VOL. XLVI.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, MARCH 20, 1880.

\$3,00 Per Annum, Postage Free.

NO. 26.

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BOSTON, SATURDAY, MARCH 20, 1880.

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.

STARTING OUT.

On Saturday evening, March 6th, the New York and Brooklyn delegates embarked for their brief tour. Mr. Hatch and a committee of Lyceum No. 2 took cars for Putnam, Ct., 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-five persons, crossed the city and partook of a substantial breakfast at the Hampton House, Haymarket Square (Z. T. Favor & 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.

The hall had been tastefully decorated by

The hall had been tastefully decorated by The hall had been tastefully decorated by Col. William Beals, whose name, as a first-class operator in this direction, has been prominently familiar to several generations of Bostonians. Parti-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. F. Gardner, William White, Mrs. Fannle A. Conant, etc.) were arranged at intervals along the sides of the apartment. Above the centre of nant, 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 your service of praise) 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. Hattle E. Wilson, Mrs. Nellie Nelson, Mrs. Hattle Richards, Miss Bowker, Mrs. Biggs, Mrs. Maggie Folsom, 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, respect-

names of the visitors were as follows, respectively:

New York: Charles Dawbarn, 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, Miss Halstead, Mrs. Robinson, Mrs. Vankirk, Mrs. Fuvervitch, Miss M. Hunt, Mrs. Myrick, Miss Myrick, Miss Slocum, Miss Phillips, Miss Chase, Mrs. Bennett, Miss Breevin, Miss Fay Waterman, Miss K. Reynolds, Mr. Walter Hunt, Mr. Leigh Hunt, Alex. Slocum, Willie Goodwin, Willie Robinson, Eddie 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—M. Grey, R. Howard, P. J. Hussey, E. Rice, E. Peterson, Mr. Russon, M. Weatherford, W. Petersoh, S. Green, Mr. Beckwith, L. Riley, Mrs. Eckert, C. Eckert, Mrs. Russon, F. Rice, L. Mills, E. Matherson, E. Creidler, C. Wolle, H. Lewis, E. Mallerson, J. Ferris, O. Creidler, G. Ritchymyer, H. Russon, C. E. Russon, J. Peterson, C. Grippe, A. Kipp, Rosa, Howard, Dalsy 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 Rand, Assistant Conductor; May L. Biggs, Guardian; Hattle E. Sheidon, Assistant Guardian; E. Dawkins, Musical Director; Josie Stevens, Monitor of Groups; Guards, H. L. Whitney, H. C. Barnard, B. F. Buttrick, W. Brown; Sentinel, W. Sheidon; Teachers—Liberty Group, Persis 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; Sca, M. Madden; Lake, J. Brown; River, M. J. Mitchell; Fountain, E. J. Rand. Treasurer, Hattle E. Wilson. Secretary, James B. Hatch, jr.

THE SESSION.

M. J. Mitchell: Fountain, E. J. Rand. Treasurer, Hattle 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 quests, 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 presded 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

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;

With soils 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 clasping hand— Brooklyn, New York, be closely bound With Trimount's Lyceum band! With motives pure and earnest toil, 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 one band elate: Come, mingle with our Lyceum fold, Dear friends from Empire State:

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

The pledge we make with your A reading by Kittle May Bosquet, recitations by Nellie Welch, Carrie Hough, Gracie Burroughs, Ada Brown, Maud Gilpatrick, and Masters Georgie Brown, George Barnard, Arthur Rand; a select reading by Albert Rand (assisted by Alice Messer and Lizzie Lambert); a duet by Rosa and Dalsy Howard (of the Brooklyn Lyceum,) songs by Gracie Fairbanks, Emma Russon and Bessie Beckwith (of Brooklyn), and a violin solo by Miss Lizzie Dawkins, next supervened; Miss Hattle Davison 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, Statues of Beauty o'er the land, Triumphant over doubts and fears.

Long may their "Fountains" play and sing, Their "Streams" go forward day by day, And "Rivers" move with ducet ring. While "Lakes" gleam clear as sunlight's ray.

Long may their "Seas" reveal sweet gems, And "Occan'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, Exceletors" keep true their name, Till "Liberty" evolves the right.

Our dear brave Lyceums 1 coming souls Will venerate the true ones now Who work unselfash for high goals, Where golden deeds crown every brow. Keep steady step, and forward march!
The spirit children watch in joy,
And bless 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 ald you till you cross the tide, And join the higher Lyceum Band.

Mr. Hatch then called upon Mr. Charles Dawbarn, 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 inforded both with the improved conditions inforded both with the improved conditions and that a ideligation from New York, if they had come as avowed Spiritualists, would have heen accorded a perhaps warmer welcome to Massachusetts than the present compaily was now enjoying, only that welcome would have heen 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 witcheraft persections) would (instead of Boston) have been appointed as the locate 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 skles, 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. Dawbarn 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 mere spoken words or by eloquent adjurations, but could be best accomplished by a series of object lessons, which should be presented to the view of the pupils in 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 Lyceum so New York school.

On being introduced by Mr. Hat

we product weak as helicities to those pleasurable hours then spent together. We have brought with us, in the hope that our visit may result in equally pleasurable 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 your care and keeping we trust 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 carnest toil,

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

And, again thanking you for this pleasant re-

ception you are offering us, we

--" take the hand you offer now,
With hearts united, true:
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 Ly-

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 words gave utterance to the grateful sentiments of its members in return. He alluded to the happy memorles 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. Klpp, 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 commence the present of the present to preside desiring to commence the present to preside the present to preside the present to present to preside the present to present to present to present to preside the present to present to

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 ensign 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 received these heavy the local state of these heavy the local state of these heavy the offerbrage and the local state of these heavy the offerbrage and the local state of the second of the second

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 Russon (of Brooklyn), Bertie Kent, Jessie Peterson (of Brooklyn); songs by Mr. Fairbanks, Lizzle Lambert, and Miss Hattle Rice; a dialogue by Miss Ella Pratt and Josie Paine, and a piccolo solo by Master Roach.

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.]

able 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

vas delivered at the Old South, Monday noon, March 15th, Mr. Cook choosing for the subject of his prelude "Secretary Schurz 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 them. The writing was not produced, as was Slade's in London and at Leipsic, on slates held under a table.

shald under a table.

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

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. I said, "Hist!" once or twice; 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 my 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. It thought this perhaps merely a case of mind-

at the time, told me correctly the name it contained, which was that of my grandfather. I thought this perhaps merely a case of mindreading. 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 snirt.

spirit.
The psychic, however, began to suffer, or as sume 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 down-

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. Kippended 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 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 Mrs. Msy all good angels ever assist you in the Lyceum movement."

