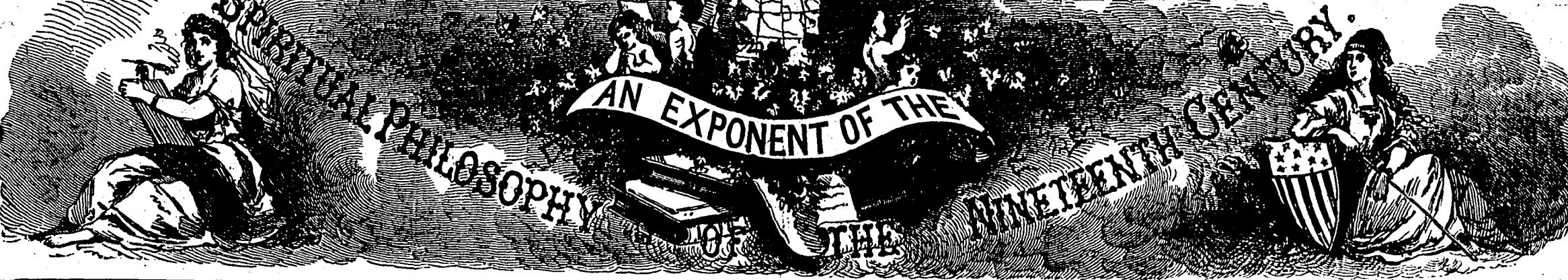


BANNER OF LIGHT.



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Banner of Light.

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 hurt him if he were sick, and then proceeded to tell some unpalatable truths to the regular physicians present regarding the remedies contained in their pills and powders. It was sought by this bill to push 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 piece of money with which to liquidate a tribute or tax levied on him, but if this bill had been in existence in the days of Jesus the mouths of the entire fishy 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 missile 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 societies.

Mrs. Ricker, of Chelsea, next gained the floor. She appeared in behalf of the mothers of Massachusetts. That 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, 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 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 away 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 utility 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 afflicted, 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 were unable to cure.

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 conscientiously 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 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 community to leave the vital questions of sickness and death at the mercy of the ignorant and irresponsible. He cited several cases in his experience, where he claimed that certain “quacks” had performed all which he had just accused them of, and wherein they had proved themselves either fools—or 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. Harvard College was doing its best to elevate the standard of the profession, and its efforts should be seconded. In England, the most severe penalties were visited upon those who claimed illegally the title of doctor, and practiced upon the credulity of the people—they found their place in the penitentiary with the thieves and pick-pockets. He bestowed a slap at the apothecaries in the course of his remarks, citing a case where, through a mistake by an ignorant pharmacist between the words *rhus* and *opi*, which he wrote in a prescription, opium was given in the place of rhubarb, and a little child slept the sleep 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 preconceived 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—only two (as stated above) attending the first meeting as speakers, and but one (Dr. R.) participating 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, 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 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 Allopathic 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 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 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 diagnosis 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 having the slightest trouble with her lungs or voice. Where was the mother who would desire a gentleman to act as a midwife 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 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

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 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 Green, a physician of some thirty years' practice in Boston, which reviewed to some extent the ground already gone over, and called special attention to the claims hidden away so judiciously under 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 lustily for legal help to banish the opponents whom it could not conquer. Now it was well known that almost to a man the so-called “irregulars” did business by and through advertisements, circulars, 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 given them, they would have even more freedom for practice (through advertisements) than the M. D.'s, who could not advertise (by their by-laws), and thus the much-hoped-for advantage of the bill to the regulars would be lost. Hundreds of successful physicians in Massachusetts would be ruled out by this bill if passed, (notwithstanding their usefulness in their specialties, against which the regular doctors could not compete,) merely because of their peculiar custom of announcing their business. California was even 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 attempt 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 results of their labors, than are those whom they are working to put down. To the mind of Mrs. W., there were laws enough upon 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 able to get but one case entered for prosecution, and when the parties were summoned to answer to charges under the provisions of this bill no body appeared to witness against them, and the unwholesome business for whose destruction it was framed was in as flourishing 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 they could not cure—which was to use a trite saying, “the long and short” of the act now under consideration.

Prof. J. H. W. Tooley was the next in order. He said that up to the present time a certain amount of liberty had been allowed in this State, and the question was whether there existed any exigency which warranted the restriction, limitation or restraint by law of that liberty now. An open field, as heretofore, was to his mind the true wisdom. The regular physician, Dr. Richardson, who had preceded him, had referred to the stringency of the medical laws of Great Britain, but he had not informed the present company that the highest lights in the English Parliament had now arrived at the published conclusion that the total separation of all legal enactments 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 Temple 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 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 Boston? 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 organizations in our day were of the same kidney as their fathers. Take, for instance, the water-cure system, the discovery of an ignorant peasant; if this bill had been operating in that vicinity 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 majority of which the medical doctors had withdrawn 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 hope to attain to that grand fraternalization of usefulness which would bring in the long-coveted millennium, 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. Tooley's remarks the hearing was adjourned to Wednesday evening, March 14th, at 7 o'clock, the place of meeting being Room 14.

