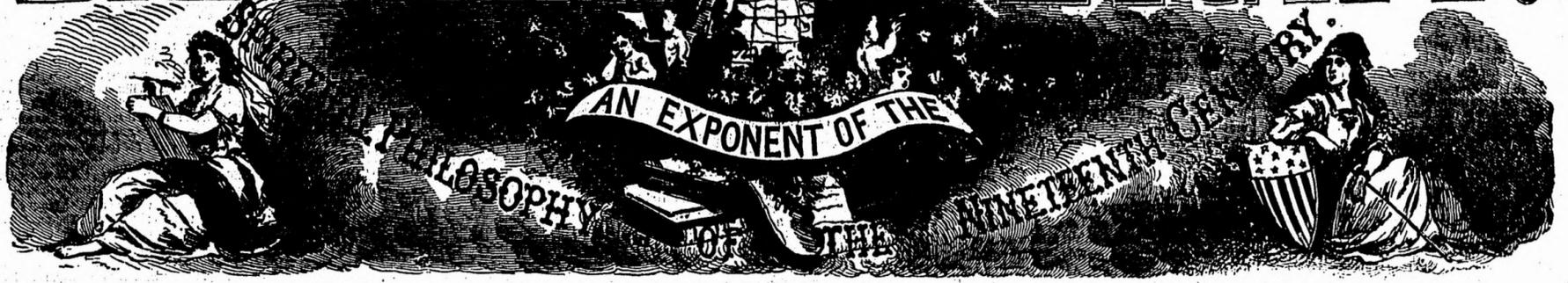


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The Rostrum.

THE LOVES OF THE ANGELS.

A Discourse through the Trance-Mediumship of
MRS. CORA L. V. RICHMOND,
in Parker Memorial Hall, Boston, Sunday Afternoon, Jan. 15th, 1880, under the Inspiration of Emanuel Swedenborg.

[Reported for the Banner of Light.]

INVOCATION.

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

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

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

DISCOURSE.

When hope is swallowed up in hope's fruition, and the eager striving of the soul is merged in the soul's attainment, when all of longing and of thirsting ceases, when that selfhood is crowned that maketh life complete, what comes afterwards? The individual life of earth is the life of selfish endeavor, of striving after individual happiness, of seeking individual aims and objects, of winning individual fame, of gaining individual heights of power, of desiring goodness, truth and knowledge for one's self, the promotion of one's own joy. Wherever this is not the case, there is love; wherever the life goes out to another, wherever the efforts of daily life are expended for another, wherever self is nothing, there is happiness. Wherever a cause enchains the mind, or a principle fetters the soul to its advocacy, without thought of individual selfhood, the angelic life is with you. The devotion born of self-abnegation, the desire to minister to others, born of entire self-forgetfulness, the fact that the soul or mind desires nothing for itself, is, when found on earth, an indication of the angelic state. Feeble as these glimpses are among you, faint as are the lines of light traced along the human sky from the celestial condition, there are periods of human life, there are portions of human history freighted with messages from the angelic state. But all this you seek to know for yourselves. All promises are regarded as not for humanity, but for you; for the me that the individual is ever remembering. You do not ask, "What will be the angelic state for the angels?" but, "Shall I attain it? Will I be blessed? Shall I be there? Will I be crowned with this endeavor and possession?" You do not say, "What promise is there in this great achievement for humanity? What word that shall thrill down to the darkest condition of life, lifting the lowly, the degraded,

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

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

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

Great teachers, persecuted of their kind, and scorned by those who walked the earth with them, reviled upon the streets and stoned in the public highways, become the revealers of lofty thought to mankind, until the angelic world is visibly seen to tremble near the earth, and man remembers what kind of demi-god walked the earth when Plato died, when the world was thrilled with the eloquence of a seer or sage. These are glimpses and prophecies. In the angelic life the individual is forgotten; the man and woman are one in the angelic state, and by the very power of the love that is theirs, and the bond that unites them, become the one angel depicted by the seer, and are from thenceforth ministers of love to humanity, being capable of ministration because not seeking aught; possessing a treasure which they can bestow without robbing themselves, having an inheritance that is unspeakably glorious, the gift is free, and the light of their ministration forms the salvation of humanity. Through whatever avenues it may reach you, by whatever ministering angels or guardian spirits it may unfold your pathways, it is the promise, the idea that exalts and uplifts humanity. Then only does the spirit cease to strive. Then only are the thoughts capable of correct and distinct ministration. Then only does the life become a life of creation and creative energy, instead of a life of receptivity. Then only do we complete, instead of children. Then only do we arrive at a state where the forms of being are merged in the thought of them; where life and its strong endeavor is absorbed in the truth and its ministration; where seeking for knowledge is swallowed up in the possession of it and its ministration to others; where struggling and striving for wisdom is quenched in the fountain that flows freely toward the soul, that being ever within, the voice of the spirit linking it unto God.

I would have you understand utterly, as utterly as the human mind may grasp the meaning of a statement beyond the present experience of humanity, that the angelic state or degree of love which is at present portrayed in

this address, is the love that crowns all human endeavor and spiritual attainment, and is a possession instead of something sought; is that which exists instead of that which is pursued; and in that degree angels become ministers of grace and ministers of love, for the reason that the love is theirs, the possession theirs, and they know wherof they testify; they minister according to their possession, they are devoid of longing, because longing is swallowed up in that victory.

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

Angels are of various grades, but no one wears the name of angel whose earthly striving and struggling are not complete, who is not born into the kingdom of celestial marriage; the marriage of the dual life that was severed in time, severed in the spiritual states beneath the angelic, and only united by that surpassing power that makes the complement of life complete in the angelic degree. There are no longings unfulfilled, there are no expectancies and desires to be forever drowned in human tears and quenched in the flame and ashes of human desire. There is no thought of individual salvation from pain and sin and the penalty of these, because the victory has been won, the accomplishment complete, the dual life stands with its dual experience in the presence of the angels, and is crowned with absolute arrival. I use the word "arrival" as the worlds now arrive to the prebillion of their revolution, as suns and systems arrive at points of perfection by pathways of revolution. As there are certain approaching orbs in space, the point of space ever made more manifest by certain approximate circles and culminations, so the angelic state is the culminating point of whatever experience human life can afford, is the transcendent achievement of whatever thought or aspiration the human mind can embody, is the full possession of whatever meaning there is in the words "truth," "hope," "love," "knowledge," "faith," as belonging to the human understanding; is more than these—is the possession of faith in such absolute sense that faith is swallowed up in certainty, hope is forgotten in the possession, and love is the one crowning glory of life. Ministration then actually begins, teaching is understood, both sides of a truth are clearly known, and the dual nature and form of every thought is interpreted.

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

You are pervaded by the present hour of joy or sorrow, of desire or fulfillment, of seeking or possession. That which you seek is for yourselves—happiness, longing, the wish, the accomplishment. In the angelic state, both joy and sorrow, their effects upon human life, and their needs to the soul, adversity and prosperity, the human desire and the human fulfillment, are each and all understood and known to be a part of the complete whole, which is love, the object of it the advancement, perfection and growth of the spirit toward the angel. In the outward life truth is something to be sought for as an individual possession, and, if found, to be died for if need be. In the angelic life truth flows as from a natural fountain. There can be no seeking, for it is there, responding forever to the need, because the complete conditions for its receptivity exist in the lack of desire, in the vanquishment of self. In the human life freedom is something to be sought for—the liberation of nations from slavery and thralldom, of humanity from the burden of error, the power of death and the bondage of sin. In the angelic state, both evil and good, as measured by the human standard, are the night and the day of human life, wherein, by the action and reaction of those dual forces—upon nature, the human spirit is made to comprehend the necessities of the spiritual being. These are looked upon as one effect from the same source. That which is called evil and that which is called good must follow as the necessary conditions of human

