

# BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE FUTURE

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## Banner of Light.

BOSTON, SATURDAY, MARCH 20, 1880.

**A Gala Week for Spiritualism; Children's Progressive Lyceum No. 2, of Boston, Entertains as its Guests the Lyceums of New York and Brooklyn; Speeches, Presentations, Music, Banqueting, and the Social Interchange of Fraternal Sentiment; An Occasion Long to be Remembered.**

Some two years since, Mr. J. B. Hatch, of Boston, in company with a delegation from the Children's Lyceum of which he was then Conductor, visited New York and Brooklyn—himself and party being, during their pleasant stay, the guests of the Children's Progressive Lyceums of those cities. On the return of the delegation to Boston we printed an account of the expedition, its doings, and the many kindnesses extended to its members by the New York and Brooklyn friends.

The recollection of that visit has ever been a source of bright and happy thoughts on the part of all the Bostonians who made up the party; and Mr. Hatch has for some time past entertained the idea of extending an invitation to the Lyceums of these two cities to make a "return call." This plan finally reached definite shape in his mind, and at the February meeting of the Association presiding over the interests of Children's Progressive Lyceum No. 2, of Boston, of which he is now the efficient and highly esteemed Conductor, he broached the matter, and the project at once found favor in the eyes of the officers and members of that organization. An official invitation to visit "No. 2" was at once extended to the New York and Brooklyn Lyceums, and was by them formally accepted, the result of their trip to Boston being detailed below:

### STARTING OUT.

On Saturday evening, March 6th, the New York and Brooklyn delegates embarked for their brief tour. Mr. Hatch, as committee of Lyceum No. 2, accompanied them, and on the same day, to escort the visitors to Boston. Gilbert Chandler, Esq., of Putnam, welcomed this committee hospitably, and entertained them till the arrival of the delegations. On arriving in Boston, on Sunday A. M., March 7th, the party and escort, numbering some seventy persons, crossed the city and partook of a substantial breakfast at the Hampton House, Haymarket Square (Z. T. Fawcett & Co., proprietors), being the guests, on that occasion, of Luther Colby. After a brief season of rest the visitors repaired to Amory Hall, the home of Lyceum No. 2, where a large concourse of citizens united with the three schools to crowd the hall, the entrances, the ante-rooms, and every available spot on the floor or in the gallery.

### AMORY HALL.

The hall had been tastefully decorated by Col. William Beals, whose name, as a first-class operator in this direction, has been prominent familiar to several generations of Bostonians. Part-colored streamers depended in festoons from the ceiling; the walls were draped with tri-colored hangings, national flags, etc., and portraits of various spiritual celebrities (among whom may be mentioned those of Dr. H. P. Gardner, William White, Mrs. Fannie A. Conant, etc.) were arranged at intervals along the sides of the apartment. Above the centre of the wall in the rear of the platform was placed an oil painting of Mr. J. B. Hatch, and banners were suspended on either side, bearing respectively the inscriptions in gilded letters: "THREE IN ONE: NEW YORK, BROOKLYN, BOSTON," and "WELCOME, OUR HONORED GUESTS." Caged birds (whose beautiful voices mingled frequently in the musical and vocal service of praise) were suspended at intervals, and many choice flowers, the gifts of Mrs. Hattie E. Wilson, Mrs. Nellie Nelson, Mrs. Hattie Richards, Miss Bowker, Mrs. Higgin, Mrs. Maggie Bolson, and others, made the rostrum pleasant to look upon.

### HOSTS AND GUESTS.

For the information of readers at a distance it may be apposite to mention, at this point, that the rosters of the various Lyceums and the names of the visitors were as follows, respectively:

NEW YORK: Charles Daborn, Conductor; Mrs. M. A. Newton, Guardian; William Hunt, Assistant Conductor; Mrs. Phillips, Assistant Guardian; Walter M. Hunt, Treasurer; Mrs. Dickenson, Secretary; Henry Weeks, Librarian; Members: Mrs. Hunt, Mrs. H. H. Peterson, Mrs. Robinson, Mrs. Yankin, Mrs. Fuverich, Miss M. Hunt, Mrs. Myrick, Miss Myrick, Miss Slocum, Miss Phillips, Miss Chase, Mrs. Bennett, Miss Breen, Miss Fay Waterman, Miss K. Reynolds, Mr. Walter Hunt, Mr. Leigh Hunt, Alex. Slocum, Willie Goodwin, Willie Robinson, Edna Robinson, George Conklin, Mr. Weeks, Jr., Dr. Davis, Henry Dickenson. BROOKLYN: A. G. Kipp, Acting Conductor; Mrs. C. E. Smith, Guardian; Mrs. Beckwith, Assistant Guardian; Members: Mr. Gray, E. Howard, F. J. Huxsey, E. Rice, F. Peterson, Mr. Busson, M. Weatherford, W. Petersen, S. Green, Mr. Beckwith, L. Riley, Mrs. Eckert, C. Eckert, Mrs. Russon, F. Rice, L. Mills, E. Matherson, E. Creider, C. Wolfe, H. Lewis, E. Mallerson, J. Ferris, C. Gendler, G. Hincheyer, E. Hanson, C. E. Russon, J. Peterson, C. Grippa, A. Kipp, Rosa, Howard, Daisy Howard, Bessie Beckwith, Belle Reeves, Mrs. Ruggles, M. Ruggles.

Boston: Lyceum No. 2 had the following officers and teachers: J. B. Hatch, Conductor; C. Frank Hatch, Assistant Conductor; May L. Biggs, Guardian; Hattie E. Sheldon, Assistant Guardian; E. Dawkins, Musical Director; Josie Stevens, Monitor of Groups; Quaker, H. L. Whitney, H. C. Barnard, B. F. Buttrick, W. Brown, Sentinel, W. S. Brown, Teachers: Liberty Group, Persia Pearson; Temple, J. W. Doble; Union, H. Stevens; Excelsior, H. E. Wilson; Star, M. S. Hatch; Beacon, K. F. Hartwell; Banner, Jennie Hough; Ocean, J. Thompson; Sea, H. Madden; Lake, J. Brown; River, M. J. Mitchell; Forest, E. Rand; Treasurer, Hattie E. Wilson. Secretary, James B. Hatch, Jr.

### THE SESSION.

At a signal from the Conductor, Lyceum No. 2 rose; the visiting schools then moved into the hall to the strains of the "Grand March in Norma" from the orchestra, and were presented to their hosts and to the people generally by Mr. Rand, Assistant Conductor, who said (addressing Mr. Hatch as representing No. 2): It is with feelings of pride and pleasure, Mr. Conductor, that I introduce to you and to the friends now assembled the visiting delegations from the Lyceums of New York City and Brooklyn. May their presence among us forge the three organizations here met as triple links in the golden chain of Friendship and Love.

The Conductor, after acknowledging the presence of the guests, expressed his intense gratification at being able to witness so large an assemblage of adult friends gathered to assist the young Lyceum over which he presided to welcome in a proper manner the visiting friends from New York State. The presence alike of both guests from abroad and visitors from Boston and vicinity was an honor to Lyceum No. 2, and no one appreciated the fact more than himself. He then bade the delegates thrice welcome to Boston, coming as they did from the classic ground where first originated (at least among men) the Children's Progressive Lyceum movement; he hoped their stay would prove an abiding pleasure to them, that they might go to their homes with the feeling that Massachusetts had warm hearts for them within its borders, and that the interchange of fraternal good will and an observance of each other's methods of discipline and action might be mutually profitable to all. He referred to the "Three in One" banner suspended near the platform, and assured his visitors that that motto, so appropriately and feelingly suggested, two years ago, by Mrs. M. A. Newton, when the Bostonians were in New York, would be the key-note of the present and all other occasions in which the officers and members of these schools might meet.

At the close of Mr. Hatch's remarks the members of the various organizations were seated, the officers of the visiting schools were conducted to places reserved for them on the platform, and the regular services commenced. A Silver Chain recitation, led by Mrs. M. L. Biggs and Mrs. Hattie Sheldon, Guardian and Assistant of the Boston school, was succeeded by the Banner March, in which many of the delegates joined; Miss Dawkins, who is herself rapidly developing a high reputation as a violinist, was ably supported on this occasion by an orchestra of some ten pieces, and numbering in its ranks, among other well-known musicians, the veteran instrumentalist, Prof. Alonzo Bond.

At the conclusion of the march, Conductor Hatch announced the programme which had been arranged for the enjoyment and profit of the friends from abroad during Sunday, and the week days following, which was subsequently carried out, as our Boston readers well know, with the highest order of success.

The following Ode of Welcome, written for the occasion by Dr. Samuel Grover of Boston, (and since revised and corrected by the author) was then sung, to the air of "Auld Lang Syne":

With souls united now we meet;  
Each heart a welcome sends  
To greet as one in friendship sweet  
This cheerful group of friends.  
With pleasure we the hand extend,  
In concord glad we sing,  
And may these hours that swiftly wend,  
Rich blessings to us bring!

Firm be this three-fold union found—  
Conjoined each claspeth hand  
Brother New York be closely bound  
With triumphant Lyceum band!

With motives pure and earnest toll,  
We teach our young the way;  
Preparing for the "Better Land,"  
We life's true law obey.

May each Conductor tireless be,  
Each Guardian faithful prove,  
Children unite in harmony,  
And parents join in love.

Then let acquaintance new and old  
Join in each other's hand  
Come, mingle with our Lyceum fold,  
Dear friends from Empire Land!

Come, take the hand we offer now,  
With hearts united, true;  
And ever keep in memory green  
The pledge we make with you!

A reading by Kittle May Bosquet, recitations by Nellie Welch, Carrie Hough, Grace Burroughs, Ada Brown, Maud Gilpatrick, and Masters George Brown, George Barnard, Arthur Rand, a recited reading by Albert Rand (assisted by Alice Messer and Lizzie Lambert); a duet by Rosa and Daisy Howard (of the Brooklyn Lyceum), songs by Grace Fairbanks, Emma Russon and Bessie Beckwith (of Brooklyn), and a violin solo by Miss Lizzie Dawkins, next supervised; Miss Hattie Davidson took part, and Miss Lizzie J. Thompson read the following poem written for the occasion by Mrs. C. Fannie Allyn:

Long live the Lyceums! May they stand,  
And grow in strength through coming years,<  
Sustained by the hand of God, and  
Triumphant over doubts and fears.  
Long may their "Fountain" play and sing,  
Their "Streams" move forward by day,  
And "Rivers" move with dulcet ring,  
While "Lakes" gleam clear as sunlight's ray.  
Long may their "Seas" reveal sweet gems,  
And "Ocean's" depths new thoughts unfold,  
While "Shores" shine bright as diadems,  
And "Beacons" gleam like polished gold.

Long may their "Banners" light proclaim,  
Their "Stars" illumine error's night,  
"Excelsior!" keep their name  
Till "Liberty" evolves the right.

Our dear brave Lyceums! coming souls  
Will venerate the true ones now  
Who work unselfish for high goals,  
Where golden deeds crown every brow.

Keep steady step, and forward march!  
The spirit children watch in joy,  
And bask beneath their rainbow arch  
Each one who helps a girl or boy.

Right, Justice, Truth, are on your side,  
With angel helpers, fair and grand,  
To aid you till you cross the tide,  
And join the higher Lyceum band.

Mr. Hatch then called upon Mr. Charles Daborn, Conductor of the New York City Lyceum, to vary the exercises with remarks. This gentleman eloquently responded to the invitation. He thought that the Children's Progressive Lyceum movement should stand nearer all hearts than anything else connected with the cause, when it was considered that the little ones around us were to be the adult Spiritualists of coming days. When he cast his mental gaze

backward, even for a few years, he was struck with the improved conditions afforded both children and adults in this age of freedom. It was not so very many generations ago that a delegation from New York, if they had come as avowed Spiritualists, would have been accorded a perhaps warmer welcome to Massachusetts than the present company was now enjoying, only that welcome would have been of a kind where Cotton Mather officiated as Conductor, and some servile magistrate—dealing out death in the name of the law—the Assistant, while Salem (with its world-famed witchcraft persecutions) would (instead of Boston) have been appointed as the locale of the scene. [Laughter and applause.] The speaker was filled with hope rather than despair for the future of the Lyceum cause. While A. J. Davis, founder of the system, had expressed himself on divers occasions as quite discouraged at times, on seeing what appeared to him to be almost unsurmountable obstacles rising in the path of the movement which he had himself been commissioned to bring down from the skies, the speaker felt that ultimate success would reward constant and persistent endeavor for the advancement of the object so dear to all now gathered before him. Mr. Daborn thought the chief difficulty in the path of the progressive unfoldment of the Lyceum interests was the difficulty of teaching the children to embody understandingly in their lives the principles of the spiritual philosophy. He would have the Lyceum pupils taught the underlying lessons of Spiritualism, taught to live grand and noble lives, which work could not be effectively done by more spoken words or by eloquent adjurations, but could be best accomplished by the object lessons, which should be presented to the pupils in the most practical and commendable examples set by their officers and leaders in all the affairs of daily life. Boston, the speaker regarded as the banner city of Spiritualism, and he trusted that while himself and the Lyceums of New York and Brooklyn were within its borders much might be learned which on arrival home could be put into practice, thus making members and officers more efficient than ever before in the discharge of duty. "Frequently," he proved itself from earliest times to be indigenous to Massachusetts soil, and he was not, therefore, astonished to witness the progress which the spiritualistic cause was achieving within its borders. He paid in passing a highly appreciative reference to the *Banner of Light*, and its spiritualizing and liberalizing work in Boston, under the management of Messrs. Colby & Rich, and William White, who had now passed on to his reward in the land of souls. The New York Lyceum, which was officially under the oldest in the world—was, he said, still alive; it was going on with every prospect of success, and day by day its ranks were increasing. [Applause.] He closed by presenting to the attention of the assembly Mrs. M. A. Newton, Guardian of the New York school.

On being introduced by Mr. Hatch, Mrs. Newton spoke as follows, her remarks making a profound impression on her hearers, and calling forth the conclusion enthusiastic expressions of applause:

Dear Friends and Members of the Boston Lyceum—Need I tell you how happy we are to meet you here, take you by the hand and look into your eyes? We are co-workers in a great and grand cause. We meet to-day upon a basis of mutual thought and sympathy. When your Conductor and delegates visited New York two years ago, he left with us these badges, which we proudly wear as mementoes of those pleasant hours that we spent together. We have brought with us, in the hope that our visit may result in equally pleasant remembrances, this banner, upon which has been placed in letters of gold, denoting that it is the most precious of all sentiments to our hearts, these words, "Fraternal Love." It has recently been said by an eminent divine in our city (and therefore authority) that there is nothing so powerful as love. In a measure this is correct, here the banner was presented to Conductor Hatch, and this banner which we now deliver to you, care and cherish as we will, be an ever-present fact that we of the New York Lyceum hold you in very dear remembrance. In the beautiful song of welcome to us as we entered your hall this morning, I was struck with this particular verse:

"With motives pure and earnest toll,  
We teach the young the way;  
Preparing for the 'Better Land,'  
We life's true law obey."

And, again thanking you for this pleasant reception you are offering us, we

"With hearts united, true, we offer now,  
And (will) ever keep in memory green  
The pledge we make with you."

The banner referred to was of blue silk, and a fine piece of manufacture. Upon its folds were inscribed the words, "Fraternal Love," and the names of the New York and Boston Lyceums.

Mr. Hatch received the banner in the name of Lyceum No. 2, and in a few appropriate words gave utterance to the grateful sentiments of its members in return. He alluded to the happy memories yet entertained by himself, and those who accompanied him, of the visit to Brooklyn, and to the motto "Three in One—New York, Brooklyn and Boston"—which Mrs. Newton had at that time originated. This unexpected but deeply prized offering was another link in the chain of sympathy between the organizations named. He assured the visiting friends that every pupil and officer of Lyceum No. 2 was, in effect, a brother or a sister to them, and that the gift just received would ever be kept sacred during the existence of this young organization, whose life—as its banner borne in the march testified—commenced April 6th, 1879.

Mr. Klipp, acting Conductor of the Brooklyn school, was the next speaker. He was glad to be one of the present gathering. He referred to the badges presented by the Boston school while on their visit to Brooklyn, one of which he then wore, and said that the members of the organization over which he had the honor at present to preside, desiring to commemorate the present visit and keep its remembrance fresh in the minds of the Boston friends when they of Brooklyn should return to their homes, had caused to be prepared a Conductor's staff, which they desired through him to present to Mr. Hatch. This staff, he explained, was of firm wood and tipped with metal, and while emblematical of the shepherd-like occupation of the officer wielding it would also be found of practical use in attracting, as a gavel, the attention of the Lyceum at any time.

Mr. Klipp ended by introducing Mrs. C. E. Smith, Guardian of the Brooklyn school, who said that the members of that body, wishing to recognize the presence of the female element in the Lyceum work, had commissioned her to present to Lyceum No. 2, through Mrs. Biggs, a Guardian's flag, which she did in a few earnest words, ending with the benison: "May all good angels ever assist you in the Lyceum movement."

Mrs. M. L. Biggs, Guardian of Lyceum No. 2, replied that although this was her first attempt at public speech-making, and she felt utterly

unable to give expression to the deep emotions with which her heart was filled, yet she could not refrain from stating that the thanks of this Lyceum were earnestly returned to Mrs. Smith and the Brooklyn school, and that she should ever display this emblem of sisterly affection in the sessions and marches of "No. 2."

The Conductor's wand presented by the Brooklyn school was much in the shape (though smaller) of a banner staff; the Guardian's flag was of white silk, tastefully trimmed with silver fringe, and having two streamers attached at the top, whereon were inscribed in gilt letters the sentiments: "Let us (here) was inserted a pair of clasped hands, love one another," and "From Children's Progressive Lyceum of Brooklyn, N. Y., to Children's Progressive Lyceum No. 2, of Boston, 1880."

Mr. Hatch gracefully acknowledged the receipt of these beautiful offerings, and the pleasant episode ended by the continuance of the regular order of exercises, which consisted of a duet by Miss Susie M. Adams and Mr. Haskell; the wing movements, led by Ella Carr and Warren F. Rand; recitations by Miss Alice Bond, Harry Kussan (of Brooklyn), Bertie Kent, Jessie Peterson (of Brooklyn), songs by J. Fairbanks, Lizzie Lambert, and Miss Hattie Rice; a dialogue by Miss Ella Pratt and Josie Paine, and a piccolo solo by Master Ronch.

Mr. Hatch gave notice that a collation had been prepared for the New York and Brooklyn friends, to be partaken of at once after the close of the session; also that W. J. Colville would address the visiting schools at Parker Memorial Hall in the afternoon; also that a meeting, partaking of the nature of a public reception to the friends from abroad, would occur at Amory Hall in the evening; also that the Spiritualist Ladies' Aid Society, of Boston, one of the oldest benevolent spiritual organizations in this city, would celebrate the Thirty-Second Anniversary of the advent of Modern Spiritualism on Wednesday, March 31st, at Amory Hall, the services of J. Frank Baxter and other interesting speakers and mediums of note having been engaged for the occasion. The services would be held forenoon, afternoon and evening. The somewhat lengthy but thoroughly enjoyable session then concluded.

[To be continued in next issue.]

## Rev. Joseph Cook's Last Discourse in the Old South Church, Boston; Spiritual Phenomena.

The closing lecture in this season's course was delivered at the Old South, Monday noon, March 15th, Mr. Cook choosing for the subject of his discourse "Spiritual Phenomena and the Indian Question." After the delivery of this preliminary, an account of certain experiments observed by himself was given by Mr. Cook, who said: "No one knows how shy I have all my life been of quacks; but of all quacks, the theological quack, the quack who stands between man and his fear of heaven and hell, has had the bulk of my loathing. In the library of Mr. Epes Sargent, last Saturday, I consented to meet a psychic. I took with me my family physician and my wife and a friend of hers, a lady who herself had performed psychic experiments for Mrs. Stowe, and that lady's husband. Of the nine persons present, five were unbelievers."

1. Five strong gas jets, four in a chandelier over the table and one in a central position on the table, were burning all the while in the library where the experiments took place.

2. At no time were the slates taken from the sight of any one of the nine persons who watched.

3. The utmost care was taken by all the observers to see that the slates were perfectly clean just before they were closed.

4. During the first experiment, nine persons clasped each one hand or two, over and under the two slates. The psychic's hands were among the others, and he certainly did not remove his hands from this position while the sound of the writing was heard.

