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Banner of

BOSTON, SATURDAY, MARCH 24, 1877.

The Proposed Medical Infamy; Conclusion of the Hearing on Act 46 Before the Senate Judiciary Committee of the Massachusetts Legislature; Close Argument by Rev. Charles W. Emerson; Remarks by O. H. Wellington, M. D., and Others.

[Reported for the Banner of Light.]

[Continued from last week.]

At the conclusion of Mr. Putnam's speech the Chairman explained to the rapidly-increasing throng of spectators who filled the seats and available standing-room of the place of audience, that the object of the presence of the Committee was to hear evidence—not to discuss the widely different systems of medicine—and to obtain light as to whether there really existed an exigency in the community which demanded that the statutes of the Commonwealth should be changed so as to regulate the practice of medicine by any law or form, and if so, as to whether the present act was the one best fitted to obtain the end desired.

Dr. W. Thompson followed. In commencing he reiterated his statement made at the former meeting, that nothing which would hurt a man if he was well, would heal him if he were sick, and then proceeded to tell some unpalatable truths to the regular physicians present regarding the remedies contained in their pharmacopola. It was sought by this bill to punish the quack for healing patients whom the regular fraternity could not cure, by imposing a fine of \$400 a patient. The Good Book recorded that on a certain occasion Christ directed his disciples to look in the mouth of a fish for a place of money with which mouth of a fish for a plece of money with which to liquidate a tribute or tax levied on him, but Jesus the mouths of the entire finny tribe would have been found insufficient to accommodate the money necessary to pay his fines. Christ at the age of twelve was recorded as straying from his parents, entering the temple and confounding—the doctors and lawyers. They could not have been confounded unless they felt that they were in the wrong; perhaps the doctors of that day, as of our own, though satisfied in their hearts that Jesus was right, refused to give up their old ideas openly—indeed, there was nothing in the world so hard as for a man to unlearn that which he had "learned wrong." How little did the poor patients, going to the apothecaries with the Latin-couched prescriptions of the drug-doctors in their hands, imagine that in many cases they were carrying their own death warrant, even as Uriah the Hittite bore (unwittingly to himself) from David to Joab the missive which condemned him to die in the fore front of the battle, that the king might find none to bar his lecherous claim upon the beautiful Bathsheba! If a law could be passed compelling these doctors to write out their prescriptions in plain English instead of a dead language, a most fitting and useful blow would be struck for human good in general, and the overthrow of their learned arrogance and stilted folly in particular. He reverted to many cases which had come under his own observation, or had occurred in his own practice, wherein patients given over by the M. D.s had been cured by the "Quacks," and hoped nothing would be done at the present time to rule out the free students of nature, and give everything into the hands of the conservative and non-progressive medical

Mrs. Ricker, of Chelsea, next gained the floor. She appeared in behalf of the mothers of Massachusetts. She had been called upon, in her own person and that of her children, to suffer much at the hands of the old-style doctors. Some twenty-six years ago it was her lot to see her three loving and beautiful children succumb to disease while under the treatment of a regular physician, having, ere they died, to pass through medical tortures the memory of which even now made her blood chill. She had herself at one time been pronounced as the destined victim of consumption by a regular physician in Chelsea, but had been cured by a clairvoyant, Mrs. Pike; and at another when sick for three months. and at another, when sick for three months without relief by the medical adviser summoned she was cured by a stranger clairvoyant, who was brought to her house by a friend, and whose prescriptions acted like a charm. With the deepest emotion she reflected that while the light of a new system of practice for the relief of human a new system of practice for the reflet of numan sufferings had come to her, there were yet thousands of mothers all over Massachusetts who with their children were still exposed to the workings of the old and mistaken system under (which her darlings perished. And now it was proposed by this law to sweep a way the true system—the God given power of magnetic healing—

proposed by this law to sweep a way the true system—the God-given power of magnetic healing—and leave the field open only to those who followed or received the endorsement of those antiquated and erroneous methods of whose futility she was a living witness.

She had for a long time past worked as it was given her to work, for the alleviation of the afficted, making no distinction in the cases of the rich or poor. She desired to dispense the benefits of her power to heal by the laying on of hands as broadly as she received; this gift of God she was determined should not in her case be devoted to mere money-making. The people of Massachusetts were really dissatisfied with the old mode of practice, and this grew more and more apparent to her as she extended her ac-

quaintanceship among the people and listened to their expressed opinions. She cited several instances where she had been enabled by her development to work surprising cures; one the case of an invalid gentleman in Somerville, who had had nine physicians to attend him, no two of which number could agree as to what was the malady under which he was called to suffer; another that of a lady, who for thirteen weeks had been forced to lie in bed helplessly drugged to the fullest extent, and suffering the most excruciating agony. This lady was so measurably restored by Mrs. R. in three weeks' time as to be able to get up and walk about. There were but few patients, in all her large practice, whose cases she had been called to attend, who were not the mere fragments of what the old school poison-doctors had left to die. She had been called as a last hope, and had been empowered to restore them to health. She challenged the medical profession to prove the falsity of her claim. Yet these drug-doctors had the assurance to come up before the Massachusetts Legislature and ask for a statute which would bind her hands, and those of other healers, and insure the death by law of every person whom said doctors users upone to the control of the every person whom said doctors were unable to

Dr. A. P. Richardson, a regular physician of Boston, next took the floor in defence of the proposed bill. He had had an experience of thirty. five years as a medical practitioner. If, as had been said, patients died in the hands of the regulars, who had studied long and faithfully, and had endeavored to fit themselves conscientious uninformed as to his antecedents, and obtain from the sick, by this system of false pretence, their much-needed pecuniary means, returning no adequate service therefor.

Other States had passed bills of a similar nature, and it was an injustice to the commu-nity to leave the vital questions of sickness and death at the mercy of the ignorant and ir-responsible. He cited several cases in his experience, where he claimed that certain "quacks" had performed all which he had just accused had performed all which he had just accused them of, and wherein they had proved themselves either fools—if they honestly thought they could accomplish what they promised—or knaves, who promised knowing that they could not so perform. He thought, in view of these gross abuses, some law was necessary for the regulation of the practice of medicine. Harmard college reaching the best to elevent the vard College was doing its best to elevate the standard of the profession, and its efforts should be seconded. In England the most severe pen-alties were visited upon those who claimed ille-gally the title of doctor, and practiced upon the

in the second.]

Dr. Dillingham, of Boston, followed. He doubted whether the proposed law, if passed, could be enforced in face of the free sentiment of Massachusetts. There were enactments enough at present against malpractice, etc., if enforced at present against maipractice, etc., if enforced, and he would have those who practiced medicine, whether regulars or so-called "quacks," put upon their own individual responsibility for their own acts—the present statutes being amply fit to cover the ground for the punishment of any shortcomings on their part. The term "quack" was nothing to be ashamed of in that it had been an nothing to be ashamed of, in that it had been applied as a stigma to all those progressives who in past days (as in our own) had striven to do good to humanity for humanity's sake, and not to work for the conservation of old systems and societies Law or no law, he would never so stultify his manhood after a fifty years' study and practice of medicine as to go before an Aliopathic board of censors to show cause as to why he was acting as

a physician. Mrs. Julia A. Crafts, of East Boston, next appeared against the bill. If Dr. Richardson, the regular physician who had just bemoaned the death of his little patient, had written his prescription in English instead of Latin, no trouble and the patient of the pat would have ensued. The medical men did not seem to understand that God made doctors as well as preachers. Eighteen years ago she was given up to die by the regular doctors, after being nearly drugged out of her body—her disease being called by them consumption. She made all her preparations to die; but one night when in the extremest prostration, and as she believed near her end, she beheld standing beside her fether who had negat to the surfix her bed her father, who had passed to the spirit-world; her parent told her that she had suffered much, but he would be instrumental in restoring her to life, under the law of demand and supply, if on her part she would promise to devote her after life in the physical to the good of humanity she promised, and though at the time of this compact she was reduced to eighty pounds in weight she gradually recovered her health, and had since been privileged to do a great work as a healer among the afflicted—her cures transcending (she was confident) the possibility of achievement by the mere students of the drug system. The diag-nosis of her case as consumption by the regulars was a false one, as any one might see who reflected that when a person's lungs were nearly gone they could not be made to grow out again, and yet, although now fifty years of age, she was still able to traverse the country as a lecturer never heaving the slightest trouble with her lungs or voice. Where was the mother who would desire a gentleman to act as a midwite to her daughter; but if the power were put into the hands of the regular societies by this law, that mother even could not assist her child in the hour of need. Experience showed that the elements

quaintanceship among the people and listened to | this bill passed. Let those who thought women would have any chance look at the attitude which the learned professions generally had taken regarding ladies desiring to practice in them. This bill was intended to make of the remedial art a close corporation, whose chief end was to work for itself, the needs of humanity being a second consideration. With Mrs. Ricker she would join in the neitition that no act should be wread by consideration. With Mrs. Rickershe would join in the petition that no act should be passed by the Massachusetts Legislature trenching upon the state of freedom in medical practice thus far allowed—a freedom which had unmistakably worked for the benefit of the people.

A communication was then read from Dr. Reuben Chang a physician december the people.

ben Green, a physician of some thirty years' prac-tice in Boston, which reviewed to some extent the ground already gons over, and called special attention to the claws hidden away so judiciously under the soft words of the enactment. Regular the soft words of the enactment. Regular physicians of all chartered societies were denied the right by their own by-laws of advertising their work in the newspapers; it was a question of printer's ink vs. conservatism, and in this age of inquiry the latter had gone to the wall, and was now shouting justily for legal help to banish the opponents whom it could not conquer. Now it was well known that almost the area. it was well known that almost to a man the so-called "irregulars" did business by and through advertisements, circulars, etc., etc., so that should this act pass, it would be an utter impossibility to convince the censors that they were fit to become practitioners—in that if a certificate were lars, who had studied long and faithfully, and had endeavored to fit themselves conscientious ly for their work, how much greater the danger of death from the hands of the uneducated quack, who perhaps to day a hostler in a stable (who imagined the human body to be destitute of interior vital organs, and to resemble a keg, which received its nourishment through the mouth, as its supposed prototype did through the bung-hole), may to-morrow, by paying for the painting of a sign and the opening of an office, impose upon those uninformed as to his antecedents, and obtain now on the point of repealing its odious medical law, and the attempt made some years since to enforce such a statute in Massachusetts had failed; why then at this late day should the at-tempt be made to achieve a backward step in

medical jurisprudence !

Mrs. Warner, who followed, said this bill aims a blow at individual liberty; it is class legislation of the most direct sense, it is an effort to put the entire medical practice of the State into the hands of one class who are no more successful, as to the of one class who are no more successful, as to the results of their labors; than are those whom they are working to put down. To the mind of Mrs. W., there were laws enough now on the statute books of the Commonwealth bearing on this matter, but in how small a degree were they enforced. Through her earnest representations a bill for the protection of infants was passed by the Legislature last winter. What was the result? Nothing! The law was still on the statute books, but it had proved a dead letter. She had been but it had proved a dead letter. She had been able to get but one case entered for prosecution, but of death in its mother's arms.

[At this point Mrs. Warner arose and desired to ask a question of Dr. R., but he refused with the most evident pomposity, declaring that he came to speak his views, not to be put up as a witness for examination. He then withdrew from the hall, having heard comparatively nothing of what was said previous to his obtaining the floor, and evidently preferring the darkness of his preconcelved opinions to the light of free inquiry. It is a notable fact that the regulars failed to appear before this committee in a most reprehensible manner.

Line prosecution.

Line provisions of this bill no summoned them as fourishing a state as before the act became a law. And the worst of all was that some of the regular physicians were aware that this particular "den" existed, they having been summoned there previously to give their professional services. She hoped that Massachusetts would never relegate to these or to any set of men the legal right to kill all those patients whom the legal right to kill all those patients whom the yould not cure—which was, to use a trite saying, "the long and short" of the act now under consideration.

Prof. J. H. W. Toohey was the next in order that the regulars failed to appear before this committee in a most reprehensible manner.

Was the provisions of this bill in the particular "den" existed, they having been summoned there previously to give their professional services. She hoped that Massachusetts would never relegate to these or to any set of men the legal right to kill all those patients whom the legal right to kill all those patients whom the legal right to kill all those patients whom the legal right to kill all those patients whom the legal right to kill all those patients whom the legal right to kill all those patients whom the legal right to kill all those patients whom the legal right to kill all those patients whom the legal right to kill all those patients whom the legal right to kill all those patients whom the legal right to kill all those pa

the stringency of the medical laws of Great Brit-ain, but he had not informed the present company that the highest lights in the English Par-liament had now arrived at the published conclusion that the total separation of all legal en-actments from the practice of medicine was the true course to be pursued for the general good of individuals and of the nation. He referred to the singular success attending the treatment of cancers by Dr. B. H. Crandon, of Tremont Tem-ple Building, through the agency of electricity and said that this was a case in point: Dr. C was not a regular physician, though he could do was not a regular physician, though he could do
that which they could not do, and probably could
not obtain a diploma or a certificate at their
hands; indeed, why should he be forced to go to
them for a diploma, when the system he practiced, in the case of cancers particularly, (a transplanting of French intelligence in this country,) was not known to any of the regulars of Bos-ton? The passage of this law, shutting out such men as Dr. Crandon from practice, would be an end to progress, and would make us all the victims of commonplace. Medical Societies had always, like the priest and the Levite, passed by on the other side, giving the cold shoulder of neglect, if not the more active one of persistent opposition, to every new discovery, and the men composing these organiza-tions in our day were of the same kidney as their Take, for instance, the water cure system, the discovery of an ignorant peasant; if this bill had been operating in that vicinage the boon of the revelation would have been lost to the world, and we should still be trying to cure fever with calomel. He bore full testimony to the value of Mrs. Ricker's work as a healer by laying on of hands, stating that she was a lady universally respected wherever she was known, and that hundreds of those who had been given up to die by the regulars, were to day living and moving in society, grateful monuments to the power with which she was endowed. The proposed bill, should it become a law—which he hoped it never would—would shut down upon this lady and all such as her, who (as he had reason to know by his travels through the country) were going about doing good to humanity out of the abundance of their hearts, and leave nothing in their place, for they gleaned in the rough field of hopeless cases, from the great ma-jority of which the medical doctors had with drawn in defeat. He hoped that all practitioners, whatever their modes, might be left free to work for progress; only through this course pursued in life's every avenue could humanity pursued in life's every avenue could numanity hope to attain to that grand fraternization of usefulness which would bring in the long-coveted millennial morn, when peace would supplant war, when right would achieve its inheritance, "when none shall say, I am sick," and when "sorrow and sighing shall flee away."

At the conclusion of Prof. Toohey's remarks the houring was adjunted to Wednesday even.

brought into the sick room in obstetric cases wrought the death of the patient in more instances than the public had any idea. Would any but gentlemen be likely to obtain licenses if

On Wednesday evening Mr. C. M. A. Twichell remonstrant, was the first speaker. He was led some time ago to think that there must be a remedial system for the alleviation of human suffer ng which was vastly superior to the old fashioned medical schoolcraft. He believed in a Great Creator and Infinite Preserver of all things, and he felt that there must be some unrevealed curae powers yet to be grasped by man; he did not believe that all of revelation came to one man, or one age, but, on the contrary, that it was given in a measure accordant with human needs; little by little God's unfoldings came to man. It had

HEARING CONCLUDED.

been his privilege, as he believed, to receive the gift of an alleviative power from his Creator, by which, though he even had not seen the sick requiring his aid, he was yet, in the majority of cases, able to restore them to health, and he thought he ought of right to be accorded the privilege of doing all the good possible by his development without being liable to fine and imprisonment. In order to indicate the confidence which the public had in the reliability of his which the public had in the reliability of his practice, he mentioned, as among those who had received benefit from his care, Mr. Kendall, the partner of the present Chief Magistrate of the Common wealth; and Mr. Pray, of the firm of John H. Pray, Sons & Co., Boston. A previous speaker had asked, and he would emphasize the question, why should he be obliged to go to the regulars for a diploma, when he had never had anything in common with them, and was in no way indebted to them for his success as a physician? He held a diploma from the hands of Him who created him, and who gave him his powers by what he believed to be a distinct revelation. Mr. Twichell said he had never proclaimed himself a doctor, or sought out patients; he obtained his livelihood in another vocation, but he sincerely and earnestly protested against the passage of any statute which would restrain him from doing

good to his fellow-men. Such a measure, if enacted, would be a blot on the fair fame of our glorious Commonwealth.

REMARKS OF REV. CHARLES W. EMERSON. This able clergyman (of Chelsea) next took the floor in opposition to the Act. Though he was not a doctor, and had never practiced medi-cine, yet as pastor he had for several years been brought in contact with a large number of sick people—in fact almost as fully as if he had occupled a place in the medical ranks; and when he saw that a hearing was announced touching the proposed bill, he felt called upon by his interior sense of duty to enter a solemn protest against it, from the standpoint of his experience and observation in society, and out of respect to his fellow-men. In beginning, he desired it fully understood that he did not oppose education; he thought the best thing for one to do intending to practice as a physician was to pass through the schools appointed for such training, and if he were about to enter the profession he should pre-fer to graduate and receive a diploma under the auspices of the Allopathic system; still it was his duty, in the face of the facts which had come under his observation, to bear witness that all forms of medical practice were doing much good; though the individuals of the different classes were not regularly or equally successful, he had never been able to perceive any marked degree never been able to perceive any marked degree of difference between the general success of the systems themselves. Speaking from his personal experience, then, he would say that from one-third to one-half of the people who were members of his parish have employed, and still did employ, physicians who were not regulars. He was not present to speak for the physicians, but he did wish to offer a word for his people, who could not but feel aggrieved if they were not allowed to make use of these irregulars if they so desired. There was a class of men who, while they had no regular diplomas, were yet the repos-

they had no regular diplomas, were yet the repos-itories of large stores of medical information, reaped from the field of practical and careful ex perience; such a person was at present, he was informed, holding a professorship in the Boston University School of Medicine—a man who, while he had never received a diploma from any par-ticular school, was yet, because of his extended, profound and valuable knowledge of disease and its cure, gladly called to the chair he so ably filled in that useful institution. But that person, with all his experience and usefulness might not be able to pass a certain technical ex amination, which the mere school boy, fresh from his books, but knowing nothing of practical life, might easily bear.

A regular physician, standing before this Con-

mittee, had had the assurance to state that it was possible for men to practice in Massachusetts, who were so degradingly ignorant that they did not know that the interior of the human body was filled with vital organs, but supposed it to be like an empty keg, receiving its nutriment at the bung hole; but he (Mr. E.) had failed to find any such person pretending to practice medi-cine; in fact, the anatomical and hygienic works scattered so widely all over the Common wealth, and the prominence given to these mat-ters in our public schools and lecture halls, were in themselves the refutation of such a libel on the

popular intelligence. There was another class of persons, with whom he (Mr. Emerson,) had no acquaintance, except through being cognizant that they had attended families belonging to his parish with marked success, and these practitioners had been represented in the audiences meeting before the Committee in a greater degree than had any other class: These were the Spiritualists; he did not come for the purpose of discussing the matter as to whether their claim of communion with the disembodied intelli gences once living on earth was a truth, or not; he had not received, for himself, the evidence which was requisite to satisfy him of the verity of their views, but that was not of importance enough to consume the time of the Committee by stating it more fully; what he did wish to say concerning the Spiritualists was that he had found them to be a very quiet and harmless people, who if they did no good, would never work any harm; as agents of healing in his vicinity for almost a score of years, he had been cognizant of their labors, and had never known one of them to have a case of malpractice proved against him or her; in fact, he should give it as his opin-ion, founded on experience, that the diplomatized men were the most unfortunate of the two in this regard; this he said not as a slur upon the doctors as a body, but to show that the individual members of these chartered institutions into whose hands it was proposed to surrender the people's rights, were by no means a unit as to their success or their practical value—the result proving that something beside education was necessary to make a real physician.

Speaking from the standpoint of the people

Mr. E. would demand whether they were still to have the right to employ these peculiar practi-tioners, the mediums, so called, or not? He desired to call the especial attention of the Committee to the religious side of this question.

These spiritual mediums believed, honestly, that they received their power to treat the sick-from on high; they had interblended their religious sentiments with their methods of practice to such an extent, that it was impossible to tell where the medical practitioner ended and the religious pattern of the many of recovery. where the medical practitioner ended and the religious nature of the man or woman began. These people had an extensive following, who, not mediums themselves, were yet believers in the views they set forth (to say nothing of those who, still connected with the Church organizations, availed themselves of the services of these healers, clairvoyants, etc.):

Who could draw the line of departments on a to

Who could draw the line of demarcation as to Who could draw the line of demarcation as to the amount of the religious freedom safe to be allowed to this or that citizen of the Commonwealth? Did this Committee feel competent to the task? Could it be successfully denied that such an act on their part would be an unmistakable trenching on the domain of religion? One of these workers, a rubber, was known to him in Elisaburg a lady of these and widespread. of these workers, a rubber, was known to him in Fitchburg, a lady of pure life and widespread kindliness of heart; respected by the whole community; regular doctors did not feel it beneath their dignity to send patients to her for relief, and the work she frequently accomplished was the wonder of all. Now the present bill, if passed, would operate to prevent her from prosecuting her labor of lave, and don'ing those citizens. ing her labor of love, and deprive those citizens of the Commonwealth who valued her services from making use of them. The speaker believed that if the people of Massachusett; really understood the danger which was now hanging over them in the shape of this proposed ordinance, a perfect panic would ensue, and they would come up to the hearing in such numbers that the en-tire State House itself would be unable to accommodate them 1

There was another class of patients, also, about whom he proposed to speak. While many of the sick called in a medium, a magnetizer, a clairvoyant openly, and, if relieved, did not fear to acknowledge the fact, there was a larger number who preferred to cater to the prejudices of society, and escape the stigma of employing the mediums by calling in both physicians at once, summoning the regular doctor as a cover to enble them to escape the sneers of their neighbors, and hiring the medium to heal them. Mr. Emerson knew of a case in the list of his acquaintances, where a wealthy gentleman bired a medium to remain in his family to treat him for disease, while at the same time a regular physician was secured to make his visits to the house as the ostensible practitioner.

The bill, on its face, was aimed to eradicate ig-

norance and infuse the element of education into the medica) practice of the State; but was legisation capable of dealing with the matter? Hum-bugs crept into the pulpit of the ministry, the bar of the legal profession, the marts of trade into every department of societary activity; but could they be legislated out of these places. Human experience said "No!" How, then, could reasonable hope arise of legislating humbugs out of the medical profession? It was an utter impossibility. The practitioners of medicine must possibility. The practitioners of medicine must be left free to stand on their individual merits, the intelligence of the people, which was the corner-stone of our republican institutions, being trust-ed to weed out the charlatans through dearth of practice. This course was the only one which would effectually settle the matter on the broad ground of justice. It was indeed a poor compli-ment to the intelligence of the citizens of Massachusetts to say to them, through the lips of a statute like the proposed Act: "Ladies and genyou are ignorant and simple : know whom to employ when you are sick. You are determined to choose the services of people who will deceive, impose upon, and injure you; therefore we, the law-makers of the State, will tell you whom you must employ. This would be a perfect insult, if passed; it might not be so recognized by the legislators or the gentlemen who introduced the bill, but it was really one in fact. To correctly treat the matter covered by the proposed measure, it must not be looked at as a personal one; we must go down to the root of the question and wrest the great underlying truth from beneath the superincumbent debris. If wrong existed in society, let us rid ourselves of it, but if we should only make the matter worse by interfering with it, we had better let it alone. No attempt should be made to right indefinite wrongs by a measure which might bring greater evils in its train. It had been asked if there was any exigency now existing in society which demanded legislation on the question of the regula-tion of medical practice; hedid not believe there was any such demand on the part of society. The laws already in force were plentifully able to cope with the subject: Colleges received their right to instruct and grant diplomas to students; the statutes against malpractice, with their pre-scribed pains and penalties, held the shield of justice over the patients in the Commonwealth; and there seemed no occasion for the present

Act.
The question of natural ability must be allowed due weight. The man who worked along the line of his strongest faculties would certainly surpass another who did not do so. Education, unless matched with natural fitness, offered no bridge to success in any profession. The speaker knew many who had graduated from college, filled with erudition, but ignorant of the very first principles necessary for practical work. For instance: a gentleman with whom he had an acquaintance had graduated from college, studied law, and struggled unsuccessfully ever since he entered the profession—hardly paying office rent, if at all; he was possessed of a remarkable mem ory, and was a perfect compend of legal infor-mation, but lacked the ability to turn it to account, and his whole life had been a failure. So with physicians; how many parents sent their children to college and to the medical schools to fit them for entering into the profession? These boys would have knowledge enough of books when they made their advent upon the stage of active practice, but they would have no knowledge of individuals, and upon their capacity to transmute what they had learned in the abstract to useful remedial force fitted to the needs of each particular case in the concrete, would depend their success as doctors. Such boys could easily pass the examination proposed by this Act, but of what value would they be to society? while the ages proved it true that there were persons eminently fitted by nature for the medical practice, and who would be, even if comparatively gnorant, superior to the merely educated but impractical graduate.