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

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

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

The naturalist will tell you by what subtle links of lower life the message was borne that finally lays upon the mother's breast the newborn babe, who smiles into her eyes as a cherub only can smile; but an angel will tell you by what subtle paths of spiritual change heaven has been depopulated of a soul to make the earth more fair, and a life divided by a point of dust that the heart of the mother may thrill with the consciousness of angelic being. There may be somewhat in the message that science gives you, but if there were no angel no babe would be born. The life of the earth, with its manifold perfections, is a study for the man who looks earthward, and he sees in many forms of dust and in the conformations of clay beneath his feet the evidences of nature's design. The celestial student gazes heavenward, and then perceives within the life of the angelic state the very force that makes matter alive, and can tell you not only how many ages the world has lived, and how long it takes for a

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

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

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

Have you ministered ever to the lowly, to the desolate, taking some hour of the night when no human feet were abroad, and sitting by the couch of sorrow or pain with a silent touch and the ministration born of tenderest pity, and have you not heard the clocks telling the hours of earthly time, while you in spirit were merged in eternity and became one with the ministering spirit of that angelic love? Have you not thought all things else were valueless compared with the effort to save that one life or that one hope that was there? And then would you not gladly have laid down your life, sacrificed your earthly estate and given up all earthly pursuits, to go forth into the world as a healer of the wounds of those who suffer? Then your angel has beheld the face of the Father, for the dual life within you has comprehended that, greater than hope of human happiness, higher than the attainment of riches or the pursuit of gold, is the surpassing consciousness of giving one's life to aid, to uplift, to save another. In that hope the angels abide; by that light the angels walk. In their transcendent spheres no life is theirs unaccompanied by blessing, nor have they thought of what they shall win or gain. The surpassing thought is, that love must flow out into the universe that is hungering and thirsting for love, and on that great human need, the want of the human heart, crying and moaning in the darkness of earthly life, lost like children wandering from the home of love, having no guidance seemingly, but listening for the one word of love that may fall from the lips of the angel who keeps watch over them. More and more this love pervades you; more and more its triumph is made manifest; more and more it speaks to the world, until, when the Messiahs are fully born, when the Comforter shall come, when the Spirit of Truth shall possess you, when the earth shall have fulfilled the completeness of her life, and yields her harvest souls into the great storehouse of God, she will have said to the Infinite, "These are the angels I bring you."

A CONCEIT.

I've somewhere read in olden tales—
Such as the Persian poets sing—
That in the fragrant Eastern vales
Are birds with but a single wing;

PENUMBRA SKETCHES AND THOUGHTS.

BY JOHN WETTERBEE.

To the Editor of the Banner of Light:

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

After many months of association with her (I now speak of her manifestations, and I ought to say the discovery of her gift was accidental, she knowing nothing of Spiritualism), she declined one day to sit for them any more. It was with great difficulty that I could get out of her the reason. It seemed that she had been at confession, the first one since she had been a mother (nursing women being, I should judge, privileged to run confessionally fallow for long periods), and the priest had forbidden her to sit any more for manifestations, it being both wicked and dangerous. I finally got out of her the facts of the case: the priest said it was her father (Peter) and her husband (Andrew), as they claimed to be, who controlled her; these two being conspicuous, though others came in great numbers also. The only reason I could get was, the priest said she did not belong to that circle, and she must never sit any more.

Anne was an ignorant girl, and ignorance is the mother of devotion, and I could gather enough of what she remembered of the priest's talk to see that these spirit-manifestations were admitted facts by the lights of that church, and were used and ever had been by the Romish Church, dynamically for its extension and power, but not allowed by the laity (usually in that church ignorant and superstitious), but like the interpretation of the scriptures, the manifestations were under the control of the priests, and never permitted in a popular manner, hence for Anne to sit in a heretic's house was serving the devil, and to stop it was a duty as a peril to her own soul. By the aid of a wiser Catholic girl who also had lived in my family for a long while, who said to Anne, "I would oblige Mr. Wetterbee as quick as I would a priest, and take my chances," and by some persuasion on my part, I overcame her scruples and she consented to sit again. I got the approval of the spirits "Peter and Andrew," who, by raps, wished her to sit, and they had come from over the river, and the priest had said so, and it was no difficult matter to sustain my point and keep the spirits moving through her by using the priest's logic for my fulcrum.

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

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

ANOTHER NEW BOOK—OR RATHER BOOKS.

BY J. M. PEEBLES.

To the Editor of the Banner of Light:

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

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

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

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

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

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

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

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

In speaking of the "divine proactive impulse" she makes this observation:

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

She was one of the best women that ever lived. She became a woman of sorrows and acquainted with griefs, but still she was the bright star in the firmament of my youth, and continued to be, in her decline, for nature gave out, and consumption marked her for its own, and how patient she lay, all skin and bones, waiting for her summons. One evening after my two sisters had gone to bed, which was in the room where my mother still sat and sewed, and I was there too, the elder sister, who was a girl of seven or eight, gave a shriek; mother went to the bed where she lay, and said, "Sarah, what is the matter?" She said that Aunt Emeline had just come at the foot of the bed, and pulled open the curtains, and looked in on her, and smiled, "and oh she looked so dreadful thin; it was she, and I am frightened to death." Mother said, "Do not be so frightened; you were only dreaming."

"No, mother," said she, "I was perfectly awake, heard you and John talk, and saw her with my eyes." Mother said, "That could not be, for we have not been out of the room, and nobody has come in, so you must have dreamed it." "No, mother, I did not, and I have not been asleep or sleepy." Just then, perhaps five or ten minutes after the apparition, grandmother came into the room weeping, and said, "Emeline has just died." I have no doubt, and Sarah never doubted, but this was Emeline's spirit, drawn to the child she loved, to look at her one long good-bye.

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

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

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

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

SCIENTIFIC CREDULITY.

To the Editor of the Banner of Light:

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

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

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

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

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

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

FREDERICK ROBINSON.

Marblehead, Mass., Feb., 1880.

Rutland County Convention.

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

At 7:15 o'clock he was in conference; most of it was occupied by Mr. Wilson in discussing the "Fall of Man." At 8 o'clock, Dr. H. P. Fairfield, entranced, spoke on "Ancient and Modern Spiritualism." He proved Spiritualism by the Bible; would quote any verse he chose and repeat it word for word, apparently reading it out of his hand. He was in conference nearly two hours, and was often applauded, the house being crowded. He was also requested the clergy to meet him in debate, but no arrangement have as yet been made. On account of Academy Hall being too small, the Convention adjourned to Phinney's Hall at 8:45. The choir, consisting of Misses Frank Clark, Mary Wilson, Nelson and James, and Mrs. E. V. Wilson, and Walter Hanks, opened the meeting with a song. An hour was spent in conference, then remarks were made by E. V. Wilson. He spoke for half an hour, and was listened to with great interest. He touched upon a variety of subjects in a very eloquent manner. A few remarks were then made by Harvey Howe, Dr. Fairfield, Mrs. Jackson and George Baker. The President offered the floor to any minister or man or woman entertaining Orthodox Christian views. Remarks were then made by Isaac Gould. He expressed his sorrow that this Convention had not come here five years ago. He spoke very earnestly, and came right to the point.

Mrs. Nellie J. Kenyon, of Woodstock, gave an interesting discourse, beginning by reading a beautiful poem. Two subjects were handled by her in a masterly manner, viz: "What is Christianity?" and "God said let there be Light." She spoke rapidly and eloquently for over an hour, and many were converted by the intensely interested audience. After the discourse, she described twenty spirits who were present, giving the first name in most cases; several were recognized as the departed friends of those present. Saturday afternoon, Mr. Wilson read an extract from Ingersoll, after which he delineated characters and gave the following list: "Take a life, handkerchief, or glove belonging to the individual he described spirit, almost every one of which was recognized. He gave thirty-seven distinct tests, of which only three were not identified. Mrs. Kenyon delivered an address in the evening. The Convention was continued on Sunday, Mr. Wilson and others taking part in the exercises.

THE EDDY BROTHERS IN NEW YORK.

To the Editor of the Banner of Light:

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

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

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

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

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

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

Seances with Charles E. Watkins.