HEARING CONCLUDED.

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 suffering 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 curative 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 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 practice, he mentioned, as among those who had received benefit from his care, Mr. Kendall, the partner of the present Chief Magistrate of the Commonwealth; 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 which he believed to be a distinct revelation. Mr. Twichell said he had never received 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 medicine, 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 occupied 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 prefer 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 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 repositories of large stores of medical information, reaped from the field of practical and careful experience; 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 particular 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 examination, which the mere school boy, fresh from his books, but knowing nothing of practical life, might easily bear.

A regular physician, standing before this Committee, had had the assurance 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 medicine; in fact, the anatomical and hygienic works scattered so widely all over the Commonwealth, and the prominence given to these matters 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 intelligences 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 opinion, founded on experience, that the Spiritualists 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 practitioners, 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 interlarded 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 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 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 Fitchburg, a lady of pure life and widespread kindness of heart; respected by the whole community; regular doctors did not feel 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 presenting 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 Massachusetts 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 entire State House itself would be unable to accommodate them!

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 enable 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 hired 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 ignorance and infuse the element of education into the medical practice of the State; but was legislation capable of dealing with the matter? Humbug crept into the pulpit of the ministry, the bar of the legal profession, the marts of trade, into every department of society's 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 be left free to stand on their individual merits, the intelligence of the people, which was the cornerstone of our republican institutions, being trusted 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 compliment to the intelligence of the citizens of Massachusetts to say to them, through the lips of a statute like the proposed Act: “Ladies and gentlemen, you are ignorant and simple; you do not 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 regulation of medical practice; he did 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 prescribed 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 memory, and was a perfect compend of legal information, 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 ignorant, 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 lameness through the exercises 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.

It and mose beside the faded coat,
While night and silence 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 dare place his foot on mine?—his light?
What if uncounted thousands, while they sleep,
Are trembling on eternally to-night?

And still they haunt my heart, these dreams forlorn,
Vague hints of fear that something would dismay;
Through my flesh of to-morrow, have they been born,
What if the last had perished with to-day?

But not the ancient ordinance yet reigns,
Hours afterward, while seated wakeful here,
I dimly see, among my easement pains,
The bright, pale glimmer of the dawn appear.

Once more the old faded ways of earth begin;
Some glad girl, somewhere with soft smile and eye,
While thinking, from chaste forehead to sweet chin,
Our love's rose, 'tis my wedding-day!

And in some prison-cell, perchance even now,
Some glad girl, somewhere with soft smile and eye,
While thinking, from chaste forehead to sweet chin,
Our love's rose, 'tis my wedding-day!

—Edgar Poe, in *February Atlantic*.

Banner 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 'cheering 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 joy.' 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 acquaintances.

Three years ago but little was heard in this place of this most interesting subject, Spiritualism. At this time many of our best citizens are its 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 superstition 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 eminent D. S.—a sermon addressed to lawyers—in which occurred this passage: 'The greatest temptation that besets a lawyer is skepticism. They want to rest upon all questions. 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 salvation.' 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. S.'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 started me by saying, 'Ma, I am two boys, I guess.' 'How so, Willie?' 'Why, I am a boy inside of a boy.' 'How do you make that out, my child?' 'I inquired, 'Well, if I were to die I would be a boy in heaven, wouldn't I?' '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 everything. But let the outside boy go. He don't amount to much; the inside boy is all we need care about.' I must confess I was surprised at the boy's logic.

Had I not already wearied 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 Owa, 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. I 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 will affirm.

It looks to me that if you are correct, the Orthodox churches are in error in their *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 denominations.

The question is important. Is it possible to know 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 instructions? and how shall we instruct the people, especially 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 disappointed, for I 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 sultry summer day.)

Missouri.

ST. LOUIS.—C. H. Merry writes: "The avidity with which some people attribute effects to causes beyond their comprehension, is simply astonishing. The idea that insanity ever was or

could be produced by Spiritualism! Is it possible for one not insane to entertain such thoughts for 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 who was afraid to die? The Christian fears death; 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 body 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 in a prosperous condition. In declamation and elocution I have not seen its equal since I left New York. It is ably officered and well attended. Mrs. Ada Foye, who gives public sittings 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 sittings (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 sittings 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 necessity 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 time being."

Massachusetts.