He wished the Committee to consider how far this measure proposed to lead the Legislature, and how many varied interests it was calculated to affect. For instance, there were the "voice-builders," who, while they gave lessons to pupils in elocution, also wrought a double good in many cases by curing them of tonsilitis, through the exerclses necessary to the formation of tones; and he had known parties to go to these teachers not from any interest in the study, but from the hope

[Continued on eighth page.]

TO-MORROW.

I sit and muse beside the faded coals, While night and stience hold their mystic sway, And while the world, with all its freight of souls, Wheels on through darkness to another day,

Across my spirit ghostly fancies creep: Who shall date prephesy to-morrow slight? Who shall date prephery to-morrow's light?
What if uncounted thousands, while they sleep,
Are trembing on eternity to night?

And still they haunt my heart, these dreams forlorn, Vague bate of fear that sunshine would dismay; Though myriads of to-morrows have been born, What if the last had perished with to-day?

But not the ancient ordinance yet reigns. Hours afterward, white scated wakeful here, I dimit see, along my casement panes, The first task dubious glimmerings appear.

Once more the old fated ways of earth begin; Some glad girl somewhere will soon wake and say, While blushing, from chaste forchead to sweet chin, Ohe lovely rose, "It is my wedding-day?"

And in some prison-redi, perchance even now, some hazgard captive from his steep is drawn, To hear them, white old sweat drop feed his brow, Saling a scaffold in the glassity dwn!

Letgar Faucett, in February Atlantic,

Nanner Correspondence.

Pennsylvania.

SUSQUEHANNA. - Mrs. W. M. P. writes "Enclosed you will find money for renewing my subscription to the dear Banner. I do not know what I could do without it, for it has become a necessity of my life. For over three years it has come to me each week with 'healing on its wing.' When plunged in the deepest sorrow, and almost in despair, I was induced, through a sympathizing friend, to subscribe for the Banner of Light, and it has indeed been a banner of light to me, for through its teachings I have been brought from darkness into light, and have found a reasonable solution to many questions relating to immortality. Thank God and the dear angels, I have found firm ground at last, and feel anxious to do all in my power to 'spread the glad tidings of great foy.' After reading my Banner, I send it to a friend, who reads and enjoys it (as every one must), and then circulates it still further. As a New Year's gift I subscribed for it for one year, in the name of a dear relative in Indiana, who also is deriving inexpressible comfort and instruction from its pages, and she takes pains to send its folds to the breeze, and recommends it to all her friends and acquaint-

Three years ago but little was heard in this place on this most interesting subject, Spiritualism. At this time many of our best citizens are firm supporters, and we have had Mr. E. V. Wilson here, twice, to lecture for us, and many are awakening to the subject. Some good mediums have been developed here in our midst. The day is indeed dawning, and the darkness of su-perstition and bigotry, that made us afraid to investigate these things, has passed away. I read a synopsis of a sermon in the New York Herald, delivered in New York by one of our most emi-nent D. D.s—a sermon addressed to lawyers—in which occurred this passage: 'The greatest temptation that besets a lawyer is skepticism. They want to reason upon all subjects. Let me beg of you, for God's sake, stop asking questions and go to believing. If you don't you are lost, for you can never reason out your soul's salva-tion.' That is a 'reasonable' theology! If the lawyers of the coming generation are to be made of boys like one I have, they will stand a poor chance in the light of that Rev. D. D.'s philosophy, for he will ask questions, and some of them indicate the fact that the future generation must have a reasonable theology. One, for example: This boy is six years old (or was at that time). After looking long and thoughtfully into the fire, one evening, he startled me by saying, 'Ma, I am two boys, I guess.' 'How so, Willie?' 'Why, I am a bey inside of a boy.' 'How do you make that out, my child be a boy in heaven would n'! were to die I would be a boy in heaven, would n't Yes. 'Well, they would bury me in the ground, and I would be a boy in the ground.' Yes.' 'I know just how it is. I always wanted to know, and now I know. When I die, the inside boy will come right out, and go up to heaven. You can't see him, you are so blind, but he can see you, and the angels, and every. but he can see you, and the angels, and everything. But let the outside boy go. He don't amount to much 3 the inside boy is all we need care about.' I must confess I was surprised at

the boy's logic.

Had I not already wearled your patience by the length of my letter, I would like to tell you of the most wonderful and startling spiritual phenomena which I was fortunate enough to witness last summer at 'Cascade,' the home of Mrs. Mary Andrews. But I must say this much, at least: If any of your readers wish to witness reliable manifestations, I can cheerfully refer them to that place; and I am sure there can be found no more delightful spot to spend the weeks or days of the warmest weather. Nature has combined all her greatest attractions there. The lovely Lake Own-co, a beautiful waterfall, sailing or fishing, charming scenery, and the company of the most highly educated and refined people, all served to make my stay there one of the most delightful visits I ever enjoyed. And not the least of all was the most wonderful spiritual manifestations received while there through Mrs. Andrews.

Connecticut.

WINSTED .- H. R. Adkins writes: "I have been a member of a church for over forty years, and much of the time an official member, and all these years have desired to know the truth. am now as anxious as ever to learn the real truth If I have all this time been deceived, I would like to know it, and wherein. I do not care for stories of any kind, or theories that have no foundation, but if I can find a better corner-stone than the one I have endeavored to build upon, I would like to examine it: I have read your paper for several years with interest, and now, as many times before, I am disposed to ask the old question, 'Are these things so?'

I have read Mr. S. Watson's books, and magazine from the start, and I believe him to be an honest and talented man. But now arises the old question, Is he mistaken? as many persons

It looks to me that if you are correct, the Orthodox churches are in error in their very fundamental doctrines, viz.: 'Man's apostasy, the atonement by Christ, regeneration, the general judgment at the last day, and the eternal rewards of the righteous and eternal punishment of the wicked, as well as many other doctrines which are held as sacred by the various Christian de-

The question is important. Is it possible to in these important matters truth from error? If so, then how? Is it safe to deny the plain statements of the Bible? If so, then what standard have we to rely upon for our instruc-tions? and how shall we instruct the people, es-pecially the young, in the correct way? and how induce men and women to seek and surely find the joys of heaven? It is easy to get the theories of men, but what is the truth?

HARTFORD.-J. J. Graham, in renewing his subscription, says: "The Banner of Light, I must confess, considering the quality of paper, the perfect print, together with the amount of valuable information found in its columns weekly, is the cheapest paper published, and I do not see how I can dispense with it now, even if the times are hard. I can better dispense with my Bible and one meal a day, than the dear old Banner. As each week recurs, I find myself anticipating the pleasure and profit to be derived in perusing its pages, and never am I disappointed, for l always find them brimful of rare gems of spiritual truth."

[Thanks, Bro. Graham, for your kindly words. They come at this time like a refreshing shower after a suitry summer day.]

Missouri.

could be produced by Spirituatism! Is it possible for one not insane to entertain such thoughts for a moment? Spiritualism establishes beyond any a moment? Spiritualism establishes beyond any question of doubt the immortality of man. By and through it, and it only, is the fact established that those who have passed through the change called death can, under proper conditions, communicate with people on earth. It enables us to comprehend and rightly understand the first bright link in the endless chain of progression—death. Has a Spiritualist ever been found that was afraid to die? The Christian fears death; the materialist fears it: so do all who are not the materialist fears it; so do all who are not Spiritualists. Does the traveler struggling over rough roads and a barren country become insane because he knows that sooner or later he will reach a more genial clime, a land flowing with milk and honey, a happy hunting-ground? Is the knowledge that after death we can return and smooth the pathway of the mourning souls left behind, likely to produce insanity? Is there any one so lost to reason as to insist that such contemplations can make one insane? To all such we say, God be merciful."

California.

SAN FRANCISCO .- Warren Chase writes: "Letters and visitors from various parts of the State assure us that our cause is in a sound and healthy condition of progress in most places of any size on the Pacific slope. They assure us that although there is some degree of arrogance, pride and scorn in a small number of wealthy churches, yet the great hody of the people have far more sympathy with us than with them. Spiritualism is fast becoming the religion of the people, and Christianity of the aristocracy and the ignorant rabble that follow the Catholic priests - the two extremes, neither of which

reason or investigate.

My visit in San Francisco has been pleasant. successful and profitable, apparently, all round, certainly to me. My lectures were largely attended and fully appreciated. The Lyceum is tended and fully appreciated. The Lyceum is in a prosperous condition. In declamation and calisthenics I have not seen its equal since I left New York. It is ably officered and well attended. Mrs. Ada Foye, who gives public scances in the hall once a week, is most remarkably successful, never making a failure, yet often having an audience of from two to four hundred persons. In her private scances (as well as several others here,) she is successful as a test medium, so that no honest seeker need remain in doubt about spirit life and intercourse; but many do not want it if it is not infallible.

The little society across the bay, in Oakland, is also prosperous, having started a Lyceum with a good opening of promise. I have lectured to them one evening each week while filling my engagement here.

We expect to speak in San José in April. Mrs. Chase will give scances there and in other places where I stop to lecture. The climate here is pleasant since the rain, which began January 15th, and of which we have had barely enough to wet the dust down."

SAN FRANCISCO:-J. Wilmshurst, M. D. says: "To ensure harmony and good results at spiritual conventions and conferences, a few simple prerequisites seem all that is necessary, such as an appreciation of the value and neces-sity of union and combination to achieve great results; a spirit of self-denial and self-sacrifice for the general good; and a disposition to subdue all egotism and inflated ideas of one's own individuality—to subordinate the individual to the compound individual, i. e., the Association for the

Massachusetts.

HUDSON.-P. E. Millay writes, March 12th "Seeing the article by P. E. Mills in the Banner of Feb. 10th, in regard to the mediumship of Mrs. Clara A. Field, and being one of the brothers referred to, I wish to say that I fully corroborate his statement, and that it did not convey a full idea of that test. I will add that at another time I took my wife to the medium and introduced her as a friend, and the control immediately exposed the seeming deception. I sent my son to her, also (alone and a perfect stranger), and his moth-er recognized her boy at once. I have also sent several of my friends to Mrs. Field for sittings, who were perfect strangers, and without a single failure they were recognized by spirit friends. I sent her a sealed letter addressed to my spiritchild, and received as correct an answer as though the medium had read the letter; and yet it came back to me with the seal unbroken. I will close by saying I will cheerfully bear testimony to the above facts, and add that Mrs Field is also an excellent inspirational speaker.'

LAWRENCE .- J. H. P. Guild writes: "Dr. weich, the blind clairvoyant, still continues to exercise his wonderful powers as a diagnoser and psychometrist. He has long been one of the celebrities of Lawrence. Associated with him is Prof. J. H. Kimball, formerly White Mountain guide, who is a good personator and test medium Together they have made some remarkable cures They show letters from those treated at a dis tance which are very complimentary. Their line of patients extends from Boston to Canada Dr. G. E. Smith also is in great demand, and to his otherwise extensive knowledge adds the benefit of supermundane wisdom. Of Mrs. French, business and test medium, we hear gratifying reports of genuineness. Circles are held at Col. Sargent's, and at Eastman's and Staples's residences. residences. Secularized religion has been at immense expense to keep up its appearance, but Spiritualism has flourished in all lands and in all ages in spite of organized opposition—a proof of its genius. The strength of false religions is their combinations. The power of Spiritualism is the independent action of its recipients as far as this world is concerned, and the overwhelming force of spirit agency from the world of

Maryland.

BALTIMORE. - Charles E. Brooks writes; 'What is dearer to humanity than the knowledge of immortality? It is the goal of every mortal desire and holy principle; we all crave it. look forward to it with bright hopeful eyes and Conscience day by day gladly beating hearts. dictates its reality; and often at night we can se something of it in our dreams. Immortality is what we live for, what we struggle, suffer, and labor for. We do everything, in fact, except to die for it; and just there it comes to our 'rescue,' accompanied with grandeur and glory only then realized. The youth and maiden, happily oblivi ous in each other's love to sorrow here, with hopeful eyes and anxious beating hearts gaze into the future for some certain conviction of an eternal union in the fair Summer-Land; the mother, kneeling at her bed side, with clasped hands and upturned eyes, prays the divine Father to comfort her soul, to render it fit and pure to enter into the spirit-world at the coming of the Angel of Change, there to once more mingle as of yore with her loved ones 'gone before.' So it is with all humanity; they are crying out con-tinually for the light now being shed through Modern Spiritualism. But how sad to contemplate: whiist some accept gladly and thankfully of this fountain of light, many reject with scorn the ever-proffered boon from heaven."

Missionary Work in Minnesota. To the Editor of the Banner of Light:

I have the honor to submit the following re port of my labors for the month of February, 1877, to the Spiritualists at large of Minnesota, and especially to the State Association, under whose auspices I am laboring.

My first efforts were at Lake Addie, McLeod

County, where I spoke the 2d and 3d, receiving \$6; expenses \$5,20; Feb. 4th at New Auburn, Sibley County, twice, receipts \$4,60; Feb. 5th at Glencoe, McLeod County, receipts \$1; Feb. 11th at Minneapolis, receipts \$8,30, expenses \$7,50; ST. LOUIS.—C. H. Merry writes: "The avidity with which some people attribute effects to causes beyond their comprehension, is simply astronishing. The idea that insanity ever was or

County, Feb. 22d, \$1,10; Delano, expenses \$1; Howard Lake, Feb. 24th and 25th, receipts \$7,18, expenses 40 cents; Dassel, Feb. 27th, receipts \$2,85, expenses 30 cents; Kingston, Meeker County, Feb. 28th, receipts \$1,95. Total amount of receipts, \$64,01; total expenses, \$15,65; net receipts, \$48,36.

This is more than double the net earnings of

This is more than double the net earnings of last month. I have the pleasure to also report a growing desire for harmony that our heavenborn cause may grow and spread, which it cannot fail to do when nourished by the influence of harmonial teachers, who seek only to bring the precious grains of immortal truth from the Lord's highest heaven to feed the hungering multitude who have been feeding on the husks

THOMAS COOK, State Missionary, Agent and Lecturer.
Address Farmington, Minn.

Free Thought.

BEWARE OF THE ENEMY.

To the Editor of the Banner of Light :

Some time since you printed in the Banner an anonymous letter addressed to the materializing medium Mrs. Seaver (formerly of Bromley Park), wherein the "Christian" writer proposed to guarantee that lady a greater reward for exposing Spiritualism, á la Bishop, Baldwin & Co., than she then received, or could ever hope to receive by remaining faithful to her sacred trust. Unlike Judas of old, and perhaps some other weaker spiritual mediums of the present day, Mrs. Seaver, however, spurned the proffered reward, and refused to betray her spirit guardians for "thirty pieces of silver." How many poor, struggling mediums have fallen before like in sidious temptations, under the trying ordeal they are now undergoing from cruel and treacherous foes, both without and within the spiritual ranks, God and his angels only know; but I think there may have been some few. Whilst in New York a few weeks ago, Mrs. Wilson, of 471 Sixth Avenue, the well-known, excellent materializing medium, told me that on a late occasion the Rev. Mr. Hepworth, Irving Bishop, and a number of persons who she understood belonged to the Young Men's Christian Association, attended a materializing scance, at her room, and seemed satisfied with the genuineness of the manifestations. The next day a Mr. J. M. H-, accompanied by another person, called to see her, and proposed that she should go to a hall they would provide, free of expense to her, and do what she had done the evening before, and when all was through with, get up and simply say to the audience, "Gentlemen and ladies, all that you have witnessed I have done myself." She was not to be required to make any further explanation or confession whatever. For this performance on her part they promised to pay her a large sum of money that had been made up for the purpose. and to prove they were prepared to perform what they proposed, counted out on a table before her nine hundred dollars in bills, and then, after the manner of their father, the devil, when he sought to tempt Jesus to betray the truth, said to her, "All this will we give thee, for it is delivered to us for that purpose, and to whomsoever we will we give it." As I looked around the scantily furnished apartment, I felt that, under the circumstances, Jesus himself had not resisted a greater temptation than had this humble disci-THOMAS R. HAZARD. Vaucluse, R. I., March 1st, 1877.

MR. MOODY'S CRITIC.

To the Editor of the Banner of Light:

In the Banner, March 3d, a correspondent from East Orange, N. J., "W. S. D.," takes considerable pains to fasten upon Mr. Moody the charge of plagiarism, because in a sermon lately preached at the Tabernacle he made use of an incident which Andrew Jackson Davis introduced some years ago into his "Stellar Key." Now the probability is that Mr. Moody never saw that work of Mr. Davis's, and so was not indebted to it for the anecdote, but met with it elsewhere. Mr. Davis probably met with it somewhere, and made use of it as an illustration when discussing "The Location of the Summer-Land." If so, by the reasoning of "W.S.D.," Mr. Davis is a "plagiarist."

Now, Mr. Editor, this sort of thing is sheer nonsense! A fact or incident gets into a paper and "goes the rounds" of the press, and so becomes common property, one person having as good a right to use it for an illustration as another has, and that, too, without being charged with plagiarism. Why, only last evening Rev. Joseph Cook, in his discourse upon Faith at the Tabernacle, introduced an incident to illustrate a point which the writer of this met with fifteen or twenty years ago and used for the same purpose. Now which is the "plagiarist," Mr. Cook or the writer, or both, or neither?

We would commend to "W. S. D." a reperusal of an ancient Book which has something to say, by way of prohibition, about "bearing false wit-A Boston Minister. ness," &c.

March 13th, 1877.

To the Editor of the Banner of Light: I desire to withdraw my expression of perfect satisfaction with the explanation of Mrs. Britten relative to the sale of Art Magic, appearing in your columns of March 3d. That expression was given after a hurried and superficial perusal of Mrs. B.'s card, and partly in deference to the opinions and wishes of other spiritual friends. Consequent upon a more careful examination and critical analysis of the article in question, I wish to modify my former statement thereupon, leaving it to each one to exercise his own judg ment concerning the sufficiency of the explana-WILLIAM E. COLEMAN.

Leavenworth, Kansas, March 12th, 1877. (We decline to publish any more explanatory "Art Magic " cards in this paper.]

Robert Collyer, in his sermon "How Enoch Walked with God," says:

Enoch Walked with God," says:
"Our children come to us with flowers, but they treat us to scientific dissections of them, and laugh at the dear old names weglve them. We are very proud, of course, as becomes the fathers of little persons so learned, and say to ourselves, 'This is very wonderful!' But then we cannot but wonder whether they do see so much in the wild rose or blue-bell as I did when I strayed to seek them by bank and heigerow, before I had heard of such things as Latin and bolant, or dreamed that somewhere in the prefatisted heaven voices were learning to call me father."

Does he, as many Spiritualists do, believe in preëxistence and re-incarnation? If not, we cannot see the force of the words we have placed in italics .- The Gardiner, Me., Home Journal.

In the way of a geological curiosity, I split up a granite boulder on my land recently and found the bottom as smooth, and in some places smoother than glass. It was on soil which is from forty to sixty feet deep. When and how it came there is a mystery. A would be minister told me it was wrong to be looking so deeply into those past and hidden things. I explained to him that it was to me as the Scriptures were to him-beyond my comprehension, and the less we said about it the less we exposed our ignorance.—Nova Scotia Correspondent of the Northwestern Lumberman.

Brooklyn is to have an insane retreat for women, to be managed by a board of ladies.

SPIRITUALISM IN NEW ORLEANS, LA.

To the Editor of the Banner of Light:

Parties at a distance from this well-known and heretofore thriving city (even though short that distance may be), would be under the impression that the conflicting political elements which have almost ruined its prosperity would scarcely permit the existence of an Association of truthdeveloping and peace-loving Spiritualists, but it is true, nevertheless; and this Association of brothers and sisters, sincerely recognizing their duties to their fellow-men and women, their virtuous relationship toward one another, as well as toward the Deity, is quite respectable in number, as well as being largely composed of some of the best members of Southern society. Like the early followers of the good Nazarene, the members of this Association are not all of that fortunate class of men to which Dives belonged; but the chances for final happiness and rest in Abraham's bosom are made the greater, according to the New Testament of the Christian dispensation. As good Spiritualists, however, and in accordance with the law of progression, we are fain to include all of the Dives class in that happiness, as well as all of God's greatest of works -man. It is to be lamented that in too many instances there are those who belong to the latter class, as well as many, too, who "shuffle off this mortal coil" whilst members of the former, that may be long in reaching the great desidera-

This Association is presided over at this time by Judge R. G. W. Jewell, late United States Consul at Canton, China, an earnest yet discreet worker in the best (because it is the most reasonable) practical and overwhelmingly truthful of all systems of religion with which man has hitherto been blessed. Mr. Jewell was originally a Presbyterian, but possessing an inquiring mind, and unwilling to receive apparent absurdities for truth without trying them in the crucible of stern reflection, he was ultimately disappointed and disgusted with the investigation of the creeds and dogmas of the Orthodox denominations. He was truly at sea, without chart or compass, when Spiritualism came to his aid, with its comforting assurances of the immortality of the soul. Again and again he applied the test of unprejudiced investigation, until the pure gold in all its beauty was recognized by him as no longer to be doubted. His opportunities for this mode of trial have been many, enabling him to bring to his assistance, in the detection of fraud, numerous adjuncts which few men possess, in consequence of his extensive travel, as well as curious and varied observation and legal training.

Having thus given the general character of those who compose this Association as its members, as well as the brief sketch of its President, I am glad to say that prosperous advancement seems to be augured well by the steady increase of its numbers, as well as by the acquisition of respectability in a proportionate ratio. I mean, by the acquisition, as members, of so many of those who move among the leaders of society as moral thinkers.

Since the first of January last, we have been very much instructed and generally benefited by the discourses of Prof. E. V. Wilson, a man and Spiritualist who possesses the faculty of imparting lessons of moral education in a degree that falls to the lot of few men. He is remarkably positive-takes positions far in advance of most thinkers with reference to biblical literature and texts; yet, from the clearness of his perceptions, else from the use of his astounding memory, he is able to challenge, successfully, the adverse criticism of the most thorough Bible-reader, in his construction of its heretofore various apparently mysterious passages. Mr. Wilson is certainly a very able champion of the principles of pure and undefiled Spiritualism. A great present condition of society and its laws. ably no man living is better fitted by nature for the stern duties of a Reformer than Mr. Wilson, since he is the possessor of a physical organization which Hercules might have been proud of; a mental quickness and clearness, as well as strength, that few men can boast of. He has produced quite a sensation in New Orleans among our enemies as well as among our friends. His engagement expires on the first Sunday in April. We shall part with him reluctantly.

Our Association intends to celebrate the approaching anniversary of Modern Spiritualism in America in accordance with its great importance to mankind. Hoping that the day may be generally observed by all associations of Spiritualists, and that the time is not remote when it will be regarded as the great Annual Sabbath throughout the world, I subscribe myself,

A TRUE SPIRITUALIST. New Orleans, La., March 8th, 1877.

Litigation was recently participated in in Philadelphia, over the reckless ringing of a chime of bells in St. Mark's Church. Numerous petitions for an injunction restraining the nuisance were made, and numerous witnesses bore testimony to the great annoyance, and even injury, caused by these bells. Invalids, old persons and infants were claimed to be deprived of their sleep; physicians testified to the bad effect on the health of the neighborhood; property-owners complained of the depreciation of real estate: and as the upshot of the matter the courts declared the bells a nuisance, and restricted their use to a certain latitude. On this point the Boston Post delivers itself of the following:

"Philadelphia has won a remarkable victory and one that is decisive as far as it goes, in its war upon noise. The bells of St. Mark's have been distinguished by too much vigor in the past to please the residents in its vicinity, and an injunction has been secured against their ringing at any less solemn rate than six strokes a minute. The enthusiastic sexton can no longer apply himself to the bell-pull in the outer works of this sanctuary with that energy which only a bag-gage-smasher in the full flush of his favorite occupation can equal. The bells of all kinds have been associated with romance and grandeur since civilization began, and the church have been the royalty of their class. They have inspired poets, given soldiers new ardor and priests fresh zeal; but it is singular how the sentiment does evaporate under an injunction. 'Toll, Roland,' for the bells of St. Mark's are tongue-tied with legal red tape, and their ancient glory has departed. But the steam-whistles still live and shriek in demoniac delight that another rival has fallen." rival has fallen.'

The refusal to place his [Thomas Paine's] oust in Independence Hall is, and is meant to be, an open insult to free thought and free thinkers as such, a public and official denial of equal rights in religion; and the liberals of the country are themselves put on trial by it. Do they intend to submit? Or have they the spirit of freemen?-The Index.

A STRANGE INCIDENT.

BY HUDSON TUTTLE.

