unswerving faithfulness fought for it to the last, both in public and in private. When Spiritual ism made its appearance he likewise investigated, and testified to the truth of each depart ment of its phenomena as fast as he obtained good personal evidence of its reality. For many years he denied the sufficiency of the evidence that any section of the phenomena came from spirits; he believed them to be due to some unknown or psychic force, limited and governed unconsciously by the intelligence of the medium. Some of the materialization phenomena could not be made to agree harmoniously in his mind with this hypothesis, and he long denied their reality. The sight, on one or two occasions, of a living spirit-hand, while the hands of all the other sitters were accounted for satisfied him for the moment, although afterwards his reason seemed to recoil from such an improbable fact, and it was not till he one day held both the hands of Mr. Harry Bastian, and saw living materialized spirit-hands and arms flitting in and out of that medium's body, that he fully gave in on this point. Within the last Persia. . . The miraculous cures by Apolyear or so he has freely admitted to his friends lonius; Simon Magus being lifted in the air;



phenomena, and at Mrs. Makdougall Gregory's séance, shortly before his decease, he stated to all present that such was his conviction. The phenomena evolved through the mediumship of Mr. Williams, under the favorable conditions provided at Mrs. Gregory's scances, are reported to have had much to do with bringing about this conviction.

Concerning the certainty of this position on the part of Mr. Cox (about which no doubt can, it would appear, be reasonably entertained) the celebrated physical medium, W. Eglinton, bears the following testimony in the columns of Spiritual Notes:

of Spiritual Notes:

"I am in a position to say, from words which fell from his own lips, at the house of Mrs. Makdougall Gregory, that he was [a Spiritualist]. It was after a dinner there; and when he was closely pressed by Mrs. Gregory, in the presence of Sir Jocelyn Coyghill and others, he remarked, 'If I am not a Spiritualist now, I never shall be'; and when asked for his definition of Spiritualism, he replied, 'I mean I believe most fully that my daughter Florence has returned to me this evening: as a spirit.' As a medium I am glad to be able to pay my tribute to the kindness, courtesy and friendship which characterized him in his connection with me and others in his investigations."

Our special London agent, J. William Fletch-

Our special London agent, J. William Fletcher (with whose words we close this sketch), at the time of his (Mr. S.'s) transition bore witness to the fact that "He has always devoted much time and money to the investigation of the subject [of Spiritualism], and I have always found him a most courteous gentleman, and interested observer of the phenomena. He has now 'passed the portal,' and entered into the reality of that other life, leaving behind him a spotless name and a noble record."

## Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

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

ITALY.

The Annali Dello Spiritismo, Turin, for January, opens its fair pages with a continuance of "Catholicism before the time of Christ," a work which has attracted a vast deal of attention in Europe, not only on account of the high literary reputation of its compiler (the Viscount Solanot) but for the amount of research it displays-not skimming the lighter facts of faith that float on the surface of every people's religion, but delving where lie the earliest records of a deluge, the dogmas of the Vedas, the foundations of Maha-Bharatas. "All nations," says the writer, "have some tradition of a grand cataclysm; and, according to M. Jacolliot, the earliest of Brahmanic scholars make mention of an Adima and a Hena, whose progeny had become so numerous and wicked they could no longer live together in peace, (one threatening even to storm the heavens) and were to be destroyed; but that Brahma, wishing to conserve the meritorious and save the race of man, sought the means. A ship was built, in which every species of animal and plant was placed, Vaiwasvata being the constructor of the vessel; and when finally the work of destruction was completed by a flood, the ark rested on the summit of the Himalaya." The deluges of Ducalion and others named in history are here also brought in review; but that such a cataclysm was universal or for the purpose indicated, the writer denies, considering that "all-and particularly the legend of the deluge-are absolutely incompatible with natural laws, are offensive to reason, and give a mechanical aspect to Divine Providence.'

In an article on "The Progress of Religion' occur the following: "St. Clement recognized in ancient philosophy a species of natural Christianity; Origen, that the influence of the word is felt in the life and the spirit from the beginning to the end of the universe; St. Augustine proclaimed that the Platonists are Christians; St. Justinian found in Plato the precursor of Christ; St. Girolamo affirmed that the stoic morality combined in all its capital points the morals of Christianity, while in recent times the Orientalists assure us that the Vedic morality is equally pure with that of the New Testament. . . . With her mailed foot apparently Christianity has crushed the head of the serpent of idolatry; but the essence of the story is the same with the Druids of Gaul, the pythonesses of Greece, the yogi of India. the sybils of Rome, the priests of Isis, the magi of

magnetic healer, "some splendid cures," while. tent?" (Blanche.) "Watch and pray." his remarks regarding his conviction, arising liatte.) "Love always." (Blanche.) "To the from his study of Spiritualism, "that there is an intelligence, personal and independent of us, and an intelligence sufficient to demonstrate in a most positive manner the reality of a world of spirits," bear the stamp of sincerity and a confidence "that God will never abandon those who serve him faithfully." But it seems that he is mistaken (if we accept an editorial note upon the subject) when he says that, "though the spiritual idea makes progress in Europe, Asia, America, Spiritualism and magnetism are ignored in Greece and the Orient."

A letter from Sr. E. Volpi, headed, "Again spirit-photographs obtained at Naples." informs the editor of the Annali, Sr. Niceforo Filalete, that after a series of experiments he had succeeded in his efforts, as Sr. Damiani had, in obtaining the photograph of a nun, and adds that those who on à priori grounds are the adversaries of Spiritualism, are called upon to show that these productions are not genuine.

Of a new work just published in Barcelona, entitled "Nicodemus, or Immortality and Reincarnation, the Genesis of the Earth," &c., Sr. Filalete writes a highly commendatory notice, and says that with richness of style and elegance of language in Nicodemo we find a series of mediumistic communications, radiating a morality of the very purest nature; and that it is a very precious production and should be in the library of every cultivated student of our doctrine.

When residing in Genoa few names were more familiar to my ear than that of Cesare Balbo; and I now with pleasure find by an extract from his posthumous works, entitled "Pensieri ed Esempii," that he deigned to record spiritual manifestations. One of these I will briefly notice. It occurs in the Annali under the head of 'Death Announced by a Vision": A young German officer, deeply in love with a young lady of his native village, was called away by one of Napoleon's campaigns. One night, in a bivounc, he saw, he thought, this lady approach and seat herself at the foot of his camp hed when she with a serene, smill as expression, informed him that she had just passed to her home in heaven. For three nights in succession this was repeated, and as it had upon him a naturally depressing effect, no little notice was taken of it. Not much time elapsed ere a dispatch announced to him that on the very day and hour in which he had first seen the vision his fair afflanced had donned the drapery of the

FRANCE. The Revue Spirite, Paris, for January, is overflowing with what we all appreciate; but space | works of Allan Kardec. is an arbiter in the matter of its manifestation here. With the present number the Revue enters on its twenty-third year, and though Mr. Leymarie, in a very able and far-reaching "Address" on the occasion, quotes the oft-repeated, 'Spiritualism is defunct, throw the last shovel of dirt upon its tomb," he adds with marked satisfaction, "that it has raised up those whose convictions, based upon severe study and criticism, have made known the true significance of phenomena called spiritual; and that these workers are princes in science, who have been recornized as such by all the reviews and academies of science. . . That 'Spiritualism in the Light of Science' gives this proof that astronomers, mathematicians, linguists, anthropologists, engineers, philosophers, and men eminent in literature, sustain to-day the thesis advanced by Allan Kardec with an incomparable logic and a power of reasoning excentionnelle."

Following the above comes the admirable raillery which M. Tonoph seems to be master of, as well as pungent criticism, which this French Junius lavishes upon one M. J. Soury, who has attempted in the Republique Francaise to make light of both Prof. Zöllner and Slade. While Racine is easy to read, it is difficult to master Moliere; rather from an exuberance than a poverty of language; so it is with this, which seems to me a masterly production, from M. Tonoph's pen. I will only quote the few lines with which M. Soury paints Mr. Slade: 'This pretended medium, this able charlatan, certainly uses great skill, and knows better than any other the tricks of the impressario. His movements slow, his long arms, his long legs, his long slim fingers, his long moustache, his visage of spectral pallor, his silent laugh when he laughs-all his person, in fact, according perfeetly with the role of an evoker of phantoms."

The Revue gives also a copy of the two masks in paraffine, which appeared in the Medium in London, of Arkosa and Lilly. Accompanying them is a minute description of the séances when and the process by which they were obtained-Mr. Oxley's admirable account in fact. plain and graphic, showing all that could be desired in the way of precautions and judicious handling, while the results, the most pronounced triumph that could be conjured up, are as marvelous as any phase of Oriental magic.

From Mans come excellent reports of the progress Spiritualism is making there. Mme. Lebreton, whose son Henri, I think, is the principal medium, writes thence among other things: Mr. Lejeune had brought to our séance a magnificent bouquet as an offering to the spirit of his wife, dead these seven years on this day, and placed it on the mantel. The spirit took it. promenaded the room with it, while loud raps came upon the table, and a bell was loudly rung. A faint light appeared, increasing in brilliancy about the spirit till its entire form could be seen. Paper and pencil being placed on the noticed; but they must await more space and his belief that spirits cause a portion of the the scatasies of the pythonesses, will be more table, direct writing was had, while raps were time.

than eclipsed in the marvels of Christiani- | being made upon the celling, walls, pictures, From Dr. Niold, the Count Gonemi, a Greek some of which could only be read (a ta rox significant confusion) of Corfu, comes the important statement that there's compositions) by having them reversed in a confusion of Corfu, comes the important statement that there's compositions by having them reversed in a confusion of Corfu. &c. Different spirits indited the followingbrothron in Tours." (Blanche.) The latter was evidently given in response to a wish of one of the sitters to have something to take to his confréres in said village. On another occasion a hand appeared which, rolling itself in a piece of paper, made a sort of brilliant magic lantern of it; then, and in say ten minutes, this hand drew a large fine portrait; while another, a little one, very brilliant, approached it from time to time, as if bringing new force to that which was working. The portrait was of a lady with delicate features, exquisite neck and shoulders, about which her luxuriant hair was gracefully falling. It was recognized by a gentleman pres-

ent.
"Le Familistere de Guise" is here also referred to as one of the finest exhibitions the world has ever had of the successful union of labor and capital.

M. René Caillé, writing about Spiritualism in China, says: "If we think we have invented something new, we are mistaken, for Spiritualism is as old as the world; and as there are ever spirits in the atmosphere surrounding our globe, there have ever been spirit manifestations. . . We can assure ourselves of these things by read-

ing a work from the pen of Archdeacon Grey, which has just been published at Hong Kong. Mediumistic writing, under the influence of the spirits, is a general practice among the common people as well as the instructed and the noblesse. . . It is common to have a little altar, on which is a statue of a spirit or an angel, where offerings and prayers are made." The Archdeacon had himself given some attention to the subject. 'One day he saw a crowd gathered about a house whose floor was strewn with the debris of vases and pots which a few moments before had been thrown from their places by an invisible

A Society of Spiritualists has recently been formed in Cracovie, under the name of l'Harmonie philosophike. It has elected as honorary members the editor of our French Revue in hand, with Mme. the Countess Wurmbrandt, the Baroness Adelma Vay, and the Countess Christine Milieska. Mons. Leymarie, however, in noticing this, protests against the attacks made by the journal under Mr. Wittig's direction upon his (M. L.'s) estimable friend, M. Kasprowich, the Leipsic editor.

Mr. Strong, the great healing medium, of Marseilles, writes to the Revue that while he admires and profoundly venerates both Magnetism and Spiritualism, he cannot accept the doctrine of re-incarnation. His respondent assures him that he is not sufficiently conversant with the

From Christiansund, M. Storjohann writes. that "in Norway they have begun to interest themselves in Spiritualism much more than formerly: that at the above named place they have two mediums; while at Stavenger there is a family in which spirit voices are heard and materialized spirit forms seen." At Christiania, capital of the country, "all the journals are occupying themselves with the works of M. Zöllner, the celebrated astronomer of Leipsic, in which he relates his experiences with Mr. Slade." At Stockholm, the psychic Eglinton has created no little agitation "in revealing a new force, a new world, to the men of science of that town, and concerning which all the Scandinavian periodicals are now speaking. At some of Mr. E.'s scances he was lifted to the ceiling, direct writing was had, and spirit lights and materializations were witnessed." "Men of science," says the correspondent, "people of the highest aristocracy, the most distinguished officers, civil and military, were the spectators, and became convinced of the existence of spirits and of their manifestations."

BELGIUM.

Le Messager, of Liege, (Jan. 1st and 15th) has an excellent article from the pen of its editor, addressed to "our subscribers." Touching lightly upon his own devotion to our chuse, which for eight years has helped it along, and upon the veritable revolution scientifique and philosophique, which should interest all humanity the discovery of a force heretofore not utilized. the unveiling of a future life, &c., he enumerates among those who have been distinguished advocates and supporters of what we claim for Spiritualism, Judge Edmonds le grand. Prof. Hare, Mme. Blavatsky, Col. Olcott, Colby & Rich. Messrs. Wallace, Varley, Cox. Crookes, Chambers, Gregory, Ulrici, Weber, Fechner, Zöllner. household names with most of us. that can hardly be too often repeated, they being ever a formidable support to those who stand trembling upon the verge of this new ocean of unfathomed realities. The Messager gives also in full that marvelous account of Mr. Eglinton's séance at Bruge which I recently condensed for the Banner of Light. Of the nature and results of the literary and artistic conference at Spa, M. Vanderyst renders here a good account, portraying the struggle between the materialistic and spiritualistic schools, the latter "submitting its conclusions to the control of reason, advancing with irresistible logic, demonstrating the existence of a force intelligent outside of matter."

"Superstition in Russia," based upon the burning of the woman who in her youth, as Agrafena Ignatiena, was chiled a sorcerer, and of which I have heretofore given some account: 'The Cross, the Venerated Emblem"; some of M. Donato's experiments with Mile. Lucille, are the principal articles that remain to be further

I have only in hand at present from this land. which has been so thoroughly aroused to the cause of Spiritualism, La Luz del Porvenir, which seems to be the special organ of that versatile genius, Lady Soler. Three numbers of this little weekly have been received since my last review. Senorita Candida Sanz contributes articles on "Ignorance and its Errors," on "Terrestrial Goods," and "The Carnival of Life" but they are dissertations that cannot be reduced without marring their force and beauty. I must say, however, that all these, as well as those from Seffora Soler, breathe the most exalted piety, practical good sense, and are forcibly illustrative of the value of pure lives. Would that they could be heeded! In one place Lady S. says: "Spiritualists! Let us not confound ourselves with the multitude who say, 'A new year, a new life,' but go on with their old vices and bad habits. Let us begin a new life, hating evil, visiting the widow and the fatherless

SPAIN.

loving humanity " &c. SOUTH AMERICA.

"La Constancia," of Buenos Ayres, though tardy, has come to hand. It opens its present issue with the several interesting addresses pronounced at a triennial gathering of the Asamblea General of the society "Constancia," in the said city. These are followed by a consideration of "Odic and Magnetic Forces," by 'The Great Law of Necessity," by a continuation of Professor J. R. Buchanan's "Army of Heaven," and quite a number of minor but inviting contributions from such talented writers as Señora Soler and Señorita Sanz. To some remarks on psychic manifestations, by Viscount Solanot, I must devote a little space: "By direction of the guiding spirit," he says, "we remained for some moments in reflection, and offering up mentally a prayer for help from God and from our guardian spirits. . . . The efficacy of prayer is incontestable in a moral point of view; it is the patrimony of all peoples, and in one form or another has consecrated all religious beliefs. . . . To suppress prayer would take from man his most powerful support in great adversity. After prayer the weak feel strong, the sad consoled." To these remarks there is appended some observations on the now famous materializations of Marietta, which, though causing dissension in the spiritualistic camp, have brought more able adherents to our cause among the Spaniards than anything else. "The spirit saluted us," continues the writer, "with a clear voice but with scarcely any perceptible movement of the lips, saying in correct Italian, 'Bonna notte flale mice.' Her face was like that which had been transferred to canvas, and her general aspect recalled the beautiful description given of her as she appeared at Naples when sixteen years of age. Like a tall flower gracefully bending forward. her blonde curls falling about her shoulders, her little naked feet scarcely perceptible beneath the blue fringe of her tunic, as if hiding from her own admiring gaze," this lovely creature seemed to represent what there is divine in the psychic realm, where our best thoughts cluster. On another occasion she appeared with a young girl at her side, the child Visitacion, the youngest daughter, deceased, of the medium. An account of these impressive manifestations is to be continued.

The Revista Espiritista, of Montevideo, has its usual, though limited, amount of good material. The editor, Don J. de Espada, never fails to present our cause in an attractive light; while the "Angel Guardian," with profound and evercheering thoughts, dropped like flowers along our thorny way, must be especially welcome to all the readers of the Revista. Perfumed words fall also from the lips of a daughter who pleads for charity and benevolence: "Ah! dear papa," she says; "how great is the soul that knows how to forgive! On the earth there is no greater satisfaction than that which comes to the soul that can pardon. 'Father, forgive, they know not what they do!"" and she concludes her gentle epistle from the spiritworld with what deep affection would dictate: "Adios, papá. Thy Aurelia." Lady Soler favors us also with one of her characteristic articles, beginning with: "The most terrible plague that humanity encounters is ignorance," and this she elaborates by contrasting it with "progress, the intrepid navigator that in the ark of civilization goes forth to the discovery of new horizons and in them new worlds."

MISCELLANEOUS.

El Eco de la Verdad, Barcelona, has been, I think, superseded by La Luz, reviewed above; for I notice the same contributors, the same delicate feminine though vigorous element in both. Barcelona may well be proud of such writers. She may congratulate herself further on the acquisition of still another of the order literati, who, as Senora Josefa Pujol, assumes the editorial chair of a new periodical, El Parthenon. This last named lady in her preface says: "One of the most urgent of the necessities of our age is the complete unfoldment or spreading out of human knowledge, civilization demanding the perfect disenthrallment of the spirit. . . . Inspired by the accentuated tendencies of this actual epoch, we desire to convert our publication into a vast field open to all ideas, to all aspirations that have for their aim the progress of humanity," etc. In its columns figure such names as Castelar. Balayuer, and others not less distinguished.

Das Neue Blatt, of Leipsic, is an illustrated periodical of much merit and beauty; and. though not devoted to Spiritualism, is evidently open to any expression in its behalf that bears the impress of truth and sincerity. It has a splendid portrait of A. J. Davis, with his finelycut features and spirituelle expression, with a sketch of his life, and what he has accomplished. None in our ranks stand higher among the Ger-

mans than Mr. Davis. I may say, en passant, that this Neue Blatt has also a spirited engraving of the snake-charmers of Bombay; another of the New York elevated railroad, and one entitled "Double Fetters," that mirrors literally what fashion tolerates.

From a gentleman in Baltimore a handsome brochure in German, (published in Berlin in 1877) has been received, entitled "Philosophische Scelenhilder," by H. K. This, with its notes, and its great variety of subjects, including several on the soul, must be a pleasing acquisition to the literature of the Teutonic race.

Two numbers of the periodical Revue de Maynetisme, edited by M. Donato, and the Baron du Potet's Chaine Magnetique, Paris, have come to hand. In the former Mr. Alexander Aksakof gives his testimony in favor of the wonderful power (that which led Mrs. Corner, perhaps, into her recent mishaps) exercised by M. Donato over the fair sensitive Lucille; for, though her head was covered, and requests were written at the moment by M. Aksakof, requiring her to do certain things, she invariably fulfilled accurately the requirements.

"Magnetism Proved by a Crime," heads another article, founded upon a trial reported in the Gazette des Tribuneaux, where it was sufficiently demonstrated that a "tramp" had so thoroughly magnetized a young and worthy girl, whom he found alone in a country house, that she followed him, as a dog will follow his master, submitting, though inwardly protesting, and striving to break from his horrid spell, to his every demand. The minute details of this most painful, this thrilling episode in the young girl's life, fill several pages of two reviews-making manifest a mastery of one mind over another that causes one to shudder when it is seen that such a power can be turned to the most diabolical purposes, and the innocent made the victim even while the conscience is wrung with an agony bordering on insanity. In this case the abused girl became for a time really insane.

Of Victor Hugo this Revue says: "He has been a powerful defender of magnetism, as he is an inspired prophet of all the truths that are proscribed and audacious."

The Baron du Potet's Chaine Magnetique, besides containing a great amount of very entertaining matter, has a cut of a valuable Greek bas-relief, representing a woman manipulating the body of a boy evidently as a curative process.

Will some of our Mexican friends please tell us something about La Hustracion, and other spiritualistic periodicals of that country, that have lately failed to reach us?

PEARLS AND PEBBLES GATHERED ALONG THE WAYSIDE OF TRAVEL.

BY J. M. PEEBLES.

To the Editor of the Banner of Light :

While the guest of Major J. B. Young, of Iowa, I formed the acquaintance of the Rev. G. D. Simmons, a Baptist minister who had conducted three hundred protracted meetings. He is now liberal, with strong inclinations toward Spiritualism. He related to me the following interesting circumstance: During his preaching in Bristol, Ontario Co., N. Y., there lived at that place a family by the name of Kase. There were several children, and among them a pair of twins-Olive and Oliver. Ere long the young lady sickened, fading away like a leaf in autumn time. The attending physician was a stout materialist. After a time she began to have visions-beautiful visions of the spirit-

One day, her eye brightening up, she said "Doctor, you are very much mistaken about there being no hereafter life. There is a future life. I know it; for I have seen the angels—seen those that I knew when in their bodies."...

Two or three days after this, she said to the physician: "You need not come to see me any more—you have done all you can. I shall die to-night at twelve o'clock." They thought her works overseller transfer. words exceedingly strange.

words exceedingly strange.

She requested her parents to call in her mates and young friends. They did so. She talked with them—bade them a sweet good-by. It was now evening, and she requested her parents, Mr. Simmons, and all, to leave her, except Oli-Mr. Simmons, and all, to leave nor, except On-ver, the twin brother, about eighteen years of age. They retired reluctantly and tearfully. She was very weak, but slept quite well till just before twelve o'clock, when she sprung up in bed, exclaiming "Jesus! Jesus! the angels have come for me. Halleluiah!" And falling into her brother's arms, died. It was a prophecy and a fulfillment.

AN IMPORTANT CONCESSION.

The Rev. Dr. Cocker, Professor of Mental and Moral Philosophy in the Michigan University says in his "Theistic Conception of the World," says in ms. I heistic conception of the World, that "It is a sentiment pervading the whole Grecian theology that the gods are in ceaseless intercourse with the human race, and if men will do right the gods will protect and help them. . . . There were different orders and degrees—delified men or heroes, terrestrial and coloristal lighting according from parameters. celestial divinities ascending from nature up to God."

SOULS LEAVING THEIR BODIES-R. B. BLOWERS One of the financially well-to-do men of California, and by far the most successful raisin manufacturer, Mr. R. B. Blowers, is not only a firm Spiritualist, but highly mediumistic. His home, including of course the good wife and children, is a sort of a sunny easis; while his vineyards, heavy-laden and purpling with grapes that would make an Oriental smile with gladness, constitute a kind of paradise. I am a great admirer of California.

Conversing with Mr. Blowers upon the sub-

ject of the spirits temporarily leaving the body while yet allied to mortality, he expressed utter surprise that any intelligent Spiritualist should doubt it, and then related to me the following circumstances:

"Mrs. Blowers, my first wife, two weeks be-fore her death, and while to us seemingly un-conscious, left her body, went to her nephew. C. M. Blowers, several miles away, and awoke him, addressed him, and said, among other him, addressed him, and said, among other things, "Cassius, come to my house; I want to see you." After becoming conscious she declared that she had left her body, and visited her nephew. Moreover, her nephew, Cassius, said when reaching his uncle's house, that his aunt came to him in the night, awoke him, conversed with him, urged him to come and see her, and while seemingly standing in the air, surrounded by a light, she vanished.

Mr. Blowers had a very promising son by the name of Austin; and while in the flush of youth he was taken sick, suffering intensely. The night previous to his death, he fell into a sort of a swoon, accompanied by what were termed

night previous to his death, he fell into a sort of a swoon, accompanied by what were termed spasms. During these swoons he was unconscious; and yet while in one of them, he left his body, and appeared to Mrs. Chamberlain, a speaker, tarrying in Stockton, forty-five miles distant, and told her to come to Woodland and preach his funeral sermon. Mrs. Chamberlain declared that she saw him come into her presence and that she consciously talked with him. declared that she saw him come into her presence and that she consciously talked with him; and that though she had an appointment elsewhere, she gave it up and started for Woodland, as directed by the spirit, who at the time of appearing to her was still connected with the body.

At the station she met Judge Sprague, and her first words to him were, "Austin A. Blowers is dead!"

Yes: but how did you know it?" inquired

"Yes; but how did you know it. Inquired the Judge.
"Because," she replied, "before he died, he came to me, told me when he should die, and wished me to preach his funeral discourse."

And yet there are those—few in number, I confess—who, making their own experience the criterion by which they judge the experiences

and wider observations of all others, insist that spirits never temporarily leave their bodies! THE STEELES AND THE EARLIER DAYS OF SPIRITUALISM.

THE STEFLES AND THE EARLIER DAYS OF SPIRITUALISM.

Full thirty years ago, the Steeles, wealthy and influential citizens of Amherst, O., commenced the study of Spiritualism by inaugurating a spiritual scance. The sittings continued nearly a year before being crowned with success. The distinguished Selden J. Finney and Col. H. S. Olcott joined this circle after a time. The first member that was entranced by spirits during these sittings was the lamented Selden J. Finney. The entrancing intelligence was an Indian spirit, and under this control Mr. Finney was made to "whoop," made to chant wild Indian war-songs, made to engage in the war-dance, and do sundry things that Indian spirits are wont to make their mediums do.

One of the Steeles, a prominent and influential gentleman, still resides near North Amherst, O.; Frederic Steele was a classmate of Gengrant and a General in the army; George Steele was a member of the Constitutional Convention, and is a Judge in the California Courts; E. W. Steele owns an extensive ranch; R. E. Steele is a thinker, and one of the best-read men in the ranks of Spiritualism; J. C. Steele, an excellent clear-headed man and clairvoyant, often accompanied Bro. Finney, taking a part in his lecture-labors. Long shall I remember my visit with the Steeles in California.

During these scances thirty years ago in the Steele families, Mr. Finney was controlled to write in Chinese characters. Upon one of these occasions, Mrs. Barnum, a superior clairvoyant, being present, said, "There is present a deputa-

occasions, Mrs. Barnum, a superior clairvoyant, being present, said, "There is present a deputa-tion of Chinese spirits, and they want to exact

a promise from you."
"What is it?" inqu "What is it?" inquired Mr. Steele.
"Well, you (J. C. Steele,) and the most of the
Steeles are going to settle on the Pacific Coast. Many of our people are coming there, and are sure to have a great deal of trouble, and we want you to promise to defend them."

At this time the Steeles had not the remotest conception of leaving Ohio for California. The prophecy, however, proved true. The Chinese, too, are surely having a great deal of trouble.

Mr. Steele has the gift of healing by the laying on of hands. He has wrought some wonderful cures, and through his clairvoyance he has magnificent views of scenes in the radiant realms of immortality.

COL. H. S. OLCOTT AS A MEDIUM. COL. H. S. OLCOTT AS A MEDIUM.

At these long-ago Ohio scances Col. Olcott shook, trembled, and, to use the words of Mr. Steele, "acted the aboriginal or Indian character to perfection." The fact of his having had letters and other documents brought to him from a distance, as in Hartford, proves his mediumship.