Mrs. M. L. Biggs, Guardian of Lyceum Mrs. Biggs, a Guardian's the backlong this was her first attempt at public speech-making, and she felt utterly at public speech-making, and she felt utterly at the same 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, 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, on the size of the head of a pin, from the top of a slate special he size of the head of a pin, from the top of the size of the head of a pin, from the top of the size of

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 doubt 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 bandkerchief 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 clamped 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 I held the slates a few seconds and watched with the rest of the hands of the company, they were kept constantly in sight. In this position I held the slates a few seconds and watched both them and the psychic. He appeared to be 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 physi-

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 pellet 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 experiments the fact.

pany 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 con-[Copy.]

Report of the Observers of the Sargent Experiments in Psychography.

ments 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. 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.

in answer to a question asked by one of the company.

Afterwards two slates were clamped 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

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

[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 fain on the occasion of this closing effort to dodge the issue; it declines to give its readers the benefit of his account of the scance 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 Zöllner, Fechner, and Scheibner, of Leipzig University; Prof. Weber, of Gottingen 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." licly 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."

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 pro posed 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 mpeding 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 this; 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 therapeu-tics (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 unschooled. 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 in terest they would have you pass this Bill. Upon examination it was discovered to be the harmless root of marsh-rosemary, used in making common caudy at the present time. The cures this man wrought wherever he went seemed, in contrast with the success 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 doctored 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 now 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 scandalous to employ a person outside the regular practice, yet "all that a man hath will be give for his life." So these systems the regular schools were compelled to adopt, or else be 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 bonesetting: 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 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 con cerning 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 fami lies 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 legis late 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, which 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 physi clan 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 onto 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 aw-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 "taient" 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 permitted 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

was a difference; but now that it comes from one of their own chooswent, 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, Is 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 condemnatory of 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 Caloric 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, n 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 where 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 mere y because he is sufficiently learned, or has graduated, unless he shall have graduated from a college which they approve. Thus their ower 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 charge ter." 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 nember 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 he 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 presilent 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 soclety. 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 ope 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 ing-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 minsters, 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 us 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 pocket books 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 calomel, 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 com petition, 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 can not 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 hese societies, while the reports of those inside are innumerable. They talk to us as though we had no law now to regulate the prac-tice of medicine, when the truth is we have laws that cover every maginable 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 mal-practice, making bad or injurious medical practice also a State Prison offence. Now I ask in all candor what more we need? No 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 doctored by them until they had no money left to pay the outside doctor who finally cured them. Does not this crowd of witnesses show wili legislate, some way, it ce

be against those who have wrought the cures? The President of the old Massachusetts State Medical Society de clared 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 dis ease 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 ; tell ing 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

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 let ter, 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 testifie 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 hope 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 treat ment. Mr. Nye also speaks of the case of his wife, who had a can cer. 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 falled to notice, by their demonstrates strations, 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.

I 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 us 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 un-patronized. 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,

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:

and charge us what he pleases for.

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 scances, and this harmony s 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 clairyoyance, or of spirit-presence 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 ve will wait and learn more from future travelers, and so have more testimony on which to base our conclusions as to this new

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. Dayis, 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 Shakspeare.

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 strict espionage 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 spiritworld 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, G. B. STEBBINS. 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 vac-cination; I have known children destroyed by it; I have talked with men who had been afflicted all their lives 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 inanity, 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's "Ecclestastical Court," in which the witnesses for Orthodoxy are examined, cross-examined, and made to testify against each other, and office 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 risbles of even a deacon. And the numerous amusing anecdotes illustrative of the absurdities of the defenders of a false theology cap the climax.

J. S. Tabob, 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 One "Two hun-dred and twenty-four errors are pointed out and thoroughly exposed. By Kersey Graves."

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

Foreign Corresyondence.

Australia.

What our Correspondent has to say of the Exhibition—Spiritualism in New South Wales—J.
Tyerman at Home Again—The Psychological
Society of the Oldest Colony.

To the Editor of the Banner of Light:

The weather at the antipodes just now is entirely different from that which I presume you are enjoying in the northern latitudes, and it is certainly not very enticing to a "peripatetic stipendiary scrivener," as one of the honorable gentlemen in one of our colonial legislatures is in the habit of designating gentlemen of the press; but nevertheless I take my seat, pen in hand, to give my friends in America the news of the day in Australia as far as I can pick up anything to interest them.

I have not yet referred to the International Exhibition which is being held in Sydney at the present time. Although as a help toward the federation of the colonies it is without doubt one of the most important events that has occurred in the history of Australia, I am sorry to say that the United States does not cut such a favorable figure as I expected to see, and she is the only country in the world that is exhibiting of which this remark can be made. The colonies are all grandly represented, as are the older countries of Europe; but although a large amount of space was granted to the United States the court looks comparatively empty, and the exhibits are apparently inferior in quality. I must make one exception to these strictures and admit that, so far as agricultural machinery is concerned, the United States does hold its own against any other part of the world.

A new magazine is to be brought out in Sydney, in support of Spiritualism and cognate subjects. It is to be entitled "Free Thought," and will be conducted by Mr. E. Cyril Haviland, who is well known in the colonies as one of the stanchest defenders of Dr. Slade.

Spiritualism generally is prospering; a gentleman moving in the highest circles here having recently informed me that he does not know a single family of any position in Sydney in which there are not at least one or two believers. Our anniversary celebration we expect will do much to increase the numbers and influence of the supporters of the cause.

Mr. J. Tverman is at home again, and has engaged the Victoria Theatre for Sunday evening lectures, so that both our principal Thespian temples are at work on Sundays in the cause of Liberalism. Mr. Bright continues to draw large crowds to his lectures in the Theatre Royal. while Mr. Tyerman is also gratified at the numbers of familiar faces that surround him each week. At Mr. Bright's lecture last Sunday a collection, amounting to £21 5s, was made in behalf of the Irish Famine Relief Fund.

The annual meeting of the Psychological Society took place a few days ago, when the following report was submitted and adopted:

ANNUAL REPORT OF THE PSYCHOLOGICAL SO-

Fancher.

May 5th was showery, but there was a good attendance. Some very interesting incidents were related in connection with clairvoyance. At this meeting the first honorary member, Mr. Bright, was elected. As the Society had then more than £31 in hand, £11 11s. was placed in the hands of a sub-committee for the purchase books. After the meeting a number of tracts and pamphlets, which had been presented to the Society by Mr. Haviland, were gratuitously distributed.

May 19th and Lyne 2d.—At these meetings Mr.

May 19th and June 2d.—At these meetings Mr.
Bright read an extremely interesting series of
papers on "Magnetic Education," as received
by himself at several sittings in the presence of

Messrs. Charles Cavenagh, Alexander Munro, Hugh Paterson, Milner Stephen, Harold Stephen, Thomas Slocombe and H. L. Summerfield. It was also arranged that the subscriplic of the remainder of the year should be five shillings.