To the Editor of the Banner of Light:

Mr. Malcom was evidently on the threshold of the unseen world. An acute attack of an old disease had swiftly done the fatal work, and the choking voice, fast-drawn breath, ashiness of lip, and peculiar light in his eyes, gave unmistakable indications of rapid dissolution. For an hour he had been motionless, when, turning his face toward me, he said with an energy remarkable for one in his exhausted condition:

"You know the charge made against me by Garey-how I have borne public scorn and been regarded as a criminal of the most beastly kind. Now at this moment, when I am about to enter another world, before high heaven I declare my innocence. He perjured himself, swearing to what he knew to be false, and that, too, for selfish ends. I have sworn to punish him. Had I lived long enough I would have killed him like a dog!"

Here he fell back in a half-unconscious state, and I thought he had spoken his last. Anger. and hate were on his countenance, terrible to behold in one so situated. After a few minutes he recovered. I shall never forget the look of revenge he gave as, half rising on his elbow, he almost shouted, "Yes, killed him! and I now bid him, for the wrong he has done me, to come to judgment!" The last words were half articulated in a hoarse whisper as he fell back, dead.

Ah! thought I, this is a terrible termination of a life of half a century! I did not know how keenly he had suffered by the charges made against him. That they were false there was no doubt, but at one time they created a strong prejudice against him which nearly caused his legal conviction. All the pent-up bitterness of years ultimated at the hour of death, and his only regret seemed to be that he could not be spared until he gained revenge.

The strange part of this story is yet to be told. A few days after this scene, Mr. Garey, a man of robust health, and never sick a day in his life, was suddenly taken ill, and his strange malady was entirely beyond the control of his physicians. He became delirious, raved about Mr. Malcom, whom he said was an innocent man; called him by name, and begged him to desist, to leave, and not torment him longer; implored forgiveness in tones which would have melted a heart of ice. He grew weaker rapidly, and more incoherent, and at last choked to death without any seemingly adequate cause.

His distorted countenance was fearful to behold, even in death. Shall we believe that Malcom after death, retaining his desire for revenge, gained power by some subtle magnetism over Garey, and caused his death? Or shall we refer it to the workings of a guilty conscience?

Joseph Cook and Evangelical Theology.

Is there not occasion for rejoicing when that popular expounder of modern evangelical theology. Joseph Cook, bravely asks, "Do you want this delicate little shoot you call religious science shut away from the healthy winds of criticism? Is it to be kept behind the walls of some colossal authority, and not allowed to battle its way to its full size in all the tempests that strike it out of the north, south, east and west? How is religious science ever to become a stalwart oak, throwing out its boughs in every direction, vigorously and graciously, and in no fear of tempests, unless it contend with all the shocks of criticism that beat on philosophy, and law, and literature? Religious science must take her chance according to the law of the survival of the fittest."

Such questioning and such an avowal from such a source, are enough to make the dry bones of old theology rattle, and encourage the hope wrong has been attempted in classing him among | that the day is not far distant when they will those who believe in Free Love. He repudiates have returned to the elements from which they such notions as unwise and impracticable, in the sprang to plague mankind so long, long ago. Let evangelical Christians accept this proposition "that religious science must take her chance according to the law of the survival of the fittest." inscribing it upon the banner under which they go forth to the good fight, and every free soul, on this or the other side of time, will give them a God speed in all their work. The most liberal religionist can ask nothing more.

> No matter if this annunciation is made by Joseph Cook under cover of his old theology. The world can bear that patiently for awhile, until the fruits of the new departure begin to form and ripen. When these are matured, the old dogmas will be recognized for the husks which they are, and will drop away unheeded, while all souls, feeding to satisfaction on the bread of life, will grow into beauty and grace divine. Not in antagonism then, but hand in hand with Brother Cook, seeking after the good and true, we can try his positions by the light of his avowed philosophy, and pronounce upon them without fear of other condemnation than the proof, if it can be brought, that we have failed in application of his principles. The fruits of all philosophy are its judgments; full and beautiful it may be, and ready to transmit the good and true stored up in their germ cells-or poor and weak, perhaps with fair exterior, but hollow within, they are fit only to be gathered in heaps for the fire that shall prepare their otherwise valueless elements for another birth, another т. в. н. trial in the uses of being.

Punctuation Points.

Do you know the origin of the various punctuation points used by printers and writers? Greek literature was not punctuated until B. C. 365,

and there was no space between the words.

The Romans at a later day put a kind of division between their words, thus—Publiu. Sciplo. sion between their words, thus—Publiu. Sciplo. Africanus. For some time after the invention of the art of printing, arbitrary marks were used to divide sentences. Up to the end of the fifteenth century, only the period, colon, and comma had been introduced. The latter came into use latest, and was only a perpendicular line, proportionate to the preceding letter. The colon is first found in the "Acts of English Worthies," published in 1550, and the semicolon in "Hackinyt's Voyages," which appeared in 1599. The parenthesis was introduced during the sixteenth century. The marks of interrogation and excentury. The marks of interrogation and ex-clamation were introduced many years after. To Aldus Manyitus, an eminent printer of the

seventeenth century, we are indebted for the present use of the comma. He also laid down

Inverted commas (") were first used by Mons. Allemont, a French printer, and were intended by him to supersede the use of italic letters, and it is said the French printers now call them by that name. It is not known by whom the dash and apostrophe were invented.—A. A. P., in Gospet Banner.

Every human'soul, however enshrouded in darkness and ignorance, is a bud of promise, of infinite possibilities, which the sun of progress will inevitably unfold in immortal beauty. But within the limits of this earthly existence we see the Flower of Humanity blossom only in the hearts of God's wisest children.

Written for the Banner of Light. ASCENDED

Respectfully Inscribed to Mr. and Mrs. F. Hacker, on the Birth of their Daughter Hattie into the Higher Life.

BY HATTIE E. CARR.

Child of the spheres invisible beyond, Whose horoscope is ended here on earth, Thy image fair we hold within our heart. Sweet flower, unfolding in that higher birth.

Darling, our soul goes out in love to thee, And yearns once more to look on thy sweet face. To hold thee tangible as thou wert here, But thou art gone, in all thy girlhood's grace.

Folded thy page of time, and sealed for aye The record of thy bright, brief journey here. For thou hast entered through the shining gate, In all thy bloom, to life's immortal sphere.

And as we went our way, oppressed with tears, Oft questioning within if thou wert near. A gentle star-beam stole athwart our path, That widened ever into radiance clear.

We weep no more for thy dear presence here, Nor question whether thou art satisfied, Since we have caught bright gleamings pure of

And know, in spirit, thou art by our side.

And we have felt the touch of thy dear hand. Have heard the music of thy bird-like tone-Sweet whispered words, in accents soft and clear, And feel we walk no more on earth alone.

We did not mourn as those of hope bereft, For truth had shaped our knowledge to its mold, And, now thou art ascended, we are blest, Though we thy loveliness shall ne'er behold-

Not as we here beheld thee, child of heaven; But from those fairer skies where thou art gone Thy presence shall illume our passage there, When all of earth's poor pilgrimage is done,

Bright star that faded from our mortal sight Ere yet the morning of thy life had fled, Thy lucent rays from that sublimer height In holy lustre on our path are shed!

Oh, child beloved! when evening shall draw near Uplift the veil that hides the golden strand, And in thy angel beauty guide us hence, Into the brightness of that Better Land.

Spiritual Phenomena.

A NEW SLATE-WRITING MEDIUM.

To the Editor of the Banner of Light:

In this city many things occur which, if related, would go to prove the truth of our beautiful philosophy, but knowing that your space is necessarily limited, I have refrained from asking favors in this direction, and should not now, if I did not feel that the importance of what I have to communicate demanded some publicity.

Our city is now in quite an excited state on the subject of Spiritualism, by reason of the advent among us of a recently developed medium, a former resident of our town, and well and favorably known to many of our citizens. I refer to Mr. Charles Watkins, medium for communication through the phase known as "Independent Slate-Writing," more particularly exemplified through Dr. Slade.

I may say that this young man, with the aid of those on the other shore, is accomplishing a most satisfactory work in our midst, his sittings being of such a character as to reach the most skeptical mind. Many who have doubted, now openly assert their belief, and express a desire to aid the good cause. The communications, as is the case with Dr. Slade, are written between the lids of a double slate in the full light of day, the investigators themselves holding the slate, which is never for a moment out of their sight.

As if to make assurance doubly sure, some have brought their own slates, which in a few instances have been screwed together with brass screws. Mr. Charles Mason, of this city, a real estate dealer of some prominence, received three communications inside of double slates screwed together in this way, one of them being from his father-in-law, with name signed in full. It seems to me such proof ought to be sufficient for any

who honestly desire the truth for its own sake. I am informed that Mr. Watkins will soon visit the eastern cities, to do whatever good he can. Should he do so he will leave many converts behind him, and I trust will be received kindly by our friends in other cities. God speed the good

We in Cleveland are now on a much better footing than formerly; Bishop A. Beals, a most excellent trance speaker, and sweet singer of spiritual songs, is now with us, and will remain during the month of March. Mr. Beals came among us a stranger, but his excellent qualities. both as a man and speaker, have won all hearts, and we shall part with him with sincere regret. I would cordially recommend him to sister societies needing a speaker.

Both the Society and Lyceum here are intending to celebrate the coming anniversary of the birth of Modern Spiritualism. Exercises of a suitable character will be held in our hall, 326 Euclid Avenue, on the 31st of the month. Bishop A. Beals will address us, and other good speakers are expected. All interested are invited to come and rejoice with us.

Fraternally yours, D. S. CRITCHLEY,

Pres. of Birst Society of Progressive Spiritualists. Oleveland, Ohio, March 4th, 1877.

The Figaro, newspaper, published at San Francisco, Cal., gives in its issue of Feb. 12th the following statement (editorially) concerning what is now transpiring in that region:

SPIRITUAL SEANCES.—The most remarkable scances given in this city are held nightly by Mrs. Carrie M. Sawyer, at No. 915½ Howard street, near Fifth. Full forms, numbering as high as eight or ten, at one sitting, often materialize in the cabinet, and innumerable faces, hands and arms appear at the aperture. The most astounding tests are given, and the manifestations in both dark and light scances are of such a nature as to be most startling. It may be well to mention that in noticing the full forms that appear, the sizes vary from those of very tall and large men and women, down to small figures, even to those of children. The hands and arms vary accordingly. The medium herself is a small and very delicate lady. SPIRITUAL SEANCES.—The most remarkable

The doctrine of a literal, eternal fire for the punishment of the wicked, and the preserva-tion of the particles of matter of which the natural body is composed, and its resurrection and reunion with the soul at the last day, have made more infidels than all the Humes, Volneys, and Voltaires who have ever written. The world demands a reasonable religion, and will be satisfied with no other. The sooner this is learned and taught, the better it will be for humanity.—
Rev. Samuel Watson.

Praise of Sleep. (Given through the Inspirational Writing Mediumship of a Lady.

And let us together praise our Almighty Pa-ther, our Creator, for His wonderful and admirather, our Creator, for His wonderful and admira-ble gift of sleep in its varied degrees. For sleep hath indeed truly been termed "the brother of death," seeing that sleep, like death, doth unfold before our senses the glory-roll of future being, as well as the blazoned chronicle of the cherish-ed past, making alive that which was dead, and setting free the locked-up faculties of our latent spiritual being, whereby we can walk the wafers setting free the locked-up faculties of our latent spiritual being, whereby we can walk the waters and fly with the winds—can, in the twinkling of an eye, make the circuit of the globe and fathom the depths of the ocean, or ascend unto the stars.

Yea, through sleep we may become the peers of kings, of philosophers, of poets; even consort with saints and behold the glory of archangels.

Dost thou need enlightenment? Ask of the Father for wisdom, and, lot the in the sleep glory.

Post thou need enightenment? Ask of the Father for wisdom, and, lo! He in thy sleep giveth thee to drink from the crystal cup of the Divine Sophia, and thy lips shall be full of the sweetness of her wine when thou again awakenset into the life of cart.

be thy pillow, and thou shalt rest there, and or some the pillow, and thou shalt rest there, and some the soft white breast of the bird of comfort shall be thy pillow, and thou shalt rest there, and grow strong in page.

be thy pillow, and thou shalt rest there, and grow strong in peace.

Dot thou need hope? Ask of the Father, and He in thy sleep will send thee unto the bright-garmented messenger, His Iris, and the meadows shall glow in thy dreams with the emerald splendors of the heavenly land, and thou walk kneedeep in flowers, whilst skies of sapphire, of rose and of amber bend over thee, and the horizon stretches around thee of a glorious, and by thee untrodden land, where youth fades not, and where the shadows of death and disappointment come not anear.

where the shadows of death and disappointment come not anear.

Art thou poor? Art thou bereft of kindred and of friends? Ask the Father for consolation to thy desolated and weary heart, and He in thy sleep will build for thee a palace where thou shalt be clapsed in the arms of thy tenderest beloved ones, and care, and sighing, and sorrow chall for far away.

Art thou bowed down with age and with world-weariness? Ask of the Father, and lot in thy sleep thou art filled with the glow of eternal youth, and thy fair and stalwart body giveth thee the foretaste of divine strength, and the exultation as of a youthful God; the blood runneth rejoicing through thy veins, and the proves and sinews praise the glory of their Creator, and rejoice in the new circle of labor his beneficence appointenth for them.

Yea, oh man! there be no things that are seemly and comfortable, that are brave and of a delightful poesy, that cometh not from the Fa-

ther of men to the sleep of men.

If man knew how sleep was the revealer of the mysteries of death, would man not woo her?

And if he knew that she were the inspirer of poetry and of eloquence, and of the fairest and

divinest forms of art, would he not woo her?
Would he not woo her as the whisperer of the hidden things of science of all kinds, as the in-terpreter of the mystic languages of nature, whose fair and magical garments are inscribed by the hand of God with runes whose meaning seems so bitter to the outward senses, but so sweet when revealed to the spirit of man.

Yea, did man but know how near to the gates of heaven standeth this wondrously fair and wise virgin, the veiled angel of sleep, he would nightly, ere he sinks to rest upon his bed, softly and beseechingly pray that her Creator and his would bid her be anigh him as his muse, his tutoress and guide through his humanity's childhood, so that in due order he, as worthy pupil of one so celestial, may, on awakening out of the long sleep of earthly life, having graduated as apt and accomplished scholar in her school of spiritual learning, be fitted to enter the higher and more blissful life whereto her mightler and yet more occult brother stands ever at the opal gates as janitor and herald!—C., in The Spiritualist, London, Eng. Yea, did man but know how near to the gates London, Eng.

Thomas Paine.

Moncure D. Conway says: "It has sometimes been a matter of wonder to Americans why it was that Thomas Paine should have been singled out from his many heretical contemporaries for the especial horror and detestation of Christendom. Some who were, indeed, much more heretical than he, have been treated with comparative leat than he, have been treated with comparative leniency. Thomas Paline was a devout believer in God and immortality, and died with the expression of that faith on his lips. But an examination of the history of religious liberty in this country reveals the explanation of the particular odium which fell upon Paine. It was upon his works that the battle of free-thinking, begun in Wilton's time, was eventually fought out and de-Milton's time, was eventually fought out and decided. Flushed with the victory which had been achieved for free thought in America by the founding of a republic without any established church, Paine came back to the Old Word and began his assaults on the conventional creeds with his 'Age of Reason,' his heresies being not unnaturally associated with his revolutionary political views, which had been formidably enunclated in the American and French revolutions. The recoil of this country from the scenes manifested by the popular madness in France enabled the tories and reactionists to influence the entire middle class to unite in a severe repression of the circulation of Paine's works in Eng-

land.
"I have myself known old English radicals who remember well the time when it was the chief occupation of the English police to ferret out not only all places where his works were sold or distributed, but also to detect and arrest all who were found even reading these books. Of course those stupid oppressors made the people hunger after the books, and they found the forbidden apples all the sweeter because they were stolen. Thomas Paine seemed to the lower classes the greatest man and author that ever lived, simply because all their Herods were pursuing I have been informed on sure authority that it was the custom in those days for groups of men who had in common a volume of Palne, to go beyond the precincts of their town or city, chiefly on Sundays, and then one would read aloud to others, while one or two more sat several hundred yards off to give signal if the deeral nundred yards on to give signal if the de-tectives were approaching. When the light be-came too dim for a further reading, the volume, which no man dare to have in his house, was laid in a box and carefully buried until the next opportunity for a reading."

SCANDAL.—What "they say" is beneath your notice. What's the use of lying awake of nights with the unkind remark of some false friend running through your brain like forked lightning? What's the use of getting into a worry and fret over gossip that has been set afloat to your disadvantage by some meddlesome busybody who has more time than character? These things can't possibly injure you, unless, indeed, you take notice of them, and in combating them character and standing. If what is give them character and standing. If what is said about you is true, set yourself right at once; if it is false, let it go for what it will, until it dies of inherent weakness.

reach to them at their coming Conference, the Newark Methodists have done themselves no credit in going back upon what was liberal and sensible action on their part. They have apparently followed the example set by the ungaliant Seniors of Wesleyan University, who first elected a lady class poet, and then made a row and compelled her to resign. After doing a handsome thing they get panic-stricken and fear evil will come of it. We do n't blame the ladies for being disgusted with such treatment.—Boston Post.

Petitions from fourteen States, and bearing nearly 4,000 signatures, have been received by the National Woman's Suffrage Association, and will be presented to Congress, asking for a sixteenth amendment to the Constitution of the United States, prohibiting any State from disfranchising United States citizens on account of E01

The New York University has just taken an important and very commendable step in throwing open its doors to the admission of women on equal terms with men. Chancellor Crosby tells a Tribune reporter that the faculty has decided that women may study law, medicine, science, belles lettres, or any branch of the university curriculum. The same recitation rooms will be used by both men and women, but at different hours. Tuition is free at present, but women will be required to pay fees at first, on account of the financial condition of the university. The corps of teachers will be increased, but the question of employing female instructors has not yet been decided. Diplomas will be issued to women upon the completion of a prescribed course. This new plan will not go into operation before the opening of the next collegiate year. The cocducation of the sexes at Michigan University, Cornell University and some other institutions long ago settled the question of its general expediency in the affirmative. The experiment at those places has been attended with the happiest results. It has shown that the public opinion, so long opposed to such an educational innovation, was inspired by a narrow prejudice, which to the credit of educators is rapidly disappearing. The action of the New York University gives hundreds of young women, who could not afford to go to Vassar College or to Cornell University, the opportunity for obtaining the liberal education so long denied them. The day may yet come when Harvard and Yale will make yet broader concessions than they already have in favor of a reform that has already ceased to be a novelty in the Middle and Western States.

Any phase of Spiritualism that does not make us better men and women, that does not repare us for more usefulness in this life, and thus fit us for a higher sphere in the other, we consider of little value. — James A. Reynolds, Pratoille, Ala.

New Publications For Sale by Colby & Rich, No. 9 Montgomery Place, Bos-

ton, Mass.

Life History of Our Planet. — Prof. David Swing speaks as follows in The Alliance concerning this work by Prof. Gunning, illustrated by Mrs. Gunning, and published by W. B. Keene, Cooke & Co., of Chicago: "Of all the books in this field of Inquiry the work of Prof. Gunning is certainly the most readable. The style establishes the fact that imagination is as much needed by the geologist, and biologist, and the astronomer as by the poet. A prosaic mind is wholly unable to grasp the old earth as it was a million or so years ago, and hence is unable to arouse the reader of the story.

Imagination is not a faculty that invents lies, but a power for grasping immense truths. Gunning possesses this inspiration, and it pours life and beauty into his page. With a gifted wife to draw the pencil illustrations he had a full right to make a book.

Whatever may be the evolution theory, it must be fully worked out and set forth. The case must be argued before the public. This being so, the theory has not in Huxley himself found so skillful an advocate as in William D.

BIBLE OF THE AGES-Edited by Glies B. Stebbins.—"It is the delight of Mary's heart and brain, as it will be a source of Light and Life to thousands of your fellowmen."—Andrew Jackson Davis.

THE WORLD'S SIXTEEN CRUCIFIED SAVIORS. By Kersey Graves.—"To say that this is a grand work falls to express my ideas of its character. It is overwhelming, masterly, and impregnable as the rocks of Gibralter. It will forever stand as the master-work of the nineteenth century."—Dr. Iligbie, Mungersville, Mich.

century."—Dr. Highle, Mungersville, Mich.

An Epitome of Spiritualism and Spirit Magnetism.—This is a volume of more than one hundred i2mo pages, issued from the press of Colby & Rich, 9 Monigomory Piace, Boston, and is deserving of the close and careful attention of all who are interested in matters pertaining to a future existence. The author has previously presented to the public several works which have been well received, and we doubt not this will prove as instructive and interesting as any of its predecessors. The subject upon which he treats is one that is deeply interesting thousands at the present day, and is being investigated by inany scientific minds in this country and Europe. Investigators should go into the subject, as far as possible, with unprejudiced minds, weigh all the evidence pro and concarefully, and then decide candidly. The work is for sale at the Banner of Light Bookstore, Boston.—Haverhill Tri-Weekly Publisher.

HE SENT HIS PRAYERS.—A poor man who had a large family broke his leg, and as he would be for some time unable to get to church, it was proposed to hold a prayer-meeting at his house. The meeting was led by Deacon Brown. A loud knock at the door interrupted the service. A tall, lank, blue-frocked youngster stood at the door, with an ox-goad in his hand, and asked to see Deacon Brown. "Father could not attend this meeting," he said, "but he sent his prayers, and they are out in the cart." They were brought in, in the shape of potatoes, beef, pork and corn.

We find this item in the columns of one of our secularexchanges. The latter prayers-matching words with deeds -were of a practical nature, and the ones best fitted to

Passed to Spirit-Life: From Hopkinton, Mass., March 7th, 1877, Mr. C. P.

From Hopkinton, Mass., March 7th, 1877, Mr. C. P. Morse, agod 72 years 2 months 6 days.

Hopkinton meets another heavy loss of one of her old and honored citizens. Mr. C. P. Morse, who departed this life last week Wednesday. He was a philanthropist, in the highest sense of the word, administering to want and poverty wherever it presented itself to his notice; a kind neighbor and a faithful friend. The funeral services took place from his late residence, on Saturday last. The Rev. Adin Hallou, of Hopedale, was the officiating clergyman.—Milford Journal.

From Astoria, Oregon, Mrs. Mersey Ann Donkiu, in

From Astoria, Oregon, 5178. Bielsey All...

the 47th year of her age.

She embraced the facts of Spiritualism some fifteen years ago. She was true to its teachings, and her whole life was in its cause until the last.

She leaves a husband and five children to mourn herabsence from their fireside. She was a kind and loving mother and a true friend, She leaves also a circle of dear friends here in Michigan, including brothers and sisters.

THOMAS WEST.

From Appleton, Me., Feb. 16th, J. Keith Giles, aged 69

He was deaf for many years before his death. He said to the writer a short time before the change, "I expect to hear soon, and I hope the sounds will be pleasant."

From Corry, Pa., Oct. 20th, Mrs. Isabella, wife of Wm. B. Sterling, in her 78th year. Will. 15. Sterning, in her 78th year.

She was a firm believer in Spiritualism, and felt sure of meeting a welcome reception by her friends who had passed on before. She has since communicated with me in writing from the spirit world, assuring me that she was not disappointed in her expectations.

W. B. S.

From Friendship, N. Yr, March 5th, 1877, Eunice Lucena, wife of Joseph Marsh, and daughter of Ezra and Luce

na Miller, aged 46 years 6 months and 17 days.
N. R. M. From Susanville, Lassen Co., Cal., Feb. 25th, Edna, wife of Hazzard Webster, aged 62 years, after a lingering lliness of two years.

illness of two years.

She was for twelve years a Spiritualist, and passed away
triumphant in the knowledge of a "Life Beyond." [Oblivary Notices not exceeding twenty lines published

gratutiously. When they exceed this number, twenty cents for each additional line is required. A line of agate type averages ten words.]

Pennsylvania State Society, of Spiritualists. The Eleventh Annual Meeting of this Society will be held at Lincoln Hall, Broad and Fairmount Avenue, Philadelphia, March 31st, 1877, and on Sunday, April 1st, at 10 A. M. and 3 and 8 P. M. This will be the Twenty-Ninth Anniversary of Modern Spiritualism, and will be celebrated by the First Association of Spiritualists of Philadelphia in conjunction with us. The members of this Society and friends of the cause from all parts of the State and from other places are invited to meet, to consider the present condition and prospects of Spiritualism, especially with reference to the subject of more complete and efficient organization throughout the land. The general subject of ganization will be considered, and it is hoped that some-thing can be done to advance the cause of Spiritualism and to bring its advocates into more harmonious relations with each other, that the power which rightfully belongs to the millions of Spiritualists, in this and other lands, may be so directed as not only to protect Spiritualists in their civil, political and religious rights, but to exercise an influence for the real benefit of mankind everywhere.

The meeting will be free to all, and we hope our friends will respond to this call, either personally or by letters addressed to our Secretary.

"Come, let us reason together."

New Books.