The Colonel, now in India, is a crisp, clear and able writer. His volume, "People from the Other World," was extensively read. His son, recently living a year or so with Judge Steele, went to San Francisco.

The Colonel's letters addressed to R. E.

The Colonel's letters addressed to R. E. Steele, relating to his expected Hierophantships, his promised power over "elementaries," or "elementals," and the hoped-for Theosophizing of India, are exceedingly interesting, if not impinging on the border-lands of haze and dreaminess. But we will wait-patiently wait

DATUS KELLEY-KELLEY'S ISLAND.

DATUS KELLEY—KELLEY'S ISLAND.

It was while the Steeles, Barnums, Finney, Olcott and others were pursuing their spiritualistic studies in the morning-time of Modern Spiritualism, that Mr. Kelley often visited the Steeles, being deeply interested in Mr. Finney's rare mediumship. Be it said in justice to the memory of "Father Kelley," as he was familiarly called, that in addition to being a noble, royal-souled man, he dared in that early period to say squarely: "I am a Spiritualist!" For some reason, however, he had conceived the idea that the spirits were alding him to construct a machine in demonstration of "perpetual motion." Appealing to Mr. Finney to aid him through his mediumship in the perfection of his machine, Mr. Finney replied emphatically: "No—no, sir! I will lend my mediumship to no such impracticable scheme."

"But," replied Mr. Kelley, "I am very sure that I shall be able to accomplish it, and thus solve the problem of perpetual motion."

"All right," said Mr. Finney, smilingly, "go on, and when you get it in working order I'll take a voyage with you to the moon. . . . You will never succeed. You cannot so apply the forces of nature."

I mention this to show Mr. Finney's frank, off-hand, conscientious style. He was a man of sincere convictions, a man of principle, a man

off-hand, conscientious style. He was a man of sincere convictions, a man of principle, a man of whom it might be said, He is the very soul of

MR. FINNEY AS A SPIRIT.

Perhaps I should have said ere this that in the early times of the "far West." as New Englanders would say, the Ohio Western Reserve was called the fire-lands; and in this portion of Ohio, Amherst, Mill Ridge and adjoining localitics, lived the Steeles, one of the family becoming the wife of Mr. Finney. She is a resident of California, a most estimable lady and a devoted Spiritualist. I was delighted to meet

her.
The family and the friends have had repeated and to them entirely satisfactory communications since he passed to the better-land. select the following because relieved of all personalities:

personalities:

"Among the highest moral duties are exact justice to all and charity to the poor. The law of retribution is a painful ceremony. The injustice and evil we do are constantly before us, until by explatory processes and reconcillations we develop out of these states.

"Earthly education has but little to do with our condition upon arriving here.

"Intellectual development on earth gives us breadth here, but not moral elevation. On earth you live mostly in the realm of effects; here we live mostly in the sphere of causes. We have to commence almost anew.

Many of the brightest, happlest souls in the heavens were unknown to fame on earth."

These communications from Mr. Finney remind me of the following from the spirit Henry Clay:

Clay:
"My worldly wisdom availed me not when my ney "My worldly wisdom availed me not when my new life commenced. It is very beautiful to become a little child again; and now I understand the meaning of the words, 'Ye must be born again,' and in true sincerity and gratefulness I feet that I am born again—born into a life where the vanities of earth have faded from my view, and the bright glories of heaven are opening upon my soul."

While Mr. Steele was conversing feelingly with me about the last months of Mr. Finney's life, he [F.] observed, only a short time before he died, "I would give all I have, or ever expect to have, if I had never engaged in politics; for seeing so much plotting, and want of principle in high places, I have almost lost my confidence Again he said, in saddened tones, to Mr. Steele:

Steele:

"I've spent the best years of my life unselfishly for the advancement of the Spiritual Philosophy, and now I am comparatively poor, lacking the means to utilize my knowledge and lighest inepirations in the form of books for the education of humanity."

After recalling and quoting the above passage, Mr. Steele added: "He was one of the most honorable of men. He literally loathed policy. He loved the truth above all things, and spoke it in words of fire."

I inquired how was his general health the year previous to his death?

Mr. Steele replied: "He was unstrung; his nervous system was completely broken down. He over-worked on his ranch. He suffered from strained mental labor. The unexpected death of his only son seriously affected him."

script, I then and there pronounced a most favorable judgment upon it, and shortly afterwards published this opinion in the English and American press. Perusing the volume, I was delighted. The teachings are tangible, specific, practical, and with a few exceptions are in perfect accord with the communications that I ve received from time to time from the dwellers in the spirit-world. Spiritualists, heartily tired of a wordy, vapory,

sentimental grandiloquence, call for facts—substantial facts relating to spirit-life. Dr. Crowell's book gives them this pabulum in rich abund-

The intelligences that I have consulted disagree with the Doctor's teachers, however, relative to the theory that some men are so degraded, so low down the scale, that they have no souls.

I am assured by the heavenly intelligences that the soul is the man—is substance, divine and imperishable—an entity—a potentialized portion of the oversoul, God; and is naturally and necessarily adapted to the human form. And further, that wherever you see the human form, there you may know centers the ingermed image of God. The soul antedates, or exists before the hold; just as the musician exists heaves. image of God. The soul antedates, or exists before the body, just as the musician exists before the violin.

Such valuable works as Eugene Crowell's and
Henry Kiddle's cannot fail of having an im-

mense sale.

PRE-NATAL CULTURE.

If true that a Connecticut senator of many If true that a Connecticut senator of many decades ago never, while at home or in Congress, "said a silly thing," it is equally true that Mr. A. E. Newton never writes an uninteresting essay or book. His intellect clear as a diamond, his style terse, and his words fitly chosen, he is at once theologian and social reformer. His last work "Pre-Natal Culture," fills a niche long needed in the temple of progress. The book, exceedingly chaste in language, definite in statement, and rich in both fact and philosophy, looks toward the pre-natal, or right generation, and harmonial development of the human species. There should be a copy in every family. in every family.

MATERIALISM FADING AWAY BEFORE "SPIRIT MATERIALIZATION."

I never write but that I protest against the phrase "spirit-materialization." It conveys a wrong idea. Spirits do not become material—spirit never becomes matter. But spirits do so condense and manipulate the invisible atoms, molecules, gases and mediumistic auras, as to make a visible, tangible clothing for the spirit. This we see—that is to say, we see the "materialized spirit" something as we see the gloved hand. hand.

hand.

Lately. I met J. W. Sprott, ex-County Commissioner of Derby, Iowa, a gentleman well-known in the county as a stanch materialist of twenty years' standing. He was a sort of a terror to narrow sectarists, and had investigated Spiritualism only to "expose" it.

After a time his father died. It was a sad blow. And then his favorite son, twelve years of age and full of promise, died in his arms. This was crushing to a tender father's love and hope! His free-thinking materialism gave him not a ray of light, not a gleam of hope.

Erelong this close reasoner and critical materialist visited several mediums; and while witnessing things strange and quite unaccountable,

rialist visited several mediums; and while witnessing things strange and quite unaccountable, they utterly failed to give him satisfaction. But now some of his daughters became mediums. Here were marvels and proofs unexpected in his own household. The demonstrations through them were convincing; but he wanted the tangible—wanted to see and hear the voice of his cherished son. Accordingly he resolved to visit Mr. Mott, the famous materializing medium, Memphis, Mo. It was a success and a complete satisfaction. complete satisfaction.

complete satisfaction.

"And yet," said Mr. Sprott, "if I had left at the close of the service on the fourth day, I should have declared there was fraud of some kind, though I could not detect it. The last two seances, however, were perfectly satisfactory. I saw my father and I saw my son. The materializations were perfect. My father had been in spirit-life about two years. I knew him the moment he appeared. I conversed with him face to face. Among other family matters, he said, 'You did right, my son, in disposing of my will, dividing the property among the children equally."

Remember that Mr. Sprott was an entire

Remember that Mr. Sprott was an entire stranger at Mr. Mott's house; none knew whether his father were living or dead. Much less did they know about the "will which had not been probated." And yet the father appeared and talked of this, and other family matters, in the most familiar manner.

The lamented son also appeared. These were his father's words to me:

his father's words to me:

his father's words to me:

"I also saw my son distinctly and clearly. I know it was him. I could not be mistaken in my own child—my own dear son that died in my arms. The first thing he said was, 'I wish mamma was here.' Then he talked about his sisters, naming them all, and when he spoke of Alice, his youngest sister, he sobbed and cried. Controlling my feelings as well as I could, I asked him if he would like to be back in his body at home? He replied, 'Yes, Yes, papa.'"

And this would be perfectly natural for a

And this would be perfectly natural for a sympathetic child. failed of the neces sary experiences of earth-life, and was yet a comparative stranger in the better land. Further, Mr. Sprott, almost transgressing the

rules, by looking into the cabinet—the light bright as the noonday sun—saw Mrs. Chamber-lain, a friend of his now in spirit-life—saw both her and Mr. Mott distinctly at the same time, the one a shining materialized spirit-form, the other a mortal man.
One such testimony from a prominent, clear-

One stien testimony from a prominent, clear-headed man like Mr. Sprott (and thousands will testify to similar facts) is of more account than multitudes of Col. Ingersoll's wordy, witty, lawyer-like negations, even though thundered from thousands of brazen throats. Spiritualism is the antidote for materialism.

Hammonton, N. J.

Message to the Editor, from Spirit Fannie A. Conant.

As it has been stated in certain quarters that our old-time and almost life-long medium, Mrs. Conant, has become alienated from us since her entrance into spirit-life, we feel it a duty which we owe to our friends and the public generally to give the following communication recently received by us from our spirit-friend, and for mer co-worker in the mortal life. The message was given through the organism of a most reliable medium, resident in this city:

Dear Luther-For some time I have been anxous to give you a lengthy communication, hence I am glad to avail myself of this opportunity. You frequently ask me to give you an account of whom I met when I entered spirit-life. Let of whom I met when I entered spirit-life. Let me here try to tell you. As my senses closed to material sights and sounds, a deep feeling of rest, of infinite calm after storm, came over me. It seemed as though all space was my home, that I was no longer cramped and limited by conditions, but that I could claim the universe as my resting-place. But this feeling soon disappeared. I am a being dependent upon the love, sympathy and association of congenial spirits for happiness; therefore—unlike Mr. Thompson—I could not be happy without a tangible home and endearing associates.

As I began to realize my conditions and sur-

most honorable of men. He literally loathed policy. He loved the truth above all things, and spoke it in words of fire."

I inquired how was his general health the year provious to his death?

Mr. Steele replied: "He was unstrung; his nervous system was completely broken down. He over-worked on his ranch. He suffered from strained mental labor. The unexpected death of his only son seriously affected him."

He has passed the crystal river—passed within the pearly gates. Peace be to all of him that was mortal, and joys immortal to his noble royal soul! I loved him as a brother. Often did we stand side by side upon the public rostrum; and often was he a guest at my house in Battle Creek, Mich. I am certain that he is frequently with me now in the proclamation of the Spiritual Philosophy. Unselfish sympathy and love never die. Budding on earth, they bloom out in heaven.

Fondly do I cherish some of his old letters. They flame with the zeal of the old apostles. Some time I shall use them, or extracts from them, for the benefit of the public.

THE SPIRIT-WORLD—DR. CROWELL'S BOOK.
Paul, I think it was, declared that some men's books. Privileged to read, and hear read, several chapters of Dr. Eugene Crowell's book in manu-

time, constantly gaining strength, magnetism and rest from my surroundings and friends.

But a time came when I felt myself drawn in a different direction, and setting out with Woonie, who seemed to will, where we should go, and to bear me along by the force of her will, I soon came to a beautiful, shining city—Spring Garden City—more beautiful than I could have realized in my glimpses of it in clair-voyant vision or trance while on earth. [4]

Here I was met by my mother, darling mother, who was as familiar to me as the day she left me to join the angels, only more shining, bright and beautiful. Folding me in her close embrace, she said: "Darling Fannie, you no bring me a clear record, for in spite of doubt, fear and perplexity, I thank God that you have always obeyed the angels."

With my mother came my sister—she who died in early childhood, now a beautiful woman in the spirit-world. The welcome they gave me was very sweet, and in their shining home I again rested.

At this place—Spring Garden City—I met a large company of familiar spirits: Mr. Parker, William White, Margaret Fuller, Lady Stanhope, Mr. Pleirpont, and a great many more than I can name here. They gave me a reception out in the beautiful grove adjoining Theodore Parker's then residence. It was a grand ovation; music and singing—divine harmony of sound that seemed to bear me away on its celestial wings; masterly addresses upon my life-work, and entrance to spiritual life; kindly words and loving hand-clasps. I was indeed happy and at rest. But to me the dearest and sweetest welcome I received came from a large number of spirits who approached me—some with flowers and green palms—all with smiles or happy tears; a shining throng who strewed my way with flowers, and blessed me as their "beloved teacher." These were spirits who through my earthly organism first found light, strength and encouragement to throw off earthly conditions, and endeavor to become better and to rise higher.

Not long after this I met Bro. Charlie, with my dear old obg, "Carl

Notes.—[1.] The spirits alluded to were, while Mrs. Co-nant was yet in the form, her constant companions; and gave frequent messages, especially at the informal receptions which she held at her residence, through her mediumship. [2.] It is a notable fact that while Mrs. Conant had practical proof, both in her own experience and in what she received through the organisms of others, that mediumship was a verity, and spirit-return an accomplished fact, yet in certain mental moods incident to her extreme sensitiveness into which she passed, she would give utterance to her friends, privately, to "the cold, gray gleams of doubt." We are glad to know that this feeling of skepticism has now in the light of a yet fuller demonstration passed away. [3.] "Tulula." This was the name given to her while yet on earth by her Indian spirit-friends, and signified "Something to look through." [4.] Often in her independent clair-voyant visions Mrs. Conant described to ourself and others of her friends present at her earthly home, a beautiful city of the spirit country which she was permitted to visit, and to which she said the name of Spring Garden was given.— ED. B. OF L.

## Banner Correspondence.

Observations from Mt. Lookout. To the Editor of the Banner of Light: ...!

To the Editor of the Banner of Light:

I have been intellectually entertained, as well as interested in a more than ordinary degree, in the reading of "Human Brotherhood and what it Implies," by A. E. Newton, ("Original Essay Department" of the Banner of Light, which evinces more than common progress in the study of the brotherhood of man, or of the human races collectively—which includes the feminine part as associated with brotherhood; although as man and woman, male and female, they are separate and distinct individualities, nevertheless, one could not exist without the other being adjunctive.

The brotherhood of man and the sisterhood of woman includes the masculine and feminine of the entire human species. Each and every human being who has ever lived upon this earth, or on any other planet or sphere in all the cons past, in the growth and development of this globe, and all who now have existence upon it, were bern of woman; therefore we may rightly say the Motherhood of woman, though every man and every woman (so-called) may not be designated by the term father or mother only as the law of reproductive nature imposes on them the title.

But I desire especially in these Observations to call the attention of your thoughtful and progressiverenders to the mistakes of Spiritualists when they give expression to terms, words and sentences without sense or meaning, such as the following, which I find in the reports and resolutions of conventions and the approach

solon to terms, words and sentences without sense or meaning, such as the following, which I find in the reports and resolutions of conventions and the popular assemblies of Spiritualists at their halls, camp and grove-meetings: "Resolved, We belteve in the Fatherhood of God (or Motherhood)," "The Motherhood of Nature," "The brotherhood of man," "The sisterhood of woman." These two last sentences include the human race. But I cannot flud in the dictionary any such terms as Fatherhood and Motherhood of God, or Motherhood of Nature. Nature is an operative, productive principle in the universe, and not a Being of Consciousness or perceptibility. Then why is the term applied to earth as Mother earth, or Mother or Father Nature." Fatherhood, metherhood, brotherhood, sisterhood, mean many. Dogmatically the word father

consciousness or perceptionity. Then why is the term applied to earth as Mother earth, or Mother or Father Nature?" Fatherhood, motherhood, brotherhood, sisterhood, mean many. Dogmatically the word father is applied to the Pope as the head of the Catholic Church, and all the prelates of the Church (as a caudal appendage) have the Very Rev. Father attached to them, which in the progress of human events will be laid aside and dispensed with.

I believe in what I know, the brotherhood of man and sisterhood of woman. The others no earth-born spirit knows anything about.

We were early taught to believe that "God made of one flesh all nations that dwell upon the earth." "And without Him was not anything made that was made." About six thousand years ago (or six successive periods of time) the earth was in process of formation, which before "was without form and void," and put in operation to revolve for aye through illimitable space indefinitely, till it shall be cremated by a universal conflagration, God intending to make a mighty bonfire of this globe and roll the heavens together as a scroll. I read from the same book that "when the morning stars sang together" "all the sons of God shouted for joy." Again, "The sons of God saw the daughters of men, that they were fair, and they took them wives of all which they chose." Again, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Again, "For as many as are led by the spirit of God they are the sons of God," and at the baptism of Christ a voice from an invisible source was heard saying. "This is my beloved son, in whom I am well pleased." The Catholic Telegraph of Oct. 30th contains a discourse delivered by Cardinal Newman, Oct. 5th, who visited St. Mary's College, Ascott. After the gospel his Eminence preached on the devotion of the Holy Rosary, from which I make the following extract:

"It is difficult to know God by our powers, because He is incomprehensible. We can in some way know Him. for

Hosary, from which I make the following extract:

"It is difficult to know God by our poyers, because He is incomprehensible. We can in some way know Him. for even among the heathen there were some who had learned many truths about Him. But even they found it necessary to conform their lives to their knowledge of Him, and so in His mercy He has given us a revelation of Himself by coming amongst us to be one of ourselves, with all the relations and qualities of humanity, to gain us over. He came down from Heaven and dwelt amongst us, and died for us. All these truths are in the creed which contains the chief things with He has revealed to us about Himself."

these truths are in the creed which contains the chief things which He has revealed to us about Himself."

If there is a God, or if God does really exist, Cardinal Newman tells his people that it is difficult to know him, for the reason "that he is trecomprehensible," and if he is the Almighty, All-Powerful, and Omnipotent being, as has been represented, and those who believe in him declare "he is mighty to save," was there any necessity for Christ to die upon the ignomintous cross? the custom in his day of executing criminals. He was crucified between two thieves.\* It has, however, repeatedly been asserted that God gave his only begotten son to die, that poor, ignorant, sinful humanity might be saved from death and after-destruction; that as in Adam all die, so (four thousand or more yoars afterwards) in Christ shall all be made alive. But we read that he offered himself a willing sacriftee upon the cross. He laid down his life for the world's redemption from the curse of a broken law. Since the fall of Adam to the death of Christ, mankind, it is presumed, sinned, as now, and through all this lapse of time God studied and planned how either to destroy, annihilate, or save them from the inevitable wrath to come, and thus the creedists tell us "he sent his only begotten son into the world, that whosoever believed in lim might not perish, but have everlasting life."

From this mass of contradictions and mysticisms I desire, as well as hope, to scatter the myths and ancient mythological fogs from the minds of every reader of the Banner of Light, that the truth, revealed by the light of immortality, may enable them to see the shackles in which ancient superstitions have held them

\*The late Methodist Bishop, Gilbert Haven, in a serm on the death of Uhrist, before the Conference in Texas, so "Christ was lynched."

enslaved, and cast them off. "Whomseever the truth makes free, they shall be free indeed."

The advent of Modern Spiritualism in this grand era of intellectual development alilies it with the mission of progress, and its beautiful and sublims philosophy teaches us that the world of humanity is one vast community of brotherhood and sisterhood, of which our friend Newton has given your readers such a clear explanation. The life interest of one individual is the inferest of all, as all are born equally free, with the right to life, liberty and the pursuit of happiness. As every man is born for himself, he lives (as an individual) for himself, he dies for himself, and is alone responsible for the manner he uses the talents nature entrusts him with.

True Spiritualism, the Spiritualism of this dawning day of light and truth, has nothing to do whatever with creeds, doctrines, churches, (old books) old time forms, customs, ceremonials, and the false Christianity of the nineteenth century, and the centuries preceding. These are parasites and fungl, and the sooner we make effort to weed them, root and branch, from our minds, the better for us, and the progress of Spiritualism. Let every one who has accepted Spiritualism as a reality and truth learn to understand the law of his life and nature, and live in compliance with and according to that law; to pluck the beam away from his own eyes, and he will see clearly the mote that may be in his brother's eyes. Then will he cover himself with that mantle of charity that thinketh no evil. We, as Spiritualists, have nothing to do with the dead past, only to learn its history, to shun its evils, and avoid its mistakes. It is the inculcations of the dead past, only to learn its history, to shun its evils, and avoid on the advanced intelligence of the present age, which obstinately shuts out-and excludes from the mind the light of immortality, and the assurance of life continued and perpetuated after the separation and divorce of the spirit from the body. DAVID H. SHAFFER.

Massachusetts.

AMHERST.—A correspondent writes: "I think that mediums cannot appreciate too much your kindness, nor overestimate the value that the Banner of Light is to them. You are working well and bravely for the glorious cause so dear to millions of hearts, and surely you have every reason to know that the angel-world sustains you."

LAWRENCE.-Lizzie S. Manchester writes; "Allow

LAWRENCE.—Lizzie S. Manchester writes; "Allow me to reach your numerous readers through the columns of the Banner of Light, in regard to the healing of disease by laying on of hands through the mediumship of Mrs. M. W. Wingate, now located at 467 Essex street, this city.

Testimonials are received from parties gaining permanent relief from chronic and acute diseases. Among these may be noted the case of Mr. Nute of Dover, N. H., who about five years ago had a small abrasion come upon his face near the left eye, which after a time troubled him seriously. He consulted several physicians in regard to it, and they pronounced it a cancer. He was under a doctor's care eight months with no benefit. He then applied to Mrs. W., and in two months it was healed, with no ill effects from it since.

Mr. Brackett of the same place had also been troubled with lameness for six or eight years, resulting in a painful inflammation above the knee, which confined him within doors for weeks at a time. He had been treated by several M. D.s of good reputation, and at the Massachusetts General Hospital, without obtaining permanent relief. About seventeen months ago he employed Mrs. W., and in a few weeks gained a perfect cure. There are instances where tumors have been removed without medicine or the ald of Instruments—a case of that import just transpiring in this city.

When human beings are so deeply suffering, the utilization of the means like these in the gift of angellife should be wide-spread, that all may be benefited thereby, instead of Leing hampered in its presentation by penal laws enacted at the instance of the bigoted and antiquated practitioners of old-time and now out-worn methods of treating disease."

out-worn methods of treating disease."

BEVERLY.—A correspondent writes: "Geo. A. Fuller is still speaking nearly every Sunday in this place, and the interest is increasing. The Wednesday evening séances by Mrs. Ella Dole are thronged with earnest seekers after the truths of the Spiritual Philosophy. Dr. A. Hodges, of Boston, held a séance at Bell's Hall, Friday evening, Feb. 13th. The tests which he gave were of such a nature as to produce a demand for his speedy return to hold séances in private families. Miss Jennie B. Hagan, of South Royalton, Vt., has been here two week evenings. She holds even the strongest skeptie spell-bound by her wonderful powers as an improvisatrice. The society had a business meeting, Sunday evening, Feb. 22d, at the house of Mr. Alfred W. Trenett, at which its members adopted a Preamble and Constitution. They intend to celebrate the Thirty-Second Anniversary of Modern Spiritualism with appropriate exercises."

Connecticut.

NORWICH.—S. B. Bulkeley writes: "In Questions and Answers in the Banner of February 14th, I find

NORWICH.—S. B. Bulkeley writes: "In Questions and Answers in the Banner of February 14th, I find this:

'Q.—What did Jesus mean when he said "My Father and I are one?"

A.—He alluded to that perfect unanimity of design which existed between himself and the Infinite Spirit, &c., &c.

Now I take issue with the communicating spirit here. By the expression 'My Father,' Jesus evidently meant, in my opinion, an advanced spirit in spirit-life who was his friend, guide and confidant during his pilgrinage upon earth, to whom he was bound by the tles of gralitude and fillal affection, and who was worthy of his highest love and respect, as some return for the constant care and watchfuluess exercised by the grand spirit over the youth and inexperience of one who stood to him in the character of a son. Jesus even thought he would request his powerful Guide to send twelve legions of angels to his rescue, upon a certain occasion, but did not, for a very lame reason, if the record is to be trusted. To say that Jesus was on familiar terms with an Infinite Spirit, seems simply an absurdity." Infinite Spirit, seems simply an absurdity."

WILLIMANTIC.—Eva A. Isham writes: "We enjoy the perusal of your paper weekly, obtaining it through local agents. Some time since father induced one of our news dealers to send for copies, he subscribing for one. Now several copies are taken weekly, and other dealers have introduced it."

Maine.

SANDY POINT.—Geo. C. Waite (authorized agent for the Waldo County Association) writes in favor of the forming of local organizations of Spiritualists throughout the State of Maine. He also thinks such societies could be established with good to the cause in all parts of the Union. Residents in Maine desiring to know more of the proposed movement in that State can address Mr. Waite as above.

can address Mr. Waite as above.

BIDDEFORD.—A correspondent writes as follows concerning the work done in this place of late by W. L. Jack, M. D., of Haverhill, Mass.: "He is meeting with great success in healing magnetically some of the worst diseases flesh is helt to; many are astonished at the results obtained, and can so testify. In diagnosing diseases clearly he is remarkably successful, and certifications from many of the most prominent people of our city can be obtained in proof of the statement. He will again have to return at no future day, so favorably has he been received by many, among whom may be numbered a goodly representation of our church friends and skeptics."

New York.

ROCHESTER.—F. S. Webster writes: "Successful efforts have been made to secure Mrs. Nettie Pease Fox as our speaker for another year. Her appearance on the rostrum in this city (after her labors in Philadelphia) was greeted with applause by the audience, which being repeated, called out Mrs. Fox in expressions of thankfulness for the cordial welcome she had received, and promises of faithful, earnest work on her part for the coming year. Mrs. Fox has reserved the privilege of occasionally leaving to speak in other cities, by procuring a supply for the congregation here. The Banner of Light was never before so highly prized as now. May its bright folds ever gleam with the light of truth."

Vermont.

EDEN MILLS.—Sabin Scott writes: "Mrs. Sophia Woods, of Burlington, has spoken here for four Sundays of February to good houses. The tests which follow each lecture—describing the departed friends of those in the audience—have convinced quite a number of the fact of spirit return. She will remain with us until the 31st of March, on which date the anniversary of Spiritualism's modern advent will be celebrated at Eden Mills."

Indiana.

TERRE HAUTE.—A correspondent writes: "Anna Stewart is doing a grand work. Her medial powers are truly astounding, more wonderful at this time than at any previous period. Her persecutors have utterly falled, as they ever must do, to weaken public confidence in her mediumship and honesty."

Wisconsin.

SHEBOYGAN FALLS.—"E. J. L." writes that the lectures and public tests given in this place during January by Frank T. Ripley were satisfactory in the extreme to the large audiences attending his meetings. Our correspondent hopes the friends in the West will keep Mr. Ripley busy during his stay in that part of the country. the country.

We call attention to the prospectus of the Banner of Light. As may be inferred from the prospectus, it is an ably conducted Spiritualist paper. It is the oldest and best paper of its class and order. Its every department is well filled with interesting and useful matter, and will generally be read with pleasure and profit.—
The Kenosha (Wis.) Telegraph.

PRE-NATAL CULTURE. By A. E. Newton. This work illustrates in a most forcible manner the power of parentage over the destiny of humanity. What is done for a child in the formative stage furnishes the bias of its future life for good or III. Everybody should own, read, and be guided by its invaluable suggestions.—

The Alpha, Washington, D. C.

