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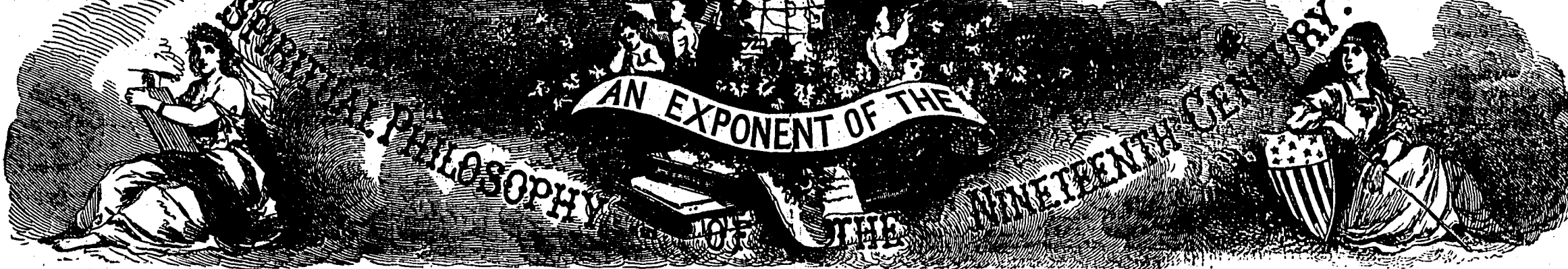
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BANNER OF LIGHT.



VOL. XLVII.

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Original Essay.

THE WORLD'S GREAT FESTIVALS.

To the Editor of the Banner of Light:

I was much interested in the proposition of Dr. S. B. Brittan, published in your columns on December 20th last, that Spiritualists as a body should take part in the observance of Christmas day, both out of respect to the unselfish life and spiritual teachings of the great Judean Reformer whose birth is popularly commemorated on that day, and as a FEAST OF CHARITY for the benefit of the poor and the promotion of goodwill in every neighborhood. The suggestion seems worthy of thoughtful consideration and adoption. I have long had it in mind to submit some thoughts on the same topic to my fellow Spiritualists, through the columns of the Banner, but failed to reach the matter in time to be of service on the last recurrence of the day. But now that another grand festival occasion, closely related to that referred to, is at hand, it may not be amiss to offer some suggestions relative to both for future consideration and action.

I have often been pained at the aversion, not to say animosity manifested by some who call themselves reformers; and even Spiritualists, at anything which bears the name of Jesus, or THE CHRIST. This, no doubt, to a large extent, has grown out of the perversions, errors and abuses which have been prevalent under the shield of that name. But it ill becomes Spiritualists not to discriminate between what was good and noble and genuine in the life and teachings of one who has made so profound a mark on the world's history, and the misconceptions and mistakes of those who have professed to be his followers. It betokens a narrow and unreasonable mind to belittle and condemn a most noble, heroic and amiable spirit, because those who have claimed to be his special friends have misconceived and belied him. Since Jesus is accredited with having taught the Fatherhood of God and the Brotherhood of Man in a semi-barbarous age—since he specially consoled the poor and dignified useful service by his own example—since he insisted on the spirituality of worship, and illustrated the possibility and sacredness of communion with the departed—since he lived not for selfish aims, but to instruct and heal and bless the ignorant, the suffering and the needy, and died a martyr to the truths he taught, it surely is befitting that humanity through all time, whether it regards him as divine or human, or both divine and human, should observe one day in the year "IN MEMORY OF JESUS AND THE POOR." And even if Jesus be regarded as a myth, and the histories we have of him as merely imaginary legends of an ideal personage, still it would seem that so noble an ideal is worthy to be cherished and aspired unto until it shall come to be realized as an actuality among men.

But there are other and grandly interesting associations connected with the day which has been chosen by the Christian world on which to celebrate the birth of Jesus. Centuries and millenniums before the alleged advent of the Christ, the same day was consecrated to the grandest religious and social festivities known in the ancient religions of the world. And with good reason.

The 25th of December marks the commencement of the sun's apparent return from its southern declination, which declination is the cause of winter, with all its desolation, in northern latitudes. That day, therefore, is the natural or real beginning of the New Year in this hemisphere, and should be so recognized in the calendar. It was so regarded by some nations of antiquity, though others reckoned from other points of departure. But the Roman Emperor Julius Caesar saw fit to ordain (forty-six years B. C.) that the year should commence from January 1st, a week later than the true time; and in the revision of the calendar by Pope Gregory, in 1582, the same mistaken plan was perpetuated.

But the fact still remains that the solar year really begins with the apparent return of the sun northward, with his warming, quickening and life-giving potencies, which insure another annual cycle of awakening, growth and fruition in the natural world, for the sustenance and joy of man and beast. This of itself would seem a sufficient reason why the occasion should be hailed, as it was by the ancients, as a day for rejoicing and festivities, and the bestowal of gifts upon friends and the poor.

But this is not all. It is apparent that the more intelligent and spiritual of the ancient

magi and "holy men," from whom the early astronomical religions received their leading features—those sages who, by the practice of self-abnegation and profound meditation in retirement, sought initiation into the mysteries of the universe—perceived more or less clearly that the whole external scheme of Nature, with its grand pageant of phenomena, is but the outward symbol and correspondent of man's internal or spiritual being and his progressive experience. They accordingly saw in the sun the natural and appropriate emblem or visible demonstration of that invisible and sacred Fire or Light which is the vital principle of all life and motion, the great purifying element, the perpetual dispenser of blessings alike in the material and the spiritual worlds. Hence they taught, as we read in the Zend Avesta of Persia, that "Men ought reverently to salute the sun and to praise him, but not to pay him religious worship."

It was natural for them to perceive a close analogy or relationship between the effect of the sun's apparent northward return—imparting new life and growth, causing vegetation to spring forth in vernal beauty and loveliness, and in due time bringing the ripened fruitage of summer and autumn, and the results of the reception by the uncultured soul, in its desolation and barrenness, of that divine Fire or Inner Light (by Christians called the Holy Spirit) which ever long awakens a new spiritual life, and brings forth the blossoms and fruits of unselfish or holy living.

Hence were instituted festivals of the most imposing character, at the proper seasons of the year, to commemorate these grand realities, both external and internal—though it is probable that the uninitiated or unspiritual (as such do now) perceived only the outward and quite missed the interior significance of such occasions.

From a remote antiquity and among diverse nations, three great annual religious festivals appear to have been observed at the same periods of time and with some general unanimity of purpose, though with minor variations. These were, first, that at the winter solstice, corresponding to our 25th of December, which was called the Festival of the Sun, or of the Birth of the New Year, Yule-tide, etc.; the second at the vernal equinox, or about the 25th of March, which celebrated the incoming of spring, the revival of vegetation, and was called Easter, or the Rising, the Restoration, etc.; and the third at the autumnal equinox, about the 25th of September, which was the feast of the Ingathering, Harvest Home, etc.

There surely was abundant reason in the facts of Nature, external and internal, for the institution and perpetuation of these great festivals. But some centuries after the apotheosis of the Nazarene, some of his followers appear to have been struck with the correspondence between some of the leading ideas of the Christian faith and the grand observances which had come down from remotest times and were almost universally practiced by the so-called "heathen" around them. The sun, which had been devoutly regarded, if not worshipped, as the symbol of the Eternal Fire, or Deity, and the immediate representative of Mithras, the great Mediator, in Persia—also of the god Osiris in Egypt, Bacchus in Arabia, Adonis in Phoenicia, Atys in Phrygia, etc.—was seen to correspond very closely, in some of the attributes ascribed to him, with THE CHRIST of the new faith, who had been styled in the accepted scriptures "The Sun of Righteousness," the "Light of men," and the "one Mediator between God and men." Moreover, the effect upon the spiritual life of man of his advent or welcome reception, was perceived to be precisely correspondent with that of the natural sun upon the external world. Hence the idea of combining or mingling together the hitherto distinct systems of worship, or at least of adapting many of the popular forms and customs of the ancient worship to Christian ideas and traditions was not an unnatural one. And since the actual date of the birth of Jesus had not been preserved, what more appropriate than to select, for the purpose of its commemoration, the day which had so long been celebrated in various nations as the natal day of their respective sun-gods, and the birth of the New Year? Thus Christmas and its festivities became at length identified with the grandest festival of the ancient sun-worshippers.

A brief description of the annual Salutation of Mithras, on the 25th of December, as observed by the ancient Persians, may not be devoid of interest in this connection:

"Their most splendid ceremonies were in honor of Mithras, called the Mediator. They kept his birth-day, with many rejoicings, on the twenty-fifth of December, when the sun perceptibly begins to return northward, after his long winter journey. They have no religious festival was ever more splendid than the annual salutation of Mithras, during which forty days were set apart for thanksgiving and sacrifice. The procession to salute the god formed long before the rising of the sun. The High Priest followed by a long train of the Magi, in spotless white robes, chanting hymns, and carrying the Sacred Fire on silver censers. Then came three hundred and sixty-five youths in scarlet, to represent the days of the year, and the color of fire. These were followed by the Chariot of the Sun, empty, decorated with garlands, and drawn by superb white horses, harnessed with pure gold. Then came a white horse, of magnificent size, his forehead blazing with gems, in honor of Mithras. Close behind him rode the king, in a chariot of ivory inlaid with gold, followed by his royal kindred in embroidered garments, and a long train of nobles riding on camels richly caparisoned. This gorgeous retinue, facing the east, slowly ascended Mount Orontes. Arrived at the summit, the High Priest assumed his tiara wreathed with myrtle, and hailed the first rays of the rising sun with incense and prayer. The other Magi gradually joined him in singing hymns to Ormuzd, the source of all blessing, by whom the

radiant Mithras had been sent to gladden the earth and preserve the principle of life. Finally, they all joined in one universal chorus of praise, while king, princes and nobles prostrated themselves before the orb of day."—*Progress of Religious Ideas*, Vol. I., p. 22.

Next in importance after the Nativity of Jesus, in the Christian system, was considered to be his crucifixion and resurrection. The date of these events was known, since, according to the records, they had occurred in connection with the Jewish Passover—thence, at the vernal equinox. But this festival was nearly synchronous with those grand ceremonies by which other nations celebrated the alleged tragic deaths and subsequent resurrections of the various mythical deities representative of the sun, which at this period, in all northern latitudes, triumphs fully over the temporary death or obscuration of winter, and comes forth again in the full splendor of a resurrected life. The obvious correspondence of these facts in nature, and these ideas of the old mythology, with the Christian doctrines relative to the death and resurrection of Jesus, doubtless led in time to the merging or adaptation of the ceremonies of the ancient astronomical myths to some extent into the observances of the Christian Church at the period of Easter. The very name adopted, in fact, was that of the old Saxon goddess Eostre or Estre, whose festival had been celebrated at this season from time immemorial. The desolated earth then begins to reclothe herself in garments of beauty, and the swelling buds give promise of future fruitage. So the catechumens or new converts, whose spiritual life was supposed to have been previously quickened by divine influences, were required by the Church on Easter day to present themselves in public arrayed in white garments, and were expected thereafter to devote themselves to new lives of charity and fruitfulness in good works. The Easter egg, so common to this day, is the ancient symbol of fecundity or fruitfulness.

In so far as these ancient festivals and observances are founded on the facts of nature, and recognize important truths of the spirit, their perpetuation, with such modifications as the clear light of the present day may suggest, cannot be amiss—no matter what perversions or misconceptions may have been connected with them in the past. It is for a rational and philosophic Spiritualists to discriminate between the false and useless on the one hand, and the true and useful on the other. And it is worthy of note that the anniversary of Modern Spiritualism, now widely celebrated on the 31st of March, and which commemorates the restoration or revival (i. e., the Easter) of the ancient faith in spiritual presences, occurs so near the vernal equinox that the celebration of that event may properly be blended with rejoicings at the annual Restoration of Nature, while both are suggestive of that new or resurrected inner life of the soul which spiritual truth tends to awaken.

Some Spiritualists, following the lead of Robert Taylor, Dupuis, and others, appear to be adopting the theory that Jesus and his apostles, together with the alleged facts of his life, teachings, death, etc., are nothing but myths, and that the histories of the New Testament are merely attempts to set forth astronomical facts in allegorical guise, having no more historical value than have the Oriental traditions respecting Osiris, Bacchus, Adonis, and the rest, and, in fact, of identical origin with these. To me the facts that the early Christians, for three or four centuries, appear to have had no suspicion of such an origin, and either ignored entirely all observance of the birthday of their great Teacher, or were disagreed as to the time and objects of the celebration of Christmas, and only gradually, after centuries of disputation, came to anything like uniformity on the subject—these facts seem conclusive evidence that the Christian writings could have had no such mythical origin. Had they been attempts to set forth the career of the sun, under the guise of the person Jesus, they could not have failed, as did the other traditions, to fix his birth at the winter solstice. Nor does such a theory at all account for the noble ethical precepts and profound spiritual teachings which are put into the mouths of the Nazarene and his early disciples. None of the other supposed myths appear to be credited with anything of the kind. No; the results of the life of Jesus upon the history of mankind seem to demonstrate that he was no myth, but an actual and potential force in the world. As Renan has said, "Without Jesus of Nazareth, all history is incomprehensible."