Aug. 18th.—First meeting to which the public were admitted. The hall was crowded, and

more than sixty people standing. The lecture was "Spiritualism in its Relation to Psychology." and the lecturer Mr. Bright.

Sept. 1st.—By the Minutes I see that this was a rather conversational meeting but very interesting.

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Sept. 15th.—Again a public meeting, with a thoroughly successful lecture by Mr. Harold Stephen, entitled "The Philosophy of Spiritualism." At this meeting a "collection" for the public meetings was instituted, and has since been moderately successful.

Oct. 6th.—At this meeting the rules (based on those of the Victorian Association of Spiritualists,) as prepared by the Committee, were read and adopted. After some desultory conversation one of the members read a newspaper account of a "seance" held by Dr. Knaggs, and which was the cause of an animated discussion.

Oct. 20th.—A public meeting, at which the President gave the lecture, "Some Proofs of the Reality of Spirit Intercourse," under three heads, viz., Personal Experiences, General Experiences and Scientific Proofs.

Nov. 3d.—This evening Mr. Haviland read a paper, "Mesmerism, its Uses, and some Hints for its Study," and afterwards showed the way to mesmerize and de-mesmerize.

Nov. 17th.—Public meeting, at which Mr. Cavenagh gave a lecture, "Spiritualism and its Future Possibilities," the attendance being nearly two hundred.

Dec. 1st.—This evening Mr. Rice, the "brain-

ture Possibilities," the attendance being nearly two hundred.

Dec. 1st.—This evening Mr. Rice, the "brain-reader" (from America), gave the society some very interesting tests of his wonderful powers.

Dec. 15th.—A public meeting, at which Mr. Bright gave a lecture on the "Ethics of Spiritualism."

At the first meeting of this year Mr. Fache read a paper on "Psychic Phenomena in Daily And now, with a few general remarks, I will

conclude.

The average attendance on private nights has been about fifty, which represents an increase from thirty-five or forty up to seventy, the attendance at the last three private meetings being nearer eighty.

If we take the public meetings into consideration the average attendance reaches about ninety, which for a society like this seems to me very promising for a first year's report.

The list of members includes seventy-five names, but many of these never attend the meet-

names, but many of these never attend the meetings, principally, I believe, because Monday evening seems a favorite one for circle-sitting.

J. BOWIE WILSON, Chairman. The following officers were elected for the

President, Hon. J. Bowie Wilson, reëlected Vice-Presidents, Milner Stephen, F. G. S., etc. etc., Hugh Paterson; Treasurer, C. Cavenagh; Librarian, F. Hosier, reëlected; Secretary, Hugh Paterson, Jr., reëlected; and a Commit tee of ten.

The retiring officers were given a vote of thanks, and a very successful session closed.

L. E. HARCUS. Sydney, New South Wales, Jan. 19th, 1889.

Rev. Mr. Webster's Ghost.

A Dissertation upon the Manifested Presence of the Supernatural—His Own Experiences.

The Rev. Mr. Webster opened his lecture in Montreal by stating that it had been asserted that His Lordship the Bishop of the diocese and some of the clergy had tried to induce him to give up the idea of delivering this lecture, but that this was a mistake. He thought it was his duty to deliver this lecture, and no amount of ridicule or misrepresentation would cause him to swerve one iota from what he considered his duty. There were a great many who thought they drew up a code of rules and did much other work which doubtless has been of great though unnoticed value to the Society. The surer, Mr. Greville, Vice-President, Mr. MadDonnell, Treasurer, Mr. Haviland, Secretary, and Mr. Hasier, Cocketton, Mrs. Flotten, Capt. Barron, Mrs. Britten undertook to give the lecture for the first evening, which she did, at the New Temperance Hall, which was engaged for the meetings of the Society. The Society was suggested the sale to the services of Thomas Walker, who you remember succeeded Mrs. Britten at the Theatre. Of the meetings of the Society and Walker, who you remember succeeded Mrs. Britten at the Theatre. Of the meetings of the Society was corrected to the server and the set on the set of the services of Thomas Walker, who you remember succeeded Mrs. Britten at the Theatre. Of the meetings of the Society was fortunate enough to be able to avail itself of the services of Thomas Walker, who you remember succeeded Mrs. Britten at the Theatre. Of the meetings before April 1 have no record. On the 2st of that month Mr. Haviland, the then Secretary, resigned office and the Society was fortunate enough to be able to avail itself of the services of Thomas Walker, who you remember succeeded Mrs. Britten at the Theatre. Of the meetings before April 1 have no record. On the 2st of that month Mr. Haviland, the then Secretary, resigned office and the Society was fortunate enough to be able to avail itself of the services of Thomas Walker, who you remember succeeded Mrs. Britten at the Theatre. Of the meetings of the Society was fortunate enough to be able to avail itself of the meetings of the Society was fortunate enough to be able to avail itself of the services of Thomas Walker, who you remember succeeded Mrs. Britten at the Theatre. Of the meetings of the Society was fortunate enough to be able to avail itself of the service

tain circumstances, spoke to men in their dreams, giving several cases which he declared to be well-authenticated, and then he expressed the opinion that those who knew him would be-lieve that he was not a person who would be easily deceived, or one who was given to super-stition. He then narrated the circumstances connected with his vision, to hear about which the audience had, no doubt, been gathered to-gether. He saw the vision in a house under the Battery at the foot of Palace Hill. The last oc-cupant of this house, which was vacant, had died some months before, and the house itself Bright read an extremely interesting series of papers on "Magnetic Education," as received by himself at several sittings in the presence of Mrs. Jackson, of Melbourne. At the June meeting it was decided to have these papers printed at the expense of the Society; this has not yet been done. It was also decided that the Society should take in the Psychological Review; this has been done.

June 16th.—At this meeting the Society was addressed by two members, presumably under spirit control, and several members recorded interesting instances of spirit manifestations.

July 7th.—The business assumed a conversational character, and many interesting experiences were related. At this meeting meeting experiences were related. At this meeting in the complete works of Andrew Jackson Davis. Near the close of the meeting a testimonial to Francis William Newman, the free-thinker, was suggested.

July 21st.—At this meeting it was arranged that the first meeting in the month should be for members and called by circular, the second meeting being open to the public and called by advertisement. Some interesting cases of spirit intervention and interference were related. was used as a store-house. The lecturer, who gested.

July 21st.—At this meeting it was arranged that the first meeting in the month should be for members and called by circular, the second meeting being open to the public and called by advertisement. Some interesting cases of spirit intervention and interference were related.