## Foreign Correspondence.

#### ECHOES FROM ENGLAND.

NUMBER TWENTY-TWO.

BY J. J. MORSE.

The out-rolling tide of human life sets steadily forward, bearing us on its broad bosom toward that fairer land where weary feet find rest, and famished hearts find food for happiness. Here, below, a stern fight rages all around us; right and wrong, in endless forms, battling for supremacy. Truth and error ever break their lances in the arena of mortal speculation, and while at times the victory may waver, ever and anon truth vanquishes, and humanity reaps advantage from the conquest. Let us give a gladsome welcome to our warriors, and by in our practice embodying the truths they conquer for us, show them we are not forgetful of their work. And such will be to them better than wreaths of bay or busts of stone.

than wreaths of bay or busts of stone.

At the present time, a strong effort is being made to raise a sum of money on behalf of Dr. F. W. Monok, the well-known physical medium, whose health and means are alike exhausted. The wonderful narratives of phenomena obtained through the Doctor's mediumship, printed in our journals here, are no doubt familiar to many of your readers; as also will be the hardship he has undergone by being imprisoned in consequence of the raid against mediums inaugurated by the prosecution of Dr. Slade. A lengthy list of our foremost and best known names backs up the appeal that is being made, and if our brethren in America will endeavor to spare either "dime or dollar," Mr. Morrell Theobald, 62 Granville Park, Blackheath, London, Eng., will rejoice to add the amounts so sent to swell the general list.

Mrs. Hollis-Billing is on the eve of departure from our shores as these lines are penned. During her stay she has won many friends, and her mediumship is spoken highly of. It is to be hoped that the genial face of our friend and fellow medium may be seen amongst us again ere long.

ow medium may be seen amongst us again ere

There is no cessation of literary activity within our ranks, nor is there any falling off in the matter of quality, either. Since my last, anothmatter of quality, either. Since my last, another new work has been issued, and still another is announced. The first volume is entitled. "Spiritualism as a New Basis of Belief," and is from the able pen of Mr. J. S. Farmer, a most earnest gentleman and able thinker. His present contribution to our literature is of marked ability, and is especially adapted to put into the hands of inquirers whose habits of thought are spiritual and devotional in character. It also contains matter for the general reader of great interest and value. The author should let the public hear more of him.

The other work referred to is called "Higher Aspects of Spiritualism," and when it is mentioned that it is from the facile pen of "M. A." (Oxon) it can "go without saying" that it will be a most welcome addition to the bookshelves of every Spiritualist. No gentleman has done better service for our cause in its higher aspects than "M A."

of every Spiritualist. No gentleman has done better service for our cause in its higher aspects than "M. A." Always clear, terse and vigorous, his writings breathe alike a spirit of reverence and wisdom, that makes their perusal a duty that at once revives and strengthens. Also a little brochure from the pen of Herr Christian Reimers, "False Lights and Dark Spots in Spiritualism," has lately appeared. It is cleverly and pungently compiled.

The versatile "Petticoat" Bishop has recently tried his hand at a new dodge in Glasgow, Scotland. This time he professed to expose the tricks of the late Heller, a most clever conjurer. Thinking that would be as good a "draw" as his pretended expose(?) of spirit phenomena, he adopted his usual sensational tactics; but, strange to say, instead of "the largest hall in the city" being crammed, only an indifferent audience assembled, and the Glasgow Herald of Feb. 11th pronounced the affair as "very weak and very tedious indeed." But a conjurer exposing a conjurer is somewhat like a bird fouling its own past rer exposing a conjurer is somewhat like a bird fouling its own nest.

The actual work of Spiritualism over here presents no new features since my former letter was sent. The provincial work is still prosecuted with its accustomed vigor. The various "Society" and "District Committees" are just

as active as ever, and as the lecture season is now on the wane it is unlikely any startling events will transpire just yet.

In London, Mr. Thomas Walker has been retained by the "British National Association of Spiritualists" for a course of semi-public lectures, which is a step in the right direction for both parties.

both parties.

I have not the slightest doubt as to the genu-

I have not the slightest doubt as to the genu-ineness of Mrs. Corner's mediumship.
Calling recently on Mr. J. W. Fletcher, I was sorry to find him looking somewhat worn out, as well he might be with the work he does. His Steinway Hall services are as successful as ever, and have been the means of a large amount of good. Mrs. Fletcher is about to inaugurate a series of "trance scances" at the rooms of the Buttah National Association of Spiritualists. British National Association of Spiritualists. As her capabilities as a medium are undeniably great, London Spiritualists cannot fail to reap benefit and pleasure from the step taken. The platform at Goswell Hall is well sustained,

and meets a long-felt want in London. The directors are capable men, who attend to their duties with the right will and spirit. The result is a revival of former success in connection with our native platform in the metropolis.

Since my former letter, we have gathered up our lares and penates, and sped not from the enemy but back, to our native city. In future, correspondents will please address their favors to the undernoted address. A warm welcome from the undernoted address. A warm welcome from hosts of old and loved friends overcame all the labor and pains of remoyal. On all sides, we have been greeted with "We are glad you have come back. It was the right thing to do." Patrons of the good old Bunner and its valuable armory of literary weapons can be supplied as usual with all things needful to fight with for truth and the appeals.

and the angels.
With fraternal greetings to all workers, good and true souls, and best wishes for the prosperity

and strue souls, and best wishes for the j and success of all, my pen now rests. Progressive Literature Agency, 22 Palatine Road, Stoke Newington, London, Eng.

## ENGLAND.

## Passing Events.

[Banner of Light London Special Correspondence.]

For days London has been wrapped in gloom; a fog dense and heavy has hung like a curse over the city, and all plans for pleasure or profit have been greatly impeded. At times it was truly alarming, the darkness being so intense that the cabs and carriages were in a great measure stopped, and foot passengers were obliged to either carry lanterns themselves or employ small boys to bear torches; in some of the great centres of traffic the scene was truly appalling, while the shricks of the lost and injured rendered the day anything but pleasant This state of things lasted well nigh three days, and has recurred alternately with the sunshine ever since.

The day of the opening of Parliament dawned bright and fair, and was the first fine day we have had. "Queen's weather," it was called. The Queen graced London with her presence on this auspicious day, and all put on their holiday attire; but, although the procession was very imposing, and in a way grand, we look in vain for the enthusiasm that should have char-acterized so important an event. The populace who everywhere filled the streets seemed to adwho everywhere filled the streets seemed to admire the splendid horses and trapplings to that extent that they forgot their sovereign queen, and neglected to raise their hats or give the shouts of welcome which are a nation's tribute to its ruler. It may be that the long absence of any procession of this kind will account for this, and that possibly the people felt all the more deeply, although they expressed so little.

Now the tide of fashion has turned its face toward London it is hoped that all will go on smoothly, and that this season may more than compensate for the failures of last.

In The Spiritualist of this week we find a very clever and interesting letter from the pen of Florence Marryat, in which she details her s6-ances with Miss Cook and Mrs. Corner. The tests given are beyond question, and one such a seance places their mediumship above question Mrs. Marryat writes so well it is a pity we see her name so seidom in the spiritual papers.

A. T. T. P., the gentleman who so kindly reports the "Historical Controls" that appear weekly in the Medium and Daybreak, was announced to lecture at Goswell Hall February 8th. This is his second appearance here this season, and he must ever be listened to with great pleasure, as he has had very extensive experience with some of the highest forms of mediumship, and has been generous enough to give the world the benefit of it. Mr. Lawrence, the medium through whom these communications have been given, has suffered much through his devotion to the cause, in a silent, unostentatious way; he has done great good and exerted great interest in the teachings of the higher spirits. There is also a very pleasant review of Dr. Crowell's book in the Medium, from the pen of F. A. Binney, with quotations therefrom.

Mrs. Fletcher's trance seances, announced to

from the pen of F. A. Binney, with quotations therefrom.

Mrs. Fletcher's trance scances, announced to begin under the auspices of the British National Association of Spiritualists Feb. 18th, will probably take place the 1st of March. Mrs. Fletcher has been suffering so much from the London climate that she has gone to France, where she will probably remain until the bad weather is past. Mr. Thomas Walker's lectures under the same auspices bid fair to be a very great success; at least every effort is being made to make them so.

A soirée is announced for February 15th, as a farewell to the Doctor and Mrs. Billing prior to their departure for America, and efforts are being made to present Mrs. Billing with a return ticket. Mr. James Burns, who has acted as agent for Mrs. Billing during her stay in London, is the promoter of the soirée, which without doubt will call together a goodly number.

Mr. William Tabh is still approving the M. D. s.

ber.
Mr. William Tebb is still annoying the M. D.s. and preaching anti-vaccination. Without doubt he will succeed in relieving the people from the tyranny of the law, which leaves them no choice

I have just received the announcement of the publication of a new work from the pen of M. A. (Oxon,) author of "Spirit Identity," "Psychography," &c., entitled "Higher Aspects of Spiritualism." No worker in the cause of Spiritualism is more respected than this scholarly writer, and no one has done more to rescue the cause from the hands of those who have endeavored to make it subserve their own ends. I certainly hope the "Higher Aspects of Spiritualism" will have a wide circulation both sides the water.

The subject of mesmerism is receiving great attention in London at the present time. Among I have just received the announcement of the

the subject of mesmerism is receiving great attention in London at the present time. Among the most noted curative mesmerists is a Mrs. Howell, who for years has exercised her wonder-ful powers with the greatest possible success. She is constantly employed, and is doing great

good. Mr. E. W. Wallis has been stirring up the dry bones at Falmouth, much to the annoyance of the preachers, who have tried to write him down, and pray him down. A special meeting has been called by the Methodists, and the spirit of the Lord invoked. It was thought that a debate would be arranged between the medium and the clergyman, but the latter declined to debate with any one who was influenced by spirits, ending by an amount of personal abuse. The press here, as usual, throws cold water upon the whole affair.

J. WILLIAM FLETCHER. Feb. 9th, 1880.

#### The Science of Psychometry and Psychometric Mediumship - What Psychometry says of Mrs. Cora L. V. Richmond and her Mediumship.

To the Editor of the Banner of Light:

Among the most important of the uses that psychomctry—the science of the soul—is to be put to is the rovelations it is capable of bringing forth, not only as to the realities of spiritual existence, but in identifying and describing individual spirits. Strange as this statement may seem to those not familiar with the facts, I claim (and I have the evidence to support this claim) that psychometry, through its best instruments, is capable of writing the blography of individual spirits, no matter in what age or era of the world's

history they may have lived. Psychometry is not only a science with which the names of Buchanan and Denton are so gloriously assoclated, but it is a phase of mediumship; and I have become satisfied that the best practical results are only attainable where the powers of the psychometrist are combined with clairvoyance and seership. So far as I am concerned, as an investigator in the comparatively unexplored field of psychometric science. I am not able to draw the line between psychometry as a science and psychometry as a phase of mediumship Nor is it important just now that this boundary line should be drawn, and I only make the suggestion that those whose point of observation may be better than mine may avail themselves of the facts I am about to submit, in determining the relations of psychometry to

mediumship. I propose, through the columns of the Banner of Light, to furnish the evidence that psychometry is able to write the history, more or less in detail, and give us character-delineations of spirits as well as mortals. All that is requisite for satisfactory results, in one case as in the other, is the signature or handwriting of spirit or mortal. I have, in more than a dozen instances, handed to spirits, who stood before me in materialized forms, pencil and paper, on which they (the materialized forms) have written their signatures, sometimes writing, in addition thereto, important messages. Photographs of materialized forms such as have been obtained at Mrs. Anna Stewart's circles, furnish a proper basis or appropriate links for psychometric revelations. I have subjected spirit messages written without contact (written by invisible hands, though without pen or pencil) to psychometric tests, with results which I will submit to the public.

Invariably, when I have subjected the writing of me diums (who have given their signatures when under spirit control) to the psychometric test the disclosure has corresponded with the facts, the controlling spirit

being invariably recognized and described.

The following "reading" is by Mrs. C. Decker of New York City, of the writing of Mrs. Cora L. V. Richmond, given in September last at the residence of the psychometrist. Mrs. Miller and myself being present. Taking Mrs. Richmond's letter, which was folded so that no writing was visible, Mrs. Decker held the letter in hand—at times pressing it between both hands—and gave the following "reading." I can testify to the ac curacy of the report, as I wrote it down as the words and sentences fell from the lips of the psychometrist: PSYCHOMETRIC READING OF WRITING OF MRS. CORA L. V. RICHMOND, BY MRS. C. DECKER, SEPT., 1879—

VERBATIM REPORT.

Verbatim Report.

A great deal of brain power. In one portion of the brain, in the region of spirituality and benevolence, there is great prominence; so much power! If this is a woman, she has the illumination and the broad cast of mind that scientific and literary men have. A great deal of literary ability! It is very easy for this person to form sentences and write out anything; whatever the judgment would dictate would be written with the utmost ease and fluency.

This is a very luminous brain. If this person is a speaker, the entire person would seem to be filled with inspiration; a very remarkable person; I should judge it was a woman, but what a mind! This person is a medium, and is taken possession of by remarkable minds; she is bathed in spirit influence. I think this person's life has been one of varied experiences; the darkest portion was in the early stages, and she was obliged to go through certain grades of life before she obtained her present position and development. She is well adapted to meet with the fluctuating seasons of life; like an egg-shell upon the water she rises above them. Difficulties and disappointments do not take deep root in her nature, nor do they affect her physically.

This person has full confidence and trust in the spir-

cally. This person has full confidence and trust in the spiritual world; does not shrink from spirit influence; but is at home with it; is thoroughly confiding and cordial

with the spirits.

I think this is a public speaker. I see a lecturer upon the rostrum; she is controlled by exalted spirits, both ancient and those of more, recent departure; she is in closer relations with spirits and more at home with them than with those in mortal life.

This person has not attained to the full development

of her powers; there are heights yet to be ascended. I have never met in psychometry a character like this; there is so much vitality. She is never at a loss, even on the deepest question, for a reply; she is not a robust woman. I wonder she can stand the great mental work that she does; she must be bountifully supplied with vitality by the forces that use her.

This person is entranced; she is thoroughly entranced. Oh, such illumination F there is an angelic glow that comes over and around her, when she is addressing audiences, that is felt profoundly. There is a beauty and child-like simplicity about this person when in her normal condition. There is no presuming in this character, makes no display of her powers.

Such a variety of influences surround this person; even in her sleep the spirits are using her brain; they seem to be standing guard over her continually. This, I see, is for development and protection, and is necessary to keep her in health; if spirit power were withdrawn from her, she would she under it. Her organization seems to have been formed for this peculiar work, and the relations will endure as long as she lives. This is a historical character; she has made a great name which will go down to posterity. When the history of Modern. Spirittalism is written, her name will be most prominent. The power of this medium is in the conditions that make her so accessible to a class of spirit nelligences that are most needed on the earth.

This is a young woman, certainly not an old one, and greater work than she has ever performed she is yet to do. Her control is of that cluss that she can give more of the spiritual history of the past and of remote ages than has ever before been given. It will be given upon all subjects that have agitated and been speculated upon in the past. She could be used for these purposes now, but it would be in advance of the needs of those she is now teaching. Her present control must remain with her until the people are educated for the new truths.

I feel that there is som

remain with her until the people and the person to new truths.

I feel that there is something great for this person to do, but the world is not yet ready for the revelations that are to come; but it is ripening fast.

I think this person will not reach the maturity of her powers until she reaches the age of forty-five or fifty—between those ages. It is by virtue of her spirit control and companionship that she is in advance of her

time.

This person loves genial society; enjoys herself with
those she is with as much as any person I ever saw.
She is very companionable, likes cheerful people, and
is always at home with such. She is not aristocratic,
and does not seek people for their brilliant surroundince

ings.
I should like to know this person and take her by the hand. She is thoroughly alive and no decay about her.
I could say much more about this character, it is so

In my next communication I will give psychometric readings" of signatures written by materialized spirits, full formed, who, taking pencil and paper from my hands, wrote their communications and returned them to mer all hims altrigate

I ought to say that the lady psychometrist whose "reading" I have given combines seership and clair-voyance with her very superior psychometric powers. CHAS. R. MILLER. East New York, 1880.

#### The Rhode Island Natural Bone-Setting Doctors-The Unnatural versus Diplomatic Doctors.

To the Editor of the Banner of Light:

I learn that since the Aliopaths have fused with those former objects of their hate, the Homeopaths and the Eclectics-in order that they may be the better able to punish with fine and imprisonment Jesus Christ (should be come a second time) and his disciples, who believe in his power to heal the sick by the laying on of hands, by which simple and inexpensive mode thousands are now being cured of their infirmities after having been pronounced incurable by the "regulars"-such has become the rage of the triumvirate that they are be-sieging afresh the Legislatures of Iowa, Ohlo, Massachusetts, Maryland, and I think other States, to hasten the passage of laws for their protection against the accursed curing practice of those deadly enemies of the murderous profession, viz., the "clairvoyant healers" (called "quacks" in the several bills for their suppression). As the laws already passed in many States, and now proposed to be passed in many others, make the setting and healing of broken, dislocated and fractured bones by the famous Rhode Island natural bone-setting family of Sweets a like offence, punishable with fine and imprisonment, I may just be permitted to say that I personally knew four generations of this bone-setting family of Sweets, nearly or quite every member of which was endued with the intuitive gift of setting and restoring broken, dislocated and fractured bones, after so remarkable a manner that so far as I ever knew or heard (during the sixty years I have known them) there never has been but one fustance known in which they did not entirely succeed, and that was in a case where the spine of the back of a man (I well knew) was broken and forced inward so as to be beyond the reach of the hand; otherwise, as Dr. Wm. Sweet (who was called) said, he could readily replace it. I have narrated a few of the wonderful cures of "the Sweets" that have come to my knowledge, in a tract published by Messrs. Colby & Rich, on their own account, and for sale by them. (price 10 cents) entitled the "Family Medical Instructor," to which I would refer readers, and merely add in this connection a few instances of their cures that have accidentally come to my knowledge within a few days past whilst I have been staying at the Parker House, in this city. One of these was the case of a Massachusetts lady, who writes to her friend, now staying at the Parker House. Boston, a lengthy letter, from which I quote the follow

ing extracts:

"I should much like to see what has been written about the Sweet family. They ought to have a book all to themselves, and it should be put into every town and Sunday-School Library, that the people might know where to look for help in certain cases, and have it before calling other doctors. If anything I can do will help to bring them before the people, for the sake of suffering humanity, I shall always be glad to speak or write, and shall think I have not suffered without much good coming from it. Already I have known three people who have found relief from a similar accident, through a knowledge of my case, who are now on their feet."

This lady then gives in details.

This lady then gives in detail a narrative of her falling the whole length of a flight of stairs, and thus badly bruising her face and dislocating and fracturing her hip joint. The family doctor was called in with a consult ing physician, who, some two hours later, "decided that it was a fracture, and I was put under the influence of ether that they might more fully satisfy themselves of the location of the break. I was unconscious more than half an hour, and during that time they were pulling and twisting the limb into every possible position, first to produce a 'crepitation,' then to decide what it was. Dr. Sweet," continues the lady in a parenthesis ("to do the same thing takes hold of the supposed place of injury firmly but gently, and in a minute or less satisfies himself on these points.")

"These doctors decided that it was an incurable case of fracture, for which nothing could be done, but that the limb must shorten 'ill, with a person of my height, there would be a difference of from two and a half to three inches between the two limbs,' and they left it raised and pressed back that this contraction might be assisted.

cider fell upon him, so that he was badly bruised and the neck of the thigh-bone broken. He sent for Dr. Sweet at once, and in less than six hours he was in a position to recover, and in six weeks he began to go about the house; in January he gave up his cane, and two weeks ago he called here, having waiked unaited between two and three miles the day before. When he walked I could not perceive any lameness. Yet the medical faculty, so far as I have learned, give Dr. Sweet no credit. In my case two learned doctors pronounced the bone broken, so there is no doubt about that; but they say nothing has been done for me and that the young man left it as he found it! In this latter case they say the bone was no broken. But the man himself says that when he hears bones grate na he did (and han d an opportunity to do, for he was a distance from the house, to which he was helped), all the doctors in the world cannot make him believe there was no bone broken.

was no bone broken.
"I could interest you for hours with what I know of the cases of this one Dr. Sweet (a man now of about thirty-four years of age), not only of fractured bones but of contracted cords and muscles. They ought to be more generally known; that they are not is, I think, largely owing to the influence of the doctors, who seem to be under society obligations too dreadful to think of."

Again, it was but last evening I met a gentleman at the Parker House, from Westerly, Rhode Island, whom I have known for years, who is now engaged in business in Boston. Our conversation chancing to turn on the Sweet family of bone setters, he told me that some years ago he hurt his knee joint, which was treated by his family doctor. The joint finally became stiff, with the knee bent backward, thus causing both lameness and deformity, for which, his physician told him, there was no remedy. His case being thus given up by his family doctor, the gentleman sent to South Kingston (I think) for one of the Doctors Sweet. The old, homespun-dressed natural bone-setter came, and after a minute's examination of the limb, said, in his blunt way, that he could "put it all to rights." "But then," said he, "it will hurt you dreadfully." "Never mind," said his patient, "if you can straighten my leg, do so, if it does hurt." "But," rejoined Sweet, "it will hurt you terribly, and I do n't like to do it." Sweet's patient, however, still urging him to begin work. he took hold of the thigh with one hand and the leg with the other, and giving a tremendous heave he brought the joint into its proper position. This painful operation was repeated several times, when "Old Sweet" told him he must now get right out of his chair and walk about without flinching, "For," said he, "if you do n't the j'int-water won't come, and your leg will get stiff again." The gentleman did as commanded, although for a time the action of the dry socket of the joint, until the "j'int-water" came, was very painful; his limb, lowever, was soon completely restored to soundness and has continued for years to be as sound as ever.

But don't these learned diplomatists who are now besleging the Massachusetts Legislature to fine and imprison such vulgar "i'int-water" doctors as the Sweets of Rhode Island," sneer and laugh among themselves at the new jaw-cracking scientific term 'l'int-water." that is introduced into the vocabulary of the ignorant "quacks" known as the "natural bone setters of Narragansett," who, with thousands of other clairvoyant healers, are daily curing scores of patients of maladies that have been pronounced incurable by the opium, mineral and poisonous drug diplomatic doctors, who claim to have the right divine to kill the multitude that are now being cured by these hated, Christ-ordained rivals in the practice of medi-

cine, to the terrifying disgust of the diplomats?

The gentleman just referred to told me also of a case wherein, during the war of 1812, a British officer on board "His Majesty's" blockading fleet off New London, dislocated (as the fleet surgeon said) his hip bone. After pulling and hauling it after the most approved diplomatic methods, with ropes, pulleys and weights, the surgeons gave up the case as hopeless, and left the poor man writhing night and day in unspeakable agony. By some means it came to the knowledge of some one on board the ship where the sufferer lay that there was a Dr. Sweet in Narragansett, not forty miles away, who was famous for setting dislocated and restoring fractured bones. A permit was got from the American authorities to allow Dr. Sweet to pass to the British ship. As soon as the plain old blacksmith (as he was) came to the sufferer, he laid him flat on his back, and taking a piece of soft pine board (or like material) in one hand, he laid it against the outside of the alling hip joint, as with the other hand he hit the board a smart blow, and then told the officer to get up and walk, which he did at once without difficulty or pain. The old blacksmith then told his majesty's petrifical surgeons (who stood by all the while) that the hip bone was not clean out as they supposed, but only set up on one edge of the socket (which caused the intense pain,) and he had only knocked it back into its place, which they might have done just as well as he, and thereby saved him the trouble of coming on board ship, "If they had only known how to do it!" THOMAS R. HAZARD. Boston, Fcb. 15th, 1880.

The London correspondent of the Chicago Times, (Miss Mackay, we understand,) in a recent letter, devotes considerable space to a review of the condition and progress of spiritual scince in England, and incidentally notices some of the principal movements in this regard on the continent. This writer says that "Spirit ualists have now begun to realize that a dogmatic creed is impossible in a young science and that the only way to insure real progress is to tolerate the opinions of persons around us, while we work with them in a scientific and diligent manner." There is an inquiry for good physical mediums in England. The letter from which we quote says :

physical mediums in England. The letter from which we quote says:

"William Eglinton stands at the head in London. He has also had remarkable success in the principal cities on the continent, new manifestations having occurred in his presence, both in the light and in the dark, which startled with new ideas the savants and others. Some of the marvelous phenomena of this gifted medium are reported in the Psychische Studien, and in the new continental paper, Licht, mohr Licht.

Of subjective mediumship no one has ever obtained the footing or wide-spread influence among the upper circles as a young American, J. W. Fletcher, who has been in London perhaps three years. A refined and gentlemanly person, and scrupulously honest, Mr. Fletcher has caught the attention and obtained the confidence of the wealthy and those in high places. Psychography seems not to be of so much value ito a prince and princess, a lord and lady, as a trance vision, trance revelation of their innermost thoughts, or a prophecy of future events. Says Lord R.: 'The insight of that man when asleep is something so marvelous that it forces me to believe in the existence of spirits and the power of spirit over matter. Else what is it?' It is something so rare and fresh to the nobility that they have made a pet of Mr. Fletcher, and he is showered with gifts of great value. Mr. Fletcher is also a silent worker among the poop, and a worker among the people. He preaches every Sunday evening at Steinway Hall to crowded houses."

The writer notices the visit of Henry Slade to

three monds be a difference of from two and a half to three hones between the two limbs? and they left it and the money in the money in

#### New Publications.

THE KEYS OF SECT; or, The Church of the New Testament Compared with the Sects of Modern Christendom. By Julian M. Sturtevant, D. D., LL. D., Ex-President of Illinois College, and author of "Economics, or the Science of Wealth." Boston: Lee & Shepard.

The author, born and cradled in Congregationalism. has embodied in this volume of 400 pages the mature results of the thinking of a large portion of his life. He claims that Bectarianism is anti-Christian in its nature, designs and effects; that religious liberty is the inalienable birthright of every human being, and that Jesus in his teachings appealed to the individual conscience, and that it is utterly incredible to suppose that he sought to establish any authority or institution that would in coming ages impair or interfere with that form of appeal. The subject of the book is treated of in three parts-I. The Church of the New Testament; II. The Transition Church; III. The Church of Modern Christendom.

A SUMMER JAUNT THROUGH THE OLD WORLD: A Record of an Excursion Mado to and Through Europe by the Touriée Party of 1878. By Luther L. Holden. Boston: Published by Lee & Shepard.

This portly volume, of more than six hundred pages, printed from large, clear type, illustrated by a score and a half of fine engravings, and presented to the publie in the usual good style of its publishers, furnishes a pleasing souvenir of a delightful round of European travel, in which nearly three hundred Americans participated. The book will prove of especial interest to those who formed the company, and to the general reader will be a source of much information.

SIX STORIES FROM THE ARABIAN NIGHTS. Edited by Samuel Elliot, Superintendent of Public Schools. Boston: Lee & Shepard.

This collection, authorized to be used in the Boston Public Schools, comprises some of the finest imagina-tive literature in the English language. The stories will prove exceedingly attractive to children, whether in school or out. It is a pleasing indication of progress in educational matters when we are able thus to note the introduction into our schools of means to make all study a pleasure rather than an Irksome task, and to gratify all the tastes while developing all the intellectual faculties.

POETRY FOR CHILDREN. Edited by Samuel Elliot, Superintendent of Schools. Boston: Published by Lee & Shepard.