The Harvest Festival, which was celebrated by many ancient peoples with much religious ceremony (the Hebrews had two festivals, one of "the first fruits," and another of the "ingathering") appears to have had no general recognition by the Christian church; yet a vestige of it seems to survive in the annual "Thanksgiving" instituted by the Pilgrims of New England, and now observed to some extent throughout our country. But while the Harvest Festival is little regarded in our modern cities, the rural population of many countries still celebrate it with more or less of religious ceremony, though its observance often degenerates into excesses and bacchanalian revelry. Yet nothing need be said, it would seem, in favor of the propriety of rational and grateful recognition, at this recurring season, of that Benign Power which gives us "rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

To conclude: Let us remember that the annual journey of the earth around the sun—a race-course of more than five hundred and fifty million of miles in circuit—is no mere plodding repetition of the same round, year after year. The sun in the mean time is making an onward sweep in his mighty course around a central sun, of not less than one hundred and fifty mil-

lion of miles. This makes the track of our globe of necessity a spiral pathway, ever upward as well as onward, through fields of space forever new, and surroundings forever changing. This is progress, and doubtless insures perpetual improvement as the order of external nature. So, correspondingly, our inner life should be not a mere repetition of the same dull round from year to year, but an ascent, an improvement, a progressive renovation that shall produce sweeter and better fruitage as the years roll by.

Thus we see that, to the intelligent Spiritualist, the recurrence of these ancient festal seasons brings no less occasion for rejoicing and rational festivity than to our Christian or Pagan brothers in the great human family. While, with a broad and philosophic sympathy, the Spiritualist may celebrate at once the birth of a new year, and the nativity of the historic Christ, or the vernal reanimation of nature and the re-vivification of Jesus after his tragic death, he may at the same time devoutly recognize the birth or resurrection, in his own soul and in others, of that Inner Christ whose advent makes all things new and fruitful of good. In other words, Spiritualists may, with all propriety, assist in perpetuating these grand old festivals of humanity, making them not only "Feasts of Charity, in memory of Jesus and the poor," but also instructively commemorative of successive stages in the grand process of PROGRESSIVE RENOVATION. A. E. NEWTON. *Ancora, N. J., March, 1880.*

Spiritual Phenomena.

SPIRIT-MATERIALIZATIONS IN PROVIDENCE, R. I.

To the Editor of the Banner of Light:

The past eighteen months a few diligent and persevering seekers for truthful phenomena in spiritual matters have gathered weekly around her who has been the recipient of high honors and eternal truths, vouchsafed unto mortals from the higher spheres.

The medium, Mrs. H. V. Ross, No. 85 Carpenter street, who has been known among us but a short time previous to these sittings, is a person near middle life, possessing no unusual or inordinate qualities of mind or gifts of nature, except that in her presence very wonderful spiritual manifestations take place. During the first fifteen months' sittings, (which were abridged by two months' vacation during the hot season,) numerous changes were suggested by the spirit-band attendant, and carried out by the circle, in order to create more perfect harmony, which when attained was fruitful of results long looked for and anticipated. About the beginning of the winter, forms began to appear. Previously, however, we had been blessed with our spirit-friends laying their hands upon us, and bringing us flowers in the dark scenes; and had also received many wonderful tests of the existence of the immortals in our midst. At first, there appeared but few forms, but these were in most cases recognized by members of the circle present as those of friends or relatives.

Soon, however, the materializations began to multiply, and each seance witnessed from six to ten forms, all of which appeared life-like and real, and were generally recognized. Soon others (outside the members of the circle,) were invited in, and witnessed like results; but the conditions were usually not as good when a large number of outside and diversified minds were present. The controlling spirit in these sances is a very interesting, intelligent and truthful Indian girl, called "Bright Star," who holds the medium perfectly entranced and unconscious of all passing events. This Indian control sometimes leaves the medium to her guides, and materializing, appears before the circle with her long, coarse Indian hair flowing down from her head perfectly natural; and has, in a number of instances, taken scissors from some one present, and cut off locks of it, and distributed to the circle and others present. In some cases, the specimens have almost entirely de-materialized after a few days; but the writer of this has a specimen remaining perfect, and appearing, both from a close microscopic examination and chemical tests applied, to resemble human hair, but entirely unlike that of the medium, both in texture and color. One of the spirits has appeared a number of times, bringing a white handkerchief, throwing it upon the floor, picking it up again, and at last causing it to de-materialize in the presence of all.

The most of these appearing have been female forms; an exception to this, however, occurred on the evening of Feb. 20th, when a perfectly developed male form appeared at the aperture of the cabinet, and was invited to come out. He at once opened the curtains and came out, showing himself a fine-looking, symmetrically developed man, rather above medium size; appearing perfectly life-like and natural in all his movements. He returned two or three times to the cabinet for strength; then taking a slate from the floor at the corner of the cabinet, was heard to write thereon, and again appearing with the slate in his hand, walked to near the middle of the room, placing it upon the floor, and giving it a shove with the hand that sent it near the dim light burning in the corner. He then returned to the cabinet, bowing a very graceful good-night to all. The spirit was recognized by those present, as he had quite a number of times been to the aperture and once written his name very plainly on a slate, leaving it for recognition by his father, who fully recognized it as his son's signature, being in a bold, business hand. The light in the room at the time was sufficient to distinguish him and all objects plainly, and one could see the time

upon the white dial of a watch. The matter written upon the slate was, "Tell Father."

On Monday evening, the 8th of March, a seance was held, eighteen being present beside the medium; some of whom were acknowledged skeptics, or non-believers in spirit-phenomena. Charges had been quite freely circulated that it was none other than the medium herself that had come forth in previously prepared costumes. To clear her of this stigma of fraud, the spirit-band had come to do their utmost, and if possible, convince those present that no such fraud existed; and in order to its accomplishment, after a number of forms had appeared, and were recognized by those present, a spirit came out and lifted the heavy velvet curtain and lace curtains in front of the cabinet, showing the medium in full view of the eighteen persons present, she sitting in her chair as usual. This was repeated a number of times before the close of the seance, and one of the greatest skeptics present remarked: "That is conclusive evidence that it's not the medium that comes out."

On Thursday evening, March 11th, another seance was held, being designed for the old circle only, for development. In this circle were present eight persons besides the medium, and including every inmate of the house. Before the commencement of the sitting, matters generally of importance to the welfare and general good of the circle were discussed; and it was conceded proper and for the best interest not only of the circle (as their reputation was at stake) but of the medium also, that a thorough and exhaustive examination be made of the cabinet and all its surroundings and attachments, in order to do away with all prejudice reflecting fraud upon the circle or medium, or all combined. Therefore two of the members of the circle (one being the writer of this article), together with the husband of the medium, commenced the examination, first retiring to the cabinet, which is situated in the southwest corner of a large room fronting on the street. The room has but two doors, one opening from the front hall, and the other from the sitting-room on the southeast corner, both being quite close together. It is lighted from four windows, two being on the front or street side, and the others on the west side of the room, one of which is back of the cabinet, but has been boarded up with two pieces only, joining in the middle, the outer edges fitting the grooves where the window-slips have been taken out, and both being well secured by cleats running across, and secured by a large number of screws in each. This boarding runs from the bottom to the top of the window, and cannot be removed without drawing the screws therefrom. A part of the boarding runs above the top of the cabinet, which is some seven feet high from the floor of the room, and covered with dark cloth on top. The front of the cabinet is rounded out into the room and composed of heavy velvet on the inside, and of the cloth, hanging from the top to the floor, with white lace curtains outside, the right-hand corner terminating against the projection caused by the chimney in the middle of the west side of the room. Against the walls, which are covered with common house-paper, dark cloth is hung. Our examination was as thorough as it could possibly be, and covered every portion and parcel of the room and the cabinet. The result was that all things were found in perfect order and condition, and without break or mark of any kind upon the walls or papering of the same. When retired to the adjoining room, south of the cabinet (being the kitchen), we exposed everything in perfect order. We then descended to the cellar underneath the cabinet, which was found also in completely undisturbed condition, the walls and ceiling being plastered, and no break, cut or scratch of any kind discernible.

Our examinations being completed and reported to all present, we passed into the seance-room, when the gas-lights were extinguished and a dim kerosene light substituted. This was placed in the corner of the room, and shielded by a dark cloth screen.

In a few minutes the medium was fully entranced, and a spirit-form appeared in the female costume (all of white) the head covered with lace; she looked the cabinet over just as any person would, taking hold the outside lace curtain and then one of the velvet ones; dropping these, she went to the corner where the medium sits (being the front corner next the chimney), and took hold of the top of the cabinet, moving it from right to left, exposing the medium to full view, sitting in her chair in the corner of the cabinet (she wearing a maroon-colored dress, trimmed with white, making her very easily distinguishable from any of the spirit-forms that might appear). This was repeated a number of times, all present seeing the medium and the spirit-form at the same time.

Other spirit-forms came out (some six in all), conspicuous among which was a matronly-looking one, wearing a profusion of hair more than a yard long, who was recognized by one of the spirits present as his mother. The spirit took the lace covering from her head, exposing the hair hanging therefrom as described, showing both front and back view of same to the entire satisfaction of all present; then she took hold of the whole front of the cabinet, exposing the medium to full view while at the same time the spirit was seen standing in front of the cabinet. One of the spirits appearing on this occasion knelt before the medium, partly at one side, and taking hold of the medium's foot, moved it up and down upon the floor, so we could all see the two forms and hear the noise at the same time. The spirit knelt very gracefully before the cabinet and raised the front of the same as high as her head, exposing again the medium to full view.

And last but not least, and to crown this seance with a higher and more perfect power than all preceding ones, a beautiful spirit appeared, and, lifting the whole cabinet-curtains in front, exposed not only the medium, sitting as usual, but the spirit-form of a little girl apparently some six or eight years old, standing at the right of the medium, with her right arm thrown around the medium's waist in front, all three forms being very plainly visible at the same time, thus showing beyond a doubt the impossibility of fraud, even though the contrary has been asserted in the columns of the *Providence Sunday Morning Transcript*.

All the above record of facts, as set forth, we can fully vouch for. We believe the medium to be a truthfully-inclined person and one who will doubtless be used in the very highest order of materializations. L. B. D. *Providence, R. I., March 10th, 1880.*

The Rostrum.

DOES THE SPIRITUAL NATURE OF MAN RECEIVE SUSTENANCE FROM THE MATERIAL; OR IS THE MATERIAL BODY ELABORATED AND DEVELOPED BY THE SPIRITUAL?

To the Editor of the Banner of Light:

Will you kindly publish the subjoined discourse, which was delivered through the mediumship of Mr. Simon De Main, of High Grange? In order to preclude the possibility of previous preparation or collusion, the controlling intelligence constantly requests the circle to suggest a subject for discourse. In obedience, therefore, to his proposal the above was selected by myself, when the control acquitted himself as follows:

THE ADDRESS.

The subject selected for our consideration is so abstruse and difficult of elucidation—so delicate a task is it to seek to define or draw the line of demarcation between the material and the spiritual—that it will require a philosopher indeed to furnish you with a lucid and comprehensive exposition of this important matter. However, we will endeavor to show you, as far as conditions will allow, what relationship the two elements bear to each other.

Man, while upon the physical plane of existence, possesses three constituent principles which tend to make the complete and harmonious whole. He possesses a soul, or inner God-essence, an outer expression of that soul, which is called the spiritual body, and an external covering which relates him to the material world, viz., a physical body. Spirit possesses the qualities or attributes of life and motion, but matter, in its natural condition, is destitute of these qualifications. The material cannot possibly fulfill the legitimate purpose of its existence without the aid of the spiritual, but the spiritual can live in all the beauty and glorious majesty peculiar to its nature, independent of the material. Now if we say that the spiritual receives sustenance from the material, you may probably infer therefrom that matter has the preeminence over the spiritual; and if we say that it is not so, you may suppose there is no connection between the two. Without the spiritual, imbuing the material with power and motion, man as a creative being could not exist upon the material globe.

The earthly world has been truly represented as a field, and the spiritual nature of man as the good seed cast into that field. Thus the soul, like a grain of wheat, unfolds its latent powers in obedience to the laws of its being. But the question naturally arises: Can spirit be developed independent of matter? This is a problem which must be solved by taking careful cognizance of man in the early stages of his being. An intelligent examination of this matter must force you to the inevitable conclusion that, as an absolute necessity, man becomes a resident on the earthly plane in order to furnish his spiritual nature with that practical experience and valuable knowledge which is indispensable to a due and harmonious expression of the wonderful possibilities of his soul.

It is acknowledged by the learned divines of the past, and also of the present age, that man's spiritual essence is an emanation from the Great Eternal Soul. Thus man has latent within him, lying hid in the deep recesses of that spiritual realm, all the possibilities which relate him to the Great Creative Power. The grain of wheat previously referred to possesses within itself all the possibilities of sustenance necessary for man and beast, but if it be kept in its original state without being placed in suitable conditions for the elaboration and development of its powers, it will never unfold, expand, and bud forth, producing that which is necessary for the material nature of man. Now man's spiritual nature bears a striking analogy to that grain of wheat. If it were kept in the spiritual condition, it would be incapable of that progression which is the grand purpose of its existence. No sooner is the grain of wheat put into the soil than it begins to expand and grow; and so it is with the spiritual nature of man. Like the grain, it feels the throbbing of its inner nature, it struggles bravely with the external conditions which surround it, and eventually it becomes free from the trammels of its undeveloped condition. The lovely blossoms of the human soul bud forth in all their exquisite beauty, and at length through the tuition which material life affords, that spiritual being becomes a mighty archangel in the spiritual world.