Aug. 4th.—Attention was attracted to the fact that there was no committee, the original committee's term of office having expired. The following committee was then duly elected: Hone the morning is the left the light burning until daylight. The lecturer then described the next visit of this vision the following night. During the day he heard the very identical noise he had heard the day previous, and was rather prepared for the vision. At the same hour in the morning hesaw the same figure, but it faded sconer. He has examined the room thoroughly, and does not believe there is any deception, or that he is subject to any softening of the brain as has been alleged by some. As sure as he stood on the platform he saw that figure; he was stood on the platform he saw that figure; he was stood on the platform he saw that figure; he was decentian it was from a brighter and a better world, and it delivered to him a message which he could not now reveal. His lips were sealed.

would answer.

Banner Correspondence.

Massachusetts.

LOWELL.—Mrs. M. W. Griffin writes: "I read with much pleasure a communication from my old friend, Mrs. Sarah M. Thompson, of Cleveland, Ohlo, given at the Banner of Light Free Circle-Room, and published Feb. 28th. I have known Mrs. T. for more than thirty years, and visited her at her home but a short time before she left for her eternal home. She was a public speaker in the cause of Spiritualism, and many hearts have been made happy by her lovely, angel teachings and solacing religion. That she yet works on from the other side of life, I have no doubt. The communication is in harmony with her own sweet self."

HAVERHILL—"Mrs. S. V." writes: "The Spirit.

communication is in harmony with her own sweet self."

HAVERHILL.—"Mrs. S. Y." writes: "The Spiritualists of this city are holding meetings every Sabbath with good success, under the management of an efficient committee. We have had with us as speakers, Mrs. Sherman, (home talent,) followed by Mrs. Abby N. Burnham, Mrs. Juliette Yeaw, and Mr. I. P. Greenleaf.
These speakers have awakened an interest in this beautiful philosophy that is on the increase. Mrs. Sherman holds weekly seances with marked success."

beautiful philosophy that is on the increase. Mrs. Sherman holds weekly scances with marked success."

SPRINGFIELD.—Harvey Lyman writes, March 1st: "I am about to go up to Lake Pleasant to assist in the completion of the new hotel. The frame of the building is already up and partly boarded. The editice will be a splendid addition to the attractions of the Camp. It is 00x50 feet, three stories in height, and has a large attle; first loft is fitteen feet, hung with a truss roof, so there will be no posts in the dining-hall; second and third story ten feet; a veranda on the front and one end, with a cupola on the top which will overlook all the grounds and for miles around; from it the guests can view Mount Toby and the surrounding hills and valleys, with their evergreen trees, and breathe the beautiful sweet air which arises from the mountains.

We judge from letters from partles residing in the surrounding cities and towns that the friends who were there last year are going, and will carry all their friends. If so, we shall be able to accommodate them in our large hotel, cottages and tents with moderate prices. The hotel is to be kept by H. L. Barnard, of Greenfield, a good caterer.

Any one wishing my assistance about building will address me at Lake Pleasant, Montague, Mass.

Our Camp-Meeting is in the month of August. Any one can be accommodated before or after Camp if desired."

California.

California.

OAKLAND.—Judge A. M. Crane, in a business letter, says: "In renewing my subscription, permit me to say that having taken the Banner of Light so many years, it has become a necessity which I cannot and do not desire to dispense with, and trust hereafter I shall not forget when my time expires.

This office which I now fill, in the most important county outside San Francisco in the State, was conferred upon me at the election in September last by a handsome majority, the only objection, so far as I know, made by my opponents being that I was a Spiritualist, which I admitted through the public prints, and everywhere during the canvass, placing myself upon my rights as a citizen, not to be questioned, condemned or ostracised on account of my religious belief, and the result showed that I was not, as I received a few more votes than my associate. So you will see that Spiritualism here is no longer esteemed a heresy of so helious a nature as to disqualify one, if otherwise competent, for public office; in further illustration of which I may add that at the same election Warren Chase was elected Senator from Santa Barbara and San Luis Obispo Counties, and J. L. York to the Assembly from Santa Clara County, both of whom are well known lecturers on Spiritualism; and they are now acceptably serving the people in the Legislature at Sacramento.

While the conduct of many professed Spiritualists

now acceptably serving the people in the Legislature at Sacramento.

While the conduct of many professed Spiritualists has brought reproach upon a good cause, yet I am happy to say that the class is rapidly increasing who, by their example and conduct, prove that there is nothing in its belief or teachings inconsistent with, but on the contrary promotive of the highest mental, moral and social culture."

Maine.

WATERVILLE.—E. F. E. writes: "J. Frank Baxter visited this place, Feb. 6th, and also the 20th, 20th, 27th. Waterville, the seat of Colby University, is rather conservative in its tendency, there being but few openly avowed Spiritualists among us, and they have been reckoned more Unitarians than Spiritualists, attending that church and contributing to its support, and upon the whole well satisfied with its ministry. No lecturer has been here for years until recently, when an arrangement was made with Mr. Baxter for a lecture, which was so well received that he was induced to return and deliver three more to large and intelligent audiences. These lectures have of course stirred up a spirit of inquiry and investigation and even opposition in some minds; yet there has been a marked desire to hear manifested on the part of people of all religious shades. The lectures have been treated with great fairness by those who professedly disbelieve in the possibility of spirit-control. All who listened with unprejudiced ears felt that important and grave subjects were treated with great candor and ability by the speaker, who impressed us all as a gentleman of talent and fine culture."

Missouri.

Missouri.

KANSAS CITY.—E. G. Granville writes: "On the 8th inst., I delivered two lectures at Joplin, Mo., a city of 15,000 inhabitants, and only of nine years' growth. I was well entertained; and I assure you so long as our cause is represented by such noble people as the Clarys, Gastons, Browns and Lucases, we need have no fear for its progress in time to come. I was very agreeably surprised to find one of the ministers, the Rev. Mr. Martin of the Congregational Church, so far advanced as to be able to step outside of the limits of the creed and dogma of his Church, and search for light, not only by attending private meetings for the discussion of the subject of Spiritualism, but donating to my use his church for the morning lecture, and introducing me to the audiences. Thanks to the angel-world, the car is moving on. The friends of progress intend celebrating the anniversary of Modern Spiritualism, and have invited me to deliver the anniversary address, which I have consented to do. There is great need of a reliable test medium in this city. I expect to lecture in Fort Scott, Carthage, Las Cygne, and at several other points in that section."

Rhode Island.

PROVIDENCE.—A correspondent forwards us a contribution, (aiready acknowledged in its appropriate place as from "A friend from Providence") and says:
"Enclosed please find my mite, to be placed to the credit of the Editor-at-Large Fund. It does seem to me that among the millions of Spiritualists claimed for this country, surely there ought to be enough who have the cause at heart who will go down into their pockets and raise enough to make the movement a success. Our opponents contribute millions of dollars yearly to perpetuate a blind system of faith and religious belief that is not susceptible of proof; and shall we not, who have absolute knowledge and proof of the belief we profess, raise at least one quarter of the amount paid as a regular salary to one clergyman, presiding over a single society, by the devoted followers of Christianity? Let us all put a shoulder to the wheel, and roll up such a sum of money that we as Spiritualists will not be ashamed of."