5. While a dozen hands in full light were tightly clasped about the slates in the first experiment, we all distinctly heard the peculiar grating sound of a slate pencil moving between the slates. "Hiss," "hiss," "hiss," "hiss," and, in a nearly perfect silence, we every one of us heard writing going on between the surfaces. Afterward we saw the fragment of pencil which was used, and we noticed that it was worn by the friction of writing.

6. Each observer had written on a scrap of paper given him by the psychic the name of a deceased friend, and a question addressed to the person named. All the scraps were folded into tight small pellets, and placed in a group on the table, and then mixed, until I could not tell any pellets from others in the collection. Half a dozen names were correctly given by the psychic, while the pellets remained unopened. One of the two pellets which I had thrown into the group contained the following words: "Warner Cook. In what year was my father born?"

The psychic, who certainly had not seen me fold or write the pellet, for he was not in the room at the time, told me correctly the name it contained, which was that of my grandfather. I thought that perhaps merely a case of mind-reading, the psychic wrote on a slate, "I wish you to know that I can come. I do so long to reach you, W. C." I thought this perhaps were fraud, although I was told it came from a spirit.

The psychic, however, began to suffer, or assume singular contortions, and said they were the results of the efforts of a spirit to communicate through him. I very much doubted whether he was not acting a part, and watched him, as all the rest of the company did, very closely in every one of his motions. He placed two slates on the table before him, and a hand, palm downward, on each slate.

He seemed to be making a strong effort of will, and said he could not tell whether the experiment would succeed. Biting a small fragment, not much larger than four or five times the size of the head of a pin, from the top of a slate pencil, he placed the bit on one of the slates, and called on us all to see that both surfaces were clean. This we did in the full light, to our perfect satisfaction. The psychic then took the slates with the fragment of slate pencil between them, and required us all to grasp the edges of the slates. He drew my hands into a position near his and made several strokes over the back of one of them. Meanwhile his face showed strong efforts of will; his whole countenance energized; he seemed to be in an agony of volition; his features changed their expression to one of great vigor and determination; and yet, while this look was kept up, he was shed.

read tears. It was in this mood of the psychic that the writing began, and when it was finished he returned to his usual state.

7. The writing found on the slates when they were opened was in response to my question, and was as follows: "I think in 1812, but am not sure, Warner Cook." This date was correct. The date expressed in the reply did not exist in my own thoughts, for I knew what the date was. During the writing I was not thinking of the date, however, but very cautiously watching the psychic to detect fraud.

8. In the second experiment the psychic closed the slates in our sight after they had been washed with a wet sponge and heavily rubbed by a handkerchief in presence of us all, as they lay on the table. After they had been shut upon the pencil the psychic, at my request, placed on them two strong brass clamps, one at each end. Thus arranged, the slates were placed by him in my right hand, which I extended at arm's length over the back of my chair into the open space of the room, while I left my other hand on the table. The psychic, twice or three times, turned the clasped slates over in my hand, and then returned his hands to the table, where, with the rest of the hands of the company, they were kept constantly in sight. In this position he held the slates a few seconds and watched both them and the spectators, and made no making no particular effort of will. When the slates were opened these words were found written on one of their surfaces in a feminine hand: "God bless you all. I am here. Your loving friend, Fannie Conant." I had never heard of this person, but the name was recognized by several in the company as that of a psychic now deceased, and lately well known in Boston.

9. One of the observers who assisted in the experiments at my request was my family physician, Dr. F. E. Bundy, of Boston, a graduate of the Harvard Medical School—a man of great coolness and penetration of judgment, and by no means inclined to adopt any spiritualistic theory. Another of the observers was Mr. Epes Sargent, who is known to the whole English-speaking world for the volumes which contain the results of the many years he has devoted to the study of psychical phenomena. Another observer was an editor, who has assisted in several important exposures of fraud on the part of psychics. One of the three ladies present had herself performed psychical experiments for Mrs. Stowe, and had also exposed psychical frauds. Of the nine observers, a majority were not only not Spiritualists, but thoroughly prejudiced against the claims made in behalf of the psychic who led the experiments. Written notes of the facts, as they occurred, were taken by Dr. Bundy and myself.

10. Among the names correctly read in a closed packet was that of an officer in the regular army, shot dead in one of the preliminary skirmishes of the battle of the Wilderness. The instant the psychic pronounced the officer's name, the former fell backward with a quick, sudden motion, like that of one shot through the heart. After a few seconds, the psychic wrote the word "Shot," in large letters on the slate.

11. The hands of the company were so placed on the slates in the first experiment that the theory of fraud by the use of a magnetic pencil is inapplicable to the facts. One of the observers held an open hand tightly against the bottom and another on the top of the slate, and any magnet concealed in the sleeves of the psychic could not have been so used as to move the pencil.

12. At the close of the experiments the company unanimously indorsed a paper drawn up on the spot—and were agreed that the theory of fraud would not explain the facts. While they differed in opinion as to whether the slate pencil was moved by the will of the psychic or by that of a spirit or spirits acting through him, the observers could not explain the writing except by the movement of matter without contact.

### [Copy.]

Report of the Observers of the Sargent Experiments in Psychography.

At the house of Epes Sargent, on the evening of Saturday, March 13th, the undersigned saw two clean slates placed face to face with a bit of slate pencil between them. We all held our hands clasped around the edges of the two slates. Mr. Watkins's hands also clasped the slates. In this position we all distinctly heard the pencil moving, and on opening the slates found an intelligent message in a strong, masculine hand, in answer to a question asked by one of the company.

Afterwards two slates were clasped together with strong brass fixtures and held at arm's length by Mr. Cook, while the rest of the company and the psychic had their hands in full view on the table. After a moment of waiting the slates were opened, and a message in a feminine hand was found on one of the inner surfaces. There were five lighted gas-burners in the room at the time.

We cannot apply to these facts any theory of fraud, and we do not see how the writing can be explained unless matter, in the slate pencil, was moved without contact.

F. E. BUNDY, M. D.  
EPES SARGENT.  
JOHN C. KINNEY.  
HENRY G. WHITE.  
JOSEPH COOK.

Boston, March 13th, 1880.

[The original of this report is in Mr. Cook's possession.]

[These discourses by Mr. Cook have created a profound sensation among the members of the daily press of Boston. The *Advertiser*, which has generally made it a point to report his preludes and lectures *in extenso*, is fair on the occasion of this closing effort to dodge the issue; it declines to give its readers the benefit of his account of the séance at the house of Epes Sargent, Esq.—merely treating the matter in brief. The *Transcript*, however, we are glad to see, does not fear to give the report in full, for which it merits the thanks of all lovers of justice and fair play.—Ed. B. of L.]

### The University Endorsers.

A writer in a daily paper, alluding to the largely increasing number of believers in Spiritualism, and to the subject generally, says:

"One of the most remarkable facts in connection with it is the endorsement it has recently received from six noted European scholars, viz: Professors Zollner, Fechner, and Schreiber, of Leipzig University; Prof. Weber, of Göttingen University; Prof. Fichte, of Stuttgart; and Prof. Ulrici, of Halle Universities. These Universities are the most renowned in the world, and it is a startling circumstance that those connected with them in official capacities should have publicly endorsed Spiritualism."

The Chicago *Interior* is curious to know how the money raised for Methodist missions is expended. It tells a pitiable story about a poor missionary getting \$300 a year, while "the Secretaries roll in the fat of the land on a yearly stipend of \$5000."



# A Report of Prof. Charles Wesley Emerson's Plea before the Public Health Committee of the Legislature, in Opposition to the Proposed Bill to Regulate the Practice of Medicine in Massachusetts.

*Mr. Chairman and Gentlemen:* I wish before speaking on this proposed Bill, to define my individual position by saying, first, I do not practice medicine, neither do I wish to, nor have I any personal friend practicing or wishing to practice, whom this Bill would in the least affect. I am not here in the interests of any person or class. Many of the members of the State Homeopathic Society, as well as very many members of the Eclectic State Medical Society, together with some of the members of the Massachusetts State Medical Society, have petitioned you not to recommend legislation on this subject. But I do not represent any of these societies, nor do I represent the Spiritualists who oppose this Bill. I am not a Spiritualist, and have no belief in it whatever. I object to this Bill because it is opposed to the well-being of the people of this Commonwealth, by impeding progress in the art of curing disease.

The President of the Massachusetts State Medical Society stated to this Committee that the most useful information he had ever received was given him by a nurse. We have only begun to learn the practice of medicine. Scarcely any branch of it can be called exact science. There are some things to be learned yet, even in anatomy; and much in physiology. Progress in these two departments we must necessarily look to the learned for, but it does not follow that these learned scientists will be graduates of any medical college. The facts go to show that a large number of the discoveries in these sciences have come from men who are not M. D.s. Some of the names that stand the highest on this continent, and on the other, as discoverers and authors, whose books are looked upon as the best authorities contributing to the knowledge of anatomy and physiology, have never graduated from any medical college. Yet this Bill, if passed, will prevent such men not only from practicing medicine, but even debar them the privilege of an examination. It might seem to those who have only superficially examined this Bill that it is at least an intended stimulant to education. But it is not even that; for it will not permit a man to practice on the ground that he can pass a creditable examination on all the branches supposed to be requisite to a thorough medical education, for it will not even examine the candidate unless, in addition to his knowledge and fitness, he also presents the board of censors a diploma from some approved medical college. Disguise it as they may, the regular M. D.s of Massachusetts are simply asking for a monopoly, by the guarantee of a legislative enactment.

Progress in anatomy and physiology, as we have stated, comes in the nature of things from the learned, but the progress in therapeutics (the meaning of which Webster defines "that part of medicine which respects the discovery and application of remedies for diseases") has, and still continues to, come from the unlearned. The *materia medica* is almost entirely made from the discoveries of the uneducated. An entire change in the treatment of diseases has taken place in all schools during the last fifty years. Prior to that time the human system was literally loaded with mineral poison by the doctors, they vainly hoping that disease was not merely lack of health, but an entity, that could be killed by pouring deadly mineral poison into the body of the patient on the one hand, and on the other drawing away all the good blood in the arteries. Samuel Thomson was the first successful innovator upon this horrid system of practice; and he was an uneducated farmer, who could barely write his name. The ignorance in the learned profession was so great at that time concerning the remedial properties to be found in the vegetable kingdom, from which Thomson drew all his medicines, that upon Thomson's losing a patient he was arrested for willful murder; and at his trial the poison of which the patient was said to have died was brought forward by a regular M. D. of this same school in whose interest they would have you pass this Bill. Upon examination it was discovered to be the harmless root of marsh-mallow, used in making common candy at the present time. The success this man wrought wherever he went seemed, in contrast with the cures of the regular practitioner, to be little less than miraculous. The news of his wonderful cures spread abroad, not by his advertising them, but it was told from man to man. The people rejoiced in the new light, the physicians tried to suppress him, but the people would have him. At last the doctors said, if the people will be deceived by this quackery, viz., roots and herbs, we cannot lose our practice; and hence we are compelled to sit at the feet of this ignorant old "quack," and learn what he gives, and how he performs these wonderful cures. And so Thomson's remedies are now used by every medical school, though they still decry his name. And these compounds of Thomson's, and his many discoveries, to the number of more than one hundred, are sold by all druggists in America and Europe. His system now is a part of the recognized system, even among the members of the Massachusetts State Medical Society.

The Water Cure system has a similar history. So of all the different elements that compose the regular practice. Every one was fought in its turn by the regular schoolmen; but the people were benefited, and therefore, notwithstanding it has ever been made a condition to employ a person outside the regular practice, yet "all that a man hath will he give for his life." So these systems the regular schools were compelled to adopt, or else he left among the fossils of the past.

I brought before you a member of the family of the far-famed "natural bone-setters." For two hundred and fifty years their system, called the "rotary" system, was fought back by the colleges of medicine, and kept out of the regular practice until the people were determined to have this graceful and easy method of bone-setting; and then the regulars were forced to adopt it; and again the schoolmen were compelled to move forward a step. Now they say, "Do not let any more men practice outside the regular system, for we are tired of moving on. We wish to draw our robes about us and rest. We might have been resting these hundreds of years had it not been for the 'quack' compelling us to learn first this improvement in medicine and then that, or else lose our practice and stand one side and see the money all go into the pockets of the man who cures, he having plenty and to spare, while we starve on our 'sheep-skin'."

It seems, at first thought, very strange that these marvelous improvements in treating disease, and even in bone-setting, should come from persons who have not read, and can give no scientific name to the diseases they cure, or even tell the anatomical names of the bones they set; yet these are the facts, and not even the promoters of this Bill will dare attempt a denial of them. But this seeming eccentricity of nature is not alone confined to discoveries in the healing art, but is true of nearly all the improvements. Common people give us our improvements, and the schoolmen spend their time in giving Greek and Latin names to these improvements, and building metaphysical theories concerning them. George Stevenson, the inventor of the locomotive, could scarcely read—he was a poor, ignorant collier. He knew nothing of the laws of mechanics, never heard of a school of Technology. Yet nobody thought the less of his invention because he could not pass an examination concerning the very principles of mechanics which he had been applying. Even Morse, the inventor of the electric telegraph, was not a scientist, and could not have passed a creditable examination before any college board of examiners; yet we do not think the less of these wires which, like so many nerves, bring into harmony all the families of man.

Again, disguise it as the friends of this proposed Bill may, the measure is a proposal for class-legislation! The immortal Lincoln said, "This is a government of the people, by the people, and for the people." This Bill proposes to govern the people for the doctors, and by the doctors. It is even worse than that: it proposes to put this monopoly, not into the hands of all the educated, graduated physicians, but into the hands of those who happen at this time to be members of the different State Medical Societies.

At this point I wish to refer to the physician brought here, by the petitioners of this Bill, from New Hampshire, who was used for the purpose of making you believe that Massachusetts is full of "quacks." He read you quite a lengthy letter from a physician residing in Concord. The whole letter, if seen in the light of unvarnished facts, will show your honorable body who started this movement to legislate in favor of certain physicians, as some States have essayed to do, and which other States, when importuned, refuse to do, among the latter Wisconsin being entitled to honorable mention—a State which, while this hearing has been going forward, has nobly refused to legislate in favor of a class of men who are unable to convince the people that they are of sufficient value to the community to entitle them to patronage. The points in this letter, sent by one physician from New Hampshire and read to you by another, were to the effect that an attempt had been made to repeal the law in New Hampshire by some of its citizens, or, rather, by Massachusetts "quacks," together with a few persons in New Hampshire who had sent in dead men's names on the petition for a repeal! Notice the charge, gentlemen, a physician in Concord makes against the inhabitants of his own State without any warrant or proof. What will the citizens of New Hampshire say when they hear what a physician in their capital has charged them with? This unfounded statement shows the true spirit of those who are interested in the making and perpetuity of such sumptuary laws. This writer would leave an entirely different impression from what is correct on your minds, in saying that a man from Lebanon tried to get this law repealed, and during the last session was seen hanging around the State House, "button-holing" the members; and that certain lawyers, who were members of the Legislature, were supposed to hold retainers' fees in their pockets. He went on to insinuate that money had been raised by Massachusetts "quacks" to do all these things, saying that somebody had said, in the steam-cars, to somebody else, that he would give one thousand dollars to get the law repealed. He further stated that the agitation against their New Hampshire law had been started by one Hayden in Massachusetts, etc., etc.

Now while all this is not precisely legitimate to the subject under discussion here, yet on the ground that the petitioners have seen fit to present this testimony for want of better, I shall attempt to show,

by a true recital of this whole affair, what the real animus of these law-movers is. This physician from New Hampshire said at the time the repeal was attempted in that State, that talent was imported from abroad, insinuating that this wonderful thousand dollars given by somebody, nobody knows who, in addition to its buying up members of the New Hampshire Legislature, also sent this "talent" to advocate the repeal. The facts about this whole matter, gentlemen, are as follows: The law above mentioned had been in force in New Hampshire for about two years, when a member of the Legislature from Lebanon, who was not a doctor of the "quack" order, or any other, but a most estimable merchant, a noble, high-minded and genuine lover of humanity, discovering certain great wrongs that had been perpetrated under this doctors' monopoly, presented a Bill for a repeal of said law, and being an old and true friend of mine, and knowing that I saw the inhumanity of this law in the light in which he saw it, wrote me, asking if I would come to Concord and assist him in presenting the petition for a repeal; telling me there was no money to be paid, but if I would come and give my services in the name of humanity, to come. He did not know when the hearing would take place. Days went by and weeks; we could not understand the reason for the delay; at last a day was appointed, and we went, and found the city literally filled with doctors from all parts of the country. They had, on the day appointed for the hearing, a meeting of all the Societies in the State; then it dawned upon us why the delay for the hearing had been so long. These doctors appointed their speakers, and such a flocking of doctors to the State House could only be accounted for on the ground that their craft was in danger. There were lawyers on the Committee before which the hearing came, and these lawyers reported in favor of a repeal, after hearing the argument on both sides. The writer of the letter I have just referred to as being sent by one physician and read before you by another, was one of the speakers appearing in favor of the New Hampshire law. One of the doctors came forward at that time, and declared that a "quack" in Massachusetts said he would give one hundred thousand dollars to repeal the law; they have now modified the report to one thousand; at this ratio of reduction by next year it will be ten cents.

Now compare these plain statements with the insinuations of this New Hampshire doctor's letter.

The same kind of spirit has been shown here to some extent. Only yesterday a statement was made here that of some fifty or more names for the remonstrants purporting to come from Salem, only three could be found in the Salem directory. As you yourselves will see by due investigation, these names did not purport to be from Salem. No place is affixed to these names. A forced construction was placed on the fact that the gentleman who placed these names on the table wrote something like this on the paper connected with their names: "Mr. So-and-So, from Salem, sends in so many names," the explanation of which is this: the gentleman who collected the names has an office in Salem, whence he sent this list; but he has business in other towns taking him daily from Salem, and he collected other names in the localities visited, presenting them all, at last, as the names of citizens of Massachusetts, without giving the place of residence, thinking it unnecessary to mention the towns visited, since this matter is not a town but a State affair. This simply shows to what extremes persons engaged in the engineering of this hoped for monopoly will go.

The object of the petitioners for the passage of this proposed Bill is to make the number of physicians in the State small, and thereby constitute the greatest money monopoly ever heard of in this country, or any other. Then every member of the profession in this State will have security of practice, whether he helps or hinders the sick, and they will not only have plenty to do, but can charge whatever price they please for their services, and there is no appeal; for there is no other doctor permitted to practice, without pains and penalties.

The real purpose and intent of the Bill is hidden under two very popular disguises. First, that of a higher standard of education, and secondly, the extermination of "quackery." We will notice these points in their respective order.

First, this Bill in the interests of higher education? We have already shown that it will hinder progress in medical knowledge. Let us see what the Bill actually does by its licenses and prohibitions. In the very start it gives all the members of the various State societies a license to practice without an examination. And yet many of the members of these various State societies, it is well known, have never received a diploma from any medical college, and many others who have a diploma in said societies took it from some one of the very colleges this Board of Examiners will condemn.

Much has been said concerning the ignorance of many doctors who are outside the pale of these State societies. I will offset that by stating something concerning the ignorance of those inside the pale: A druggist asked a gentleman the other day what he would make of the following: "Ag Moni." The gentleman, although a learned physician, did not know, neither did the druggist. Another member of the Massachusetts State Medical Society was asked to state what a common dose of morphine is. He replied from one to five grains. In one of your highly approved medical colleges of this State the old Culver theory of heat was taught five years ago, and is to-day for aught I know. I should hope that learned (?) professor would not be on the Board of Examiners provided in this Bill; for in that case no true and accepted scientist could get a license, simply because he would answer correctly, and the Professor would not know it.

Much has been said about the manifest ignorance of "quacks" who sign certificates of death. Did they give us anything that could excel the following from a regular M. D.? "Not certain of the cause of death. Don't know whether it was scarlet fever or from eating too much Bellona sausage."

They tell you this Bill is for the purpose of weeding out pretenders; but they do not tell us how it is to work this most desirable change. They raise a great cry about "quacks." A "quack" simply means one who pretends to do something he cannot do. That there are such pretenders in the medical profession, and in every other profession, nobody thinks of denying; and far be it from me, or any opposer of this Bill, to defend such. The people all have a common interest in rooting out all such, and many persons have signed the petition for the passage of this Bill because it was represented to them that this would exterminate that obnoxious race; but has any one shown us how this Bill, if passed, has any power to sift them out? It has no such power, but, on the contrary, it protects them. It is a wall of fire around all the "quacks" who are inside the medical societies, and "quacks" is the man who possesses the audacity to say there are no "quacks" inside those societies? Yet this Bill will compel the people to employ them, because no choice is left them; for the number from which to choose, should such a Bill as this pass, would be kept exceedingly small. Note another means which this Bill provides for keeping the number small!