HUDSON.—P. E. Milley 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 perfect stranger), and his mother 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 spirit-child, 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. Welch, 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 distance 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' 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 souls."

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 gladly beating hearts. Conscience day by day dictates its reality; and often at night we can see 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 oblivious in each other's arms, 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 continually for the light now being shed through Modern Spiritualism. But how sad to contemplate: whilst 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 report 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 Adelle, McLeod County, where I spoke the 2d and 3d, receiving \$5; expenses \$5.20. Feb. 4th at New Auburn, Sibley County, twice, receipts \$1.60; Feb. 5th at Glencoe, McLeod County, receipts \$1; Feb. 11th at Minneapolis, receipts \$3.30, expenses \$7.50; Long Lake, Hennepin County, Feb. 13th, 17th, and 18th, receipts \$17.70, expenses 45 cents; Rockford, Wright County, Feb. 15th, 16th and 19th, receipts \$6.48, expenses 80 cents; Dyer's Lake, Feb. 20th, receipts \$3.75; Buffalo, Wright

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 last month. I have the pleasure to also report a growing desire for harmony that our heaven-born 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 hungry 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, à 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 insidious 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. Hlepworth, Irving Bishop, and a number of persons who she understood belonged to the Young Men's Christian Association, attended a materializing séance, 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 if 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 disciple.

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 perusal of an ancient Book which has something to say, by way of prohibition, about "bearing false witness," &c.
A BOSTON MINISTER.
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. Consequently 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 judgment concerning the sufficiency of the explanation.

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:

"Our children come to us with flowers, but they treat us to scientific dissections of them, and laugh at the dear old names we give them. We are very proud, of course, as becomes the fathers of little persons so learned, and say to ourselves, 'This is very good; but then we cannot but wonder whether they do so much, and we say to our blue-bell as I did when I stayed to seek them by bank and hedgerow, before I had heard of such things as Latin and botany, or dreamed that somewhere in the great heaven voices were learning to call me father.'"

Does he, as many Spiritualists do, believe in preexistence 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 was 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 truth-developing 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 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 desideratum.

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 variously apparently mysterious passages. Mr. Wilson is certainly a very able champion of the principles of pure and undefiled Spiritualism. A great wrong has been attempted in classing him among those who believe in Free Love. He repudiates such notions as unwise and impracticable, in the present condition of society and its laws. Probably 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 his sanctity to the bell-pull in the outer works of this sanctuary with that energy which only a bag-pipe-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 bells 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-whistle still lives and shriek in demoniac delight at another rival has fallen."

The refusal to place his [Thomas Paine's] bust 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 culminated 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 that the day is not far distant when they will have returned to the elements from which they 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 announcement 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 trial in the uses of being.

T. B. H.

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. Scipio. 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 "Hakluyt's Voyages," which appeared in 1599. The parenthesis was introduced during the sixteenth century. The marks of interrogation and exclamation were introduced many years after.

To Aldus Manutius, an eminent printer of the seventeenth century, we are indebted for the present use of the comma. He also laid down rules for its use. Inverted commas (") were first used by Mons. Allemeut, 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 Gospel Banner.*

Every human soul, however enshrouded in darkness and ignorance, is a bud of promise, of infinite possibilities. The sun of progress is always unfolding in the heart of every man. 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,
Of 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 thee,
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 beheld thee, child of heaven;
But from those fairer skies where thou art gone,
Thy presence shall illumine 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 lucid 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 work.

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 First Society of Progressive Spiritualists, Cleveland, 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 seances given in this city are held nightly by Mrs. Carrie M. Sawyer, at No. 915 1/2 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 seances 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.

The doctrine of a literal, eternal fire for the punishment of the wicked, and the preservation of the particles of matter of which the natural body is composed, and its resurrection and reëmotion 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 Father, our Creator, for His wonderful and admirable 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 cherished past, making alive that which was dead, and 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 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 awakenest into the life of earth.

Dost thou need comfort? Ask of the Father, and lo! in thy sleep He giveth it unto thee; for the soft white breast of the bird of comfort shall be thy pillow, and thou shalt rest there, and grow strong in peace.

Dost thou need hope? Ask of the Father, and He in thy sleep will send unto the bright-garmented messenger, His Iris, and the meadows shall glow in thy dreams with the emerald splendor of the heavenly land, and thou shalt kneed 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 near.

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 clasped in the arms of thy tenderest beloved ones, and care, and sighing, and sorrow shall fly far away.

Art thou bowed down with age and with world-weariness? Ask of the Father, and lo! 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 of a youthful God; the blood runneth rejoicing through thy veins, and thy nerves and sinews praise the glory of their Creator, and rejoice in the new circle of labor his beneficence appointeth 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 Father 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 interpreter 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 tutress 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 mightier and yet more occult brother stands at the opal gates as janitor and herald!—*C. in The Spiritualist, 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 leniency. Thomas Paine 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 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 World 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 enunciated 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 England.