Minnesota.

MINNEAPOLIS,—F. Oltarron writes, March 5th:
"There is no organization in this place, but quite a goodsized audience convenes in Good Templars' Hall (on
-Washington avenue, N.) every Sunday morning, to
listen to and profit by the grand truths brought down
from our loved ones above, and delivered to us through
the organism of Miss Susie Johnson, a very fine inspirational speaker, who has done much good in this
place. Every two weeks the friends meet together in
a hall on Hennepin avenue, where they chat, play
games and dance, until all are impressed that they
have been very enjoyably entertained; occasionally
readings are given—Miss Pearl Carroll has favored the
audience, and done herself credit upon several occasions—G little miss of five years.)

Organization is a want felt here by many, and why it
is not perfected remains a mystery."

Illinois.

HAVANA. — Mrs. Adolph Krebaum writes: "Our words, we feel sure, are the same which come to you weekly from all over our land: The Banner of Light is the welcome messenger which comes to us freighted with its tidings of cheer and encouragement. By its kindly counsel we learn the lessons necessary for our rudimentary life here; and the bright beacon-lights from the land afar shine through its pages so that we tread the daily rounds of life with an exultant hope and faith which enable us to rise superior to the gross and material conditions of earth-bound mortals. Our name we forward for another year's subscription, as we have for many years given it in the past. We also remit the two dollars extra for the five pictures which you advertise. Long may the Banner of Light continue its work for humanity; may superstition and error fade away under its benign influence, is our earnest wish."

Michigan.

DETROIT.—Augustus Day writes: "The communication of Henry T. Brush, published in the Banner of Light of Jan. sist, 1889, is true in every particular therein stated. I knew him well, and remember the particulars of his passing out, and can vouch for it, being known by at least one hundred or more citizens of this city. He was a very promising architect, of considerable note."

When a cat gives an entertainment from the top of a wall, it is n'tithe cat we object to; it's the waul.

without flesh and blood in the next room. If any had similar experiences, or wished to ask him any questions, they might drop him a line to his address at Trinity Church, Quebec, and he IMPORTANT ANNOUNCEMENT.

After Jan. 1st, 1880, and until further notice,

Any Person sending DIRECT TO THE BANNER OF LIGHT OFFICE, No. 9 Montgomery Place, Boston, Mass., \$3,00 for a year's subscription to the BANNER OF LIGHT will be entitled to ONE of the below-described beautiful works of art, of his or her own selection; for each additional engraving 50 cents extra.

RECAPITULATION:

Banner of Light one year, and one Picture, \$3,00 Banner of Light one year, and two Pictures. \$3,50 Banner of Light one year, and three Pictures, \$4,00 Banner of Light one year, and four Pictures, \$4,50 Banner of Light one year, and five Pictures, \$5,00

Postage on both Paper and Pictures will be prepaid by us, and the latter safely cuclosed in pasteboard rollers.

ALL NEW SUBSCRIBERS, OR OLD PATRONS ON RENEWING THEIR SUBSCRIPTIONS,

BANNER OF LIGHT,

MAY OBTAIN, FOR THEMSELVES AND FRIENDS, ONE OR MORE OF THE FOLLOW-ING FINE WORKS OF ART BY COMPLYING WITH THE TERMS ABOVE MENTIONED:

"NEARER, MY GOD, TO THEE."

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

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

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

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 16 BY 21 INCHES. THE RETAIL PRICE IS \$2,50.

"LIFE'S MORNING AND EVENING."

FROM THE ORIGINAL PAINTING BY JOSEPH JOHN.

Engraved on Steel by J. A. J. WILCOX.

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the time-worn bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward the open sea—an emblem of eternity—reminding "Life's Morning" to live good and pure lives, so "That when their barks shall float at eventide," they may be like "Life's Evening," fitted for the "crown of immertal worth." A band of angels are scattering flowers, typical of God's inspired teachings. One holds in his hand a crown of light. A little flower-wreathed scraph drops roses and buds which in their descent assume the form of letters and words that whisper to the youthful pligrims on the shore, "Be kind." Near the water's edge, mingling with the sunlit grass, in flower letters we read, "God is love," Just beyond sits a humble waif, her face radiant with innocence and love, as she lifts the first latter of "Charity," "Faith" and "Hope" being already garnered in the basket by her side.

Over the rising ground we read, "Lives of Great Men." Further on to the left, "So live" admonishes us that we should thoughtfully consider the closing lines of Bryant's Thanatopsis. ''Thy will be done' has fallen upon the bow of the boat, and is the voyager's bright uttering of faith. Trailing in the water from the side of the boat is the song of the heavenly messengers, "Gently we'll waft him o'er." The boy, playing with his toy boat, and his sister standing near, view with astonishment the passing scenes.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES. THE RETAIL PRICE IS \$2,00.

"THE ORPHANS' RESCUE."

Engraved on Steel by J. A. J. WILCOX, from the Original Painting by JOSEPH JOHN.

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World In a boat, as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon, Unnoticed, the beat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the feaming rapids, and by precipitous rocks, dashed the bark with its precious charge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream-a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair fell toward his heroic sister, his little form nearly paralyzed with fear.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES. THE RETAIL PRICE IS \$2,00.

"HOMEWARD."

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

"The curfew tells the knell of parting day," " " " from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the humble cottage in the distance. "The plowman homeward plods his weary way," and the tired horses look eagerly toward their home and its rest. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my colt." Seated under a tree in the churchyard, around which the twilight shadows are closing in, the poot writes, "And leaves the world to darkness and to me." "Now fades the glimmering landscape on the sight." This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life, classical composition and polished rhythm, have fascinated the poetical heart of the world. This art enshrinement of its first lines is truly a master's composition, embodying landscape scenery, and sentiment, wherein the pure and exalted soul of the verse finds elequent expression. Here the "inspired song of home and the affections" is beautifully painted, affording another striking example of the versatility and talent of that highly gifted artist.

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

THE RETAIL PRICE IS \$2,00.

"THE DAWNING LIGHT."

ART ENSHRINEMENT OF

THE BIRTHPLACE OF MODERN SPIRITUALISM.

From the Original Painting by JOSEPH JOHN. Engraved on Steel by J. W. WATTS.