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Dr. Crowell has in this neat tract condensed information concerning the comparative relations of Spiritualism and the Churches to hashity, which months speak in research among larger and more pretentious volumes would fall to afford. Those conservatives in the community who have been accustomed from mental habit to ascribe all of virtue to the various religious systems of the day, and to dismiss the subject of Spiritualism with the threaddare phrase. "Mother of Insantis," will, if they but peruse this well-digested thesis, be amazed to discover that there is no foundation whatever for that, wide-spread libel on the cause; while spiritualism themselves will find in it an unanswerable argument in defence of their beller.

In these times of revival excitement this tract should be circulated among the people by the thousand, opening, as it will, the eyes of those who dare to think for themselves to the falsity of this ofi-reiterated charge by the ministry, and showing them the true danger of insanity which the collated statistics prove to be really lurking within the fever-heated and crowded Tabernacles and Inquiry Rooms of Evangelical Christianity.

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their delivery and subsequent publication in our columns, were well deserved.

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logical Society, on Monday evening, October 23d, 1876. This Address embraces a record of some of the most remarkable phenomena which Modern Spiritualism has ever developed. It gives an account of a lady medium, a person of ordinary education, who, under spirit control, answersabstract questions in Science with astonishing fluency and accuracy.

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There are thousands of Spiritualists in this great State whose influence would be much more effectually we knew each other better and were properly banded together in a society, without a creed or any restriction of individual freedom, but with a determination to aid each other and the world in the reforms of the age, all of which are more or less intimately associated with our cause.

Henry T. Child, M. D.

18 AAC Rehn, Pres.

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[Papers friendly to the cause are requested to copy the above.]

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Banner of Light.

BOSTON, SATURDAY, MARCH 24, 1877.

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

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FIGURE AND COMMUNICATIONS APPORTSINING TO THE BIOGRAI Department of this paper should be addressed to CHIER COLBY: AND ALL BUSINESS LETTERS TO ISAAC RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOS-

Spiritualists are the depositaries of a great truth, sur rounded, no doubt, in many directions, with error and falsehood, but a truth for the establishment of which they appeal to experimental facts, capable of repeated verifica-tion. "A fact," says Carlyle, "Is a divino revelation, and he who acts contrary to it sins against God." Al truths confirm one another when read aright. It is to truth, through facts, truth free from all controverted dogmas, that Spiritualists aspire, - Desmond Fitzgerald.

IMPORTANT NOTICE.

To our Subscribers and the Public Generally.

With the Banner of Light for March 31st (which will constitute No. 1 of Vol. XLL.) we shall institute an important innovation concerning the publication and distribution of this paper to its patrons.

Up to the present time we have sent the forms to press on Wednesday evening of each week, reserving Thursday and Friday as mailing days, and issuing the paper to those in Boston and vicinity on Saturday morning.

Hereafter we shall go to press on Tuesday evening of each week, and issue the paper from our counter every Wednesday morning. The copies by mail, and those furnished to news-dealers, will be forwarded as rapidly as they can be prepared for transportation.

This change is made to meet the earnest and oft-expressed wish of our Western and Southern subscribers, that their papers may reach them by Saturday, instead of Monday, which latter was too frequently the case under the old rule of pub-

We trust that the new project may meet with the approbation of our readers everywhere. Correspondents favoring us with notices of meetings. etc., should forward their matter to this office as early as Monday of each week, in order to insure publication in the same week's edition of the Banner, otherwise such notices will have to lie over until the following number of the paper is

The Medical Hearing.

Those who read our full report of the first serles of hearings before the Senate Judiciary Commiftee, on the proposition to pass an "Act to regulate the Practice of Medicine and Surgery in the State of Massachusetts," will hardly need the assistance of any comments that we can make to help them to a complete and thorough understanding of this important subject. It has already profoundly impressed them with such a belief in the intentions of a certain class of men to legalize a monopoly of the practice of medicine-that wholly uncertain, tentative, and progressive thing which the monopolists are pleased to call a science—that they have revolted at the bare idea of the thing with a natural indignation. We can add nothing that will emphasize the observations, arguments, and appeals of the gentlemen who voluntarily appeared in opposition to this ill-timed measure. To the remarks of Messrs. Giles, Putnam and Stone, it would seem as if nothing could be added. They have plowed and harrowed the field, and the seed they put in afterward is good enough to bring forth fruit an hundred fold. Only read again the quotations offered by Mr. Giles from the most experienced theorists and practitioners on the subject of medical knowledge, and note the conjectural character of it all at its best: how the practice of medicine is attested by them as no better than a matter of continual experiment; how, while in surgery and pharmacy positive and exact knowledge is acquirable, in medicine it is incapable of being formulated in a science, but is all the while in a changing state, adopting and rejecting remedies, guessing and being disappointed, assuming and retreating, killing as often as curing, but seeking always to conceal its lack of scientific certainty by wrapping itself in the robes of enforced silence, a swelling pomposity, and the wisdom that a sounding lingo most truly measures and describes. The actual truth confronts us still, that no real advance has been made, in centuries, in medicine as a science; it is the same guess-work still. Were it the expression of a simple desire to learn the truth about the most important of human interests, it would never pause to quarrel with others or come forward and ask for legislative protection.

It is a notorious fact that when men run to the Law to help them hold their tenets, whether medical or religious, the tenets themselves have got no life left in them. Human nature is the same everywhere. While it accepts benefits eagerly, it has a most perverse and unaccountable | Bookstore, 9 Montgomery Place.

way of hating and abusing its benefactors. It happens that those who oppose this bigoted measure before the Legislature represent a very large and rapidly increasing class in the commu nity that believes in the employment of natural means for healing, in a system of rational hygiene, and in the rejection of that absurd notion which crams drugs down the throat in the belief that all curative processes are necessarily to be gin in the stomach. We have but to take the testimony of a medical man like Dr. O. W. Holmes to be convinced of the positive degradation to our intelligence which is involved in blind submission to drugs and medicine-men. Dr. Holmes, as all our readers know, is Professor of Anatomy in the Medical School of Harvard University. He asserts unequivocally that "the disgrace of medicine has been that colossal system of self-deception, in obedience to which 'mines have been emptied of their cankering minerals, the entrails of animals taxed for their impurities, the poison bags of reptiles drained of their venom, and all the inconceivable abomination thus obtained thrust down the throats of human beings, suffering from some fault of organization, nourishment or vital stimulation." Could language go further in condemnation of this whole medicine system than this, which is employed by one who knows it the most thoroughly? It is enough to know that this whole business of forming National, State, County and local medical societies in this country began with the fear that struck the doctors when the watercure system was introduced and so ably advocated. The doctors had no answer to make, and they began to organize their close corporations. and then to appeal for protection to the Legislatures, on the assumption that the health and well-being of society was in their hands and could not thus be tampered with. Their pure selfishness was not more conspicuous than it is now.

It ought not to be necessary for us to disclaim any intention of underrating that class of really scientific men who are attached to the "regular" practice, and who, the more scientific they are, invariably hold in less esteem the whole system of practice. They are wise enough from long reflection and experience to know that there is no science as yet about the practice of medicine, but that it is in the largest degree matter of experiment and conjecture. And we do not, therefore, find them in the front of this movement. Much as they may desire the assurance of large professional incomes, they know that the system of healing is a progressive one, and that the moment they invoke the interposition of law they confess their own unbelief. They are the men who are the first to accept any and all the new methods of cure, having at heart the welfare of humanity. It is the lower and cheaper class in the profession, the men who are ignorant of the real meaning of the big words they love to use so freely, that resists innovation, fights progress, defies proof, and wants the law to keep things fixed where they are. This is the very class that ought not to be gratified, that has no claims whatever on the people through their Legislatures. These doctors, should they be successful, would secure to themselves a business without earning it. They would get the law to say for them, " You may practice on the ailments of men and women as much as you please, and nobody else shall presume to," and if they kill instead of curing, they are no more responsible for "murder" than they now charge outside healers with being where the law at present fails to reach them. And what is it that they base their present claims upon? Why, their qualifications. And who decides as to the value and validity of such qualifications? Nobody but themselves. A very nice arrangement, certainly. An extremely close corporation would they make of it. Meantime the great public, with the light of knowledge breaking 'on all sides, is to lie down and die unless it will submit to such bare-faced ractical quackery

The way these square toed old doctors go to work to bulldoze the Committee is, to tell them that the community is in sore need of protection. But against whom? Why not against themselves especially? Is there a doctor in existence, of the "regular" order, who pleads guilty to a practice that is worth anything, who will dare to publish in the nearest newspaper each week, or month, the names and number of his cases, with the actual results in deaths? We doubt if one could be found among them all of sufficient courage to do it. Protecting the community! That is just what old priestcraft said when it turned on the screws in the shape of the inquisition. One of the ancient doctor-men who appeared before the committee talked particularly about the sense of duty that, impelled him. The same old canting the world is sick of in relation to other things. It is to be assumed that any intelligent community that knows enough to refuse the boluses of these saddle-bag gentlemen is sufficiently conscious of its own duty to take care of

were a sort of asylum of harmless lunatics, that | Senate are now exercising their discretionary needed nothing so much as a guardian. And it happens that they are the ones who would like of medicine and surgery in the State of Massaeach to be a legal guardian, with plenary powers to kill such as refuse to get well in spite of them. They never instruct their patients on the essential subject of hygiene, and they never think of speaking of prevention. All that they mean, whether with the public or the Legislature, is business: "There's millions in it," the monopoly of healing, and that is precisely what they are after. They will get up and tell the Committee about punishment for murder by violence, and demand that those who die without paying them roundly for it first shall be used as mute proofs of murder by such as attended them. How would the rule work the other way, making the regular doctors responsible for murdering the numberless patients whom they notoriously fail to cure?

Renewal of the Banner of Light Free Circles.

It gives us pleasure to announce the convalescence of Mrs. Jennie S. Rudd, who will resume her scances at this office next week. The circles will be held on Tuesday, Thursday and Fridayfree to the public. "Ministers of the gospel," 'infidels," "Swedenborgians," "evangelists" -indeed all classes of citizens are cordially invited-even Rev. Mr. Cook, the man who is at present engaged in outrageously traducing the memory of as good a man as ever lived-THEO-DORE PARKER.

Admirers of Robert G. Ingersoll (who has recently been lecturing in Boston) will find a brilliant and fearless work from his pen entitled "The Gods," for sale at the Banner of Light

Shocking Murder.

Mr. S. S. Jones, of Chicago, Illinois, a noted lawyer, a large real estate owner, and the hardworking and indefatigable editor and publisher of the Religio-Philosophical Journal, was cruelly murdered at his place of business on the afternoon of the 15th inst, by a man bearing the name of W. C. Pike, said to be a lecturer on phrenology, who with his wife has in the past occupied rooms in Mr. Jones's building.

According to the best information we have, it appears that the murderer had failed to meet his pecuniary engagements with Mr. Jones, hence the ill-feeling engendered which resulted in murder.

We pre in receipt of information from Col. John C. Bundy, Secretary of the Religio-Philosophical Publishing House, to the effect that at the coroner's inquest, on the 16th, the jury found the prisoner guilty of willful murder; also that Pike's wife, Genevieve, should be accounted as an accessory before the fact, and therefore decided to hold both for their appearance before the Grand Jury, without bail. Col. Bundy also informs us that the scandalous rumors in connection with the tragedy, set affoat by Pike after his arrest, are without the least foundation. Col Bundy further states that the Religio Philosophi cal Publishing House, founded by Mr. Jones will continue its business as heretofore.

Mr. Jones was an earnest Spiritualist, a hard worker in the cause, and his sad fate casts a cloud of deep gloom over the minds of all lawabiding citizens. Owing to his indomitable energy and incessant perseverance, he had placed his paper on a firm foundation. Divine Providence, who has all things in its keeping, has seen fit to call our friend and co-laborer thus suddenly to the higher life, yet we hope and trust the brother will still continue the grand work in which he was engaged while here, but with more efficiency, if possible, than ever.

The deceased was in the sixty-fifth year of his age. He had imperfections—who has not?—but it behooves every sincere soul to forget them, treasuring only his virtues, for many cardinal ones he most assuredly possessed. We received a private letter from him only two weeks since, in which he spoke with great buoyancy of spirit in regard to the onward progress of the Spiritual Philosophy, and predicted for it finally a grand success, although tempering his zeal with the re flection that no needed reform on earth ever ultimated in completely establishing the truth except through great tribulation.

Joseph Cook.

This is one of the Boston "Reverends," who seems to think he came into the world on purpose to clear up after Theodore Parker. He has made that great apostle of spiritual liberty his text and discourse now for several months, and achieved a notoriety in smaller towns and cities by his assaults on his doctrines and modes of thought second only to that won by that other well-known "Reverend"-Henry Morgan. He has recently been belaboring both Parker and Boston in Hartford and New Haven, and, as report says, to crowded houses. His discourse in New Haven was on "Boston's Cultured Skepticism." Like a true demagogue, he knew how the Calvinistic school that flourishes in New Haven would relish any attack on Unitarianism, and he improved his opportunity to the utmost. The best thing for our people to do is, to tell him who relish his bitter assaults on Boston. To dancing, commencing at 8 o'clock. feed and pamper a man here only that he may go abroad and abuse the community on which he subsists, is not according even to his own idea of the Christian doctrine.

Mr. Cook charged that the voices of "Boston infidels" are to the voices of Christians as the voices of the sea-gulls are to the artillery of 326 Euclid Avenue, on the 31st of the month. heaven. Very well, then; but why make such a Bishop A. Beals will address the people, and row over the harmless sea-gulls? Most people would think Brother Cook was afraid of them. Then he pitched into Paine Memorial Hall, Mr. Lick, the Radical Club, and the other agencies that have been set up to break the crust of Old Theology and let in the free light of Heaven. And he wound up by comparing the amount of money raised by these "infidels" with the amount raised by the churches. This last argument is so thoroughly Orthodox, and vouches for such a correct theology, that we would not disturb it.

The Conflict at the State House.

At least so far as the public hearing is con-These monopolists talk of the public as if it cerned, has closed, and the Committee of the powers upon the proposed law for the regulation chusetts. We call the attention of the reader to the extended report which we give on our first and eighth pages, of the closing sessions before the Committee-the argument of Rev. Mr. Emerson being worthy of especial consideration. Massachusetts has not, for many years, been brought face to face with such a backward-looking enactment, and we hope that even should the Committee report a bill, our law-makers will prove equal to the emergency, and crush it at the very moment of its inception.

The Laws of Massachusetts, Vol. VII., (May to February) Page 540, Chap. 131, under the head of Physic and Surgery, give a bill passed in 1818 which evidently furnished to the bold medical navigators of 1877 the keel for their piratical craft; 1819 added some features and repealed others; 1836 repealed these provisions, but substituted others of a somewhat more liberal character; afterward the ground is left open to infer that the idea of regulating medicine by legal authority in this Commonwealth died a natural death, and the statute was repealed, as otherwise we should hardly see the doctors at this time coming up to ask for an entirely new law in their defence (instead of an act to amend) when one was on the statute book already.

Illinois and Wisconsin still "hold the fort" against the medical laws sought to be forced upon them; shall Massachusetts fall behind?

See the notice of the New England Spirit-

ualist Camp-Meeting Association, which will be

The Davenports have been astonishing Hobart Town, New South Wales, of late.

found in another column.

The 29th Anniversary of the Advent of Modern Spiritualism

Will be celebrated in Boston, at Paine Memorial Hall, on Friday, Saturday and Sunday, March 30th, 31st, and April 1st, under the auspices of the Children's Progressive Lyceum, of which useful organization Mr. J. B. Hatch is Conductor. Lyceums, wherever located, are cordially invited to unite with the Boston school in the celebration. The following is the arranged programme of exercises:

On Friday evening, March 30th, there will be held an Inauguration Ball, dancing from 8 until 2. Music will be furnished by Savage's Band, C. D. Smith, prompter. Caterer Tufts will provide the supper.

On Saturday, March 31st, the hall will be open the entire day for the reception of strangers who may visit Boston on that occasion. The evening will be devoted to an entertainment to be given for the benefit of the Lyceum. This entertainment will be well worthy of public patronage.

Instrumental music for Saturday and Sunday will be furnished by the Lyceum orchestra, under the direction of Prof. Alonzo Bond.

On Sunday morning, April 1st, the Lyceum will hold its session in Paine Hall. In the afternoon the rostrum will be occupied by Prof. R. G. Eccles, who will deliver the regular anniversary address, a full report of which we hope to be able to announce for publication in the Banner at an early day.

A concert and conference at 71/4 o'clock will conclude the exercises. On this evening it is expected that Miss Lizzie Doten, Allen Putnam, Esq., John Wetherbee, Esq., Dr. John H. Currier, Mrs. Sarah A. Byrnes, Mrs. N. J. Willis, Henry C. Lull, and other able speakers, will be present and take part.

During the entire three days the Hall will be tastefully decorated, under the direction of J. B. Hatch, jr. The ball on Friday cannot fail of being one of the most successful ever given by this Society, as no expense has been spared to make this a pleasing feature of the Anniversary. It is announced that during the evening the bon bon feature will be introduced, which must be witnessed to be fully appreciated. Another attractive feature will be the Children's Entertainment, on Saturday, the entire Lyceum being arranged in a Juvenile Old Folks' Concert, assisted by Miss Hattie Harrington, Miss Danforth, Miss Hastings and others, as soloists. Miss Lizzie Thompson will read, in costume, The New Church

The managers state in this connection that donations of flowers, also of articles suitable for the children's collation, will be gratefully received by the Committee at the Hall on the morning of the 31st.

The People's Spiritual Meeting, at Eagle Hall, 616 Washington street, Boston, will celebrate the Twenty-Ninth Anniversary of Modern Spiritualism, by appropriate exercises throughout the entire day and evening of Sunday, April 1st. Good speaking and singing will be the main features of the occasion.

The Anniversary will be celebrated by the Spiritualists of New York on Sunday, April 1st, at 2 o'clock P M., by addresses, music, &c., at Republican Hall, 55 West 33d street, and on Wedneshe had better go and seek a living among those | day evening, April 4th, by a social reunion and

> Both the Society and Lyceum of Cleveland, O. are intending to celebrate the coming anniversary of the birth of Modern Spiritualism. Exercises of a suitable character will be held in the Hall, other good speakers are expected. All interested are invited to come and rejoice with the friends on the happy occasion.

The Spiritualists of Springfield, Mass., will remember the event by a meeting to be held March 31st, at Soyereign's Hall, speeches by Cephas B. Lynn, Dr. H. B. Storer, Mrs. Sarah A. Byrnes, and others in the afternoon, entertainment in the evening.

The Spiritualists of Battle Creek, Mich., will hold a Mediums' Convention on March 31st and

Henry Slade at The Hague.

We have just received a letter from J. Simmons, business agent for Dr. Slade, informing us of the whereabouts of himself and the renowned medium over whose interests he keeps such faithful watch. We are informed that on leaving London the party went to Boulogne for a few days and when the Doctor recovered his health sufficiently to travel they made the trip to The Hague, where, at the time covered by the date of this letter, they were living-having decided to defer their journey to Russia till next autumn, the postponement being made necessary because of the Doctor's extreme prostration. Sittings have already been solicited by the residents at The Hague, and the manifestations occurring give entire satisfaction. Mr. Simmons says at the termination of his epistle:

"I must not close this without sincerely thank ing you for your successful efforts in raising funds for the defence of the Doctor, and through you also to express our gratitude to the man subscribers for their generous remittances, which swelled the amount far beyond our expectations. I may say the funds coming from America had also a moral value which it would be difficult to estimate, and which was appreciated by the friends of the cause who had so nobly come to the rescue in England.'

Notice to Advertisers.

Owing to the change in the day of publication, which will go into effect with our next number, all advertisements—new or otherwise—intended to appear on the fifth page of the Banner of Light, should be sent to our counting-room by Tuesday noon of each week. Renewals of advertisements to go on our seventh page, must be sent to us by Saturday noon—that is, a week in advance of the date whereon they are to appear. | that they are now demolished!

Verifications of Spirit Messages.

Among other communications given through the mediumship of Mrs. Sarah A. Danskin, of Baltimore, for our columns, the following have been recognized as correct:

s. Alofsen. To the Editor of the Banner of Light:

I send verification of spirit message published in your issue of Jan. 20th, under name of S. Several of my relatives knew the person intimately for many years—I also having a passing acquaintance with him. The particulars given regarding his departure from earthlife, name of town, country, age, &c., are perfectly correct; he passed on while in the act of eating his dinner. There is but one error, and that is in the spelling of the name: it is given as Alossen, it should be Alofsen. I cannot express to you the joy this message has given me. I have been a believer in this sustaining faith for seventeen years, and have so often wished a friend or relative might come through the medium at your circle, it would be so convincing. At last it has come to pass, and I thank God and the dear spirits for this confirmation of what I have so longed for. May God grant you health and prosperity to

carry on your noble work of spreading this gle-

ous truth. Sincerely yours,
MRS. VICTORIA J. DILLON.
308 Carleton Av., Brooklyn, L. I., Feb. 9th.

CLARENCE SILVER.

To the Editor of the Banner of Light:

The message from Clarence Silver, published in the Banner of Light, Jan. 27th, is recognized by his friends. He was a promising young lawyer, in his twenty-sixth instead of twenty-ninth year. Would not give the subject of Spiritualism serious thought while here, but received it readily in spirit-life.

H. A. BRADBURY.

Demise of Horace Dresser.

This gentleman, a prominent and respected member of the New York Bar, died Saturday, Jan. 27th, at his residence, No. 210 York street, Jersey City, at the age of seventy-three years. For many years he was an invalid, and unable to pursue his profession actively. He was one of the earliest abolitionists in the country, and his efforts in behalf of the negro in the New York courts, years ago, were the first legal steps openly and fearlessly taken in behalf of the race. His success in advocating the cause soon led others to join in the work, but to him belongs the credit of being the first lawyer to plead the cause of the slave in the New York courts. As a constitutional lawyer, in his days of health, he had few equals. As a writer on legal and literary topics he was widely and favorably known.

Mr. Dresser early became an earnest investigator and convert of the spiritual philosophy, and ever after one of its stanchest advocates. In years past able articles from his pen have appeared in the columns of the Banner of Light.

The Chorpenning Claim.

We learn from Washington despatches that the well-known claim of our friend Maj. Chorpenning against the government for mail service, as well as the government's violation and abrogation of his contract with the Post Office Department, was decided by the Supreme Court against the claimant on merely technical grounds.

This opinion of the Court involved no judgment as to the merits of the case, for all the law and justice were clearly on his side.

It will be remembered perhaps by our readers that several years ago Congress referred this whole subject to Postmaster-General Cresswell, with full power to arbitrate upon and settle all the difficulties growing out of this famous case, and that after six months rigid examination he decided that Maj. Chorpenning was justly entitled to an Award of \$443,000, which he pronounced in his favor; and yet it is now thrown out of Court on grounds of technicality. This seems to be a travesty upon justice.

Stellar Key-2d Part.

An admirer of the first part of this remarkable is about to find publicity through our columns, writes us as follows:

"Milton, in 'Paradise Lost,' Book V., mingled poetry and natural philosophy:

The grosser feed the purer; earth the sea, Earth and the sea feed air; the air those fires Ethereal.

"What if earth be but the shadow of heaven;
The things therein each to the other like,
More than on earth is thought?"

That spirit-world which the poet believed in, conjecturing it through the crude science of his day, the remarkably introspective vision of Mr. Davis has actually descried; he has sketched beautiful diagrams of it in the former volume, and I am glad that his latest revelations of OUR HEAVENLY HOME are about to appear in the Banner of Light."

Inspired Art.

It were well if all dwellings could be beautified and spiritualized by some of the productions of JOSEPH JOHN, the fine artist, lately deceased. Those who have met this good man and distinguished painter, and those who have seen and read him through his works, and more especially those who were favored with a personal acquaintance with him, will now, since his transition to the higher life, more highly prize and cherish his pure and exalted conceptions so successfully and happily expressed on canvas. Descriptions and terms of three of his works can be found on the seventh page of the Banner. These works are fine line and stipple steel plate engravings, and although now sold at a very low price, should not be associated with cheap premium pictures.

The Coming Anniversary.

.Wherever celebrations of the 29th Anniversary of Modern Spiritualism are held we earnestly desire the managers to forward us for publication reports of the proceedings. We also desire the friends to call attention to the importance of increasing the circulation of this paper and all others devoted to the cause. We need the sympathy and full cooperation of every Spiritualist in the land to sustain us in the good work which the angel-world has inaugurated upon the earth.

In a recent discourse (?) delivered at Stockton-on-Tees, Eng., Prof. Unconscious Cerebration Carpenter gave in his ultimatum as follows: "The best antidote to epidemic delusions -of which Spiritualism was probably one-was scientific training to methodical habits of thought. Three scientific men had already investigated the matter, and were favorably impressed with its truth; but although they had distinguished themselves in their own special departments, they had not received that early ecientific training which enabled men to discriminate between that which was true and that which was false in a matter like Spiritualism." Prof. A. R. Wallace and his Spiritualistic compeers will please take notice

A NEW WORK BY ANDREW JACKSON DAVIS.

The "Stellar Key"-Second Part.