By the terms of this Bill no one is eligible to an examination merely because he is sufficiently learned, or has graduated, unless he shall have graduated from a college which they approve. Thus their power is wholly arbitrary. They can cut down the number of candidates, at any time, by disapproving the colleges from which they graduated, though every such college holds a charter from the State in which it exists. Again, another means is provided for lessening the number of physicians, in the clause about "a good moral character." The Bill provides that any person having a good moral character shall be licensed, if such person has practiced within the State ten consecutive years, yet, although this looks very fair on the face of it, by looking a little deeper we shall see that no criterion of morals is established, but the matter is left wholly to this Board of Examiners. How easy and how consistent it is with the entire spirit of this Bill to say, "If you have practiced ten years without being a member of our Society or having studied medicine in the regular way, you are a 'quack,' and you have been humbugging the people ten years, and no license shall be granted to a man who is immoral enough to humbug the people for that period." For if this Bill means anything it means to teach that all persons who have not been through a medical college are humbugs unless they belong to one of the State medical societies. Thus all such can be cut off.

They tell you of criminal practices among "quacks" that this Bill will put a stop to. Gentlemen, I hold in my hand the names of four physicians now residing in this city, who are members of the old Massachusetts State Medical Society, in good and regular standing, who have been before the court for the crime of producing abortion, and also the name of one who is now serving his time in the State Prison for arson; so that it seems that the Massachusetts State Medical Society is not in a condition to "cast the first stone"; but still it asks that you throw around them, by special legislation, the arm of the law, lest people shall employ better men outside the regular societies.

Again, this Bill takes away, without compensation, an honorable and successful business from a large number of persons, which is most unjust and cruel. And what does this law propose to call a crime? Simply this: the restoring to life and health a human being. This Bill does not ask the question, "Does this man cure the sick?" No; if he cures him twice, it makes him pay one thousand dollars; if he cures a patient three times, it imprisons him. Surely such a law is nothing better than barbarous.

Again, I object to the Bill because it practically puts into the hands of one medical society arbitrary power; and that society so hostile to the other societies that, according to the testimony of the president of that society, they will not counsel with a Homeopath or an Eclectic, though the patient calling for counsel is dying and this counsel will save his life. This rests not alone upon the testimony of this president; it is one of the rules of the by-laws of said society. This Bill would force the two small State societies into the very jaws of this inhuman lion; although one quarter part of the members of one of these societies have sent in their written or verbal remonstrance; and a large and influential part of this other society also join in the remonstrance, led by no less a member than its worthy secretary, Dr. Morse, of Salem, a man of high social standing and extensive practice. Other eminent Homeopathic physicians of this city, members of the State society, and Professors in the Medical College, sent up their names, but you have not had time to hear them.

Again, I object to this Bill because it proposes to legislate away the sacred rights and dearest privileges of the people. What is so

sacred to a man as his own life? Yet this Bill proposes he shall not be allowed to choose the means of his own recovery if he is ill.

Let us notice the ground upon which the petitioners ask for the passage of such a Bill:

1st, They claim that the medical profession needs protection from the competition of "quacks," and to this end they brought a Bishop from I do not know where, neither do I know what he was Bishop of—I only know the lawyer for the petitioners was very careful to make you understand he was a Bishop. This Bishop said the medical profession was a very honorable one and needed protection; he said also that the clergy needed protection just the same as the doctors, because there were so many "quack" preachers. Now what is the burden of this argument? If it means anything it means, "We hope you will pass a Bill to protect the doctors this year, and then a Bill next year cutting off all ministers from preaching who are not in this" (or in some other bishop's) "diocese." I admire the candor of that Bishop, and I feel greatly obliged to him for helping our side so much. If we had said there is no difference between the doctors asking for a Bill to protect them, and that of ministers asking one to protect the clergy, the advocates of this Bill would have said there was a difference; but now that it comes from one of their own choosing—one they had brought here because he was a Bishop, thinking thereby, as they have in several other instances, to overawe us—it strikes them dumb that this good, simple-hearted Bishop, should, all unintentionally, "let the cat out of the bag," by saying, in substance: "Please pass this Bill for the doctors, and then pass one for us ministers, so that we can get larger salaries, for we need more money as much as the doctors do."

They have brought you the names of other prominent clergymen. What we would like to know is, whether these clergymen who sent in their names for this petition know what they are doing, and are, hence, using this as an entering wedge to bring back the oppression of the ages gone by, or whether they do not see the bearing of this Bill. I am happy to say I incline to the latter opinion; for I know a number who signed this petition who are now sorry, saying they would never have signed it had they known its full meaning. All they meant by signing it was to get rid of pretenders, but they now see the Bill is not calculated in the least to do that, but is simply asking for the most crushing monopoly that ever bore down upon the common people. All this cry for the medical societies, all this telling how the poor members of the medical societies have flat pockets because the people will persist in employing other physicians is contemptible. Poor, poor regulars! how hungry they go because the people are not compelled to take their calumny, and prefer the harmless root-and-herb doctor! Why, all this lamentation in behalf of the doctors, because they may not compel the people to employ them, makes me think of the little boy whose mother was showing him a picture of Daniel in the lions' den; the little fellow began to cry bitterly, when the mother said: "You pity poor Daniel, don't you, because the lions are going to eat him up?" His reply, amid his sobs, was, "I was not thinking anything about Daniel. I was thinking about that poor little lion in the corner, who won't get any, 'cause the old lions will eat him all up first!"

In all this cry for a Bill to protect the members of the old medical societies, not a word is said for the common people, whom Daniel represents in the lions' den. This Bill takes away all possible competition, which is the only safeguard of the people.

No price for medical advice or treatment is mentioned in this Bill. All is left to the nine despots of the proposed Board of Examiners, clothed with absolute power, and these despots are the interested party. They may say, if the price is too high, people need not employ the doctor. But what kind of an apology is that? People cannot help being sick, and they cannot lie and die, as these monopolists very well know; hence those members of the medical societies, who have no practice now, and who, for want of natural fitness, ought never to have any, the people will be compelled to employ. Why, gentlemen, when I think of the inhumanity of this Bill, and, practically, those who advocate it, I am dumb with horror. The grocers might as well band themselves together and ask for legal monopoly. The friends of this Bill tell you there is an immense amount of malpractice among the outside doctors, yet they have failed to point out a single case. Go look at the law reports, and you will find scarcely a case of malpractice outside the members of these societies, while the reports of those inside are innumerable. They talk to us as though we had no law now to regulate the practice of medicine, when the truth is we have laws that cover every imaginable case of wrong doing, in this matter, that law can cover.

We have already, for instance, a law that if a man advertises himself as M. D., when he has not that title, he can at once be arrested for obtaining money under false pretences, and the penalty is State Prison. Again, we have the strictest laws concerning malpractice, making bad or injurious medical practice also a State Prison offence. Now I ask in all candor what more we need? For further legislation is possible without abridging the rights of the people by taking from them power to choose for one's self what physician he shall have.

Please notice this is a contest not between "quacks" on the one hand and educated, honest physicians on the other, but, simply, may the people elect the person they wish to treat them when sick, or may they not?

No testimony whatever has been brought, during this protracted hearing, against the practice of those who work outside the regular schools. Mark one thing in all the testimony presented: not a physician among the "irregulars" has testified; they have all modestly stayed in the background, while their works have praised them. The witnesses are persons in every walk of life except the doctors. Every one who has testified has stated that he was first given up to die by the regular physicians before he employed one of the outside physicians. The regulars have no reason to complain, for all these persons gave them the first chance, and in many instances were decorated by them until they had no money left to pay the outside doctor who finally cured them. Does not this crowd of witnesses speak plainly that if you will legislate, some way, it certainly should not be against those who have wrought the cures?

The President of the old Massachusetts State Medical Society declared to you that cancer could not be cured. Thus, through the mouth of their chief, the regular physicians declare they cannot cure cancer; yet I have brought witness after witness to testify that they have been cured of cancer by these irregular physicians, whom this Bill would cut off from practice. One might say these were another kind of tumor, and not cancer; but we have been careful to guard that point by proving, in every case, that the regular physicians pronounced it a cancer, and incurable. The President, above referred to, said it was a blood disease, and hence incurable. The cases we have presented here have been well ever since the cancers were taken out, and they were taken out years ago. They testified that the doctors, who cured the cancers, gave them medicine for the blood at the same time. Thus we have proved that these cancer-curers take the cancer out without the use of the knife, and that their knowledge of blood-remedies enables them to eliminate all tendency to cancer from the blood. Can the people afford to be deprived of doctors who are known to cure cancers in innumerable cases, and be compelled to content themselves with a class of physicians who come in here and testify to you that they cannot cure a cancer? Cancer is a disease more dreaded than any other, and yet a very common disease. Think of the despair of the poor patient, when he is told by one of the doctors whom this Bill would protect and give the monopoly to, "You have a cancer, and I am powerless to help you. You must be eaten up slowly by this most loathsome disease while yet alive." Imagine this Bill taking effect as a law, and though the dying patient begs of the old cancer-curer for help, he dare not, for the prison walls loom up before his sight.

Who has favored this Bill beside the lawyers, who were hired to do so, and a few physicians? Did the honored President of the Boston University? To be sure he was brought before you to advocate that side. Did he do so? No. He warned you against putting so much power into the hands of one class. Not once did he favor this Bill by a single expression. His arguments were all on the other side; telling you of the tyranny concerning this medical matter in the despotic States of Europe. Did he ask you to follow the example of those old oppressive governments? No. Did the President of the Young Men's Christian Union favor this Bill? He did not say one word about the Bill.

The advocates of this Bill tell you the people need the guardianship of the Medical Society, because the people do not know what they want. This has ever been the voice of despotism. I will not go over the testimony in detail; I will content myself by mentioning a single case, which you recognize to be a fair representative of the testimony which has come before you, throughout this entire hearing:

Mr. Nye of Augusta, Me., sent to this honorable Committee a letter, asking you not to recommend any legislation in favor of any such law as this Bill proposes, in which he gives a statement of his own case and others. Permit me to tell you who this man is. He is Superintendent of an Orthodox Sunday school. He has been Treasurer of the Maine Central Railroad for seventeen years, and for many years State Commissioner of Insurance; also Centennial Committee from Maine; a man of the highest standing. This gentleman testifies that he was taken ill while on a visit to West Point, some ten years since, with sciatica. The eminent surgeon of the place attended him, but gave him no relief; finally told him he could not place to be better for one year, at least. He then came home and employed the most eminent of the Maine doctors, but with no success. Finally, a magnetic healer, (a resident of Boston), cured him with one treatment. Mr. Nye also speaks of the case of his wife, who had a cancer. The best doctors of Boston, the most eminent in the regular faculty, were consulted. Finally they decided that within ten days the knife would be her only chance of prolonging life. A clairvoyant said, "Do not use the knife." A magnetic healer was then employed, and the wife was cured. This was ten years ago, and the wife has been well up to date. These, gentlemen, are not isolated cases, but of every-day and hour occurrence, in every part of the State.

Gentlemen, although I do not, like my brother Giles here, believe spirits of the departed produce these cures, yet we all must believe that some great physiological law is here involved, the discovery of which is of the highest value to mankind; and I ask you, in the

name of God and humanity, not to recommend a Bill that shall cut off these benefactors from practicing within this Commonwealth.

You must have noticed the great crowd that has attended this hearing from the first. You also have not failed to notice, by their demonstrations, that they are utterly opposed to this Bill, and most of them eager to testify what great good has been done them by the persons whom this Bill will cut off. A mother became so anxious that, although the time was filled, yet she cried out to you from the depths of her grief and fear, in the name of God, not to pass this Bill, for her life and that of her friends had been saved by these persons of natural medical genius.

But voice the prayer of the vast majority of the citizens of this Commonwealth when I pray you not to deprive us of the help of those persons who have again and again proved themselves possessed of the natural and improved gifts which make them the physicians! Will you take away the persons who have been our family physicians for years, in whom we have the utmost confidence, who have saved us and our little ones when all scholastic skill gave us up to die, and in their places compel us to take the young man just passed from the hand of this board of censors, with no other claim upon our confidence than the fact that he has a good memory or is the son of a rich father who would have him a professional man, because it gives him higher caste in society, when, according to the laws of his organization, he should have been a coal-heaver, or at best a shoemaker?

The subject before us is of the gravest character. It is a matter of individual choice in a case of life and death. In the simplest words possible, we pray you not to take away from us, the common people, the one we choose to stand by in the hour of our sorest need. Do not take away from us—who believe that Dr. Morse, of Salem, who was for years a professor in the medical department of the Boston University, spoke the truth when he said that some men were born physicians, and such were always successful practitioners, even if uneducated, while he knew many who, though having graduated from the oldest medical college in Massachusetts, were never known to help a patient—the power to choose these natural physicians, to whose wonderful cures so many testify!

The natural physicians will not go to your approved medical college; they have methods of study peculiar to themselves. Think of the "Sweet family of natural bone-setters" being compelled to go through a medical college in their time, when in after years every medical college was obliged to learn of them, or the college go unpatriotized. They say: "These men may go to college if they have this natural genius." That is easily enough said, but will they tell me when in the history of the world David would wear Saul's armor when he went out to fight the giant? They will simply give up practice if you pass this law, and we shall be deprived of their most valuable services. I do not plead for them. They do not need us; we need them! The man of genius always stands on the dignity of his God-given powers, and says to the world, what Edmund Burke said when he was finally shut out of Parliament: "Gentlemen, I can afford to get along without you, if you can without me." It is the fifth-rate men who go down on their knees, crawling in the dust to get place and power, as is amply illustrated in the little fifth-rate doctors who ask for this monopoly for their benefit. Not one of the doctors the Old School calls "quacks" has appeared here asking you not to pass this Bill. They can afford to stand back, as they have stood. But we, who wish their help, cannot afford to stand back and see our rights taken from us, not only the right to liberty and the pursuit of happiness, but the right to life; unless we can live in spite of all the poison that the old Allopath would pour down our throats, and charge us what he pleases for.

The people do not want this Bill, therefore I pray you will not recommend it!

## "THE SPIRIT-WORLD"—IS IT TRUE?

To the Editor of the Banner of Light:

Some time ago I read with much interest this book of Dr. Eugene Crowell's, which, I am glad to see, is awakening so much thought. We need the careful and patiently continuous investigations of persons of high integrity and spiritual experience, and this book is from a man eminent for these qualities. All through is evident the harmony of spirit and intent which animated the mediums, the leading investigator and all present at the many sances, and this harmony is needed for the best results.

Is the book true? Are its descriptions of the spirit-world correct? We cannot give answer to these questions; for the whole matter is like the evidence in a case at law, where, as lawyers would say, "the testimony is not all in." Having no doubt of the reality of clairvoyance, or of spirit-phenomena and influence, I must still keep in mind that the clairvoyant vision is not infallible, and that the knowledge of the denizens of the spirit-world stops far short of omniscience. If two or three travelers visit a distant and unexplored region, full of new and strange scenery, and of people of peculiar habits and aspect, we read their reports with interest; find agreements and disagreements in their statements, and say, "This is valuable so far, but we will wait and learn more from future travelers, and so have more testimony on which to base our conclusions as to this new land."

So it is as to the spirit-world. Only gleams and glimpses, little understood, have come to us from the past. It is but a few years since we have begun to frame a rational philosophy of the inner-life, the spiritual faculties and the future being of man, in the light and thought of Modern Spiritualism; and only in those few years have we been able to approach toward a just and rational estimate of clairvoyance and mediumship. Within that time but few seers have given us more than glimpses of the spirit-world. A. J. Davis, Mrs. Maria M. King, Hudson Tuttle and Dr. Crowell are about all who have arrived at any comprehensive idea of the locality, extent and aspect of that partially discovered bourne from whence travelers do return, even against the words of Shakespeare.

All these witnesses, fortunately, are of unimpeached integrity, yet they do not agree. On so vast a range of observation I should not expect agreement. We need not condemn any, but had better watch and read and think and wait. "The testimony is not all in," has just begun, indeed. We may well be grateful to these spiritual seers and students for their sincere and valued efforts, and wait for more light.

Every page of Dr. Crowell's book shows transparent sincerity and patient care, and, as a whole, it is valuable and should be widely read. Valuable but not infallible, is the best verdict, and doubtless the author would accept it.

The strictest vigilance over spirits in his different realms, the guardianship only by those of like sex, and the minute and realistic descriptions of habits and modes of locomotion, present to my mind difficulties that I cannot put aside. They may pass away, or they may be established by more light; and meanwhile I am grateful to Dr. Crowell for his good work.

Each should read with due appreciation of the reality of clairvoyance and spirit presence, yet with due use of reason and judgment, and so get the most truth.

Much of this world is strange to us, or only known by testimony somewhat conflicting and uncertain. Much of that illimitable spirit-world will be strange to us, not only while we are here, but

"When we've been there ten thousand years,  
Bright-shining as the sun."

This earth we know and feel is a solid and substantial reality, and what we want is the same abiding consciousness of the reality of the spirit-world. With such consciousness we can explore its realms in part while here, and more and better in the great hereafter.

Yours truly,  
Washington, D. C., Feb., 1880.

## The Results of Vaccination.

To the Editor of the Banner of Light:

Vaccination has, to my certain knowledge, been productive of disastrous results. Not only have I heard, all over the country, from those who have suffered in their own families from this unclean practice of its poisonous and destructive consequences, but I have seen little children most pitiable objects, their heads, faces, and divers other parts of the body marred with the foul and direct fruit of vaccination; I have known children destroyed by it; I have seen a respectable man stand up before a large assemblage, and declare that he, the offspring of virtuous parents, and the father of a family, had suffered all his life from the most loathsome of diseases, given to him by means of vaccination; I have conversed, by means of writing on a slate which she carried with her, with a respectable old woman, who in consequence of vaccination was deaf, blind of one eye, unable to dress or feed herself, and whose arm where the vaccine punctures were made was bare down to the bone; and I have seen cases of insanity, the unmistakable effects of vaccination. Any one who sees that this practice is a violation of the obvious physiological law which forbids the entrance of anything directly into the blood of a healthy human being, must be sure that vaccination can never have any other effect than one that is more or less injurious.

WILLIAM HUME ROTHERY,  
President of the N. A. C. V. League.  
The Pines, Cheltenham, Eng., Feb. 5th, 1880.

It is the most burning, blistering and withering exposure of the strongholds of Orthodoxy and the erroneous assumptions of the priesthood, and the most brilliant defense of the grand truths of the liberal party that ever issued from the press. Mr. Graves' "Eccelesastical Court," in which the witnesses for Orthodoxy are examined, cross-examined, and made to testify against each other, and often to contradict each other, and in some cases to turn State's evidence against the prosecutor (Mr. Perry), together with the Judge's charge to the jury, presents an amusing scene that would excite the risibilities of even a dunce. And the numerous anecdotes illustrative of the absurdities of the denuders of a false theology cap the climax.

J. S. TABOR, St. Louis, Mo.

"Sixteen Saviors or None; or the Explosion of a Great Theological Gun. Being a Reply to John T. Perry's 'Sixteen Saviors or None.' Two hundred and twenty-four errors are pointed out and thoroughly exposed. By Kersey Graves."

To be considered shallow you must differ from people; to be considered profound you must agree with them.







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**SPECIAL NOTICES.**  
In quiting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to enforce the varied shades of opinion to which correspondents give utterance.  
We do not read anonymous letters and communications. The names and addresses of the writers are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain letters for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for perusal.  
Those who intend forwarding notices of spiritual meetings, etc., for use in our columns, will please to remember that the BANNER OF LIGHT is not published on Tuesday or Wednesday of each week, and that the material for each issue must be forwarded in time to reach this office on the preceding Monday.

# Banner of Light.

BOSTON, SATURDAY, MARCH 20, 1880.

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**WHOLESALE AND RETAIL AGENTS:**  
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ISAAC B. RICH, Business Manager.  
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JOHN W. DAY, Assistant Editor.

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

## Medicine in the Legislature.

Things have taken a decidedly new turn since the counter-petition of Walter Channing and others was presented to the legislative committee in remonstrance against the establishment of "legal qualifications" for practicing the healing art! Fire is at last being fought with fire. We have noted with positive satisfaction and pleasure the fact that the more influential and liberal daily journals of Boston have either discouraged or denounced this arbitrary attempt to dictate to citizens whom they should and should not employ in the care of their physical health and the cure of their physical ills. It is a sign of progress in popular opinion, and a cheering and hopeful indication that the hands on the dial may not be put back, after all, at the bidding of any single man or of any society of men.