In 1872 PROFESSOR JOHN, THE DISTINGUISHED INSPIRATIONAL ARTIST, visited Hydesville, in Arcadia township. Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art i "To give the picture its deepest significance and interest, the ideal with the real was united, embedying spirits-sixteen in number—without wings, in forms tangible to the sight, enveloped in clouds and drapery of filmy texture, descending through the sky of quickening other in a winding, spiral form, illuminating the entrance to the house and yard around with their magnetic aura, while another—the "immortal Franklin"—robed in white, is entering the door to the room where the light shines from the windows, and where the first intelligible rap was heard that kindled to a constant flame the projected electric spark of spirit communion. In front of the house are fruit-trees, and an old-style windlass draw-well, with its chain and caken bucket. A little far:her to the left is the gate through which a path leads to the house; and along the read, beyond the open gate, stands the village smithy with its blazing forge, and the honest son of tell. While above and beyond the shop, resting against the side of the hill, is the mansion of A. W. Hyde, from whom Mr. Fox rented this house. In the background, stretching along the horizon, is a naked hill, almost lost against the bank of clouds; and between that and the house stands the fair and fruitful orchard.

SIZE OF SHEET, 20x24 INCHES; ENGRAVED SURFACE ABOUT 11x14 INCHES.

THE RETAIL PRICE IS \$1,00.

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SPECIAL NOTICES.

PECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of ordinon to which correspondents give utterance.

***We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used, when newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for perusable to be inspection.

perusal.

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



BOSTON, SATURDAY, MARCH 20, 1880.

PUBLICATION OFFICE AND BOOKSTORE. No. 9 Montgomery Place, corner of Province atreet (Lower Floor.) WHOLESALE AND RETAIL AGENTS:

THE NEW ENGLAND NEWS COMPANY, 11 Franklin Street, Boston. THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

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PUBLISHERS AND PROPRIETORS. ISAAC B. RICH BUSINESS MANAGER. LUTHER COLBY EDITOR. 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.

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

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 petitiondeign 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 nomnous 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, ir., 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 of the hearing: 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 surely against any 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 pecuniarily 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 Neason.

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 only the exponents of popular feeling or the ipse dixit 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 or 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:

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 may now move the tongues of speaking psychles, we can understand how it was that the scripent said unto the woman. Thou shall 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 charlots 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 garnents.

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, "Menc, Menc, Tekel, Upharsin."

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 matter 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 shadow against the light, we can understand what was meant when it was written that when thine eye is single thy whole body is full of light, and when it was written also that Mosey's face shone, and that angels have appeared with faces like lightning, and that one who was transfigured was like the sun when he shineth 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 from the apostles the tongue in which he was born.

If bad s

Dr. Slade in Colorado.

Dr. Slade has been giving séances 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 fol-

1. Meine Liebe sei mit euch Allen in Christe

2. Quis ego sum, Domine Deus quia adduxisti me.

3, E men gar Ekklesia, kai per kath' oles tes

3, E men gar Ekklesia, kai per kath oles tes oikoumenes cos peraton tes tes diespasmene.
4. Regula est autem fidel, ut jam hinc quid audamus profitiamur illa scilicit qua auditur.
5. Le bonheur s'achéte 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 "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 pagency requires. ing 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.

Labor and the Sunday Question.

The Eleventh Annual Report of the Massachusetts Bureau of Statistics of Labor is something more than a dry and wearlsome 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 Workingindividual prejudice, so that pulpits have been | men. 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 ex-cusion trains on all the routes leading to the suburbs of the city; Sunday lectures and con-certs; 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 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 out-door 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 workingand an increase in wages, so that the working-man can use part of the week-day for recrea-tion. Until this is accomplished—which is not likely to occur from the too rigid execution of the Sunday law—the question is; Shall work-ingmen be deprived of out-door recreation en-tirely, rather than make use of a part of Sun-day for that purpose?"

In Joseph₂Cook' 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 tuneful 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 twothirds 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 "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 (sorely needed) of the orphaned children of Gen. H. The book is stated to contain two portraits, (one a fine heliographic 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 organbuilder 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. Rodes 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

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 séances 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 séances 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 carnestness 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 scances 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, -set forth in an attractive manner by a volume | 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 aberra-

tions 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

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 | the sick. 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 soon commence the publication of a four-page to attach our endorsement, coupled with the monthly entitled The Progress, which will be hope that she may long be spared to do the work Mr. Peebles's mother yet remains in earth-life. devoted to temperance, progressive thought, etc. 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.

For 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 instigators 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

In Illinois a Boston magnetic physician went. to one of the Chicago Hotels. He was directed to take out a license (which is one thousand 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,

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:

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 schoolgiri, 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 spirit-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 organism and structure, at which science stops, to that 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, not the religion proform and ceremony, not the religion proform and ceremony not the religion proform and earemony not the religion proform and earemony not the religion proform and earemony on the child as extemporaneous poems upon subjects proposed by persons in the audience. These poems were characterized by great beauty of thought and diction, and were simply wonderful as extempora productions."

On arriving in Chicago the two travelers were made the subjects of a pleasant surprise, in the 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:

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 Monroe street, to welcome home Mr. and 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 small party of friends, who conveyed the unsuspecting couple immediately to the church. The interior was brilliantly lighted, and an audience of over four hundred people were in waiting. As Mr. and Mrs. Richmond entered the church the tones of the organ gave forth the tender strains of 'Home, Sweet Home,' and as they proceeded down the alsie the audience rose, and the music was drowned by enthusiastic greetings. The pulpit and platform were most appropriately adorned with a wealth of 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 were arranged clusters of stately callas. 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 Boelety, announced the object for which the company were assembled, and called upon Mr. F. F. 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 'controls,' in behalf of herself and husband, fittingly 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 of substantials had been prepared by the Ladles' Union. The hall was festooned with evergreens, and at regular intervals were suspended

spotless white aprons and coquettlsh caps produced a pleasing effect.

When ample justice had been done to the repast, the toast master read a number of sentiments, to which appropriate responses were made.

Shortly before midnight a portion of the tables were removed, and the votaries of Terpsichore 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 surprise to Mr. 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 101 A. M.; Mrs. H. A. Marshall presided at the organ with her usual efficiency; the singing was excellent, a large proportion of the to the choir exclusively being also finely rendered. W. J. Colville's trance discourse was on the Marriage.

The speaker commenced by reviewing briefly the development of the idea prevalent in most civilized communities, that monogamic 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 indi-viduals, producing a united state in which both natures could round each other out. 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 careful that they prepare themselves by earnest thought and prayer her.

communion to be careful that they prepare themselves by 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 unhappy marriages, he said, is to be traced to false education. Boys 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 imprompture of the services

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 "Confucius" was attentively listened to by a good audience; it has been reported verbatim for the Banner of Light, and will appear in due time.

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 commence 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. strumental music.

RENNEDY HALL.

The public are cordially invited to attend the Free Spiritual Meetings held in this hall every Friday at 7:45 f. 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 Cructified between Two Modern Thieves." All seats free. Voluntary collection to defray expenses.

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. 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.

To the Editor of the Banner of Light : 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 sub-Yours fraternally, scription.

H. F. BUNGARDT. Kansas City, Mo.

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 stercoptican views.