To the Editor of the Banner of Light:

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

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

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

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

My previous and late experiences with Mr. Watkins as a medium—taking all the different phases of his manifestations, his continued development of power, his success in promiscuous circles, the seeming utter impossibility of explaining his manifestations on any other than the spiritual hypothesis—class him, in my view, as one of the most powerful mediums of the age. C. A. GREENLEAF. Chicopee, Mass., Feb. 26th, 1880.

In Memoriam.

To the Editor of the Banner of Light:

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

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

Another, still younger, Winnie Graves, has left us, but as our good Dr. Currier has mentioned her, departures, he called the loved ones to his bedside and bade them live lives of usefulness, to visit the sick and sorrowful, and spend their days in doing good. After which, bidding them a fond adieu, he went peacefully to sleep. May our last end be like his.

Wm. D. ROCKWOOD, Cor. Sec. Children's Progressive Lyceum No. 1. Boston, Feb. 29th, 1880.

Watch the Doctors' Plots!

Your good and timely work against Legislative Bills for a medical monopoly of the art of healing (and killing) scientifically and with a diploma, should be read far and wide. Let me urge all interested to send for and get the valuable little pamphlet exposing the "Doctors' Plot," and published by Colby & Bligh. If I were at home I would send my own tract, addressed to our Michigan Legislature, to any who want it, but the pamphlet of which I speak above is a magazine of fact and argument. Let all be vigilant! Yours truly, G. B. STEBBINS. Washington, D. C.

POEM BY OULINA.

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

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

There are pansies for sweet thought,
Born of the earth-life, wrought
With a few fleeting years,
In mystery he came
To minister life's flame,
Transplanted through these tears.

Dear, 'tis not death that steals the breath
In human life below;
A wiser vision hath it seen,
A wiser purpose there hath been,
A momentary gleam to show
That love and truth's blest glow
May kindle in your hearts
Pity for early youth;
Pity and patience, too,
For the angel shining through;
A throbbing life complete
To lay at Heaven's feet.

Receive this gift of flowers!
'Twill crown life's closing hours;
And when his mother dreams
That in her sight the gleams
Of heaven are now more bright,
He, too, will give her flowers,
And wipe away the showers
Of falling tears on earth,
Saying of the higher birth:
'I am happier than before,
Oh, happier! weep no more!"

Banner Correspondence.

Massachusetts.

LEONMINSTER.—Mrs. Fannie Wilder, President Spiritualist Union, and Mr. J. H. Bates, (of Weymouth, Mass.), lectured here our Society on Sunday, Feb. 22d, and also on the evening of the 23d. He came to us an entire stranger, and gave two lectures of remarkable interest, followed by poems and facts which surpassed anything we have ever listened to in this place. An unanimous expression of satisfaction and wonder was heard from skeptic and believer. I hope those who are earnestly seeking for evidence of the truth of our beautiful philosophy will avail themselves of every opportunity to hear him, for he can furnish them with proof of continued life beyond the grave.

Mr. James C. Wilder, the well-known janitor of Union Hall, died suddenly at his residence in Cambridge, Mass., Jan. 30th, aged 72 years. He was born in Leonminster, but resided in Boston before going to Cambridge twenty-five years ago, and while in that city he was sexton of the Federal and Winter-street churches. He had a long experience in the care of public buildings, and was for a brief period the sexton of Harvard-street M. E. Church and St. Peter's Episcopal Church. He was also janitor of the old Williams Hall and sexton of the Prospect-street Church for a period of twenty-three years. He enlisted in Company A, 33d Regiment Massachusetts Volunteers, and was with the regiment during its three years' service, acting most of the time as hospital steward. He was at one time a member of the Grand Army, and at the time of his decease was a member of Franklin Council, No. 50, Royal Arcanum, and Friendship's Lodge, No. 20, I. O. O. F. He was one of the original members of the Temperance Reform Association. His remains were brought to the town of his birth (Leonminster) and were followed by many of his acquaintances, friends and relatives to their last resting place.

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

W. J. Colville's answers to questions show a high order of intelligence; for common sense and clear perception in his answers to my questions have never been seen, except the answers to various questions by A. J. Davis, who, in my estimation, is the most reliable seer of this or of any other age. I read Mr. Colville's remarks with satisfaction.

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

DENNIS PORT.—Moses H. Baker writes, Feb. 20th: "A few weeks ago I read in the Banner of Light a communication from my wife, Mrs. Moses H. Baker, Dennis Port, received through the mediumship of Mrs. Sarah Adkins. I was much interested in the communication with great pleasure, and felt it was from her. There was that about it which stamps it with verity: forms of thought and expressions which are reflexes of her life and conversation, far more weight than any general allusion to persons, places, and things. The point she once occupied, the facts of Spiritualism and its philosophy attracted her attention, and when once a change came her whole soul was alive with the new truth. She was not a ruddy, robustive with her faith; her ardent love for Spiritualism, and generous labor in its behalf, were not for the sake of defending an aim; back of and under all was a grand humanitarian idea, hence she had a mission worthy the spirit she possessed. I believe that in the life to which she has gravitated the place she was so well fitted to occupy, and so truly in harmony with her aspirations while in mortal life. I write this that you may know that I accept the communication with pleasure, as coming from my lamented wife through a reasonable standpoint. I am an ardent Spiritualist, and I accept the phenomena of Spiritualism as facts. Thanks to Mrs. Danskin for the communication, also to the editor of the Banner of Light for its publication, of which paper she for years was a devoted patron."

New York.

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

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

SARATOGA SPRINGS.—Susan G. Horn writes: "We have had a gay winter in this fashionable watering-place, and Spiritualism has become quite la mode. Spirit Seances have taken place twice a week at the elegant residences of Mr. and Mrs. Noble, Mr. and Mrs. Thompson, and Mr. and Mrs. Horn, and have been attended by skeptical editors, doctors of medicine, society people, and friends of the cause. These seances have been enlivened by the musical recitations of Mrs. Mary F. Lovering, whose extraordinary spirit improvisations have become the theme of Saratoga. Though always correct and characteristic, they are not so lofty as those of the late Mrs. Colby, and the masters represent. But mediums have ever found to be a state of growth, and that spirit seances for the work they wish to perform through us. Undoubtedly if this lady could have at her command the orchestra of the inspired spirits, her spirit creations would call forth the plaudits of thousands."

Mrs. Lovering is a faithful member of the Congregational Church, and in this enlightened town of Saratoga the clergymen and ministers are too intelligent to permit of the spirit seances, and to condemn or condemn her mediumship. In prayer-meetings and church gatherings she tells her hearers of the beautiful spirit-home awaiting them in the Summer-Land, and of the bright forms of the departed hovering over them to guide and aid. While at our place, she burst forth into a semi-chant, and described a clergyman in his cassock as striking the chords and singing through her. This proved to be the REV. RALPH HOYT, the poet-rector of Fort Lee, and author of the poems "Old New York," "New York for the World for Sale," &c. He was a beloved uncle of the writer, and passed to spirit-life during her absence in Europe. In this life he was particularly fond of

music, and often played upon the organ his own accompaniments to his voice. While he upheld the orderly duties of the church, looking upon them as the greatest safeguard to man's erratic nature, he did not oppose our spiritualism. The respected Deacon of a Presbyterian Church of this place has replied to a sealed letter through Mr. Mansfield in a manner not to be doubted as to his *propria persona*.

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

Maine.

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

'A spirit presents itself,' said Mr. Baxter, 'as a man who has passed out recently and very suddenly. A feeling comes over me as one would feel who has overheard, and there is a feeling of openness or darkness, as if I had seen the spirit, and I have a wood-sled, and I hear the name William Thurston.' This was correct in every particular; Mr. T. was one of our citizens; was found dead by the side of his sled partly loaded, but two or three weeks ago; supposed cause of death, a fall from a tree. Mr. Baxter thinks the majority of manifestations in Maine have been from Methodist families. What a grand advance Christianity would make if its friends could only add to their faith in spirit-life the fact that spirit-life is telegraphic contact with spirits yet embodied."