The more this whole matter is turned over in the public mind, the clearer it is made to become that an effort to legislate down any and all methods and theories of healing but that which assumes the title of "orthodox" is a monstrous piece of arrogance and sheer presumption. The arguments offered by the advocates of Liberalism and progress before the Committee on the Public Health are such as have not yet been refuted, and indeed cannot be, for the simple reason that they rest on the grounds of simple right and justice, and renew the multitudinous proofs that the healing art has ever advanced in consequence of discoveries made outside the circle of its professed votaries.

It is to be specially noticed, all through this protracted committee hearing, that the petitioners, or rather "Regular" dictators, scarcely deign to advance an argument that may be styled either elaborate or serious in support of their arrogant claim. Their entire action might properly be described as a haughty complaint made in the ears of the Massachusetts Legislature, to the effect that they are alarmed at the progress which curative theories and practices are making without their aid and countenance, and beyond their jurisdiction; and a demand of the Legislature that it proceed to put a stop to such an irregular and illegitimate growth of knowledge through a widened human experience, and decree that people shall either be cured by their old, faulty, and fatal methods, or die by way of paying the penalty.

We are glad to be able to note that the effort on the part of the pompous M. D.s has not resulted in the overwhelming impression on the Committee which they hoped to create. In proof of which note the following significant language held by the Boston Herald of March 13th, in the course of its reference to the first session of the Health Committee since the close of the hearing:

"The sitting of the Committee on Public Health upon the Medical Bill was, perhaps, the most entertaining event of the day. [March 12th] there being about the same harmony of views among members that there is in the medical schools on the subject of therapeutics. It transpires that the Committee stands six to five against reporting any bill on the petition of Robert Treat Paine, Jr., and others for a law to regulate the practice of medicine, and that the five have quite a variety of ideas, which will require more time for analysis and systematic arrangement. One or two of the six might agree to a moderate bill, but that would not suit the radical members, and it is very doubtful whether a report other than leave to withdraw can be drawn to satisfy a majority. The next session of the Committee may find a solution of the problem, but the outlook now is in favor of two or more reports, that of the majority being pretty sure to result in legislation which will give either or all of the medical societies the right to decide who shall practice medicine in Massachusetts."

We have strong hopes that this iniquitous measure may yet meet with its death-blow in the Committee, but in view of the possible contingency of its reaching the Legislature through a minority report, we earnestly counsel every voter who is opposed to the proposed medical monopoly bill to write to the representative of his district (or see him in person), and protest against the passage of this cruel enactment, which is aimed by a peculiarly interested few against the lives and liberties of the entire population of this Commonwealth!

Isaac B. Rich, Esq., our financial partner, who is also President of the Plymouth Rock Mining Company, left Boston for Silver City, New Mexico, at 6 o'clock on Sunday evening, March 14th. He goes to give the advantage of his personal inspection to the mining interests with which he is connected. He expects to reach his destination in about fifteen days, and to start eastward early in June. We wish him a pleasant passage, success in his business, and a safe return.

## Joseph Cook's Last Lecture of the Season.

Monday last marks an episode in Modern Spiritualism that we have long been expecting, viz., the effort of the Church to ascertain the facts of phenomenal Spiritualism. That Mr. Cook has had the courage to publicly avow from the rostrum his investigation of one form of manifestation, shows that he is above the petty one-sidedness that has been gradually narrowing Christian expression into the channels of individual prejudice, so that pulpits have been only the exponents of popular feeling or the ripe ditz of a popular preacher.

Mr. C. E. Watkins was the medium, and Epes Sargent's library the séance-room, as will be seen by the report from the Boston Transcript. The persons present were nine, it seems, among them Mr. Cook, the venerated Mr. Sargent, and Dr. F. E. Bundy. The usual tests were applied, such as closed slates clamped with brass bands, the hands of all in sight, pellets written while the medium was absent, &c.

Mr. Cook called the attention of his hearers to several, to him, unsatisfactory points, which all investigators must often realize so long as mediums are made the butt of ridicule and their naturally sensitive natures are intensified to a painful degree by unwarranted suspicions and cruel inferences. After giving these points, Mr. Cook very naturally enumerated the evils that he believes to have arisen from the admission of supernatural agency; but as he does not mention the thousands who have been warmed by its heavenly teaching into lives of self-forgetfulness for the good of others; of the hearts that have been uplifted by its faith from almost crushing despair; of the doubters who have found the Divine Father through his loving, tender care of his children; of the scoffer turned from his vanity to humble effort to find out the will of the Divine; of mothers who have placed their dear little ones, their white lilies of love, at the foot of the cross; of the children who have learned of the Divine Fatherhood through the protecting care of a sainted parent; of husbands and wives lifted above the personality of love into the region of celestial purity by aspiration and prayer; of the tender souls who, longing to serve in the garden of God, have been repelled by the usurpation of consecrated men, and have been led to see that an infinite work demands an infinite variety of workers, and that obedience to the inner voice is obeying the voice of God—all this, and much more, Mr. Cook cannot yet see, for he has not been "persecuted for righteousness' sake," as have Spiritualists and mediums, so that they have clasped the hands of all true believers, in order that they might feel the electric touch of love and true sympathy.

But the following "If's," as stated by him, will show that Mr. Cook does not wish to be a one-sided partisan, and stands ready to be benevolent until he can be just:

"If both evil and good spirits are around us in modern times, we can understand why they were directed of old to believe not every spirit, but to try the spirits, and to regard not those who have familiar spirits. If evil spirits have been around us in modern times, we can understand how it was that the serpent said unto the woman, 'Thou shalt not surely die.' If there is modern experience of seeing and even of photographing spirits, we can understand how it was that the eyes of a young man were once opened so that he saw a mountain full of horses of fire and chariots of fire round about Elisha."

If the hand of the psychic Home burned not in the fire, we can understand how three men once came out of a furnace, nor was a hair of their heads injured, nor the smell of fire on their garments."

If hands appear among modern psychical phenomena, we can understand how it was that the fingers of a man's hand wrote on the walls of Belshazzar's palace, *Mene, Mene, Tekel, Ugarith.*

If levitation has indeed occurred in modern times, we can understand how Peter was found not, for he was at Azotus, and how one of old walked on the sea. If spirits can pass through matter, we can understand how One who was raised again passed through the doors that were shut, and was present with his disciples when they were in an inner room."

If there have been faces which have shone in modern times so as to produce a halo of light, we can understand what was meant when it was written that when time eye is single thy whole body is full of light, and when it was written also that Moses's face shone, and that angels have appeared with faces like lightning, and that one who was transfigured was like the sun when he shined in his strength."

If the followers of Edward Irving and others in modern times have spoken with foreign tongues, then we can understand how at Pentecost every man heard foreign tongues, and how the apostles were filled with the Holy Spirit. If prayers are in modern times besought by spirits in a purgatorial state in the next life, we can understand what was meant by preaching to spirits in prison. If bad spirits are near us in modern times, we can understand how it is that we are not without flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, and against wicked spirits in heavenly places."

## Dr. Slade in Colorado.

Dr. Slade has been giving sances in Denver, Colorado, with most satisfactory results, and a reporter of the Daily News of that city has had an interview with him of so surprising a nature that he fills a column of the paper with an account of it. Two perfectly clean slates were placed together, a few crumbs of pencil being between them. The medium held the slates, one end of them resting on the reporter's shoulder. In a moment the sound of writing was heard, even to the crossing of the *ts* and the dotting of the *is*. When this ceased the slates were taken apart, and the bottom one found to be covered with clear legible writing, an examination of which showed that it contained six different paragraphs, five of them in different languages, and in different styles of hand-writing. The first was German, the second Latin, the third Greek (in learned style), the fourth Latin, the fifth French, and the sixth English. The sentences are literally transcribed as follows:

1. Meine Liebe sei mit euch Allen in Christo Jesu.
2. Quis ego sum, Domine Deus quia adduxisti me.
3. Emen gar Ekklesia, kai per kath' oles tes oikoumenes cos peraton tes tes diaspanes.
4. Regula est aperiendi aperi, ad jam hinc quid audamus profiturum illa scilicet qua audir.
5. Le bonheur s'achète par le sacrifice—Dieu ne donne rien pour rien.
6. Perils and misfortune, and want, and pain, and injury, are more or less the lot of all men that come into the world.

## Mineral Poisons.

A regular doctor furnishes the Boston Sunday Globe with a list of some of the mineral drugs largely used by doctors, and an account of their effects upon the human system, and says:

"These remedies are given to the credulous public by men who now ask the State for the exclusive privilege of dealing out these and many other poisonous medicines to the unsuspecting citizen. The doctors whom they term quacks, pretenders and charlatans are most of them men who have discarded poisonous remedies from their practice, and are every day writing against these and other poisonous medicines for the human family. A good carpenter is known by his chips; a builder by the house he builds. A good doctor is recognized by the patients he has cured, and through them he is kept employed."

Dr. J. M. Peebles has of late been called to part with the material presence of his venerable father, who passed on from Shelburne Falls, Mass., at the ripe age of eighty-five years. Mr. Peebles's mother yet remains in earth-life.

## Labor and the Sunday Question.

The Eleventh Annual Report of the Massachusetts Bureau of Statistics of Labor is something more than a dry and wearisome State Document, inasmuch as it contains full reports and timely suggestions upon subjects of vital importance to the welfare of the people. It is divided into Five Parts, and the matter is classified as follows: Strikes in Massachusetts, Convict Labor, Statistics of Crime, Divorces in Massachusetts, and The Social Life of Workingmen. Under the latter heading the subject of the use of Sunday for purposes of recreation and amusement is introduced. A circular of inquiries pertaining to the subject was sent out by Carroll D. Wright, the Chief of this Bureau. Among various replies received was one from a gentleman of New York, in which, after stating that the chief Sunday amusement of workingmen is a walk in Central Park, where all the attractions of week days are prohibited and even music forbidden, and that, outside of the Park, no places of public resort are open except the church and the dram shop, he says:

"I would suggest as a means of elevating the social life of the workingmen in our city, music in all the parks on Sunday; the institution of games on the meadows in our Central Park; the opening of all the libraries, reading-rooms, art galleries and museums; compulsory cheap excursion trains on all the routes leading to the suburbs of the city; Sunday lectures and concerts; that the large and commodious buildings used as public schools be utilized on Sundays for the purposes of lectures, readings, and vocal and instrumental music."

There is also given a letter from the Secretary of the "National Sunday League" of England, in which is shown the Society's manner of operating, its object being the encouragement of all plans for supplying English workingmen with proper recreation and amusement on Sunday. As opposed to a rational view of the subject, this Report alludes to the recent action and demands of "evangelical ministers", at a meeting held by them in this city, upon the subject of Sabbath observance, and makes the following very just remarks:

"The success of one or the other of these opposing beliefs, as to the propriety or necessity of Sunday recreation and amusement, must be determined in the near future. The issue on both sides is plainly and squarely stated. Probably the force of public opinion will demand and enforce a harmonious compromise. The fact seems proven, that if workingmen are to have facilities for outdoor recreation and amusement, they must have the time either on a week-day or Sunday. The surest way to secure the enforcement of the Sunday laws, is to bring about a reduction in the hours of labor, and an increase in wages, so that the workingman can use part of the week-day for recreation. Until this is accomplished—which is not likely to occur from the too rigid execution of the Sunday law—the question is: Shall workingmen be deprived of outdoor recreation entirely, rather than make use of a part of Sunday for that purpose?"

## In Joseph Cook's Parlors.

On Monday evening last, an invited company met for the ostensible purpose of exchanging views upon the subject of "Woman Suffrage." Our invisible reporter being present, however, informs us that the leading thought in the minds of a large majority was that of wonder and inquiry respecting the statements made by Mr. Cook at his noon lecture in the Old South Church of what he had recently seen of the phenomena of Spiritualism. Venerable clergymen whispered to each other of what they themselves knew in regard to this "modern heresy," and timidly said, "Perhaps there is something in it after all"; and though Bronson Alcott spoke pleasantly of "Woman's Suffrage," and the distinguished violinist, Ole Bull, chimed in a tuneless word, and Mrs. Julia Ward Howe and other ladies spoke nobly for the subject, this did not avail in the least to keep the train of thought upon the right track, for about two-thirds of it would switch off to the Psychic Branch.

## "Advance and Retreat."

The military experiences of the late Gen. J. B. Hood (of the United States and Confederate armies), are—it is announced in the daily press—set forth in an attractive manner by a volume entitled "ADVANCE AND RETREAT," the appearance of which, though somewhat delayed, has at last been consummated. The book is printed for the benefit of "The Hood Memorial Fund," and all receipts from its sale are to be devoted to the assistance (so sorely needed) of the orphaned children of Gen. H. The book is stated to contain two portraits, (one a fine photographic photograph, the other a fine line engraving), and four fine maps of battle fields, and consists of 360 pages, 8vo., well printed and handsomely bound. Those desiring copies can obtain them (at \$3 each) by addressing Gen. G. T. Beauregard, New Orleans, La. The object in view is a good one, and we trust the book will have a generous and extensive sale.

From an editorial in the Newburyport Germ we learn that "Mr. Joseph Alley, after a pilgrimage of seventy-eight years and four days, has crossed the shining river and entered the Summer-Land. Mr. Alley was one of Newburyport's most remarkable men, and as an organ-builder had no equal. In his religious experience, the churches, having failed to give him any evidence of a future life, have called him infidel; but when the advent of Modern Spiritualism came, he was one of the first to investigate and then to accept the glorious gospel of the Summer-Land. He did not believe because others did, but because he knew the doctrine was correct, and his faith in the last hours was firmer, if possible, than when in health. While in his chair and surrounded by his friends he passed away as quietly as a babe goes to sleep upon its mother's breast. His funeral services were conducted, as he requested, by Dr. H. B. Storer, of Boston, on Wednesday, March 10th. A good man has passed to his rest."

Dr. J. Rodas Buchanan commenced his series of discourses in Clarendon Hall, New York City, on Sunday, March 14th. Notwithstanding the bad weather the meeting was a success—we are informed—in every sense of the term. We have received the discourse, and have it on file for future publication. It is entitled: "The Old Religion and the New."

An educated and thoughtful contributor writes as follows in the course of a private letter, enclosing an article for our columns: "The accession of Mr. W. J. Colville and Miss M. T. Shelhamer as workers for the Banner of Light constitutes an important era in the history of your paper. Each issue brings mental and spiritual food sufficient for the whole week."

Dr. J. Wm. Van Namee & Co., Pembroke, Genesee County, N. Y., announce that they will soon commence the publication of a four-page monthly entitled *The Progress*, which will be devoted to temperance, progressive thought, etc.

## Canada Alive to Spiritualism.

Our Canadian neighbors appear to be considerably awake to the signs of the times so far as the introduction, existence and growth of Spiritualism in their midst furnish those signs. A writer in one of their daily papers takes up the subject with a pair of odd gloves on his hands, one being of serious matter-of-fact material, the other light and flimsy. Of course these writers for the secular press strive to cater to the taste of all classes, and in doing so they are apt to make a muddle, and after reading what they have said it is difficult for one to determine whether they are on this side of the fence or the other, sitting on it, or on the wing, and this writer is no exception to the general rule.

According to what he says, "Toronto is full of Spiritualists, who, still retaining their standing in Orthodox churches, Nicodemus-like, hold private sances in their own parlors." It is questionable whether this is strictly true in its enumeration, yet it would astonish some of our evangelical friends were it possible for them to lift the veil of secrecy and know just how many of the tribe of Nicodemus are not only looking into but have really got into a knowledge of these things. He further states that one of the best mediums is a member of the church, active therein, and at the same time laboring zealously for the cause of Spiritualism; that a prominent Methodist minister is a Spiritualist, holding sances in his own drawing-room and attending others elsewhere, and that it is estimated that there are in Toronto five thousand Spiritualists.

Public meetings are held every Sunday evening, and are quite fully attended, it frequently happening that many are obliged to return home, being unable to gain admission on account of the crowded state of the hall.

The deep interest now felt there upon the subject is due in a great measure to the exertions and influence of Mr. F. P. G. Taylor, now of the spirit-world, who, prior to his departure, constantly kept an open house and an open heart for mediums and inquirers, and freely and willingly loaned, to all who applied, books upon it from his extensive library. Nor is this interest confined alone to Toronto. From letters received we learn that all through Canada an unusual degree of attention is being directed to Spiritualism, and that hundreds, we may say thousands, are investigating the subject. And we all know that an honest investigation invariably leads to an honest conviction that *Modern Spiritualism is true!*

## The Psychological Review for March.

Opens with an able article by M. A. (Oxon.), reviewing the present position of Spiritualism in England, followed by a statement of its future needs and suggestions as to what should be done to increase its usefulness and make known a knowledge of its facts and teachings. "Kiddle's Spiritual Communications," the subject of the next paper, deals very honestly and fairly with the book it notices. It states that the sincerity and earnestness of Mr. Kiddle ought to win the sympathy of every reader. "While the spiritual origin of the communications may not be questioned, the veracity and identity of those who give them may be a matter of suspicion." Nevertheless the writer does not question the good faith and good intention of Mr. Kiddle and his medium; he only attributes to them an inexperience which time will correct. "The Exposures of Spiritualism" are reviewed by Dr. Nichols, his remarks closing with the following truthful passage:

"The exposures make Spiritualism more widely known than all its facts. By them people are induced to attend sances for the exercise of their ingenuity in finding out if not exposing the 'humbug.' By this means great numbers have been converted to Spiritualism. As some who come to scoff remain to pray, many who come to detect imposture, remain to investigate, accept and rejoice in the facts which are evidences of a future life."

"Two Views of Spiritualism" is a review by M. A. (Oxon.) of J. S. Farmer's new book, "Spiritualism as a New Basis of Belief," and Joseph Cook's first Monday lecture in this city on Spiritualism. A few other articles and a poem by J. T. Markley complete the contents of this number, which, we regret to learn from a note at its close, is the last that is to be issued. The publishers, however, intimate that the vacancy thus created may ere long be filled by a publication of like character.

## A Word for Spiritualism in Scotland.

A sort of indirect thrust at Spiritualism was given by Dr. Andrew Wilson in a lecture recently delivered by him at Edinburgh. The lecture was one of a series designed for the thinking portion of the working classes upon subjects most likely to attract their attention. The subject at this time discussed was termed "The Ghosts of Science," and the conclusions arrived at were that all spectres and apparitions are not realities but merely projections from the thoughts, resulting from disorders and aberrations of the brain.

Upon the conclusion a vote of thanks to the lecturer was proposed by the Chairman, upon seconding which the Rev. Dr. Adamson, pastor of the church, remarked that it would not be out of place for him to suggest that there were two sides to most questions, and he thought such to be the case in this instance, because he was informed there were about three million or more persons in America, and a large number, including many scientific men, in England and Scotland, who were believers in the actual appearance of spirits and hence called Spiritualists. Many manifestations and historical incidents testified to the same fact, and strongly indicated another view than that presented by the lecturer. He therefore threw out these suggestions for the consideration of the young men present, many of whom were students at the University.

## Honors to Mrs. Richmond.

By reference to our eighth page (also to the fifth page, present issue,) it will be seen that Mrs. Cora L. V. Richmond has of late been made the recipient of various practical expressions of that wide-spread sentiment of friendly esteem and admiration which is cherished toward her on the part of the friends of free thought in all the varied localities in which she has labored in the service of truth and for the progressive development of humanity. It gives us the deepest satisfaction to note these heartfelt and public acknowledgments paid to this honest, unselfish and fearless trance medium, who has from the earliest period of her public career shunned all attempts to reap individual or personal credit for her ministrations, and has been uniformly the willing and quiescent instrument in the hands of her spirit-guides, to whom, under all circumstances, she has accorded all the praise. To all that the friends have thus far said in commendation of her we desire to attach our endorsement, coupled with the hope that she may long be spared to do the work of the angels on this mortal plane.

## Close of Volume—Important Notice to Our Patrons.

The present number concludes Volume Forty-Six of the *Banner of Light*. We earnestly trust that all whose names are now on our books, and whose subscriptions expire with this issue, will feel to give us the encouragement of a renewal, and will forward their names and accompanying amounts at as early a point in time after reading this notice as possible.

Let it be borne in mind that a splendid steel engraving (choice from five) is sent free to each yearly subscriber (or all five of the pictures and the *Banner of Light* for one year for \$5.00). In the light of this fact we earnestly urge our friends everywhere to individually renew for themselves, and to oblige us by putting forth renewed efforts to extend our subscription list in their immediate neighborhoods.