By coming in contact with matter the spiritual is dependent upon the grosser elements for its development, but it ultimately has an existence where it is independent thereof and can bring out the latent powers without its assistance. However, it is otherwise with matter. This principle is devoid of force or motion, incapable itself of unfolding anything or moving in any particular direction, and not until the spiritual is infused into it does matter become moveable and evolve its richest beauty. Man by his crimes may obliterate the material, but that inner spiritual essence or God-principle is imperishable and indestructible in its nature.

And here it may be advisable to consider in what relationship the three elements constituting human life and activity stand to each other. You must eat and drink in order to keep them combined while in the physical world. The material body is continually giving off—it is always dying, if you will allow the expression. The spiritual, too, is continually giving off and taking on in order to preserve its form intact. The human being stands as a centre of attraction while clothed in the fleshly habiliments of his nature, and by this law of attraction he draws to himself a certain combination of atoms from the surrounding atmosphere. By the force of this great law are these necessary elements drawn together, and by the additional law of cohesion are they condensed into their proper condition. When they become deprived of their force, then is introduced another law, called repulsion. Man is ever diminishing and constantly receiving fresh reinforcements. Were it not for this he would evaporate and waste away like the snow before the morning sun. The material cannot maintain its position independent of the spiritual. This law is as unerring as the source from whence it proceeds. How, then, does the spiritual body receive its sustenance? The spiritual is the counterpart of the material. It serves the same purpose for the soul, in the higher and sublimer condition of existence as the material does for the spiritual while encased in fleshly elements. Every breath you breathe, every time your lungs inhale the breeze of heaven, you imbibe a spiritual as well as a material power from the surrounding atmosphere.

During the process of digestion the spiritual separates carefully and truly the material from the spiritual. While you are daily strengthening the material body with life and energy, you are also adding something to the spiritual principle which you cannot behold. This brings us on to the mighty question respecting what food you should partake of in order to bring out the highest possibilities of the soul. However, we forbear to enter upon that important consideration at present, but we will continue to follow out the course of reasoning already adopted. You may drink up all the vice and corruption which is so appallingly prevalent in this world; you may drink up into your system the stolen waters of sin that are as sweet to the material principle; you may wipe your mouth before your fellows as though innocence alone had its abode within your breast, but when the flesh is rent from the spirit you will then perceive that every act of moral degradation will certainly leave its darkened stains upon your spiritual body. Then you will become like an open volume—wherever desires may read, and the eyes of angels will pierce your inmost soul, even as the fiery barbed arrows of remorse which render the sufferings of the human being miserable indeed. Oh, then, live purely if you would avoid this horrible experience. Let no word sink like a poisoned arrow into the bosoms of your fellows, but strive to purify your spiritual body, or your deformity will be exposed to the gaze of the whole spiritual world.

However, the soul-principle or inner spiritual essence is not injured by this contamination. Let you plunge into whatever vice you may; you may evoke tears of sorrow and woe from a widow or an orphan's heart; you may shed rivers of blood, yet you cannot possibly dim the lustre of

the fair form of love and purity within. The only tarnish the soul can receive is expressed on the external covering or spiritual body. As an illustration of our meaning we will take a lamp. Now the light or flame of that lamp represents the soul-principle of man, and the transparent globular covering encircling it represents the spiritual body. If you shut up the rays of light by covering the globe with some dark substance, so that the rays cannot be unfolded, the inner flame becomes obscured, but it is none the less brilliant, although it cannot penetrate through the thick covering by which it is surrounded. If you want to see the brilliancy of the light within, you must tear aside the external covering of darkness. It is thus the spiritual assumes a dark, sable hue. The spiritual light is smothered within; the undeveloped being is dwelling continually in darkness and gloom, and the soul is incapable of emitting one solitary ray; but as man advances and the spiritual within begins to exert its influence, the darkness gradually vanishes, the light beams forth in all its transcendent splendor, and the pathway of human life becomes illuminated by the radiance and dazzling beauty of the spirit, making the highly endowed possessor blest and happy indeed.

We will say that as the spiritual cannot be developed without coming in contact with matter, so will we also maintain that without the aid of the spiritual the material cannot possibly be developed. There is such a subtle connection that binds the two elements together that it has hitherto eluded the grasp of the philosophers of the past. This is a question which the greatest sages the earth has ever produced have found themselves inadequate to solve. However, we will endeavor to give you a faint idea how they are united together. That there is such an existence as a material universe no sane mind will attempt to deny, whatever may be thought of a spiritual universe; but it is enough for our present purpose to know that the material world in which you reside exists. Then what is it keeps it in its trackless pathway, hanging in mid-air? Open your spiritual vision, if you can, and scan the material globe as it performs its necessary revolutions. If you look carefully you will perceive an emanation like a white mist surrounding the earth. It is not strictly of a material character, but between the spiritual and the material. To give you a comprehensive idea of this subtle force would be difficult. It eludes the grasp of material science, and only a philosopher here and there can comprehend its nature. It lies between the physical world and the spiritual spheres on high, and it is the bridge which unites the material to the spiritual world; in short, it is the connecting link between spirit and matter.

This is the ladder which the angel-world has ever used to visit the inhabitants of earth. This mighty theme will continue to occupy the attention of the greatest souls in times to come, and the period will eventually arrive when the philosopher with the spiritual telescope at his eye will suggest the solution of the great problem. The majority of humanity to-day are ignorant of its existence, much less of its proper functions and powers. If you wish to possess a material body capable of fulfilling the divine behests of the soul, you must study the operation of the law which unites the physical to the spiritual. According to this law, form your life and conduct, so that you may be enabled to make it subservient to your mighty will.

Were man acquainted with the illimitable resources of his own nature, by the force of his will alone he could conquer kingdoms and establish empires. It would enable him to remove mountains from their places, to make the oceans dry land, and the valleys into surging seas. Too long has he been regarded as a mean, despicable, insignificant and unworthy wretch. Instead of being apprised of the fact that he possesses the latent possibilities of an archangel in the spiritual realm, he has been taught that he is a puny helpless worm, incapable of evolving from his nature anything but evil continually. Man as a fully developed being is an individual whom the ancients worshiped as God. He is superior to the gods of the past; yea, he is superior to the Jehovah of the Jews. No wonder that the ancients elevated such a being upon a pedestal of fame, and loaded him with honors divine. If man understood the process by which the spiritual and material are developed, he would go forth acquiring strength and power which no external influence could withstand.

What is God, and what is man? In a word, God is Infinite Intelligence; man is stamped with this God-attribute, and he bears within his own complex being the various forces of the illimitable universe of God. There is no more intelligence in the vast system of created being than there was millions of years ago, and there will not be one item more of intelligence millions of years yet to come than there is in the present. Man has intelligence, which if brought out would reflect the heavenly brilliancy of the God-element within, like the burnished shield reflecting the light of the morning sun.

Then go forth fully conscious that the mighty possibilities of your nature are limitless. No longer grovel down in the dust in consequence of such degrading conceptions of your relationship to the world, but proudly look upward, positively assured that you are allied to the Infinite Power, and can fearlessly recognize Him as your Father and your God.

Yours fraternally, C. G. OYSTER.

Humeick, Willington, Durham, Eng.

Remarks by Loring Moody, Esq., before the Massachusetts Legislative Committee on Public Health.

Mr. Chairman and Gentlemen of the Committee: As the Bill "to regulate the practice of medicine" in this Commonwealth is one deeply affecting the right of every citizen to elect his own assistant in time of need, and being one of the restraints, I ask your attention to some of the objections to the proposed measure.

Having heard the Bill read, and listened carefully to the arguments in its favor, I yet fail to see on what ground such a law as that proposed is called for. Have we not already laws enough on the subject? Or has any new emergency arisen which demands new safeguards for the public? Or, rather, is it not felt necessary to guard a limited number of professional practitioners from the competition of non-professional ones? Some speaker has said: "This Bill is not in the interest of the established societies, as 'quacks' bring grists to the mills of respectable physicians." The truth lies more largely the other way—the respectable physicians bring grists to the mills of the quacks; for if respectable physicians really understood the causes of diseases and their true remedies there would be no "quacks."

The Committee of the Social Science Association speak of "medical science," and of "persons duly qualified to practice medicine." "Medical science" does not deal with dead corpses—the number of bones in the hand, the size of the liver, the location of the spleen, the distribution of arteries, &c.—these belong to the province of a real science; but if there be such a science it deals with living beings. It must deal properly with the vital force with which living entities are endowed; and this force is an essence of which our medical science knows absolutely nothing, beyond its phenomena or the forms of its manifestations, as it not only cures scapels and forceps, but the most rigid examinations and analyses of microscope, crucible and retort. And yet all diseases result from disturbance of the normal relation of this subtle, unknown essence—life—with the organic forms through which it manifests itself; and the sole aim of medical science is, or should be, to remove the disturbing cause and to restore the normal balance.

And right here, at the very point, plith and marrow of the subject which this Bill proposes to regulate, "medical science" is all at sea, and always has been, without fixed chart, compass, or any safe anchorage ground; and often wrecks its subjects on the rocks of death, in its ignorance of the true and safe currents of health and life.

"Medical Science," so called, has attempted to arrange the abnormal states of the human mind and body into classes, orders, genera, and species—as naturalists have plants and animals—as if they were living, organized beings, with well-defined forms, shapes, and clearly marked, distinctive characteristics; while really they are only different conditions of the mental and physical structure and relations, resulting from an infinite variety of causes, a few of which, with their modes of action, are known, while the great majority are still unknown.

A condensed presentation of the different classes, &c., of these diseases, as arranged by different learned doctors, will help to illustrate the conflicting opinions of different medical authorities, and the great need of further knowledge on this subject: Cullen gives 8 classes, with 140 genera; Sauvages, 10 classes, 315 genera; Linnaeus, 11 classes, 326 genera; Vogel, 11 classes, 560 genera; Sagar, 13 classes, 351 genera; Macbride, 4 classes, 180 genera. Here is the difference between 4 and 13 in the number of classes, and the difference between 140 and 560 in the number of genera, while Dr. Good makes 6 classes, with subdivisions into orders, genera and species, altogether too

complicated for a brief statement. The present condition of medical practice, with its allopathic, hydropathic, homoeopathic, eclectic, hygienic, botanic, Thompsonian, and I know not how many other modes of treatment, with thousands of patent medicines, new and old, with numerous other remedies, constantly in use, shows the utter lack of ascertained knowledge on this subject; wherein everybody, even our most learned professors, are only groping and feeling their way in the dark.

If the practice of medicine rested upon such established and well-known principles as justly to entitle it to be called a science, these divisions and controversies could not arise. For real science is never divided against itself, and never quarrels about anything. See how kindly and sympathetically men work in geology, botany, zoology, chemistry, mechanics, physics. And even in astronomy, when it became known that the sun was the center of the system, controversies came to an end; and in law, how little there is comparatively of conflict. It is only when people enter the regions of the unknown, when they get into the dark and lose their way, that they begin to dispute and wrangle, and divide into conflicting and dogmatic sects, and enact laws to fine and imprison dissenters, and coerce conformity. And here, surely, we are groping blindly in the dark.

Therefore while I am glad that this device for "regulating the practice of medicine" did not originate with either of the medical societies, I am equally sorry that they should lend their sanction to it. It was quite lately that the largest of these societies brought several of their most sincere and conscientious members to trial, judgment, condemnation and expulsion, for practicing according to the formulas of another; and now, as Platte and Herod were made friends when there was a just man to crucify, so all three of these societies unite for the purpose of driving from the State, or fining and imprisoning all who shall dare to practice the healing art without first having obtained their sanction and approval.

I am grieved that the Social Science Association should have initiated this movement, or given it any countenance whatever. Science is always out on voyages of exploration and discovery; it throws its doors and windows wide open to all light and knowledge; and it reaches no conclusions on any subject until it can learn no more, and even then holds all of its opinions or conclusions subject to revision. But here the American Social Science Association proposes to put up legal bars, and to padlock them with the penalties of fine and imprisonment against all who shall search after and apply their knowledge for healing the sick outside of certain especially prescribed limits.

I certainly had been led to hope for better things from this Association. I had believed its conduct would have been guided by a broad, comprehensive spirit of inquiry and research on all subjects, instead of this narrow foreclosure on the important and warmly contested question of medical treatment. But it has given us all notice that when we are sick we shall not pay any one to come and lay healing hands upon us who has not first been approved by these medical societies.

It seems to me I have right of unlimited choice in the premises, and to elect such as may best serve my needs, as freely as I do my shoemaker, blacksmith or tailor, and to be my own judge as to whether I am benefited, without the meddlesome intervention of either medical society or license commissioner.

The phrase—"persons duly qualified to practice medicine"—has been frequently used. From our ignorance of the causes of diseases, and their true remedies, if there are such, there are no persons duly qualified to practice medicine, upon any foundation of positive knowledge, hardly more than a blind man is duly qualified to judge of the nature and properties of light; and so, if a "quack" is defined as an empiric—one who pretends to knowledge—who, on this subject, has no right to claim exemption from the title?