New Hampshire.

MANCHESTER.—G. F. Rumliff writes, Feb. 10th: "At a circle last evening, where Mr. Edward W. Emerson was the medium, the first spirit who controlled requested her message to be sent to my friend. I will give it in her own words as nearly as possible: 'I am a stranger to you all; but the guide said I would be welcome, so I came, for I wanted so much to send a message to my friends in Maine. My name is Lizzie Smith, of Clinton, Maine. I passed out in the year 1864, at a month ago. My father's name is Orrin Smith, and mother's is Dorcas Smith. I was the last of the family. My father died in 1864, and I was left with my mother and my folks every day. I do want them to know I. Tell them, weep not for me, for I am with them night and day. My people are Universalists. She seemed to lose control here, and did not regain it again. No one in the circle knew her, and I hope if the friends recognize her they will let it be known. There were none others who wished their names sent; but I would like to say that we had a visit from Mrs. Caroline Coville, who passed away from this world about six weeks ago. She was recognized by two people in the circle who knew her in the form."

Vermont.

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

Ohio.

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

Healing Experiences.

Showing the Uselessness of the Medical Bill now under Discussion of the State House, being the Views recently submitted to the Legislative Committee on Health, BY BETH SIMMONS, OF RANDOLPH, MASS.

Mr. Chairman, and Gentlemen of the Committee: During the speech of Professor Tooley last Thursday, allusion was made to some of my experiences as a sufferer and a healer during the past twenty years; and as they illustrate the truth that men and women can be useful and not know much about Anatomy and Physiology, I submit a few cases in my plain way; the more, as it will appear, that any and all attempts to compel such persons to study the sciences must put off the date of their usefulness, without any good reason being given for the delay.

Case 1.—Some years ago I was prostrated with fever, and it was feared it would terminate in the brain. My parents called in a "regular" physician. He being a young man with a reputation to build up, came promptly, and did for me everything he could. In the course of four or five weeks, however, my troubles seemed to take a more serious form, and he wanted the advice of some other physician. My parents told him to do what he thought for the best. He accordingly brought in another "regular" physician, well advanced in years, and a man, to all appearance, of much experience. When the doctors met they retired to the front room in the lower part of the house to hold their consultation. For over a week they continued their visits, but reached no conclusion, save the common one, *I was very sick*. My brother's wife resolved to know the worst; and placed herself in a position to hear. She had not long to wait, for they soon entered the room and commenced a conference which astonished the listener. They acknowledged I was very sick, and with little prospect of improving; [a just judgment, no doubt, as I had been bled four times and covered with blisters from head to foot.] In fact, my physical condition was so low that I had to be moved in sheets. The doctors had already informed my family that those friends who would like to see me should be informed, as there was no time to lose. My brother was sent for in the middle of the night, he being thirty miles distant. My grave-clothes were being procured, and the place for the repose of my body had been selected. Nevertheless, the doctors failed in prediction, as well as cure!

My case being thus critical and dangerous, it may interest the committee to know what my brother's wife heard during the conference of the doctors. It is soon told, for, after some professional commonplace, the elder physician asked the younger if he knew anything of the financial circumstances of the family. He remarked they appeared to be comfortably well off, so far as he knew. The elder then inquired about the professional fee to be charged, remarking that he had found it best to have a good price, as it conveyed the idea that the services rendered were correspondingly valuable. Mr. Chairman, what do you think of such a person thus speaking under such circumstances? What can you think of any man, regular or quack, who can thus coolly speculate upon the chances of filling his wallet, after doing his best to bring a fellow-being to the brink of the grave? I might answer my own questions, but think it hardly necessary. I will add, however, that I do not blame the young physician so much, as he was the victim of circumstances; the more, as it is a well-known fact, in every department of life, that "evil communication corrupts good morals."

Far different in act and effect was the conduct of a young person of my own age. It became necessary that she should leave home before my convalescence. She came to bid me good-by, and while she bent over my couch, her lips pressed to mine, and the hot tears of affection bathing my brow, she said: "Beth, keep up a good heart, you will be helped out of this." Strengthened by her confidence, I told her I would, and sometime the kiss she would give me. Mr. Chairman, this was the kind of medication that revived my faith, awakened anew my nervous energy, making the whole economy of my being work together for good. The contrast between this expression of fresh and unselfish life, and the M. D.'s withdrawing to agree

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

Case 2.—Some time in the year 1863 my brother, who had been sick some six or eight years from the effect of carbuncle boil, was brought near death's door. Bad treatment complicated the case, which led the doctor to say to him, "Mr. Simmons, I find it is no use to try longer; I will get Dr. — to come and see you, and then we will conclude what can be done." He then left, and did not return, believing my brother must die. The complication of this case grew up under the advice of the physician who recommended the use of morphine. His pain at times would be so intense that he appeared wild until he got a new supply into his system. Eventually it destroyed the little vitality left him, after his long and lingering illness, so that the real cause of his death was morphine, given by the advice of his physician.

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

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

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

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

Dr. — called, and was surprised to find her so much improved. He remarked that he had no idea his medicine, left the day before, would be so effective. Mrs. Olney informed the doctor it was not his medicine, but Mr. Simmons's treatment, that relieved her and gave her the use of her feet. The reply of the doctor was more self-complacent than professional, for he informed the lady that, *as she was well, it was all right*. Here, again, the query occurs, Who is the Doctor, the "regular" or the "quack"?

Medium vs. "Regular."

To the Editor of the Banner of Light: Please add my testimony to that of tens of thousands of others concerning cures which cannot be accomplished by the "Regulars." In the year 1857 I steeked with tubercular inflammation of the lungs and general emaciation of my organs, and, through the solicitation of friends, I employed the most skillful-diplomatized physicians in the city of Providence, R. I., among them Dr. Miller, Dr. Hopkin and Dr. Feering; none were better qualified to alleviate affliction than either or all of these. They possessed years of experience and were graduates with high honors. For over one year they prescribed and administered almost every kind of drug that in their experience and judgment would apply to my painful inflammatory condition and physical debility, but without success. I became so emaciated that my pressing business was left with others, and the good old Dr. Miller told me that if I had any worldly matters which concerned me particularly I had better adjust them, as my days were numbered, and the sands in my hour-glass of life would shortly be in the nether tub.

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

WILLIAM NELSON WELLS.
Boston, Mass., Feb. 27th, 1880.

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

Passed to Spirit-Life: From Saratoga, N. Y., Sunday night, Feb. 20th, 1880, Stephen Thatcher, aged 99 years. He was a remarkable man, noted for his practical business capacity and integrity. He was born in Wareham, Mass., March 1st, 1781. He made power and flour in Lee, Mass., until after the war of 1812, then started the manufacture of paper there, being the first in that locality. He was a member of the Massachusetts Legislature in 1829 and 1831. Until near the close of his long and useful life, his memory was clear and clear. In the early days of Spiritualism he became an investigator, and soon was convinced that it solved the question of life here and hereafter in a harmonious and natural way. He was a member of the Spiritualist Union, and a subscriber to the Banner of Light, and until his eyesight became too dim, pursued it with great interest. When the writer called upon him a few months ago, he was quite clearly on the subject, desiring to know about any new phases of development. He always took pleasure in discussing the Spiritual Philosophy with his associates.

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"NEARER, MY GOD, TO THEE."

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

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

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, upturned countenance, and heavenward eyes, most beautifully embody the very ideal of hopeful, trustful, earnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale," shining through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the soul in its sacred moments of true devotion. The picture strikes us instantly, and with full force. Yet who 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 necessities, the admirable distribution of light and shade—all these details, indispensable to the perfection of Art, will repay prolonged attention. But their chief beauty consists, as it should, in contributing to the general effect—the embodying of pure devotional sentiment. As we gaze upon it we instinctively imbibe the spirit of its inspiration.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 16 BY 21 INCHES. THE RETAIL PRICE IS \$2.50.