This, like the volume above noticed, is designed to be used in the Boston public schools, and is to be recommended for the good taste manifested in the selection of poems forming the work. The arrangement of these selections is intended to be clastic, changing from simple to more difficult pieces, and back again. It is also meant to be suggestive of the likeness or the difference between one poem and another, so as to quicken thought and feeling. A large number of finely engraved illustrations tend to increase the attractiveness of the book, and we hope to see the collection generally adopted, not only by our schools but by all whose duty or inclination lead them to furnish good books for the young.

SIX POPULAR TALES. Selected and arranged by Henry Cabot Lodge. Boston: Published by Lee & Shepard.

This is another of a series of books authorized for use in the Boston schools. It contains the best versions of half-a-dozen popular stories that, surrounded by a halo of fairy brightness and clothed in raiment of conder and mystery, have charmed and captivated the ears of many generations of young and happy children. Of these "Jack the Giant Killer" and "Jack and the Beanstalk" are the most thoroughly English of all the popular tales common to the races of India and Europe. The former, says Sir Walter Scott, "landed in England from the very same keels and war-ships which conveyed Hengist and Horsa and Ebba the Saxon." The other stories, "Little Red Riding Hood," 'Puss in Boots," "Sleeping Beauty" and "Cinderella." come to us through the French versions of Perrault (1697) and the Countess D'Aulnoy (1675). The chief object of the editor was to obtain the oldest English texts and to preserve the old incidents as well as the old words and phrases.

## SPIRITUALIST MEETINGS

BROOKLYN, N. Y.—Society of Spiritualists meets at Everett Hall; 388 Fulton street, Sundaya, Lectures at 3 P. M. and 7 J. P. M. Mr. Charles R. Miller, President; Benjamin L. French, Vice Prosident; Fred Hassam, Secretary; Nathantel B. Reeves, Treasurer, Children's Progressive Lycaum meets at 10 J. A. M. Jacob David, Conductor; W. C. Bowen, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. Hattie Dickenson, Assistant Guardian; Miss Belle Reeves, Musical Director; Mrs. C. E. Smith, Secretary and Treasurer.

Reeves, Musical Director; Mrs. C. E. Shitti, secretary and Treasurer.

The Brooklyn Spiritual Conference meets at Everett Hall, 398 Fulton street, Saturday evenings, at 7½ o'clock.

Conference Meetings are held in Downing Hall, corner Fution and Clermont Avenues, every Saturday evening, at 7½ o'clock. Scate free, and everybody welcomed.

REEVERLY, MANN.—The Spiritualists hold meetings every Sanday at Bell's Hall, at 2½ and 7½ p. M. Gustavus Ober, President; B. Lascom, Vice-President; Mrs. Ella W. Staples, Secretary and Treasurer, Circles every Wednesday evening in the same hall at 7½ o'clock, Mrs. Ella Dole, meadinm.

CLEVELAND, OHIO.—The First Religious Society of CLEVELAND, OHIO.—The First Religious Society of Progressive Spiritualists meets in Hallo's Hall, 323 Superior street, at 103 A. M. and 7½ P. M. Thomas Lees, President; M. H. Lees, Corresponding Secretary, 105 Cross st.

The Children's Progressive Lyceum meets in the same hall at 12½ P. M. N. B. Dixon, Conductor; Sara A. Sagé, Guardian. To all of which the public are cordially invited, OHICAGO, ILL.—The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, corner of Laftin and Moiroe streets, overy Sunday at 10¾ A. M. and 7½ P. M. Dr. Louis Bushnell, President; A. B. Tuttle, Vice President; Miss Nettle Bushnell, Treasurer; Colling Eaton, Secretary.

CEDAR HAPIDS, IOWA.—Society of Spiritualists meets in Post-office Block every Sunday, at 7½ r. M. Inspirational speaking. Dr. W. N. Hambleton, President; Mrs. Nannio V. Warren, Vice-President; Geo. H. Beck, Treasurer; Dr. Hamilton Warren, Secretary. All are cor-

Treasurer: Dr. Hamilton Warren, Secretary. All are cordially invited.

INDIANAPOLIM, IND.—The First Society of Truth-Seekers meets for religious service at 89½ East Market street, every Sunday, at 2½ and 7½ P. M. J. R. Buell, President; S. D. Buell, Secretary.

LYNN, MAAN,—Spiritual meetings are held every Sunday afternoon and evening at Templars! Bull, Market street, under the direction of Mrs. A. E. Countingham.

LEOMINSTER, MASS.—Meetings are held every other Sunday in Allen's Hall, at 2 and 6½ o'clock P. M. Mrs. Fannie Wilder, President of Spiritual Fraterity holds meetings every Sunday in Washington Hall, at 2 and 6 P. M. S. W. Tiblets, President.

NEW YORK CITY.—The Society of Progressive Spiritualists holds meetings every Sunday in Trenor Hall, on

NEW YORK CITY.—The Society of Progressive Spirtualists holds meetings every Sunday in Trenor Hall, on Broadway, between 32d and 33d streets, at 10½ A. M. and 7½ F. M. J. A. Gozino, Secretary, 3l West 40th street. Chiffern's Progressive Lyceum meets at 2 F. M. Charles Dawbarn, Conductor; William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian; Mrs. S. F. Phillips, Assistant Guardian; Mr. — Kirby, Recording Secretary and Trensner; C. R. Prekins, Corresponding Secretary and Trensner; C. R. Prekins, Corresponding Secretary and Republican Hall, 55 West 33d street, overy Sunday at 10¼ A. M. and 7½ F. M. Dr. Wint, White, President; Dr. D. J. Stansbury, Secretary, 164 West 20th street; G. F. Winch, Trensurer.

A. M. and 73 P. M. Dr. Wm. White, President; Dr. D. J. Stansbury, Secretary, 164 West 20th street; G. F. Winch, Treasurer.

The First Harmonial Association holds free public services every Sunday, at 11 A. M., in the Music Hall, No. 11 East 14th street, between Fifth Avenue and Union Square. The Second Association of Spiritualists holds conferences every Sunday afternoon, at 30 clock, and circles in the evening, at Thompson-street Church, below Front. James Marlor, President; Chas. W. Yard, Secretary.

PORTLAND, ME. — The Spiritual Fraternity meets in Rossini Hall every Sunday for conference and lectures, at 224 and 745 p. M. W. E. Smith, President; H. C. Berry, Vice President; Miss L. M. Eston, Secretary: F. W. Hatch, Treasurer. Trustose—J. C. Leighton, Mrs. A. W. Smith and W. H. Hoyt. Would be pleased to correspond with lecturers. Scate free to all.

PHILLADELIPHIA. PA.—The Keystone Association of Spiritualists meets every Sunday at 2½ p. M. at Lyric Hall, 250, North Ninth street.

The First Association of Spiritualists of Philadelphia holds meetings every Sunday at 10½ A. M. and 7½ p. M. at Hall 810 Spring Garden street. H. B. Champlon, President, Mrs. Dr. Samuel Maxwell, Vice President; J. H. Jones, Treasurer: J. P. Lanning, Secretary.

HOCHENTER, N. Y.—Spiritual meetings are held in the Academy of Music, No. 40 State street, every Sunday at 10½ A. M. and 7½ p. M. Mrs. Nettle Pease Fox, permanent speaker. Meetings free. Strangers visiting the city are corillably invited to attend.

Services are held every Sunday evening at 7½ o'clock at the residence of Mr. and Mrs. L. Glaudner (Mrs. Cornella Gardner), 08 Junes street.

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

FRIENCHEETELD, MANS.—The Free Religious Society Services are Sunday Sun

weeks. Chas. A. Fowlet, President, Sames Knowlon, Society (Spiritualists and Liberalists) holds meetings every Sunday at 24 and 7% P. M. J. S. Hart, President; S. C. Chapin, Vice President; Mrs. J. H. Cook, Mrs. E. M. Lyman, Mrs. M. A. P. Clark, Prudential Committee; W. H. Jordan, W. S. Chapin, M. S. Chapin, Colleger, W. M. S. Chapin, Mrs. M. A. P. Clark, Prudential Committee; W. H. Jordan, W. S. Chapin, Colleger, Colleger

Vice President; Mrs. J. H. Cook, Mrs. E. M. Lyman, Mrs. M. A. P. Clark, Prudential Committee; W. H. Jordan, Treasurer; F. C. Coburn, Collector.

\*\*SAN FRANCISCO; CAL.\*\*—The First Spiritual Union Society holds a conference and scance every Sunday at 2 P. M., at Brint Brith Hell, orr-Eddy street, above Mason. Also meetings for lectures in the evening. The Children's Progressive Lyceum meets in the same hall at 10 A. M. SANTA HARBARA, CAL.\*\*—Spiritual Meetings are held every Sunday at Orane's Hall. Children's Progressive Lyceum meets every Sunday at same hall at 1½ F. M. Conductor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hunt; Secretary, Mr. Geo. Childes; Musical Director, Mrs. Emma Scavens.

\*\*SALEM:\*\* MASS\*\*—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 P. M. S. G. Hooper, President.

\*\*VINELAND.\*\*, N. J.\*—Meetings are held every Sunday morning and evening. John Gage, President; Mrs. Ellen Dickinson and Susan P. Fowler, Vice President; Dr. D. W. Allen, Corresponding Secretary, Children's Progressive Lyceum meets at 12½ F. M. Dr. D. W. Allen, Conductor.

\*\*WOCCESTER\*\*, MASS\*\*—Meetings are held at St.

worcester, Mass.—Meetings are held at St. George's Hall, 460 Main street, every Bunday at 2 and 7½ F. M.

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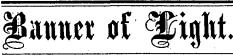
REPECIAL NOTICES.

AT In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents, tur columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

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

perusal.

Those who intend forwarding notices of spiritual meetings, etc., for use in our columns, will please to remember that the HANNER OF LIGHT forms go to press on Tucklay of each week. Their notices, therefore, to insure prompt insertion, must be forwarded in time to reach this office on the preceding Monday.



BOSTON, SATURDAY, MARCH 6, 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 overy human being.— Cora L. V. Richmond.

#### The Late Alleged Exposure in London. At a meeting of the Council of the British

National Association of Spiritualists, January 13th, Mr. Dawson Rogers reported the facts relative to the seizure of what was supposed a materialized spirit, but which proved to be the medium (Mrs. Corner), and reviewed the statements of Sir Geo. Sitwell and Carl Von Buch, the gentlemen who made the seizure. At the time of the occurrence Mr. Rogers was present as Chairman of the Séance Committee. While admitting the fact that the medium was captured for what was presumed to be a spirit, he had no word of censure for Mrs. Corner, for he believed her to have been wholly unconscious at the time, and hence totally guiltless of any attempt at deception. At the moment the seizure was made Mr. Rogers stepped forward and taking the "form" from the hands of Sir George Sitwell, threw up the veil to see whether it really was Mrs. Corner or not. He stated that for the moment he could scarcely recognize her, as the eyes had a vacant gaze as though there was no consciousness of what had occurred. The medium was completely covered with white drapery. Mr. Rogers led her behind the curtains where she remained for a few seconds perfectly quiet and silent. Then she trembled violently, and wonderingly exclaimed, "Where am 1? Where am I? What is it? Tell me, what is it?" He tried to soothe her, but as the body grew sensibly heavier he feared she would fall to the floor, and proposed to lead her to an adjoining room. She replied, "Yes, do," and he was about to remove her, when suddenly, as one roused from unconsciousness, she exclaimed, "Why, I am undressed; get away, get away." He then called Mrs. Maltby, who received her from his hands and conveyed her to another apartment. Mr. Rogers having made this statement, called upon the lady referred to, to describe the condition of Mrs. Corner when she took her in charge. Mrs. Maltby came forward and said that Mrs. Corner was dressed only in her underclothes, and had upon her no white drapery whatever. Mr. Rogers then remarked that the inquiry would now naturally suggest itself, What became of the drapery?" It was impossible that Mrs. Corner could have removed and secreted it, for he had his arms about her from the moment he received her from Sir George Sitwell to the moment he placed her in the hands of Mrs. Maltby.

It will be evident to our readers from the facts above given that very little, if indeed any, deception existed on the occasion of what has been trumpeted over the world as the last great exposure." Some of our transatlantic brethren are disposed to relieve the medium of all blame, but feeling that they must place the responsibility of what they account "a sad event" somewhere, they charge the spiritworld with the practice of "a deception." Now, to our mind, this is unfair to Mrs. Corner's controlling influences. May it not be that it is more a miscomprehension on the part of the people of earth than a deception on the part of the spirits? The Materialization of a spiritform and the Transfiguration of a medium's body are two distinct operations, and yet to human observation they appear so nearly alike that they are often supposed to be one and the same thing. That transfiguration is often taken for materialization is not to be wondered at. In its presentation, the form, size, features, voice and manner of the medium are frequently changed, and for this reason, though in one sense it is the medium in another it is not-it has been so transfigured that it is another individual, another intelligence - another spirit, while that of the medium, whose body is being thus wrought upon, is absent from it, associating with the denizens of another world, unconscious of what is being done by or through its earthly organism, which for the time being is wholly out of its control, though held by a magnetic cord that enables it at the proper time to return and regain full possession.

It is at this critical point that the "seizing' or "capturing" may be done, but never without the most injurious results, not only to the medium but to the spirit. And it is for this reason that mediums are so reluctant in giving a séance for materialization to promiscuous circles. Where perfect confidence exists among all present and between them and the medium, heaven comes down to earth, the invisible becomes visible, "and the forms of the departed enter at the open door." These transfigurations account for the disappearance of the me- | succeed? Nous verrons.

dium during what is supposed to be a materialization, as has frequently occurred at Moravia and other places. Usually and probably at all such times, the operating intelligence obtains sufficient substance from the medium and her surroundings to produce drapery with which to robe the transfigured body, when it would be impossible to materialize a full spirit-form. This was evidently the case at the London scance of Mrs. Corner, and has been the case at many of the alleged "great exposures" in this country.

The only remedy, the only guard against a recurrence of events that have proved so disastrous to the health of mediums and to the faith of inquirers, is a diffusion of a knowledge of the conditions requisite for, and the laws that govern, the advanced and wonderful form of phenomena known as "spirit-materialization." It is of no use to shrug our shoulders and say because such and such things occur we will have none of them; we will destroy our cabinets. throw away our curtains, and have our spiritfriends come in the blaze of noonday or not come at all. That is not the way to help ourselves or to help those on the other side. They are the positive element; they are the workers; they know and we "guess," and "suppose," and "reckon"; and this being so, it is for them to state conditions, name the requirements, and for us to supply them. In this way, and in this only, can the cause advance and the world be saved from a withdrawal of those blessings of spirit-communion which it now enjoys.

#### Legislation for the Indians.

At last there are symptoms of practical legislation in favor of the oppressed and cheated red men, which is the tardy response to the movement in their behalf which this paper may fairly claim the credit of having almost alone originated several years ago. The Interior Department, long under the rule of the corrupt Indian ring, has visibly been made to feel the powerful pressure of public opinion on its conduct of Indian affairs; and now the Senate and House Committee has bestowed on the problem serious consideration, and come forward with legislative propositions that are directed to the protection and amelioration of the Indian's condition and rights. Doubtless the decision by a Judge of an United States Court that an Indian was a "person" before the law, has had very much to do with bringing this about.

Among the several measures now being considered by the House Committee of Congress is a bill which authorizes the Secretary of the Interior to allot land in reservations to the Indians individually. It is said to have been prepared in the Interior Department, and has been advocated before the Committee by Secretary Schurz, Acting Indian Commissioner Brooks, and other officials of the Interior Department. It provides that, where any tribe of Indians is located on a reservation created for their use, either by treaty stipulation, or by act of Congress, or by Executive order, the Secretary of the Interior shall be authorized, whenever in his opinion the location of such Indians is advantageous for agricultural and grazing purposes, to allot the lands in said reservation in severalty to the Indians located thereon, as specified in the treaties with the tribe.

But in case no provision is made for such allotment of land in treaties or executive orders creating or relating to said reservation, then the Secretary of the Interior is empowered to allot to each head of a family not more than one hundred and sixty acres; to each single person over eighteen years of age not more than eighty acres; and to each person under eighteen years of ago now living, or who may be born prior to the date of the order of the Secretary of the Interior directing an allotment of the lands embraced in any reservation, not more than forty acres. These allotments are to be made upon the selection of the Indians themselves; but agents are to select for orphan children, and not more than two parcels, and in such manner as to embrace the improvements of the Indians making the selection. The allotments are to be made by special agents designated by the Secretary of the Interior for that purpose.

Upon the approval of the allotments, the Secretary shall issue patents therefor in the name of the allotees, the title so acquired not to be subject to alienation, lease or incumbrance, or to taxation for twenty-five years from the date of patent. The Secretary of the Interior is to direct the unalloted lands in said reservation to be appraised in tracts not exceeding in extent eighty acres at their actual cash value, which shall not be less than \$1,25 per acre. They shall then be sold to the highest bidder in tracts of one hundred and sixty acres. The funds arising from the sale of such lands, after paying the expense of the appraisement and sale, shall be invested in the four per cent. bonds of the United States for the benefit of the Indians belonging upon such reservation; the interest of such bonds being distributed to them annually for their support, education and civilization, in such manner as the Secretary of the Interior

The above is substantially the text of the bill for the amelioration of the condition of the Indians, now before the House Committee. Its provisions, however, do not extend to the five civilized tribes of the Indian Territory, who have already sold their lands by patent. The measure as a whole is said to be very favorably regarded by the Committee, and is considered one of the most important measures before Congress. It is comprehensive and far-reaching in its results, and is expected to form the basis for the ultimate admission of the Indian to citizenship. The Secretary of the Interior is authority for the statement that the Indians themselves desire its adoption by Congress. He also says that the Interior Department has long desired some legislation which would at once elevate the Indian and enable it to deal with him as an individual responsible for his acts rather than as a member of a tribe. The present bill gives him independence and separate possession, and enables the Government to treat with him more easily and with a better prospect of success.

Mr. J. B. Hatch, in his card, last week, concerning the services to be held March 7th in honor of the visiting Lyceums, said: "At the close of Lyceum exercises [on the morning of that day] dinner will be partaken of, after which all three Lyceums will attend services at Parker Memorial Hall. W. J. Colville will de-

It is whispered that the "Regulars" in England have also been smitten with the "pro? tective" fever-on account (we suppose, as in the United States,) of the rapid advance of spirit-healing in that country-and are moving for a law to "regulate" the magnetists and clairvoyants out of Great Britain. Will they

#### Farewell Services by Mrs. Cora L. V. Richmond.

On Sunday, Feb. 29th, Mrs. Richmond closed her present engagement (the second this winter) with the Parker Memorial Society of Spiritualists. Both at Berkeley Hall in the morning, and at the Parker Memorial in the afternoon, large audiences assembled to hear the final addresses by this eloquent trance oratress, and expressions of the highest satisfaction at what was listened to, and of the best wishes for her future prosperity, reached the estimable lady from all quarters.

At Berkeley Hall the promised subject, "The Star of the New Dawn," was treated in an able and comprehensive manner by Spirit Eliza W. Farnham. "Onina" improvised poems, at the call of the audience, on "The Problem of Life," and "Dual Life." George A. Bacon presided, and Miss Woodward directed the singing.

At Parker Memorial Hall in the afternoon an audience assembled which even accommodated itself to those inconveniences incident to the announcement of "standing room only." exercises were introduced by a selection from the quartette, entitled "Heavenly Day"; an invocation by Mrs. Richmond; the rendition by the choir of "The Sweet Summer-Land," (words and music by Robert Cooper,) and some appropriate thoughts by the Chairman, George A. Bacan, regarding the reluctant leave-taking which the audience now in attendance had met to participate in.

Spirit W. E. Channing then proceeded to deliver through the lips of Mrs. Richmond a masterly address on "The Final Results of Spiritual Truth upon this Earth." As might naturally be gathered from its title, the discourse was largely prophetic in its nature. Referring to the important service rendered to vegetable and animal life, and to the deepest material interests of humanity, by the warm, life-giving Gulf Stream, and to the startling consequences which would ensue were it possible for that stream to be rolled back upon itself, the speaker drew a parallel between it and the tide of spiritual thought which in our day was setting in from beyond the borders of the Summer-Land. This stream was flowing steadily toward earth's prison-cells and hitherto gloomy graves, illuminating the first with the hope of progress out of darkened conditions, and lighting up the latter with the demonstration that the grave was but the portal through which the soul advanced to the sublimer experiences of a conscious, eternal and out-broadening existence. Death, beneath its sublime influence, was not what it meant to man half a century ago, and mortal life had gained under its unfoldings a new dignity. Were it possible to roll back upon itself this Gulf Stream of spiritual thought, and place humanity on the ground once occupied by the Pilgrim sires of New England, the result would be a condition of spiritual death against even the thought of which the soul instinctively revolted. But no such retroaction could be induced. The spirit-world had the matter in its own charge, and would see to it that advance, not retrogression, was the rule. The speaker closed with a brilliant summing up of the improvement of humanity's every condition which would ensue as the work went on. [We shall print this address in full, as also the morning lecture, in due course.]

The exercises closed with singing by the quartette, the delivery of a poem by Ouina, on a scene in spirit-life, appropriate to the anniversary of Washington's birthday (which occurred on the previous Sabbath), and a rendition of thanks on the part of Mrs. Richmond's guides to the friends in Boston who had so warmly welcomed their instrument, and had accorded to her utterances so wide a measure of attention and appreciation. The meeting then adjourned, and many present improved the opportunity to take personal farewell of Mr. and Mrs. Richmond-all wishing them a safe journey, and a return to Boston again at no very distant day, in which expressions of kindly sentiment we desire to join with emphasis.

## W. J. Colville.

It was announced during the day by Mr. Bacon, that the friends of Mr. Colville would tender him a public reception at Kennedy Hall, on his return from the West-the evening fixed upon being that of Friday, March 5th. In the afternoon of the same day Mr. Colville will resume his service of answering questions at the Banner of Light Public Free Circle-Room. Mr. Colville will hold meetings on and after Sunday next at Berkeley Hall each Sabbath morning and evening-the public being cordially invited to give him the encouragement of its presence.

## Spiritualism in St. Thomas.

Several correspondents-among them C. E. Taylor, Esq.—inform us that the cause is onward in this part of the West Indies. We shall refer to their favors next week.

BABBITT'S HEALTH MANUAL. - This new work by Ed. D. Babbitt, devoted to the subject of healing by Nature's Higher Forces, includes the "Health Guide" of author, revised and improved; also a chapter on the Fine Forces, an outline of the new science of Healing by Light and Color, together with "Vital Magnetism, the Life Fountain," being an answer to Dr. Brown-Séquard's Lectures on Nerve Force. The book forms a fine volume of upwards of two hundred pages, with numerous illustrations and a copious index, and will be found invaluable not only to students of the matters treated upon but to the public generally. Copies may be obtained at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

A writer in the Spectator (of Minneapolis, Minn.,) gives a good notice of the labors in that place of Miss Johnson, whose name has long been familiar to our readers as that of an eloquent and indefatigable platform advocate of the New Dispensation. In the course of the account its author says:

"The Spiritualists who meet at Good Templar Hall, in this city, every Sunday morning, are fortunate in their speaker, Miss Susan M. Johnson, and we are not surprised that her lectures are well attended, for they are generally interesting and able."

A correspondent writes us under a recent date from San Francisco, Cal.: "Our meetings are progressing finely. Mrs. Emma Hardinge Britten is even surpassing herself-if that were possible—as a lecturer, and Mrs. Ada Foye is doing a grand work as a test instrument. Mrs. Foye's tests are really marvelous—in fact. I never saw so wonderful a public medium, nor do I think such another lives. Our Sunday evening convocations are crowded to the extent that hundreds go away from lack of accommodation."

Mrs. Hollis-Billing, the renowned medium, was to leave London for this country on Wednesday, Feb. 18th.

### The Medical Law.

Up to time of our going to press-Tuesday, March 2d—no intelligence has reached us as to the determination arrived at (if any) by the Legislative Committee on Public Health concerning the proposed law to regulate(?) the citizens of Massachusetts both as regards their right of taking or of imparting medicine, or indeed (in effect) doing anything where the questions of sickness and health arise, without doing so under the sanction and the great seal of the Massachusetts Medical Society.

The hearings were numerous and continued The Representatives' Hall, at the State House, Boston, was filled at three of the sessions, and the Green Room at two others, but notwithstanding the opportunities so generously afforded so great was the mass of testimony in behalf of the case of the remonstrants against the proposed statute, that not one-half of it could be

Many cures by "irregulars" in instances where "Regulars" had failed, were stated by witnesses, and others in the form of affidavits were handed in for the perusal of the committee. Dr. Emerson, Mrs. Cora L.V. Richmond, A. E. Giles, Esq., Allen Putnam, Esq., ex-Master Wells (of the U. S. Navy), and others (whose arguments and testimony would do honor to any cause), appeared in opposition to the petition, and the Regulars and their allies were represented by legal counsel; but the weight of evidence was all on one side—that of the remonstrants—and the agents of the medicos were forced to take a defensive rather than an aggressive position.

The hearings were concluded on Friday, Feb. 27th, and the matter taken under advisement by the Committee above named. We trust its members may be impressed in the right direction by the sound doctrine (backed by tangible evidence) which has been hour after hour enunciated in their presence by the defenders of freedom of medical practice in this Commonwealth-a mass of mingled argument and proof which absolutely deters us from attempting to make any abstract therefrom, since space fails us to do justice to every individual speakerand all were good.

When next the Banner of Light shall greet its readers we shall doubtless have something definite to report in this regard. Till then, assured of the justice of our cause, we rest in hopeful confidence that the medicos will fail in this their last attempt (as they have failed for several years past) to harness the free people of Massachusetts to the car of the Allopathic Juggernaut.

#### In a Nutshell.

We find in the Boston Traveller an article breathing the right spirit regarding the doctors' protective tariff" law, now before the Committee on Health, of the Massachusetts Legislature. We have space but for the concluding paragraph, which we submit sums up the question at issue with a brevity and perspicuity seldom met with:

dom met with:

"The real animus of the proposed bill is to force the people to be treated as the constituted schools of medcine shall dictate, to abridge the liberty of the people and make them submit to the dictum of a board of medical censors whose pecuniary interests are involved in the very questions which they are called upon to decide. To-day we have a law on our statute books for compulsory vaccination. The regular doctor may by its provisions enter with an officer the house of any citizen and force a lance and dead matter into the body of his wife or child, if they have not already been vaccinated, or do not promise to be so without delay, and this atrocity is legal in face of incontestable evidence that thousands of persons have lost their lives or health through vaccination. If we may be permitted to select our spiritual advisers, why not our physical ones? The fact is we have too much law and too little justice, and it is high time we should undo some laws which are a disgrace to the age."

## Joseph Cook.

In his Monday noon lecture, March 1st, said "I will mention no names, but I must say that I have personally offered the foremost exposer of Spiritualism on this continent, and one of the acutest students of nervous diseases that America has produced, one hundred dollars an hour to repeat the Leibnitz experiments before my audience on this platform, and to explain then by causes known to science, and he confessed his inability to do so, or to obtain for me at any price any one who could. He was my roommate at Yale College, and if he would have come here, and I could have had Slade here, I would have had them both here together."

RT Colby & Rich have just brought out in book form a number of musical compositions, suitable for Lyceum, Sunday-School or other use. The new volume, which has been prepared by S. W. Tucker, and is entitled "THE SPIRITUAL ECHOES," is not a collection of old music by other authors, or a rehabilitation of pieces heretofore published by Mr. Tucker, but has an entirely new table of contents, the hymns enumerated in which have never before been published. The work deserves the best of treatment at the hands of those in every community for whose use it is especially designed.

M. C. Vandercook, the well-known vocal ist, of Allegan, Mich., passed to the higher life, on the 15th of February, at the age of 27 years. He was a sensitive, and composed his poetry and music and also sang under an inspirational influence. His reputation was untarnished, and his friends many.