Only a few years ago the "regulars" of the Massachusetts Medical Society hurled the epithet at all practitioners of whatever class, or degree of knowledge, or measure of success, outside of their special school; and to-day, while they are willing to cooperate with the Eclectic and Homoeopathic schools, for the purpose of imposing a restrictive law upon others, they refuse to consult or hold any medical communion or fellowship with them, and still regard and treat all others as "quacks."

"Is," asked our excellent brother, the bishop, in his plea, "the medical profession to hold its own as a learned profession?" And he spoke of the need of legislation. If that profession is founded on the rocks of truth, it will need no legal bolstering; if not, all the statutes of all the legislatures in the country, with Congress thrown in, cannot help it to "hold its own" against the progress of discoveries in biology and its relations which are being made.

Within my memory the "regular Old School" physicians would allow their patients only the least possible quantity of water during the most burning fever; with this disease a man in my neighborhood was very sick, and continually calling for water, of which his physician would allow him but a few drops at long intervals. A neighbor came to watch with him, and requested him to keep still until all others were asleep, which he did, when his friendly watcher went to a spring near by, from which he brought a pailful of water, of which he let the sick man drink as he desired. Before morning he fell into a quiet sleep, with a profuse perspiration, and when his physician called the next day he found his patient suddenly on the high road to recovery.

The man who administered the water was "a quack," and the other was "duly qualified to practice medicine." So the Hydropathic "quacks" had to come and tell scientific doctors that there is nothing else in the world so good to put out a fire as water. And the Homoeopathic "quack" had to come and tell them that the practice of medicine had a more intimate relation to the vital principle than they had thought of—that there is a living force in these human bodies which cannot be tinkered up with so much blismuth, antimony, calomel, and the like, as you may mend an old teapot with powder. Then the Eclectic "quack" had to tell them that there were more things in heaven and earth than were, or could be, dreamed of in their philosophy, or in any narrow school of medical guess-work, which would not even guess outside of certain pent-up limits—that the wisest way is to seek after and apply truth in this, as in all other relations.

Indeed there is no end to the obligations the world is under to "quacks": Galileo, Columbus, Luther, Fox, Fulton, and men of their kind, despising the narrow limits, prescriptions and conventionalisms of their times, and under loads of ridicule, contempt, obloquy and reproach, heaped upon them by ignorance, bigotry and intolerance, have been the explorers, discoverers, inventors and reformers of the past; and those whom the regulars in medicine have scoffed at as "quacks" have ever been, and will continue to be, the leaders of the race out of the quagmires and miasms of ignorance and folly up to the sound ground of knowledge, wisdom and health.

Is not this proposed movement reactionary, and bordering close on despotism? The movers have gone outside the State, even to Canada and Texas, in search of precedents, and have imported an expert from New Hampshire—who Daniel Webster said "is a good State to emigrate from"—to enlighten us on the subject. But what have Texas, Canada, or even New Hampshire, to tell us that we did not know as well, if not better, than they did before? The gentleman from New Hampshire tells us the restrictive law works well in his State. Works well for whom? Why, for the regularly regulated doctors, of course; for when one who refuses to be regulated comes, and puts out his sign, they have only to serve him with notice to quit, on pain of fine and imprisonment, and he decamps at once. "Works well" of course it does! It leaves the field clear to the duly qualified "quacks"—all marked and branded by the State—who remain.

The same gentleman tells us they would not be troubled so much with "quacks" but for Boston. Well, Boston has troubled New Hampshire people with other things besides its "quacks." It has been largely responsible for building up its manufacturing towns, railroads, and of developing its material resources; and it has got a little common-sense to spare in regard to the true conditions of acquiring knowledge—to wit: to leave all questions open to free examination, experiment and trial; and especially such mooted ones as the causes and cure of disease. And so a few Boston "quacks" might help deliver New Hampshire from a part, at least, of its ignorance. I know this might be distasteful to those who work the State like a machine—by statute.

As this gentleman from New Hampshire took evident delight in exposing the ignorance of the number of bones in the hand, etc., of a Boston "quack," brought up for examination; and as this Bill deals especially with the treatment of diseases, let us in turn examine the examiner on that subject:

Q.—What is the specific cause of any specific type of fever?

ANS.—I don't know.

Q.—If fever is caused by malaria, what is the specific character of that malaria?

A.—I don't know.

Q.—What proportion of malarious matter must there be relatively to the oxygen, nitrogen and carbonic acid of the atmosphere, in order to induce typhus?

A.—I don't know.

Q.—What proportion in order to induce typhoid?

A.—I don't know.

Q.—Why will one person be attacked by fever in the same atmospheric conditions, and another escape?

A.—I don't know.

Q.—Why is one person susceptible to fever in a given condition of the atmosphere, while another is not?

A.—I don't know.

Q.—Can you tell in advance what state of the atmosphere will cause fever in any particular state of the system?

A.—I cannot.

Q.—Can you tell in advance what condition of the body will induce fever?

A.—I cannot.

Q.—Can you cure fever as certainly as you can stop a toothache by pulling it out?

A.—I cannot.

Q.—Can you ever be certain that you can cure fever, diphtheria, small-pox, or any other disease?

A.—I cannot.

Q.—What is the cause of measles?

A.—I don't know.

Q.—Two persons are exposed to measles at the same time and under the same conditions—or to the small-pox. Why may the disease attack one, and the other escape?

A.—I don't know.

Q.—Do you know of anything that will cure measles or small-pox? that is, that will stop their progress in any given stage of the disease, and restore the patient to health?

A.—I do not.

Q.—What causes mumps?

A.—I don't know.

Q.—Why do mumps sometimes affect only one of the parotid glands at a time?

A.—I don't know.

Q.—Why do mumps destroy the virile power of their subject?

A.—I don't know.

Q.—Do you know of anything that will cure mumps—stop their progress at once?

A.—I do not.

And so we might pursue the inquiry in regard to other diseases with the same results. And yet, doubtless this gentleman is a highly educated physician and knows as much as any of them. And when questioned all must admit that their modes of treatment—excepting in cases of surgery—are almost, if not wholly, empirical. They must feel their way along in the dark, experiment and guess; and on account of the influence of "quackery" many of them have ceased to be tied down to their old formulas.

And here, upon this groundwork of ignorance, contradiction and absurdity, the Social Science Association proposes to establish a law to regulate the practice of medicine! The first and highest duty of the physician is, to teach people how not to be sick, so as not to make a trade of their calamities. And the duty of all is, first, to learn more, so as to know a little what we are about. It was in the depths of religious blindness and ignorance that laws were framed to coerce conformity and punish dissent. The demand of strict justice is that we hands off, and let all modes of treatment stand by their merits, or fall by the want of them. It is only ignorance that runs to law for protection. Science does not need nor does it ask any legal protection against ignorance, any further than to keep its bigoted and violent hands off.

The Ponca Removal—Kemble the Person who is Responsible for the Outrage.

It is well known to all who have taken an interest in this subject that a Committee of the Senate, appointed upon the motion of Senator Hoar, has been investigating all the facts relating to this great wrong. They have been in session for more than a month, and have held their meetings daily. Witnesses have been summoned from different parts of the country, and White Eagle, the head chief of the Poncas, and Standing Buffalo, another chief, have testified before the Committee, confirming what Standing Bear had previously stated. The facts thus far elicited prove conclusively that the tribe were deceived and misled—that they never gave their consent to relinquish their lands and go to the Indian Territory. As Standing Bear so pathetically said, when the document was read to him that it was assumed, the tribe had agreed to and that the chiefs had signed it. That is the way the white men do—they write one thing and say another. When the testimony is closed there will be many interesting facts to publish that are at present unknown to the people. These chiefs, who have just parted from their people, testify that they are not acclimated or even comfortably housed or properly fed, but that they are still sick and deaths are frequent. White Eagle has lost his wife and four children since last June, and the majority he arrived in Washington was very sick with chills and fever.

But the chief interest in this investigation is centered in E. C. Kemble, the Inspector who accomplished the removal. Senator Daves has principally conducted the investigation of this case, has examined the witnesses, and devoted a great deal of valuable time to this business. It is proper that the friends of the cause should know that the senator from Massachusetts has rendered most judicious and able aid, and by his eminent ability has conducted the case with marked success, drawing from reluctant witnesses important facts and admissions that will have great influence in determining what means were employed to secure the removal, and who the guilty parties are. Upon the direct examination, no one could have told a more plausible story than E. C. Kemble, no one could have professed a greater respect for the Indians, or shown more regard for their welfare; but under the able cross-examination of Senator Daves the mask was torn off, and the man appeared in his true character. Having admitted and testified most positively that his written instructions did not differ from his verbal ones, he several times took refuge from the sharp questioning that must cause him to admit that he exceeded his instructions, in what he declared to be his verbal instructions. He admitted that he told the chiefs they must give up their lands before the delegation could go to the Indian Territory, and upon being asked where he got the authority to make that demand, he replied from his verbal instructions.

He was then asked if he had not said that there was nothing in his verbal instructions that was not contained in his written instructions, to which he answered, "Yes, I have, I still maintain it." Senator Daves then handed him the written instructions and asked him to point out where he got any authority to exact anything of that sort from the Indians. He replied that he had verbal instructions from the commissioner. Upon being pressed again upon this point, he denied that he had stated again and again that there was nothing in his verbal instructions that was not in his written instructions, except in regard to carrying out the details, though he had used the language that the verbal instructions in no wise differed from the written. The written instructions were: "Should you find the feeling of the tribe generally in favor of the proposed removal, you will, with the principal men of the tribe, select a delegation of not more than ten of the most influential of its members, and proceed with them to visit the Indian Territory." The two things not contained in the instructions were the giving up of lands and taking the delegation to Washington. And, in spite of this, Kemble insisted that the tribe must consent to give up their lands before a delegation could go to the Indian Territory. Conferences were held with the Indians, and though the minutes of the council did not warrant the conclusion, Kemble telegraphed to Washington as follows: "The Poncas consent to give up their reservation in delegation of ten, after seeing the Indian Territory, are pleased, and will be allowed to go to Washington to finish negotiations." The reply came back: "Ponca delegation may come to Washington after visiting the Indian Territory, if they are satisfied with the country, and desire settlement of minor details only." Kemble admitted that the tribe were at liberty to go or not, as they pleased, and that the result depended upon whether the delegation was satisfied or not. Now, having taken the delegation there, and under their declaring themselves entirely dissatisfied with the country, and refusing to look any further, he states that they were not competent to decide for themselves, and that they must be treated as children. When the express condition was that they should be satisfied, and having controlled the selection of the delegation himself, he refused to listen to their wishes or their entreaties to be taken back, and they fled on foot, in the cold winter season, without money, to perform a perilous and wearisome journey home.

What followed is well known. Standing Bear and his brother were imprisoned by order of Kemble, troops were ordered to the agency and the removal accomplished by force. The result shows whether the delegation was wise in not being satisfied with the land, which their faithful guardian, Kemble, so highly approved. When over two hundred have died out of about seven hundred who were moved, no argument is required to prove the wisdom of the decision of the delegation. It seems to have been the deliberate purpose of Kemble to move the tribe from the very commencement. He went there for that express purpose, and he was bound to accomplish it. The law required that the Poncas should consent. The instructions did not authorize him to have anything whatever to do with the giving up of their lands. In the controversy that has taken place between Secretary Schurz and Kemble upon the removal, in regard to the responsibility of the act, the latter undertakes to place it entirely upon the Secretary. But the evidence shows quite conclusively that the Secretary is entirely correct, and that the person who was mainly instrumental in accomplishing it, and who resorted to the most unfair and inexcusable means, is no other than E. C. Kemble. Upon him rest the guilt and the misery, and he cannot escape it.

The evidence when given will form a most interesting chapter in our Indian history, and will show how a thriving, peaceful community have suddenly become wretched and miserable, amidst their dead and dying, by the craftiness of a few designing men.

W. H. LINCOLN.

The very grave is a passage into the beautiful and the glorious. We have laid our friends in the grave, but they are around us. The little children who sat upon our knees, into whose eyes we looked with love, whose little hands have clasped our neck, on whose cheeks we have imprinted the kiss—we can almost feel the throbbing of their hearts to-day. They have passed from us—but where are they? Just beyond the line of the invisible. And the fathers and mothers who educated us, who directed and comforted us, where are they but just beyond the line of the invisible? The associates of our lives, that walked along life's pathway, those with whom we took sweet counsel, and who dropped from our side, where are they but just beyond us?—not far away—it may be very near us, in the heaven of light and love. Is there anything to alarm us in the thought of the invisible? No! It seems to me that sometimes when our heads are on the pillow there come whispers of joy from the spirit-land, which have dropped into our hearts thoughts of the sublime and beautiful and glorious, as though some angel's wing had passed over our brow, and some dear one sat by our pillow and communed with our hearts, to raise our affections toward the other and better world.—Bishop Simpson, of the M. E. Church.

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SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condemned or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not print anonymous communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or give notice of communications. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for publication.

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

Banner of Light.

BOSTON, SATURDAY, APRIL 3, 1880.