## A Medical Diploma Awarded to an Insane Man.

The Philadelphia Record states that a gentleman of that city, who has been three times confined as a patient in an insane asylum, had conferred upon him, during his last incarceration, by "The Philadelphia University of Medicine and Surgery," a diploma authorizing him to practice medicine. The relatives of the man paid seventy-five dollars for it. This fact indicates, in some degree, the kind of "protection" the people are liable to have should a law be made compelling them to place confidence only in a man who can show a diploma from a "Medical Institution."

Attention is called to the advertisement of that remarkable work, "Substantialism, or the Philosophy of Knowledge," by Jean Story. It does not appear to be generally known what a vast and comprehensive revelation of the deepest scientific and philosophical truths are contained in its pages. It reveals the scientific relations which matter sustains to spirit, and makes plain the wherefore that, being essentially the same substance, the one is necessary to the existence of the other. It throws a flood of light upon mooted questions that are convulsing the scientific and theological world, and involving them in the most agitating controversy. The work, giving such an original insight into nature's processes, and the intimate relations existing between the most diverse departments, and so evidently the result of deep thought and inspiration, should be sought for by all who desire more light in relation to these all important questions.

Messrs. Keeler & Barclay are bringing out from week to week, from their publication office, 377 Fulton street, Brooklyn, N. Y., a new four-page paper entitled "*The Celestial City*." It is devoted to the interests of Spiritualism in general, but fixes its attention particularly on local work. No. 4 of its first volume gives a lecture delivered by Mrs. Nellie J. T. Brigham; a psychometric reading by Mrs. Gridley; a report of materializations witnessed by its editors in Astoria, N. Y., at the home of Mr. Hatch, etc., etc. A Spirit Message Department—Alfred James, medium—is also printed regularly each week. We wish the new venture every success.

We regret to learn that Mr. Moses A. Dow, publisher of the *Waverley Magazine*, is seriously ill. Mr. Dow is a firm and devoted Spiritualist, and is not afraid to avow his convictions of the truth of spirit communion on all proper occasions. We trust that he will be permitted to remain with us awhile longer, for his usefulness on earth is needed now more than ever. He has done good service with purse and pen in defence of our much-abused mediums, for which he is held in high estimation by the friends of the cause.

The members of the New York and Brooklyn Spiritual Lyceums are quite lavish in their praise of Boston hospitality. The reunion was the most harmonious gathering we ever witnessed, and especial thanks, therefore, are due Bro. Hatch, Conductor of Boston Lyceum No. 2, who had charge of the guests, for his admirable management.

Thomas Lees writes us from Cleveland, O.: "Mrs. Emma Hardinge Britten is meeting with such success in San Francisco, Cal., that she will prolong her engagement there for two months, postponing her appearance here until June, when she will be with us the entire month."

Read the announcement in another column concerning the celebration of the 31st of March, to be held by the Spiritualists of Cleveland, O. A good time is confidently expected by the friends thereabouts.

In our sixth page Message Department appeared last week a communication credited to WILLIAM GRUM. This name was erroneous, evidently a mistake on the part of the scribe. It should have read William GUNN.

It will be seen by his advertisement in another column that Mr. C. E. Watkins, the independent slate-writing medium, has removed from 8 Davis street to No. 2 Lovering place, Boston.

## Effects of the "Medical Law" in Other States.

To the Editor of the Banner of Light:

Within a few days, to my personal knowledge, an old school M. D. sent to Boston to have a magnetic physician visit New Hampshire to give one of his patients treatment. Thus it will be seen that some of the investigators of the restrictive law in that State are themselves instrumental in breaking it. I know of several other cases where the sick residing in New Hampshire have within a few weeks been deprived of treatment, as the Boston physician would not subject himself to arrest and fine for going into that State on the mission of healing the sick.

In Illinois a Boston magnetic physician went to one of the Chicago Hospitals. He was directed to take out a license (which is one thousand and two hundred dollars per year). He did not comply, and his sign was pulled down by the officials, and I learn a lawsuit is pending for damages, etc.

In Vermont no one save the favored few are satisfied, and creditable report says that the State Medical Association itself has drawn up resolutions to be presented to the next session of the Legislature, asking that the law may be repealed.

Without question, the restrictive medical laws, wherever existing, are a nuisance to the people of the States in which they so exist, and give no satisfaction to any one but those who derive a pecuniary benefit from the protection.

Boston, Mass. A. S. HAYWARD.



**Mrs. Cora L. V. Richmond.**

At the close of her labors in Boston Mrs. Richmond, accompanied by her husband, took the cars en route for Chicago. On her way thither, however, she delivered two discourses, the one in Rochester, N. Y., the other in Cleveland, O. Last week we referred to the Cleveland lecture; of the Rochester address the *Morning Herald* of that city (for March 3d) presents the following account:

"Mrs. Cora L. V. Richmond, of Chicago, lectured last evening at the State-street Academy of Music. The house was well filled, and the lecture was listened to with marked interest and attention. Mrs. Richmond has been a noted medium since childhood; when a mere schoolgirl, seven years of age, she is said to have obtained writings on slates, and other manifestations of spiritual power. She is a lady of pleasing presence, and a fluent and elegant speaker. Her lecture last evening was an admirable exposition of the history and work of Spiritualism, showing how it contributes to the happiness of man by asserting his individual right to happiness and the joys of paradise, by acting as a centralizing power and thus bringing together men of opposing creeds into one common brotherhood, by entering as a living factor into our daily life, as necessary as our daily bread, and suffusing our lives with light and by bringing us face to face with the spiritual world with no intervening mask of flesh. The lecturer touched upon the contributions of Spiritualism to science, in showing that mind could control matter, that volition could change and destroy the ordinary laws of nature, and in going beyond the explanation of mere organic and material structure, at which science stops, to a spiritual force which is the mainspring of life, and then concluded with an eloquent description of the religion of Spiritualism, saying that it was not a religion of form and ceremony, but a religion of truth, beauty of thought and action, and was simply wonderful as exoteric productions."

On arriving in Chicago the two travelers were made the subjects of a pleasant surprise, in the shape of an enthusiastic reception by their friends, the doings at which are thus succinctly and appreciatingly told by the *Daily Times* of that city, under date of March 7th:

"The members and friends of the First Society of Spiritualists assembled on Friday evening at the church on West Madison street, to welcome Mrs. Richmond. They had been absent during two months' sojourn in Boston, where Mrs. Richmond was enthusiastically received and greeted by large audiences. On returning, last Friday evening, they were met at the station by a large number of friends, who conveyed the newcomers quite immediately to the church. The interior was brilliantly lighted, and an audience of over four hundred people were in waiting. At 8 o'clock Mrs. Richmond entered the church in the tones of the organ, and as they proceeded down the aisle the audience rose, and the music was drowned by enthusiastic greetings. The pulpit and platform were most appropriately adorned with flowers. A choice basket stood on the desk, which, like many other tributes, was the welcome sent by an absent friend. Beneath was suspended a horse-shoe. On a table in the centre were placed numerous baskets and bouquets, while on either side of the altar stood a casket of choice callies. The background was formed of choice specimens of house-plants. When the last notes of the organ had died away, Dr. L. Bushnell, President of the Society, announced the object for which the company were assembled, and then turned to Mrs. Richmond. Cook to make an address of welcome in behalf of those present. Mr. Cook responded, and was followed by two or three other friends, who expressed similar greetings, and then Mrs. Richmond ascended the platform and her husband followed her. She was warmly and feelingly acknowledged the compliment bestowed upon them."

The company then took up a line of march, and descended to the basement, where a bountiful spread substantiated had been prepared by the Ladies Union. The hall was festooned with evergreens, and at regular intervals were suspended cages of canaries. The tables displayed a profusion of flowers. Above the chairs reserved for Mr. and Mrs. Richmond were garlands of similar color, and the white dove poised upon a horse-shoe, its beak filled with flowers. The guests were served by a bevy of young ladies, whose spotless white aprons and coquettish caps produced a pleasing effect."

When ample justice had been done to the repast, the toastmaster read a number of sentiments, to which appropriate responses were made. Shortly before midnight a portion of the tables were removed, and the various couples amused themselves in the mazes of the dance. The elders adjourned to the main auditorium, and interested themselves in social chat and speech-making till a late hour. Excellent music was furnished by Wilson's Band. The affair was a complete success, and Mrs. Richmond, and in every respect a pronounced success."

**W. J. Colville's Meetings.**

On Sunday, March 14th, Berkeley Hall was crowded in the morning. The service began as usual at 10 A. M.; Mrs. H. A. Marshall presided at the organ with her usual efficiency; the singing was excellent, a large proportion of the congregation joining heartily and harmoniously in hymns, the portions of the service allotted to the choir exclusively being also finely rendered. W. J. Colville's trance discourse was on the topic of "Marriage."

The speaker commenced by reviewing briefly the development of the idea prevalent in most civilized communities, that monogamy marriage is far preferable to polygamy. The speaker regarded polygamy as antagonistic to the proper education and rearing of offspring, and as utterly distasteful to any refined and pure nature. Marriage ought not to be the outcome of mere earthly attraction, but the result of mental and spiritual affinity between two individuals, producing a united state in which both natures could round each other out. A great mistake is made by parents when they fail to impress upon their children the solemnity of the marriage vow. The Church of Rome, he said, has done right in calling marriage a holy sacrament, and in urging all members of her communion to be faithful to that which they regard themselves as earnest thought and prayer before taking the important step. There are too many marriages in the world sanctioned by civil and ecclesiastical law, and too few by far where the parties are joined together in the spirit so that no material force can ever put them asunder. The speaker demanded in earnest terms the perfect equality of the sexes, and condemned the injustice which was frequently visited upon women in the marriage state.

The origin of the happy marriage, he said, is to be traced to false education. God and girls ought to be instructed at home as well as at school, so that they may be forewarned of the many snares which may be laid for them as they approach maturity. Persons ought to investigate each other's character well before taking the final step. Usually opposite temperaments when brought together produce the happiest condition. The lecture was closely followed by a highly intelligent audience, and the speaker was frequently applauded. The services concluded with an impromptu poem on "Jerusalem Restored," and "Purity."

In the evening, Mr. Colville's trance lecture on "Conjugal Love" was attentively listened to by a good audience; it has been reported *verbatim* for the *Banner of Light*, and will appear in due time. On Sunday next, March 21st, the morning lecture in this hall will be on "Vicarious Suffering, or Why do the Innocent Suffer for the Guilty?" In the evening, the topic announced is "Zoroaster and the Religion of Persia." Services will begin at 10:30 A. M. and 7:30 P. M.

On Wednesday, March 31st, a meeting in commemoration of the 32d anniversary of the advent of Modern Spiritualism will be held at 3 P. M. in this hall. Addresses by Laura Kendrick and W. J. Colville. Choice vocal and instrumental music.

**KENNEDY HALL.**

The public are cordially invited to attend the Free Spiritual Meetings held in this hall every Friday at 7:45 P. M. The attendance since Mr. Colville's return to Boston has been very encouraging, and the questions propounded by the audiences have elicited interesting and instructive replies. On Friday, March 19th, the meeting will take similar form to the afternoon meetings at the *Banner of Light* Circle-Room. On Friday, March 26th (Good Friday) a lecture will be given, entitled "The Christ of To-Day Crucified between Two Modern Thieves." All seats free. Voluntary collection to defray expenses.

**PARKER MEMORIAL.**

On Sunday, March 14th, at 2:45 P. M., a very good audience gathered to hear Mr. Colville's guides discourse on Dr. Crowell's new work on

the spirit-world (which subject will be continued next Sunday in this hall at the same hour). The theme was of thrilling interest, and the manner in which it was treated delighted the audience. Substantially the speaker's guides agreed with the facts stated in the book, but they explained that the descriptions there given were by no means universally correct; that they were true of certain spheres, and must be accepted with reservations.

W. J. Colville is desirous of making engagements with societies or private persons for the delivery of inspirational lectures, &c., anywhere within easy access of Boston on week-day evenings. All persons desirous of securing his services are requested to address him without delay at 8 Davis street, Boston. Mr. Colville frequently officiates at funerals, and is at all times willing to serve on such occasions when his other duties permit.

**A Letter to the Point in re the Editor-at-Large Movement.**

Concerning your "Editor-at-Large" project, I agree with the ideas expressed by Mrs. Emma Hardinge Britten in a late issue of your paper. I hereby subscribe one dollar per annum to the cause, and herewith remit the first year's subscription. Yours fraternally,  
Kansas City, Mo. H. F. BUNGARDT.

**Movements of Lecturers and Mediums.**

(Matter for this department should reach our office by Tuesday morning to insure insertion the same week.)

On Sunday evening, March 14th, William Denton's subject in his current course at Paine Hall, Boston, was "Garrison in Heaven." Next Sunday evening, March 21st, he lectures in this hall on "Fables of the Bible"—the discourse to be illustrated with appropriate stereotyped views.

N. B. Starr, of Port Huron, spirit artist, will attend the convention at Battle Creek, March 24 to 29th. He will have on hand for sale some very fine paintings.

Mrs. Abby N. Burnham, of Boston, addressed the Spiritualists of Salem to good acceptance on Sunday evening last.

Lottie Fowler is at present located at 1030 Washington street, Boston. Sometime during April she proposes leaving for the South, therefore the friends in this vicinity desiring to utilize her services will do well to make her an early visit.

E. W. Wilson, the seer, informs us that he was to lecture and give tests in Buffalo, Sunday, the 14th inst.; at Warren, Trumbull Co., Ohio, on the evenings of the 15th, 16th and 17th insts.; public sances on Wednesday afternoon at 2½ o'clock; will be at his home, Lombard, DuPage Co., Ill., from the 18th to the 28th insts.; will lecture and give tests in Hartford, Christiana Co., Ill., on the evenings of the 28th, 29th and 30th insts.; and on the 1st and 2d of April; public sances on the 1st at 2 o'clock P. M. Will remain West during April, May and June. Will fill engagements in Wisconsin, Iowa, Michigan or Minnesota during these months.

Mrs. E. M. Hickok has returned to Boston from a lecturing tour in Maine and New Hampshire. On Sunday she advanced the beauties of the new gospel, and week evenings she labored earnestly in the cause of temperance. Her labors were mostly confined to Portland, Bethel, Mechanic's Falls and Gilead in Maine, and Sherburne, Gorham, Lancaster, Laconia, Concord, etc., in New Hampshire. She met with good success and her audiences appeared to be deeply interested. Her address is rear of 138 Main street, Charlestown District, Boston. So able a speaker should be kept busy in the lecturing field.

Augusta Dwineles, the clairvoyant and medium, has returned from New Hampshire, and has rooms at Hotel Webster, 46 Beach street.

Mrs. L. W. Litch has removed her office to 14 Albion street (off Dover), Boston.

Mrs. M. S. Townsend Wood, of West Newton, will speak in Washington Hall, Natick, Sunday, March 21st, at 2 and 6 P. M.

James A. Bliss, Corresponding Secretary, writes that "Dr. R. C. Flower has given such excellent satisfaction as a lecturer, that the Cooperative Association of Spiritualists of Philadelphia have given him a permanent engagement for the rest of the season. The Association is in a highly prosperous condition."

Dr. L. K. Connelley's address for this month will be No. 82 Magazine street, Newark, N. J. He would like to hold "parlor sances" for medical advice, healing and delineations of character, or business prospects, in any part of New York City, Brooklyn, or vicinity; also lecture, if called, in Connecticut or New York. Terms always within the reach of all.

J. Frank Baxter addressed the people of Peabody, Mass., for the fourth time last Sunday evening, March 14th, when many could not gain entrance, and large numbers stood during the whole evening, and this in view of an admission fee as check to the curious or disinterested. He will lecture there again Sunday afternoon and evening, March 21st, when other arrangements will be made to accommodate the eager throngs. Monday evening, March 22d, he lectures in Wenham; Sunday, March 28th, in Natick, and Wednesday, March 31st, (anniversary in Amory Hall, Washington street, Boston).

Col. Eldridge was, at last accounts, meeting with good success in Texas.

Mrs. Dillingham, of Lynn, and Mrs. Cutting, of Boston, will hold a sance in the hall corner of Liberty and Essex streets, Salem, Mass., on Friday evening, March 10th.

Mrs. Maud E. Lord, the widely known physical medium, who has of late been located in Chelsea, Mass., will early in April embark on a western tour, having among its objective points Chicago, Ill., and Denver, Col. She purposes returning to Boston some time next fall or winter. Parties on the line of route between Chicago and Chelsea desiring sances can address her 82 4th street, Chelsea, Mass., which remark also applies to those in Boston or vicinity who may wish for sances before her departure for the West.

**Spiritual Meetings in Boston.**

**BERKELEY HALL.**—Services every Sunday at 10½ A. M. and 7½ P. M. In this hall, 4 Berkeley street, corner Tremont street, W. J. Colville, speaker. Subject next Sunday morning, "Vicarious Suffering"; evening, "Zoroaster and the Religion of Persia."

**PAINE MEMORIAL HALL.**—Children's Progressive Lecture No. 14, to be given every Sunday morning at 10 A. M., and 7½ P. M. The public cordially invited. D. N. Ford, Conductor.

**AMORY HALL.**—Children's Progressive Lecture No. 2, to be given in this hall, corner West Washington street, every Sunday at 10 A. M. and 7½ P. M. D. N. Ford, Conductor.

**KENNEDY HALL.**—Free Spiritual meeting every Friday evening at this hall, Warren street, at 7½. Regular speaker, W. J. Colville. The public are cordially invited. **EAGLE HALL.**—Spiritual Meetings for tests and speaking by well-known speakers and mediums, are held at this hall, 216 Washington street, corner of Essex, every Sunday, at 10 A. M. and 7½ P. M. Excellent quartette singing.

**PHYTHAN HALL.**—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Phythan Hall, 18 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

**EVENING STAR HALL.**—Meetings are held in this hall, No. 7 City Square, Charlestown District, every Sunday at 8 P. M.

**AMORY HALL.**—The Spiritual Ladies' Aid Society meets every Thursday afternoon and evening at this place, corner West Washington street. Business meeting at 4 o'clock. Mrs. A. C. Perkins, President; Flora W. Barre, Secretary. Meetings under the auspices of this Society will be held till further notice in Amory Hall, on Sunday afternoon of each week, at 2½ o'clock. Good speakers and mediums will be provided.

**PAINE HALL.**—As the anniversary approaches, there is a deep interest manifested in the blessed truths of our beautiful philosophy. Let all who accept its teachings, "and their name is legion," come forward, and boldly stand and be counted on the side of truth and freedom from the shackles that have so long bound us. We are fast breaking away from mental bondage, and the time is not far distant when the thousands who are bound in religious slavery, and practice it privately, will come out in the light of day, and acknowledge it to be the purest and best religion of the hour. We do not wait for your neighbor, but place yourselves in line, and the following will exceed your imagination. The Committee of the Lyceum are putting forth stren-

uous efforts to make the forthcoming celebration of the Thirty-Second Anniversary of Modern Spiritualism one of the most interesting events of the period, and we expect the hearty cooperation of Spiritualists and Liberals. With the Lyceum as a nucleus, we shall make showing in numbers and entertainment worthy the cause. By reference to the *Banner of Light* those interested will find the order of exercises.

The services for to-day were, overture and selection by the orchestra, singing, responses and Banner March, by the Lyceum band, led by Paul Currier, Harry Smith, Bessie Pratt, Willie Clark, Freddie Barnard, Harry Buttner, May Waters and Bertha Griffin; select reading by Helen M. Dill; piano solos by Annie Folsom and Gracie Stevens by Nellie Thomas, Annie Russell and Maudie O'Connell; litanies, led by Miss Dill, Miss Ottinger and Mr. Bagley; remarks by Mr. Thomas, from Missouri; closing with the Targuet March. Wm. D. Lockwood, Cor. Sec. *Children's Progress*, No. 1, Boston, March 14th, 1880.

**Spiritualists of Boston and vicinity.** Another year has rolled away, and again we rally round our standard to celebrate the forthcoming—32d Anniversary of the Advent of Modern Spiritualism. We are glad to see the interest which should call us if no other would. We propose to make it an occasion of prayer and joy, and with which all can come together in love and harmony, and with the spirits who will meet us in a glad and happy throng, clasp hands in honor of the event.

The Committee having the matter in charge will spare no pains to make it a season of profit as well as pleasure to all who will honor us with their presence. On Sunday, the 21st of March, the Lyceum will, at its morning session, have exercises opening with a song by the Lyceum band, at Paine Hall, we purpose to offer a program of entertainment from any ever before presented on a similar occasion. It will consist of singing, select readings, litanies, led by Miss Dill, all the talent of the Lyceum will be exhibited. The programme for the evening will be in charge of a separate committee, and will consist of a greater variety of singing and recitation, and will be given at Washington Hall, the upper hall being occupied by Prof. Denton. A small fee will be charged at the door after noon and evening.