We have received from Mrs. W. F. Snow, of this city, as a gift for our Free Circle Room, a crayon likeness of Dr. Rush. This picture was produced under very singular and interesting circumstances, concerning which we shall speak more fully next week.

We commend The Voice of Angels newspaper to the spiritualistic community everywhere. It is doing a good work for Spiritualism, and should be fully supported. For terms and other particulars see Mr. Densmore's advertisement on another page of the Banner.

Dr. Brandreth, inventor of the renowned 'Brandreth Pills," closed his earthly career, at a ripe age, last week, from his residence in Sing Sing, N. Y. He left seven daughters and six sons to inherit his large fortune.

Mrs. L. H. Perkins, well-known in the

West as an inspirational speaker and magnetic healer, has located in Boston, for the present, and can be found at 10 Davis street. See her card in another column. The public will please take notice that

Miss M. T. Shelhamer receives callers professionally only on Mondays and Thursdays, as announced in her advertisement on seventh

A. Bushby, the well-known photographer (formerly of Lynn, Mass.), has taken a studio at 13 Temple Place, Boston, and all desiring good and artistic work in his line will do well to give him a call.

#### Rev. Joseph Cook and "Psychic Force."

To the Editor of the Banner of Light: The alleged unreasoning credulity of some believers in spirit-manifestations is a subject of unsparing ridi-

cule on the part of skeptics of both the theological and the materialistic class. But it may well be doubted if the most infatuated Spiritualist ever exhibits more absurd credulousness or a more illogical jumping to conclusions than do some prominent theological and so-called scientific opponents of Spiritualism, in their frantic efforts to evade the only rational conclusion to which the evidences point. The Rev. Joseph Cook affords a fresh example in il-

lustration. In his recent Monday lectures in Boston, in which he has been reluctantly forced to concede the 'respectability" of some portion of the testimony to the alleged spirit phenomena as observed in both Europe and this country, while strenuously repudiating the theory of spirit agency, either demonic or human, the reverend gentleman indicates a strong leaning to, if not full endorsement of, the absurd and oft-exploded theory of "psychic force." He says, in con cluding his first lecture on the subject, as reported in the Daily Advertiser:

"I think you have proved nothing of consequence, except that there is a psychic force, and that the place of materialism is in fragments on the horns of Jupiter's

moons."
And again, at the end of his second discourse:
"When these phenomena are discussed in detail,
when the microscope of analysis is placed upon the
records of the ages, if you find they are only the manifestations of the psychic force, you will thank me for
discussing the topic," etc.

By payable force, Mr. Coale appears a most affects.

By psychic force, Mr. Cook appears to mean a power in the organism of the medium or psychic by which physical objects can be moved by his will, without physical contact. (The report makes him say "by physical contact," but as that is the ordinary way of moving objects, he could not have meant that.)

Among the phenomena which he thinks may be caused in that way, he cites such as these: The making of prints of human feet larger than those of the medium, inside a closed book-slate while held on Prof. Zöliner's knees; the writing of messages, claiming to be from spirits, in the same way; the formation of a tangible hand, distinct from and larger than those of the medium, which left its impression in a dish of flour and on the investigator's clothes; the tying of knots in an endless cord; the passing of a conch-shell through a table where there was no perceptible opening; the dispersion or rendering invisible of a small table, and the reproduction of the same descending from the atmosphere; the leaping of an umbrella twenty-four feet without visible assistance; the formation of human figures in various attitudes out of clothing, in a locked room; the production of writing on pieces of paper found sticking on the walls of a room, and even on the desk of a doctor of divinity while his back was turned for'a moment, within two feet of his reverend person, no one else being visibly present at the time; when were found written, in ink not yet dry, these significant words; "Very nice paper, and very nice ink for the devil!" etc., etc.

To ascribe such phenomena, with others commonly occurring in the presence of good mediums, to any such "force" as the reverend gentleman describes indicates an extreme of unreasoning credulity that would be hard to outdo. It is about on a par with that of the confident old lady in a rural district of New Hampshire, of whom the writer learned in the early days of Spiritualism. Witnessing the intelligent tilting of a table in the presence of two honest farmerboys (mediums), she, with an air of superior intelli-gence, insisted that "it was all done by electricity." But how did the boys apply electricity, seeing they had no apparatus for its generation?" asked the cultured lady in whose house the phenomena occurred. "Oh, they brought it in a bottle in their pockets, and rubbed it on the table-legs!" was the very "scientific"

It is plain that nothing but the urgent necessity of finding some explanation aside from the obvious and rational one of spirit-agency in these phenomena, in order to save old and cherished notions from overthrow, can impel otherwise intelligent and clear-headed persons to resort to such inadequate and absurd hypotheses.

But the Rev. Mr. Cook, who poses before the public as the very Gollath of Orthodoxy in religion, seems to forget what was long ago frankly acknowledged by his more candid and logical clerical brother, Rev. Charles Beecher, (whom he graciously admits among the very few "respectable" authorities on the subject of spiritmanifestations,) that "if a theory be adopted everywhere else but in the Bible . . . then will the covers of the Bible prove but pasteboard barriers. Such a theory will sweep its way through the Bible, and its authority, its plenary inspiration, will be annihilated."

What is to prevent "the microscope of analysis" being placed upon the records of the Bible, as well as all others? And what will become of his Orthodox logy when it is found that all the Bible records spirit-intervention, demonic, human, angelic and di-vine, are "only the manifestations of the psychic force "? Shall we then find his favorite creed, along with materialism, hanging "in fragments on the horns A. E. NEWTON. of Jupiter's moons"? P. S.-Since the above was written I have seen a

more full and doubtless more correct report of Rev. Mr. Cook's first lecture referred to, and find that in it the statement about the "psychic force" is given as I conjectured it should have been-namely, that by it the medium is supposed to move objects, at will, without physical contact. And Serjeant Cox and Prof. Crookes are given as authorities for the existence of this force. It is true that these gentlemen, in their earlier investigations, observing the action of some unknown force which moved physical objects without visible contact, agreed to give it the name of psychic force until its nature and source should be more fully investigated and understood. But they did not claim that it was in all cases, or even in any case, when acting outside of the human body, solely under the control of the will of the psychic or medium. Serjeant Cox's own words, as quoted by Prof. Crookes, are: But I, and all who adopt this theory of psychic force as being the agent through which the phenomena are produced, do not thereby intend to assert that this psychic force may not be sometimes seized and directed by some other intelligence than the mind of the psychic." This term, "psychic force," therefore, was but another name for that element sometimes called magnetism or aura, which all Spiritualists recognize as emanating from the organism of a medium for physical movements, and as used by spirits in acting upon matter.

I have before me, however, the testimony that Serjeant Cox, before his death, became fully convinced that psychic force, of itself, would not account for the phenomena, and firmly believed that he had seen and conversed with his departed daughter. And Prof. Crookes, after a long-continued and laborious investigation of the apparitions occurring in the presence of Miss Florence Cook, assures us, "I have the most absolute certainty that Miss Cook and Katle [the apparltion] are two separate individuals so far as their bodies are concerned." And this certainty was attained by experiments so conducted that it cannot be affected in the slightest degree by the recent so-called "expose" of Miss Cook, now Mrs. Corner-in which (as appears from the statement of Mr. J. W. Fletcher in the Banner of Feb. 14th,) nothing was exposed more than ignorance of psychical laws on the part of the exposers and their dupes.

Yet Rev. Mr. Cook thinks "it is fair to say that one of Professor Crookes's best authorities has [by this 'exposé'] been broken down entirely." Not at all. Prof. C.'s convictions did not rest on the authority of this medium, but on the positive and oft-repeated evidence of his own senses. A vast difference.

But this fuller report of the reverend gentleman's lecture contains additional proof of his unreasoning credulity in thinking that all the phenomena may be referred to psychic force without spirit agency. Among the other facts cited by him on the authority of Prof. Zöllner are these:

"Very often the subject-matter of the writing found on the slates is beyond the knowledge of the psychic. Greek has been written on slates, and found to be accurate, when the psychic knew nothing of the language," etc.

To attribute such results—and Spiritualism abounds with them—to "the will of the psychic," acting through the psychic force, exhibits a defiance of logic to which few except zealous theologians and hard-headed materialistic scientists are equal.

A. E. N.

Ancora, N. J., Feb. 28th.

#### The March Magazines.

THE ATLANTIC-Houghton, Osgood & Co., publishers. Boston-has for its initial paper, "Reminiscences of Washington," part 2d; "Egypt Under the Pharaohs," (by Francis H. Underwood,) "English in England," (by Richard Grant White,) "Washington Irving," (by Charles Dudley Warner,) "The Undiscovered Country," (by Mr. Howells,)" Accidentally Overheard," (by Horace E. Scudder,)" Hannah Dawston's Child," (by Lucy Lee Pleasants,) etc., etc., may be specially noted as of marked interest. Celia Thaxter, Sarah O. Jewett. T. B. Aldrich, Louise Chandler Moulton and Oscar Laighton furnish the poetry; and the departments. reviews, etc., make up a standard number of this valuable monthly.

A. WILLIAMS & Co.-283 Washington street, Boston—furnish us with the current issues of SCRIBNEBIS ILLUSTRATED and St. NICHOLAS, both of which magazines they have on sale. Scribner's numbers among its articles in which the art of the engraver is coupled with the pen of the ready writer, "The Tile Club Afloat," "Peter the Great," (No. 2 of Eugene Schuyler's splendid series on this division of Russian history,) "Cham," and "Success with Small Fruits." Among the unillustrated are "Two Views of Napo-"Over Sunday at New Sharon," "The Wards of the United States Government," etc. "Louislana," and "The Grandissimes," (the latter couple being continued stories by Mrs. Burnett and Geo. W. Cable) are also advanced. Anne Lynch Botta, G. P. Lathrop. Elizabeth Stuart Phelps, T. W. Higginson, Ella Dietz and M. T. H. are the poets. The departments join harmoniously with what precedes them, and the issue is an excellent continuance of the work of this worthy

ST. NICHOLAS contains Alfred Tennyson's Child-Song, "Minnie and Winnie," set to music, and Mrs. Alfred Tennyson's revised score of the music for the Laureate's other St. Nicholas song, "The City Child." "The Disadvantages of City Boys," by Washington Gladden, "Kite Time," by Daniel C. Beard (with diagrams), "Chy Lung" (an illustrated tale about a Chinese fisher lad's curious adventures), "Buttercup Gold" (by Laura E. Richards, telling how a little girl found gold through boiling buttercups), The Tea-Kettle Light," etc., etc., are given to its readers; also installments of Louisa M. Alcott's "Jack and Jill," and William O. Stoddard's 'Among the Lakes." One of the striking illustrations is a portrait of "Bable Stuart," the infant daughter of Charles I., engraved by Müller after the painting by Vandyck. The Departments, "For Very Little Folk," "Jack-in-the-Pulpit," "Young Contributors," "Letter-Box" and "Riddle-Box," have varied and lively items, some from the boys and girls themselves.

THE NATIONAL QUARTERLY REVIEW, published at 51 and 53 Malden Lane, New York, and edited by David A. Gorton, M. D., and Charles H. Woodman, has the following contents in Number LXXIX: "Rise and Tall of the Bonapartes," "The Management of the Indians," "The English Classics," "The Hygiene of Water," "The Working Classes of Europe," "The Nebular Hypothesis," "Interstate Extradition," "The New Eastern Question," "A Southerner's Estimate of the Life and Character of Stephen A. Douglas," "Reviews and Criticisms—Philosophy, History, Biography, Politics, Belles-Lettres, Finance, Books Received." The article on the Indian question is worthy attentive perusal, which remark applies also to several others in

Mr. C. E. Watkins, the slate-writing medium, will, we understand, be in Boston the present week, and hold public sittings, the locality of which he informs us he shall announce in the Transcript.

We publish in another part of this paper a highly interesting letter from Dr. J. M. Peebles, whose terse writings are so well known and so fully appreciated by our hosts of readers.

S. P. Pond, of Blackstone, Mass., desires a good healing medium to visit that town, where he or she could remain three months free of expense. Address as above.

Read what is said about J. W. Fletcher, Wm. Eglinton, Dr. Slade, etc., on our third page, as selected from the Chicago Times's foreign correspondence.

Colby & Rich have just issued, in response to the popular demand, another (the second) edition of Dr. J. M. Peebles's "Parker Memorial Hall Lectures."

## Movements of Lecturers and Mediums.

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

William Denton delivered an exceedingly interesting discourse on "Mohammed and Mohammedanism," in Paine Hall, Appleton street, Boston, last Sunday evening, his remarks receiving the attention of a good andience. He will deliver the next lecture of his present course in this hall on Sunday evening, March 7th, his theme at that time being "Nineveh and Babylon, and their Relations to the Bible." Choice and appropriate illustrations (by stereopticon) will add to the interest of the occasion.

W. J. Colville will deliver two inspirational lectures in Oxford, Mass., explanatory of the Spiritual Philoso-phy, on Tuesday, March 9th, and Wednesday, March 10th. Questions will be answered at the close of both

W. L. Jack, M. D., will be at his office, 60 Merrimac street, Haverhill, on the 9th inst.

Frank T. Ripley is still at the Arlington Hotel, Dayton, O., and is meeting with excellent success

Capt. H. H. Brown has been engaged by the Spiritualist Society of Willimantic to speak for them one-half the Sundays during the year commencing March 1st. with a vacation the months of July and August, and he has removed his family there. All letters to him or his wife, Fannie M. Brown, should be thus addressed. He can be engaged for the remaining Sundays, and if arrangements are made in season he can be had for two, three or four consecutive Sundays. He can be had for week-day lectures and on funeral occasions. He spoke in Poquonock the 22d, in Meriden the 29th, and will begin his work in Willimantic, March 14th.

Dr. John H. Currier speaks in Leominster, Mass. Sunday, March 7th. He would like to make engage ments to deliver trance discourses in localities within reasonable distance of Boston. Address him, 71 Lever ett street, this city.

George A. Fuller, of Dover, Mass., will speak in Bell's Hall, Beverley, Mass., March 7th, 21st and 28th, and in Rockland, Mass., March 14th. Parties desiring his services for the summer months should write him

Dr. H. B. Storer, of Boston, was announced as to lecture in Washington Hail, Natick, Mass., Feb. 20th. Joseph D. Stiles, of Weymouth, speaks there March 7th, and Miss Jennie B. Hagan, March 14th.

Moses Hull lectured in Masonic Temple, New York City, Sunday, Feb. 29th, before the Second Society of Spiritualists; and will speak there again the first two Sundays of April. U. Fannie Allyn speaks for the same society the four Sundays in March.

E. G. Granville will accept calls to jecture on spiritual topics. He may be addressed box 1144, Kansas City, Mo. His recent lectures in Joplin, Mo., were productive of a marked impression in that neighborhood. Keep him at work.

Miss Lessie N. Goodell, inspirational speaker, has reëntered the lecture field, and will be pleased to receive calls from any part of New England. She speaks March 7th at Rockland, Mass. Societies desiring her services will please address her at Amherst, Mass., Lock-box K.

Mrs. Sarah A. Byrnes will lecture in Philadelphia during the month of March. Would like to make fur-ther engagements East or West. Mrs. Byrnes's address during March will be 237 North 9th street. Phila-

Dr. Samuel Grover, of Boston, will leave for Florida, March 8th, on a brief tour for rest and recreation, which his too close application to the demands of his

profession has rendered necessary. He returns to this city about the 30th of March.

A. A. Wheelock lectures for the Spiritualists of Worcester, Mass., during March.

L. K. Coonley, M. D., would like to make engagements to lecture and give parlor scances in any part of New England the coming spring and summer on such terms as will be agreeable to all parties concerned. Until further notice address him at No. 83 Magazine street, Newark, N. J.

Mrs. Clara A. Field, who has been prostrated by severe illness for some six weeks past, has now recovered, and is ready to answer calls to lecture, or for such other mediumistic work as may lay within the scope of her gifts. Those who, earlier in the season, wrote to her requesting her presence as a lecturer in various parts of New England—but whose calls she was unable to respond to on account of her physical infirmities—are respectfully informed that she would be happy to speak, from the present date, wherever her services may be desired. Address her 10 Essex street, Boston, Mass.

Mrs. Emma Weston has returned to the East, and may be addressed at 145 Lexington street, East Boston, for engagements to hold test circles for private families or societies. She will be in Maine from the 15th to the 31st of March, and applications for séances in that State should be at once sent to her East Boston address.

Miss Jennie Hagan will speak in Chelsea the first and third Sundays in March; the second in Natick; the fourth in Peabody. She would like to make engagements for week evenings and Sundays in April. Address Jennie Hagan, No. 6 Bond street, Lynn, Mass

#### Spiritualist Meetings in Boston.

BERRELEW HALL.—Services every Sunday at 1014 A. M. and 2/2 P. M. in this hall. 4 Berkeley street, corner of Tremontatreet. W. J. Colville, speaker. Subject next sunday morning, "The Secret of Power."

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

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

HENNERS WEST.—See Sulphibus measurements. KENNEBY HALL.—Free Spiritual meeting overy Fri-lay ovening at this hall, Warren street, at 7%. Regular peaker, W. J. Colville. The public are cordially invited.

EAGLE HALL.—Spiritual Meetings for tests and speak-ing by well-known speakers and mediums, are held at this hall, 816 Washington street, corner of Essex, every Sunday, at 10½ A. M. and 2½ and 7½ P. M. Excellent quartette sing-ing provided. ing provided.

PYTHIAN HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is reinoved to Pythiau Hall. 18 Tromont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

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

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

PAINE HALL.—I can only say that to-day was the counterpart of last Sunday. The enlarged orchestra of ten pieces, with its excellent music, the hall filled to repletion with joyous and happy people, and the exercises by the children, all tended to make this one of the most enjoyable times of the season. Though each and every day has its peculiar pleasures, there are some we may well call red-letter days, and to day we class as one of these. The good people of Boston are certainly waking up to their duty in this respect, and are uniting with a will and determination to carry forward this noble work. Our Association is growing in numbers continually, and we are receiving applications for membership every week. Come, friends, and lend your ald, and with our lecturers on the platform, our Lyceum bringing out workers in the various fields of active life, and the dear old Banner of Light floating in the breeze at the head of the column, we shall move on with resistless energy, accomplishing a work we can hardly overestimate.

The exercises to-day consisted of overture and selections by the orchestra; singing by the Lyceum and choir, and Banner March; plano solos by Emma Bell, Nellie Thomas; duet, plano and violin. Messrs. Sawyer and Hanson, of the Hyers Sisters Troupe; songs by Amy Peters, Helen M. Dill and Hattle L. Rice; song and chorus by Messrs. Gleason, Bell and Quinn; recliation by Gertie and Bessie Pratt, May Waters, Harry Gonzales, Mabel Laurence, Ivan Merritt, Freddie Barnard and Emma Buettner; plecolo solo, by Mr. E. P. Beckett; calisthenics, led by Miss Helen M. Dill, closing with the Target March.

W.M. D. Rockwood, Cor. Sec. Children's Progressive Lyceum No. 1, 1
Boston, Feb. 20th, 1880.

Spiritualists of Boston and vicinity: Another year has rolled away, and again we rally round our standard to cele-PAINE HALL.—I can only say that to day was the

Boston, Feb. 29th, 1880.

Spiritualitie of Boston and vicinity: Another year has rolled away, and again we raily round our standard to celebrate the forthcoming—the 32d Anniversary of the Advent of Modern Spiritualism. We come together not too often, and this is an occasion which all feel an interest in, and which should call us if no other would.

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

The Committee having the matter in charge will spare no pains to make it a season of profit as well as pleasure to all who will honor us with their presence. On Sunday, the 28th of March, the Lycoum will, at its morning session, have exercises appropriate to the occasion. In the afternoon, at Paine Hall, we purpose to ofter a programme different from any ever before presented on a similar occasion. noon, at Paine Hall, we purpose to ofter a programme different from any ever before presented on a similar occasion. It will consist of songs, dialogues and groupings, prepared for the day, in which all the talent of the school will be exhibited. The programme for the evening will be in charge of a separate committee, thereby insuring a greater variety. The evening entertainment will be given in Investigator Itali, the upper hall being occupied by Prof. Denton. A small fee will be charged at the door afternoon and evening to defray expenses.

smail tee will be enarged at the door atternoon and evening to defray expenses.

To satisfy the demand which is always made, circles will be held in the drawing rooms of the building, for which Maud E. Lord, Dr. Arthur Hodges and others have kindly offered their services; so all can have an opportunity of seeing and hearing for themselves what the spirits will have to

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

On the night of the 3ist of March, (Wednesday) a grand ball will be given in Paine Hall. Dancing from 8 till 2. Tickets for the same are now ready. Tickets admitting gentleman and ladies, \$4,00. Single tickets for ladies, only 25 cents. Music for the occasion will be furnished by Cartor's Quadrille Band, T. M. Cartor, prompter. The building with its ample accommodations, will be open to visitors all day Sunday, and those coming from a distance can make themselves comfortable at this sociable gathering, worthy of Spiritualists and the event which will call us together. We deem this early announcement necessary that all may prepare themselves, and allow no previous engagement to prevent their convening with us at that time.

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

Per order of the Committee,

SETH BURBILL, JR., Chairman.

AMORY HALL.-We were greeted to-day with another good and interested audience, and an unusually large number of children, the groups being all filled to their utmost. I do not know as I can do more than to endorse what I hear others say, viz.: That our Lyceum is increasing every week, and that it will stand in the front ranks of the movement if we continue to do as we

front ranks of the movement if we continue to do as we have.

The exercises to-day were as follows: Overture by the orchestra, singing by the Lyoeum, Banner March; recitations, vocal and instrumental music, &c., by the following pupils: Pearley Fairbanks, Gracle Burroughs, Ida Brown, Alice Bond, Kitty May Bosquet, Hattle Davidson, Alice Messer, Lizzle Lambert, Mr. Fairbanks, Nellie Welch, Carrie Huff, George Brown; Mr. Cutting, accompanist; closing with Target March—cornet solo by Mr. James Roach.

J. B. HATCH, JR., Secretary Children's Progressive Lyceum No. 2.

Boston, Fcb. 29th, 1880.

THE VISITING LYCEUMS.—The Children's Progressive Lyceums of New York City and Brooklyn will arrive in this city on Sunday morning next at 8 o'clock. The delegations will take cars at N. Y. & N. E. Dépôt, on Federal street, and after partaking of breakfast will proceed to Amory Hall, where Lyceum exercises will be held, commencing promptly at 10:30. The Lyceum of this city has issued cards of invitation, which have been distributed among the various societies, hoping thereby to secure an attendance from every Association, and to make the reception a united one upon the part of the Spiritualists of Boston.

George A. Bacon will in the evening bid the visitors welcome in behalf of the Spiritualists of this region, and such public speakers as may be in the vicinity are expected to occupy seats upon the platform and join in the exercises of the evening.

Tickets have also been issued for a complimentary ball on Tuesday evening, likewise for a banquet and entertainment on Wednesdiya afternoon and evening, which can now be procured either at the Banner of Light office or at Amory Hall.

We trust all persons will provide themselves with a ticket in advance of the time, and thus lighten the labors of the Committee. It is the wish of the Lyceum that every one do all that is in his or her power to make this visit a pleasant one for our guests.

On Wednesday afternoon tables will be spread to spiritualism that the very one do all that is in his or her power to make this visit a pleasant one for our guests.

On Wednesday afternoon tables will be spread to spiritualism that the second of the committee. It is the wish of the Lyceum that every one do all that is in his or her power to make this visit a pleasant one for our guests.

On Wednesday afternoon tables will be spread to spiritualism that these days of absence of long before Wednesday.

The entertainment in the evening will be given by members of the New York and Brooklyn Lyceums, and we free confident that every ticket will be disposed of long before Wednesday.

In co THE VISITING LYCEUMS .- The Children's Progressive Lyceums of New York City and Brooklyn will ar-

Sunday previous to visiting the Parker Memorial, we would ask for donations to supply the table. All such will be received at the hall upon that morning.

And now for the last time we would extend an invitation to ALL to join with us, thereby making the New York and Brooklyn Lyceums your guests as well as our own.

J. B. HATCH, Conductor,
C. FRANK RAND, Asst.,
MAY L. BIGGS, Guardian,
HATTIE E. SHELDON, Asst.,

PYTHIAN HALL. - The morning exercises were opened with an invocation by Mrs. Roberts. Remarks were made by Mrs. Pennell, Mrs. Rowell, Mr. Plum-

were made by Mrs. Pennell, Mrs. Rowell, Mr. Plummer and others.

In the afternoon conference, Dr. Charles Court gave an instructive address upon "The Mistakes of Life," in which he maintained that "whatever is, is right," and is the result of the working of natural law; he saw as much of God in the man in the gutter as in the Doctor of Divinity. Mr. Sanderson, Mrs. Balch, Mr. Hughes, A. J. Leitner and others offered remarks. Both sessions were characterized by strong manifestations of inspirational and healing influences.

Next Sunday morning, March 7th, occurs our regular monthly reunion and love feast.

F. W. J.

EVENING STAR HALL-CHARLESTOWN DISTRICT.-Sunday, Feb. 29th, the platform in this hall was occupled in the afternoon by Mrs. A. L. Pennell, of No. 335 pled in the atternoon by MIS. A. L. Pellieli, of No. 333
Saratoga street, East Boston. After a song by the
choir, and a short invocation, the medium was controlled, and occupied nearly one hour in speaking and
giving tests, in a manner that was satisfactory to all.
Every test given was recognized as correct, although
the members of the audience were nearly all strangers
to the medium.

The speakers and medium for next Sunday, March
7th, will be announced in the Saturday papers.

C. B. M.

FRATERNITY HALL, CHELSEA .- On Sunday, Feb. 29th, the Spiritualists removed from Union Hall to this hall, corner of Broadway street and Everett Avenue. A selection was delivered by Mr. Thomas Dowling, of Malden, in the evening. His subject was, "Bible Spiritualism beautified by Modern Spiritualism within." Next Sunday at 2% o'clock there will be a formal dedication of the hall. Services in the evening at 7% o'clock by Miss J. B. Hagan and others.

Friday evening the Ladles' Ald Association will meet in this hall at 7½ P. M.