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

SPIRITUALISM, like an enduring rock, rises amid the conflicting elements of ignorance and passion—a rock which the surges of Time and Change can never shake—on whose heavenly-bright pinnacle the Angels build their altars, and kindle beacon-fires to illuminate the world.—Prof. S. B. Brittan.

Notice to City Subscribers and Others.

As Fast Day occurs on Thursday of next week, the Banner of Light Establishment will be closed on that date. Our patrons in Boston who are accustomed to obtain their papers at the Bookstore on Thursday A. M., can therefore obtain them next Wednesday morning instead. As we go to press on Monday night instead of Tuesday, those having notices or advertisements they wish inserted will govern themselves accordingly.

The New Stir in the Church.

The *Acute* of the Joseph Cook Monday lectures in the Old South was an open admission on his part of certain facts in Spiritualism, which, after candid and thorough investigation, he could no longer deny or ignore. The result has been such a stir in the circles of Orthodoxy, of which Mr. Cook had become the recognized centre in New England, as has not been seen in many years. A Mr. Mead writes from Cambridge to the *Transcript* of this city, that half the sermons preached in New England "get their tone from Mr. Cook's Monday lectures." And he says further, in a tone of poorly disguised fright, "What may we not expect among ourselves, when our clergy come up to Boston week by week to be encouraged to believe that conch shells slip untroubled through chair seats, and that spirit hands imprint themselves in flour. The conch shells slip through the chair seat; how easy, then, forsooth, to see how the risen Jesus passed through the closed doors, to and from the circle of disciples." This is of course intended for satire, or as the lamented Artemus Ward would say, to be "sarkastiklike." But all the sarcasm and ridicule that Orthodoxy can heap on the simple facts of Spiritualism will avail nothing now. The Church has got either to admit facts which satisfy outside witnesses, or let those witnesses go and leave her to her fate. Prejudice and abuse have had their day in this business.

As Prof. Brittan writes to the *Transcript* in reply to this correspondent, "Those who know how to interpret the mystical message, read in it the significant proclamation that the power of a church which makes war on such essential facts and principles as constitute the only solid foundation of its claims, must be greatly modified, or it is destined to pass away from the earth. We need not be surprised that the 'signs of the times' excite alarm among the 'chief priests and elders of the people.' They recognize the imminent peril of a church that has lost the vital principle of its spirituality. This church is so much in love with stereotyped authorities and ancient relics, and has so little confidence in any 'spiritual gifts' as a possible inheritance from its founders, that it boldly declares the faith of the sincere believer as a cheat and a delusion. . . . But the evidence which has been rapidly accumulating for more than thirty years will soon sweep away the popular skepticism of the times and recast the faiths and philosophies of the world. Like a regenerating tide Spiritualism is fast unsettling and upheaving the old foundations. Lifeless creeds and dogmatic authorities, great wrongs baptized in the name of Jesus, all hollow pretensions and pious shams, are drifting upon the stream, carried away as shifting sands by the ocean currents, and as the resistless waves bear the empty shells to the shore." This is more entirely true than the ecclesiastical portion of the church is ready to-day to admit; nevertheless, the apprehensions which it indulges in are significant of what is certainly and rapidly approaching.

It means much, when the correspondent of the *Transcript*, to which Prof. Brittan replied, admitted that the sermons of Rev. Joseph Cook determine the tone of half the sermons of the New England clergy, because Mr. Cook has at last felt absolutely compelled to come out and admit the facts which Orthodoxy so persistently and blindly denies. Only Mr. Cook undertakes to explain by drawing a distinction between what is superhuman and what is supernatural. In a sense, what is human, or possible to human power and capacity, is natural also. It is of course convenient for Mr. Cook to set up this distinction, though a distinction without a difference, because it leaves him one last defence behind which to take refuge. Yet he allows, because he has to, that the various phenomena recorded in the Bible are of spiritual origin. It makes no difference if the church does persist

in calling all the manifesting spirits evil; that point is one which every person will assuredly settle for himself. As Prof. Brittan remarks with so much truth, "Such men as Rev. Charles Beecher and Rev. Joseph Cook have the sagacity to apprehend what is coming, and the boldness to lead the way in which the clergy of all denominations must follow. These men will soon be recognized as the conservators of the church. In thus preparing the way for the ultimate acceptance of Spiritualism, they are pursuing the only course that will save the outward form from ruin. Spiritualism is God's great mill for pulverizing old superstitions, lifeless theologies, and the soulless systems of scientific materialism."

It will more and more be seen and felt, from this time forward, that Orthodoxy has come to a stage in its being at which it will have to choose between advance and a continued existence under new forms, and retreat and a total disappearance. So far as a creed is concerned, it makes no sort of difference; for creeds are but human, and come and go at the demand of organized power and authority. They may have nothing whatever to do with the perception of truth. They, in fact, do not profess to be supported by knowledge. If, however, the church, as at present organized, chooses to accept the truth as fast as it is presented, and to devote itself to a discovery and knowledge of the truth, in spite of any and all consequences to its outward condition, it is much more likely to remain a church than it ever was, and to express and embody the belief, the knowledge and the life of men. Even now it is easy to see how fast the heavenly light of truth is illuminating those who constitute the church, and forcing them to see as they never saw before, and to know what they never were and never would know by chewing over and over the husks of the creeds. That an entire spiritual illumination of the churches is in the future, the signs that are continually multiplying all around us are a sufficient proof. The announcement of Joseph Cook is like the sounding of the ecclesiastical trumpet for all men to give heed.

The Beecher Obliquity.

It is difficult to describe Mr. Beecher's attitude toward Orthodoxy so well by any other term. He has very recently expressed himself with great freedom from his own pulpit in relation to the King James translation of the Bible, and fairly startled the nerves of Orthodox believers thereby. Step by step he trends on the different dogmas which cluster around that name, until he finally reaches the very Scriptures which Orthodoxy has long held to be as sacred as the Roman Catholics regard the Pope. It is a fact that Protestantism did not much more than transfer its allegiance from a Man to a Book.

Until very recently it has been esteemed sacrilege to presume to question the plenary inspiration from God direct of the entire body of ancient Jewish writings known as the Bible. To even inquire about the mode in which those particular writings were selected from among all the rest, and how it was that a mere vote of an ecclesiastical council could determine what came direct from heaven and what was more or less mixed and human, was esteemed almost impious, and the presuming questioner was silenced by the rebuke of authority and the frowns of priestly followers. The trick has been to maintain the mystery; but when it came to the mysteries of spirit-communication, these were only worthy of ridicule and denunciation in Orthodox eyes.

We all know, and all the learned doctors of divinity cannot successfully deny it, that dogmas which were once considered to contain the very essence of Christianity, are now discarded by the great majority of Christian believers. Even in iron-clad, hard-headed, Presbyterian Scotland, old Calvinism, grim and gloomy, has fought and lost its last battle, and beat a retreat from the field. The United Presbyterian Church has published a Declaratory Statement, modifying and qualifying many of the long-accepted dogmas of the Westminster Confession. Of the stir that has for years past been making in the English Church, all readers are well apprised. It is the age of inquiry and of reason, in which truth comes to such as sincerely seek it, without the intervention of a minister or a creed.

The stand taken by Mr. Beecher in the Congregational communion would have driven that church insane with horror fifty or even forty years ago. If any one had uttered from the pulpit what he is now so freely preaching, he would have been denounced as infidel and silenced forever within that and all other denominations. Nevertheless Mr. Beecher takes care to break the truth gently and little by little to his hearers. He is not quite prepared to tell it as he sees and knows it, all at once. Later he has been descending on the miracles and the Trinity, and the authority and inspiration of the Bible; and he merely considers that these may now be reasoned about without danger of damnation.

He has recently observed, for instance, of the Trinity, "that there was a reason in the method of divine existence why God should be called sometimes Father, sometimes Son, and sometimes Holy Spirit; but what that nature of God was, and how these three persons, if you choose to call them persons, or names, if you choose to call them names, were united, or what was their province, no one knows, and no one is wise who thinks he does. And so when I find God spoken of as one, I accept that, and so if He is spoken of as Father, Son, and Holy Ghost, it is no embarrassment to me, and it is no embarrassment to me to say I do not understand it."

It must be, then, a strange faith that persists in clinging to a form that has no substance, and is willing to be manacled by a creed that has no meaning. This is far from being Orthodoxy, whatever Unitarianism may regard it. In reference to miracles, Mr. Beecher says that "there is no limitation of the divine power; that God is not imprisoned as our thoughts are by physical law; and that, although he ordinarily moves along appointed lines, wherever he pleases he can make new paths for his feet." Therefore, he says, there is no reason why men who are peculiarly sensitive to the influence of the divine spirit, and yield themselves to it, should not have the power to raise themselves into an atmosphere and come into conditions substantially unknown to ordinary life." And he sees no good reason why they should not work miracles.

On this the *Brooklyn Eagle* remarks that these responses of Mr. Beecher are in answer to his own inward questionings and to those which "are working silently but effectually among millions of human minds to-day, and that they show him to be neither a Trinitarian nor a Materialist." His belief in miraculous powers it thinks is "quite consonant with Spiritualism,

the medium only claiming to be by nature peculiarly sensitive to divine inspiration." Thus it is, however, that a man like Mr. Beecher is raised up to voice and at length to organize the changing and changed belief within the church which styles itself Orthodox, and to lead forth into the sunlight of emancipation the multitude of souls that have long been vainly crying for the ending of this long ecclesiastical night and the coming of the welcome morning.

No More Personal Messiahs.

As we are all different, though forming a great whole, each requiring a mode of spiritual treatment which distinguishes him from every other one, there is manifestly a spark of divine life in every individual that is to be awakened to consciousness, that he may realize the priceless character and the dignity of his possession. Therefore of the urgent need of a special Messiah in the case of every individual there is no reasonable question; and Messiahship, as known to the past, is to cease to be a specialty, a pure personality, and to be changed to a separate thing for each and all—each individual being indeed saved, that is, restored and revived through the presence and power of the Messiah within him that has come to assure him of his salvation.

As William Oxley observed, some time since, in his inimitable style, in the *London Medium and Daybreak*, the problem of Messiahship is thus solved in our day, inasmuch as every spirit that comes into condition of mortality is a messenger, gifted with some special message, sent forth from God to accomplish some specific work, to manifest some specific quality, to attain some specific purpose in the Divine Mind, and to fulfill its part in the grand drama which has a universe for its theatre, the Infinite for its Grand Master, eternity for its solution, and differentiated spirits for its actors. Thus does each one of us become his own Saviour and Redeemer; for the spirit of truth and the consciousness of its possession is the abiding comfort that dwells within.

In setting forth this larger idea to the general comprehension, the gifted gentleman referred to says that "not by a resurrection of past forms and ceremonials, nor by the reconstruction of systems that were well enough adapted for their time and state, nor yet by a continuance of the mental lethargy and ignorance that has made primacy and leadership possible, can the disenchantment of the human mind from materialism and mere corporeality be effected; but only by the unfolding of the latent powers which are inherent in every individual or differentiated atom of human life. . . . Progression, not retrogression, is the order of life, in both the unit and the whole; and it is to develop a new state in advance of all that has preceded it that the present outpouring of a richer and more beautiful spiritual life and power from on high is given to meet the requirements of embodied humanity, which has been educated up to the present standard, and, as a consequence, affords conditions for the reception of the same."

And he adds that the reformation or reconstruction of human society will not be brought about by the appearance of any special reformer, or leader, or prime, or messenger, as supposed to be specified in the records of the past; but rather by the insemination of pure and undefiled truth into the mind, which shall work out from as many centres as there are individuals. That is, all must be uplifted by the same process of interior enlightenment; and whosoever has this developed within himself, to such the new Messiah has appeared in the form of a new life-principle in his or her nature, and not in any person or individual outside.

Mr. Savage's Sermons.

One sermon a week is published from the press of George H. Ellis, No. 101 Milk street, in this city, which Rev. M. J. Savage preaches from the pulpit of the Church of the Unity. They make very neat and handy little tracts, and being printed with excellent type and on superior paper they are particularly attractive to the eye. They are, moreover, the embodiment and expression of free-thought and liberal sentiment. Mr. Savage is well known in this community as a man who does not hesitate to give forth his own most advanced thought and that of the present age; and for that reason what he says is always fresh and vigorous, and helps to strengthen the wings of every aspiring human spirit.

Among the themes which he has chosen for treatment are such as the following: Religion in Business; The Struggle and Triumph of Man; The Religion of Evolution; The Church and the Theatre; or Theatre Reform; Life and Death; and so forth. Some score or more of these weekly pulpit discourses have already been published as above, and are now before us. The Religion of Evolution occupies ten numbers of the entire series, and is issued in book form. The series is characterized by an intrepid candor and breadth of treatment, no single result of modern investigation being consciously ignored or omitted, but every one being duly and fully recognized.

In his discourse on Religion and Business, he offers the striking remark on the question whether it is a good thing to mix religion and business, that it depends entirely on two things: first, what kind of business one is engaged in, and, secondly, what kind of religion one has to bring into it. For, he adds, there is a large variety of businesses, and there is also a large variety of religions. Then he proceeds to divide his theme so as to show—Some things that religion has done for business; some things that business has done for religion; and what the world's business will become under the guidance and inspiration of true religion. We sincerely wish that this single discourse could be universally read—in the churches and out of the churches, among business men who are not professedly religious, and religious men who are not men of business. It goes straight as an axe to the very root of the matter.