"LIFE'S MORNING AND EVENING."

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

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the time-worn bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward the open sea—an emblem of eternity—reminding "Life's Morning" to live good and pure lives, so "That when their bark shall float at eventide," they may be like "Life's Evening," fitted for the "crown of immortal worth." A band of angels are scattering flowers, typical of God's inspired teachings. One holds in his hand a crown of light. A little flower-wreathed seraph drops roses and buds which in their descent assume the form of letters and words that whisper to the youthful pilgrims 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 a humble boat, her face radiant with innocence and love, as she lifts the first letter of "Charity,"—"Faith,"—"Hope" being already garnered in the basket by her side. Over the rising ground we read, "Lives of Great Men." Further on to the left, "So live" admonishes us that we should thoughtfully consider the closing lines of Bryant's Thanatopsis, "Thy will be done" has fallen upon the bow of the boat, and is the voyager's bright uttering of faith. Trailing in the water from the side of the boat is the song of the heavenly messengers, "Gently we'll wait 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 swollen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unheeded, the boat 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 cargo. 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 resolute impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair fell toward his heroic sister, his little form nearly paralyzed with fear.

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

"HOMeward."

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

"The curfew tolls the knell of parting day," from the church tower bathed in sunset's fading light, "The loving herd winds slowly o'er the lea," toward the humble cottage in the distance. "The plowman homeward plods his weary way," and the tired horse look eagerly toward their home and 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 cot." 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 mo." "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 rhyme, have fascinated the poetical heart of the world. This art enrichment of its first lines is truly a master's composition, embodying landscape scenery, and sentiment, wherein the pure and exalted soul of the verse finds eloquent expression. Here the "Inspired song of home and the affections" is beautifully painted, affording another striking example of the versatility and talent of that highly gifted artist.

"Homeward" is not a Steel Engraving, but Stein-Copied in Black and Two Tints in a high style of that art, by that eminent German Artist, THEODORE H. LEIBLER. Its tints produce charming twilight effects. Size, 22x28. THE RETAIL PRICE IS \$2.00.

"THE DAWNING LIGHT."

ART ENSHRINEMENT OF THE BIRTHPLACE OF MODERN SPIRITUALISM. From the Original Painting by JOSEPH JOHN. Engraved on Steel by J. W. WATTS.

In 1872 PROFESSOR JOHN, THE DISTINGUISHED INSPIRATIONAL ARTIST, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the light-renewed house and surrounding scenery which Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high and I, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art? To give the picture its deepest significance and interest, the ideal with the real was united, embodying spirits—sixteen in number—without wings, in forms tangible to the sight, enveloped in clouds and drapery of filmy texture, descending through the sky of quickening ether in a winding, spiral form, illuminating the entrance to the house and yard around with their magnetic aura, white 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 ray 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 driveway, with its chain and caken bucket. A little farther to the left is the gate through which a path leads to the house; and along the road, beyond the open gate, stands the village smithy with its blazing forge, and the honest son of toll. While above and beyond the shop, resting against the side of the hill, is the mansion of A. W. Hyde, from whom Mr. Fox rented this house. In the background, stretching along the horizon, is a naked hill, almost lost against the bank of clouds; and between that and the house stands the fair and fruitful orchard.

SIZE OF SHEET, 20x24 INCHES; ENGRAVED SURFACE ABOUT 11x14 INCHES. THE RETAIL PRICE IS \$1.00.

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TO BOOK-PURCHASERS.

COLBY & RICH, Publishers and Bookellers, No. 9 Montgomery Place, corner of Province Street, Boston, Mass.

SPECIAL NOTICES.

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

Banner of Light.

BOSTON, SATURDAY, MARCH 13, 1880.

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SPIRITUALISM extends itself to every grade of human thought; appeals to every form of human consciousness; reveals itself to the necessities of every human being.

"Show Your Colors."

We made editorial reference in a recent issue of the Banner of Light to an article with the above significant heading (which we at the same time printed in full on our third page as extracted from the Texas Spiritualist), in which we briefly advised every believer in the truth of spirit return to act on the advice set forth in the article referred to.

When the census fairly shows (as it might do this year) that the Spiritualists outnumber any other existing denomination, it is inevitable that the power and influence of the New Dispensation will be recognized.

Nevertheless, while mere numerical assertion, such as this would be, is certain to have the desired effect of putting an end to the ostracism with which the united ecclesiastical and social powers threaten Spiritualists, it would be no mistake on their part if they made the best use to assert of such weapons as are near at hand, to assert themselves in a manner which will soonest command respect.

Spiritualism in the West Indies.

It invariably happens that opposition to a subject draws the attention to that subject of those who would not otherwise notice it, and creates sympathy for it. The progress of a belief in Modern Spiritualism has been marked all along its course with illustrations of this truth, the most recent being at St. Thomas, one of the West India Islands, where a lecture delivered through Chas. E. Taylor, Esq., as the medium, called out the antagonism of the Orthodox.

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

But this was more than the established Orthodox Church could bear, and so, in the next issue of the Times, a writer over the signature of "Orthodox," came to the rescue of his idols with a weapon from which we offer the following splinters to show the quality of the whole thing: "We got enough of the gospel of peace and love from the Bible and in church."

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

"The true motive-power that causes a table to turn or move, is the pressure unconsciously exercised on the table by the fingers, which during the first few minutes are probably pressed very lightly thereon, but on prolonging the operation the fingers, from being so long motionless, become partly numb, and then exercise a considerable amount of pressure. If a circle number ten persons, there are a hundred different sources of pressure brought to bear on the table with a force which would suffice to move a much larger table than that usually employed."

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

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

Portrait of Dr. Rush—A Marked Case

of Relief by Spirit Power.

We tender our thanks to Mrs. W. F. Snow, of this city, for a very fine, handsomely framed, life-size portrait of Dr. Rush, presented to us by his request as a contribution to our Public Free Circle-Room, where it is placed, and will be highly appreciated, not only by ourselves but by all who may visit the room.

This picture has been produced under very singular and interesting circumstances. In September, 1878, a lady called on Mrs. Snow for a medical examination. She was so weak that the time that it was only with the greatest difficulty she could be kept from fainting.

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

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

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

The above case presents one of the strongest arguments that can be offered against the claims of "the regulars," who are making a strong effort to prevail upon our Legislature to enact a law giving to them a monopoly of the healing of disease, and to constitute them the only authority we must consult, when sick, to decide what we shall do to get well. What college education, what display of parchment diplomas, what knowledge that Harvard considers indispensable for a medical practitioner to possess, could have seen that living reptile in the stomach of that living woman, applied a remedy and effected a cure? And this case is but one of thousands, we might say of tens of thousands, of a similar class. Is it well for the people to allow, unrebuked, a statute to be enacted that will close all these avenues to health, and force them to suffer and languish and die in order to enrich a profession that is waning for want of practice?

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

Farewell in London to Mrs. Hollis-Billing.

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

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

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

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

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

A New Paper in Australia.

From Ballarat, Australia, we have received the first three numbers of "The Modern Revelator," a new periodical of sixteen pages, to be published fortnightly in the interests of Psychometry, Psychology, Physiqueism, Magnetism and Mediumship. It is edited by Dr. Frederick Thorne, who states that, having for a long period made a study of the subjects intended to be treated upon in its columns, he possesses unusual advantages with which to avail himself in the management of this new worker in the field of human progress. The articles contained in the copies before us are varied and interesting. "A Space for Spirit People" is afforded—somewhat in keeping in style and purpose with the "Message Department" of this paper—in each issue. Among the communications given is one from FREDERICK BONNELL, who requests that it be reprinted in the Banner of Light, many readers of which know him as a Spiritualist and a worker in the cause. "The message is as follows: "The happy spirit-life I used to picture to myself is more than true. I am perfectly happy, and full of blissful hopes in a future that cannot disappoint us. Dear Ellen and Little Jane are with me. Uncle Abe is often with us. Rosalie and Agnes I have seen. They are higher than I am. I want this to reach my people if possible."