"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. The course those stupid oppressors made the people hunger after the books, and they found the forbidden apples all the more luscious because they were stolen. Thomas Paine seemed to the lower classes that greatest man and author that ever lived, simply because all their Herods were pursuing him. It was the custom in those days for groups of men who had in common a volume of Paine, 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 detectives were approaching. When the light became 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 at 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 not possibly injure you, unless, indeed, you take notice of them, and in combating them 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.

After inviting Rev. Miss Anna Oliver to preach 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 ungallant 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 don'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 sex.

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 coëducation 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 of 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 prepare 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, Boston, 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. Keane, Cooke & Co., of Chicago: "Of all the books in this field of inquiry the work of Prof. Gunning is certainly the most reliable. 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 of forming pictures of things as they really are. Inspiration, and it pours life and beauty into his page. With a gifted will to draw the pencil illustrations he had a full right to make a masterpiece.

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's hands, and so skilful an advocate as in William D. Gunning."

BIBLE OF THE AGES.—Edited by Giles B. Stebbins.—"It is the light of the ages, the heart of man, the heart of the world, and the heart of the universe. It is the source of Light and Life to thousands of your fellow-men."—*Andrew Jackson Davis.*

THE WORLD'S SIXTEEN CRUCIFIED SAVIORS. By Kersey Graves.—"To say that this is a grand work fails to express its ideas of its character. It is a masterpiece of research, and the most complete and reliable work of the nineteenth century."—*Dr. Higbie, Muncieville, Mich.*

AN EPILOGUE OF SPIRITUALISM AND HUMANITY.—This is a volume of more than one hundred 12mo pages, issued from the press of Colby & Rich, 9 Montgomery Place, Boston, and is a work of the close and careful attention of all who are interested in matters pertaining to a future existence. The author has previously prepared a number of works, which have been well received, and we doubt not this will prove as instructive and interesting as any of its predecessors. The subject matter is of the highest importance, and the author has endeavored to present it in a clear and concise manner, with illustrations, 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 go to church, it was proposed to hold a prayer-meeting at his house. The meeting was led by Deacon Bradley. A lot of people came, and the service was a grand one. A tall, lank, blue-frocked youngster stood at the door, with an ex-goad in his hand, and asked to see Deacon Brown. "Father, come 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 secular exchanges. The latter prayers—marching words with deeds—were of a practical nature, and the ones best fitted to meet the wants of the case.

Passed to Spirit-Life:

From Hopkinton, Mass., March 7th, 1877, Mr. C. P. Morse, aged 72 years 2 months 8 days.

Hopkinton meets another heavy loss of one of her old and valued citizens. Mr. Morse, who was a member of the last week Wednesday. He was a philanthropist, in the highest sense of the word, administering to want and poverty wherever presented itself. He was a kind and cheerful neighbor, and a faithful worker. The funeral services took place from his late residence, on Saturday last. The Rev. Adin Ballou, of Hopkinton, was the officiating clergyman.—*Milford Journal.*

From Astoria, Oregon, Mrs. Mersey Ann Donkin, in the 47th year of her age.

She embraced the facts of Spiritualism some fifteen years ago. She was true to her teachings, and her whole life was in accordance with them. She leaves a husband and five children to mourn her absence from their residence. She was a kind and loving mother, and a true friend. She was a member of the church here in Michigan, including brothers and sisters.

From Appleton, Mo., Feb. 10th, J. Keith Giles, aged 69 years.

He was dead 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.

She was a firm believer in Spiritualism, and felt sure of its truth. She was a kind and loving mother, and a true friend. She was a member of the church here in Michigan, including brothers and sisters.

From Sunnyside, Lassen Co., Cal., Feb. 25th, Edna, wife of Hazard Webster, aged 62 years, after a lingering illness of two years.

She was for twelve years a Spiritualist, and passed away triumphant in the knowledge of a "Life Beyond."

Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of age 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 Avenues, 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 cause of the poor, and to the cause of the oppressed. The general subject of the meeting will be "The Cause of the Poor and the Oppressed." The meeting will be held in the evening, and will be a most interesting and profitable one. 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." There are thousands of Spiritualists in this great State whose influence would be much more effective if 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 to bring in the reforms of the age, all of which are more or less intimately associated with our cause.

HENRY T. CHILD, M. D., 324 Race street, Philadelphia, Pa. (Papers friendly to the cause are requested to copy the above.)

New Books.

Spiritualism and Insanity.