To satisfy the demand which is always made, circles will be held in the drawing rooms of the building, for which ladies and gentlemen are invited to call. We will offer our services; so all can have an opportunity of seeing and hearing for themselves what the spirits will be doing on the night of the 31st of March. (Wednesday) a grand hall will be given in Paine Hall, dancing from 8 till 12. Tickets, 50 cents. Single tickets for ladies, only 25 cents. Music for the occasion will be furnished by Carver's Quintette Band, T. M. Carter, conductor. The building will be open to all, and will be open to all visitors on Sunday, and those coming from a distance can make themselves comfortable at this sociable gathering, worthy of all our commendation, and will be open to all visitors.

We deem this early announcement necessary that all may prepare themselves, and allow no previous engagement to interfere with the celebration. Sunday, March 21st, and Wednesday evening, March 25th, and Wednesday evening, March 25th. Per order of the Lyceum, J. B. HUNTER, Jr., Chairman.

**AMORY HALL.**—A much better audience than we expected was present to-day, after the laborious work of the past week; and as our doors are thrown open free to all, we expect ere long our visitors will increase in numbers to such an extent that an "overflowing" will be necessary. We will, however, we will not feel too proud over our success of the past week, although I think we have just right to do so. For all the benefits we have received we would not neglect to return thanks to the spirit-world, and have ever watched and waited for an opportunity to do so. I will not trouble the *Banner* with a long report at this time, as it has already devoted so much of its valuable space for our welfare, but will say that our exercises for to-day were highly successful, and were well received by the audience, by the Lyceum; Silver Chain recital; Banner March; recitations and vocal and instrumental music by the following pupils: Alice Hood, Gracie Fairbanks, Mr. Fairbanks, Willie Newton, Nellie Nugent, Hattie Gould, and others. The exercises were given by Paul Currier, Harry Smith, Bessie Pratt, Willie Clark, Freddie Barnard, Harry Buttner, May Waters and Bertha Griffin. The exercises were given by Paul Currier, Harry Smith, Bessie Pratt, Willie Clark, Freddie Barnard, Harry Buttner, May Waters and Bertha Griffin.

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## Message Department.

**Public Free-Circle Meetings.**  
Are held at the U. S. N. Y. OFFICE, corner of  
Providence street and Montgomery Place, every Tuesday  
afternoon. The hall will be open at 2 o'clock, and ser-  
vices commence at 3 o'clock, precisely, at which time  
those who desire to be initiated into the circle, or to  
until the conclusion of the service, except in case of absolute  
necessity. The public are cordially invited.  
The messages published under the above heading indi-  
cate that spirits carry with them the characteristics of their  
earth-life to that beyond—whether for good or evil—con-  
sequently those who pass from the earthly sphere into an un-  
developed state, eventually progress to a higher condition.  
We ask the reader to receive no doctrine put forth by  
spirits in these columns that does not comport with the  
true religion. All express as much of those who perceive  
no more.  
It is our earnest desire that those who may recognize  
the messages of their spirit-friends will verify them by in-  
forming us of the fact for publication.  
As our angel visitants desire to behold natural flowers  
upon our altars, we solicit donations of such from the  
friends in earth-life who may feel that it is a plea-  
sure to place upon the altar of spirituality their floral offer-  
ings.  
Miss Sheilhamer wishes to spiritually understand that she  
gives no private séances at any time; neither does she  
receive visitors. Tuesday, April 13, at 2 o'clock, at the  
Providence street and Montgomery Place, in order to  
express those attending should in every instance be ad-  
mitted to only a Rich, or a J. B. Wilson, Chairman.

Messages given through the Mediumship of  
Miss M. Theresa Sheilhamer.

**Invocation.**  
"Come, Holy Spirit, Heavenly Dove,  
With all thy quickening powers,  
Kindle a flame of heavenly love  
In these cold hearts of ours."

Kindle a flame, oh Heavenly Spirit, that shall burn  
away all disorders, all deception, all inharmonious from the  
human heart, that it may glow with kindly feeling,  
with that peace which knoweth no disturbance, with  
fraternal love and sympathy for the whole human race.  
The days are passing swiftly away, bearing upon their  
bosoms the dying year; may they go forth with the  
blessing of peace and love. May the hours roll onward  
toward that eternal, bearing with them a record  
of well-spent time, of well-doing among the children of  
men. As the bells ring out, proclaiming at once the  
year, as the bells ring out, proclaiming at once the  
death of the old and the birth of the new year, may they  
pour upon the midnight air tidings of great joy  
to all people; may they foretell of universal peace and  
love to humanity; may they bring down from above into  
the hearts of those who linger upon the material plane.  
May the season that is going bear away with it all that  
is evil, all that is wrong. May good-will to all men come  
forth with the new year; may every soul determine to  
be at peace with itself and with others, extending the  
kindly hand to each other, to bless and strengthen and  
encourage one another. As the days roll by and the  
year becomes strengthened, may a new feeling of joy  
extend over the earth; may a new spirit of love and  
brotherhood possess our hearts; may the angels of light  
and hosts of earth and strength and glory which shall  
bear them downward to the hearts of those in mortal  
life. May the Holy Spirit descend from above in the  
form of a dove and rest upon each heart here to-day,  
gladly to every heart, and bring down from above into  
the hearts of those who are here, and by-and-by, when the  
summons shall come, may each one be prepared to go  
into that eternal kingdom, knowing that all shall be  
well with them, knowing they only go forward to meet  
the fruition of their own good work, and that when they  
come to them in the future life will only be the harvest  
of the seed which they themselves have sown.

**George Child.**  
I come from Taunton, Mr. Chairman; that is  
the place where I resided, and where a great  
many friends of mine still live, who, I feel, would  
like to hear from me, and to know where I am,  
and what I am doing. I am still interested in  
business affairs, because I cannot shake off my  
old capacities, my old interests, so I return to  
my successors frequently, and I feel that I cannot be  
of use to them, to interest them in something  
new which lies before, to bring them more good  
in the future. Perhaps this is not very spiritual  
business to be engaged in, yet I am satisfied, so  
far as I have gone. If my successors, my friends  
and relatives in Taunton, will give me opportu-  
nities, I will convince them I can return, and  
can be of practical benefit to them, because I  
see a great deal that lies before, which, if turned  
to account, in the next few months, will be of  
lasting use, not only in a material sense, but in  
a spiritual sense also. This is what attracts me  
here this afternoon, what impels me to send out  
my message, and from this place to make my-  
self known. The years may be counted very  
easily that I have been gone; you might readily  
count the time in months since I passed away;  
yet to me the time seems almost unlimited, be-  
cause so much opens before me to explore, so  
much to understand and learn for myself. I  
feel that I have been hitherto like a child in  
knowledge and in yet I feel that I am a man,  
and I have an opportunity to return and speak to  
them as I wish, it will not only strengthen them,  
but give me more power to go forward; they  
will help themselves, and help me also. I think  
it would assist me to break away from the  
chains that bind me to earth, in a material  
sense. I am anxious to go higher after I have  
succeeded in convincing them of my return, and  
that I still live and act for them; that I still go  
forward in my own ways and capacities. My  
name is George Child. I was a store-keeper in  
Taunton. In my mind, I am a man, and I feel  
that I will regard them as my friends, and I  
feel that they will readily perceive and understand  
my message. Dec. 30.

**Jeremiah Libby.**  
I believe it is four years, Mr. Chairman, since  
I passed to the immortal world, and although I  
have a home surrounded by all that can beautify  
and adorn it, although I have many friends  
clustering around me to make life attractive  
because of its sweet sympathies and endearments,  
yet I am very glad of this opportunity to  
return and speak a word of kindly cheer to  
those friends still in the mortal form; I there-  
fore thank you, sir, for this privilege. I resided  
in Taunton, Maine. I believed in this phi-  
losophy with all my soul, and indeed it was a great  
comfort and consolation to me in my latter  
years; it has enabled me also to go forward and  
advance in spiritual knowledge in the other life.  
I feel it a duty and a privilege to return and  
manifest at this place, to tell my friends that  
I have at last returned here to speak to them.  
I remember each one with love; I send each  
one a brother's greeting, a friendly hand-clasp,  
if I could reach them in the spirit. I stretch  
forth my hand, that they may know I am still  
among them when they convene together to discuss  
their affairs; when they meet in council with the  
spirit-world to listen to words of the true phi-  
losophy, which shall inspire them to nobler ef-  
forts, to a higher life. Tell them I will be in  
their midst, if possible, and I will give to them  
such words concerning my home in the eternal  
world that they will feel encouraged to go for-  
ward, that in time they also may receive the  
true life. It is not given to a spirit to tell all  
that there is in the immortal world, because, as  
a general thing, the spirits who have passed on  
after their life in the lower world, to see that it  
is as purely true and beautiful as he can make it,  
and see that those who surround him, and with  
whom he comes in contact day by day, are  
made as comfortable and happy as it is possible  
for him to make them. Were his attention di-  
rected to the beauties and grandeur of the su-  
pernatural world, he would be able to look into the  
regions that lie beyond, and to catch glimpses of  
what is really there for those who are spiritual,  
and who live in the spirit-world, and purely here,  
he might become dissatisfied and anxious to go,  
and so disregard those ties and duties which  
bind him to the lower earth; therefore neither  
I nor any other spirit can speak to mortals of  
those things concerning the future life which  
they are eager to know and understand. Suffice  
it to say we have homes with those who are  
bound to us by the purest and tenderest ties  
of love and sympathy. All is harmony and peace,  
if we make it so. If we are disposed to content  
ourselves with the things of the lower world, and  
are surrounded by a beautiful world and with  
the glories that go to make up a true existence;  
but if we are dissatisfied with what has come to  
us, if we are discontented with what has been  
given us, then we do not receive any more beau-  
ties, we do not unfold our spiritual capacities  
to receive what is ready to enter in upon our  
spirits, those things which adorn and beautify  
the soul-life. Therefore I hope my friends will  
go on, ever striving to live right, to do right,  
and rest assured they will have a home to go  
to in the eternal world. My name is  
Jeremiah Libby. I have friends who will see  
my message, who I feel will be glad to know I  
have returned. Dec. 30.

### Harriet A. Washburn.

[To the Chairman:] I am a stranger, sir. I  
would like to communicate. I have a hus-  
band living on the earth whom I would like to  
reach very much, to tell him that I return to  
him daily and strive most earnestly to influ-  
ence him—to make him know my wishes, be-  
cause I feel that he would be benefited, not only  
to the spirit but to the physical body. I was  
told if I would come here and send out  
some word to him from this place it might open  
the way for him to return more tangibly to him,  
and influence him more for good in future time.  
I have only been gone a little while. It is diffi-  
cult to me to speak as I would like in returning,  
only this, if he will sit quietly in the evening,  
after the cares and tolls of the day are over, I  
will come to him. I know he is one of those im-  
mortal beings whom I can influence—that I can  
make him go the way I would like him to.  
I see a change coming to him, in the future  
which he does not dream of now. It is slowly  
and surely coming; the spirit-world are prepar-  
ing this change, knowing all will be well, that  
all is beautiful and true, and in future years we  
shall all meet, a loving and happy band. If he  
is inclined to seek an interview with me, through  
some other organism, I shall be most happy to  
respond and give him evidence of my identity,  
make him understand of my wishes, which are  
unfolding before me every day. I see now so  
much more than I did while here the little ways  
in which he and others dear to me might be  
benefited and blessed. My husband is in Mil-  
fax, Mass. His name is J. L. Washburn; my  
own name is Harriet A. Washburn. Dec. 30.

### H. J. Barber.

I am most happy to be here, Mr. Chairman,  
to send out my word of greeting to a host of  
friends who read your paper—a paper which we  
all loved and which is of great interest to my  
friends. I told more than one that I would come  
here to your *Banner of Light* Circle and send  
out a few words to them, for which they are  
anxiously looking. I not only spoke of this when  
I was in the mortal, but since my departure I  
have given through mediums a promise that I  
would return, if possible, at the *Banner of Light*  
Circle, and make myself known. This is a plea-  
sure and privilege which I appreciate in full.  
Tell my friends that I am as interested as  
ever in the good work, in the cause of true re-  
form. I attend a spiritual meeting daily, one  
that arouses all the best energies and forces of  
the spirit, and enables it to go forward with  
mightier courage and strength for the work, be-  
cause there is a grand work to do. You have  
no idea what it is, you who, in the material  
form, attend your meetings, speak your words  
and sing your songs; you do not realize the  
cause that is to be done, the high and holy  
great heart of humanity, binding every soul in  
one golden chain that will draw it within the  
folds of the true spiritual philosophy. These  
meetings which I attend in the Temple of Wis-  
dom, in Spring Garden City of spirit-life, are  
not always presided over by some teacher, but  
when a number of souls attend, they from time  
to time give out their experience, that it may  
be a guide to the feet of those who would follow  
in their track. We have celestial music which  
springs from harmonious souls, well attuned to  
the grand harmonies of nature, which inspires  
us to go forward and help others, so I return  
here and there, on earth, striving to bring down  
from this higher temple of wisdom, from this  
happy gathering, beautiful influences that shall  
be felt and seen and known by those who gather  
together on earth; and I sometimes succeed,  
with the help of others, in bringing down a  
mighty influence for good, which goes out among  
the people. There are those, particularly  
within the fold, to whom it has given strength,  
courage and comfort, and this is like a beauti-  
ful perfume to our souls, for we know that  
it is being done to mortals. To those who are near-  
est to me, I would say, all is well; we bring you  
love and tenderest sympathy; we feel all that  
you can feel; we know all that the spirit knows;  
we come every day to guide you on, and by-and-  
by we shall meet where there are no burdens  
or tears, where all is beautiful and good, where  
we shall convene together, and sing our songs  
of rejoicing. To my friends, who are workers  
in the true cause, I say, Go on, and God-  
speed, for the angels are with you, guiding you  
ever. I am H. J. Barber. I belonged in Wal-  
lston Spa, N. Y. Dec. 30.

### Willie Lowe.

[To the Chairman:] Can I send a message? I  
want it to go to San Francisco. I come back,  
you know, to talk to people. I come and I de-  
scribe spirits, and tell all about 'em. Now I  
want to say something, too. I want to send my  
love, I want to say that spirits are bringing  
more work, now; folks mustn't get weary, nor  
tired. All the sickness is going to pass away, my  
medium is going to be strong and well, she is  
going to feel better next year than she ever has  
done before, because her spirit-band are gather-  
ing new forces. They have been away across  
the water, they have been getting ready for a  
new work; we all long for them, and the pret-  
ty flowers she shows all about. Tell her  
they are for her. And Daisy comes and sends  
out her love; and says she is going to be stronger  
and better than she has ever been in the spirit-  
work. There have been some troubles and per-  
plexities. There is a change coming, by-and-by;  
one very dear is going to the beautiful spirit-  
world. We don't want them to feel bad. The  
angels know it will soon be time to take the  
dear one away from earth, because age is com-  
ing on fast, and it will be better for her to pass  
to the spirit-world. Daisy says, Do not worry,  
but be happy and true, and talk with me, and  
with greater force and take you right up into  
the spiritual realms, and give you strength and  
power. My name is Willie Lowe. Dec. 30.

### Martha Webb.

[To the Chairman:] Do you want to know  
who I am? My name is Martha Webb. I want  
to come to my aunt, Aunt Jennie. I don't know  
whether she reads your paper or not. She has  
gone to these kind of circles, and I tried to come  
real hard, but I couldn't. I made a lady cry  
awful hard; I guess it was a medium, but I  
couldn't talk, so I didn't speak. I want to  
come here, that I could talk to her, and I've  
come. I want to tell auntie when the lady cried  
in the circle she went to, (it is about three weeks  
ago.) It was me trying to come. I cried before  
I died, because I couldn't speak. I wanted to  
speak to auntie; she knew I wanted to speak to  
her. I wanted to tell her that I saw my mamma  
looking at me. I only saw her head and face. I  
saw her looking at me; she smiled, and then she  
said, "Come, Martha, I am going to take you  
home to papa and Willie." I wanted to tell  
auntie, and because I couldn't, I cried, and when  
I came back to the lady, I made her cry; all she  
could say was, "Oh, dear, oh, dear." That was  
what I said. I want auntie to go to a medium, I  
don't know who. Tell her to send a letter to Mr.  
Mansfield, and mamma will answer it, and I'll  
talk through mamma, if she wants to hear from  
us, and to keep going to the circle, because she  
will get some more things there. We will talk to  
her, too, by-and-by, when we get stronger; the  
medium is not developed yet. I don't know much  
about it, but that is what the spirit tells me  
here. We want to come awful bad. Do you  
send a paper to Philadelphia? That's where  
my aunt lives. I guess she'll see it. I was with  
auntie; I died in auntie's house. I don't know  
how long I have been away; it seems a good  
while; I guess it is three or four years. I was  
eight years old then. I don't know what the  
matter was with me; the doctor said it was  
congestion of the lungs. I don't know. I  
couldn't talk, that's all. Dec. 30.

### Daniel Brady.

[To the Chairman:] Do you help the weak  
and lame, sir? Well, I've got a bad stitch in  
my knee; it troubles me, and I've told you an old fellow who came here that he  
came one day and went away whole, so I thought  
I would try for myself, but I am most sorry I  
came. You see I went away with it, and some-  
times it comes on me again, and I don't like it.  
I had a crutch here, but where I am I have none,  
and I miss it. I have been partially deaf; I  
don't know how long I have been so, but a good  
man here says it is a matter of five years, and  
that he is seventy-four, then I am seventy-nine  
now, so you see I am an old fellow; it is a hor-  
rible thing you have here. Oh, I know what it  
is. You have baths here, do you? I am feeling  
it now. Well, I don't know but it may be good,  
I'll bear it, anyhow. What place is this, if you

please? [This is Boston.] It's Boston, you said;  
then I'm out of my reckoning. I thought I was  
in New York, [talking at the *Banner of Light*  
Circle-Room, taking through a medium.] Then  
I'm dead, am I? [You seem to be alive now.]  
By the way, I should say so!

I lived in New York. I was a humble fellow.  
I don't know as you want such fellows as me  
here. I shouldered a hod when I was able, but I  
shoulder anything, but my crutch, and if you  
care me this I'll bless you forever. My name  
is Daniel Brady, sir, at your service. You see I  
got hurt a number of years ago, and I never got  
cured, so in the last few years it troubled me.  
They told me if I'd come here they would  
straighten me out. By the powers I'll believe  
they're doing it. I'll have money to give  
you. I haven't found purgatory. Perhaps I  
will when I go away, but that's not what I  
want. It feels like needles, though, to me now I  
[Aside.] What's that you say? You're giving  
me a powerful shock? I should think so.  
There's one old fellow in New York I'd like  
to meet—now I am here I might as well say it—  
and that is Michael S. Flynn. He's rough  
but he's honest, and I'd like to say to him:  
"Be careful, Mike, what you do; you'd better  
make the change you think of before a great  
while, because there's more safety in it, and  
the business will be better for your health. So,  
Mike, don't be afraid of dead folks, but let us  
come round you, and we'll give you a good place  
and help you along." The gentleman that em-  
ploys Mike, he knows all about these things,  
and he would be doing a very good deed of kind-  
ness if he shows this to Mike and tells him what  
it means by "dead folks coming back."  
I feel better, sir. God bless you! I then  
may be able to help you when you come over.  
Dec. 30.

### William Jones.

I would like to say a few words, Mr. Chair-  
man, to my son, who is in Boston. I would like  
to tell him that his father is with him in his  
work and is glad to see him engaged as he is,  
and hopes he will continue so. Material pros-  
pects have seemed rather dark to him for the  
last few months, and prosperity has been rather  
far from him; but things are brightening, as  
we can see, and in the future, not just right  
away in the next few weeks, but before the  
spring opens, he will find his affairs brighten-  
ing and his prospects becoming more as he  
would like to see them. This is the word I  
bring him at this place, as I prefer to do it here  
rather than go to a medium amongst his own  
associates. We are doing all we can for him;  
we are striving to develop the spiritual and to  
bring down a better state of material things.  
We feel pretty well satisfied with our work; we  
want him to go forward; to do all he can to  
help, all he can to keep his spirit in a condition  
so that the highest and best influences can come  
to him and help him; then will he find his ma-  
terial prospects brightening as well as the spiri-  
tual. What he has gone through for the last  
few years, and particularly for the last few  
months, has been for his good. The experiences  
that have come to him were to teach him les-  
sons; he will see their purpose and use by-and-  
by. He is one who is better than most, higher  
ground, whereby he can see the mistakes and  
failures he has made, and avoid them in the  
future. I want him to be honest, candid and  
true, and we will come to him with greater  
power than ever before. I enjoyed the good  
old Methodist songs when here, and I enjoy  
them now; so when I come round to a spiritual  
meeting and hear a good old-fashioned song, it  
does me good—it helps me. I come to my son  
and inspire him to sing and make music, to try  
and make things cheerful and happy. Tell him  
his father is with him, and that he is a helper  
and guide to spirits; he assists little  
ones to return to their fathers and mothers,  
and to send out messages, so that each one ful-  
fills his or her mission, each one fills the place  
appointed for them, striving to do what work  
they can as best they can. My son will see this,  
because he reads your paper. He cannot fail to  
understand what I refer to. Tell him we bless  
him and send him our love. My name is Wil-  
liam Jones. Dec. 30.