And almost the same with another discourse of this thought-provoking series—The Struggle and Triumph of Man. It is a nobly conceived and nobly expressed essay on practical morals. So plainly does it show that it is not the one who inherits a happy temperament and a fortunate balance of mental and moral forces who deserves the crown, but he who "overcometh"—the man who is easily tempted, who has strong passions to restrain, who is compelled to dig over the whole soil of his individual nature and sweeten it to fertility in the sunlight of love and the atmosphere of purity and innocence. Mr. Savage is doing good work by the dissemination of these sermons, and they richly merit the widest and most thoughtful perusal.

Whatever your profession is, endeavor to acquire merit in it; for merit is esteemed by everybody, and is so precious a thing that no person can purchase it.

Anniversary Exercises in Parker Memorial Hall.

On Sunday, March 23rd, interesting and instructive services were held in this hall, commencing at 2:30 P. M. A very intelligent audience was in attendance; speeches were delivered by George A. Bacon, Dr. H. B. Storer, and W. J. Colville; poems were read by Miss Isabel Bacon, and Mrs. Stickney (of Haverhill); songs were sung by Mrs. Marshall and pupils, and W. J. Colville; instrumental music being furnished by Mrs. Marshall (organist), Mr. W. Marshall (violinist), and Mr. R. Cooper.

The service opened with an Easter hymn; Mr. Bacon then delivered a short but interesting address, in which he alluded to the success attending the promulgation of Spiritualism, not only during the past year, and in this country, but during the thirty-two years which have elapsed since the Rochester knockings first heralded the dawn of a new spiritual day on earth. This gentleman, in the course of his remarks, alluded to the appropriateness of celebrating an Easter festival and a spiritualistic anniversary at the same time, because what Christians believe concerning the power of the disembodied to return and manifest tangibly to the senses, that Spiritualists can prove.

Following this address came a song, accompanied by organ and violin, well rendered by Miss Mabel, whose voice is clear and sweet; her engaging manners won the hearty applause of the audience. This young lady is a very young soloist, being only twelve years of age.

Miss Bacon then recited in a most artistic manner "The Beautiful Land," one of Mrs. Cora L. V. Richmond's poems, given through her by the sweet poetess "Omina." Miss Bacon's voice is peculiarly clear and distinct, and there can be little doubt of her soon becoming a leading elocutionist.

Another song by Miss Mabel was followed by an invocation offered inspirationally by W. J. Colville. Mrs. Stickney then recited original poetry which beautifully embodied some of her spiritual experiences. Mr. Colville followed with a tenor solo from the Italian opera "Marta."

Dr. H. B. Storer then gave (by request) an eloquent and pithy address, replete with valuable facts and suggestions. He reviewed the past history of the spiritual movement, and gave valuable advice for the future. His remarks were interesting and important.

The congregation having sung "The Sweet By-and-By," W. J. Colville's spirit mother addressed the people through him for about half an hour. She pleaded earnestly for a high tone of morals and purity of object, when man seeks to hold communion with the higher life.

After announcing that the Free Spiritual Meetings in that part of the city would be hereafter held in Berkeley Hall on Sundays, at 3 P. M., W. J. Colville sang "The Dying Musician to his Harp"—this song being recently set to new music by Robert Cooper. A poem from Winona on "The Rochester Knockings and their Message," closed a very enjoyable service.

Vaccination and the Public Schools.

Mr. A. E. Giles, whose efforts for a repeal of the laws of this State relating to vaccination are known to our readers, has followed up those efforts with an able and vigorous article upon the subject in the *Norfolk County Gazette*. Referring to an article that had previously been published in that paper stating that many medical men in Germany, France, England and the United States believed that the practice of vaccination impaired the health of its subjects, he remarks that, as nowhere are more pains taken to disseminate and implant the vaccine poison than in New England, it is probable that that is the reason why the population of the Western States is superior in stature, bodily strength and mental power to that of this section of our country.

Mr. Giles's remarks were called out by the annual town report of Hyde Park, in which Mr. Washburn, the Chairman of the School Committee, devotes half a page to a discussion of the question whether vaccination does or does not protect from disease. We are gratified in seeing the subject introduced into our School Reports, the very place where it is one of primary importance. It is an indication of progress; the first raindrop that betokens a shower—a shower, we trust, of public sentiment if not of righteous indignation at being forced by law to implant seeds of disease in the bodies of healthy children, that shall efface every letter of that law from our statute books.

We are in receipt of four letters from Washington Spiritualists—two alleging that a medium there has been detected in simulating the manifestations, and two denying the impeachment—hence we shall have nothing whatever to do with the matter. Mediums are often denounced by those who call themselves Spiritualists without sufficient reason. Then again, well-known mediums have been detected in deception when it was questionable whether the deception was of their own volition. We therefore have always given, and always shall, in such controversial matters, the mediums the benefit of the doubt. When the public have been deceived by impostors we have not hesitated to make the facts known, as we have in many instances in regard to such persons as the Fays, the Lincolns, the Cécils, and others of like ilk. But we have always defended the Davenport Brothers, whom we knew to be legitimate media for the physical manifestations, as well as Mrs. M. A. Hardy, Mrs. J. R. Pickering, and many others. If certain Spiritualists possessed a moiety of that charity which was demonstrated by the humble Nazarene, they would be more cautious than they are in their condemnation of those sensitive who have been selected by the invisibles for a mighty purpose—of proving beyond a doubt the immortality of the human soul.

Last week we printed a notice of the decease of Mr. Azel Washburn, of Middleboro', Mass. Mrs. Annie Lord Chamberlain writes us as follows regarding this deceased friend of the cause:

"He left this earthly form, Monday, March 8th, 1880, and before news of his departure reached me he manifested his presence by loud raps and gave unmistakable evidence of his identity. He was a firm, consistent Spiritualist and a true friend to mediums, as many can testify who have enjoyed the hospitalities of his home."

A letter dated Jacksonville, Fla., March 21st, from Dr. Samuel Grover (of Boston), informs us that he has had a very pleasant trip to the "land of flowers." He has enjoyed its natural health-rejuvenating advantages, and has found Spiritualists in Jacksonville, where he has lectured one evening in a small church to an excellent audience. He was to start for home Friday, March 26th, hoping to arrive about the 30th.

The Early Persecution of Mediums.

It having been stated by Joseph Cook that the American investigations of Spiritualism began with the execution of persons charged with witchcraft, on Gallows Hill, Salem, a writer in the *Congregationalist* of this city remarks that they antedated the Salem tragedy several years. Margaret Jones, having been tried and convicted, was executed on the 15th of June, 1648. In 1651-2, Mary Parsons and her husband were put upon trial at Springfield. A woman by the name of Knapp was hanged in the New Haven Colony in 1653, and Ann Cole at Hartford, Ct., in 1662. In 1668 a fear that they might not be exactly in the right began to possess the minds of some of the leaders of the persecution, and Cotton Mather wrote a book in which he suggested a better way. He thought that, instead of hanging the victims, it would be more desirable to exorcise the evil spirits by prayer and faith. So "the psychics" were treated in that way for some time with a marked improvement in results.

Mrs. J. R. Pickering

Is now permanently located at 796 Tremont street, directly opposite the Chickering Piano Factory, where she is holding materialization séances, one of which we had the pleasure of attending on Monday evening last. We have only space to mention that it was very successful in every particular—all that the most skeptical could reasonably desire—and satisfied us beyond a doubt of the genuineness of the lady's mediumship. We shall give a detailed account in our next of the events of the evening. Mrs. Pickering's public séances are on Tuesday and Saturday evenings, when fully materialized forms appear; the fee is one dollar. On Sunday evenings, the medium sits outside of the cabinet, various manifestations occurring within it; the admission being fifty cents. Special arrangements will be made for private séances with individuals or parties on other afternoons and evenings of the week.

The Doctors' Plot Law!

As we go to press, (Tuesday, March 30th), the statement is made in the daily papers of Boston, that two reports concerning the proposed Medical Bill are to come up for consideration before the Massachusetts Legislature on Wednesday, (31st), to the Committee on Public Health: The first, the majority, granting the Allopaths, etc., "leave to withdraw"; the second, presented by a pitiful minority, seeks to substitute in place of the majority report, a truly medieval statute, really worse in its nature than any Bill yet drawn. We trust the Senate and House will be just, as well as wise, and endorse the report of the majority of the Committee.

In our issue for March 20th, we stated that Isaac B. Rich, Esq., our financial partner, who is also President of the Plymouth Rock Mining Company, left Boston for Silver City, New Mexico, March 14th—his journey being undertaken for the purpose of giving the advantage of his personal inspection to the mining interests with which he is connected. We have just received a letter from him, under date of March 23d, wherein it is stated that after a pleasant passage he has reached Las Vegas, New Mexico, a point at which railroads are to be abandoned and himself and party to proceed onward by their own conveyance—in this case the primitive mule-team of that country. Mr. Rich's many friends will be pleased to learn that he continues to have excellent health, and that the tour, though arduous in its nature, is proving a benefit to him physically. Mr. Rich is expected home early in June.

A fine poem entitled "Bury Me With My Fathers"—written for our columns by Granville T. Sprout—will appear next week. It has for its subject a touching incident occurring in connection with the tyrannical removal of the Poncas by the United States government from their northern home to the Indian Territory—a step which has finally led up to the present wide-spread discussion of the wrongs of this unoffending tribe. In his letter of transmittal Mr. Sprout says: "I had some acquaintance with the Poncas while sojourning in the Indian country, and their quiet, friendly bearing, and kindness to me, a stranger, won my gratitude and lasting love."

As Prof. S. B. Brittan's facile pen is already at work among the secular papers of the day in various portions of the country, according to promise, it is to be hoped that he will be sustained peculiarly for years to come in this unique but telling method of publicly defending the glorious cause to which he has devoted his time and talents for so many years. Articles written by him in reply to attacks on Spiritualism have already appeared in the *Boston Transcript* and *Herald*, the *Cincinnati Enquirer*, the *Rochester Democrat and Chronicle*, *Truth*, New York City, and other daily papers.

A child in Cleveland, Ohio, one year old, recently died from an over-dose of medicine, given by a "regular" M. D. Killing patients by law is quite a new idea in freedom-loving America. We do hope that the members of our Legislature will have the good sense to vote down all attempts to force the people of this Commonwealth to employ, when sick, none except diploma doctors. If they do not, they had better at once also make a law in favor of cremation.

A. Weldon writes: "Dr. J. M. Peebles delivered a highly instructive and interesting lecture before the First Society of Spiritualists of Harlem, N. Y., on 'Travels in India and Africa.' These meetings are held every Tuesday evening at Temperance Hall, 124th street and 3d Avenue. The Pilgrim has promised to speak before the Second Society of Spiritualists of New York City early in the fall, probably September."

We call the attention of our readers in Boston and vicinity to the electric and magnetic physician, Mr. J. N. M. Clough, who has an office at 83 Montgomery Place, Room No. 5. We have had occasion of late to personally test his powers as a healer, and find him to be efficient in his vocation. Under his hands pain rapidly vanishes. He will visit patients at their residences.

We shall print very soon an article whose unique title carries with it the promise of good things to be anticipated. Its caption runs as follows: "Winnowed Residuum: The Rev. Joseph Cook Drops Iron Filings into the Blue Vitrail of Orthodoxy. The Precipitate as It Appears to John Wetherbee."

We take pleasure in informing our readers that funds are constantly being received by the Treasurer to swell the Faine Memorial Stock; in order to establish on a firm basis a free hall for free speech.

Message Department.

Public Free-Circle Meetings.
Are held at the BANNER OF LIGHT OFFICE, corner of
APRIL 3, 1880. (First meeting at 2 o'clock, and ser-
vices commence at 3 o'clock precisely, at which time the
doors will be closed, neither allowing entrance nor exit
until the conclusion of the service, except in case of absolute
necessity. The public are cordially invited.)

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

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

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

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

Letters pertaining to this department, in order to
ensure prompt attention and free in every instance be-
addressed to Coby & Rich, or to
LEWIS B. WILSON, Chairman.

Messages given through the Mediumship of
Miss N. Theresen Shelhamer.

Invocation.

From the midst of winter snow and ice, oh Father
God, would we pluck the germs of truth and love, and
pour them down into the human hearts before us here
this afternoon. We would bring to thee our praises,
because thou thyself art open and thy angels can
return with tidings of immortal joy to those who linger
yet on earth. We come once again, hearing the tidings
of great peace to all people, praying that we may be
able to spread the light of knowledge and truth, and
others who, at this time, sit in darkness, awaiting the
loss of their dear and dear. As the days pass and a
new year has come in upon us at this time, we pray
that it may bring to earth that truth which shall sweep
away superstition and doubt and fear, and reveal to
what lies before the immortal soul. We pray, as we
stand upon the snowy threshold of the new year, that
we may catch glimpses of the promises of good cheer,
that there may be given to those who are weary and
strength. As we turn another page in our life-his-
tory and scan its unblemished lines, may we indeed
consecrate ourselves anew to thy work of love, may we
resolve that we will endeavor to live those lives of
living light, that they shall bear no blot or blemish, so
that when the new year has passed away they shall
present a record of well doing, of noble deeds, of
every child of earth, and we will endeavor to live
upon the heavenly shores or encased in mortal flesh;
bring down to a blessing of strength and encourage-
ment, that it may go on and on with renewed vigor,
bearing to each its perfect gift of love and living
blessing.