BY EUGENE CROWELL, M. D.,

Author of "The Identity of Primitive Christianity and Modern Spiritualism," etc.

FACTS AND FIGURES.

Just the Book to hand to Skeptics.

Dr. Crowell has in this neat tract condensed information concerning the comparative relations of Spiritualism and the Churches to insanity, which months spent in research among larger and more pretentious volumes would fail 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 threadbare phrase "Mental Insanity," will be surprised to find that the most digested thesis, be it ever so long, cannot give them a foundation whatever for that wide-spread libel on the cause, while Spiritualism themselves will find in it an unanswerable argument in defense of their belief.

In these times of revival excitement this tract should be circulated among the people by the thousands, opening, as it will, the eyes of those who dare to think for themselves to the falsity of this oft-repeated charge by the ministry, and showing them the true danger of insanity which the world is now in the midst of, and the true cause of the fevered and crowded Tabernacles and Inquiry Rooms of Evangelical Christianity.

Price, 3 cents; by mail 4 cents. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

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Here Charles Sumner gives his ideas on the political future of America. Here the investigator who desires to compass an insight view of the working of the subtle laws governing mediumship, the history of atoms, etc., etc., will find a pamphlet full of hints and suggestions which, matched with his thought, will go far to bring forth the coveted revelation.

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BY T. P. BARKAS, F. G. S.,

Newcastle-on-Tyne.

An Address delivered to the Newcastle Psychological 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 spiritual control, answered questions in balance with astonishing fluency and accuracy.

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Banner of Light.

BOSTON, SATURDAY, MARCH 24, 1877.

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ISAAC H. RICH, BUSINESS MANAGER.

Letters and communications pertaining to the editorial department of this paper should be addressed to LUTHER COLBY; and all BUSINESS LETTERS TO ISAAC H. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

Spiritualists are the depositaries of a great truth, surrounded, 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 verification. "A fact," says Carlyle, "is a divine revelation, and he who acts contrary to it sins against God." All truths confirm one another when read aright. It is to truth, through facts, truth free from all controversial dogmas, that Spiritualists aspire.—*Diamond 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. XLII.) 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 publication.

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 issued.

The Medical Hearing.

Those who read our full report of the first series of hearings before the Senate Judiciary Committee, 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 in 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

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 community 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 begin 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 creaking 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 water-cure 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 Legislature, 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 resist innovation, fight 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 practical 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 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 itself.

These monopolists talk of the public as if it were a sort of asylum of harmless lunatics, that needed nothing so much as a guardian. And it happens that they are the ones who would like each 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 sittings at this office next week. The circles will be held on Tuesday, Thursday and Friday—free 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—THEODORE 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 Bookstore, 9 Montgomery Place.

Shocking Murder.

Mr. S. S. Jones, of Chicago, Illinois, a noted lawyer, a large real estate owner, and the hard-working 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 are 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 afloat by Pike after his arrest, are without the least foundation. Col. Bundy further states that the Religio-Philosophical 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 law-abiding 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 reflection that no needed reform on earth ever ultimately 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 he had better go and seek a living among those who relish his bitter assaults on Boston. To 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 heaven. Very well, then; but why make such a 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 concerned, has closed, and the Committee of the Senate are now exercising their discretionary powers upon the proposed law for the regulation of medicine and surgery in the State of Massachusetts. 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 Spiritualist Camp-Meeting Association, which will be found in another column.

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

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 7½ 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 Mattie Harrington, Miss Danforth, Miss Hastings and others, as soloists. Miss Lizzie Thompson will read, in costume, The New Church Organ.

The managers state in this connection that donations of flowers, also of articles suitable for the children's collection, 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 Wednesday evening, April 4th, by a social reunion and dancing, commencing at 8 o'clock.

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, 326 Euclid Avenue, on the 31st of the month. Bishop A. Beals will address the people, and 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 Sovereign'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 April 1st.

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 thanking you for your successful efforts in raising funds for the defence of the Doctor, and through you also to express our gratitude to the many 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.

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. Alosen. 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 earth-life, 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 Alosen, 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 glorious 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.
Philadelphia, Pa.

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 staunchest advocates. In years past able articles from his pen have appeared in the columns of the Banner of Light.

The Chorpennin Claim.

We learn from Washington despatches that the well-known claim of our friend Maj. Chorpennin 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. Chorpennin 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 work, reading the announcement that the second is about to find publicity through our columns, writes us as follows:

"Milton, in 'Paradise Lost,' Book V., mingled poetry and natural philosophy:
"Of elements
The grosser feed the pure; 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 such 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 described; 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 scientific 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 compers will please take notice that they are now demolished!

Father of us all—the great Infinite—a Father

have gained in the spiritual. When I come again I will tell you about my home and the surrounding country.