I have the happiness to inform you, Mr. Editor, that recently my best hours daily have been given to observations and investigations of things spiritual; and now I can say that the Second Part, which was long ago promised, of the "Stellar Key," is in process of being born; and it will be furnished to you for publication in the BANNER OF LIGHT in Chapters, and with illustrative diagrams, under the general title of "Views of our Heavenly Home." And I hope all this will bring you one thousand new your friend, A. J. Davis.

Orange, N. J.

The above note, replete with the genial spirit of the Harmonial Seer, fully explains itself to the reader. It was in 1867 that the First Part of The Stellar Key to the Summer-Land was published. Now, after the interval of ten years, its second part is to be given to the world. We are indeed pleased to make the announcement that such a plan has suggested itself to Bro. Davis; and, still more so, to be able to state that his labors in this regard have been crowned with a success of which our patrons themselves will have opportunity of judging ere long, as we shall commence the publication of the Series in the opening number of the forty-first volume—the BANNER OF LIGHT FOR MARCH 31st.

It is a significant fact that the date of the commencement of our new volume-marking the close of twenty years of earnest effort on our part for the advancement of the cause, and the commencement of another period-should fall on the anniversary day of the advent of Modern Spiritualism. We trust that the literary attractions which we shall endeavor to, present in the forthcoming volume will meet with the approbation of our patrons, and we feel sure that the articles of Andrew Jackson Davis, illustrated as they will be with engravings in full unison with the penetrative thought of this wonderful mind, will draw to our columns the attention of many who have not as yet been in the habit of perusing our pages.

While we do what we can to improve and beautify the Banner of Light, we trust that those whose names are already on our mail books will take the hint from the closing line of the card of Bro. Davis, and endeavor to obtain for us a number of new subscribers which shall even transcend his kindly expressed wish in this regard.

A correspondent of the Norway, Me., Advertiser thus expresses his views in re Baldwin

"Any one can see that the newspaper men who think it beneath their dignity to enter a neighbor's house to investigate these strange proceedings when invited to do so, that they might be able to enlighten their readers as to the real facts in the case, are always ready to blow the trumpet of such performers as this Baldwin, and assist him in deceiving the people. . . . I am no Spiritualist, in the modern acceptation of the term, but I am an honest seeker after the truth, as I find it in nature and revelation, and I have heard so much of these phenomena, as yet unexplained by any known physical agency, (having seen something of them incidentally several times during the past,) that I have a desire to see more, to invesfigate, to have them explained—as any reason able man is naturally inquisitive to inquire into the mysterious, the unknown. And now I wish to say that if this Baldwin or either of those newspaper men who are fully satisfied that he has completely explained all these phenomena, will come to Norway and explain one of the most simple of these transactions as they occur in the simple of these transactions, as they occur in the presence of a child here, and that is, the moving of a chair without visible agency, repeatedly from one side of the roon to the other, upon request of some person present, then shall I be most happy to think there is wisdom in the world that shall explain these strange things, and men do

shall explain these strange anage, and not speak or write without their host.

But evidently it is not Spiritualists that have been deceived this time; it is non-believers in helped line the pockets of a humbug."

A line from the veteran Spiritualist and hard worker, Dr. L. K. Coonley, informs us that his present address is 47 Commerce street, Newark, N. J. He says the spiritual communications he has received through the columns of the Banner have been a great source of consolation to him for the past twenty years, and adds, "I only feel regret at my inability to pecuniarily assist so useful a Department of the dear old Banner. But I will do all in my power to increase your circulation. Why, I do not see how any one who has ever perused the paper can get along without its weekly visits." Brother Coonley says his health is much improved, and that his spiritual or magnetic power was never better. He will visit wherever his services may be desired, and give parlor séances as well as personal readings.

The Boston Investigator, for Feb. 21st, truly says of Rev. Minot J. Sayage-who has recently rendered himself so nobly conspicuous by his protests against Moody, the evangelistthat "He [S.] is the common-sense preacher of this city—the only clergyman in our midst (since Wm. R. Alger left for New York) who is qualified, liberally and practically, to wear the mantle of the celebrated Theodore Parker. If any doubt this, let them go and hear him. He preaches at the Church of the Unity (South End), where Hepworth did before he apostatized to Orthodoxy, and whose loss is a great gain to the congregation in the excellent exchange they have made."

Gilbert and Griffen, 196 South Clark street, Chicago, have issued in pamphlet the following lectures: "The Religion of Spiritualism as Compared with the Ancient Religions," given through the inspiration of Mrs. Cora L. V. Richmond. Also, these publishers have issued in pamphlet a discourse given through the same lady, entitled "The Conditions Necessary to Secure the Fullest and Freest Communication with the Spirit-World -and other Subjects."

Sunday lectures at Codman Hall, 176 Tremont street, Boston, March 25th, at 10:30 A. M., on "The Trades Union Monopoly of Doctors, Proposed by the Massachusetts Medical Society;" at 2:30 P. M., Moses Hull on "Free Love, or Conscience vs. Statute Law;" at 7:30 P. M., on "The Social Democracy." Discussion follows each lecture.

The Boston Traveller informs us that "the Rev. Joseph Cook lectured in New Haven, Conn., Friday night of last week, on 'Skepticism in Eastern Massachusetts.' He attacked Harvard College with such vigor that the Yale men in the andience positively licked their chops for joy.' What will Professor Horsford and his friend half of Spiritualism. See a brief letter from him Bishop say to this?

A Word from Abroad.

J. William Fletcher, test medium, who is at present seeking for the lost jewel of health in foreign lands, has written us a letter dated at Nice in the South of France, from which we cull the following points. Speaking of the state of Spiritualism in London he says:

"The trials of Drs. Slade and Monck seem to be the points upon which the destiny of Spiritualism turns, so far as the outside world is concerned, and yet I see great good to come out of all this persecution. Suffering seems to be the price demanded for all eternal blessings, and many are beingled to have an onlinion upon a many are being led to have an opinion upon a subject which heretofore they knew nothing of. I had [while in London] the honor of dining with Mr. Miller, one of Dr. Monck's counsel, and found blue to be a present or the subject to t found him to be an earnest investigator of these

spiritual truths."
"Dr. James Mack [further writes Mr. Fletcher] has earned a very enviable reputation as a healer. Testimonials from all parts of the world of wonderful cures gained by the use of his magnetized paper attest the truth that the spirits are never idle. Suffice it to say that from personal knowledge I know that he has saved the lives of

many, pronounced by the doctors (?) as incurable.

"From London, stopping only for rest, we came directly to Nice, one of the brightest and fairest spots on earth. A Sunday in Nice makes one think very much of our Fourth of July; a band of musicians are stationed in the park, and discourse delicious music, hundreds of maskers are danging on the green, the very services. are dancing on the green, the young and old don holiday attire, and all goes 'merry as the mar-riage bells.' For once I saw Nature's Sunday un-disturbed by the cant of preachers, and I think that when the hard-working people of America can worship God in so rational a manner, we shall have less of crime and misery than now. Oranges are seen in great abundance, and the sun is as warm as in June at home."

An Example Worthy to be Followed.

To Mr. William Wiggin, of 1360 Broadway, New York City, we return our thanks for the good work he has recently accomplished in the increase of our subscription list—quite a number of names having been obtained by him within a few weeks. He writes that it is his earnest desire to furnish us with at least one new subscriber per week, and expresses the kindest wishes in regard to the welfare of this paper. We hope that other Spiritualists, in various portions of the country, will, after reading this our grateful acknowledgment for the services rendered by Mr. Wiggin, turn their attention in the same direction, and thus render possible the day—toward which we have looked forward so long—in which we shall feel justified in enlarging the size of the Banner of Light.

A Fact which Should be Known.

Just as we were putting our forms to press we received the following from one of our old and reliable correspondents. It speaks for itself. We may add, parenthetically, that we never heard of the man "Prof. Pike" as a Spiritualist until after the murder:

Prof. Pike, who shot S. S. Jones, is not a Spiritualist, as is stated by some of the newspapers and reporters. He has claimed not to believe in

the immortality of the human spirit.
Yours truly, L. K. COONLEY.
Newark, N. J., March 19th, 1877.

The Remoustrance

Against the proposed medical law, which was printed in our issue for March 3d, has already received the signatures of nearly 5000 citizens of this Commonwealth, embracing representatives of every interest (save that of the regular M. D.s) in the State.

The Bible of the Ages,

By Giles B. Stebbins, Esq., is a work of unusual merit. See what Andrew Jackson Davis says of it in another column.

Bro. B. Shrafl, writing from San Francisco, Cal., under date of March 12th, says : "Warren Chase has lectured for us the last six weeks (and will speak two Sundays more) with eminent success. He is one of the finest liberal lecturers we have had here for a long time. The cause is rapidly gaining ground here. Mediums are in great demand, and thus the good work goes bravely on. I am more than pleased with the fine report of Dr. Crowell, on 'Insanity and Spiritualism.' originally published in the Banner, and I take this method to thank him cordially for this labor in behalf of our glorious cause. The angel-world will bless him for it, and you also, dear Banner, for always defending it so nobly."

"A SOUTHERNER AMONG THE SPIRITS: A Record of Investigations into the Spiritual Phenomena," by Mrs. Mary Dana Shindler, is the title of a new and interesting work, a copy of which has been received at this office from the authoress; in size an octavo of '169 pages, and printed on tinted paper. This book can be obtained by addressing Mrs. Shindler, 143 Main street, Memphis, Tenn. Price \$1, postage 6 cents.

Mrs. M. J. Regon, No. 620 North 5th street, St. Louis, Mo., writes to say that mediums residing in that city, or those intending to visit it, will do well to send their names and addresses to her Periodical Store, as she has frequent inquiries from investigators seeking to examine into the subject, but has been thus far hampered in her replies by her want of knowledge as to the whereabouts of the public workers.

The Spiritualist brethren of the city of Lockport, N. Y., have extended a cordial invitation to the Spiritualists of Western New York to hold the Quarterly Conventions with them for one year, which invitation has been accepted, and the first session will be held on the first Friday, Saturday and Sunday in May next.

An item in last week's Banner in reference to Mrs. Boothby's séances has created quite a futter in certain quarters, resulting in a rush of communications upon the subject-matter, one only of which we have room for this week, viz:, that of Brother Abbot Walker, of Salem. "First come, first served."

W. S. Bell and Horace Seaver will speak next Sunday evening at Investigator Hall, Paine Memorial Building, on the question, "Liberalism or Moodyism-Which?"

William O. Page, 5211/2 Sixth Avenue, is said by reliable persons to be a very successful healing-medium, and therefore we commend him to our friends in New York City.

The London Spectator talks about "the silly babble of this muddle-headed and very chattering world." It exchanges with the New York Herald.

Warren Chase, the veteran lecturer, now in California, is still doing yeoman service in bein another column.

Mrs. Boothby's Seauces. To the Editor of the Banner of Light:

In the Banner of the 17th inst. you say : "If, as we hope, Mrs. Boothby is a genuine and

honest medium, why is it that she should object to the presence at her scances of a certain gentleman, because he was reported to be one of those present at the exposure of the trickster, Mrs. Bennett?" I am not authorized to apologize for Mrs.

Boothby, and am not informed of the merit of this particular case, but is it to be wondered at that materializing mediums are careful whom they admit to their scances, when they are aware of the injury done to mediums in the past by grasping and trying to hold the materializations? Mrs. Boothby admits more strangers to her circles than most mediums are willing to do, and, I have no doubt, would be happy to receive the gentleman, did she feel reasonably sure that he would be satisfied with her usual test conditions, and conform to the usage at her sittings.

I have attended two of Mrs. Boothby's scances. Her cabinet is formed of a passage-way leading between the front and back parlors, the door leading into the back room is closed, while the opposite door, in the front room, is left open, and a green curtain, with a long opening, and with an aperture about four feet from the floor, takes the place of it. At my first séance, after the visitors were seated, I was requested to seal all the doors, which I did, the cabinet door being sealed after the medium had stepped into it with me; but before I had time to fairly seat myself in my chair, and before Mrs. B. dropped the curtain, a female spirit, dressed in white, materialized beside the medium, thus proving Mrs. B.'s medium-

Mrs. Boothby is not entranced, as are most materializers, but sits in the middle of the cabinet clapping her hands when the manifestations are going on, to make known her position. The spirits seldom get power to remain outside of the curtain long, but frequently come to the opening to dance and sing. The special feature here is the loud talking and singing; spirits show their faces at the aperture, which are often recognized, give names and other tests of identity to their friends. This medium often holds séances in the houses of skeptics, which conclusively shows that she does not depend upon her own apartments for success. ABBOT WALKER. Salem, Mass., March 19/h, 1877.

Movements of Lecturers and Mediums. Warren Chase lectures during April in San

José, Cal. Address accordingly.

Mrs. Nettle Pease Fox because of illness has been obliged to defer her engagement in San Francisco, and will lecture in St. Louis, Mo., until further notice, commencing Sunday, April 1st. Address 810 Chestnut street.

Prof. Milleson has had good success with his lectures in the parlors of Mrs. Chase, 37 East Brookline street, Boston, and the Herald of the 17th gives him an excellent reference. He speaks there again Friday, March 30th.

Giles B. Stebbins will speak at Battle Creek, Mich., Sunday, March 25th, and in Detroit, Mich., on Sunday, April 1st, giving the address on the Twenty-Ninth Anniversary.

W. L. Jack, M. D., informs us that owing to sickness he was unable to be present at Stoneham on Sunday, March 18th, but will be present March 25th without fail. After the 28th of this month he expects to be at Springfield, Mass., until about the 5th or 6th of April, when he will return to his office in Haverhill.

W. F. Jamieson is filling lecture engagements in Minnesota and Wisconsin along the Upper Mississippi. Societies desirous of engaging his services may address him at Mazeppa, Minn. The River Falls (Wis.) Journal, March 1st, says of Mr. Jamieson's recent lectures in Rock Elm:

"A series of amusements were given here on Saturday and Monday evenings last, by Prof. W. F. Jamieson. By means of an oxy-calcium stereopticon (which is superior to the ordinary apparatus used) he presented some of the most beautiful scenes we have seen. His Centennial views seemed to satiate the desires of many who had not the pleasure of seeing the real ones. The Professor's lecture on 'Truth-seeking,' was very interesting and practical, and was listened to with profound attention. At the request of Dr. M. C. Thompson, no admission fee was charged for the amusement; but a number of our citizens contributed a goodly sum."

In the course of the installation services at the First Church, Salem, Mass., March 8th, many written replies were acknowledged from parties invited to be present; one of these responses-a letter from Rev. William Mountford, of this city, on "Witchcraft"-we hope to print in our next number.

Mr. Andrew Jackson Davis, of this city, is engaged in the preparation of a new work-The Stellar Key-Part II. It will be illustrated with diagrams under the general title of "Views of Our Heavenly Home," and the work will appear by chapters in the Banner of Light, Boston. -Orange Journal.

This number of the Banner closes the twentieth year of its publication.

Dr. Talmage said in an obtuse moment that a dollar earned on the Sabbath is a red-hot dollar, whereupon some one has written to ask when he, Talmage, earns most of his money, and whether his fingers have become so callous that he can handle it easily. The reply is that the reverend gentleman was not thinking of himself at the time, which is so unusual and remarkable a circumstance, that the wildest aberration can be forgiven.—New York Herald.

Twenty-Ninth Anniversary Celebra-tion at Springfield, Mass., March 31st, 1877.

The Spiritualists of Springfield, Mass., invite all interested to join them in this celebration. Addresses are expected in the afternoon from Cephas B. Lynn, Mrs. Sarah A. Byrnes, Dr. H. B. Storer, and others. An entertainment with music will be given in the evening. Free return tickets will be given at the Convention to those coming on the Connecticut River, Athol and Connecticut Central Railroads, and one-third reduced fare will be allowed parties buying Convention tickets at the stations of the Boston & Albany Railroad. As far as possible, arrangements will be made to entertain friends from abroad. All are invited to come.

Per order Com.

A MEDIUMS' CONVENTION will be held at Battle Creek, Mich., commencing March 30th, evening, and holding over Sunday, April 1st, 1877, the time being the anniversary of the advent of Modern Spiritualism. Some twenty mediums of different phases have promised to be present, and a general invitation is extended to others, without promising pay for services. This anniversary meeting will take the place of the annual meeting of the Michigan State Association for the year 1877.

We beg leave to report that we have closed our first two months' habor, having visited some 25 towns and cities, delivered 35 lectures, and received for the same \$75. The cause is in a prosperous condition. Under the auspices of the Executive Board we shall hold some twenty grove meetings in the State. We now return to Grand Rapids and Detroit to continue our work.

T. H. STEWART, State Missionary.

Rendaliville, Ind.

Spiritualist Meetings in Boston.

ROCHESTER HALL. — Children's Progressive Lyceum to 1 holds its sessions every Sunday morning at this hall, by Washington street, commencing at 10% o'clock. The ubile cordially invited. J. B. Hatch, Conductor.

New Erra Hall, Hotel Codman, 174 Tremont street.— leadings from Art Magic and discussions on sprittnal sel-pice, are participated in on each sounds evening at this hall, under direction of Mrs. Emma Hardinge Britten.

EAGLE HALL, 616 Washington street, corner of Essex.—
I'st Circle every Sunday morning at 10% A. M. Inspiralonal speaking at 2% and 7% P. M. Good mediums and
speakers always present.

NASSAU HALL.—The Free Platform Society of Spiritualsits hold a Free Circle, with good, reliable mediums, evpry Sunday, at 10% A. M. Moses Hull speaks at 2% and 7%.

Thypur April 14. A. M. Moses Hull speaks at 2% and 7%.

Thypur April 14. A. M. Moses Hull speaks at 2% and 7%. TEMPLANS HALL, 488 Washington street. — Mediums neeting every Friday evening except the first in the month All are invited.

PYTHIAN TRMPLE, 176 Tremont street.—The Spiritual-ist Ladies' Aid Society will hold a Test Circle every Fri-day evening, commencing at 7½ o'clock. Many prominent mediums have volunteered their services. Admission 25 cents. Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

CHARLESTOWN DISTRICT, Evening Star Hall.—Spirit-lai meetings are held in this hall every Sunday afternoon, at 3 o'cloca. READINGS AND DISCUSSIONS ON SPIRITUAL

SCIENCE. — Mrs. Emma Hardinge Britten will give her next Sunday evening reading from "Art Magle," on March 25th, at New Era Hall, 176 Tremont street, Boston, to commence at 714 o'clock. Subject: "Black and White Magic." The reading will be succeeded by a short address, after which the audience will discuss the subject in ten-minute speeches or questions. The proceedings will be summed up by Mrs. Britten.

Rochester Hall. - The Children's Progressive Lycenm met as usual at this place on Sunday, March 18th. A large congregation occupied the seats assigned to the spectators, in spite of the inclement weather outside. The following was the programme: Address to the children by Mr. Billings of Philadelphia; plano solos by Miss Duncklee, Misses Nellie Thomas and Jessie Kim-ball; songs by Nellie Thomas, also by Miss Danforth, accompanied by Mrs. Prince; and recita-tions by Jennie Miller and Miss Lizzie Thomp-WM. H. MANN, Rec. Sec. pro tem.

Eagle Hall .- Notwithstanding the exceedingly inclement and disagreeable weather of last Sun day, Mrs. Twing had good audiences in the afternoon and evening at the above named hall. She read a beautiful essay on "The Bright Summer-Land," supplementing it with a number of tests given verbally from the platform, also several written communications. Other speakers and mediums also participated in the exercises, among whom were Miss Jennie Rhind, Mr. H. C. Ingham, Mrs. Cutting, Prof. Milleson and Mrs. Dr. Martin. Mrs. Twing will be present again, Sunday, 25th inst., and interest the people as she has the past three Sundays. F. W. Jones.

For Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Published menthly. Price 30 cents per copy. \$3,00 per year, postugo

Mainy. Price success per copy. Some per year, possess 25 cents.

HUMAN NATURE: A Monthly Journal of Zolstickelonce and intelligence. Published in London. Price 25 cents per copy. \$3.00 per year, postage 25 cents.

The Strintualist: A Weekly Journal of Psychological Science, London, Eng. Price 8 cents per copy. \$3.00 per year, postage \$1.00.

The Medium and Daybreak: A Weekly Journal devoted to Spiritualism. Price 5 cents per copy. \$2.00 per year, postage 50 cents.

The Religio-Philosophical Journal: Dovoted to Spiritualism. Published weekly in Chicago, Ill. Price 8 cents per copy. \$4.15 per year.

cents per copy. \$3,15 per year.

The Little Bouquet. A Children's Monthly. Published in Chicago, Ill. Price to cents per copy. \$1,00 per

year.

THE SPIRITUAL MAGAZINE, Published monthly in Memphis, Tonn. S. Watson, Editor. Price 20 cents; by mail 25 cents, \$2.00 per year.

THE CRUCIBLE. Published in Boston. Price 6 cents,

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York, Price 10 cents.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion. SPECIAL NOTICES. — Forty cents per line, Minion, each insertion.

BUSINESS CARDS. — Thirty cents per line, Agate, each insertion. Payments in all cases in advance.

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

AT Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT!—For Diagnosis send lock of hair and \$1,00. Give age and sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. F.10.

Change of Locality.

DR. WILLIS may be consulted at the Quincy House, in Brattle street, Boston, every Wednesday and Thursday till further notice, from 10 A. M. till 3 P. M. Mh.7.

Sore Throat, Cough, Cold, and similar troubles, if suffered to progress, result in serious pulmonary affections, oftentimes incurable. "Brown's Bronchial Troches" reach directly the seat of the disease, and give almost instant re-

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DR. S. B. BRITTAN treats chronic diseases, es-DR. S. B. BRITTAN treats chronic diseases, especially such as are peculiar to the female constitution, by painless methods, using the best remedies known to modern pharmacy, together with Electricity, Magnotism, Medicated Vapors and other subtile and psychological agents Rooms at 232 West 11th street, New York.

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cessary.

DR. C. C. DUSENBURY, Magnetic Physician, 1123 Spruce street, Philadelphia, Pa. Ten years practice among the élite of New York City. F.3.2m

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixthav., New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. D.30.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 121 West Eleventhst., between 5th and 6th ave., New York City.

DR. J. T. GILMAN PIRE, Eclectic Physician, No. 57 Tremont street, Boston, Mass.

BUSINESS CARDS.

GIVEN AWAY:—In order that every one may see samples of their goods, J. L. PATTEN & CO., of 162 William street, New York, will send a handsome pair of 53 Chromos, and a copy of the best 16-page literary paper now published, to any reader of this paper who will send them two 3-cent stamps to pay mailing expenses. 4teow—Mar. 10.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act in future as our agent, and receive subscriptions for them Banner of Light at fifteen shillings per year. Partie desiring to se subscribe can address Mr. horse at his resi-dence, Warwick Cottage, Old Ford Road, Bow, E., Lon-

W. PHILLIPS, 100 Madison street, Chicago, Ill., keeps for sale the Banner of Light, and other Spiritual and Liberal Papers.

PHILADELPHIA BOOK DEPOT.

DR. J. H. RHODES, 918 Spring Carden street, Philadelphia, Ps., has been appointed agent for the Banner of Light, and will take orders for all of Colby & High's Publications. Splittual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult DR. RHODES.

PHILADELPHIA PERIODICAL DEPOT.
WILLIAM WADE, 826 Market street, and N. E. corner
Eighth and Arch streets, Philadelphia, has the Banner
of Light for sale at retail each Saturday morning.

NEW YORK BOOK AND PAPER AGENCY, 9 CHANNING D. MILES keeps for sale the Bunner of CHANNING D. MILES keeps for sale the Banner of Light and other Spiritual Papers and Reform Books pub-lished by Colby & Rich, at the Harvard Rooms, 321 street and 6th avenue, and Republican Hall, 55 West 23d street.

B. T. C. MORGAN, 2 South Jefferson ave. St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of Liberal and Beformatory Works,

MRS. M. J. REGAN, 220 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

AAN FRANCINCO, CAL., HOOK DEFOT.
At No. 319 Kearney street (up stairs) may be found on sale the BANNER OF LIGHT, and a general variety of Mpiritumlist and Beform Books, at Eastern prices. Also Adams & Co. 8 dolden Pens. Pianchettes. Spence's Positive and Negative Powders. Orion's Anti-Tobacco Preparations. Br. Morer's Nutritive Compound, etc. Catalogues and Circulars mailed free.
AT lemittances in U. S. currency and postage stamps received at par. Address, HERMAN SNOW. P.O. box 117, San Francisco, Cal.

ROCHESTER, N. Y., BOOK DEPOT.
WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rechester, N. Y., keep for sale the Spiritual and Reform Works published at the Banner of Light Publishing House, Boston, Mass.

ROCHESTER, N. Y., HOOK DEPOT.
WELD & JACKSON, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the Notetical and Reform
Works published by Colby & Rich. Give them a call.

CLEVELAND, O., HOOK DEPOT.