N. B. Starr, of Port Huron, spirit artist, will attend the convention at Battle Creek, March 23d 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 Washing ton 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. V. Wilson, the seer, informs us that he was to lecture and give tests in Buffalo, Sunday, the 14th inst.; at Warren, Trumbull Co., Ohlo, on the evenings of the 15th, 16th and 17th insts.; public scance on Wednesday afternoon at 21/4 o'clock; will be at his home, Lombard, DuPage Co., Ill., from the 18th to the 28th insts.; will lecture and give tests in Harvell, Christiana Co., Ill., on the evenings of the 26th, 27th and 28th insts.; will lecture Sunday morning, the 28th, at 101/2 o'clock; public scance at 2½ o'clock r. m.; will speak in Sullivan, Moultrie Co., Ill., on the evenings of the 30th and 31st insts., and on the 1st and 2d of April; public séance 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 Sundays she advanced the beauties of the new gospel, and week evenings she labored carnestly in the cause of temperance. Her labors were mostly confined to Portland, Bethel, Mechanic's Falls and Gilead in Maine, and Sherburn, 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.

Augustia Dwinels, 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 Assoclation is in a highly prosperous condition."

Dr. L. K. Coonley's address for this month will be congregation joining heartily and harmonious-ly in hymns, the portions of the service allotted to hold "parlor scances" 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 arrange ments 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 scance in the hall corner of Liberty and Essex streets, Salem, Mass., on Friday evening, March 10th.

Mrs. Maud E. Lord, the widely known physical mcdium, 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 Boston and Chicago desiring séances can address her 52 5th street, Chelsea, Mass., which remark also applies to those in Boston or vicinity who may wish for séances before her departure for the West.

Spiritualist Meetings in Boston.

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

PAINE MEMORIAL HALL.—Children's Progress-tye Lyceum No. 1 holds its sessions every Sunday morning at this hall, Appletor street, commencing at 104 o'clock. The public cordisily invited. D. N. Ford, Conductor. AMORY HALL.—Children's Progressive Lycoum No. 2 meets in this hall, corner West and Washington streets, every Sunday at 10½ A. M. J. B. Hatch, Conductor.

HENNEDY HALL.—Free Spiritual meeting every Fri-lay evening at this hall, Warren street, at 7%. Regular peaker, W. J. Colville. The public are cordially invited. speaker, W. J. Colville. The public are cordially invited. **EAGME HATA.**—Spiritual Meetings for tests and speaking by well-known speakers and mediums, are held at this hall, sie Washington street, corner of Essex, every Sunday, at 10% A. M. and 2% and 7% P. M. Excellent quartette singing provided.

PYTHIAN HALL.—The Poople's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 176 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present. EVENING STAR HALL.—Meetings are held in this sail, No. 7 Oity Square, Charlestown District, every Sun-

AMORY HALL.—The Spiritualist Ladies' Ald Society meets every Thursday aftermoon and evening at this place, corner Westand Washington streets. Business meeting at 4 o'clock. Mrs. A. A. C. Perkins, President; Flora W. Barrett, Secretary. Meetings under the auspices of this Society will be held till further notice in Amory Hall, on Sunday afternoon of each week, at 2% o'clock. Good speakers and mediums will be provided.

PAINE HALL .- As the anniversary approaches, there 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 Cructified 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 standard of the Lyceum are putting forth strenting forth strenting for the strenting of truths of our beautiful philosophy. Let all who accept its teaching, "and their name is legion," come forward, and boldly stand and be counted on the side of truth and receded 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 of the Advent of Spiritual Phenomena at Hydesville in 1848. Opening address by Henry Kiddle. Full particular, and the interest manifest 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 treed on from the slace of truth and the treed on from the slace of truth and the side of truth and the treed on the side of truth and the side o is a deep interest manifest in the blessed truths of our

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 Lycoun as a nucleus, we shall make a 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; piccolo solo by Mr. Beckett; recltations, Jennic Smith, Bessie Pratt, Willie Clark, Freddie Barnard, Harry Bucttner, May Waters and Bertha Griffin; select reading by Helen M. Dill; plane solos by Annic Folsom and Gracie Smith; songs by Nella Thomas, Annie Russell and Minnie O'Conneil; calisthenics, led by Miss Dill, Miss Ottinger and Mr. Bagley, remarks by Mr. Thomas, from Missouri; closing with the Target March.

Children's Progressive Lycoum No. 1, Boston, March 14th, 1850.

Spiritualists of Boston and vicinity: Another year has

Children's Progressive Lyceum No. 1, Boston, March 14th, 1880.

Spiritualities of Boston and vicinity: Another year has rolled away, and again we rally round our standard to colebrate the forthcoming—the Sal Anniversary of the Advent of Medern Spiritualism. We come together not too often, and this is an occasion which all feel an interest in, and which should call us if no other would.

Under the auspices of Children's Progressive Lyceum No. 1 will be celebrated the coming auniversary. We propose to make it one long to be remembered, an occasion on which all can come together in love and harmony, and with the spirits who will meet us in a giad and happy throng, clasp hands in honor of the ovent.

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 23th of March, the Lyceum will, at its morning seasion, have exercises appropriate to the occasion. In the afternoon, at Paine Ital, we purpose to offer a programme different from any ever before presented on a sindiar occasion. It will consist of songs, dialogues and groupings, prepared for the day, in which all the latent of the school will be exhibited. The programme for the evening will be in charge of a separate committee, thereby insuring a greater vurlety. The ovening entertainment will be given in investigator Hall, the upper hall being occupied by Prof. Denton. A small fee will be charged at the door afternoon and evening to defray expenses.

sman ree win be carried at the door atternoon and evening to dafray expenses.

To satisfy the demand which is always made, circles will be held in the drawing rooms of the building, for which Maud E. Lord, Dr. Arthur Hodges and others have kindly offered their services; so all can have an opportunity of seeing and hearing for themselves what the spirits will have to

ing and hearing for themselves what the spirits will have to offer.

On the night of the 3ist of March, (Wednesday) a grand hall will be given in Palne Hall. Dancing from 8 till 2. Tickets for the same are now ready. Tickets admitting geneticman and ladies, \$4,00. Single lickets for ladies, only 25 cents. Music for the occasion will be furnished by Cartey's Quadrillo Hand, T. M., Carter, prompter. The building with its ample accommodations, will be open to visitors all day bunday, and those counting from a distance can make themselves comfortable at this sociable gathering, worthy of Spiritualists and the event which will call us togother. We deem this carly announcement necessary that all may prepare themselves, and allow no provious engagement to prevent their convening with us at that time.

Remember the days of which we celebrate, Sunday, March 28th, and Wednesday evening, March 31st.