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

Knowledge, peace and comfort to others.

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

[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 pupils' 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 lawless and 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 conciliatory sympathy, regardless of diplomas or certificates.

Who could conceive of the amount of useless litigation—useless, yet vexatious 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 malignancy 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 ultimately in the freedom of America—let the Legislature beware how it raised that cry at this time and in the capitol of Massachusetts. The bill was the outcome of the efforts of a few of the inferior M. D.s of Boston; the successful doctors had work enough and to spare, and had no time to run about endeavoring to prevent their fellow-men from using whatever gifts they might possess. He had conversed with some of the most eminent of the regular faculty in Boston, and had found that the third-rate 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 found!

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 administered. 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 the 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 accusation, rather than approach the Legislature with glittering and sanguinary—though baseless—generalities?

From whom had come all the great discoveries in medicine 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 discovery, but to-day its practitioners were silently acknowledging their error by using remedies which were discovered and put in use by the quacks. 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 acceptance and utilization by the conservative medical faculty by-and-by, and was incorporated among its machinery 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 religious convictions of a large class in the community, who had been plentifully represented at the sessions thus far; these people believed themselves gifted with power from on high to relieve diseases, such as recorded of the doings of Christ and his disciples in the New Testament, and whether their claim was a true one or not—whether 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 put 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 in a strong light. Norman Morton next claimed the attention of the Committee. He inveighed against the regular practitioners, and specially condemned the vaccination law of the State. He had himself been a 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 corruption, 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-vendors, 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 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 remove. If any law was passed, it ought to be one providing that the regular physicians should be allowed to write their prescriptions in plain English.

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

friend this bill—quite the opposite; the true sentiment of the doctors with whom he had talked was that 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 employment 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, depriving 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 attributable 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 medicine as a physician. He protested against the bill as calculated to exert an influence inimical to progress; the Allopaths, which school was at 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 existence, the system of Hahnemann could never have obtained a hearing in society) and had opposed 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 councils they were to occupy the chief seats.

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 earnestly hoped 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 central principle) should be "A bill to suppress further 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 legal enactments. He had been sent home from the army as an incurable victim to chronic dysentery—weighing only one hundred and thirteen pounds at the time—but the verdict of the regular doctors did not appal his kind old mother, who worked over him so effectively 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 medicine.

Mrs. Carnes wished a word regarding the statement which had been made in her hearing recently by a Homeopathic physician: that the doctors spent a great while in preparing themselves 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 Massachusetts, in the legitimate preserve of the doctors, and that the healers, etc., were encroaching 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 severe 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 importance, as she did, she would never, law or no law, give up her practice; the State should not take 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 provisions 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 accompaniment, 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 certain portions of the day, and nature took no account of their office hours—the service must be accompanied with the means in hand. 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. 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, to present his protest against what had been uttered by 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 the "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 direct contravention of the right to heal the sick. In the principle laid down by him who practiced eighteen hundred years ago. 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 furnished 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 be common by all medical systems—the point of difference between them being the application 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 medicines would see to it that they were on hand to remonstrate against any such charter being granted.]

The Chairman announced the reception of two numerous 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 consideration.

New Publications.

THE PROBLEM OF PROBLEMS, AND ITS VARIOUS SOLUTIONS, OF ATHEISM, DARWINISM, AND THEISM. By CHAS. BRADEN, President of Abington College, Illinois. Here is a most voluminous of nearly 500 pages, appendix and all, devoted with a thorough conscientiousness by its author 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 Religion 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. The author requests that the book be judged in its own merits, 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 comment. Published by Chase & Hall, Cincinnati.

SOCIETY, OR, THE RECONSTRUCTION OF SOCIETY, GOVERNMENT, AND PROPERTY. By Lewis Masquerier. With portrait. The author proposes to demonstrate to the world that it is possible to accomplish this work of reconstruction upon the principles of the equality, perpetuity and individuality of life, person, government, homestead, and the entire product of labor. He suggests the organization of nations into township of self-governed homestead democracies, self-aided in farming and mechanics, 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 II. 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 material, and to the great community of Spiritualists it will be a 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 His Slaves, is a pleasant and not too recent continuation of the "Helen's Babies" 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 babies can tell in an instant what measure of interest he will feel in this production. G. W. Carleton & Co. publish it neatly in paper covers.

ALL FOR HER is a profoundly "good novel," whose purpose 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 gapping for the reader all the way through. The narrative is sparkling 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 popular 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 Spectator, calls the author "a new and powerful novelist," possessed of "real genius, who knows and depicts powerfully some of the most striking and overwhelming passions of the human heart." The three English volumes are here reprinted in one, and in the most readable 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.