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On the Boston and Albany Railroad the fare will be reduced one-third. Call for Convention tickets at the stations. Persons coming over Connecticut River, Athol, and Connecticut Central Railroads, will be turnished free return tickets at the Convention. A cordial invitation is extended to all the friends of the enterprise to come.

March 24.

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Message Department.

The Spirit Messages given at the Banner of Light Public Free-Circle Meetings, through the mediumship of Mrs. JENNIE S. RUDD, are reported verbatim, and published each week in this Department.

We also publish on this page reports of Spirit Messages given each week in Baltimore, Md., through the medium-

ship of Mrs. Sanah A. Danskin.

These messages indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil-consequently those who pass from the earth-sphere in an undeveloped state, eventually progress to a higher condition.

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive-

The Banner of Light Free-Circle Meetings The Banner of Light Free-Circle Meetings
Are held at No. 9 Montgomery Place, tecond story,) corner of Province street, every TUKSDAY, THURSDAY AND
FRIDAY AFTERMON. The Hall will be open at 20 clock,
and services commence at 30 clock precisely, at which time
the doors will be closed, neither allowing entrance nor
egress mult the conclusion of the scance, except in case of
absolute necessity. The public are cordially invited.

AT Questions answered at these Scances are often pronounded by individuals among the audience. Those read to
the controlling intelligence by the Chairman, are sent in
by correspondents.

REPORTS OF SPIRIT MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

Invocation.

We ask thee, oh Father, that our coming to earth to-day may not be a failure, but that we may bring with it some bright blossom of truth, some brightness, some joy, some sunshine; then shall we know that we come not in vain.

Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, we will consider whatever questions may be before you. Ques .- [From the audience.] Will the controlling intelligence please explain, in a measure, the phenomenon of materialization:

Ans.-Materialization does occur, but the manner in which it occurs is various, as no two mediums are alike. In some instances spirits take from the body of the medium a certain aura, and from the atmosphere particles which they need, and also from the audience, and blending these together they form around the spirit which is to be materialized a mystic body, which is visible to the material eye. If you were to grasp the materialized spirit (as we stated on a previous occasion), it having drawn certain powers from the medium would find itself held in your em-brace, and not being able to de-materialize at once, it would draw the medium to you, and in-stead of the spirit you would find the medium in your arms, and then you would accuse him or her of "humbugging" you. Another process of materialization is that of transfiguration, causing the medium to look like the individual spirit in control. No matter if you bag the medium and sew the bag up in the strongest manner possible, spirits are able to take the medium from it and bring him or her into the audience, transfigured, and there represent the individual which the spirit wishes represented. There is also another way of materialization—the one which we, as a band, most assuredly like the best, and that is the one where the niedium is allowed to stay within the cabinet, while from him sufficient force is drawn to bring out the materialization, or clothe the spiritual body. Then you can feel that your spirit-friend is present and really clothed upon with the material. Then again, the spirit being obliged to draw much of its power from the medium, it happens sometimes, when you first glance at the materi-alized form it looks like the medium. Why? Because it has drawn its force and power from the medium. On the same principle, when men have tried the experiment of putting substances of different colors upon mediums, they have found that not only their clothing was discolored, but that the discoloration had penetrated through the clothing to the skin-which fact proves the transfer of the coloring matter from the spirit to the medium, the spirit carrying back with it to the medium whatever it has touched. We do not know as we can make it clear to the minds of the audience, but we do know that we spirits materialize; that there is such a power given to us. When the stormy waters have sub-sided, and all has become serene, we shall be able to give better manifestations than we have ever given before. We know the spirit world is using a sieve to-day, and mediums will be better off in future for the sifting process. Take cour-In the coming years we shall have more materialization than ever before.

Q.-[From the audience.] What is religion? A.—That which makes a man (or woman) a better individual; that which causes him to do unto his neighbors as he would be done by; do that which his conscience approves every day; that which makes him walk out in the sunlight as a man, holding his head up, and feeling that he can look his fellow-man or woman in the face, saying, "I have never injured you." To do the saying, "I have never injured you." To do the best you can in your life, and to live as near the spiritual as possible—that is religion.

Q.-[From the audience.] What effect will these so-called "exposures of Spiritualism" have on the Spiritualism or religion of the future? Will they prove a refining ordeal and give the cause a new impetus, or will they overpower it for the present, until the people seem more anxious to accept its teachings?

A.—The spirit world for the last few years has

been ready with its sieve to sift the chaff from the wheat. These "exposures" will only be for present, and the future will be the brighter for them. Spiritualism will shine brighter, will be grander, will be better for all that has come, for the true, the pure, will stand out preëminent before the people. All we ask is the present consideration of the people, that they will hold our hands and give us strength, and we in turn will give them strength to do their work.

Q.—Does it seem to high intelligences in spirit life that the fullness of time has come for the manifestations that are now given in the name of Spiritualism?

-We answer, no: the fullness of time has not come. In the future, there will be greater manifestations than have ever been in the past. Q.—Will the controlling intelligence please explain the Christ-principle, and tell us if it is not the highest expression of God?

A .- The Christ-principle is, to do unto others as you would they should do unto you; to live it out, and not only express it, but illustrate it in your lives. If a neighbor offend you, do unto him as you would have him do unto you. If a friend repudiates you, do unto him as you would have him do unto you. Be true unto yourselves, and the angel world will guide and help you.

Samuel Wilde.

I do not know whether all religious classes are welcome or not at your circle; but if they are, then I would like to subscribe my name to your list. I know something of religion. I do not know as I ever defined it in the manner the individual who preceded me has defined it. I do not think I ever did. I believed in punishment. I didn't believe that man could do whatever he chose and not find his just deserts for it, if it was a wrong act. I do not believe it to-day. I do not understand fully my position in spirit-life, but I know this: that I have lived an existence. Though I hardly expected to be able to return to earth and to talk as in the past—in fact I do not expect, to day, to be able, through the lips of woman, to give to my friends this truth which I would be glad to give—I have found the spiritual life a bright one. I have found that it is really a better life than the life on earth. I labored long and ardently for the salvation of man, I believed that then the life on the salvation of man. I believed that man should be saved. I knew that whenever I preached love to God I touched the heart of mankind more than when I touched upon His wrath. I now find that God is the I will tell you Father of us all—the great Infinite—a Father ing country.

such as we may approach fearlessly, taking his hand as a little child—that he is a spiritual influence, for I have found no personal God. We may bask in the presence of God as we bask in the presence of the sunshine. I would draw near to his presence and understand more of him if I were able. I have learned this; that there is no personal God and no personal devil, but that we each one have our own allotted life, and that life is made up of the deeds done in the body. I find we can outlive mistakes. I advise all within the sound of my voice, or who may be reached by what I say, to live true to themselves, live as if to day was the last day they would ever spend on earth—not in the fear of God but in the love of God, and give of that love to their fellow-beings. You can report me, sir, as from New Bedford. I am Samuel Wilde, sometimes called Elder Wilde. I was somewhere about seventy years

David Henry Haigth.

Mr. Chairman, I don't know as I can give the same account as our friend has, but I will say this, as an old business man, that the spirit-world has somewhat disappointed me, for I find that all trades are good here, to a certain extent, only there is no almighty dollar to curse us; each one seems to obtain whatever he wants, provided his spirituality is large enough to bring it to him. I have had a desire to report here. In fact, sir, do you know your little circle room is the centre of attraction to the spirit-world? I cannot understand it. You know the people of earth often look for the north star, so in spirit-life I find we spirits look down at your circle room the same as you look up for the north star. It seems to be something to which we are attracted, whether we would or not. I would like to record my name as David Henry Haigth. I am a merchant, well known. I was somewhere about seventyone years of age when I passed away. I think it was in April, somewhere about the last part. I would say to my friends that I rejoice in this great truth of spirit-return. I will be exceedingly glad if some of them will grant me an audience. If they do not, they will hear me rapping about, and I shall report again at this circle.

Carrie Sumner.

I don't know, sir, as I shall be able to tell my story, but I guess I will if the little girl here will hold on to my hand real tight. [Probably the little girl referred to was "Nellie," one of the medium's band.] I do want mamma and papa to know that I want to get to em. My name is Carrie, and my papa's name is Albert E. Sumner, and my mother's name is Louise. My papa is a doctor, and he lives in Brooklyn. I want em to know that I come back. I had a good deal to tell when I came, but somehow I guess I'm scared a little, and can't tell much of it. I aint very old—about seven, I guess, as near as I can remember; I 've forgot most everything. I want 'em to know I've come back, and that I come here. They won't listen to me; I speak so loud that I think I shall disturb 'em all, and they won't hear me. I want you to ask 'em to listen—listen sharp when I come, will you, please? [Yes; we'll send them your letter.] When I went out we lived on Clinton street, No.

John Morris.

I went out, sir, a long time ago. I was shot out at Antictam. I belonged in Illinois. My name is John Morris. I was about twenty-four years old. I got shot out by a "grey-back"

Katie Throckmorton.

I went out from Jersey City. I suppose you call it died, but up here they say "go out." My namels Katie Threckmorton. I was most twelve years old. I've been home. In fact, I didn't leave home. I've been to school, and I've been all round, and I can't make anybody hear me. That other little girl was coming, and I saw her, and they said I could come, too. The little girl, and they said I could come, too. The little girl, she helped me, so I am here, and they said I could send a letter to my folks if I came here. Well, you may send it to Charles D and Mary A. Throckmorton, of Jersey City. I know it is a real jaw-breaking name. The school-teachers always said so. I want them to know I aint dead. I want 'em to know I am alive, and I want 'em to come up here and see the beautiful home 1've got with the children. Somebody here says she is auntie to mother, and one lady who comes from across the water says she is a

very distant relative of my father.

I am most twelve years old. I have n't been gone away long. What day is it, sir? [The 9th of November.] It's only a week since I went away. I think I can talk pretty good, since I didn't know anything about it.

Do you have these meetings every day, sir? I think I can talk pretty good, since I

10 you have these meetings every day, sir? [No; three times a week.] Do folks talk here aiways? [Yes.] What will you do with my letter? [Print it, and your folks may see it.] Will you send 'em one? [Yes.] I wish you would. I tried to be good when I was here. It's real bright up here, but I want to talk to 'em at home so bad! [Perhaps your friends will go to a medium so that you can talk with them?] One a medium so that you can talk with them.] One of these things? [Yes.] Can't I take this one? [It's too far off.] Is it far from here? [Yes, over two hundred miles.] Why, it didn't take me five minutes to come here! I won't plague you any more. Good bye.

John Devereux.

My name is John Devereux. I have some friends in your city that I would be glad to reach, to let them know that I have not passed away into forgetfulness, but that I remember them and with brotherly kindness will draw near and do for them whatever I can. Tell them to hold on to the good and not swerve from the right, no matter what threatens; I shall be near to assist

The Drummer Boy.

I call myself the "Drummer Boy." I went away many, many years ago, from the Chelsea Hospital, and I remember two young men that used to come to see me. One, I find, is a Univeralist minister. The other I do n't see; I forget what his name was. I know the minister used to call him Henry. They used to come to see me and talk religion to me very strongly, and they used to tell me I must fear God, but somehow I never did fear him, and when I passed out, the angels took me in their arms and carried me to a angels took me in their arms and carried me to a bright home. I used to follow a boy in the army when the war came. I helped him drum, and when he came to spirit-life, why, I had nothing hardly to do! But I have been round lately, and all the little boys and young men that were drum-mers I have tried to help all I could. I'd like to say to those two young men that they did me a great deal of good, not with the religion that they preached, but with the love-principle they brought to me; that I never shall forget them, and when I can aid them I shall; that I was one that helped em both get out of the meshes of orthodoxy, and into the spiritual and the Univer-salist light. I'll only call myself the Drummer Boy. I know this will reach them. I feel it will. I'd like to speak stronger, but I do n't know as I can. I am doing the best I can. I am drumming up recruits to-day for the great Spiritual Philosophy. I do n't want Spiritualists to be contented with just the A B and C of fortune-telling, and those kind of materialistic things; 1 em to ask us something about where we want want em to ask us something about where we live, and what we do, how the country looks; ask us about traveling in it. If anybody goes to Europe and comes back again, you ask them all about the cities and the towns, the manners and customs of the people, about the trees and the flowers, and so forth; but when we come back you expect us to tell you such little focule. back you expect us to tell you such little foolish twaddle as what you are going to do the next day, or the next month, and you do n't like it a bit if we won't do it. Ask us real strange questions. Let us give you of the knowledge we have gained in the spiritual. When I come again I will tell you about my home and the surround-

George D. Christy.

I wish you would record that George D. Christy, formerly of Maryland, who sometimes lived in Baltimore, and sometimes in Washington, re-turns, and will be glad to communicate with his friends. I have been gone, sir, forty years or

Walter S. Bliss.

Say that Walter S. Bliss, who died in Gainesville, Florida, has returned to the circle in Boston. They laid my body in Rehoboth. The old ton. body is nothing-the spiritual is all. learned more since I went to spirit-life than I ever expected. I would be glad to come at the call of any relatives or friends and tell them of the great hereafter.

Cornelius Murphy.

Well, sir, and does anybody come, and do you let little boys come, and won't you scold 'em nor whip 'em'. [Oh no, we won't hurt you.] But I whip 'em'! [Oh no, we won't hurt you.] But I didn't mind! [I think you'll do pretty well here.] You won't whip me? [No.] Not a bit? Nor scold me? [No.] How's that? I don't understand it, sir. I didn't mind, 'cause I went playing in the creek. I know you'll scold me now. They told me not to go. I was a little feller. I aint but nine years old. Are you sure you won't scold me when I tell my whole story? I went playing in the creek at Fall River. My folks live there. My name is Cornelius Murphy. My father's name is Cornelius, too. I didn't mean to get drowned; I didn't, now, that's sure. I slipped in, and couldn't get out. Was I to blame? They said I was careless, and didn't mind, and was naughty, and everything else. I didn't mean to be naughty, and careless, and everything else, sure I didn't. I wanted to be good. You know the big athers up here told me I'd got to come back here and then I'd be all right. I've come, and now shan't I be all right? [It will greatly benefit you.] Direct my letter to Cornelius Murphy. Tell him his little bov came, and he's sorry he played in the creek. He lives in Pocasset Block, on Central street, in Fall River. I never meant to tumble into the creek, sure I did n't. I was playing and in I went, and I could n't help it. You don't scold a bit. mind, and was naughty, and everything else. I and I could n't help it. You don't scold a bit, do you? I'm going now; I've told all I've got

Elizabeth Sherman.

Mr. Chairman, I don't know as you will be willing to listen to my story. I am an old lady. I am ninety-three years old. You will hardly believe it, gentlemen and ladles, because I never the ground of the property of the pr meant to grow old. I meant to always be young, and I did carry it out as far as I could. I used to think if I lived to be three score years and ten I should be very old, but when I got to be three-score years and ten I saw many things to blad me to earth, and I still loved to be about, till within two weeks of the time I passed away. Let me see; this is November, 1876, is n't it? [Yes.] I passed away in August—I think it was the ninth. About the first of August I was round about my house work, seeing to every-thing. I was ninety-three years old, and it did seem as if I was an old Centennial. I enjoy life just, as much as ever; there's such an unfold-ing of the beautiful! I'd like to tell 'em all about it, but I know they would n't listen to me. I do n't suppose it makes much difference to me whether they believe in Spiritualism or not. I trust I am a Christian, and I will follow Christ wherever he leads. He gave eyes to the blind, and I know if I follow his example I shall be My name is Elizabeth Sherman. I passed Mr. Chairman, I don't believe anybody dies, do you? [No indeed.] We never do die; it's only the casting off of this old shell. Is n't it beautiful?—just getting out of the old shell, and getting into a new one. I know I don't inhabit this body, calling direct attention to the medium she was talking through, I it's just as plain to me as it is to you; but it's mine for the time, is n't it? I wish it was bigger; but then I 've always known that the most precious materials were done up in

small bundles.

I'm very glad to come. I do trust that some friend of mine in Newport will respond to this message.

Delia M. Hopkins.

Mr. Chairman, I have followed the track of several others. Perhaps you will think me pre-suming, but I know no other way to reach my except to call at this general post-office, for, if I understand it aright, it is for those who have no other means of communicating with earth. I have been in spirit-life nigh on to thirty years. I was a young girl when I went out from this life, with all my aspirations and with all my people, to make them understand that I still live, this a young girl when I went to the life, with all my aspirations and with all my thoughts of heaven. I was taught to believe that heaven was a grand and beautiful home, a city not made with hands, but I supposed I should walk the streets of that city and be perfectly bewildered by its grandeur and splendor. I sup-posed there were gates there made of precious stones; I supposed I should find a king sitting on a throne, that I should see many individuals called elders and saints, and I believed in the harps and in the music; but what a contrast between what is before me now and what was before me then! I entered a home here; it was sad and dreary; it was dark to me; yet here I met many that were boisterous with mirth. We were sometimes cheerful and happy in ourselves, yet there was a sadness connected with it, until a loved sister who had passed on in infancy came to me, and, reaching out her hand, said, "Come up higher to the celestial city." I believed then I was to come into the City of the Lord, and was to be anointed; but I find a world something like yours, bright and beautiful, where the flowers bloom grandly, and where I could have a home and enjoy life. Here I reach out for the social, here I am able to glean knowledge which I have so longed to obtain; and to-day I come back because one who thinks of me sometimes as she looks over a book which I once owned as she tooks over a book which I once owned, wonders if I will ever return, and I say to herfor she is a namesake of mine—"Delia, be of good cheer! The angels are close beside you; they are watching over and guiding you. I am not so far away. True, you have had many strange experiences. The vicissitudes of life have been all around you, and from the independence of life you have me to the dependence of life you have me to the dependence. pendence of life you have come to the dependence of life; but it is all right, and the livelihood which you gain through your own individual exertions will be better for you than though you had inherited a fortune." Delia M. Hopkins. I passed out from St. Louis.

Charles E. DeLong.

My name, Mr. Chairman, is Charles E. De Long. I got rid of the old body in Virginia City, I wish to say to some friends who vonder if there is any such thing as spiritual communion, they need wonder no longer. I come at too distant a place to allow a question of its authority. It is I, and no other. I struggled with life, and did the best I could. I might be called almost a self-made man, for surely I did more to bring myself along life's way than any one ever did for me. I have traveled in different countries. When I stood on the shores of Japan and looked at that nation, I hardly wondered at the secretiveness of its people, or at the peculiar feel-ing they entertain in regard to the entrance into their homes of foreigners. They are a good peo-ple. They are true to themselves in many re-spects. We need not call them heathen. They have far better and truer ideas of God than many

I come here to-day, at this distant point, to give my name and say to my friends that I am still alive. If they wish to hear from me, I shall be happy to report whenever they give me a

Susan Maysfield.

My name, sir, is Susan Maysfield. I wish to communicate with a very dear friend of mine, who said that if I would go to some public place and give my message she would be very glad to hear from me. Her name is Ida. I would like

to say, "Ida, you are stepping upon a precipice, and you know not where it will lead to. Stop, ere it is too late. Watch and pray, lest you enter into temptation. You know not the influence that is over you; it is purely psychological." I have come here to day for the purpose of giving this message. I don't know, sir, but I am intruding; but if not, will you please print my letter? I came from New York City.

James Burk.

Please say, sir, that James Burk puts down his name to-day. He went away in your city, a great many years ago. I desire to reach some boys of mine—William and James. They know something of this thing. Tell them that I and know the same the same than a same t their mother are watching over them, and know all about their outgoings and incomings. Say to William to be careful where he steps, or he will get tripped up.

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF

MRS. SARAH A. DANSKIN.

During the last twenty years hundreds of Spirits have conversed with their friends on earth through the mediumship of Mrs. Danskin, while she was in the entranced condition-totally unconscious.

John Boyd.

My name is John Boyd, counsellor-at law; my residence was Jersey City Heights. To make this testimony more profound and substantial, and to render argument for or against unnecessary, I will add that I was buried from St. Mark's Church; doubt it who may. I am not a counsellor-at-law now; that seems not to be my prerogative here. I am not a dictator, but I am being dictated to by others; not unkindly, arrogantly, or proudly, but by those whose mission it is to unfold the novice and teach him of the grand substantialities of the infinite dominion.

To hear a voice, after having died, been buried and awakened in the spirit to life and liberty, is music; it tingles upon the ear and makes the heart leap for joy; it makes the mind comprehend from whence we came and whither we are going. How often in the quiet of my study have I had the problem revolving in my brain, "If a man die shall he live?" The question was unanswerable. Theology taught, "As the tree falls so it lies," and I often felt that my days might be briefly numbered. I would then cate-chise the handiwork of my Creator. I took no voluntary part in my existence; I made not the brain or the heart, the muscles or the tissue, the blood or the bone. I then would say, If those attributes are mine, for good or evil, who placed them there? The question would be answered thus: It was not I, but a power mightler than mine own. Then almost with madness I would say, Incomprehensible! I must leave these things to others. My mind cannot grasp them. But at last, when the shell was clipped and the weight that held me to earth was removed, I ascended that ladder which Jacob saw. As I went others

were coming; my sight was opened; I could see, and, seeing, I could comprehend. This is no idle tale or story of fiction, but one in which the destiny of the human soul is inolved. Believe it or reject it as your own mind dictates, but let John Boyd, say that every indi vidual living on the planet earth must stand on his own responsibility after death. No one can carry his burdens up the ladder of progression.

In this land there is a morning, there is an even-ing, there is a day of labor and a time for rest. In this land the waters roll, the flowers bloom, and the birds warble. Each and all, according to aspiration, can decorate their homes in beauty or in deformity. I have chosen the beautiful Farewell; now I must go.

Virginia Smith Stephens.

My name is Virginia, only thirty-two years ild. I was the beloved wife of John Stephens, and the daughter of Margaret and Yost Smith, of Cumberland, Maryland.

or Cumberland, Maryland.

True, very true, the sun was darkened, the house was gloomy, the hearts were sad and the brain was at a stand-still, for one whom they loved had died and gone forever out of sight and hearing. They were taught this by the interpreters of that volume called Holy Writ. Had they understood it, and explained it as it is therein written, the heart would not have been broken over that which could not be controlled.

Death to me now looks as natural as hirth

Grieve not, friends of earth, over your dear de-parted ones. Their transit is so beautiful, tran-quility of mind so perfect, activity of purpose so great, that words always must fall to convey to your minds the grandeur of the conditions that surround the spirit. Well may it be spoken by the learned ones of earth—"God's wisdom and God's love passeth the understanding of man."
Oh could I but write the glad tidings, so that
every eye might read, and every ear might hear
of the beauty and grandeur of this grand, sub-

Look where you will, all things meet the eve with beauty of purpose. However high you may ascend, there are the divine laws; however low you may descend, there are the workings of our Creator—manifesting, through his instruments, wisdom, love and advancement.

I have met kindred souls; those who knew that I was a part of themselves; they recognized me and gave me greeting to a home eternal beyond the skies, where parting never comes, where the eye is never dimmed with tears.

Some of my earthly friends may ask, "How came she here?" I answer, I came under the larr by direction of these where attraction below.

law, by direction of those whose attraction brings them hither. By so doing they advance them-selves in their spiritual unfoldment.

No fetters, no chains, no dogmas, no creeds we are one family, worshiping at one shrine, giving praise to one God, and living one life. Beautiful! oh beautiful is my home in that mansion eternal in the heavens! Meet me, one by one, and I will greet you on the green hills of Eden, where the flowers bloom, and the birds warble praises to their Creator.

let go the magnetic chain, and pass back again into the realm of life eternal.

William Duncan.

William Duncan, in the seventy-second year of my age. I resided at Franklin, N. J. 1 was buried in Franklin on a Saturday.

This method of correspondence is novel to myelf. I know not whether I am standing on hallowed or unhallowed ground, but I am told by those who seem to understand their position, that in its correctness lies its beauty.

One may die, as men and women do every day;

what definite knowledge have they of the future? It is defined literally by the Word and by the Book. We are told that after death there can be no repentance beyond the grave. All prepara-tion must be made either on the death-bed, or before it. This is not sound in argument, nor has it any proof in fact. It is not respectful to the overruling Soul of the universe, for He wills not that any one of his creatures shall be cast out. speak this now from knowledge, from having seen and heard for myself.

The people of this life are much like your own more refined in some respects, more cultured more harmonious. The material tangles do not wind themselves around the spirit; it is free, it has no clogs, no barriers to its ascension upward

and on ward forever.

One may say, "Hold thy silence, for thou art not a white-robed angel, but one who comes to deceive with an oily tongue and kind words; but such is not a fact. I was one as yourselves not a long time ago. I walked the earth and talked with earth's children. Death came at last, and claimed me as one of her visitors, and hence I went. Now I return with the glad tid, ings, that one who knew not of an eternal life, lias ascertained the fact, and returns to give knowledge, peace and comfort to others.

Livingston Miller.

(Referring to the spirit who had just been speaking through Mrs. Danskin, he said): You spake well; how comes it? You were not a man

spake well; now comes it? You were not a man of letters; but from your conversation I would judge that you had some learning.