### Olive Atkins.

[To the Chairman:] I have only been gone a  
little while, sir, and yet now that I am sure I  
can return I feel so anxious to send out a few  
words to my husband, that I seem compelled to  
come here and speak. I wish him to feel that I  
am with him, in tangible presence, day by day;  
that I come to him now free from sickness and  
grief, and that I am a helper and guide to  
him that will strengthen him through the  
weary hours, the lonely moments of sorrowing  
and strife. I wish to say to him: "Don't feel  
but what I shall come to you and lead you home  
to the heavenly mansions. I shall come, for the  
good Father has willed it so that we can return  
and minister to those who are dear to us."  
I am an old lady, sir. I may not speak as I  
should do at this place, yet I feel that I must  
say a few words that he may believe that I do  
come and minister to him in hours of sadness  
and gloom. I have met with dear friends  
whom I have met on the other side of life. We  
bring new strength and encouragement, we  
whisper to his spirit and cheer him. Before  
long, too, will join us in the heavenly  
spheres. Before you do you will meet that band  
who wait your coming, who bring you bless-  
ings, who cheer you hour by hour, who are lead-  
ing you onward and upward. Live purely, truly,  
live as near right as you possibly can, and in  
the future time you will be enabled to go for-  
ward in blessed paths of light and glory that shall  
be a blessing to your soul.  
My husband's name is Joseph Atkins. My  
name is Olive Atkins. My husband lives in  
Provincetown, Mass. By-and-by I hope to be  
able to send him, either from this place or some  
other, a full account of what I have seen, where  
I have been, and how it was with me when I  
passed out from the body. Jan. 20.

### Joseph Hankey.

I am not fond of funerals, Mr. Chairman, un-  
less it be to hear a good spiritual discourse on  
the occasion, and as my funeral is just about  
taking place at this hour, I thought I would  
leave and come here, and see if I could manifest  
myself at this circle. It is tough work, but it is  
going to be done. I want my folks to know that  
I have come back, and that I am well enough  
off. They may think I have not been gone long  
enough to find out what my condition will be,  
but as I am not plunged in purgatory as yet, I  
think I can pretty good chance of keeping out  
of it. I have met him already, and we have  
had a good talk. I have met George and Eddie,  
and it is just as I always said, they are not little  
children, by any means, but grown up, as they  
would have been had they remained with me;  
and I have met others also, who have given me  
a welcome, and as they were not at all anxious  
to hear what was being said over the old body,  
neither was I, I came here to speak my few  
words that they may know, who still remain in  
the body, that I am at the front, and am not at  
all ashamed of letting any one know my where-  
abouts. If it is so I can, I will come again,  
and speak more to the point, give them something  
that I think will open their eyes and under-  
standing, and let them see that the old man is  
just what he used to be. I am glad to get out  
of the old body, although I was very well sat-  
isfied with earth and its conditions; but the old  
body became cumbersome, and as I know that  
I am in a good place, and there are those com-  
ing after me who can look after all the mat-  
terial affairs, I want to begin anew,  
and see if I cannot learn something better and  
higher, and grow out of the old conditions. I  
don't expect to do very well this time, because  
there seems to be a drawing back, only I was  
determined I wouldn't stay, but would come  
down to this meeting.  
Sixty-three years old, sir; not so long as I ex-  
pected to live in the body, but quite long  
enough. My name is Joseph Hankey. I lived  
in Jamaica Plain, Mass. Feb. 10.

### MESSAGES TO BE PUBLISHED.

Jan. 2.—Dr. E. Y. Lee; Joseph S. Tillingham; John H.  
Jennison.  
Jan. 6.—Louise Corcoran; Caroline Cobb; Mrs. E. A.  
Anderson; William Cummings; Nellie Sprague; Nellie  
Wheeler.  
Jan. 12.—George T. Foye; C. H. Mosely; Kate Mann;  
Charles Porter; Nelson Hardenbrook; Edward Whit-  
more; George N. Wilcox; Edward Tullidge; Deacon

Epaphras Chase; James D. Stone; Prudence McCrillis;  
Mary E. Frazier; John Thompson; J. Emory Wilson.  
Jan. 27.—Emma M. Livermore; Henry C. Wright; to  
Augustus Day; Alice Taylor; Dr. Samuel White; Frank  
Morgan; Mrs. Lewis; George Waters.  
Feb. 3.—Augusta A. Currier; Theron Palmer; John Ben-  
nett; Rev. Ralph Sanger; Mary Leonard; Jennie Smith;  
F. M. Allen; Nellie W. Allen; Daniel L. Barber.  
Feb. 10.—Abba P. Danforth; Miriam E. Barber; George  
Thomas; Elizabeth B. Roberts; Susan A. Case; Florence  
Danforth.  
Feb. 17.—Capt. Seth Hersey; Clarence Gay; Clara E.  
Simmons; Rev. John Blain; Daniel Hinchman; Capt.  
John Barnett; Lillie Bell.  
Feb. 24.—Josephine C. Reade; Charles Tuffin; Lizzie J.  
Lewis; Dr. Russell Perry; Deacon J. D. Tidd.  
March 2.—Adeline Tomlinson; Lena Chapman; Rosanna  
C. Vard; William Anderson; John W. Hyde; Lillie Cur-  
tis; Dr. Seth Smith.  
March 9.—Fannie A. Conant; Achas W. Sprague; Jen-  
nie Dixon; Gertrude F. Sweet; Rev. Charles B. Storrs; Har-  
bell; Willie Barton; Charlie Morton.

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

### Robert Cohen.

Silence how dead! Darkness how profound!  
Does creation sleep? Nay, it cannot. In justice  
to myself and in justice to others do I open the  
portal of yonder home and come here to-night.  
My name is Robert Cohen. I died in Allegheny,  
Pennsylvania. I was a native of England, and  
died in my brother-in-law's house. In the seven-  
ty-third year of my age. Joe Anjo is his name.  
What, am I a unit? Do I stand one and alone?  
I was made of flesh and bone, blood, muscle and  
tissue; but that, seemingly to myself, has passed  
away. I stand now transparent, still cling-  
ing to the attributes of my manhood, asking the  
Divine Father, the ruler of all universes, to un-  
lock the door and let me enter in for rest. I  
was like other men; I ate, drank and slept, and  
why should I be denied the beautiful evening  
which I see on the other side? I hoarded coin;  
I turned the beggar from my door; I knew not  
the widow and the orphan; and thus it is I  
stand to-night isolated and all alone.  
Let the curtain fall for a brief time and let me  
go away into the solitude, there to meditate  
over all the sins which I committed in the flesh,  
and when I can read my life better spiritually  
—when I can grow more contented and happy—  
I will return.

### Kate Maguire.

Kate, wife of James Maguire. I lived on  
Twenty-third street, New York City. Fortu-  
nately, my husband, I found freedom instead of  
slavery. I am not held either to creed or pope,  
but have the broad expanse of the grand, bound-  
less universe, where angels dwell, to explore,  
and find a variety of scenery suited to my  
taste, for it is artistic at all points.  
In the language of a spirit, I am scarce convey  
to your minds the beauty of the spirit-world.  
It is only for you, James, to be satisfied with  
our separation, though it seems hard to you and  
wondrous to me, but believe it has all been done  
for a good and wise purpose. I am only now a  
drifter toward earth and a speaker through hu-  
man lips, to bring you into a knowledge of the  
immortality of the human soul. Oh beautiful!  
most beautiful! to realize there is no death. It  
is only a separation for a time.  
Brevity in conversation was ever a marked  
characteristic of mine, so this will show you  
that I am holding steadfast to my individuality.

### Shea.

Shea is my name, of Jersey City. I was bur-  
ied by my brother's residence. He lived on Chur-  
cho Avenue. I do not know that any one has  
a desire to learn of my whereabouts, but it gives  
me pleasure to come. If a man be poor when  
old age comes upon him the mouths of his kin-  
dred one and say, "It were better that he were  
dead."  
Oh, how beautiful it is for me to look out up-  
on the vast expanse and gather in all things in  
the twinkling of an eye, and see the motive that  
actuates each man to deeds of kindness. I am  
no more of the earth earthly; I am spirit, reach-  
ing to gather in the finer essence of Deity. I  
am what I was, man, only more ethereal.

### REPLIES TO QUESTIONS, GIVEN THROUGH THE MEDIUMSHIP OF W. J. COLVILLE.

At the *Banner of Light* Free Circle Room every Friday  
afternoon, at three o'clock precisely, each meeting occu-  
pying about one hour, reports of which are published on this  
page every week.  
We invite written questions from all parts of the  
world, and give free opportunity for verbal questions from  
members of the audience.

### Invocation.

Father and Mother Eternal, thou Infinite Spirit of  
all Light and Love, thou Infinite Fountain from whence  
all truth and knowledge doth proceed, we, as disciples  
of truth, would sit at the feet of celestial wisdom at  
this hour, and would wait for some words of wisdom,  
which from the spiritual spheres may float downward  
through space, and awaken responsive echoes within  
our minds. May we all unite together to receive in-  
struction from sublime and spiritual sources; may the  
petty cares of earth be lost sight of in the glorious al-  
lurements of the spirit-world; may every mind be re-  
ceive that knowledge which cometh down from above,  
which can liberate us from the thralldom of all error  
and iniquity. May we now, and ever, rejoice in the  
light of this presence; may we now, and ever, hold  
fast to the knowledge which we have gathered and re-  
ceive, and may we desire to do good and meet the re-  
sponse to our earnest aspiration, but what our spirits  
most require, what will benefit us, so that we may be-  
nefit others, for this will we send up our petition  
in spirit and in truth. May we ever direct our worship  
to thee by the spirit, and may thy children, thy  
brethren; thus, in the bonds of peace, in unity of  
spirit, may we be united in the sphere of love forever  
and forever. Amen.

### Questions and Answers.

**Q.**—Is there such a thing as an individual  
evil spirit?  
**A.**—We do not know of any spirit which is  
individual. Individuality is the basis of all  
life throughout the entire spiritual domain.  
Every spirit is destined to become increasingly  
individualized.  
**Q.**—Is there an infinite evil spirit?  
**A.**—There are largely developed evil spirits,  
and probably the devil would be the strongest  
spirit, who had the least of harmonious develop-  
ment, but we cannot conceive it possible, how-  
ever evil a spirit may be to-day, that that spirit  
should always remain evil. What is evil? It is  
only good out of place. Good will certainly as-  
sert its supremacy some time or other. We can-  
not conceive it possible for a spirit to be evil in  
any other sense than that your room can be  
dark. Darkness is negative, not positive; dark-  
ness is the absence of light, evil is the absence  
of order; only good is infinite.  
**Q.**—Do our spirit friends know our sorrows?  
**A.**—Decidedly, they can know your sorrows,  
and take delight in lessening them. If you  
love any friends very dearly you would prefer  
to know when they are in trouble, and then to  
minister to them, than to be kept in suspense  
concerning their position. Nothing is more try-  
ing than suspense, and when a spirit loves you  
very much, your sorrow brings that spirit near  
to you, and if he is in a more exalted sphere he  
is able to see more than you or your companions  
can see; he knows that the sorrow is working  
for your good, and the joy of that spirit is in  
helping you, in lessening your load, and in giv-  
ing you strength to bear it.  
**Q.**—Does the distinction of sex belong to the  
spirit? Is it male and female?  
**A.**—There is a natural difference between the  
male and the female which can never be over-  
come. The masculine element will always be  
preeminently intellectual; the female element  
will always be preeminently intuitional. In the  
higher spheres of existence, if you give a boy and a  
girl exactly the same advantages, the boy will  
be greater from the intellectual standpoint, and  
the girl will be greater from the spiritually per-  
ceptive standpoint. There will always be this  
difference to all eternity. In the perfect angel,  
the one will represent love, the other wisdom;  
the one will always be positive, the other nega-  
tive; and throughout eternity the enjoyment of  
angelic life will consist in this: that one spirit  
will always receive that which it lacks from the  
other.  
**Q.**—Do you mean that the female is wiser than  
the male?  
**A.**—Wiser in one direction than the male; the

male is wiser in another direction than the fe-  
male. There may be equal wisdom and equal in-  
telligence, but differently directed. It is such  
a man can excel in woman cannot excel in that  
which woman can excel in man cannot excel in.  
We are not speaking of the individual man and  
the individual woman particularly, but we are  
speaking of man collectively and of woman col-  
lectively. Man will always be greater on the side  
of intellect and woman will always be greater  
on the side of affection.

**Q.**—In the spirit-world will there be any dif-  
ference between male and female, or will both  
appear as one body?

**A.**—They will appear as two distinct spirits,  
yet united together in one perfect angel; two  
individuals, one identity. Identity relates to  
perfect oneness, the result of entire sympathy.  
There are two individual minds, but these two  
minds are so linked together in sympathy that  
all their affections, feelings and desires are  
united.

**Q.**—Is the element of love stronger in man  
than in woman?

**A.**—It originates in man. Yet on earth the  
element of love is often apparently stronger in  
woman than in man. According to the state-  
ments of many spirits who have studied the  
point, we should give you the opinion that the  
case is really the feminine element and love the  
masculine element; judged from the angelic  
standpoint, wisdom is negative and love is pos-  
itive. You are told that God is love; you are  
told of God's love being manifested in the Word,  
and the Word is spoken of as masculine; whereas  
in Proverbs you are told that wisdom was with  
God (with Love) in the beginning. Wisdom is  
spoken of as feminine, she was with the co-  
operating with love as a direct agent in the  
creation. Love is regarded as masculine from  
the angelic standpoint, as the originating  
force of all life; the feminine element of wis-  
dom is the mother who bears love's child into  
form in the universe.

**Q.**—Is God more masculine than feminine?  
**A.**—Decidedly not. There must be just as  
much masculine as feminine principle in the  
Eternal Source of all being, no more of one ele-  
ment than of the other.

**Q.**—Is God







# Banner of Light.

BOSTON, SATURDAY, MARCH 20, 1880.

## Return of Mrs. Corn L. V. Richmond to Chicago.

To the Editor of the Banner of Light:

I know the numerous friends of Mr. and Mrs. Richmond will be glad to read a summary of the leading incidents of the reception given them on the occasion of their arrival at Chicago, on Friday evening. A committee waited upon them at the depot and escorted them directly to the church. All communications on the subject had been addressed to "Oulina," and destroyed by her when read; hence the affair was a complete surprise to both.

The church was brilliantly illuminated, and the rostrum and altar presented the appearance of a garden in full tide of blossoms, baskets of flowers hanging and standing; simlax in festoons and garlands of evergreens twined about the candleabra, making the background a bower of green, while the ponderous organ pealing out a welcome march, and ladies dressed in partial uniform formed into line, caused the gay, happy throng to present a spectacle that will long be remembered by those present.

The address of welcome was read by F. F. Cook, Esq., of the Chicago Times, and was an able and touching tribute of love and respect. This was responded to by Spirit A. A. Ballou and "Oulina," (well known to our readers as Mrs. Richmond's controls), after which the vast concourse of friends formed into line, and the organ played a march. Then the surprise of the evening really commenced. The lecture-rooms and parlors "down stairs" presented a scene that must have gladdened the hearts of the weary pilgrims. About three hundred feet of tables were spread, laden with every variety of meats, game and confections, while flowers decked the white linen in profusion. The running pine festooned the whole ceiling, hanging baskets laden with tropical vines and plants and cages of singing birds, with every design in flowers, greeted the eye at every point. Between the pillars and over the centre of the table, where sat Mr. and Mrs. Richmond, was a bower of simlax, in the centre of which was suspended a white dove, apparently dropping heavenly blossoms on the head of "Water-Lily." This design was claimed by "Oulina" to be an inspiration to the lady who so beautifully executed it, and who conducted the decorations.

After doing full justice to the delicacies, the usual course of toasts and speech-making was in order. "Oulina" beautifully responded to the toast to Mrs. Richmond, called for by the master of ceremonies.

Never before have I participated in an event that in all its detail was so spontaneously responded to and so indicative of intense feeling, and of an attachment which seemed born of the spheres. The whole ceremony seemed laden with love. Every heart that great throng went out to that central figure, whose face appeared illumined by a conscious trust in that sphere where angels only dwell. The tidings of her great work while in the East had already preceded her, and her presence among us again gives her people new incentives and new hopes in that great substratum of the spiritual forces which is so silently preparing the few noble souls for the conflict.

A. J. HOFFMAN.

543 W. Madison street, Chicago, March 10th, 1880.

### The Speeches.

We have received at the hands of Collins Eaton, Esq., Secretary of the First Society of Spiritualists of Chicago, the following reports of the address by Mr. Cook and the reply by Mrs. Richmond's controls, delivered on the happy occasion described above:

#### ADDRESS OF WELCOME BY F. F. COOK, ESQ.

Mr. and Mrs. Richmond: It is the desire of the friends here assembled that I should in a few brief words express to you the pleasure we all feel in having you once again among us. I accept it as a rare privilege to do this. You need not look on the happy, radiant faces that surround you, to feel assured that this welcome comes from the heart, and that words but faintly express what is conveyed to you in subtler manner.

Our well-beloved medium: We parted with you reluctantly two months ago, that others might benefit. We should probably have played a selfish part, and peremptorily bid you stay, could we have known what a blessing it would be to have you very much with us, and how impossible it is to fill your place in our affections and esteem. Though we thought we knew your worth before, I am certain now we were mistaken. It was necessary that you should stand in distant perspective in order to estimate the magnitude of your spiritual influence and realize how much you are to us.

The tie that binds us is not of summer roses, born to blight under the first touch of frost; it is of hawthorn growth. It was born of trials, and its quality is enduring as that eternity which you so beautifully typify.

As we look over the years you have been permitted to minister to us, we note great changes and both inward and outward growth. The benefits bestowed have been inestimable, but may we not indulge the pleasing thought that we have also been of help to you? We remember you four years ago, an invalid, with barely strength enough to mount the platform. We see you to-day a picture of blooming health. If you have strengthened us from the spiritual side, may we not cherish the sentiment that our good will, the more than kindly feelings we entertain for you, have contributed somewhat to strengthen you from the earthly side?

While you have advanced, year by year, in the refinements of mediumship, you have as steadily grown into our affections and esteem, and we hold you to-day the most precious gift the spirit-world has yet bestowed on mortals. It is no more than due that I should say this on behalf of your people. It is no more than due that the world should be told in what estimation those who know you best, both as medium and woman, hold you.

Your relations to us during the past four years have virtually been those of pastor. To fill this place successfully toward a congregation so heterogeneous as any spiritual community at this stage necessarily must be, calls for consummate tact, and a patience and forbearance that could only be the fruit of a native kindness of heart. To say that you have succeeded in filling this office with credit to yourself and profit to us, is a need of praise that but half expresses your desert.

We have gathered here with hearts full of thanksgiving that you are returned to us. It was not enough that words should greet you, that eyes should speak to you as only the eyes of loving friends can speak, but even sympathetic nature has been pressed into service to assist in the expression of good will, and as none is more susceptible to the silent language of flowers than yourself, let these tributes lend their beauty and fragrance to the chorus of heart, and tongue, and eye, in bidding you welcome.

But I must not forget that while we extend our greeting to the visible, there is also an invisible expression of the spirit-world, that claims a word of recognition.

If there is a goodly company present in the body, I doubt not that a vast, invisible audience is in sympathy above and around us, for what can more strongly bind the spirit-world to us than a tender regard and just appreciation of their chosen instrument?