#### Editor-at-Large Project.

This important movement, which has received the full sanction of wise ones in spirit-life, we feel to believe will result in great good to the cause; therefore

ve do not hesitate to ask Spiritualists to contribute in	
ld of the project. The amounts received and pledged	
hus far are given below:	
colby & Rich, Boston	50.00
erome Fassler, Sr., Springfield, Ohio	100,00
Friend of the Banner of Light.  Downing, Jr., Concord, N. II A Friend, Boston.  Mrs. Flora B. Cabell, Washington, D. C.	500,00
Downing, Jr., Concord, N. H	10,00
Friend, Boston	50,00
ars. Flora B. Cabell, Washington, D. C	10,00
P. Pollock, Virginia City, Nev. S. P. Upton, Derry, N. H. Mrs. Almira P. Thayer, Vernon, Vt.	3,00 5,00
irs. Almira P. Thaver. Vernon Vt	2,00
P. S. Briggs, Charlestown, Mass	10,00
P. S. Briggs, Charlestown, Mass. Mrs. E. W. Gullford, Cincinnati, O	5,00
Janiel Baldwin, Monipelier, Vt	1,00
D. T. Averill, Northfield, Vt	1,00
Almelda A. Fordtram, Industry, Texas	2,00
Friend, Islington, Mass	1,00
ad Norton, Bristol, Conn	2,00
Beorge A. Bacon, Beston	2,00
Augustus Day, Detroit, Mich	3,00
A. V. Milcolli, Dostolli, Mass	1,00 2,00
N. P. Webber. Wm. Luther, Rochester, N. Y. W. H. Crocker, Port Allen, Iowa.	5,00
W. H. Crocker, Port, Allen, Jowa	2,00
E. C. Hart, Oberlin, O	5.00
E. C. Hart, Oberlin, O B. T. C. Morgan, St. Louis, Mo	1,85
1	5,00
'An old subscriber," Brooklyn, N. Y	10,00
Mrs. E. Bruce	10,00
mos Kent, Rock Island Arsenal, Ill	2,00
Nathan Johnson, New Bedford, Mass	2,00
Nathan Johnson, New Bedford, Mass M. W. Comstock, Niantic, Conn M. Larkin, Downingtown, Penn	1,00
Mrs. L. A. Mason, Richmond, Va	3,00 1,00
Igenh Rooth Magner III	1,00
Jacob Booth, Maquon, Ill	1,50
Charles H. Stimpson	2,00
E. R. Kirk, New York City	5,00
Charles H. Stimpson E. R. Kirk, New York City Miss N. R. Batchelder, Mt. Vernon, N. H.	1,00
Mrs. C. M. E., Baltimore, Md	5,00
Mrs. H. J. Severance, Tunbridge, Vt	1,00
C. Snyder, Baltimore, Md. Dansville, N. Y.	2,00
Dansville, N. Y	1,00
VACIDORIUM IN . 75	· • · (10)

Dansville, N. Y.
Yarmouth, N. S.
Mary S. Lloyd, Waterford, N. Y.
Lester Woodard, Orange, N. J.
James Shackleton, Lawrence, Mass...
William Hickok, 20 West 52d street, N. Y.
W. B. Johnson, Hartford, Conn.
Mary Griffith, Salem, Ohlo.
Josiah Adams, Quincy, Mass.
D. Higbie, M. D., Burton, Mich.
Isaac Sharp, Fremont, Ohlo.
Wm. B. Allen, Keene, N. H.
G. H. Woodls, Worcester, Mass.
Friend, Providence, R. I.
W. M. Haskell, Marblehead, Mass.
A Lady, Newark, N. J.
A Friend, Baltimore, Md.
Mrs. Ada Foye, San Francisco, Cal.
Mrs. Emma H. Britten, San Francisco, Cal.
A. W. Bancroft, Peabody, Mass.
Wm. Tebb, London, Eng.

Amount Pledgod.

Amount Pledged.

H. Brady, Benson, Minn. Nelson Cross. New York City. 

Total to date.....\$1,126,10

To the Editor of the Banner of Light: Please find enclosed a post-office order for two dollars, one of which credit to Mrs. Ada Foye as an annual subscription, the other to myself. Mine will also be annual, and though the amount we severally subscribe is small, I would not desire half as much to increase it, if I were even able to do so, as to see that increase come from many other sources.

When we hear of our ranks including "millions of believers," and remember that only two, or at most three, thousand persons are required to contribute the same little mite herewith tendered by Mrs. Ada Foye and myself, I cannot help crying to my spiritual assoclates: "Awake from the terrible and soul-killing apathy that pervades our ranks, and to the extent of at least one dollar a year, let three thousand of us bear testimony to the deep and eternal debt of gratitude we all owe to Spiritualism."

The services which Prof. Brittan can render in the project under consideration seem to me to be something of a test question; and if there cannot be found some two or three thousand persons who feel sympathy for Spiritualism to the amount of one dollar a year. especially when that paltry investment is designed to secure the invaluable services of our best veteran Spiritualist, it is about time that Mother Shipton's prophecy was fulfilled, and Spiritualists were called upon to render some account of what they have done for the noble cause that has done so much for them.

Believing, nay, firmly trusting, that there will be at least three thousand whole-souled believers found who rate their cause and its advancement at at least one dollar per annum, I unhesitatingly send the humble contributions of your friends Ada Foye and EMMA HARDINGE BRITTEN.

We have received additional proof that the secular press is willing to accord a hearing to Prof. Brittan. The Rochester (N. Y.) Democrat and Chronicle of a recent date devoted some two columns of its space to An Answer to Rambler," from Prof. B.'s pen and the Boston Herald of March 28th (one of the most widely circulated journals in Massachusetts) printed a cogen review by Prof. B. of some of Rev. Joseph Cook's late

"The life of Serjeant Cox," (a portrait of which deceased gentleman will be found on our first page) a London contemporary says, "was one so actively useful to Spiritualism that the position left vacant by his death is one difficult to fill. Not that there are not many persons with names and reputations in the world as fully acquainted with the subject as he was, but that in these days of absence of the chivalric spirit few men with high positions to lose can be found to risk suffering for the sake of that which they believe to be

utterances in regard to Spiritualism. The appearance

of these articles constitutes a good augury for the fu-

ture of the Editor-at-Large movement.

The best periodical for ladies to take monthly, and from which they will receive the greatest

#### Mrs. Hyzer and Dr. Peebles in Brooklyn.

To the Editor of the Banner of Light: For the month of March the Brooklyn Spiritualists will have the pleasure of listening to Dr. J. M. Peebles as well as Mrs. F. O. Hyzer. By an arrangement between the Brooklyn Spiritual Society and the Eastern District Spiritual Conference, an exchange of "pul-

pits" will be made for the four Sundays of March. Under the arrangements which the two Spiritual Associations have made, the Everett Hall rostrum will be occupied every Sunday afternoon by Dr. Peebles; Sun day evenings by Mrs. Hyzer. The latter will speak in Phænix Hall, South 8th street, near 4th, every Sunday afternoon at 3 o'clock; and Dr. Peebles will speak it the same place Sunday evenings at 71/4.

Dr. Peebles during a previous engagement in Brooklyn was well received, and a general desire was expressed that he be invited to return. We anticipate from the joint labors in the "city of churches" of two such able speakers as Hyzer and Peebles, important results to the cause of Spiritualism.

The spirit of inquiry is abroad in our midst, and there are now thousands of earnest inquirers where there were formerly tens and hundreds. Brooklyn, Everett Hall, 398 Fulton street.

Brooklyn, Everett Hall, 398 Fullon street.

DEATH OF AN OLD LIBERAL.—At his home in Newberg, Cass County, Mich., Sunday morning, 2 P. M., surrounded by lis wife, his children and his friends, Barker F. Rudd passed from earth to the realities of the future life. He was seventy years of age, and had been in the ranks of Liberalism for more than a quarter of a century as one of its stanchest supporters. Elder Coats, (Quaker) of Vandalla, addressed the friends at the funeral on Monday. His remains were followed to the grave by a large concourse, and when the cold clay fell upon the coffin of him who had been a father and friend for so many years, the tears coursed down the cheeks of many a stout man. Barker F. Rudd's memory will be cherished upon the tablets of many a heart. Truly we can say "the world is better for his having lived in it."

He was a Spiritualist in belief, and believed that when death called him a convoy of spirits would transfer him over the river into that higher existence. The Banner of Light he called his Bible. He leaves a wife and five children, who are following in the path he trod, and one need only to spend a day with them to know he has found a true home.

C. H. D. Marcollus, Mich.

Marcellus, Mich.

Convention of Spiritualists and Liberalists.

Convention of Spiritualists and Liberalists.

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

Railroads will give the following reduced rates: Northwestern Grand Trunk, two cents per mile each way, tickets good from March 22d to April 1st, inclusive; Grand Raphis and Indiana, at rate of one fare and a third for round trip tickets, from March 22d to April 1st, inclusive; Michigan Gentral, two cents per mile each way, March 22d to 3ist inclusive; Chicago and West Michigan, delegates will pay full fare going and one cent per mile on returning, if members of the State Association, with Secretary's endorsement on card; Filnt and Pero Marquette, round trip tickets at the rate of two cents per mile.

The following ideel rates can be secured at Battle Creek during the Convention: Potter House, 41, 25 perday; American House, 41, 60 per day; meals under the Opera House, all hours, at 15 cents per meal.

Committee of Arrangements, Battle Creek: A. A. Whitney, Chairman; G. S. Cole, Dr. J. V. Spencer, R. B. Cumming, Abner Hitchcock, Mrs. F. Brooks, Mrs. Horace Clark, Mrs. L. E. Batley, Mrs. A. J. Fishback, Mrs. John Estelle; B. F. Stamm, L. S. Burdlek, Mrs. L. E. Batley, Directors; Dr. A. B. Spinney, President; Miss J. R. Lane, Secretary, P. A. B. Spinney, President; Miss J. R. Lane, Secretary and Association for the largest meetings over held by the Sudo.

Secretary N. H.—This is expected to be one of the largest meetings ever hold by this Seclety in the State. Certificates may be had by writing to either President or Secretary State Association.

The Brooklyn Spiritual Fraternity

The Brooklyn Spiritual Fraternity
Meets at Downing Hall, corner Fulton and Clermont
avenues, Saturday evenings at 7½ o'clock. The themes
thus far decided on are as follows:
March 6th, "Materialization," Prof. S. B. Brittan.
March 13th, "Individualism," D. M. Cole.
March 20th, "The Supplemental Phase of Christianity," Andrew Jackson Davis. It is expected that Mrs.
Mary F. Davis will also be present.
March 27th, Anniversary Exercises Commemorative
of the Adventof Spiritual Phenomena at Hydesville in
1848. Opening address by Henry Kiddle. Full particulars in later announcements.
Thirty minutes allowed first speaker, followed by
ten minutes' speeches by members of the Fraternity.
S. B. NICHOLS, Pros.

EVERETT HALL (Brooklyn, N. Y.) CONFERENCE .-Next Saturday evening, March 6th, the theme for consideration at this place will be "Personal Experiences Relating to Spiritualism." Charles R. Miller, Esq., will make the opening address; subject: "Recent Ob servations of the Materializing Phenomena, and the Psychometric Relations in Reference Thereto."

## "Be Sure You're Right,

"Be Sure You're Right, and then go ahead," is good advice to all who are looking for a chance to better their condition by farming in the West. Many railroad companies and land agents are saying, "Our lands are best." All the lands advertised may be good, but all cannot be best. The best, however, are the cheapest in the long run, and the settler ought to satisfy himself of the character of the country he is going to buy in before he invests. Southwestern Kansas claims to be the "Garden of the West," and U. S. reports seem to confirm her claim. Send for free pamphlet containing full information. Address A. S. John. taining full information. Address A.S. Johnson, Land Commissioner, Atchison, Topeka and Santa Fe Railroad Co., Topeka, Kansas.

COUGHS.—"BROWN'S BRONCHIAL TROCHES" will allay irritation which induces coughing, giving oftentimes immediate relief in Bronchitis, Influenza, Hoarseness, and Consumptive and Asthmatic Complaints.

Mothers with sickly, fretful, nursing children, will cure the child and benefit themselves by taking Hop Bitters daily.

## RATES OF ADVERTISING.

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

SPECIAL NOTICES.—Forty cents per line,
Minion, each insertion.

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

Payments in all cases in advance.

For all advertisements printed on the 5th page, 20 cents per line for each insertion.

AT Electrotypes or Cuts will not be inserted.

A3" Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear. SPECIAL NOTICES.

## The Wonderful Healer and Clairvoy-

ant!—For Diagnosis send lock of hair and \$1,00. Give name, age and sex. Address Mrs. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street.

## Special Notice.

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

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

## BUSINESS CARDS.

DR. JOS. RODES BUOHANAN, 1 Livingston Place, New York, gives Psychometric Opinionson Character, Constitution, Qualifications, &c. Fees: Full opinion, three dolars; two pages, two dollars. Postal orders should be made payable at Station D, New York. 3m—Dec. 27.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Lights afticen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, 22 Palatine Road, Stoke Newington, N., London, England. Mr. Morse also keeps for sale the Spiritual and Beformatory Works published by us.

COLEY & RICH.

LONDON (ENG.) AGENCY.

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

ADVERTISEMENTS.

# PROF. WM. DENTON

In PAINE HALL, Appleton street.

March 7—Nineveh and Babylon, and their relations to the Bible. Hustrated. Tickets to twelve Lectures, with reserved seat, \$2,00; tickets to six Lectures, \$1,00; to one Lecture, 25 cents. For sale at Paine Hall. Doors open at 7, to commence at 7:45. Persons desiring to secure a seat had better apply at onco, as many of the best are already taken. Fob. 14.

### MRS. L. H. PERKINS.

MAGNETIC PHYSICIAN, and Inspirational Speaker, long known as one of the earnest workers in the West, has taken rooms at 10 Davis street, Boston, where she will diagnose disease and treat maghetically; will also give Business Communications and Psychometrical Readings, Hours from 9 A. M. 108 P. M.

AGENTS WANTED EVERYWHERE to sell thing Machines ever invented. Will knit a pair of stockings, with HYEEL and TOE complete, in 20 minutes. It will also knit a great variety of fancy work for which there is always a ready market. Send for circular and terms to The Twombly Knitting Machine Co., 400 Washington street, Boston. 17w—March 6. SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale, ALBERT & E. C. MORTON, Spirit Mediums, No. 11 O'Farrell street, 18tf—Nov. 15.

### TO LET,

A T 8'4 MONTGOMERY PLACE, two small back rooms, suitable as offices for gentlemen; heated by steam, and supplied with gas and water. Terms reasonable. Apply at Room 10, No. 8'2 Montgomery Place, Boston, Mass, Dec. 27,—18

FLECTRIC ENGINE,

OR all kinds of Sowing Machines. No treadle required.

Cost of running, 3 to 6 cents a day. Engine, with battery of 3 cells, \$35; 4 cells, \$40. Address ELECTRIC ENGINE WORKS, 171 Pearl street, (Brooklyn,) N. Y.

March 6.—5wis\*

MRS. C. M. BOSWICK, Psychometric Reader, 55 Lagrange street, Boston. 4w - March 6. JUST ISSUED.

THE

## SPIRITUAL ECHOES

A NEW COLLECTION OF

WORDS AND MUSIC

CHOIR, CONGREGATION,

SOCIAL CIRCLE.

BY S. W. TUCKER, Author of "Golden Melodies," "My Home Reyond the Tide," "The Dear Ones Left at Home," etc., etc.

Music all New.

INDEX.

Angel Visitants. Blins. . Beyond the Mortal. By Love tre Arise.

Circle Song. Day by Day. Don't Ask Me to Tarry. Evergreen Side. Flight of Time. Fold Us in Your Arms.

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

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

Not Yet for Me. Never Lost. One Woo is Past.

Over the River They're Waiting for Me. Over the River I'm Going. Passed On. Passing Away.

Parting Hymn.

Ready to Go. Star of Truth. Silent Help. She has Crossed the River. The Land of Rest.

The Sabbath Morn. The Cry of the Spirit.

The Silent City. The River of Time. The Angels are Coming. The Lyceum.

We'll Meet Them By-and-By. Where Shadows Fall No More. We'll Anchor in the Harbor. We'll Gather at the Portal. "We shall know Each Other Thera." We'll Dwell Beyond Them All.

Bound in boards, 35 cents, postage free; 12 copies in boards 83,50, postage free; paper, 25 cents, postage free; 12 copies, paper, 82,50; 25 copies and upwards to one address, at the rate of 20 cents per copy.

For sale by COLBY & RICH. Waiting on this Shore.

Waiting to Go.

## THE THEOSOPHIST.

MONTHLY JOURNAL DEVOTED TO SCIENCE, ORIENTAL PHILOSOPHY, HISTORY, PSYCHOLOGY, LITERATURE AND ART. Conducted by H. P. BLAVATSKY.

Published at 108 Girgaum Back Road, Bombay, India. The fifth number, for February, has come to hand, with the following table of contents:

the following table of contents:

The Brethren of the Rosy Cross; Our Duty to India; Sonnets; Lo! The "Poor Missionary"; An Indian Patriot's Prayer; English Ghost Stories; East Indian Materia Medica; The Baron du Potet, Hon. F. T. S.; Hassan Khan "Djinni"; Zoroastrianism and Theosophy; An Indian Ethrobat; Indra; The Nature and Office of Buddha's Religion; A. Case of Genuine Hindu Mediumship; A. Great Light under a Bushel; Magnetic Prescience; A. Musalman Abdai (Yogi); The Mystic Syllable Onkara; its Meaning, Antiquity, and Universal Application. Single copies forsale by COLBY & RICH at 50 cents each, sent by mail postage free.

MERCURIUS'S PREDICTING

LMANAC FOR 1880.

CONTAINING PREDICTIONS OF THE WINDS AND THE WEATHER FOR EVERY DAY, WITH HIEROCLYPHIC, THE MAGIC CIRCLE.

BY THE OLDEST PROFESSOR NOW LIVING. Editor of ASTROLOGERS' MAGAZINE, the Last Published. IMPROVED TRADE AND A FRUITFUL YEAR.

Also many Hundreds of Predictions—the Kind of Winter and Harvest—Predictions concerning all the Crowned Heads of Europe, and other Leading Personages—Information to Sportsmen—Fortunate Days for overy subject—Best days for Photography—List of Fairs in England, &c.
Price 25 cents.
For sale by COLBY & RICH.

The Great Labor Problem Solved. Labor and capital working in equity and harmony. A powerful argument. Everybody should read it. By Eugens Hotchinson. Paper, 5 cents, postage 1 cent. For sale by COLBY & RICH.

## Message Department.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every TUESDAY AFTENOON. The Hall will be open at 20 clock, and services commence at 20 clock precisely, at which time the doors will be closed, neither allowing entrance nor egress until the conclusion of the stance, except in case of absolute necessity. The public are cordially invited.

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

no more.

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

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

ings.

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

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

LEWIS B. WILSON, Chairman.

Mesanges given through the Mediumship Miss M. Theresa Shelhamer.

### Invocation.

Oh, thou wonder-working God, to-day we draw near to thee, bringing the aspirations of our souls, asking for light, for knowledge and for strength from thy dominto thee, bringing the aspirations of our souls, asking for light, for knowledge and for strength from thy dominions. We would draw near unto the heavenly kingdom; we would uplift our souls into thine atmosphere of purity; we would bring from the ternal ins the balm of peace, the oil of comfort, to pour over those bleeding souls who are stricken with anguish because of the loss of the near and dear. To-day we ask that thou wilt send down the ministering angels to bring peace and blessings from heaven to those who are in distress. We implore thee to send out abroad upon the earth the spirits of love, of kindness and of mercy, that they may be enabled to draw all souls into the realth they may be enabled to draw all souls into the realth they love and with the blessing of thine infinite goodness. On thou Eternal Soul, who art the source of all truth, to-day we ask that the truth may go forth unto the people, no matter where they may be found, that each soul in the mortal and each spirit in the immortal world may be uplifted upon a platform of undying rest, peace and contentment. Oh ye blessed angels who come here from time to time, once again we ask that ye will cooperate with us and send forth over the earth the glad tidings that the dead live; that they still continue to love those they have left behind; that they do return to send forth the glad tidings of great joy; that there is no separation, there is no death, but only life and love and joy eternal.

#### Carrie E. Priest.

Two weeks ago this beautiful day I passed away from the body. It is such a short time I don't know what lies beyond, only I see so much that is beautiful, so much that is restful and calm, that I want to go, and my friends are so sad and so sorrowing that it continually draws me back and keeps me down. I was told if I came here this day I could send out a word to them, asking to be released, asking them to think that I am gone to a beautiful world where I am happy, and that I can come to them in this way and minister to them. I want them to know that I am still by their side, and that they shall meet me again at some future time. I want them to let me go, and feel more reconciled to my loss, because it draws me back so close and enwraps me in their gloom, so that I have no rest at all.

A beautiful spirit here present tells me that if I will hest engless.

have no rest at all.

A beautiful spirit here present tells me that if I will just send out this message perhaps they will feel relieved, perhaps they will feel that I am indeed in a condition to be made happy, cheerful and blessed, perhaps they will feel more reconciled, and will try to bow in resignation to the will of the dear Father in heaven. So I have come, but I do not understand this very well, and hardly know what to do or how to speak, only that I hope that those I love will just be more calm. If they wish to be assured that I can come in this way, and will try and seek out for themselves some avenue by which spirits return and speak to mortals, I shall be glad to come and speak to them in such words spirits return and speak to mortals, I shall be glad to come and speak to them in such words and tones that they will know it is me without the shadow of a doubt. I lived in the body but eighteen years. Life was very beautiful and pleasant to me; I did n't wish to go; I did n't wish to leave my friends, and all that life contained; but at passing out everything seemed so calm and beautiful that I was glad to go; it seemed as though an infinite realm of peace encalm and beautiful that I was glad to go; it seemed as though an infinite realm of peace enfolded me, and I found rest for a short time. Beyond me I see glowing worlds, a pleture spread out before me more broad and beautiful than I could ever conceive of, and they seem to invite me to explore them. A band of angels I see before me who beckon me onward. I cannot go. If my friends will only realize this, and know it is their thoughts of sorrow and gloom that are holding me down, I feel sure they will try and feel in a calmer and happier mood, and allow me to go onward where I can find the rest I so much need. I passed away in Marlboro', so much need. I passed away in Marlboro' Mass. My name, Carrie E. Priest. Dec. 16.

## Dr. J. C. Wright.

Ir. J. C. Wright.

[To the Chairman.] No doubt, sir, my friends will be astonished at reading my name in your spiritual paper, and will be disposed to cavil and to believe that it is not me but is a deception, yet it seems to me if they give the matter careful consideration they will really acknowledge that it cannot possibly be a deception, because they know, as well as I do, that no one at this place could have heard of me. I return because I would like to demonstrate to my friends—and I have a host of them—that I live, and that I not only live as a spirit, but that an active, intelligent mind controls my spirit-form. I am still in the harness, still at work, striving to alleviate the pains of others, not so much in a material sense as in a spiritual one, because there are those with us, sick in spirit, who need to be attended to, who need careful nursing. So I go out here and there, among these wards, striving to do what little I can to alleviate their distresses, their suffering. My friends will think this a very strange manner of living, but to me it is a very beautiful and natural one. Believing, as they do, that the good ascend to be aven and the wicked descend to the lower. to me it is a very beautiful and natural one. Believing, as they do, that the good ascend to heaven and the wicked descend to the lower depths where there is no redemption for them—certainly they cannot realize at a moment's notice that a spirit, neither very good nor very bad, can have ascended into a condition where humanity is enabled to administer to the sufferings of others; yet I would have them know that all around us there are souls who are indeed in used of a physician, who are in need of that succor which shall sustain them and draw them up out of their dark conditions, which shall enable them to throw off from their spirit-forms those dark excrescences that adhere to them because of the material life. That is my mission, though I don't return frequently to influence others, because I see there are enough here who can do the work I was engaged in.

There are many here who are engaged in my profession, who would know if I have not something new to give them in order that they may cure the lills of humanity. I have not have not something new to give them in order that they may cure the lills of humanity.

profession, who would know it I have not something new to give them in order that they may cure the ills of humanity. I have nothing new: the laws of health are as old as the laws of the Medes and Persians. They know that in order to be healthy they need to live pure lives, they need to live in accordance with nature, to draw the the pure free also to according the they health. need to live in accordance with inture, to draw in the pure free air, to exercise as they should, and to live plainly and wholesomely in every respect. While life is in such an artificial form as it is to-day among our cities, you need not ask from me a new regimen that will keep you from the ills of physical life, because it would be impossible for me to point any such thing to you; therefore I have nothing to give: I am content to go onward in the work I have chosen, striving to alleviate the spiritual pains of those in need. We have sick souls with us; we have those in need of a physician, and it is our duty to minister to them, as far as we can underthose in need of a physician, and it is our duty to minister to them, as far as we can understand their needs, and find out what it is that is troubling them. To my friends in the form I would say, if you are anxious to hear from me, I am most ready to respond. I have been holding myself in readiness for the last few months, that is I have been here and there, interviewing what you call mediums, to see where I could best control, and I find that in New York City there are mediums whom it is possible for me to control, and give forth such evidences of my identity that you cannot doubt. Therefore if you are at all anxious to know where I am, and what I am about, I shall be most happy to respond to any call you may make upon me. My daughter Julia I am most anxious to reach. She

has made changes since I passed away from earth; she has formed new ties, has entered a new home life. I want her to know that all along through the past few years I have been by her side, at times striving to influence her so that she might go forth in the path which she knows I would best choose. To her I would send my blessing, and through her my blessings send my blessing, and through her my blessings to all those other dear ones who remain in the body. I approve her choice. I have been anxious at this time to waft her a word, that she might know her father is still alive, still with her, still watching over her to guide her footsteps into the right path; therefore if she will visit some medium, and call for me, mentally, in spirit, I shall be most happy to respond, and to speak to her those words for which she most longs, which she knows no other knows but her and myself. I belonged in Newtown, I. I., New York State. Dr. J. C. Wright. Dec. 16.

#### Aggie Davis Hall.

[To a friend in the audience.] Dear Fanny, I know that you are here: I would like to say a few words to you and tell you how happy I am in my work, how rejoiced I am that now I can go forward, because all the old trammels have go forward, because all the old trammels have been swept away and my spirit is free to go upward and onward with the work in which you indeed know I was so heartly engaged. To-day I have come with you to bring you the love of the spirit-world, to bring you the blessing of the angels, to say that we are striving to develop you so that it will be possible for the spirits to manifest through you, to give tidings of their home to those yet in the mortal life. We are striving to develop your organism, that we may speak through you those words that shall bring comfort and peace to the weary soul, that shall demonstrate to those that mourn that their lost demonstrate to those that mourn that their lost demonstrate to those that mourn that their lost dead live and return to bless and guide them onward. I am indeed rejoiced at this privilege. I am rejoiced that I may come and speak my word to you, because in spirit we are indeed kindred. I am often drawn to your side and walk with you hand-in-hand, and through this communion of soul I gain strength and courage communion of soul I gain strength and courage which enables me to go forward and throw off those dark conditions which would hold me down to earth and keep my spirit from soaring upward into the realms which it indeed feeds upon. I wish to say that the troubles which darkened my latter days have fled away, although I am still anxious about those I love. I though I am still anxious about those I love. I still return to bless and guide them. I know now that all was for the best. I can see the way before me; it is indeed pleasant to me to know that it is the dear Father who is above us who guides us onward; the angel-band who came around me in days of yore are still by my side, guiding me onward and upward, enabling me to return to strengthen and encourage those side, guiding me onward and upward, enabling me to return to strengthen and encourage those in the mortal form. Bless you, dear sister! I call you, sister, because in spirit you are such. Please accept the love and the spirit-garlands that I bring to you this hour; they shall crown your soul with new strength and new vigor to go forward in your work. I come with the angel ones, who love and guide you, who bless you ever, guiding you onward to the realms of infinite light. Aggie Davis Hall. Dec. 16.

### MESSAGES TO BE PUBLISHED.

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Bec. 23.—Nancy H. Bussell; Charlle L. Smith; Philip Higgins; Hannah Cummings; Emily M. Morse; Eulaile, to Irlends in Cincinnati; William Grum; Suste Enos.

Bec. 39.—George Childs; Jeremiah Libby; Harriet A. Washburn; B. J. Barber; Willie Lowe; Martha Webb; Inniel Brady; William Jones.

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

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

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

Jan. 29.—George N. Wileox; Edward Tulledge; Deacon Ephralm Chase; James D. Stone; Prudence McCrillis; Olive Atkins; Mary Packard; John Thompson; J. Emory Wilson.

Olivo Atkins; Mary Packard; John Thompson; J. Emory Wilson.

Jan. 27.—Emma M. Livermore; Henry C. Wright, to Augustus Day; Alile Taylor; Dr. Bannuel White; Frank Morse; Mrs. William K. Lewis; Georgie Waters.