FRANKISH CATHLEEN; or, The Stolen Casket, by Cora 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 Wilkie Collins, and THE STEWARD, by Henry Cockton, are of the latest of T. B. Peterson & Brothers' publications of foreign novels. No record of modern fiction needs to be introduced to Wilkie Collins, or to tell that Henry Cockton is the author of "Valentine Vox" and "Sylvester Sound." Both are masterpieces of their authors. The Steward is illustrated, and in point of simple beauty of sentiment and construction has been compared to Goldsmith's "Vicar of Wakefield." The hypothesis 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 creator of opera bouffe, on what he saw, guessed and thought while so many weeks among us in this country. The impressions of his mind have been put into the form of a book, derived from his observations here, are 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 Centennial. He would have to take pot-luck and summer-and-winter with us in order to find us out to the core. But we shall never expect a Frenchman to do that. He cannot 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 pendant 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-jumpy through the bogs and shadows that he uses for his most effective machinery, but are free to say that so far as he handles that Spiritualism is synonymous with trickery and a goodly heap of humbug. The book is full of the most absurd and silly as well as of the most absurd and silly. Published with all the ornaments externally, by G. W. Carleton & Co.

THE CASE, LOCKWOOD & BRAINARD, or, Printers, bookbinders 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 richly 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—contains the following attractive table of contents: "Rodman the Keeper," Constance Fenimore Woolson; "Apart," H. B. K.; "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," XXII, XXIII, Henry James, Jr.; "The Prodigal," Charles H. Noyes; "Newspaper Literary Criticism," E. S. Nadel; "Out of the Question," Comedy, III, IV, W. D. Howells; "Last Word," A. B. Groat; "Teneriffa," E. G. W. Benjamin; "Old Woman's Gospel," XXII, Frances

Anne Keable; "Dickens's Hard Times," Edward J. Whipple; "The Contributors' Club," Recent Literature," "Music," and "Education."

THE GALLERY 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 Hixcox (who makes a plea under the heading of "Shall Punishment Punish" for the restoration of the whipping post), Dr. A. H. Guernsey (who treats of the present state of Europe), Frederick Whitaker, David Ker (who writes enchantingly about the Cossacks of the Don), and others. The issue also contains a striking poem by Sidney Lanier and poems by Kate Hillard and Mary L. Ritter, and closes with an interesting and valuable résumé of the latest intelligence in the scientific, literary and mathematical world.

A. WILLIAMS & Co., 283 Washington street (corner School), Boston, send us the March and April numbers of SCHINER'S ILLUSTRATED MAGAZINE and ST. NICHOLAS, 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. SCHINER'S ILLUSTRATED has 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 set 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 interest it may be mentioned that J. T. Trowbridge continues his serial, and Richard A. Proctor contributes a valuable article (for old as well as young) in "The Stars of 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. Hudson; 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 James Russell Lowell, the poet, will apply repay perusal by any one; and "Child Marian" continues to meet with peculiar adventures abroad. Instead of the usual Editorial Departments, 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 culled 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," "Shade Released," "Spiritualism," "New Ideal," "Our Home Scenes—Editorial," "Going to Texas," "Mrs. Miller," "What of the Souls Departed?" "Record Book, etc.," "Past Spiritualism," "The Eastern Means of Spirit-Interference," "Harmonical Hall—Charter, Constitution, and By-Laws," "Plain Talk."

THE PHRENOLOGICAL MAGAZINE for March—S. R. Wells & Co., publishers, 737 Broadway, New York City—presents as its first offering to the reader a pleasantly written sketch (with portraits) of Cornelius 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 phrenology.

THE HERALD OF HEALTH for March—Wood & Holbrook, publishers, 13 and 15 Light street, New York City—has essays from Elizabeth Oakes Smith and Virgil 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 Table in Hygiene."

RECEIVED: The March number of the AMERICAN BUILDERS, 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 STENOGRAPHIC TEACHER, a guide to a practical acquaintance with the Reporting Style of the art of Stenography. Amherst, Mass.: John Brown Smith, author and publisher.

THE AMERICAN METEOROLOGIST, a monthly record and review of physical phenomena, an expositor of meteorological 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 seen 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 lecturing 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 Croesus.

The requisites prescribed by Congress having been complied with, namely, the monument funds being turned over to the Government, and the foundation being found sufficient for the proposed structure, the appropriation of \$200,000 is now available to complete the Washington National Monument.

Steamer Rusland, of the Red Star Line, from Antwerp for New York, went ashore off Long Branch, N. J., on 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 confined to a room between those in which Henry Clay and Daniel Webster died.—N. Y. Graphic.