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

Mrs. J. R. Pickering.

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

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

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

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

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

Spiritualism in Vienna.

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

"By-the-by, some are not perhaps aware that Sardon, like Gouand and other distinguished Frenchmen, is a Spiritualist. This reminds me of an amusing statement brought to us to-day from Vienna. The medium Hansen has been making a great stir on the banks of the blue Danube, but has also been making enemies. No man is a prophet in his own country. His séances were disturbed by frequent hostile manifestations. Hansen has determined to prosecute the profane interrupters, and the case will shortly be tried. The defendants say they will expose what they call Hansen's swindle. He, on the other hand, professes his readiness to give a practical demonstration of his good faith by the example of his power as a medium in presence of Vienna magistrates. The result of this unusual lawsuit is eagerly looked forward to."

The Visiting Lyceums.

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

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

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

"I cannot end this paper without saying one word with respect to the mediumship of Mrs. Corner (née Florence Cook), and to which I have borne my testimony in print before now. I have received very much kindness and courtesy from that lady, and have had the opportunity of sitting with her on many occasions, and of proving, by incontrovertible tests, the truth of her manifestations. I have been inside the cabinet with her, and even herself and the spirit, numbers of times. I have been tied to her with a rope, and the same phenomena have occurred as when I remained outside. Of course I am not in a position to make any comment on what took place the other day with her at the National Association's rooms, but I am in a position to affirm that I never at any time believed her to have been an honest and trustworthy medium; and not the testimony of a million Sir George Sitwells, backed by the universal Press, would ever make me deny the evidence of the senses with which the Creator has gifted me, in common with themselves!"

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

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

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

Charles R. Miller writes: "I attended a séance at Mr. Hatch's, Astoria, N. Y., Monday evening, March 1st, Mrs. H. being the medium. Lizzie Hatch (spirit) came and stayed out a long time—twenty to twenty-five minutes. Carrie Miller (spirit) was out fifteen to twenty minutes, and we had a joyous time. I was gratified at the opportunity also of meeting Bro. T. R. Hazard at this séance."

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

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

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

Several leading editorial articles prepared for this number of the Banner are necessarily postponed, to make room for other matters of interest.

Spiritual Healing vs. the Regular Practice.

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

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

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

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

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

I replied, "Madam, it is very simple. You read in your Testament how Jesus and his disciples laid hands on the sick, and they recovered. The same thing is possible now, and it was promised to all that believe."

"Well," she added, "I never saw anything like that before." After sitting about half an hour, I left the patient in a sound sleep, and was informed that she slept for some hours. Soon after she awoke, as I was told, her physician came in, and at once noticed a marked and unexpected change in her appearance, and said he now believed she might recover. Her mother then ventured timidly to inform him of my visit and its effects, and asked if it was best to allow me to come again. "Certainly," was his reply; "if he produces such effects as this, by all means get him to come as often as you can."

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

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

Andover, N. J., March 4th, 1880.

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

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

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

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

W. J. Colville's Work.

On Sunday, Feb. 29th, Mr. Colville concluded his engagement with the First Society of Spiritualists of Chicago, Ill. In the morning the subject was chosen by the audience, and questions were interestingly replied to.

In the evening the church was so crowded that many failed to gain admission. The subject treated was: "Will the world come to an end in 1881? If not, what will come?"

On Monday evening, March 1st, a concert, embodying in its programme vocal and instrumental music, was held in the church, lasting for an hour; all the artists (who kindly volunteered their services) acquitted themselves in such manner as to win the frequent applause of their hearers.

On his way to Boston Mr. Colville held a reception at the residence of Col. and Mrs. Kase, 1601 North Fifteenth street, Philadelphia, Pa. on Wednesday, March 3d.

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

The well-known talented speaker, Mr. John Tyerman, who not long since lectured in this country, concluded his series of lectures for the Victorian Association of Spiritualists, of Melbourne, Australia, Dec. 21st, as we learn from the Harbinger of Light of Jan. 1st, just received.

Prof. J. R. Buchanan will deliver a series of religious discourses at Clarendon Hall, 13th street, between Third and Fourth avenues, New York, every Sunday until further notice, at 3 P. M., beginning on Sunday, March 14th.

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

Sunday Lectures in Eastern District, Brooklyn.

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

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

George Gates and others of Salisbury have petitioned for a law regulating the practice of medicine. Why regulate that more than the building of carriages? It is the quack that gives a new idea to medical practice.

Thirty-Second Anniversary.

The Spiritualists of Rochester, N. Y., will celebrate the Thirty-Second Anniversary of the advent of Modern Spiritualism on Wednesday, March 31st, services commencing at 10 A. M., continuing through the day and evening until 9 o'clock, then closing with a Social Festival.

On the night of the 31st of March, (Wednesday) a grand ball will be given in Paine Hall, dancing from 8 till 12. Tickets for the same are now ready.

THE LADIES' AID SOCIETY was well represented at Amory Hall, Thursday afternoon and evening, March 4th, seventy-five members being present at the business meeting, and many more than that number partaking of the bounteous supper always to be found wherever this society meets.

On the evening of March 31st the Spiritualists of this city will celebrate the anniversary at Odd Fellows' Hall—the exercises comprising an oration by William Denton, and music by the Barker Family, the entertainment concluding with dancing.

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In the afternoon of the same day Mr. Colville spoke in Parker Memorial Hall, before the Three-in-One Lyceum, viz., the visiting New York and Brooklyn, and Lyceum No. 2 (their host) of Boston. In the evening at 7 1/2 he spoke on "Socrates and Plato" in Berkeley Hall.

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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 say.

On the night of the 31st of March, (Wednesday) a grand ball will be given in Paine Hall, dancing from 8 till 12. Tickets for the same are now ready.

THE LADIES' AID SOCIETY was well represented at Amory Hall, Thursday afternoon and evening, March 4th, seventy-five members being present at the business meeting, and many more than that number partaking of the bounteous supper always to be found wherever this society meets.

On the evening of March 31st the Spiritualists of this city will celebrate the anniversary at Odd Fellows' Hall—the exercises comprising an oration by William Denton, and music by the Barker Family, the entertainment concluding with dancing.

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

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

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

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

Mrs. Abbie N. Burnham has been well employed of late. She spoke in Peabody, Mass., Feb. 15th, 21st, 22d, and March 1st, in Chelsea, Feb. 17th and 24th; in Inverhill, Feb. 25th; in Harwich, Feb. 28th and 29th; in Salem, March 10th. In all places where she has been she has had excellent success.

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 Hamilton's Opera House, Battle Creek, Mich., commencing Wednesday, March 24th, and closing Sunday, March 28th.

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

The Brooklyn Spiritual Fraternity Meets at Downing Hall, corner Fulton and Clermont avenues, Saturday evenings at 7 1/2 o'clock. The themes for the 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and 31st of March are: "Individualism," "D. M. Cole," "The Supplemental Phase of Christianity," "Andrew Jackson Davis." It is expected that Mrs. Mary F. Davis will also be present.

EVERETT HALL SPIRITUAL CONFERENCE, No. 308 Fulton street, Brooklyn, N. Y., every Saturday evening at 7 1/2 o'clock. J. DAVIS, Chairman.

FOR AN IRRITATED THROAT, Cough or Cold, "Brown's Bronchial Trochies" are offered with the fullest confidence in their efficacy. They maintain the good reputation they have justly acquired.

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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 Light at fifteen shillings per year.

LONDON (ENG.) AGENCY. J. W. FLETCHER, 15, Abchurch Lane, London, E.C. Light and other Spiritual, Liberal, and Reformatory Works published by Colby & Rich.

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BENJ. F. STEVENS, President. JOS. M. GIBBENS, Secretary. PROF. WM. DENTON WILL LECTURE AT PAINE HALL, 147th street, SUNDAY, MARCH 14TH. SUBJECT—"Garrison in Heaven."

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Special Notice from "Bliss Chief's" Band.