With you, Mrs. Richmond, are intimately associated the names of many of the great depart-

ed. To think of you is equivalent to recalling names revered by all mankind. Whatever the world may say, and even in the face of cavaliers in our own ranks, we who have for years listened to the utterances of your various controls; who know how wisely we have been led, step by step, from darkness to light: who are cognizant of the wonderful power that in hours of trial was manifested in behalf of this society, and for the support and comfort of its medium, consider ourselves fully justified in believing that the spirits of the departed who select you as their instrument, are none other than they purport to be. It is a wondrous galaxy! I will not mention here the names of those who come to us from mystic ages, or even the classic age of Greece and Rome. But what a company is this almost of our own time and generation! What names more revered than those of Angelo, Swedenborg, Franklin, Channing, Parker, Ames, and though, perhaps, less known to fame, but none the less honored by us, that "amiable, youthful spirit," Adin Augustus Ballou! But there is one nearer and dearer than all.

Who is this that has ever a pleasant word and bright smile for the sorrowing children of earth! Whose canoe comes to us laden with beautiful flowers of sentiment and poetry! Who with her magic wand banishes the cob-webs from our "think-boxes," and makes "ezzerbody happy"? Who this strange compound of maturity and childishness, of dignity and simplicity, of gravity and drollery, of wisdom and nonsense! Whose wit so ready, whose sarcasm so keen, whose mirth so contagious, whose sympathy so beautiful as it "shines through the face" of her "Water-Lily"! Oulina! Thrice welcome, Oulina! Tell us not that this name so dear to our hearts stands for a myth! If Oulina is not, then are we not, and chaos is come again.

If the names I have mentioned are realities to us; if we seem to know them as we know persons still in the flesh, it is because we know you, Mrs. Richmond. You are, as it were, the glasses through which we see another and a better world. Yours is the voice that conveys to us the thoughts born in spheres celestial. We could not if we would separate you from the beautiful and the good that have gone before, and so we gladly include them in our greeting, and give you and them, one and all, an earnest, heartfelt welcome.

### REMARKS BY MRS. RICHMOND'S CONTROLS.

Friends, you certainly will need no apology from us, when we say that we must speak to you on behalf of our medium and her companion. Since we are the voice, and since she is the instrument, and has never spoken on her own behalf in a public assembly, we are constrained to say that we are neither she nor Sapphira could speak a word, since surprise, gladness, affection, and those feelings that are deeper than words, would certainly well to the eyes and prevent utterance from the lips. On their individual behalf it is but just to say that until a friend met them at the railway station, they had not the slightest intimation of this assemblage or greeting. As a surprise it is overwhelming. As a tribute it fills their hearts to overflowing. That you love them, they are aware; that you sympathize in the work which we have endeavored to fulfill through our instrument here, they know, but they had not expected on this, the first hour of their arrival, such evidence as this, and for both we return their heartfelt thanks.

For ourselves we speak the word of the spirit as it is given to us; that which is within us and a portion of our lives, we cannot withhold. You are dear to us, as those who are linked in the fraternal bonds; you are dear to us, as brothers and sisters embarking in the great work of spiritual truth. You are dear to us, as those who are willing to receive what we have received from higher sources, and gladly accepting through our chosen channel the method of that inspiration. We value your love, your sympathy, your appreciation of this and of other instruments sent to you. We value the welcome you gave to the young disciple who appeared in your midst, and his controls.

We thank you on behalf of the spirit-world for this appreciation. But chiefly do we value whatever word in that address of welcome conveys the thought to the spirit-world of your appreciation of spiritual truth. If this channel were silenced, if this instrument were taken from you forever, or if there were no such favored opportunity for us to minister to you, we feel perfectly well assured that the chain of sympathy between your hearts and ours would still continue; that the words and thoughts awakened in your lives and natures can never perish; that the fires of inspiration kindled upon the chosen altars of spiritual truth cannot be quenched, and that you love that truth more than you do any channel through which it comes, or any circumstance which would properly through which it does come. For this reason we appreciate your welcome, for by it we know that our instrument has in your lives and hearts a home, and know that the day of persecution is passed, and the day of appreciation is begun, and believe that you have set the example in your midst of not stoning your teachers, nor rejecting those who are the instruments or chosen mouth-pieces of the angel-world, but rather that you would sustain, uplift, and sympathize.

Your speaker for the evening has ministered spiritually, our medium has received physical, mental and spiritual strength from your sympathy. The one great need of mediums in the world at this hour is that which you have steadily, constantly, consistently and affectionately bestowed, namely, sympathy. If this were given all such sights and sounds as are heralded abroad in the daily press of the land would never occur. If this were truly and faithfully given, there would never be the cry of "fraudulent mediums," or "toxopores," or "impostors." If all that the eyes of the world the avenues of spirit-communication. Crowned with sympathy of healthful growth, the body and mind were formed to meet truth and proclaim it in such manner that there can be no doubting. Do you doubt the fragrance and loveliness of these flowers bestowed by affection and arranged with care and taste? Do you doubt the unfoldment of life and verdure under the radiance of the spring and summer sunshine? Do you doubt anything in nature that, responding to the law of its existence, fulfils the law under favorable circumstances, and yields the results to the world? Sympathy is the solvent by which the spirit-world gain access to your hearts through the instruments who are their chosen mediums. If they were but machines, if they were not constituted of flesh and blood and nerves and sinews and souls, then you might treat them as you would a machine. But being fashioned of that kind of nature that vibrates to the touch of scorn, or is pierced by the fierce shaft of anger, the spirit-world are glad to know that the eyes of the spirit-world are glad to give their mediums sympathy. We bless you for this occasion, more especially as it illustrates that one word upon which we have dwelt so long. We will not detain you.

You are aware of the work of our instrument elsewhere. You are aware of the promise there is in the spiritual horizon. That we shall touch upon at another time. To-night we meet as one, the spirit-world blending to touch yours by the close sympathy that extends to one who has willingly been our instrument for ministrations here. Again we thank you and give you to Oulina, who is most eager that we shall finish.

Oulina then gave an appropriate improvisation.

### Anniversary Celebration in Brooklyn—Cordial Reception and Appreciation of Mrs. F. O. Hyzer and Dr. J. M. Peebles by the Brooklyn Spiritualists.

To the Editor of the Banner of Light: The Spiritualists of Brooklyn are making preparations for appropriate public Anniversary Exercises. The Brooklyn Spiritual Society, which meets in Everett Hall, will commemorate the Thirty-second Anniversary with varied and important services, beginning on Saturday evening, 27th, and continuing Sunday, 28th, afternoon and evening. The Executive Committee having charge of the arrangements will make public the names of speakers and order of exercises in next week's *Banner of Light*.

The Eastern District Spiritual Conference, which meets in Phoenix Hall, South Eighth, near Fourth street, will commemorate the great event in human history—the Dawn of the

New Dispensation—one week later, the first Sunday in April.

I will thank you to allow me to repeat the order of our Sunday exercises in Brooklyn for the month of March:

Dr. J. M. Peebles lectures every Sunday afternoon in Everett Hall, 388 Fulton street, at 3 o'clock. Mrs. F. O. Hyzer in the evening at 7 1/2 o'clock.

Mrs. F. O. Hyzer lectures in Phoenix Hall, South Eighth, near Fourth street, at 3 o'clock. Dr. Peebles in the evening at 7 1/2 o'clock.

In my five years' experience in official relations with the Brooklyn Spiritual Society, I have never known such warmth and cordiality of appreciation as are now being extended to our veteran lecturers, Mrs. Hyzer and Dr. Peebles.

C. R. M.

Brooklyn, N. Y., March 14th, 1880.

## ENGLAND.

### Passing Events.

[Banner of Light London Special Correspondence.]

Among the most striking forms of mediumship I have ever witnessed is that of Mr. Ritta, who, in a great measure, is ignorant of any purpose of the great demonstrations given, seeming to be only the passive agent, whose power the spirits use. He was developed through sitting in Mr. C. E. Williams's séances, but has seldom made any effort to make himself known, and never has looked upon mediumship as a profession.

On Saturday evening, Feb. 14th, through the kindness of Capt. James, one of the truest Spiritualists I know, I was enabled to witness these extraordinary manifestations: Our party was a small one, only seven, including the medium. We sat around the table in the dark in the usual manner, and were soon made aware of the presence of the spirits, who manifested in various ways, addressing the various sitters in tones of familiarity, and exhibiting great knowledge of all their private affairs. My friend, Signor V., of operatic fame, who accompanied me, was an entire stranger to every one present except myself, and he was addressed by a spirit who claimed him as brother, giving many proofs of his identity, and also speaking of other members of the family in the most accurate manner possible. Before the séance, a pair of slates, hinged together like the covers of a book, had been provided; the slates were then very carefully tied together and sealed, and the edges were covered with gummed paper. This done, the slates were given to Gen. McL. and Signor V.—to hold. I also placed my hand upon them. A piece of pencil had been placed between the slates, and this began scripping. After a few moments, knocks were heard on the slates, and we were told to light the candle and open it. The slates were intact, and on opening it we found several sentences written thereon: "Good night, God bless you"—"Chas. Barry"; and across the centre, "6 Rupert street," which, strange to say, was Signor V.'s private address. A short cabinet séance followed, with equally striking results.

I can only say that the séance was in every particular a successful one, due to the wonderful medium and the kindly influence of our host, who has extraordinary mesmeric power: It is to be regretted that Mr. Ritta gives so few séances, as his manifestations are certainly calculated to convert skeptics.

The enclosed, from the pen of the author of "England and Islam," "Pilgrim and the Shrine," etc., is going the rounds of the papers, calling forth their usual criticisms. It may be of interest:

To the Editor of the Standard:

SIR:—In reference to your article of Tuesday last on the redness recently observed by mediums, I beg to plant Jupiter, the following may interest your readers: In July, 1877, I took down from the mouth of a clairvoyant, of the accuracy of whose spiritual vision I have had proofs innumerable, this account of Jupiter, she being at the time deeply entranced, and engaged on an excursion through spirit-land. The soul was already far on its return toward the earth when she exclaimed: "All the planets are inhabited. How innumerable is the variety of forms! Here is Jupiter; it has nine moons; yes, nine! I saw it as exceedingly small. And I have told it. It has so much iron. And what enormous men and women! There is evil there too. Evil is wherever we matter and limitation. But the people on Jupiter are far better than we on Earth. They know much more of the laws of nature. There is less of evil in their planet. Ah, they have another sense, too! I cannot describe it, or tell what it is. It differs from all the others. We have nothing like it." The ascription to Jupiter of redness was quite unknown to either of us, as the perception was independent of previous mental impression.

I am, Sir, your obedient servant,  
Paris, Feb. 18th. EDWARD MAITLAND.

"Dark Spots and False Lights," is a new pamphlet from the pen of Christian Relmors. There is much in this little book to interest and instruct the reader. Mr. Relmors writes in a bright, pleasant way, and it is only to be regretted that he is not better acquainted with the English language, as many would not be able to follow his meaning closely. The book is meeting with a very good reception.

Mrs. Hollis-Billing's farewell soiree took place on February 12th. There was a pleasant company present, consisting largely of the old Spiritualists of London. Speeches were made by several well-known workers, interspersed with singing. A subscription was started to raise money enough to pay Mrs. Billing's return ticket to London; the sum reached about fifty pounds, and was presented to her. Mr. James Burns has acted as her agent in London, and has rendered great service by placing his paper at her disposal; and it was through his efforts the "farewell" was arranged.

Mrs. J. William Fletcher's séances at the British Association have been postponed, on account of the lady's health. Mrs. Fletcher is at present in Naples with a party of friends. The séances will commence about the middle of March.

Mr. Thomas Walker is meeting with good success in the Provinces, but his lectures in London were not well attended, on account of the fearful weather, which has largely interfered with everything of the sort. He will probably leave England for South Africa, and then intends returning to the United States, where he has ever been rewarded with the happiest success, and will be welcomed by a host of friends.

The subject of Mesmerism is exciting considerable attention at present. I think the following is of interest, for it shows that Mesmerism is something more than the action of mind over mind; that there is a psychical influence as well, which the operator exerts, that affects young children and even animals. Harriet Martineau refers to the same thing, which is here so plainly set forth:

AN INDIAN MESMERIST. Strange stories (says the *Daily Telegraph*) reach us from India of the feats performed by a native mesmerizer, named Bunt, whose magnetic power would appear to be found by the lower animals. He gives séances, to which the public are invited to bring all manner of ferocious and untamable wild beasts, and like the Ancient Mariner, holds them with his glittering eye. In a few seconds the snake strikes into a condition of catatonic stiffness, from which they can only be revived by certain "passes" which he solemnly executes with his right hand. An account of one of these séances states that a snake in a state of violent irritation was brought to Bunt by a menagerie proprietor, enclosed in a wooden cage. When deposited on the platform it was writhing and hissing fiercely. Bunt bent over the cage and fixed his eyes upon its occupant, gently waving his hand over the serpent's restless head. In less than a minute the snake stretched itself out, stiffened, and lay apparently dead. Bunt took it up and thrust several needles into its body, but it gave no sign of life. A few "passes" then restored it to its former angry activity. Subsequently a savage dog, held in a leash by its owner, was brought in, and at Bunt's command, let loose upon him. As it was rushing toward him, bristling with fury, he raised his hand, and in a second the fierce brute dropped upon its back, and lay as though struck by lightning. It seemed absolutely paralyzed by some unknown agency, and was unable to move a muscle until released from the magnetizer's spell by a majestic wave of his hand.

The *Banner of Light* is read with much interest, especially anything from Mrs. Richmond. I sent a copy to a gentleman the other day, and he replied, "It is not often that I am interested in sermons or lectures, but I must say that the one from 'George Thompson' is more eloquent than anything I have ever read." I find the more the *Banner* is read the better it is liked.

J. WILLIAM FLETCHER.

22 Gordon street, London, W. C., Feb. 21st, 1880.

The Rev. Cowley, who cruelly abused children placed in his care, is now making shoes in the Penitentiary at Blackwell's Island, New York, where he once was chaplain. He is still perking away at the soles of men, and these last are the only kind he is fitted to heel, for there is an understanding between him and the people which will grow stronger unto the end.

## BRIEF PARAGRAPHS.

**SOUND ADVICE.**—An exchange says if your local paper happens to tread on your toes a little in performing its mission, don't you get your back up and abuse its editor, but stop and take a good breath and think for a season, and see if you can't remember some of the favors and kindnesses it has shown you in the past. Then reflect that it may not be long before you will want some favors again.

**FAST-DAY IN MASSACHUSETTS.**—Gov. Long has appointed Thursday, April 1st, as the day for the observance of the annual Fast throughout this Commonwealth.

We regret to learn that the able assistant editor of the Boston *Daily Herald*, Mr. Zenas T. Haines, is confined to his home by sickness.

Rev. Wm. Hays Ward, the editor of the *Orthodox Independent*, says in that paper that the story of the fall of man told in Genesis is no more the record of actual occurrences than the parable of the Prodigal Son; and this belief, he adds, is shared by "perhaps a half" of all the educated evangelical ministers in the country. This statement is calculated to "raise Cain" in some religious circles.

Boston people take great pains to show their goods.

A "PUZZLING" SONNET.  
Put away his crack-brain puzzle.  
He has climbed the asyllum stair;  
Numbers 13, 15, 14.  
Turned his head and sent him there.  
—*Ulrica Observer*.

Relief is going from all quarters to Ireland, and Peter's Pence is going from Ireland to Rome.

A miller in England was brought before the local magistrates last month for allowing a poor woman, who was short of money on New Year's Day, to hold a lottery in his house. All she possessed was a pig and a family Bible, and as she did not wish to sell the pig she raffled off her Bible for three pounds. The miller got off on the plea that several public lotteries had been allowed in the neighborhood at church fairs and for charitable purposes. If the old woman had understood the raffle business as well as some amateurs at our fairs do, she would have been three sovereigns the richer and kept her Bible.—*The Hour*.

Beecher is the most eloquent speaker in the United States—at least he uses the choicest language. He is influenced (being mediumist) by a band of spirits especially delegated to control his spiritual utterances.

When a death occurs at Fiji it has to be registered and the native scribe not unfrequently fills the blank left for "cause of death" with the words "medicine supplied by missionaries." This entry may not be so far from the truth, after all.

It is an extremely poor *Pilot* that has aught to say against the man who gave \$100,000 to the starving people of Ireland.

Once upon a time a painter turned physician. "My former business exhibited my mistakes in too glaring a manner," said he; "I have chosen a calling in which they will all be buried."

"Full many a gem of purest ray serene  
The dark, unfathomed caves of ocean bear."  
Full many a maid has toyed with kerosene,  
And sailed to glory in a gorgeous glare.

It is a trite story, yet somehow it never loses its freshness, that when a bank fails in China, the heads of the Trustees are thrown into a corner with the other assets. China is a barbarian land, but no native bank has been known to flat there for about forty-nine thousand years.

Scott County, Virginia, is in the extreme southwestern portion of the State, and is hemmed in on every side by high mountains. It is almost entirely destitute of roads, mills and schools, although it contains a few churches. Nevertheless, this remote and almost unvisited region has produced a man who, if the newspapers published in that section of the State are to be believed, has gifts that lift him high above the common level of humanity. The sick and lame and blind come to him and are cured of their infirmities. He gives no medicine and charges no fee.

So says the *Wheeling (Va.) Register*, and then devotes nearly a third of a column to a recital of some of his (M.'s) cures, which, if the narrative be reliable, strongly resemble those now being wrought by healing mediums all over the world.

An extraordinary prize of three thousand francs has been awarded by the French Academy of Science to the eminent English scientist, Mr. Crookes, in recognition of his recent discoveries in molecular physics.

There are strikes in many parts of the country of working-men and working-women.

The morning newspaper is the prime necessity of the average American. This is a good omen.

The Wisconsin Senate has concurred in the Assembly's resolution providing for female suffrage in that State.

### THE YARN TO SLIDE.

He told his sled into the road.  
And, lo! a massy how he slide.  
And now he is laughing and  
"What fun upon my sled to slide."  
And as he laughed, before he knewed,  
He from that sliding sled was slide.  
Upon the slab where he was laid,  
They carved this line, "This boy was slide."

Most of our misery comes from our fearing and disliking things that never happen at all.—*Good Company*.

Several of the daily papers hereabouts have of late printed the following. We do not vouch for its truthfulness, although there is nothing strange or even singular to Spiritualists in regard to the return of the spirit:

"Samuel, one of the New Lebanon Shakers, was killed by lightning. Mary, a Shaker medium, says that she met him a few days afterward, and that the following conversation was held: 'Samuel, what in the world does this house do to me? I go to the shop and the boarding-house, and no one notices me. What is the meaning of all this, Mary?' 'Why, Samuel, don't you know that you are dead?' 'Dead? No, I am not dead.' 'Surely you are. You were struck by lightning a week ago last Thursday and killed, and we buried you in the yard yonder.'"

The *Rockland Advertiser and Chronicle*, published weekly at Nyack, N. Y., under the editorship of Horace Greeley Knapp, has recently been greatly increased in size, as well as circulation, and makes a fine appearance on our exchange table. We are pleased in being able to note this sign of its broadening prosperity.

**WOMAN SUFFRAGE IN WISCONSIN.**—MADISON, Wis., March 12th. The Senate, to-night, concurred in the Assembly resolution providing for female suffrage in Wisconsin, by a vote of nineteen to eleven.

A sweeter thing is death than life,  
When all life's work is done,  
When glory wraps the patient soul  
As clouds the setting sun,  
And through its sacrifice and toll  
Life's crowning joys are won.

"On what slender threads are human destinies suspended!" exclaimed a condemned murderer on the gallows when the rope broke.

"Are minute-guns for killing time?" asks the Boston Sunday Budget. No, sir-ee. They are fired when Time has killed some military man.

Motto of the Russian Nihilist: Assassination, which is the worst sin in the calendar.

Do not trust the man who never laughs, who always puts on a sedate air, who has no outlet for those natural springs of sportiveness and gaiety that are perennial in the human soul.

Social scandal-mongers are the pests of society.  
Following the example of "No cards," in marriage notices, we shall probably soon see dinner parties with "No victuals."

Rev. C. A. Bartol, of this city, is a man of solid sense. We wish other clergymen would imitate his example. He truly says that there would be far more effective equalization in the breasts of the people if there were more play, and less cold, icy dignity in our social life.

Prof. R. C. Kedzie, of Michigan, has given directions for the preparation of cotton wearing apparel so that it will not burn with a blaze, and thus remove the danger to life from the clothes taking fire. This may be done by putting a *teaspoonful of powdered borax* in a *gill of gelatinized common starch*. (Gelatinized starch is made by boiling starch in water, and adding to it.) This is harmless in its effects upon the cloth or the wearer, is very cheap, and so common and simple that any one and every one may safely use it.

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