Dr. E. Y. Lee.

I find now, Mr. Chairman, that I cannot say
a great deal. I have been trying to come so
earnestly for some time—ever since you have re-
opened your Circle! There are friends—one in
particular, a dear one, is looking for the an-
nouncement of my return, and I have been trying
to come, giving a greeting, saying that
all is well, that I come to you in hours when your
mediumistic powers are most susceptible
to influence from the angel-world. I
bring these words and tidings which you seem
to receive, which you feel and believe come
from me and others who ever write me. Yes, I
have met dear friends; yes, they are happy
and cheerful and free. We do return every day
to you, when we can give you words of advice
and encouragement, when we can speak and
whisper to you tidings of those who are about
you, and tell you of the immortal world; we
are blessed and happy. At times, when we can-
not make things known, we come with the same
affection and blessings to guide you on your
way. When I can gain power—and I think I
shall do so now, from this—I will come again
and give you all you ask for, give you all I
promised you when I came to you and told you I
could come here, but was not yet able to speak
through the medium of the mortal. I will
live all this and more, so you will be fully sat-
isfied I can come. It will be not only a satisfac-
tion to you and to me, but it will assist me
to progress in my spirit-life. To-day I cannot
say much; I merely come in gain power for the
future. My name, Dr. E. Y. Lee. Jan. 2.

Joseph S. Tillingham.

(To the Chairman:) Will you allow an old
friend to come here? I never came before in
this place, but I am glad to speak out here to
the many friends I have in this State, and other
places. I wish to say it is indeed well with me,
and to refute the charges that were made in the
past, when I could not speak in my own de-
fense, because I had passed from the mortal
life. My friends will understand what I speak of.
I wish to say that I do not regret anything;
I do not say that mistakes were not made, be-
cause they were, but it was merely by reason of
falling powers that the spirit could not grasp
those affairs which were presented to it. And
so, to-day, I return consciously, saying that I
am at peace, and as happy as ever. I will give
you all I love, and I will be in a state of doubt
and perplexity concerning the other life. It is
four years and more since I suddenly passed
from the mortal form, and because I did pass
thus suddenly, it was thought I had made way
with my physical life. I would say it was pure-
ly the result of accident. If my friends will
allow me to know more than this, I will give it
to them in private. I do not wish to parade my
affairs in public in this way. I would not go
into the presence of my Maker uncalled for. I
was contented to live to the end of my mortal
days. I am persuaded I was called away in the
right time. I lived a long life, a long round of
years, and I am now a contented and happy
freed from all the physical ailments and weariness
that would press down upon me. I wish
my son to call for me, to find some way whereby
I can speak to him, so that I can give him sat-
isfaction with regard to certain affairs which
have perplexed him, and have been troubling
him since I passed away, because he has not been
sure whether these things were mistakes or
made for a purpose. I will tell him all he wishes
to know, if he will call for me where I am
speaking privately. I have many friends, and
would bless them all. If they would know what
the old man is doing, tell them I am passing out
into the highways to assist little children. I
feel this to be my mission, and I will give the
little ones, and place them where they will receive
light and instruction, and become pure and
beautiful blossoms in the garden of souls; not in
the spirit-life alone, but also here upon earth,
through other organisms, do I work in this re-
spect. I have been called to this work, here in
your city, and as a consequence, I am now
my message to go and come to you, and live
again part of my life, and together we are
working, in a field of usefulness and good. I am
known extensively in New Bedford, where I be-
longed. I wish to send love and blessings to
Worcester and Springfield, where friends of
mine reside. My name is Joseph S. Tillingham.
Jan. 2.

John H. Josselyn.

"Thank God for this! Good bless you, friends!
This is a season of rejoicing to my spirit, this
day. When I tell you that I have been striving
for thirteen years to manifest at this place, you
will feel that I have good cause for saying
"Thank God for this day!" I have many
friends who have wondered why I have not
returned. My friends in this city and
Boston who know me very well, and who will
be glad, I think, to hear one more word from
me at this time. First and foremost, I wish to
say I am happy now, I am restful and at peace.
I sing the good old songs with the gusto I did
when in the body; they have a new meaning to
me now, which they never had when I was here.
At last the physical has departed, with all its
weariness and pains and all despair. I have felt
remorse, of course, as we all do, for what deeds
we, at times, committed when in the body. I
have felt remorse because I did not accomplish
what perhaps I might have done in my most
prosperous days. That has all passed away. I
feel at peace with myself and the world, and I
am glad to come and bless every one. I bless all
here and all who are in heaven to-day. I would
say to all friends—Go on with your work; do
what you believe to be right; swerve not from
the path of duty, and when you come over to
the evergreen shore you will sing your songs of
rejoicing, as I sing them at this time and place;
you will thank the good Father above for all his

mercies. I am no Methodist, I am no Baptist;
I am a thorough Spiritualist, from head to foot;
and, when I sing the old songs, it is with a true
spiritual meaning, which makes them ring and
vibrate through the spirit. I don't know as
my family, those who remain, will care to hear
from me; if they do I will send out love and af-
fection. Tell them I understand them better
than I did when I was here. I know, now, just
why they travel as they do; I know how they
are swayed by circumstances and conditions,
and I am satisfied, because I believe that each
one will walk out into the light sometime; if not
here, they will do it when they come over where
I am. Their mother sends light and affection;
she has become a beautiful star in the spiritual
realms, that will guide them onward through
all their earthly years. If they will remember
and think of her often as she was to them in
childhood's days, they will travel a path that is
beautiful and bright, because she will be able
to come close to them in spirit and lead them
upward. I bless my poor blind boy. Tell him
I am with him often; that his brother Horace
guides him, and that his mother sends light and
affection. Tell him I know, now, just why he
is all his hand bless him; they bring to him friends
and encouragement and fulfill all his needs—all
that he would ask for; only tell him to be true
to the principles within him; to walk in the
light, such as the spirit-world has given him,
and he will be abundantly blessed. I was ac-
quainted, in my earlier years, in a business
point of view, with him, and I am glad to say
in it, I think, with whom you are acquainted;
that one is John Wetherbee. I wish to say to
him to-day I misunderstand him somewhat when
I was here; whether he knows it or not, I wish
to make this public affirmation of it. I see him
thoroughly, now. I know how he is and where
he is walking in regard to humanity. I believe
he is doing a great deal of good in the world.
If ever I can do him a favor I would be glad
to do so. My name is John H. Josselyn. To friends
whom I once knew I give my love and my bless-
ing. Jan. 2.

Louise Corcoran.

(To the Chairman:) Many years have passed,
sir, since I went to my spirit-home—very many
long and weary years to the one whom I left in
the natural form, who, as the days pass by, feels
his greatest source of comfort in knowing he is
soon to be with me, so close to those he loves
in the angelic world. To-day I am attracted
here because I have such a desire to send out
a few words to him before he passes from the
material form, and to tell him that all these past
years I have been with him, bringing him com-
fort and cheer, consoling him in hours of sad-
ness and weakness, blessing him in what has
done for him, and I am glad to say, I have
hour, our dear child is with me; she, too, sends
out love and a blessing to her father, and says:
"Dear father, we will come for you when the
angel of death calls you home; we will meet
and welcome you in our beautiful world. We
know what your past life has been; we know
it has been beautiful and good. It has consoled
many a weary soul, and do please that path
for many a weary heart. So we bring you bless-
ings; although you do not understand or be-
lieve in this beautiful truth, yet your spirit-
home will be made as sweet and beautiful as
you have made the lives and homes sweet and
beautiful of those who were in need of assist-
ance." We have no more to say to you, but I
days more than usual; we have been attracted
to you in the home where you always feel we
are nearest to you; because you send out so
much love, such heartfelt sympathy toward
others, it attracts us and draws us close to you.
We are glad to have you there; we are glad
whenever you visit that place and speak kindly
words to its inmates, because it gives us power
to return and bless you. We will draw you on-
ward toward that spirit-home where there shall
be no more death, neither sorrow nor sighing,
neither shall there be any more pain, because
the former things shall have passed away.
Through all the long years you have been so
faithful, so true, and so loving, I believe almost
imperfectly in the angel-presence of the other
life, and I have been close by your side.
When my dear child passed away to spirit-life
I was the first to greet her and to welcome her
to the new home. Although she left many loving
friends, although tender ties bound her to earth,
yet to me it was a season of rejoicing when she
came. I could indeed bless the Giver of all
good for this beautiful gift.

So we draw you on, day by day, and very soon
now you will be with us. The physical is wan-
ing, the years are falling fast upon your life, and
it will not be long before you will enter the
gate where indeed you shall receive the fruition
of those hopes you have so long waited for.
message to go to W. W. Corcoran, of Washing-
ton. I was young when I passed away. Life
had many attractions to me; I did not wish to
go, yet now I feel indeed blessed that I have
done so, for I have been able to bring good cheer
to my dear one; I have seen the blessings he
has wrought among others, and believing I passed
away, and the dear child passed also, I went
into his soul to erect a memorial to us that has
been such a blessed benefit to so many hearts,
so many weary souls in the mortal life. Indeed
it is a blessing, and the angels remember him
with love. My name is Louise Corcoran.
Jan. 6.

Caroline Cobb.

(To the Chairman:) I have friends, and a hus-
band, sir, whom I love like to you, and I wish
you to send them my love. I do not need to be
months since I passed out from the physical
life, yet to me they seemed but few, although
the shadow of death which has fallen over my
home makes the time pass wearily to those who
linger at the dear old place. So I am attracted
back to send out a word of love and greeting, to
say I wish to them to be happy, and to assist
them, striving to make my presence known,
that they may feel the blessing of peace and
comfort, which they cannot feel because I have
come away. I have not gone. I am still with
them. If they will only believe that I am still
with them, still engaged in the work now, as
while here, I shall be able to find rest and peace.
I was liberal in my ideas
when here; I was liberal with regard to the re-
ligious notions, tolerant of the opinions of
others. I am glad I was, now, for in my spirit-
home it has given me a power to assist those I
left behind, because of that liberality of thought
and feeling, which I have been able to send out
to each one. I am still as interested in others as
when in the form. I wish my friends to feel
that my labors are not ended; my service, at
least, is not ended; I am still at work. If they
will only feel this, I know they will find a recom-
pense for all their trials and sorrows, they will
feel at peace from suffering and pain. I wish
my message to go and come to you, and live
again part of my life, and together we are
working, in a field of usefulness and good. I am
known extensively in New Bedford, where I be-
longed. I wish to send love and blessings to
Worcester and Springfield, where friends of
mine reside. My name is Joseph S. Tillingham.
Jan. 2.

Mrs. E. A. Anderson.

It is twenty-four years since I passed from the
mortal form. I have been often anxious to send
out a word from this place, that my friends and
my family, those who were so dear to me, might
know that I still linger with them. Although I
have passed beyond the earthly sphere, and be-
yond the spheres which are so closely allied to
earth, yet I frequently return, because of the
great love and sympathy that draws me back.
Life to me was pleasant; I did not wish to go.
It was hard to leave my little ones to the care
of strangers, hard to feel they would lose a moth-
er's love and protection, yet I have been blessed
in being able to return, day by day, through all
their mortal life, to assist, comfort and guide
them as they approached to maturity; and with-
in the last few years one dear child has been
permitted to join me in the heavenly spheres.
Charles is here with me to-day; he also wishes
to be remembered; he wishes his mother to say
he is here, striving to assist others, as when
in the mortal form. He is interested in all that
pertains to the welfare of humanity, he is in-
terested in spreading the light of knowledge
and of truth to all mankind, and he returns fre-
quently to those in darkness who mourn for the
loss of those gone before.

I left a husband; his name is John A. Ander-

son; and although it was hard to sever the ties
that bound me to him, yet I find the spiritual
ties were still closer, that they drew me still
nearer to his heart, and with him I was enabled
to blend, soul to soul, in harmony of spirit; so I
have gone on, gaining knowledge from higher
spheres, and influencing him for good as he trod
his mortal way. I am rejoiced to return to-day
to send out love to my dear ones. Tell them I
am not dead, I am here, eager and anxious to
greet each one, waiting so earnestly for the day
when we shall all meet in the land of the angels.
I wish my message to go to Indianapolis, Ind. I
am Mrs. E. A. Anderson. Jan. 6.

William Cummings.