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HOUSE TO LET. MY Dwelling House, 14 rooms, Stable and Garden, 420 DUNDY street, with or without furniture. ALLEN PUTNAM. 117-March 13.

SAN FRANCISCO. BANNER OF LIGHT and Spiritualistic Books for sale. ALBERT E. C. MORTON, Spiritistic Mediums, No. 11 O'Farrell street. 117-March 13.

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

JUST ISSUED. THE SPIRITUAL ECHOES. A NEW COLLECTION OF WORDS AND MUSIC FOR THE CHOIR, CONGREGATION AND SOCIAL CIRCLE.

BY S. W. TUCKER, Author of "Golden Melodies," "My Home Beyond the Tide," "The Dear One Left at Home," &c., &c.

Music all New. INDEX. Angel Visitants. Bliss. Beyond the Mortal. By Love we Artise. Circle Song. Day by Day. Don't Ask Me to Tarry. Eccegenus Side. Flight of Time. Fold Us in Your Arms. Fraternity. Gratitude. Golden Shore. Gathered Home Beyond the Sea. He's Gone. Here and There. I'm Called to the Better Land. I Long to be There. Lieo for an Object. My Home is not Here. My Guardian Angel. No Weeping There. No Death. Not Yet for Me. Never Lost. One Word is Past. Outside. 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. Stand Help. She has Crossed the River. The Land of Rest. The Sabbath Morn. The Cry of the Spirit.

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JUST ISSUED. THE HEALTH MANUAL, DEVOTED TO Healing by Means of Nature's Higher Forces; INCLUDING THE HEALTH GUIDE, REVISED AND IMPROVED. BY EDWIN D. HARRITT, D.M., Author of "Principles of Light and Color," "Wonders of Light and Color."

This new work, devoted to the subject of healing by Nature's Higher Forces, includes the "Health Guide" of another 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 Squard's Lectures on Nerve Force. The book forms a 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. Price in cloth, \$1.00; in paper, 50 cents; sent postpaid. For sale by COLBY & RICH.

THE GUIDE TO ASTROLOGY; CONTAINING The Complete Elemental Part of Genethliacal Astrology. By which all persons may calculate their own nativity, and learn their own natural character and proper destiny, with rules and instructions never before published. BY RAPHAEL, THE ASTROLOGER OF THE NINETEENTH CENTURY. Author of the "Prophetic Messenger," &c. Volume I.—Cloth, \$1.00. Volume II.—Cloth, \$1.00. For sale by 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.

Another point in connection with Dr. Adams's testimony before the Committee now occurs to me. You doubtless remember the means that he said he employed to prevent irregular physicians or what he called quacks from practicing in Manchester, N. H., where he resides and practices. When an itinerant healer there arrived and put out his sign or circular, Dr. Adams said that he informed the city marshal, who in his turn sent an official notice to the new-comer doctor warning him of the law, and hinting at prospective prosecution, etc. Such a notice is sufficient, said Dr. Adams, his face mantling with smiles at his shrewdness and success: the quack soon folds his tent and silently steals away and probably returns to Boston. I am free to say that I did not appreciate Dr. Adams's services in thus excluding healers and itinerant physicians from Manchester as highly as the doctor seemed to value them. I thought of the chronic sick people there living, who but for the New Hampshire restrictive law would probably have been healed or greatly benefited, but their health continued broken and miserable. Why? Because they knew not and were not permitted to know of the time of their visitation by messengers of health, some of whom doubtless wander about destitute and afflicted, like the healers mentioned in the Bible, of whom the world was not worthy.

Section 3 of the proposed bill provides that applicants for a license to practice medicine, shall be examined on such subjects as the board of medical registration shall require, not including therapeutics. But therapeutics is the only department in which the magnetizers, healers and other medical mediums practice. It is the only department where the bill requires no examination of its licentiatees. It is the only department wherein Allopaths, Homeopaths and Eclectics do not agree, and about which they quarrel with one another and with everybody else. It is in therapeutics that many Spiritualists, reformers and other people, will trust healers, but will not trust regulars. Now please remember that according to the philosophy of Andrew Jackson Davis disease is discord; it is a disturbance, or an inharmonious circulation of the spiritual principle through the organism. Magnetizers, healers and medical mediums in their treatment of, and prescriptions to patients, seek to nullify the discord, to harmonize the circulation of the spiritual principle, to bring peace to the troubled body and soul. Hence their healing practices may properly be called Spiritual or Harmonizing therapeutics, and their system may be termed the Harmonial system. The proposed Bill leaves to, and permits Allopaths to practice Allopathic therapeutics, Homeopaths to practice Homeopathic therapeutics, Eclectics to practice Eclectic therapeutics. Why, then, in a Commonwealth which undertakes to secure equal rights and liberties to its citizens, should not magnetizers, healers and medical mediums be permitted to practice their Spiritual and Harmonial therapeutics? especially upon patients who believe in and prefer that practice and go to them for it. But two or three points were urged in behalf of the petitioners which I will now briefly mention.

1. Dr. Cornell said in effect, "let healers, clairvoyants and others, who object to the Bill, form a society of their own, and become incorporated as we Eclectics did." To this I answer that the Constitution of the State declares that the end of government is to furnish to the individuals of the body politic "the power of enjoying in safety and tranquillity their natural rights." It treats its citizens as individuals. It does not require that they should first become corporations, or members of an incorporated society, before they may enjoy in safety and tranquillity their natural rights. (Preamble of the Constitution.)

A physician, in the truest, broadest sense of that term, belongs to the public, and not to the school of medicine. He may have been trained as an Allopath, or as a Homeopath, or as a Botanic practitioner; but as he grows in wisdom and knowledge, he perceives evils and deficiencies in each system, and excellences inside and outside of other systems. Hence a progressive physician necessarily outgrows the limitations of sectarian medical societies and systems, and learns to recognize and apply in practice other curative agencies. Allopaths may call themselves regular, but so long as they adhere exclusively to Allopathic remedies and modes of treatment (call themselves by what name they may) they are simply sectarians in medicine, or incompetent physicians. I am a member of the Massachusetts Medical Society to say, as its President recently did in your hearing, that he would not consult with a Homeopathic physician, even if the patient was dying, I should infer that such an one was a sectarian in the healing art, a fractional physician, and not a physician in its truest and broadest sense. I should infer that he had hardened his better nature, and dwarfed his manhood to the rules of his society, and that the Massachusetts Medical Society had outlived its usefulness. The Pharisees had no dealings with the Samaritans, but Jesus, the noblest of all the Hebrews, was not bound by their limitations; he ate and drank with publicans and sinners. I am a man, said Terrence, "and nothing that pertains to man is alien to me." Which were the truest men, which the great physicians, which more likely to be public benefactors—ancient democrats who set at naught, or modern doctors, stunted by the restrictions of sectarian medical schools, and plotting for protective legislation for themselves?

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

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

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

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

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

Dr. Wilkinson says that "for thirty years he has been convinced of the inestimable benefits to be derived from medical freedom; that the results of all legislation toward freedom have deepened his conviction. Many years ago he translated Swedenborg's 'Animal Kingdom,' work in which a free layman demonstrated by facts and logic that the psychology of the body of man are opened by food to free thought where they are closed against professional thought," p. 20. "Not a college, sect or diploma will perish when physio is free from State patronage and protection;" that is to say, unless public bodies, (i. e., State colleges and chartered medical societies) "choose to disband themselves. The only power they will lose, will be the power of harming other bodies or other people not of their way of thinking. They will gain the power of emulating the good works and open-mindedness of all the useful people whom they have called quacks, and impostors, and unqualified practitioners, who have been the moving wheels of practice in all ages of the world," p. 30.