My name is Livingston Miller. I was of Englewood, N. J. I was a counsellor-at-law, and fifty-four years old. I was buried from the Presbyterian church at Englewood, on a Saturday.

Fresh be the flowers which the hand of affection may plant upon the group but I am not the street.

may plant upon the grave, but I am not there. I have gone to my Father's house as a visitor, not an acceptor. His ways and my ways at the present are different; but soon I will learn them, and after having learned them, I will grow content and happy, and feel that it was my destiny to die in the pride of my manhood.

in the pride or my mannood.

Search the heart, oh Infinite; if thou findest it seared or scarred with sin and vileness, cast me out; but if I have walked, as far as knowledge was mine, under thy laws and commands, let me enter in and be a participator of thy joys. Thy will be done, not mine.

Where is language, fine, exquisite, poetical enough to enable me to define the beauties, the grandeurs and the sublimities of the eternal life? I can only give one thread—that you must handle very carefully, lest in analyzing what I say, it may break.

Oh, how small a man stands when he is dis-

robed of the flesh; when he sees himself as he was sometimes seen by others! But why should I dwell on the littleness of myself? It is my prerog-ative not to build myself into a man of gigantic intellect.

The cloudlets on the brain come and go. I am not divested entirely of earth and its surroundings, for there are those in kindred with myself, who draw me in their midst, though they see me not, nor feel me, nor hear me; still my footsteps go pat, pat, to and fro, feeling that I still wish to be their comforter, and this in its own good time will come; then they will rejoice as I rejoice, for the one that was dead has risen to life.

May all that is good surround you, may all that is bright be with you, may all that is true uphold

you.

Sarah Post Read.

At my residence in Boston: Sarah, the wife of John Read, and the daughter of Jotham Post,

late of the city of New York.

It is true that the earth revolves on her own axis; it is true that one dies in the body with the established knowledge of life beyond the grave; it is true that we are told to go and preach the gospel; it is true we are told to heal the sick, to clothe the naked, to feed the hungry, and it is in obedience to those commands that I now leave the grand citadel of eternal life and return to mother earth—she who for years rocked me upon her bosom; in return I come hither to pay tribute to her and her natural laws. The grave is deep and narrow, but what matters that when it only holds that part which our Creator has

commanded us to return?

What analogy is there existing between the celestial world and the terrestrial. One is likened unto the other, for our country is peopled from thine. Different degrees of intellectuality, different degrees of locality, sphere or home, just as you please to call it. Our atmosphere is like your own, only more balmy, more sweet, more ethereal. Now why I come again into the atmosphere of earth is that I may advance myself as well as unfold a truthful story to the human mind, through which they may accept death as a beautiful blessing. Instead of friends draping themselves in mourning, they should wear the beautiful emblem, white, that being in corre-spondence with truth and truth's unfoldment. Ah! I am speaking almost wiser than I know of myself, for there is a mind of superior intellectuality that inspires me at this moment and

gives me the views, and I speak them.
May the gratitude I offer to yourselves be pleasant to you as it is to me. All the wondrous nightmare dreams have passed away. I stand not perfected, but under the law of perfection, which in time must be mine under the law of progression. Did I say feed the hungry? Yes, but I will feed them with that food that will give peace to the mind, happiness to the heart, and contentment under all circumstances. To those who may deign to ask where I am, I say, in the abode of spread at these who ways once men and we of angels—those who were once men and wo-men, but, like myself, they have laid down the physical and have taken on the spiritual. On-ward and onward will be the march, for the day

Martha McColgan.

is bright and beautiful.

Och, honey! me darling! it's meself entirely that's here! Ye were not expecting me, were ye? [You are welcome.] It's welcome! am—thanks to ye. Me name is Martha McColgan, and pleasant as ye are wid yer talk and yer welcome, it's yerselves that ought to hide yer heads for shame, so it is, for ye're after disturbing the quietude of the dead, and there's no peace to their ashes, because of ye. Ye don't understand now, but ye'll find it out in time; it's the very old divil himself with his cloven foot that's got the strong mastery over ye and yer congregation. I wonder ye don't see it! it's so plain to every one but yerselves that a blind man might see it if he'd only open his

eyes.

But, however, 1'm here, and I may as well be after telling me story. Ye see it was meself entirely that was after dying in ould Waterford, Ireland. Were ye ever there? [No.] Then be after taking a trip. [I would be pleased to visit Ireland.] Would ye be after taking yer ould carcass wid ye? [I think, Martha, I would rather leave it, and travel as the spirits do, without the incumbrance of the flesh.] Now it's lying ye are, and I know it. But I'll be after telling ye now. I had a notatoe patch and a cow, and. ye now, I had a potatoe patch and a cow, and, under the persuasion of Stephen — that was me husband, do ye mind — I was after selling the cow and the potatoe patch, and the reason of it was this—ye see we hadn't enough to kape it agoing. And after I was a losing all me things it worried me so it preyed upon me mind and me heart until I was taken sick, and then I died. And here I am, sent on a mission to ye by the Holy Father, to ask ye to give up entirely this livil's work and take up wid something that will be more becoming to ye—more in keeping wid yer position in the world. Ye see, the matter of the thing is this: Any fool might be after taking advice when he knows it's for his own benefit—do ye mind? And what kind of a conjured-up religion is this of yours, anyhow? Is it yerself that's after scratching up all the grave and having the dead spake to ye? Why, that's the having the dead spake to ye? Why, that's the divil's work! Fie on ye, and shame to ye!

Now this is a curious business anyhow! Me

bones is lying in ould Waterford, and I'm here a talking to a heretic!

Nancy Wright.

I was eighty-one years old. I died in Brooklyn, N. Y. My name is Nancy Wright, the widow of the late Amos Wright. This is not my calling in the religious creeds of the day. I was buried from the First Presbyterian church in Brooklyn, and to me it was a pleasure and an honor. I am housed, and away from all cares and dangers, from the day or with the others to truck me. free to do or not to do, with others to teach me that which I do not know. This home is exquisitely beautiful, quite a contrast to being shut up in one room, with locomotion stayed by age, digestion very imperfect, according to the feebleness of the system. Here the balmy air gives us life and vigor, elasticity to the feet, and contentment to the mind

ment to the mind.

We see God, with his noble work, in everything.

No one cries unto Him, "Lord, help," but what
the spirit goes out to meet the sorrowing one. He the spirit goes out to meet the sorrowing one. He or she, as the case may be, is lifted over the barriers. If cold and shivering, they are warmed, and made to feel comfortable in their Father's house. If they are hungry, they are fed; if, naked, they are clothed; if ignorant, they are taught the ways and means of true salvation—that salvation which never fades or dies out, but has the lamp

ever burning and well trimmed.

I feel as happy as a little new-born babe. I feel as if all sins had been cleansed, and I was made a partaker of that eternal kingdom of which I often read about but never could realize its

beauties, until the eye did see, the heart did feel and the brain did comprehend.
Now I go, rejoicing in my new and beautiful home, just a span from earth and earthly things.

MESSAGES TO BE PUBLISHED: GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD. TO BE PRINTED IN OUR NEXT:

Elizabeth Casey; George S. Sorren; Rosa Winthall; Old Mother Underwood. Margaret E. Blanchard; William Totman; George E. Snow; Moses Hunt (Cal.); Maggie; Charles Vinal. [Owing to its extreme length, the remainder of our list of announcements of "messages to be published" is omitted. The communications will appear in regular order.]

Adbertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN

Physician of the "New School,"

Pupil of Dr. Benjamin Rush. Office, No. 701/2 Saratoga Street, Baltimore, Md.

DURING fifteen years past MRS. DANSKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality.

Bhe is clairaudient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2,00 and two stamps, will receive prompt attention. The American Lung-Healer,

Prepared and Magnetized by Mrs. Danskin, Is an unfailing remedy for all diseases of the Throat and Lungs. Tubercular Consumption has been cured

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Price \$2,00 per bottle. Three bottles for \$5,00. Address WASH, A. DANSKIN, Baltimore, Md. Fab. 10.

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May be Addressed till further notice: Care Banner of Light, Boston, Mass.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knewledge with keen and searching Clairvoyance.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all the forms, Epilepsy, Paralysis, and all the most delicate and compileated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp.

Send for Circulars and References.

Sept. 30.

SOUL READING, Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order tobe successful; the physical and mental adaptation of those intending marriage; and hints to the inharmonlously married. Full delineation, \$2,00, and four 3-cent stamps.

Address,

MRIS. A. B. SEVERANCE,

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Dec. 30.

White Water, Walworth Co.. Wis

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Clairaudient and Clairvoyant, Medical and Electro-Magnetic Healer,

READS the interior condition of his patients with perfect correctness, pointing out every diseased condition more readily then the patient could do. Dr. Rhodes is a regular graduate of the Medical School, thus making the conditions necessary for receiving knowledge and power from physicians in spirit-life. He has for the past ien years been Practicing Physician in the city of Philadelphia, and is acknowledged and enrolled as such by the Board of Health.

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Dr. R. will, on receiving full and exact name and address, age, married or unmarried, and \$2.00, request a spirit decien to examine the person namediand report all the diseased conditions, also the mode of treatment necessary for the most speedy and permanent cure, and will warrant satisfactory results if directions are strictly fol-

warrant satisfactory results in control week will be sent by mail, and two spirit magnetic treatments be given, and whatever else the spirit dector may direct. In all cases of treating patients at a distance successfully, letters from the patients at a distance successfully, letters from the patient of a near friend should be received as often as once a week, so as to keep up the magnetic current which flows from the healer to the patient.

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Magnetized for each special case, is one of the most potent remedies, and often the best mode of giving magnetic treatment, as it involves no feeling of delicacy to a sensitive person. He has had the best of success in curing discase of the Lungs, Heart, Liver, Hidney and Stomach, or any diseased part where it can be applied. Price, six sheets \$1,00, with full directions.

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Composed of the best known Anti-Billous and Blood-Purifying properties in the vegetable kingdom, and made by hand while under the magnetic control, thus giving them the spil t-vitalizing power which is the only force that can throw off disease and revive and build up an exhausted system. Pice \$1.00 per box of 50 pills.

The Doctor has made diseases of women and children a special study, has had the best of success in treating them, and has received many testimonials.

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SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communica-

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Strong Pot Plants, suitable for immediate flowering, sent safely by mail, post-paid. 5 splendid varieties, your choice, all labeled, for \$1; 12 for \$2; 19 for \$3; 26 for \$5. \$5 for \$5. \$70 flocents each additional, one Magnificent Premium Rose to every dollar's worth ordered. Send for our NEW GVIDE TO ROSE CULTURE, and choose from over 300 finest sorts. We make Rosesa Great specialty, and are the largest Rose-growers in America. Refer to 100,000 customers in the United States and Canada. THE DINGEE & CONARD CO., ROSE-GROWERS; West Grove, Chester Co., Pa. Feb. 10.—10teow

SPIRITUALIST HOME, 86 DOVER ST., near Washington st., Boston. Rooms to let by the day, week or month. MRS. WESTON. March 10.—4w* Mediums in Boston.

NOTICE THE CHANGE OF PLACE.

DR. H. B. STORER'S New Office, 29 Indiana Place, Boston.

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E TREAT all forms of Chronic Disease with remark-able success, by direct applications to the nerve cen-tres of the spine, and by our

NEW ORGANIC REMEDIES. Resolvent, Detergent and Nutritive. Clairwoyant examinations, by full name, age and lock of hair, written, \$2; when present, \$1. Medicines, with full directions for treatment, sent to all parts of the country as heretofore.

Dec. 23.

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Susie Willis Fletcher TRANCE MEDIUM, 7 Montgomery Place, Boston March 3.

MRS. JENNETT J. CLARK, Chairvoyan'r, Medium and Electrician. Advice free. Hours from 10 to 4, 18 E. Springfield at., Boston. March 3.

MR. HENRY C. LULL, Business and Medical Clairvoyant, Rooms 943 Washington street, 'cor, Indiana place.') Hours from 9 A.M. to 12, 2 to 5. General strtings, terms one dollar. Circles Thursday and Sunday evenings. Admission, 25 cents. 25w*—Oct. 7.

MRS. JENNIE POTTER, MEDIUM—Test, Medical and Business—136 Castle st. near 390 Tremont st. Hours 9 to 9. Sundays 2 to 9. March 3.—5w

MISS LOTTIE FOWLER,
THE world-renowned Spiritual Medium, has returned from Europe. 46 Beach street, Boston, Mass. Hours
11 to 7.

4w*-March 24.

MRS. JENNIE CROSSE, Test and Business Clairvoyant. Six questions by mail 50 cents and atamp. Whole life-resading, \$1.00. 75 Dover street, Boston. Satisfaction given, or no charge. March 24.

TRANCE and MEDICAL MEDICAL, 130 West Brook-line street, St. Elmo, Suite 1, Boston. Hours 9 to 4, Public séances Sunday evenings. MRS. J. C. EWELL, Inspirational and Healing, suite 2, Hotel Norwood, cor. of Oak and Washington sts., Boston, (entrance on Ash st.) Hours 10 to 5. Dec. 30.

A S. HAYWARD, Vital Magnetic Physician, A. 5 Davis st., Hoston. Eradicates disease where medicine fails. Magnetized Paper sent by mail. Price 50 cents. Dec. 30.

ELIZABETH DAWKINS, Magnetic and Electric Treatment, "Hotel Kirkland," 1st suite, Boston.

8w*-Feb. 3. MRS. BOSWORTH, Psychometrical reader for business, etc. 244 Harrison avenue, one flight.

MRS. M. A. CARNES, 229 Northampton st., aftermoons and Sunday evenings. Circles Thursday 2w*-March 24. SAMUEL GROVER, HEALING MEDIUM, No. 40D wight st. Dr. G. will attend funerals if requested. Dec. 2.

TRANCE MEDIUM, No. 4 Concord Square, Boston.
Office hours from 9 to 1 and 2 to 3. March 24. MRS. O. H. WILDES, No. 8 Eaton street, Bos-days, Hours 10 to 12 and 2 to 4. Wednesdays and Thurs-days, Hours 10 to 12 and 2 to 4.

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Coughs, Colds, Influenza, Moarseness. Difficult Breathing, and all Affections of the Throat, Brouchial Tubes and Lungs, leading to Consumption.

THIS infallible remedy is composed of the Honey of the plant Horehound, in chemical union with Tarbalm, extracted from the Life Princuple of the forest tree Abies Balsamea, or Baim of Glicai.

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Dumont C. Dake. M. D..

PRACTICAL PHYSICIAN and Magnetic Healer. Cures Chronic Diseases incident to both sexes wher all other methods fall. Offices 15 Hubbard Court, Chicago, Remedies sent to any address. March 3.

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13w*-Jan. 13.

Miscelluneous.

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AN ART POEM, IN ALLEGORY.

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current a timeworn bark, containing an aged Pligrim. An Angel accompanies the boat; one hand rests on the helm, while with the other she points toward the open sea—an emblem of eternity—reminding "Life's Morning" to live good and pure lives, so

"That when their barks shall float at eventide, Far out upon the sea that 's deep and wide," they may, like "Life's Evening," be fitted for the "crown of immortal worth."

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[Continued from first page.]

of being cured of this trouble of the throat. This bill might not reach them, as they thus practiced for the alleviation of their pupil-patients, but it was a question; if the bill passed, some doctor, angry with their imagined interference with his practice, might reap revenge, if not a good fee, under the provisions of Art. 8th, by lodging a complaint against them. Some good old lady, of long experience, might be summoned by a neighbor to serve as a midwife, and acting out of the goodness of her heart, would be liable to arrest and prosecution at the hands of the first licensed practitioner who chose to enter complaint; and yet that old lady, through her experience, was eminently better fitted for this important service, (whose very name indicated that it was derived from woman practitioners—the doctors in old days thinking it below the dignity of their profession,) though unlicensed, than the young man who had just sauntered out of a medical school swinging a sheepskin in his hand. This trying moment of life needs the mother heart, the power of congenial sympathy, regardless of diplomas

or certificates.
Who could conceive of the amount of useless litigation—useless, yet vexations and expensive to its victims, which was rolled up under the fair face of the present bill. The Act, if passed, would put a very dangerous instrument into the hands of those who might turn out, when the power was in their grasp, to be filled with a ma-lignancy wholly unexpected at the outset, and thus a flood of grievous difficulties be let loose upon society.

The idea prominent in this bill was identical with that great cry of tyranny, and the one always used to cover up every attack upon the rights of man in the past: "The people do not know what they want." This was the cry against which Burke and Chatham fought—the spirit which shipping British troops to Boston to show the colonists what they wanted brought on the revolutionary struggle which ultimated in the freedom of America—let the Legislature be-ware how it raised that ery at this time and in the capitol of Massachusetts. The bill was the outcome of the efforts of a few of the inferior D.s of Boston; the successful doctors had work enough and to spare, and had no time to run about endeavoring to prevent their fellowmen from using whatever gifts they might pos-sess. He had conversed with some of the most eminent of the regular faculty in Boston, and had found that the third-rates were the originators and subsequent advocates of the bill. Could any one point him to three physicians, of broad and extended sympathies, and marked mental acumen, in this or any community, who were trying to engineer this bill through the present Legislature? He did not believe such could be

He had conversed with some of the regular physicians whom society united in regarding as brilliant ornaments to their profession, and had found them ready to bear witness that the rubbers (whom the militant but lesser lights of their fraternity so affected to despise) had done some good at least, and had never wrought any harm; that they (the physicians) had no fear of losing their practice, but were willing that whatever would help a patient should be admin-istered. What strong accusations had been leveled at the heads of the irregulars since this hearing commenced! One physician was reported in the daily press to have made the statement that the quacks were in effect running amuck through the land, murdering the people, but were not punished therefor. If such was the fact, it was a case not for the Legislature but for courts; murder was long ago prohibited by law in Massachusetts, and due penalties awaited every proven instance of that crime. Why not try the question in the courts on an open aceu sation, rather than approach the Legislature with glittering and sanguinary - though baseless -

From whom had come all the great discoveries in medicines which had been achieved in the past? From the regular medical societies, or their adherents? Oh, no! Though he respected the Allopathic system, he could not remain blind to the facts of history. The regular societies had, in a vast majority of cases, fought all tendency to independent and progressive discoveres, but to day its practitioners were silently acknowledging their error by using remedies which were discovered and put in use by the quacks it so roundly berated. If the door was left open to work, the whole world stretched out its feelers for new truths, and all which was compassed under this state of progressive unfoldment worked slowly into acceptation and utilization by the conservative medical faculty by and-by, and was incorporated among its enginery for the demolishing of disease. But shut the door, and

all this hopeful process of advance would cease. The speaker doubted if there ever was a bill introduced to the attention of the State Legislature which was so diametrically opposed to the Constitution of the United States—at least to him it looked in that way. The Constitution guaranteed to every citizen the right of free expression and action on religious matters; and the present bill operated plainly against the reli gious convictions of a large class in the commu nity, who had been plentifully represented at the sessions thus far; these people believed themselves gifted with power from on high to relieve diseases, much as recorded of the doings of Christ and his disciples in the New Testament, and whether their claim was a true one or not which the speaker was not prepared to discuss— they and their adherents at least believed it to be true, and attached to the matter the importance of a religious sentiment; it was but natural that they would contend for these their religious convictions, and when a man so struggled he could not permanently be nut down.

Mr. Emerson then took his seat, the chairman complimenting him upon the comprehensive character of his argument, which had gone over the whole field of discussion, from the standpoint of the remonstrants, and had brought out all the important points of their case in a strong light.

Norman Morton next claimed the attention of the Committee. He inveighed against the regular practitioners, and specially condemned the vac-cination law of the State. He had himself been if great sufferer through vaccination, and had lost a promising boy, because of it; he had another child, and the State demanded by one law that that child must be sent to school, and by another that it should not be allowed to go to school till it was vaccinated. He had decided to disobey the vaccination law, and therefore was in danger for violating the education act, but he could not help it. He believed vaccination to be a curse to humanity; a sowing broadcast of cor-ruption, from which nothing but a harvest of death and disease could be reasonably expected. If law was about to enter the protective arena, he thought a statute should be passed restraining the action of poison venders, and making them more responsible for the effects of their work. He had doctored at one time with an Allopathic physician for six months, receiving no benefit, and when he announced that he must try some one else, the physician cautioned him not to go to a "quack." Whereupon he answered the pompous follower of Paracelsus, that he considered that the educated M. D. who could not cure his patients was really the "quack," rather than the less educated in a patient was really the "quack," rather than the less educated irregular who could. Disease he believed to be the result of poisoned conditions in the human body, and to add more poison would not cure the patient-rather there should be some simple antidote administered. The present law was just as ridiculous in its provisions as one would be which provided that no person, unless connected with the navy, should be allowed to save a drowning man.

Dr. Chesley, of Chelsea, next objected to the law because it ruled out those practitioners who, to the really great relief of the regular doctors, had entered into the curing of chronic diseases which the old school of medicine had failed to remoye. If any law was passed, it ought to be one providing that the regular physicians should per-

force write their prescriptions in plain English.
O. H. Wellington, M. D., said he had an extended acquaintance with the prominent regular physicians in this and other cities in the Com-monwealth, and he did not believe that one-third of their names could be obtained as signers to a petition in favor of this Act. It was not the eminent and successful ractitioners who were be-

friending this bill-quite the opposite; the true sentiment of the doctors with whom he had talked was that if anybody could get their patients away from them they had no complaint to make, that they were willing to stand on their own merits, and allow others to do the same. Rev. Mr. Emerson had spoken of the employ ment of mediums by those even who felt called upon to cover the fact by hiring a regular physician at the same time, but he (the speaker) knew of cases where mediums had been and still were employed in the families of the regular doctors themselves. His daughter was a successful midwife, and had been frequently summoned to act in that capacity. If this bill was passed, depriv-ing her of this right, it was his intention to test the legality of the measure to the uttermost in the courts of Massachusetts. He had himself been an invalid from eighteen years of age till thirty; the Allopathic practitioners could not cure him, the Homeopathic practitioners did not succeed in restoring him; their failure was not attributa-ble to ignorance, for they were educated men, who had studied earnestly what their systems of medicine had to offer for their guidance. At the age of thirty years he determined to study medi-cine, and had graduated from two medical colleges as a physician. He protested against the bill as calculated to exert an influence inimical o progress; the Allopaths, which school was a the bottom of this movement, had in our day and generation even (to say nothing of the past) persecuted Homeopathy, (had this bill been in ex-istence, the system of Habnemann could never have obtained a hearing in society) and had op-posed the water cure—although now both the Allopathic and Homeopathic physician used substantially the same system of cold water bandages in therapeutics which were invented by the followers of Hydropathy, a system under whose excellent and natural effect he escaped from a rheumatism which had crushed out all his early manhood. The Homeopaths were also using some of the old Thompsonian remedies, under a different name. Yet these schools now desired to end all progress in a protective monopoly in whose counsels they were to occupy the chief

There was another point in the bill against which he protested : the idea of giving the fine in the case to the complainant. He regarded this provision as offering a bribe to stir up-strife and bitter contention between neighbors. There was probably not one physician in the community, having any decided opinions on men and things, who had not made some enemy in his daily walk who would gladly seize any opportunity which this bill would afford to injure at the same time his reputation and his pocket. He carnestly noped this discord sowing Act would not receive the sanction of the law-makers of Massachusetts.

A gentleman who wished that his name be not given, pronounced it as his opinion that the true title of the present Act (to express its real cen-tral principle,⊁should be "A bill to suppress furher progress in medical knowledge in the State of Massachusetts."

W. G. Waters offered a few words for the mothers of Massachusetts, and their right to minister to their sick children, unmolested by egal enactments. He had been sent home from the army as an incurable victim to chronic dvs. entery—weighing only one hundred and thirteen nounds at the time—but the verdict of the regular doctors did not appal his kind old mother, who worked over him so effectually that he was cured, and to-day he turned the scales at two hundred and ten pounds, being a living and substantial witness to the fact that all of knowledge and especially all of success was not vested in the practitioners of the regular school of medi-

Mrs. Carnes wished a word regarding the statement which had been made in her hearing recently by a Homeopathic physician: thatas the doctors spent a great while in preparing them-selves for their profession, the irregulars were not justified in interfering with a matter for which they had not paid the price; this view represented, in effect, that the sick people of Massachu-setts were the legitimate preserve of the doctors, and that the healers, etc., were peachers on their sovereign domain. But would not this statement be news of quite a startling character to the free people of this State? Have we not been accustomed to think that the citizen had rights before the doctor was mentioned? Up to the present time, at least, the people had enjoyed the right to choose their physicians, and that right should be allowed them still. She believed she received her gifts from on high; when undertaking a se-vere case she always asked for power to effect a useful result; she believed God was good to his children who called upon him. Feeling its im-portance, as she did, she would never, law or no law, give up her practice; the State should not tie her hands-from healing the hopeless human wrecks which Allopathy left along the shore of time, and which came so frequently under her treatment; she would willingly go to prison rather than be false to her gift from the Beyond.