Feb. 3.—Augusta A. Currier; Theron Palmer; John Bonnett; Roy. Ratho Banger; Mary Leonard; Jennie Smith; Tim Flannagan; Nellie Wyman; Daniel Parcher.

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

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

Feb. 21.—Josephine C. Reade; Charles Tufts; Lizzle J. Lewis; Dr. Adam Perry; Deacon J. D. Tidd.

Messages given through the Mediumship of

sonality of the man.

Though in my youthful days I partook of death, still I find it one of the greatest boons that has been vouchsafed to me. The conception of the beauties and the grandeurs that surround the spirit is wondrous. Farewell for a season.

## Louisa Muller.

I died suddenly at Dresden, Germany. Louisa Muller. Nationality nor education nor religion has anything to do with the ascension of the has anything to do with the ascension of the spirit. We are not asked by the Divine Mind to what church we belonged, or from what nation we descended; 'tis our acts that speak and the condition of our hearts that marks our position. It is a wonderful story for one to tell who has passed through what men and women call death, and your surprise is great when you find there is no death, but all is life—life in its variety, the low and the high. There is constant intercourse between the upper spirits and the lower spirits. One is called high and wisdom-taught; the other unenlightened, resting in ignorance, waiting for the coming of the ing in ignorance, waiting for the coming of the first to educate and to cleanse them.

My mind was free to think and act for myself,

therefore I can say the spirit-world was perfectly natural to me, although there were many varieties and degrees of action and reaction.

With the suddenness of my dying I have no fault to find; it is the pleasantest way, for with-

out much hesitancy you commence to learn your relationship to the spirit-land, and soon find the work that is laid out for you to do. With a ready hand, an open mind and a contented heart, I live and breathe in the air of Paradise, confident that He who gave me life has power now to protect me through eternity.

## Alice Bingham.

Alice Bingham.

Alice Bingham. I was the daughter of Joseph and Sophia Swan, of Richmond, Va. I left one darling child behind, and, as my earthly senses departed, I saw my spirit friends. I died in Kingston, Ontario, Canada. I havelong waited and bided my time to speak through the lips of this woman, whereby my words may vibrate upon the ears of others, and, I hope, make a deep feeling in their hearts. I was a true, honest Spiritualist—lived its life and died its death. Although the separation, when I knew it was coming, was severe, still there was no doubt resting upon my mind as regarded my future existence. And I have realized a most beautiful life, with not one drawback. Everything has life, with not one drawback. Everything has been perfect and orderly. I know it was like uprooting the hearts of my father and my mother for me to pass to the spirit-land, but if they could view my spiritual existence they would not let one thought of grief go out toward me.
Father, your investigation of the divine philosophy of Spiritualism was founded upon fact that will sustain you over the river of life. Heed not what the bigots may say or the scoffers may do. Keep your own heart calm and quiet, your own mind steadfast in its examinations, and the

reunion with loved ones. I have acquiesced in the one desire of my father's life: to come and give a message or a token of my eternal life beyoud the grave.

#### Anna Drew.

I lived in Greenpoint, Long Island, with my brother George. My name is Anna Drew. Now, brother, after I departed from you and your household you called me dead; but I am searching through the vast domain of the author of my being, and find that I have life eternal. Tonight I return, and through a stranger's lips tell you that though you saw me robed for the grave, placed in the ground and called dead. still I have attributes of life: I have memory, I have thought, I have affection, I have deep-felt love for those whom I left behind.

The spirit-land is a tangible reality, all things therein founded upon fact; and if we desire to

The spirit-land is a tangible reality, all things therein founded upon fact; and if we desire to grow in knowledge and wisdom we must be acceptors. I was at first a pupil; after having learned my lessons spiritually I was directed to teach others. Brother, kind and tender brother, this is now my vocation in the land of eternal life. Beloved friends, believe not that God is angry one day and pleased the next. All things in the spirit-land work systematically, orderly and harmoniously.

#### REPLIES TO QUESTIONS, GIVEN THROUGH THE MEDIUMSHIP OF

W. J. COLVILLE,

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

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

#### Questions and Answers.

CONTROLLING SPIRIT .- Your questions, Mr.

CONTROLLING SPIRIT.—Your questions, Mr. Chairman, are now in order.

QUES.—Can the controlling intelligence inform us if there is any definite or special central point to the universe? Mr. William Fishbough, in the Banner of Light, speaks of the Great Pyramid of Cheops pointing, in a certain way, to the centre of the heavens, and to a certain star that has been pronounced the centre of the sidereal universe. It seems to the writer that if there is a centre there must be a circumference, or outward limit, to the universe, which position must be far from the fact. Please elucidate this matter for an inquirer.

Ans.—We are not aware that Mr. Fishbough has investigated the entire universe, or has had opportunity to do so; and we are not acquainted with any mortal or spirit, who is sane, who ed with any mortal or spirit, who is sane, who ever claims to have investigated the entire universe; and consequently it is utterly absurd for any person to endeavor to state the size of the universe, or to endeavor to define the universe itself. Certainly there is a centre to every system; your solar system has a centre, and that centre is the solar orb. However many other solar systems there may be in unnumbered universes, each one will have a central sun, or central point, and that central orb will, of course, represent the centre of that system.

Q.—Is it just that the sins of the fathers should be visited upon the children, to the third and fourth generation?

A.—We do not endeavor to apologize for the laws of nature; we are not apologists for God.

laws of nature; we are not apologists for God. We accept things as we find them, and endeavor to account for them as best we can. Science, whether it be material or spiritual is obliged to whether it be material or spiritual, is obliged to deal with facts (effects) first, and then to trace these effects back to causes; and until we have found the great First Cause there will always, probably, be something which will appear to us strange and incomprehensible in the divine government. There is always that in divine law which soars beyond finite comprehension, else there would be nothing in divinity larger than that within yourself. You may represent one isolated ray of divine light, or through your organism commingled rays may express themselves in outward life; but there will always be more light in the universe than any one organism can possibly express or any one eye can serves in outward life; but there will always be more light in the universe than any one organism can possibly express or any one eye can bear to look upon. When you ascend in the scale of spiritual progress you find that many things which were previously inexplicable become perfectly plain to the understanding. From my individual standpoint to-day I am glad that I lived upon earth exactly the life I did; I am pleased that I underwent the precise experiences I was compelled to undergo, although at the time of my passing through those experiences I was inclined to rebel against the justice and love which I could not behold, and which I imagined was nowhere existent, with human beings are obliged to suffer for the sins of their forefathers is undoubtedly correct; but then it is not for you to declare that no provision is made by the laws of the universe, so that the very entailing of consequences upon offspring will be the means of ultimately purifying all humanity. Those who suffer the consequences of others' transgressions may, by the quences of others' transgressions may, by the effects produced upon them through experi-ence, receive full, and even more than full, com-pensation. Doubtless every human being is situated as favorably as he can be for his own development. If you were to change places with some one else you would be more miserable and not more joyful; you would find the cross that another one had to bear was not so easy that another one had to bear was not so easy a one for you to bear as the one laid upon your own shoulders already. While you may often look abroad with envious eyes upon the vast domains of some owner of real estate, and wish you were situated as he is, if you were to be situated as he now is you would be crushed under a burden you could not bear, and would find that the skeleton in your closet was far more ghastly than any one that grins at you from the secret chambers of your present experience. Doubtless within a limited circle man is, apparently, the arbiter of his own fate: that is, within the limited circle of human volition; but it must not be forgotten that this is enclosed within the infinite circle of divine fore-ordination. Nothing can occur outside of diordination. Nothing can occur outside of di-vine law; nothing can occur except it does so in perfect harmony with the design of the universe; thus from the infinite standpoint, whatever is, is right; but from the limited observations of human consciousness much seems to be wrong; and because man believes it to be so, he receives an incentive to progress out of a lower nto a superior condition.

Q.—Can a disembodied spirit be in two places at the same time?

A.—There is a sense in which the disembodied spirit may be in many places at the same time, but a disembodied spirit is not endowed with distinctive attributes, foreign to those which exist, to say the least, in germ, within the organism of every one of you. You may direct your thoughts to more than one thing at one time; you may be engaged in conversation at the same time that you are writing a letter. To all practical intents and purposes your mind is with your correspondent, and your mind is also with the visitor with whom you are conversing. You are apparently mentally in more than one place, although actually you are only in one place at a time. Your mind can pass from one point in space to another with such amazing velocity that it seems to be at the same moment in Australia and America, though the mind is never truly in more than one place at any given moment. Q.—Can a disembodied spirit be in two places mind is never truly in more than one place at any given moment. Suppose a spirit were to control two mediums at once, it would simply be thus: that both those mediums were sensicontrol two mediums at once, it would simply be thus: that both those mediums were sensitives, and were subjected to the mesmeric control of the operating spirit. In mesmeric experiments you may have observed that the mesmerizer can influence more than one person in the audience at one time; that he is often able to influence several; that they all respond to his mind, yet all exhibit manifestations in accordance with their own individuality. In this way a spirit may control a class of mediums at one time, and, as time and space are nothing to the spirit, there is no antecedent impossibility in a spirit's speaking through a medium in New York and one in Boston at the same moment, while the spirit is neither in New York nor in Boston, but in his own sphere in spiritual life, there being two wires which connect the spirit's home with these two centres on earth over which the spiritual message is transmitted simultaneously.

stances which led to such a reply, a question was asked whether the eye produced light, or the ear produced sound; whether there would be any light if you had no eyes, or any sound if you had no ears. We reversed the idea of the questioner entirely, and said you possessed eyes because of the existence of light, and ears because of the existence of sound; that it would be more correct to argue that your eyes were made from light, than that the light was made from your eyes, or that ears were made from made from light, than that the light was made from your eyes, or that ears were made from the operation of sound rather than that sound was made because you possessed ears. The fishes in the Mammoth Cave, nine miles under ground, have no eyes, because no light could enter into the cave during their process of development. The visual organ is not unfolded, simply because the action of light is required in order to unfold it. These fishes in the Mammoth Cave have little marks where the eyes would have been if they had been born where there was light instead of in total darkness. Nature creates nothing in vain; nature operwould have been if they had been born where there was light instead of in total darkness. Nature creates nothing in vain; nature operates at all times through the instrumentality of existing forces. Spiritual power is always above and behind external manifestations. There is always a spiritual presence pervading matter and working through it, but yet, so far as the accomplishment of physical results is concerned, physical things are utilized by the controlling spirit intelligence as means to an end. We state emphatically that if a child were to be conceived and born in a condition of total darkness, if the mother were never to see one single ray of light during the nine months which elapsed from the time of conception to the birth of her offspring, the child would be born without sight. If the mother was shut up where no sound could possibly reach her, then the child would be born deaf; but there would be more difficulty in accomplishing the result of the child being born deaf than blind, because the mother would be able to produce sounds herself, however deserted her home might be, but if she remained in total darkness, and was there confined, her offspring could have no power of sight, merely because sight could only come where light could operate upon the forming visual faculties of the offspring. When the offspring is in the womb. operate upon the forming visual faculties of the offspring. When the offspring is in the womb, of course the light can operate through the instrumentality of the female parent, it being transmitted through her organism to her un-

born child's.
Q.—[By Mrs. E. Sanderson.] What is the soul, and what is the spirit? Are they one and the

same?
A.—We have answered that question, probably, a hundred times, since we commenced our public ministrations. The soul, from our standpublic ministrations. The soul, from our standarding point, is the divine element in man. You listen to the soul whenever you listen to that which you term conscience. There is a voice within you that always tells you what is right for you to do: that is the manifestation of the soul, the power that leads you upward. There are two forces continually operating upon you: the one leads you up the other leads you downward. leads you up, the other leads you downward. Experience is gained by the human spirit being placed midway between the divine soul and the placed midway between the divine soul and the flesh with its seductions. The spirit, in the sense in which you use the term as distinct from the soul, merely signifies the mind, mind and soul being both of them enshrined within the body. But in the wider and larger sense, spirit is the concrete term, and includes both soul and mind, both reason and intuition, both conscience and intellect. When we speak of a human spirit, we mean a being who possesses soul and mind both, we mean the entire individual, minus the external, physical form: thus spirit includes both nal, physical form; thus spirit includes both soul and mind.

Q.—Are the sins committed during life, and afterwards, if deeply repented of, wiped away at death? and do we see no more of them after we enter the spirit-life? or is our whole life shown to us after we enter spirit-life? and if so, for what nurses?

what purpose?
A.—Sin can never be wiped away under any A.—Sin can never be wiped away under any circumstances whatsoever, but the effects of sin must be outgrown. Many persons state that their sins are forgiven; but they prove by their lives that the consequences of their sins have not subsided. You may have committed youthful errors and have debilitated your constitution. When you are thirty years of age, you may repent deeply and resolve to lead a new life; you may begin to lead a new life; you may begin to lead a new life; you may begin to lead a new life. ment before you left the body; you are then obliged to take the consequences, which are the spontaneous effects of every previous action,

spontaneous effects of every previous action, which was a cause.

Q.—[From Mrs. E. S. Seamans, East Cambridge.] What is holiness?

A.—To do what you believe to be the best that you possibly can do, from unselfish motives. It is unwarrantable to say that an action which is righteous in one is necessarily righteous in another. If any one of you were to break the law of the land because you conscientiously believed it your duty to do so, you would be a virtuous man because you broke that law; whereas your neighbor, believing such an act to be wrong, should, if he did the identical thing, be looked upon as a criminal, from the standpoint of the spirit. It is right for every individual to do that which he himself believes to be right. If what you imagine right is in the eyes of society wrong, society will, probably, fearing that it is in danger, endeavor to protect itself from your action, and thus punish you in order to protect itself. The person who is truly virtuous is the one who obeys his conscience and cares not for the frown or smile of the world. The one who will go on boldly in the path which he believes to be the right path is the truly noble man; he is the right pour action, "What is magnetism?" (see Banner of Light, Nov. 18th) you claimed, or seemed to claim, that darkness is superior to natural or artificial light as a condition to receive or impart magnetism.

darkness is superior to natural or artificial light as a condition to receive or impart magnetism. If so, is not the old system of sun-bath for the eradication of disease false in theory? and so, also, the blue glass treatment? Have the different colored rays of the smallight sufficient remedial power to become a practical mode of treatment? or is this treatment to share the fate of the blue glass theory as far as bringing it into practical use?

A.—There is scarcely an analogy between the two questions; the one relates to the development of mediumship in the dark, and the other to the eradication of disease. We know that ment of mediumship in the dark, and the other to the eradication of disease. We know that there are diseases which can only be eradicated by the direct action of light, and consequently the sun-bath is an absolute necessity for many persons. Many persons require to be saturated with the sun's rays before they can recover, because the direct action of light is the only cure for their malady. Blue glass may decidedly be recommended, simply because blue is always conducive to peace, restfulness, tranquility, general harmony and continuity in friendships. When you are surrounded by blue you will generally find an impulsion comes to you which tends to make you firm, constant and peaceful in your disposition. Blue produces tranquility. If you are very deficient in power it would be well for red to be mixed with blue, to have the purple ray instead of simply the blue. We do not argue against the use of blue glass as a curative agent; we only stated that darkness is oftentimes most conducive to passivity, and passivity is a needful condition for the development of mediumship. But there are many persons afficted with sluggishness of the liver, with sluggishness of the circulation. What condition do, they require to be brought into? Not a condition of greater passivity, but one of greater activity. The direct action of light excites and rouses to action. To cause excitation is the only means of cure in such cases. A person too excitable, whose nerves are overstrung, should not be put in the light, but in the shade; but a person not sufficiently active in temperament, who is troubled with which the spiritual message is classified at the simultaneously.

Q.—At the last meeting you were understood to say that eyes were produced by light, and ears by sound. Will you please state in what sense this is to be understood?

A.—So far as we can call to mind the circum-

Q.—[By Dr. Andrew Stone, Troy, N. Y.] From whence comes the greater power and virtue of some healers over and above others to do extraordinary cures, as in the case of Wella Anderson, for instance, who has been recently cured of long-standing paralysis by a lady healer, or magnetizer, after trying many others in vain?

A.—Ladies frequently like and Virtue and V

er, or magnetizer, after trying many others in vain?

A.—Ladies frequently live purer lives than gentlemen, consequently there are more ladies who are successful magnetizers than gentlemen. Ladies are generally more regular in their mode of life, and are more careful in paying homage to the subtle laws which must be obeyed in order to cause a magnetizer to effect a permanent and speedy cure through the operation of animal magnetism. Those who can effect the greatest cures are those whose magnetism is most agreeable to the ones who are to receive treatment. We cannot truly say that one magnetic physician who is regular in his mode of life, who is in a good state of health, is any better or more powerful than another simply because he cando you individually more good than his fellow practitioner; practically speaking, the other one, if brought in contact with a person of opposite temperament to you, would do that person far more good than the physician who can benefit you so greatly. The only true way to ensure magnetic power is to attend regularly to the requirements of the physical system; to take your meals regularly, at the same hours each day; to rise in the morning early and retire to rest with regularity; to take a

way to ensure magnetic power is to attend regularly to the requirements of the physical system; to take your meals regularly, at the same hours each day; to rise in the morning early and retire to rest with regularity; to take a cold bath every morning and a warm bath as frequently in the evening; to live principally upon fruits and cereals; to eschew most of those vegetables which grow under the ground. If you wish to be a successful magnetic physician, if you take animal food at all, your food should be wild game or those animals which are very swift of foot.

Q.—[By the same.] Will you give specific directions how a sympathetic, or one born with natural taste and bent to heal, shall best increase his powers so as to become a ready, practical healer for the best good of suffering humanity, or, in other words, how to aggregate the greatest stock of healing magnetism?

A.—Like everything else, the gift can only be extended by exercise. If you possess the incipient germs of ability to become a successful magnetizer, whenever you see a suffering person, and feel any inclination to place your hand upon that sufferer, you should always do so, provided you do not perceive that your influence is repellant to the one whom you desire to benefit. Before operating, you should always do so, provided you do not perceive that your influence is repellant to the one whom you desire to benefit. Before operating, you should always interest the sufferer in you. In your conversation you should appeal to his sympathy, and intensely wish to do him good, the time has arrived for you to make magnetic passes. If it appear to you that these would not be agreeable, you may simply come into as close proximity as you conveniently can to the sufferer, and by the exercise of your will you will be able to transmit physical magnetism into his body without actual contact. Persons who wish to be successful magnetizers must, as we have said, be very regular in their habits of life, must entirely eschew smoking and drinking. They must be particul ularly careful not to eat fast; every particle of food should be slowly masticated and thoroughly digested. It is well for them to eat as much as satisfies the legitimate cravings of appetite, and then leave off instantaneously. Be very careful and do not take food you do not fancy. It is needful that the body be kept in as pure and natural a state as can be. Avoid associating with persons not naturally in sympathy with you, for this will destroy your power to benefit others magnetically. You must live in sympathetic surroundings as much as possible. Let your furniture be as bright and inviting as it can be; surround yourself with flowers as much as possible; avoid wearing silk; wear bright linen and woolen fabrics of attractive hues. If you object to very light colors, you may of course have such as are not staring or conspicuous, but yet which are by no means neutral. The only true way to develop magnetic power, when you have obeyed the laws which relate to your surroundings, will be to avail yourself of every possible opportunity to relieve the suffering of persons to whom you are attracted. If any one complains of neuralgic pains, these can oftentimes be very readily removed by magnetic treatment. Make passes over the place affected, and continue to do so for about the space of fifteen minutes, then wash your hands in very warm water. After you have done this, simply place the tips of your fingers upon the affected part, making no more passes, but by an effert of the will, when the fingers are placed there, impart that magnetism which will not only relieve suffering, but increase the vitality of the patient, and give the system power to throw off disease. Never treat magnetically a person from whom you are repelled naturally. If you dislike persons, you should never touch them; it is injurious to them and detrimental to you.

Q.—What is meant in the Bible by the hour of temptation that is to come upon all the world, to try them that dwell upon the face of the earth? Is it what Swedenborg calls spiritual tem

ual temptations?
A.—Decidedly a spiritual temptation; but of A.—Decidedly a spiritual temptation; but of course these spiritual temptations, in order to prevail over embodied man, must reach him frequently through the avenues of the material passions. Spiritual temptations, now you are upon earth, would have very little control over you if they did not clothe themselves in some outward form which can allure you. Whenever there is a special period of exaltation there will always be somewhere a special period of depression; whenever there is an opportunity to rise very high, there will be an opportunity to fall correspondingly low; thus, if there be a great power which comes to the earth at the culmination of an epoch to uplift the nations, that very power, acting in the opposite way

culmination of an epoch to uplift the nations, that very power, acting in the opposite way upon others who cannot be uplifted, will lower them to a similar extent.

Q.—I would like to ask if you know anything about the causation of the Infinite more than to say it is self-caused?

A.—Decidedly not. If we could know the cause of Infinite existence we would be infinite ourselves; and, of course, it is always from a relative, not from an absolute standpoint, that any spirit who communicates with you must relative, not from an absolute scandpoint, must any spirit who communicates with you must speak of infinite things. There will always be that beyond which we have not discovered, so it will be the work of eternity to discover

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

I beg to say that I see in the Banner before me a communication from Annie Poole, to her husband, R. C. Poole, of London. I know the gentleman referred to very well, and many of the facts as stated in the communication I know to be true—the name, &c., being quite correct. I think you have in Miss Shelhamer a very clear and wonderful medium.

J. WILLIAM FLETCHER. 22 Gordon street, W. C., London, Feb. 3d.

Herbert Spencer writes: "I wish I had known some time since that the Vaccination persecution had in any case been carried so far as you describe, as I might have made use of the fact. It would have served further to enforce the parallel between this medical popery which men think so defensible, and the religious popery which they think so indefensible."

## To the Liberal-Minded.

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

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

## Western New York.

The next Quarterly Meeting of the Spiritualists of Western New York will be held in Sons of Temperance Hall, Lockport, on Saturday and Sunday, March 6th and 7th, 1830.

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

By order of Committee, "

## Advertisements.

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itors and make appointments for slittings. Other days will
be at office, 149A. Tremont street, Room 1. Hours 10 te 4.
March 6.—3w

March 6.—3w\*

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DAVID BROWN, 332 TREMONT STREET, Boston, Business and Physical Medium.

MRS. E. J. KENDALL, TEST AND BUSINESS MEDIUM, 19 Berwick Park Boston. Hours 9 to 3. 6w\*-Feb. 21.

MISS LOTTIE FOWLER, Medical and Business Medium, 1030 Washington street, near Davis street, Boston. Hours 11 A.M. till 8 P. M. Medical examinations by letter, \$2,00. MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Modium. Six questions by mai 50 cents and stamp. Whole life-reading, \$1,00 and 2 stamps, 37 Kendall street. Boston.

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The Devotional Hymn suggesting the title of this picture has been "music hallowed," translated into many languages, nd sung by the civilized world. Its pure and clevating sentiment, charming versification and inclody of music, have laced it among the never-dying songs.

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which Night has trailed for dusky robes. The clasped hands, upturned countenance, and heavenward eyes, most beautifully embody the very ideal of hopeful, trustful, carnest prayer. The sun has gone down. Neither the expiring caudic nor the moon, ''cold and pale,'' shining through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the soul in its sacred moments of true devotion. The picture stylkes us instantly, and with full force. Yet while we take in the one idea at a glance, it is still a study. It has the character of an elaborate composition, notwithstanding its simplicity of effect. The becoming drapery, all of the accessories, the admirable distribution of light and shade—all these details, indispensable to the perfection of Art, will repay prolonged attention. But their chief beauty consists, as it should, in contributing to the general effect—the embodying of pare devotional sentiment. As we gaze upon it we insensibly imbibe the spirit of its inspiration.

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## "LIFE'S MORNING AND EVENING."

FROM THE ORIGINAL PAINTING BY JOSEPH JOHN.

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

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

# "THE ORPHANS' RESCUE."

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

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the swellen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnoticed, the beat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precious charge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream-a little

haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair fell toward his heroic sister, his little form nearly paralyzed with fear. SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES. THE RETAIL PRICE IS \$2,00.

# HOMEWARD."

AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY.

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

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

# "THE DAWNING LIGHT."

THE RETAIL PRICE IS \$2,00.

ART ENSHRINEMENT OF

## THE BIRTHPLACE OF MODERN SPIRITUALISM.

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

SIZE OF SHEET, 20x24 INCHES; ENGRAVED SURFACE ABOUT 11x14 INCHES. THE RETAIL PRICE IS \$1,00.

COLBY & RICH.

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

[Continued.]

[Continued.]

Let us now examine the petition of the Social Science Association. If what it prays for be inexpedient or impracticable, you will, notwithstanding that it bears the names of many most excellent citizens, not recommend its adoption. That petition consists of four matters or statements in its preamble, and an inference or conclusion. Its first two statements, viz: that boards of health must receive certificates of death from any physician, and that the professional actions of physicians are of extreme importance, I will not now examine. They are here of no special importance. The third statement is, that it is notorious that very many so-called physicians, who are ignorant of medicine, or unscrupulous, or both, are practicing in Massachusetts, to the great harm and loss of the sick, and to the frequent injury or ruin of young men and women." To which I answer that, whether that statement be true or not, (and I do not believe it) it is equally notorious that many citizens believe that very many diplomated physicians, especially young graduates of the so-called Regular Medical Schools, are especially ignorant of that branch of medicine known as Therapeutics (or the application of remedies and cure of disease) and are practicing in Massachusetts, to the great harm and loss of the sick parents. called Regular Medical Schools, are especially ignorant of that branch of medicine known as Therapeutics (or the application of remedies and cure of disease) and are practicing in Massachusetts, to the great harm and loss of the sick persons who are committed to their care. A Regular doctor or a graduate of any medical school may pass examination and be certified and registered as acquainted with anatomy, physiology, pathological anatomy, pathology, chemistry, the action of polsons, surgery, midwifery, medical diagnosis and medical jurisprudence, and yet be more ignorant of therapeutics, or the application of proper remedies for the cure of disease, than many an undiplomated physician, than many a magnetic healer, than many a spiritual and healing medium, than many a nurse and many loving old mothers, sisters and women, such as may be found in every village, town and city of the Commonwealth. Yet the proposed bill to regulate medicine does not exclude these young diplomated Regulars from practice. In fact it is so drawn as to admit such ones to practice, while it carefully excludes the genuine healers whose chief qualification is their knowledge of spiritual or harmonial therapeutics. Such an enactment, I believe, would largely increase the death statistics of the State and work great sickness and woe among our citizens. Do the Regular faculty, do physicians who administer allopathic drugs and medicines, by such ministrations promote the health of our citizens? Let the elder members of the profession answer. Here is their testimony.

Dr. Jacob Bigelow, formerly President of the Massachusetts Medical Society, in his "Expositions of Rational Medicine," says: "I sincerely believe that the unbiased opinion of most medical men of sound judgment and long experience is, that the amount of death and disaster in the world would be less than it now is, if all disease were left to itself."

"The disgrace of medicine," says Dr. Oliver Wendell Holmes, now Professor of Anatomy in the Medical School of Harvard University, in

their impurities; the poison-bags of reptiles drained of their venom, and all the inconceivable abomination thus obtained thrust down the throats of human beings suffering from some fault of organization, nourishment or vital stimulation."

some fault of organization, nourishment or vital stimulation."

Sir William Hamilton, in his "Discussions on Philosophy," p. 638, remarks: "The history of medicine, on the one hand, is nothing less than a history of variations; and on the other, only a still more marvelous history of how every successive variation has by medical bodies been furiously denounced, and then bigotedly adopted."