Countess 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 run through the banks and insurance companies, and has now entered in the management of our charitable institutions. Some of the largest of these kind are under suspicion, and are to be investigated to see how the funds are disposed of. It is a general overhauling of these institutions. They have a right to know what becomes of the funds they contribute. Dishonesty has even reached our churches. A minister of a Methodist church, an adversary of socialism, congratulated his people that the parish was out of debt. It was found afterward that a mortgage was on the parsonage. It was put on by the treasurer, who used the money for stock speculation.—Burlington'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 in spring.

MARCH.
Month which the warring ancients strangely styled
The month of war—as if in their fierce ways
Were any more of peace!—they rough days
I find no war in nature, though the wild
Winds clash and clang, and broken branches are piled
At feet of writhing trees. The violets raise
Their heads, and o'er the earth, or look of morn,
And sleep through all the din, as sleeps a child.
And he who watches well, will well discern
Sweet consolation in each living thing
Like pregnant mother, the sweet earth doth yearn;
In secret joy makes ready for the spring;
—And hidden, sacred, in her breast doth bear
Annunciation lilles for the year.
—H. H. in Scribner 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 piano? Because it is full of sharps and flats.

A REVIVAL LYNN—IN FOUR PARTS.
Part 2.

"W'en de nashuns war de earf is a stannin' all aroun',
Who 'a gwine ter be chesed fer ter war de glory crown?
W'en de nashuns war de earf is a stannin' all aroun',
Who 'a gwine ter be chesed fer ter war de glory crown?
An' suase to der name at de callin' up de roll?
You better come now ef you comin'—
De Salan is loose an' a bumm'n!
W'en de nashuns war de earf is a stannin' all aroun',
Oh, come along, slaner, ef you comin'.

"Men are like hymns," remarks an exchange newspaper. "There are short-metre men, sharp, blunt and heavy; there are long-metre men, slow, weighty and dignified;

there are hallelujah metre men, mercurial, fervent and inspiring; and there are eighth-and-seventh men, gentle, genial and delightful. There are also some 'peculiar metres.'"

Secretary Schurz has appointed a commission to investigate the grasshopper plague, consisting of Professors Riley and Thomas, of Missouri and Illinois, and Dr. Packard, of Salem, Mass.

The Eastern question still baffles the diplomatic experts, and is as puzzling as ever.

One of Worcester's eccentric ministers is said to be mis-lung.

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 Bible. The young man who makes up the head-lines of the paper came out strong the other day on "A Terrible, Heartrending Disaster. An Awful Flood and A Whole Country Submerged. A Most Terrible Particulars from the Scene of the Disaster." Glancing further down the column, the reader was startled with an account of Noah and the flood. A young man had been brought to the Bible class now makes up the head-lines.—Philadelphia Bulletin.

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

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

A heart unspiced is not easily daunted.—Shakespeare.

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 abstinance 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 dimmed
The cheer of a dear little heart;
Only a smile, but its sweetness
Checked tears that were ready to start.
Oh, that the rules of our living
More like to the golden word be!
Much, oh, so much more of sunshine
Would go out from you and from me.
—Georgina Nourie.

The best dog 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. Men 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 fathoms, and consecrate their own lives.—W. H. Murray.

A recently appointed Scotch ballie 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 affairs 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 porter?"
"Pa, it is the Durrpore
Decemiteas!" (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 economizing 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 it was found was subject to fits;
So he had to be shot—
Which was sad, was it not?
This poor little doggie called Spitz.

A crack rifleman—A pickpocket.

The wicked Figaro, of San Francisco, says that "Colonel Joseph Lawrence, a veteran California officer, now in retirement near Flushing, Long Island, saw Bret Harte, Mark Twain, John Paul and Charles Warren Stoddard through the early and infantile convulsions, dangers, toothings, couplings, scarlet rash, and convulsions of embryonic genius."

Hard was he up;
And, in the hardness of his unpoes,
Sole a ham.
Then on him swooped,
And swooping, up him scooped,
The minions of the law.

Ancient fire-escapes—Shadrach, Meschach and Abed-nego.

Which is more important? A thoughtful and theological Teuton once said in tones of horror, "He believes in nothing. He does not believe in Gott nor in ter tyfel. Now when a man does not believe in Gott, der heish; but when he does not believe in ter tyfel, ver ish he!"

Fashions that would speak for themselves: For grass-widows, lawn; for elderly women, molts antique; for women inclined to baldness, mohair; for women with nodules, moulins; for slippers, waxes, apices; for the Misses Newcomb, dachshund; for saucy young ladies, wigs; for dry women, calico; for soldiers' wives, bombazine; for debtors' wives, ticking; for women with profane husbands, kersey; for careless sorcerers, 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 Massachusetts, whose name was always mentioned with respect.