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

"The State, it is true, can exact from every one that he or she shall pass through a curriculum of preparatory studies and hospital attendance to fit him to enter upon practice. But of the studies, many may be useless except as accomplishments. From the studies many useful ones may be left out owing to the bigotry of the elders. The diploma may be sought as the shield of protection to the doctor, rather than as the shield of health to the patient. Numerous men naturally qualified for medicine, born doctors maybe, are shut out from their life-work by the expense which confines the practice of physio to the able, or, the wealthy classes. State licentiatees, leaning upon their diplomas are apt, from the very necessity of their practice, to be mastered by a conceit in which natural skill must languish. To be built up against freedom, to be privileged, is to be built up against nature. . . . The root and basis of medicine is the love of healing in the universal heart and mind," pp. 35-36.

"An impression has been sedulously cultivated that Anatomy and Physiology, Pathology, and various other branches of science are the healing virtues in the world, and that they and the written practice of medicine constitute positive faculties in man; whereas they are mere books, or at best outlying experiences. . . . Not one of them has any direct relation as a rule of thumb, to a single case that will hereafter occur. In every instance they require to pass through a living medical perception to be of any use. That perception and all that belongs to it is a spiritual thing, and must only be fed, but not substituted or overlaid by knowledge. It is an appetite for doing good and working cures, and experience and knowledge must feed it; and this must take place upon true social conditions; that is to say, all the men who belong naturally to the calling must be encouraged by the absence of State interference to take their places at the Board of Healing," p. 37.

"Eminent practitioners on State trammels, and poor men's medical colleges arise, and compete not ignobly with other colleges. The poor could then be attended by educated men of their own sort at small expense, and the masses generally would be raised by having their own unscarred natural professions, and a new class of bluff, honest common sense, and artisan ways of natural life would be added to these noble arts. The medical instinct and inspiration of humanity shall stand upon their feet in the masses," p. 42.

"The protection of medicine by the State is artificiality and injustice. Remove it, and with it you begin to remove the baneful belief—now all but universal—that medical men can be created by culture; that real culture can come only without, and that nature and gifts of the men are of second-rate importance," p. 43.

"I owe it," says Dr. Wilkinson, at the close of his Free State and Free Medicine, "to all my medical brothers and sisters, to say, that though I have spoken hardly of their corporations, I desire to speak and think reverently and lovingly of themselves; for I am one of them, on board of their own boat. I am an old medical practitioner, forty years at the work. And especially do I desire to see us all more free and open in our hearts and minds, less fearful and less unbelieving; looking less to the past than to God and the future, and praying for his blessing while we scan all nature as a harbor, and a rule of thumb, to a single case, that the way to advance to all this, is by going out of State swaddling clothes, and under heaven winning for ourselves freedom of medicine in the greater freedom of our country," p. 30.

Some eight or ten years passed after the publication of Dr. Wilkinson's pamphlets on Medical Freedom. The Regular Allopathic Schools and Faculty continued to hold by legal enactments the almost entire monopoly of medical practice in Great Britain. Again did Dr. Wilkinson protest against its injustice, wrong, and oppression. From his "HUMAN SCIENCE AND DIVINE REVELATION," recently published, I make the following extracts:

"Look at the medical 'Regulars,' grasping at place and power that the dogmas of the religion of a few ancient sages may be secured and attested, not by nature but by Parliament. . . . See the empire of violent drugs, of quinine and calomel and chemicals, still holding much of its own sway. Mark the new extension of the opiate delusion, the chloroform and chlorals which are committed as a habit, and a rule of thumb, to a single case, that the hospitals which are medical and surgical thrones, where patients die at a rate unknown to private practice. Observe corporate medical secrecy and its technical pharmacopoeias which warn the public from learning the mystery of its own diseases," p. 37.

"Heaven forbid that the people of the United States should be established that Constitution (among other objects) to secure the blessings of liberty to themselves and to their posterity. Certainly does not that declaration include that you, I, and all the people of the United States have liberty to employ such physicians as we may respectively wish to employ?"

The Constitution of Massachusetts declares that the end and purpose of government is to secure to individuals who compose the body politic "the power of enjoying in safety and tranquillity their natural rights and the blessings of life." Imagine, if you can, a Liberal, a Spiritualist, or any other citizen who instinctively shrinks at the prospect of a diploma-registered doctor of any of the three medical schools, as confined at his home by illness. He sends out for his head magnetizers to relieve him in his sickness. None come. They have been debarred from practice by this Act. The good wife of the sick man then brings in a young Regular doctor to conjecture on her husband's malady. The sick man instinctively shrivels up in horror as he sees the young

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

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

The best government, as I fully believe, is where there is the least possible government consistent with the safety of the body politic, and the protection of human natural rights. It is the special duty and function of good government to protect those rights from invasion either by individuals or by corporations. Liberty—freedom from interference or oppression by State, church or society—is a great blessing. Jefferson said, "eternal vigilance is the price of liberty." The beloved and martyred Abraham Lincoln advocated a government of the people, by the people, for the people, that liberty perish not from the earth, but this proposed doctors' bill provides a government of the people, by the doctors, for the doctors, and restricts liberty. Lincoln's conception was for freedom and liberty. The doctors' plan is for denunciation, tyranny and fees. Herbert Spencer declares that medical popery, which the doctors think is so defensible, is parallel to religious popery, which all Protestants think is so indefensible. Prof. Francis W. Newman has also truly declared "to enact a medical code, or command a medical process, is usurpation—not legitimate legislation, even viewed from the scientific side," and "certainly," as Prof. Dr. A. Wilder, of New York, remarks, when viewed from the standing-point of common right, or the principle of a Republican government, it has no warrant or justification whatever."

Good advice was it that Gamaliel gave to the priests and Sadducees of his day, who were indignant that the apostles by their hands wrought signs and wonders, and healed the sick folks. Said Gamaliel, "Refrain from these men, and let them alone, for if this work be of men it will come to naught, but if it be of God ye cannot overthrow it."—(Acts v: 38.)

Let me hope that the wise spirit of toleration and brotherhood which prompted this advice of the Hebrew counsellor and doctor of the law, will weigh with the legislators of Massachusetts, and will operate to prevent the enactment of this bill. Like the British Statute of twenty centuries ago, which brings certain disgrace on the name of Massachusetts, will withdraw health-giving energies, spiritual and angelic therapeutics from its citizens, and is sure to inflict oppression and persecution upon the useful and humble healers known as clairvoyants, spiritual mediums, healing mediums and magnetizers.

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

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

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

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

NEW YORK, Feb. 19th, 1880.
ALFRED E. GILES, Esq., Hyde Park, Mass.
DEAR SIR—I earnestly hope the friends of medical freedom will not be deterred from attempting to legislate against the rights of the people, but will stamp this movement with such reputation as will forever prevent its repetition.

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

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

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

Until a very recent period, every consumptive was peremptorily bled, and until a few years ago, the cure for cholera was to bleed the Allopathic physicians, and to assert the cure for cholera was to bleed the patient. With the same blind adherence to authority and tradition, cholera was treated with a mortality varying from twenty-five to fifty per cent. by the regulars of the medical profession, while the mortality has been amply shown by American physicians to have been reduced to the shackles of authority, that ninety-five per cent. can be cured by rational treatment, and that any mortality exceeding ten per cent. is a proof of ignorance and malpractice.

The cancer has also been dealt even more positively than the cholera, and the practice of cutting has been carried on by American physicians who exercise the professional freedom of ecclesiastics, these improvements have been opposed and concealed from the rising generation of physicians by medical colleges, which by the practice of causing a mortality of half a million, four-fifths of which would have been prevented by rational treatment.

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

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

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

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

Clairvoyants and magnetic practitioners are often assisted in their practice by the spirits of departed friends—deceased practices in the spirit world, and their earthly systems of practice, and not only use medicine more wisely, but, having a deeper insight, become infallible in diagnosis.

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

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

In another case, during my absence, an erroneous diagnosis in the case of one of my sons, and prevented him from taking unnecessary and improper medicine presented by a respectable young physician.

Such cases are abundant all over our country, and so far as my observation goes, have never been through an erroneous prescription of a deceased physician, her brother-in-law, and received directions different from anything known in medical authors, which made a very speedy and thorough cure.

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