Probably it has not yet passed from your recollection that Charles O'Conor, the eminent lawyer of New York, was, some four or five years ago, when very sick, given up by his attending physicians to die. They had exhausted their skill and their remedies upon him without any apparent benefit. But he was, as I have been informed, restored to health by the "laying on of hands." The New York Times of May 4th, 1878, thus pleasantly comments on Mr. O'Conor's recovery and continued health:

"Charles O'Conor is still a living monument of the fallibility of

"Charles O'Conor is still a living monument of the fallibility of the opinion of doctors of medicine, and it is said that they have never quite forgiven him for thoroughly recovering two or three years ago from a complication of diseases which they solemnly declared (the ablest of them agreeing on this point) must of necessity prove fatal. Respect for the medical profession should have prompted him to withdraw from the world permanently, and his stubbornness in continuing to live, in the face of the most learned diagnoses, has naturally incurred their displeasure. After he got up and out from his late illness many of the phsicians comforted themselves—professionally, we mean—that he could not contradict their predictions more than a few weeks at most. And yet, now, at seventy-four, he is as healthy and vigorous as he has been for eight or ten years, and bids fair to be an octogenarian at least. Some doctors think that he is living from pure malice toward them, but he is living because he prefers to, and because he still has a good deal of unfinished work before him. When questioned, as he often is, as to the cause of his unexpected recovery, he laughingly ascribes it to his unwillingness to take the prescriptions given him by the M. D.s., and malignantly allows his questioners to draw an inference that would naturally exasperate the whole medical faculty."

At this present date (February, 1880) Mr. O'Conor yet

perate the whole medical faculty."

At this present date (February, 1880.) Mr. O'Conor yet continues in good health, and the New York papers of a month ago rumored his expected marriage.

The eminent Dr. Joseph R. Buchanan, of Louisville, Ky., who some few years ago delivered a course of lectures on the Brain, before the Medical School of the Boston University, in his Journal of Man, Vol. I. p. 440, begins the article entitled "The Present State of Medical Science" as follows:

"Of all known sciences none have been more unstable, confused and contradictory in doctrines than practical medicine. Not only is it chapting from age to age, and even cine. Not only is it changing from age to age, and even from year to year, but on the very same day, if we pass from

from year to year, but on the very same day, if we pass from nation to nation, from city to city, or from one medical school to another located in a neighboring street, we find the most contradictory doctrines taught with dogmatic confidence at the same hour, and the votaries of each expressing no little contempt for the others."

Dr. John Mason Good, author of "The Book of Nature," and an eminent English physician in the early part of the present century, wrote: "The science of medicine is a barbarous jargon, and the effects of our medicine on the human system are in the highest degree uncertain, except, indeed, that they have already destroyed more lives than war, pestithat they have already destroyed more lives than war, pesti-lence and famine combined."

lence and famine combined."

Bichat (the great French Pathologist), in his "General Anatomy," Vol. I., p. 17, remarks: "Medicine is an incoherent assemblage of incoherent ideas, and is perhaps of all the physiological sciences that which best shows the caprice of the human mind. What did I say? It is not a science for a methodical mind. It is a shapeless assemblage of inaccurate ideas, of observations often puerile, and of formule as fantastically conceived as they are tediously arranged."

The late Sir Henry Williand, one of the most eminent.

The late Sir Henry Holland, one of the most eminent physicians in Europe, in his "Recollections of Past Life," p. 88, says: "Actual experience, with a sense of responsibility attached to it, is the sole school in which to make a good physician. One of the most learned men I ever knew in the ilterature of medicine, as well as in physical science, was one of the worst practitioners, borrowing his diagnosis from books, and not from that happier faculty, almost an instinct, a spiritual gift, which enables some men to interpret and act upon signs which no book can describe." The latter class of men that Sir Henry mentions are what are sometimes des-ignated as born or natural physicians.

There are gentlemen in Boston who remember that Charles Sumner and Professor Agassiz were advised and at-tended each in his last sickness by Prof. Brown Sequard and other eminent regular practitioners. The post mortem examinations of their bodies did not reveal the existence of diseases sufficiently dangerous of themselves to cause their deaths. All organs were normal. I verily believe that if they had been attended and treated exclusively by good

both perhaps might now be alive in our midst.

That wise and remarkable man, Andrew Jackson Davis, beloved by all who know him, whose book entitled "The Physician" has assisted in liberating thousands and tens of Physician "has assisted in Hoerating thousands and tens of thousands of men and women from allegiance to the learned doctors, in IV. Great Harmonia, p. 383, says: "It is my conviction, the result of considerable investigation, that should intelligence be transmitted and proclaimed by some undisputed authority that on the last day of December next the entire medical profession, except the departments of dentistry, surgery and obstetrics, would 'positively make its last appearance' in the world, mankind, even with their present limited knowledge of the laws of life even with all its last appearance' in the world, mankind, even with their present limited knowledge of the laws of life, even with all their diseases and infirmities upon them, would straight-way be immeasurably benefited." And that his opinion continued the same for nearly twenty years afterwards may fairly be inferred from a communication of his in the Banner of Light of January 11th, 1873, wherein he remarks: "The medical profession is based upon a huge mass of learned ignorance and assumption."

"The present tests to be world in the present system of medicine is a burning shame to the

learned ignorance and assumption."

"The present system of medicine is a burning shame to its professors, if, indeed, a series of vague and uncertain incongruities deserve to be called by that name. How rarely down medicines do good? How often do they make a patient really worse?"—Dr. Ramage, F. R. C. S., London.

Thomas Inman, M. D., London, author of "Ancient Faiths Embodied in Ancient Names," etc., etc.; consulting physician to the Royal Infirmary, Liverpool; Lecturer successively on Botany, Medical Jurisprudence, Therapeutics, Materia Medica, and the Principles and Practice of Medicine, etc., in the Liverpool School of Medicine, etc., gives the following statement of his medical experience and observation as a Regular practitioner of the straightest sect of doctors:

"Some thirty years ago, after a period of laborious study (says the searned doctor), I became the House Surgeon of a large Infirmary. In that institution I was enabled to see the practice of seven differ-

ent doctors, and to compare the results which followed from their various plans of treatment. I soon found that the number of cases was nearly equal amongst them all, and became certain that recovery was little influenced by the medicine given. The conclusion drawn was, that the physician could do harm, but that his power for good was limited. This induced me to investigate the laws of health and of disease with an especial desire to discover some sure ground on which the healing art might safely stand. The inquiry was a long one, and to myself satisfactory. The conclusions to which I came were extremely simple, amounting almost to truisms; and I was surprised that it had required long and sustained labor to find out such very homely truths as those which I seemed to have unearthed. Yet with this discovery came the assurance that, if I could induce my medical brethren to adopt my views, they would deprive themselves of the means of living.

medical brethren to adopt my views, they would deprive themselves of the means of living.

"Men, like horses or tigers, monkeys and codfish, can do without doctors. Here and there, it is true, the art and skill of the physician or surgeon can relieve pain, aveit danger from accidents, and ward off death for a time; but, in the generality of cases, doctors are powerless. It is the business of such men, however, to magnify their office to the utmost. They get their money ostensibly by curing the sick; but it is clear that the shorter the illness, the fewer will be the fees, and the more protracted the attendance the larger must be the contraction."

Other testimonies of old and experienced physicians of the

On page 8 of the same work Dr. Kimball continues as

"Immense numbers of children in canker-rash have been killed by the 'regulars,' or scientific doctors, of whom I am one. The practice of many of them has been to give a powerful cathartic and calomel at first. The consequence is the rash cannot come out, the child sinks away and dies. In many of the country towns as many as sixty children have died of canker-rash in one winter, and nearly all of them, undoubtedly, from medicine given them by physicians. It is shocking to think how many soldlers in the late war were killed, or their constitutions rulned by army doctors. The irrational use of medicine by physicians sweeps off the people as fast as war could. It has a serious effect upon the census. . . Confidence in nature is the all-important principle, not only in disease, but in social welfare as affected by government. Artificial law causes the diseases of society, and has made the world a bad one."

The third statement in the preamble of the petition of the "Immense numbers of children in canker-rash have been killed by

of society, and has made the world a bad one."

The third statement in the preamble of the petition of the Social Science Association is, "that by the laws of this State, death caused by culpable and reckless ignorance of duty is not considered manslaughter by the courts in regard to physicians, although it is held to be manslaughter in the case of those following other callings, so that ignorant and self-styled physicians are not restrained by fear of the law from recklessly trifling with the lives of the citizens of this State."

To this statement I would answer that if the law of the State be as specified in that statement, let the law be amended, so that all physicians—the Regular as well as the irregular ones, if they perpetrate manslaughter on their patients, shall be held responsible and amenable to law. This course has been adopted in Rhode Island, and the Feburary number, 1880, of the New England Medical Gazette, the monthly organ of the Homeopaths, quickly gives warning to doctors and to all its readers, by itemizing the case, on pp. 61-62, as follows:

and to all its readers, by itemizing the case, on pp. 02-02, as follows:

"A young man whose fingers had been cut off by a circular saw was taken to a Rhode Island Charity Hospital, where the excessive hemorrhage was controlled by the use of a tourniquet, which, however, having been kept on seventeen hours, necessitated amputation of the arm at the shoulder. The Court at first decided that a charity institute should not be held liable for unskillful treatment, but ho Supreme Court decided that Hospital Corporations should be responsible for lack of care in selecting skillful men."

sponsible for lack of care in selecting skillful men."

If we need additional legislation in Massachusetts to restrain manslaughter or malpractice by physicians, let us have it. But the plan proposed by the Social Science Association, while tending to exclude from practice many meritorious and efficient healers of disease, whom the school physicians stigmatize as quacks and charlatans, does, as appears by its own statement, make no provision for holding to a proper responsibility such regular certificated physicians as may by accident, mischance, or culpable and reckless ignorance of duty, commit manslaughter on their patients. Let us have equal rights. Make both the regular and the irregular practitioner responsible each for his doings, and equally amenable to the law.

amenable to the law.

The conclusion and prayer of the Social Science Association petitioners is "that the General Court will by suitable The concusion and prayer in the Scenar Court will by suitable legislation and registration prevent all persons from practicing any branch of medicine in this State, except such persons as have furnished to the authorities of the State sufficient evidence of good moral character, and of the possession of a thorough knowledge of their duty and calling." This plan thus suggested appears to me impracticable. The Bill proposes that the Governor shall appoint from the members of existing incorporated medical societies the persons who shall constitute the Beard of Medical Registration. But as I have previously stated, there are many citizens who do not want as their medical attendants the practitioners of any incorporated medical school. Moreover is the Governor (excellent man as he is) any better qualified, or are his appointees more likely, to select suitable and acceptable physicians for you and me and our families and the citizens of the State, than are you and I, and the rest of the people of lawful age and of sound and disposing mind and memory? Why should not such persons be permitted to select their which means the lectures of Andrew Jackson Davis, wrote against ether, 'I have a condition of Chelius wrote against ether, 'I have a condition of the propriety of putting the patient into so unnatural a condition as results from inhaling ether, 'I have a condition of chelius wrote against ether, 'I have a condition of the propriety of putting the patient who was about to be submitted to a serious operation.'"—p. 49.

For more than thirty years last past, healing mediums and magnetic healers have exercised their vocation in laying their hands upon their patients, and by this simple process have been wonderfully successful in relieving them of their ills and maladies and restoring them to health. It came into vogue in this country about the time the health. It came into the propriety of putting the patient into sountain a condition as results from inhaling ther, 'I have a condition of the which no surgeon would be de Why should not such persons be permitted to select their own medical attendant and comforter? Let us have free physicians and patients' rights.

Furthermore, the proposed Act, in its policy, appeals to the selfishness of the members of the Board of Medical Registration, to restrict to the smallest possible quota the number of practitioners whom they may permit to practice in the State. The smaller the number of practitioners, the larger the field of practice for themselves and their associates in the medical societies, and the more abundant the harvest of their fees. Such legislation as this is retrograde, medieval, not even up to that of the age which abolished licensed printing.

mediaval, not even up to that of the age which aboushed licensed printing.

The petitioners ask that the practitioners should be of "good moral character." So do I; and not only that all practitioners, but that every man, woman and child in the State may be of "good moral character." But I do not believe that such legislation will secure either the one or the other of these desirable ends. With no intention of wounding the feelings of any one, I would ask you to call to mind a tragedy which occurred some years ago within the walls of yonder Harvard Medical School, in Grove street, Boston. There, in a regular medical school, one regular Doctor, being himself a Professor in that school, murdered another regular Doctor, who had been a bountiful benefactor of that school. Would any certificate or other evidence of good moral character granted by a Board of Medical Registration have prevented that catastrophe? I do not believe that it is or will be in the power of any Board of Medical Registration to distinguish and to separate the wheat from the tares among medical practitioners. I surmise that while gathering in the

guish and to separate the wheat from the tares among mean-cal practitioners. I surmise that while gathering in the tares they will root up also the wheat with them. The plan of restricting medical practice to so-called edu-cated physicians, somewhat as now proposed in this Bill, has been tried in Europe and England. Let us briefly notice how

been tried in Europe and England. Let us briefly notice now it worked.

In the fourteenth century, the Roman Catholic church restricted the practice of medicine solely to educated practitioners. It proclaimed "that any woman who dared to heal others without having duly studied, was a witch, and should therefore die."—(Michelet's Witches of the Middle Ages, p. 15.) But Paracelsus had no respect for the learning of the educated physicians. At Basie he threw the works of Galen and Avicenna into the fire, and in disgust at the pretensions and false knowledge of the medical faculty, said there was more knowledge in his shoe-strings than in the writings of all the physicians; he averred that he knew nothing but what he had learned from witches.—(J. Michelet's La Sorciere. p. 5.)

ciere, p. 5.)
During the reign of Henry VIII. Parliament undertook by buring the reign of Henry VIII. Parliament undertook by statute to limit the practice of the healing art in England to "those persons that be profound, sad and discreet, groundly learned and deeply studied in physic," and practitioners were "to be licensed by the Bishop of London or the Dean of St. Paul's." But in 1543 the previous act was modified so as to permit "divers honest persons, as well men as women, whom God hath endowed with the knowledge of the nature, burden of practice of certain barbs roots and waters." kind and operation of certain herbs, roots and water

kind and operation of certain herbs, roots and waters," to prescribe for and treat certain dangerous afflictions there mentioned.—(Knight's History of England, Vol. II., p. 498.)

Yet notwithstanding these experiences of the past, many medical practitioners, many diplomated and certificated graduates of the schools, are now ready and eager to proclaim the superiority of their own practice to that of other physicians, and to exait and to fight for the morality and science of their favorite schools.

claim the superiority of the control of the control of their favorite schools.

The quarrels, jealousles, personal enmities and feuds of different schools of medicine are notorious. What land or State of the Union has not been filled with the tunult of their brawls. The fight between the Allopathists and Homeopathists in Massachusetts—between heroic doses and infinitesimal pellets—was bitter. As is well known, three years or more ago, Allopathists, after a protracted struggle, succeeded in expelling certain Homeopathists from the Massachusetts Medical Society. Then the Homeopathists held a great Fair in Boston, raised money, started their own medical society, obtained a charter from the State, and now Allopathists, Homeopathists and Eclectics for the time being ignore their ancient feuds, and join hand to hand to crush out all healing mediums, spirit mediums, clairvoyants, and

In 1849, Dr. George Parkman was there murdered by Prof. J. W. Webster.

all other competitors. Occasionally has it happened in other times and places (for history repeats itself,) that rival powers have for the moment become complaisant to each other, if by so doing they could rid themselves of other obnoxious parties. In Luke xxiii: 12, one may read that on a certain day, when a much-maligned but faultiess man was before the magistrates, flercely accused of much evil doing, on the same day Herod and Pilate were made friends together, for before they were at anmity between themselves.

the magistrates, hercely accused of much evil doing, on the same day Herod and Pillate were made friends together, for before they were at enmity between themselves.

In this present application to the Legislature for special legislation in behalf of diplomated doctors, of incorporated medical schools, efforts are made to vilify and scandalize their opponents. The petition of the Social Science Association would excite your fears of ignorant, self-styled physicians. I surmise there are more of such physicians among the young graduates of the Regular schools, especially in therapeutics, than in any other class of the community. The New England Medical Gazette, the monthly organ of the Homeopathic school, in its February number, 1830, p. 33, says that "the proposed Medical Bill will be opposed only by unprincipled charlatans or their agents or dupes." It is an old adage: Give a dog an ill name and he'll soon be hanged. Give a man an ill name and his work is done. Such arguments we hope will not weigh with the legislators of Massachusetts. Regular medical practitioners are apt to stigmatize other physicians as quacks, charlatans and humbugs, yet they will appropriate (though sometimes not till after the common people are thoroughly acquainted with them the remedies and discoveries of the men they affect to despise. spise.

Says Dr. Adam Smith: "After denouncing Paracelsus as a quack the Regular medical profession stole his 'quack-silver' (mercury); after calling Jenner an impostor it adopted his discovery of vaccination; after dubbing Harvey a humbug it was forced to swallow his theory of the circulation of the blood."

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"Remember," said Dr. Rush, addressing medical students, "how many of our most useful remedies have been discovered by quacks. Do not be afraid, therefore, of conversing with them and of profiting by their ignorance and temerity. Medicine has its Pharisees as well as religion, but the spirit of this sect is as unfriendly to the advancement of medical knowledge let me advise you to converse with nurses and old women. They will often suggest facts in the history and cure of diseases which have escaped the most sagacious observers of nature. By so doing you may discover laws of the animal economy which have no place in our system of nosology, or in our theories of plysic."—

Dr. Daniel H. Tuke's "Influence of Mind on the Body," p. 9.

In the history of science it has often been the fortune of the ienorant and the lowly to hit by chance on some great fact for which the wisdom of the ages has sought in vain. Especially has this been the case in Therapeutics. Truly says Dr. Stille (Therapeutics, Vol. I., p. 31), "Nearly every medicine has become a popular remedy before being adopted or even tried by physicians, 'that by far the greater number of medicines were first employed in countries which were and are now in a state of scientific ignorance,' and Percia declares that nux vomica is one of the few remedies the discovery of which is not the effect of chance."—Beard and Rockwell on Medical and Surgical Electricity, p. 110.

"It is idle to hope for a time when a medical prescription should be a simple resultant of human qualities"; "the number of those in the profession is rather increasing than diminishing with the advance of science, yet therapeutics is mainly a matter of empiricism."—p. 125.

Dr. D. H. Tuke in his "Influence of the Mind upon the Body," p. 33, quotes Burton's pithy observation that an empiric or a silly chirurge on doth more strange oures than a rational physician. Nymannas gives the reason because the patient puts his con

In 1842, at a discussion at the Medical and Chirurgical Society, on an operation performed without pain under the influence of Mesmerism, a distinguished member of the profession, the late Dr. Copland. asserted that the fact was unworthy of the Society's consideration, because pain is a vise provision of nature, and patients are all the better for it, and recover more quickly.—Dr. D. H. Tuke's Influence of the Mind Upon the Body, p. 49.

"The editor of Chelius wrote against ether, 'I have a considerable doubt of the propriety of putting the patient into

Clairvoyance," with instructions on the method of procedure. The Regular Medical School, with few exceptions, either The Regular Medical School, with few exceptions, either ignored the subject or, as we have seen Dr. Copland did, opposed it. But irregular physicians and practitioners, and especially Spiritualists, examined the matter, and experimented in it. Their patients liked it. It gradually grew in favor. Good results—wonderful, marvelous, instantaneous cures—often followed its application. Who has not heard of John R. Newton, the celebrated healer? I have seen crowds of the lame, the halt, the deaf, the blind, come to him to be cured of their infirmities. He treated them one by one—a few passes over them, or the pressure of his hands upon them, a few kind words, a blessing or a prayer—and again and again I have seen his patients walk away cured or much relieved of their lameness or other weaknesses, leaving their crutches, their canes, their spectacles and ear-trumpets behind them. Often did such treatment do good; seldom or never did it harm any person. Spiritualists liked it; other people liked it. It has become popular. Now the old-school physicians, the Regulars, are looking into it. Of the various applications which magnetic healers and healing mediums physicians, the Regulars, are looking into it. Of the various applications which magnetic healers and healing mediums make with their hands in rubbing, kneading, stroking, tapping and slapping the bodies of their patients, and which they include under the name of magnetic or mesmeric treatment, the Regulars have learned something, and now designate such treatment as massage. Dr. Adams, President of the Board of Health, or of the Board of Medical Examination, in New Hampshire, in his testimony before you said:
"Every physician knows massage; rubbing is all there is in
it." I hope you and he will pardon me if I do not agree with it." I hope you and he will pardon me if I do not agree with him in either of his statements, and permit me to comment on them.

nim in either of his statements, and permit me to comment on them.

A valuable article entitled "The History of Massage," by Dr. Douglass Graham, of Boston, was published in the Medical Record last August" The writer states "that in 1876 there were many physicians in Germany" (which with Austria is probably the headquarters of regular medical skill) "who had never heard of massage, and that it was then an every-day question as to what it meant." Dr. S. Weir Mitchell, in his treatise on "Fat and Blood, and How to Make Them," published in 1879, devotes Chapter V. to Massage, and says it "is little understood in America" that he "first saw it used by a charlatan," and that "the results obtained were so remarkable that he began soon after to learn what he could of its employment," and that he "soon found he had an agent little understood and of singular utility."

Prof. Von Morengeil of Bonn, speaking of massage, says, (as quoted by Dr. Graham in his tract, "Massage," p. 27,) "Its value must be recognized, but it is not adapted for every-day use by every physician; nor will it be much used in hospitals for lack of time. Specialists, therefore, will probably get the most satisfactory results from it."

But Dr. Adams further says that "Rubbing is all there is in it." I believe that something more than mere rubbing is in it. Dr. Graham, p. 29, says, "Some people have a natural fact with a peculiar quality of strength and structure of hards with

But Dr. Adams further says that "Rubbing is all there is in it." I believe that something more than mere rubbing is in it. Dr. Graham, p. 29, says, "Some people have a natural tact with a peculiar quality of strength and structure of hands which render them vastly superior as manipulators." Hippocrates says (as quoted in James Victor Wilson's treatise, p. 11.) that the heat which cozes out of the hand on being applied to the sick is highly salutary, and that it has often appeared to him while he has thus been soothing his patients as if there were a singular property in his hands to pull out and drain away from the affected parts aches and divers impurities by laying his hand upon the place and extending his fingers toward it. "It is known," he says, "that health may be implanted in the sick by certain gestures and by contact." Real benefit was often derived from the use of Perkins's metallic tractors by persons upon whose bodies they were applied at the beginning of the present century. It was supposed that galvanism, excited by or imparted from the metallic tractors, produced the benefit; but when salutary results followed the manipulation of two pieces of wood painted to resemble the metal tractors, then the Regulars supposed that it has been and often is something more than mere rubbing, or the patient's faith, or expectant attention, that substitutes health for sickness, and strength for debility, both in cases of patients operated on by healing mediums, or by metallic or wooden tractors. Otherwise, why have the tractors lost their efficacy, and why are the rubbings of certain hireling hospital manipulators of but little effect? These and other considerations not appropriate now

to be dwelt upon, have constrained me to belive that spirit-ual agencies and angel operators at some times more than at other times. with some patients more than with others, co-operate with certain mediums and healers more than with other operators, in relieving patients of their sicknesses and maladies. At some times, healer and patient have, as I be-lieve, entertained angels unawares.\*

\*In a letter recently received from Mit. Andrew Jackson Davis, he writes:

"Healing magnetic physicians and mediums for Indian influence are immeasurably superior to 'educated physicians' in the treatment of chronic diseases, especially of the brain and nervous system. But in most instance of acute attacks, also in child-bearing cases, in surgery, &c., &c., I hold that the learned and skilled man or woman doctor is the best to serve."

It may also be here mentioned that Mir. Davis, during his clairvoyant medical period, actually cared very nearly three thousand chronic cases of aimost every imaginable disease, from internal cancer to elephantiasis. They were cases which had been given up as incurable by very distinguished medical geutienen, graduates and diplomatics. The proportion of cures was about half, but all were greatly helped and made comfortable; and no patient ever died from disease while under his clairvoyant treatment.

#### Address by Allen Putnam before the Legislative Committee, Feb. 26th.

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Mr. Chatrman and Gentlemen of the Committee:
I believe, and freely arowit, that Mr. Paine, the head petitioner, and a large majority of his associates, aroning muland and philantecone, seeding. Our educated and diplomated physicians are as much aloof from under selfathness and are as public opticed as any other class. I am here to meet honorable, philanthropic men on their own plane, and discuss this question of great pill. How, held a very exalted profit of the committee of the commi

note or and used by invisible doctors, and more recently harblingered to scientists by Béquard's discovery—at this auspicious hour will you attempt to legislate us back into days of darkness and arbitrary rule? "Sumptuary laws," says Webster, the lexicographer, "are abrigments of liberty and of very difficult execution. They can be justified only on the ground of extreme necessity."

Why have our doctors been so long neglectful of Séquard's discovery? I think it is in harmony with the usual methods of the power which governs our world and its inhabitants that they have left it unused hitherto.

Can you teach the theologian theology? the scientist science? the lawyer law? or the physician physic? Rarely—very rarely. Anything not generally known in their brotherhoods pertaining to their specialities is not worth hunting for—so their conduct usually says. Whatever lays outside of their mill-horse rounds rarely wins their careful fuspection; more lowly persons, generally, in the methods of Providence, are made the first recipients and appreciators of great revolutionizing and uplifting truths and facts. It was the common people, and not the learned, who of old, in Jerusalem, gladly heard the boy of twelve years who sat in the midst of the doctors, both hearing them and asking them questions, and creating astonishment by his understanding and answers.

Christianity had to gain its first firm foothold amid the lowly: fishermen, publicans, sinners, harlots, were among those to whom it was first presented. Such ones were less creed-bound than the more cultured; less hampered by position; less covetous of respectability: more free to let intuition, or the superior set of mental powers, take rule within, and consequently better conditioned to sense and grasp the sublimity, potency and intrinsic worth of what came forth from the lips of the unlearned carpenter's son. Nearly every Christian sect and broad philanthropic scheme has taken root first among the lowly. My wan memory can take me back to days when Methodism, Unive

ple—wiser and kinder nurses—were selected to tend the young glant till he should need no protectors; could go forth in his own strength and compel acknowledgment of his claims to be an imigrant from supernal realms.

I do not claim to be a scientist, but I stand on what a most eminent scientist has scientifically discovered, when I ask in solemn earnestness, and from the depths of my religious and humane nature, whether man in becoming reverence toward the great Author of Nature and Father of all men, can legislate to impede in slightest measure resort to natural channels in some human frames wherethrough alling mortals can get aid from outside intelligent powers as familiar with the interior of the living human form as mortals must necessarily be ignorant of it?

Why not as well restrict us to the employment of licensed graduates from specific theological schools for curing the soul, as to do what is sought for in the bill? Dear as the freedom is to choose my spiritual doctor, freedom to select who shall care for my body and mind is not less prized. You leave me free to select a doctor for my horse or dog, and would abridge the vastly dearer freedom to choose one for myself and family. In this age and land of growing freedom, under the government of the people, by the people, for the people, it is out of time and place.

It is ungenerous, unwise, to abridge by law freedom to employ whomsoever each one prefers to administer to self or family in times of sickness, when faith and confidence in and sympathy with the physician are among the most helpful of all remedial forces! Give me the humblest shoeblack, if I know him to be intuitive, sympathetic, cheering, and a battery from which may issue healthful emanations, either willed or spontaneously—yes, give me such in my hour of sickness, rather than your most scientific physician, if much lacking in those properties.

God's original part in making a good physician is far greater than all which man can add thereto in any medical school; by no schooling process can