(To the Chairman:) I do not understand this,
sir, but I have come to learn for myself. I sup-
pose we must register ourselves as we would in
a hotel. My name is William Cummings. I
come from San Francisco. Having friends there
who read your paper, it has attracted me here
to try and see if I could not send them out some
message. I wish my friends to tell Walter to
go to some medium and call for me. I under-
stand there is a lady medium whom I can con-
trol, and if he will call upon her I shall be glad
to try to do so. The lady's name is Mrs. Foye.
If John is as anxious for me to come and speak
as he has said, while reading the messages in
the paper, and has said to me mentally, al-
though he hardly knew whether I was present
or not, "If you will go to the Banner of Light
office, in Boston, and send us some few
words that we may believe it is you, I will go to
your friends and take the message. I will do
my best to convince them of the truth of Spiritu-
alism." Well, I want him to take my message
to Walter, and also to tell him to visit the medium.
Tell him I have a great deal I wish to say to
him which it would not be advisable to speak of
in public. Walter is very anxious to learn some-
thing about my business affairs; he thinks I did
not leave them as straight as I ought to have
done, and that those who should have been
left in charge, while I was out, have not done
business as well as I should have. He is un-
worthy. Let me tell him that if he under-
stood matters as well as I do he would see dif-
ferently. I am not disposed to find fault or to
be dissatisfied with the disposal I made of my
affairs. If he wishes to know the why and the
wherefore, all he has to do is to call for me and
I will tell him all I can. I will tell him I
will tell him that little Nellie, whom he
thought so much of, is with him a great deal.
She is a beautiful little spirit, and he is indeed
a lucky chap to have one so bright to be his
guide. She wishes me to say to him the lilies
he gave her she has always treasured with the
tenderest care, because they have been planted
in his heart, and he will understand, and
will ask no more of me. Jan. 6.

Philo Sprague.

(To the Chairman:) Have you rest here? I
am tired; I want to be back in the body. I
have not been out two weeks, and I am tired
of it already. They tell me I must work. I don't
want to work; I don't feel strong enough. I
am tired out. I am seventy-eight years old. I
suppose it is a good thing for me and everybody
else that I have gone; but I don't feel so.
I have been thinking of this: I should not be
surprised at what I find, but I don't feel rested
by any means. I suppose I said a good deal when I was here that
I ought not to have said. I wonder if every one
does? Well, I am sorry I said as much as I did,
because I am afraid I said more harm than good;
and, after all, I think I colored things some-
what. I don't want to say like Joe tells me
I don't. I want Maria to tell me it is all right
now. Perhaps she don't, and I am sure I don't,
but that's what father Louie says, and he
ought to know. It is a good thing I've gone
away—that's sure; the trouble of it, I've not
gone far, and I don't seem to be. I am round
power together, and I am glad to say I am
come here to-day and speak I'd get away, and
then I should have to begin work. I feel too tired
to work. I am always tired. I suppose I've
got to lay the stones and cement them up, and
try to make things orderly. I must build my
own house, and it is right, I suppose. I don't
think I shall be back again unless I am
obliged to would you?

Well, there's some things I said last summer,
to a party here, which they say I must rectify.
I don't want to come here in public and say it.
How am I going to do? (You can invite the
party to meet in private with some medi-
um.) I wish to say to you, I don't want to be
told I'm all wrong. I don't want to be told
I'm all wrong. I mean when I did anything, I see
my sister, and I want to get to her. Please tell
Maria that I am not going to trouble anybody here.
It will be all right, I think, pretty soon; any-
way, I begin to feel so now. If I stop here till
doomsday I can't say any more. I'm not going
to do you want to know my name? It is Philo
Sprague, sir. I died about two weeks ago, I
think, just before Christmas, and I had to step
round here live before some folks found out I
was dead, and found out so much about me as
what I am saying now, and if I can meet some
folks I shall feel better. I feel better. I feel
obliged to you, sir. Jan. 6.

Nellie Wheeler.

Will you allow me to send a letter to my fa-
ther, Mr. Chairman, and I would like to come in
this way in public, but I have no other way of
reaching him now, and I think it may do him
some good. I am glad he don't visit the Boston
mediums now; not that I have anything against
them, but we feel it better for his development
to keep alone and quiet, and not to go around a
great many places, and I believe I have better
want to tell him we have left him or de-
serted him; we want him to be just as good as
he can, to live just as right as he knows how;
he need not fear that we are not with him. I
also want to tell him we have never advised him
to do anything he would think was wrong or
unlawful; we have never whispered any words
of contention or discord to him, and he has ex-
ecuted the best and the best of his power,
and whenever he hears that we send him word
that we are with him, helping him, striving to
assist him on his way, to live as purely and
truly as he knows how, he will know it is some
one of us; but if anything of the opposite kind
should come, no matter where or through
what channel, that he should be careful not to
send any such message, because we want him
to live so that when we meet him we shall be
glad to welcome him, and shall not blush for
anything he has done. And tell him we are
very glad for what he has done the last few
months; we are glad he is keeping as he is. Al-
though I think he will continue to do so. Ma-
ria's affairs have been very hard on him, I be-
lieve, and he has been very shadowy, yet we hope to in-
fluence others to make it brighter in the future.
I would like to send my love to George; Ella
sends her love, too. We know very well we will
not believe this is from us, that he is in doubt
as to whether spirits can return or not; for all
that we are with him, guiding him, and helping
him, and we shall be so glad to meet him when
he comes over where we are. We are taking
care of the little ones; he will be glad to feel
that, even though he does not really believe
they can return and comfort him. I send love
to mother and Bertie. It does not matter so
much as you think, I believe, or not, I know fa-
ther will believe this is from us, that we are
with him still, if those we love so dear do not
believe we can come, yet we can, and some day
we know they will realize it all. I hope Hen-
rietta's father, who reads your paper, will send
it. Please say I ask him to send it to father. My
name is Nellie Wheeler. Jan. 6.

MESSAGES TO BE PUBLISHED.

Jan. 12—George T. Foster, H. Mosley, Kate Mason;
Charles J. Moore; Nelson Hardbrook; Edward Whit-
more; Maggie Mann.
Jan. 13—George T. Foster, H. Mosley, Kate Mason;
Charles J. Moore; Nelson Hardbrook; Edward Whit-
more; Maggie Mann.
Jan. 14—George T. Foster, H. Mosley, Kate Mason;
Charles J. Moore; Nelson Hardbrook; Edward Whit-
more; Maggie Mann.
Jan. 15—George T. Foster, H. Mosley, Kate Mason;
Charles J. Moore; Nelson Hardbrook; Edward Whit-
more; Maggie Mann.
Jan. 16—George T. Foster, H. Mosley, Kate Mason;
Charles J. Moore; Nelson Hardbrook; Edward Whit-
more; Maggie Mann.
Jan. 17—George T. Foster, H. Mosley, Kate Mason;
Charles J. Moore; Nelson Hardbrook; Edward Whit-
more; Maggie Mann.
Jan. 18—George T. Foster, H. Mosley, Kate Mason;
Charles J. Moore; Nelson Hardbrook; Edward Whit-
more; Maggie Mann.
Jan. 19—George T. Foster, H. Mosley, Kate Mason;
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more; Maggie Mann.
Jan. 28—George T. Foster, H. Mosley, Kate Mason;
Charles J. Moore; Nelson Hardbrook; Edward Whit-
more; Maggie Mann.
Jan. 29—George T. Foster, H. Mosley, Kate Mason;
Charles J. Moore; Nelson Hardbrook; Edward Whit-
more; Maggie Mann.
Jan. 30—George T. Foster, H. Mosley, Kate Mason;
Charles J. Moore; Nelson Hardbrook; Edward Whit-
more; Maggie Mann.
Jan. 31—George T. Foster, H. Mosley, Kate Mason;
Charles J. Moore; Nelson Hardbrook; Edward Whit-
more; Maggie Mann.

C. Ward; William Anderson; John W. Hyde; Little Cur-
die; Dr. Beth Smith.
March 16—Maggie N. Ramsey; Gorham Young; Cora
Lemon; Samuel Maxwell; Andrew Mead; Dr. William S.
Chapley; George A. Redman.
March 22—Martha Boyd; William Goddard; Emma I.
Brown; Rose Cheney; Dr. Theodore Kittredge; Little
Helen; Bright Star.

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

Henry Bennett.

Henry, son of Jeremiah and Emily Bennett.
I passed from earth-life from Jersey City, in my
fifty-first year. This, I presume, must necessa-
rily be an interesting development to the human
mind. I did not understand it before departing
from the flesh, but having learned it, and find-
ing that it appertains to every living, breathing
soul, I deem it a grand privilege to speak of it.
Like other men, I thought that after death
there would be a grand reckoning; that the
deeds committed in the flesh would have their
penalties; but I find that we stand as a pro-
gressive race, having free will either to accept
and become educated or to remain in ignorance
and be ignorant. We have been created free.
To me this is a grand privilege and weight of thought.
Every one should investigate this subject for
himself, and take no one's say-so.
I am more happy in the realm of thought,
seeking after that which will sustain my spirit,
than I was when groveling in the material.
Death came and I accepted it, hoping that my
soul would be free from the material, but now,
having knowledge, I can plainly and truthfully
speak. I am happy, with no regret for hav-
ing passed over that river where I found life
eternal.

John Opie.

I resided in New Jersey. John Opie. I was
twenty-six years old. I was much as I am, a
novice concerning the blending of the spirit-
world with the material. I stand poised as a
spirit, having lost flesh, and of what good is this
communion to me? I am only bringing back
news from the spirit-life to the material, and know-
ing that I will be accepted, and not feeling that
it will be of any great importance to myself. I
sought the chamber of the sick. I watched the
inroads of disease, I looked upon the dying and
the dead, still it never brought a feeling of
strangeness to me. Now I find I have to be an
investigator of that which I should have learned
before I passed out of the material, and all regrets
will not fill up the vacuum. I must go to work
systematically and scientifically and find out
in what I may have erred. As far as I have
searched in the arena of Nature I have found
no death. All things tell their story; we, as
immortal beings, have to learn ere we can un-
derstand it.

Elizabeth Harrington.

Elizabeth, wife of Jeremiah Harrington, resid-
ing on Chestnut street, Jersey City. I was
thirty-five years old. I am here to search the
record of the past life of that and the record
of the present will coincide with my benefit. It
is well with the spirit when it can understand
the record of spiritual existence. I feel a weight
of responsibility resting ever me. I feel that
with the advantages which were mine, I should
have improved more rapidly. I implore thee to
catch me my duty, hope to do and how to act.
Give me power, understanding the law that binds
me to earth.

Our church, founded on a rock, has a beauti-
ful ascendancy in the spirit-life, where the an-
gels renew their vows of love and fidelity. I never
can forget thee, my dear religion; that religion
which has given life to my soul, which did take
away from me the power of my sickness and gave
me one down upon which to rest my weary
head. I bless thee, holy religion of religions, for
thou didst give me the cross, and by it I have
found my salvation. So no more, no more, but
songs of rejoicing, for the one who walked in
your midst has passed into that city where the
light ever shines, and where the soul is made
luminous.

REPLIES TO QUESTIONS,

GIVEN THROUGH THE MEDIUMSHIP OF
W. J. COLVILLE.

At the Banner of Light Free Circle Room every Friday
afternoon, at three o'clock precisely, each meeting occu-
pying the same hour, and the questions which are published on
this page of the Banner each week.

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

Invocation.

Father and Mother Eternal, thou Infinite Spirit
of Truth and Love, we, thy children here gath-
ered to thee, would lift our hearts and voices in
gladness praise unto thee, thanking thee for the man-
ifold blessings which have been vouchsafed us; prais-
ing thee for the joy which surrounds us in our homes,
and for the peace and comfort which thy presence
brings to our souls. We pray thee, O Father, to
well being, for everything that conduces to the spiri-
tual and intellectual welfare of the community, as well
as for that which relates to provision for its physical
needs. May we at the hour receive the presence of
thy bright and glorious band of angelic messengers,
communicating truth unto our minds, bringing peace into
our inmost souls. If we have at any time felt unkindly
to any brother or sister, may we be enabled to dis-
pel the darkness of our lives, and open the
windows of our souls to receive the heavenly sunlight
of love divine. If at any time we have transgressed
willfully, or through carelessness, the laws of thy
transgression cause us to improve present opportu-
nities, and make us more wary in the future, looking
before we tread in a path which is not clearly marked
out before us. May we all receive to-day a baptism of
the spirit which shall unfold our minds and unlock our
spirits, until, no longer discordant or distrustful, we
may be at peace with all worlds, at peace with our-
selves, and with the heavenly angels and intelligences
who reveal themselves unto us through guardian spirits
and through familiar friends who have passed on be-
fore; thus in harmony with nature, may we join in the
highest song of praise, and offer unto thee sincerely and
gladly our souls. May our praises consist in benevolent efforts, in philanthropic acts de-
voted to the elevation of the society of which we form
a part; and may our lives be in union with thy divine
purpose, now and through eternity. Amen.

Questions and Answers.

Ques.—Is there any remedy for inherited
scrofula in the blood?
Ans.—There can be no remedy for it except
giving it the ability to express itself and
exhaust its powers. In order to get rid of scrofula
you must endeavor to throw it to the surface.
As long as you keep it in your blood it will injure
you—you will never get rid of it. As soon as you
have it on the surface, and it is very nourishing
food, and do not exert yourself very much, tak-
ing a warm bath regularly every evening before
you go to bed, bathing yourself well. Magnet-
ized linen should be worn next the skin, flannel
being placed over the linen. Of course it is
difficult to get rid of this disease when it
is handed down to you from your ancestors, but it would
be if it were taken on from contact with
outward life; but there is no antecedent diffi-
culty in getting rid of it, provided you resort to
the necessary remedies, which are simply fresh
air, moderate exercise, diet largely of fruit, and
frequent bathing.

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