Mr. Grosvenor spoke of his powers to effect, in many cases, a cure for the desire for intoxicants, and hoped his efforts for the reformation of the inebriates—falling as they would under the provis-ions of this proposed Act—would not be interfered with. He was shocked at the thought that it was possible at this time in the history of Massachusetts to bring such an unfair and one-sided bill even before the Senate Committee, to say nothing of further action.

Mrs. Warner objected to the bill because it struck (in section eighth) at the suffering poor, going so far, in fact, as to prohibit any woman who, through extreme destitution, was unable to employ a nurse at her accouchment, from acting as a midwife to herself. This might be a singular statement for her to make, but it was nevertheless true, that there were many among the poor of Boston who were forced to this dire extremity. It might be urged that the authorities furnished gratuitous aid in this particular, but these physicians were only at their posts during cer-tain portions of the day, and nature took no account of their office hours-the service must be accomplished with the means in band. Neither could a man be allowed, by the same section, to act in the capacity of midwife to the partner of his life—cases of which she had also met with during her mission among the poor of the city. Referring to what she had known concerning the valuable work performed by the so-called quacks she said : "I will name the late Dr. Boston, who lived on Washington street, who was not one of these men you propose to legislate for, but who took the patients they could not cure and cured them by the hundreds and by the thousands from all over the Union. Ask the hotel keepers if they knew him, and they will tell you of many patients who came hundreds of miles to this city to be cured by him. I could bring a woman here who can and has cured many cases these physicians have given up in certain things, such as scrofula, and yet she would not, and probably could not, pass a medical examination such as those desiring a monopoly of killing or curing desire.

J. A. Perly, of Lynn, had come, he said, te present his protest against what had been uttered Dr. Perly from that city, at the opening of the hearing. He read extended extracts from a work on the cellular theory of disease by Dr. Carl Both, (who had written it as his opinion that "medical practice is five hundred years behind medical science,") and said the discoveries of this remarkable man, after having been laughed to scorn by the regulars in America, had received from the highest medical authority in Austria the Society of Vienna, an endorsement of their usefulness. If the proposed bill had been-in effect, however, it would have shut out the whole

subject from discussion.
C. H. Johnson cited several successful cases from his experience, to show the reliability of the so-called "irregular" methods, and gave it as his view that the falling off of their practice— on account of the superior results achieved by quacks"-was the real cause of the present effort on the part of the regulars to obtain a legal

monopoly of the right to treat the sick. The closing word for the remonstrants was made by Joseph Magoun, who hoped that Massachusetts might never pass a bill which was in diect contravention of the right to heal the sick n the principle laid down by Him who pracced eighteen hundred vears ago. ti The side of the regulars was then defended for a brief season by a physician, who claimed that he represented the Massachusetts Eclectic Medical Society. The reader will doubtless be surprised to find that some of the most bitter and bigoted statements made against the irregular practitioners during the hearing were fulminated by this disciple of a school which claims to be the most liberal of all medical organizations, its name signifying one which takes for utilization in its practice what is considered as the best in all other forms, as to remedies, operations, etc. His general argument (stripped of its bitterness and verbiage,) was that the three sciences of anatomy, physiology, and chemistry were held to in common by all medical systems—the point of difference between them being the ap-plication of remedial agents in case of disordered human functions; therefore he thought any practitioner who could pass an examination in these three branches, whatever method of treatment he proposed to use afterward, could get a certificate from the censors. If not, he supposed a number of them could settle on some principles common to all, and apply to the Legislature to be chartered as a Medical Society. [But he did not state—what every reader knows—that the regular medicos would see to it that they were on hand to reserve the state of the state of the state of the state. monstrate against any such charter being grant-

The Chairman announced the reception of two numerously signed petitions counter to this bill; after which he stated that the hearing was concluded, and that the Committee, having listened to all sides—particularly the remonstrants pretty thoroughly, would now take the question in hand for individual and collective considera-

New Publications.

THE PROBLEM OF PROBLEMS, AND ITS VARIOUS SO-LUTIONS; Or, Athelsm, Darwinism, and Theism. By Clark Braden, President of Abingdon College, Hillols. Here is a stout volume of nearly 500 pages, appendix and all, devoted with a thorough conscientiousness by its auther to the examination of the Evolution hypothesis in all its phases and phenomena. After an appropriate introduction, he makes a statement of the Problem which he proposes to solve; furnishes the data to be used both in solving it and in testing the solution; presents the various solutions of the problem; expounds the relations of Rollgion, and Science, and the tendencies of the various hypotheses of Evolution; exposes the fallacies and failures of atheistic and evolution hypotheses and solutions; and finally gives the theistic solution. The supplementary section of the book is devoted to a consideration of science and the fundamental ideas of religion, and of the progress and permanence of religion. The Appendix is crammed with information and thought relative to the leading plan, and is a book all by itself. As the author requests that no criticisms be indulged in until his book is read, and as to read such a book involves a studious leisure which we have not as yet been able to give it, we refrain from any further notice, except barely to add that in point of vigor and trenchant aggressiveness, as well as of statement that is itself argument, it is a book of conspicuous merit, and is likely to provoke wide commentary. Published by Chase & Hall, Cincinnati.

SOCIOLOGY; or, The Reconstruction of Society, Govern-ment, and Property. By Lewis Masquerier. With por-

The author proposes to demonstrate to the world that it is possible to accomplish this work of reconstruction upon the principles of the equality, perpetulty and individuality of life, person, government, homestead, and the entire product of labor. He suggests the organization of nations into townships of self-governed homestead democracies, selfemployed in farming and mechanism, and securing all the liberty and happiness to be found on earth. There is great variety of suggestive matter to be found in this volume. Published by the author.

VOLUME 11, of the American Spiritual Magazine, S. Watson, Editor and Proprietor, comes to us neatly bound up in a volume from Memphis. To the readers of the Magazine it will be a treasury of pleasant and profitable memo ries, and to the great community of Spiritualists it will be welcome reading. The series of this valuable Spiritual Magazine richly merit permanent preservation in the present convenient form.

Annals of a Baby, by One of its Slaves, is a pleasant and not too thin continuation of the "Helen's Bables" vein in recent literature, which, however, will not bear too vigorous working. This brochure tells us how the baby was named, how it was nursed, how it was a tyrant, and how its nose got out of joint. Everybody who knows bables can tell in an instant what measure of interest he will feel in this production. G. W. Carleton & Co. publish it

ALL FOR HER is a professedly "good novel," whose purport is to show how Mr. Paul Ogden, a New York young gentleman of education and fortune, came out with his love experiences. It is a story full of vicissitudes and storms, with tragical pitfalls gaping for the reader all the way through. The narrative is snarkling and bright, the commentary crisp, the character-drawing clear and sharp, and the action incessant. A story that will go through the thoughts of the rapid reader like a fresh breeze. Published In paper covers by G. W. Carleton & Co.

MADAME is the new and notable nobular novel by Frank Lee Benedict, the author of "Twixt Hammer and Anvil," and other tales. It receives the warm encomiums of the London journals, one of which, The Speciator, calls the author "a new and powerful novelist," possessed of "real genius, who knows and depicts powerfully some of the most striking and overmastering passions of the human heart. The three English volumes are here reproduced in one, and in the most readable of type and general attractiveness of style. It is permeated with every proof of passion and power, and will move all readers profoundly. Published by G. W. Carleton & Co.

PEERLESS CATHLEEN; or, The Stolen Casket, by Core Agnew, forms the second volume in the projected series of the New York Weekly stories, which are candidates for a second course of popularity. It is a story of English society, and those who have or have not read it while in its progress through newspaper columns, will find it more than ever attractive and enticing in its present handsome dress between covers. The popularity of the story in weekly installments warrants its reproduction in a volume. Published by G. W. Carleton & Co.

BASIL, by Wilkle Collins, and THE STEWARD, by Henry Cockton, aroof the latest of T. B. Peterson & Brothers' publications of foreign novels. No reader of modern fiction needs to be introduced to Wilkie Collins, or to be told that Henry Cockton is the author of "Valentine Vox " and "Sylvester Sound." Both are masterpleces of their The Steward is illustrated, and in point of simple beauty of sentiment and construction has been compared to Goldsmith's "Vicar of Wakefield." The hypocrite, George, is drawn by a hand that possesses the skill to hold up such a character to our detestation.

OFFENBACH IN AMERICA, is the little book long promised and finally produced by Jacques Offenbach, the crea tor of opera bouffe, on what he saw, guessed and thought while a few weeks among us in this country. The impressions of so musical and mercurial a Frenchman, derived from his observations here, are as amusing to us in the reading as they appear to have been to him in jotting them down. Of course he saw only a segment of our national life, and that embracing hotel, theatre, club and Centen nial. He would have to take pot-luck and summer-andwinter with us in order to find us out to the core. But we shall never expect a Frenchman to do that. He caunot stay away from Paris long enough. A biographical sketch of the author accompanies his book. Published by G. W. Carleton & Co.

SPIRITUALISTS AND DETECTIVES is one of those books of detective experiences, by the master of detectives, Allan Pinkerton, which he has made as a pendent to the others and as much for the purpose of money-making as anything else. We could not pretend to follow his skip-hop-and jump story through the bogs and shadows that he uses for his most effective machinery, but are free to say that so far as he fancles that Spiritualism is synonymous with trickery and requery he is as wide of his mark as if he was on the opposite side of the planet to the object of his pursuit. Pubished with all the ornamentals externally, by G. W. Carleton & Co.

THE CASE, LOCKWOOD & BRAINARD CO., printers, pookbinders, and blank book manufacturers, Hartford, Conn.. have issued a fine volume descriptive of the origin and progress of their business, a copy of which we have received. The book (some 50 pages) is beautiful in execution, and is choicely illustrated with views of the establishment, etc. The compliments paid the Company by the press of New York, Boston, Hartford, and elsewhere, seem to be clearly earned if the present volume may be taken in evidence.

THE ATLANTIC MONTHLY for March-H. O. Houghton & Co., corner Beacon and Somerset streets, Boston, publishers—presents the following attractive table of contents: "Rodman the Keeper," Constance Fennimore Woolson; "Apart," H. H.; "Old English Guilds and Trade Unions," J. H. A. Bone; "Our Last Year in the Backwoods of Canada, ' H. B. K.; "A Rosary of Sonnets," Henry W. Longfellow; "The American. XXI. XXII., '' Henry James, jr.; "The Prodigal," Charles H. Noyes; "Newspaper Literary Criticism," E. S. Nadal; "Out of the Question, Comedy, III., IV." W. D. Howells; "A Last Word," A. R. Grote; "Teneriffe," S. G. W. Benjamin; "Old Woman's Gossip. XX." Frances

Anne Kemble; "Dickens's Hard Times," Edward ,P. "The Contributors' Club;" "Recent Litera-Whipple: "The Contributors' Club; ture;" "Music," and "Education."

THE GALAXY for March-Sheldon & Co., New York City, publishers—is a fine number. Among the authors giving a touch of their quality may be mentioned Grenville Murray, Titus Munson Coan, Justin McCarthy, Chauncey Hickox (who makes a plea under the heading of "Shall l'unishment Punish ?" for the restoration of the whipping post), Dr. A. H. Guernsey (who treats of the present state of Europe), Frederick Whittaker, David Ker (who writes enchantingly about the Cossacks of the Don), and others. The issue also contains a striking poem by Sidney Lanie and poems by Kate Hillard and Mary L. Ritter, and closes with an interesting and valuable resume of the latest intelligence in the scientific, literary and mathetical world,

A. WILLIAMS & Co., 283 Washington street (corner School). Boston, send us the March and April numbers of SCRIBNER'S ILLUSTRATED MAGAZINE and ST. NICHO-LAS, which they have for sale. Of the copies for April we shall speak in a future number; those for March are fully up to the high standard thus far sustained by these publications. SCRIBNER'S ILLUSTRATED has a richly gotten up sketch of the New York Aquarium; "Princeton College" and other themes find apt treatment at the hands of both artist and writer. The number is freighted with eighty meritorious pictures, and many important topics are sel forth in a useful and practical manner. St. NICHOLAS has for its frontispiece (for March) "Little Karen's Friends."
"The Seven Ages" are illustrated with mirth-provoking cuts; fine poems are given, and among other points of in-terest it may be mentioned that J. T. Trowbridge continues his serial, and Richard A. Proctor contributes a valu-March;" the very little folks, also, will find their wants fully supplied.

WIDE AWAKE for March has a full page frontispiece illustrating "The Merciful Way," by Hannah R. Hud-son; after which introduction it plunges at once into a rich store of pleasure-in the shape of prose, poetry and pictures-for its youthful patrons. The article on James Russell Lowell, the poet, will amply repay perusal by any one and "Child Marian" continues to meet with peculiar adventures abroad. Instead of the usual Editorial Departnents, the number closes with accounts from various cities of the distribution of the dolls from the Wide Awake Dolls' Fair, giving many letters from the hospitals, and also a list of the 'Wide Awake Helpers.' Ella Farman is editor, and D. Lothrop & Co., 30 and 32 Franklin street, Boston, are the publishers of this enterprising monthly.

THE AMERICAN SPIRITUAL MAGAZINE for March. The following are called from the array of good things which is set before the readers of this earnest advocate of the cause in the South, which Bro. Samuel Watson sends out so regularly from his office in Memphis, Tenn.: "Spiritual Baptism," "The Lunatics of Speculation," "Organization," "Trance, Dreams, and Visions," "The Religion of Spiritualism," "Slade Released," "Spiritualism," "New Ideal," "Our Home Scances—Editorials," "Going to Texas," "Mrs. Millor," "What of the Souls Departed?" "Record Book, etc.," "Test Spirit-Photograph," "The Easlest Means of Spirit-Inter-course," "Harmonial Hall—Charter, Constitution, and By-Laws," "Plain Talk."

THE PHERNOLOGICAL JOURNAL for March - S. R. Wells & Co., publishers, 737 Broadway, New York Citypresents as its first offering to the reader a pleasantly writon sketch (with portrait) of Cornellus Vanderbilt; and follows up the same with "The Symbolism of the Features," (illustrated,) and other treatises on its specialty, together with tales and paragraphs all bearing intimate relation to popular interest.

THE HERALD OF HEALTH for March-Wood & Hol brook, publishers, 13 and 15 Laight street, New York City -has essays from Elizabeth Oakes Smith and Virgii W Blanchard, M. D., under its head of general articles, and gives much entertaining matter in the subsequent departments of "Our Dessert Table," "Topics of the Month," and "Editor's Studies in Hygiene."

RECEIVED: The March number of the AMERICAN BUILDER, a journal of industrial art, published by a Company of the same name at 176 Broadway, New York City. Chas. D. Lakey, editor.

THE FIRST STENOGRAFIK TRACHER, a guide to a pracical acquaintance with the Reporting Style of the art of Stenography. Amherst, Mass. : John Brown Smith, au-

THE AMERICAN METEOROLOGIST, a monthly record and review of physical phenomena, an expositor of me-teorological science. John H. Tice, editor and publisher, 307 Locust street, St. Louis.

BRIEF PARAGRAPHS.

Rev. Mr. Murray says: "I have met, since I came to Massachusetts, a large number of people, but I have never een people who manifested so much activity mentally, with reference to religious, scientific and philosophical matters, as the people of Boston." It is because there are so many believers in the Spiritual Philosophy located here. You should have known this fact, Mr. Murray, long ago.

H. H. Brown writes from Detroit, Mich., that his letturing tour in the West has been every way a success.

The Brooklyn Eagle thinks the remark in general needs to be made that the ethics of much of the church building of the period would shame Greek brigands and ruin Cros

The requisities prescribed by Congress having been complied with, namely, the monument funds being turned over to the Government, and the foundation being found \$200,000 is now available to complete the Washington Na-

Steamer Rusland, of the Red Star Line, from Antwerp for New York, went ashore off Long Branch, N. J., or Saturday night, March 17th. The passengers-113 in number-and crew were all rescued.

President Hayes is said to be a woman suffragist. Good for Hayes.

Alexander H. Stephens is confued to a room between those in which Henry Clay and Daniel Webster died.—N. Y. Graphic.

Conundrum for the Graphic to solve: Clay died in Washington, D. C .- Webster in Marshfield, Mass. Where is that "room" located?

Heavens and earth! Seas and skies! They put blue glass into a window in Rochester, the other day, and now they have twins!

Anger is said to create disease. That must be the reason why so many people are sick. So keep good-natured, and

thus preserve your health. Rev. Mr. Cook says, "When a church is not mossy it is

aristocratic."

POPULAR DEMORALIZATION.—The popular dishonesty is showing itself from an unexpected quarter. It has ran through the banks and insurance companies, and has now appeared in the management of our charitable institutions, Some of the largest of this kind are under suspicion, and are to be investigated to see how the funds are disposed of. It is charged that huge salaries have been paid, cousins and relations put on the pay-roll, exorbitant commissions charged on coal, clothing and food, and other methods of dishonesty practiced. The State Board of Charities are to give a general overhauling to these institutions. They have a right to know what becomes of the funds they contribute. Dishonesty has even reached our churches. A minister the other day preached an anniversary sermon. He congratulated his people that the parish was out, of debt. It was found afterward that a mortgage was on the property for \$30,000. It was put on by the Treasurer, who used the money for stock speculation.—Burleigh's New York: Letter to the Boston Journal.

Queen Victoria refuses to permit high-necked dresses to be worn at court. Why, Vic !

God is not at a loss to provide for disembodied spirits any more than he is at a loss how to make his fields blossom is MARCH.

MARCH.

Month which the warring ancients strangely styled The month of war—as if in their fierce ways Were any month of peace !—in thy rough days, I find no war in nature, though the wild Winds clash and clang, and broken boughs are piled At feet of writhing trees. The violets raise Their heads without aftright, or look of maze, And sleep through all the din, as sleeps a child. And he who watches well, will well discern Sweet expectation in each living thing. Like pregnant mother, the sweet earth doth yearn; In secret joy makes rea by for the spring; And-hidden, sacred, in her breast doth bear Annunciation lilies for the year.

—H. H., tra Serbner for March.

Revenge is like a boomerang. Although for a time it flies in the direction in which it is hurled, it takes a sudden curve, and, returning, hits the revengeful man's or woman's head the heaviest blow of all.

Why is the world like a plano? Because it is full of sharps and flats.

> A REVIVAL HYMN—IN FOUR PARTS. Part 2.

W'en de nashuns uv de earf is a stannin' all aroun', Who 'a a gwine ter be chosen fer ter war de glory crown? Who 'as gwine fet ter stan' stiff-kneed an' bol' An' auswer to dere name at the callin' uv de roll? You better come now ef you comin'— Old Satan is 1000s an' a butamin'— De wheels uy distrucshun is a hummin'— Oh, come along, sinner, ef you coming.

"Men are like hymns," remarks an exchange newspa-"There are short-metre men, sharp, blunt and hasty; there are long-metre mell, slow, weighty and dignified;

there are hallelulah metre men, mercurial, fervent and lisplring; and there are eighths-and-sevenths men, gentle, genial and delightful. There are also some 'peculiar me

tres.' '' Secretary Schurz has appointed a commission to investigate the grasshopper plague, consisting of Professors Riley and Thomas, of Missouri and Illinois, and Dr. Pack-

and is as puzzling as ever.

ard, of Salem, Mass. The Eastern question still baffles the diplomatic experts,

One of Worcester's eccentric ministers is said to be

A DREADFUL CATASTROPHE.—During the continuation of the Moody and Sankey revival in Boston one of the newspapers in that city is publishing extracts from the Biblie. The young man who makes up the head-lines of the paper came out strong the other day on "A Terrible, licartrending Dissster. An Awful Flood and A Whole Country Submerged. Latest Telegraphic Particulars from the Scene of the Dissater." Glancing further down the column, the reader was startled with an account of Neah and the flood. A young man who has been brought up in a Biblie class now makes up the head-lines.—Philadelphia Bulletin.

When a young minister is ostentatiously bidding " for a call," may be not be said to be steeple-chasing?

The 25th Anniversary of the settlement of Rev. W. H. Cudworth over his Society in East Boston (Unitarian) was celebrated by his parishioners and friends with appropriate exercises last week.

A heart unspotted is not easily daunted. -Shakspears.

In the present London small-pox epidemic the remarkable fact has been noticed that only one case of this disease has occurred among the Jewish population. The same exemption from epidemics has been noticed among the Jews in all countries, and is attributed to their way of living, and particularly to their abstinence from the use of pork, and their care with which sound and healthy animals are selected and killed.

New linen collars for ladies now have corners, instead of the sharp points which have been popular so long.

> · JUST A FEW WORDS. Just a few words, but they blinded
> The brightness all out of a day;
> Just a few words, but they lifted
> The shadows and cast them away.
> Only a frown, but it dampened
> The cheer of a d-ar little heart;
> Only a smile, but its sweetness
> Checked tears that were ready to start.
> Oh, that the pulse of our living Checked tears that were read.
>
> Oh, that the rules of our living More like to the golden would be 1 Much, oh, so much more of sunshine Would go out from you and from me.
>
> — Georgiana Nourse.

The best dodge yet: Inviting a hungry man to breakfast before asking him to attend prayer-meeting.

The day of fettered limbs and gagged tongues is gone by, then will not be ruled by men as they have been. The children of the future will call no man master. They will think out their own faiths, and concentrate their own lives.—W. H. H. Murray.

A recently appointed Scotch baille took his seat for the first time on the magisterial bench. Looking sternly around he thus addressed the assemblage: "Hitherto there have been many complaints as to how impartially sfiairs have been carried out here; but I intend that the business of this Court shall in future be conducted neither partially nor impartially."

"What do you say, Laura, Chaws up our pertater?"
"Pa, 't is the Doryphora Decemlineata."

[Reg. Phys.

One hundred years ago not a pound of coal nor a cubic foot of illuminating gas had been burned in this country. No iron stoves were used and no contrivances for econ mizing heat were employed until Dr. Franklin invented the iron-framed fireplace, which still bears his name.

There was a small dog called a Spitz, Who 't was found was subject to fits; So he had to be shot— Which was sad, was it not? This poor little doggle called Spitz, A crack rifteman-A pickpocket.

The wicked Figaro, of San Francisco, says that "Colonel

Joseph Lawrence, a veteran California editor, now in retirement near Flushing, Long Island, saw Brot Harte, Mark Twain, John Paul and Charles Warren Stoddard through the early and infantile convulsions, dangers, teething, croupings, scarlet rash, and conceits of embryotic

liard was he up; And, in the hardness of his upness, Stole a ham. Down on him swooped, And swooping, up him scooped, The minions of the law.

Ancient fire-escapes -- Shadrach, Meschach and Abed-

Which is more important? A thoughtful and theological Teuton once said in tones of horror, "He believes in nodings. He does not believe in Gott nor in ter tuyfel. Now when a man does not believe in Gott, der he ish; but when he does not believe in ter tuyfel, ver ish he?"

Fashions that would speak for themselves: For grass-widows, lawn; for elderly women, molre antique; for women inclined to baldness, mohair; for women with poolies, muslin; for shippers' wives, alpaca; for the Misses Never-ready, delaine; for sailors' wives, sorge; for dairy women, callco; for soldiers' wives, bombazine; for debtors' wives, ticking; for women with profane husbands, kersey; for careless servants, crash.—Louisville Courier-Journal.

Ex-Governor Emory Washburn died from pneumonia at his late residence, No. 28 Quincy street, Cambridge, Sunday afternoon, March 18th. He has been for many years one of the eminent citizens of the State of Massachusetta. whose name was always mentioned with respect.

The Sunday Times' cartoon of "The live ass kicking the dead lion " is capital-and deserved. The idea that Mr. Cook should endeavor to make capital for himself by slandering such a man as Theodore Parker is preposterous in the extreme—hence the illustrative design in the Times is to the point. We quote:

"A lion (Parker) nobly fell,
Fighting for Truth and Right,
An ass that brays for Calvin's holl,
Kicks him with all his might. Oh! Flavius Cook, pray have a care— Be cautious, Joseph, what you say; A lion, dead, may no more roar, But asses, living, can but bray." LONDON, March 19th .- Rear Admiral Sir Edward Bel-

cher, the explorer who commanded the expedition in search of Sir John Franklin in 1852, died on Sunday, aged

Passed to Spirit-Life: From Walpole, N. H., the second day of March, Mrs. Irene D. Burt, aged 81 years 7 months 24 days.

Irene D. Burt, aged 81 years 7 months 24 days.

It is due to the memory of our dear mother to say that she had been a firm believer in spiritualism for twenty-five years. She and her husband, the late Dr. Luther Burt, who passed on some ten years since, were among the first to hall with joy the dawning light from the opening heavens. She had long been an invailed, and for years she enjoyed the ministrations of angel friends upon and through her own organism, and as the taper of life burned lower, she felt more distinctly the hallowed power of the dear ones from the shining shore bending over her, to make her exit peaceful and beautiful, until her breath ceased, with a placid smile resting upon her dear face, as gently as a taper goes out in a summer breath.

W. B. Porter, M. D.

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