Per order of the Committee,

SETH BURLL, Jn., 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 "overflow" session will be necessary. However, we will not feel too proud over our success of the past week, although I tinink 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, who have ever watched ever us and guided us on our way. 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 as follows: "The Turkish March," by the Orchestra; singing by the Lyceum; Silver Chain recital; Banner March; recitations and vocal and instrumental must by the following pupils; Alice Bond, Gracie Fairbanks, Mr. Fairbanks, Willie Newton, Nellie Nugent, Hattie E. Wilson, Addle St. Clair, Albert Rand, Carrie Huff, Bessie Stevens, Kittie May Bosquet, Hattie Morgan, Hattie Davison; reading, "Eternal Justice," by the Conductor. During the exercises a telegram was sent from Brooklyn, which was received with applause, and a return greeting sent flying over the wires. Exercises closed with the customary Wing Movements and Target March. The beautiful banners presented to us by New York and Brooklyn were borne to-day in the march at the head of the column.

It is proposed by the lady friends of the Lyceum, under the direction of Mrs. Nellie Stevens, to tender a Complimentary Ball to our school, which will take place on Tuesday evening, March 30th, the proceeds to be expended for books. We hope our friends will respond to the call of the laddes, as we are more in need of books than any other article.

J. B. HAXCH, JR., Secretary Children's Progressive Lyceum No. 2.

Boston, March 14th, 1880.

Amony HALL—At the request of the friends of the expected was present to day, after the laborious work of the past week; and as our doors are thrown open

AMORY HALL.-At the request of the friends of the Spiritualist Ladies' Aid Society, this organization will hold meetings until further notice at Amory Hall, commoncing next Sunday afternoon, March 21st. at 2½ o'clock. Good speakers and test mediums will be engaged for the meetings.

MRS. MRN. STEARNS,
MRS. BRINTNAL,
MRS. M. V. IIINCOLN,
for the Society.

PYTHIAN HALL.-Notwithstanding the threatening aspect of the weather, good audiences were in attendance at this place last Sunday. The morning exercises were participated in by Mrs. Roberts, Geo. Plummer, and Mr. Sanderson. We were also glad to greet Dr. A. H. Richardson, and listen to words of cheer and encouragement from him.

In the afternoon Mrs. Addio W. Wildes read an essay upon "Spiritualism; its Influence upon the Hearts and Homes of the Poor." It was a grand effort, and so full and complete as to be beyond criticism.

F. W. J.

FRATERNITY HALL, CHELSEA.-We are informed that meetings were neld in this place last Sunday ternoon and evening, consisting of addresses, remarks in conference, and the giving of tests by mediums present. Next Sunday afternoon a conference will take place at this hall, and in the evening Miss Jennie Hagan, the poetle improvisatrice, from Royalton, Vt., will occupy the platform at this hall. W. J. Colville will speak, (it is announced,) in this hall on several occasions during the month of April.

Celebration of the Thirty-Second Anniversary Day in Cleveland, Ohio.

The Spiritualists in and around Cleveland, and all who may choose to participate, are invited to unite with us in celebrating the forthcoming glorious 31st of March (the birthday of Modern Spiritualism) at Halle's Hall, 333 Superior street, commencing at 10½ A. M. Prominent speakers and mediums will be present. The anniversary address will be delivered by Hudson Tuttle; singing by the Grattan Smith Quartette, of Painesville, O.; reading by the distinguished elocutionist, Mrs. Emma Tuttle. For programmes apply to Tillie H. Lees, Secretary, 105 Cross street.

Thos. Lees, President First Society.
N. B. Dixon, Conductor C. P. L. The Spiritualists in and around Cleveland,

Convention of Spiritualisis and Liberalists.

Convention of Spiritualisis and Liberalists.

The Fourteenth Annual Meeting of the State Association of Spiritualists and Liberalists will take place at Stuart's Halland Hamilin's Opera House, Battle Creek, Mich., commencing Wednesday, March 24th, and closing Sunday, March 28th. Some twenty-five or thirty of the most distinguished speakers and mediums are expected to be present. Mrs. Olio Childs Denslow, assisted by the Battle Creek choir, will furnish singing for the occasion.

Railroads will give the following reduced rates: Northwestern Grand Trunk, two cents per mile each way, tickets good from March 22d to April 1st, inclusive; Grand Rapids and Indiana, at rate of one fare and a third for round trip tickets, from March 22d to Sist inclusive; Michigan Central, two cents per mile each way, March 22d to 3ist inclusive; Chicago and West Michigan, delegates will pay full fare going and one cent per mile on returning, if members of the State Association, with Secretary's endorsement on card; Filint and Fore Marquette, round trip tickets at the rate of two cents per mile.

The following Hotel rates can be secured at Battle Creek during the Convention: Potter House, \$1,00 per day; meals under the Opera House, all hours, at 15 cents per meal.

Committee of Arrangements, Battle Creek; A. A., Whitney, Chairman; G. S. Cole, Dr. J. V., Spencer, R. B. Cumming, Abner Hitchcek, Mrs. F. Brooks, Mrs. Horaco Clark, Mrs. L. E. Bailey, Mrs. A. J. Fishback, Mrs. John Estele; B. F. Stamm, I. S. Burdlek, Mrs. L. E. Bailey, Directors; Dr. A. B. Spinney, President; Miss J. R. Lane, Secretary, N. B. This is expected to be one of the largest meetings.

Secretary.

N. B.—This is expected to be one of the largest meetings ever held by this Society in the State. Certificates may be had by writing to either President or Secretary State Association.

B.

Mediums' Medical Association. There will be a meeting at Battle Creek, Michigan, March 24th, 1880, of the Board of Examiners of the Michigan State Mediums' Medical Association, at which time certificates will be granted to all worthy applicants. DR. S. A. THOMAS, Chairman, Mrs. L. E. Bailey, Secretary.

The Brooklyn Spiritual Fraternity

The Brooklyn Spiritual Fraternity
Meets at Downing Hall, corner Fulton and Clermont
avenues, Saturday evenings at 7½ o'clock. The themes
thus far decided on are as follows:
March 20th, "The Supplemental Phase of Christianity," Andrew Jackson Davis. It is expected that Mrs.
Mary F. Davis will also be present.
March 27th, Anniversary Exercises Commemorative
of the Adventof Spiritual Phenomena at Hydesville in
1848. Opening address by Henry Kiddle. Full particulars in later announcements.
Thirty minutes allowed first speaker, followed by
ten minutes' speeches by members of the Fraternity.
S. B. Nichols, Pres.

Editor-at-Large Project.

This important movement, which has received the full sanction of wise ones in spirit-life, we feel to believe will result in great good to the cause; therefore we do not hesitate to ask Spiritualists to contribute in aid of the project. The amounts received and pledged thus far are given below :

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3m—Dec. 27.

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Message Department.

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Ars held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every TUESDAY AFTERNOON. The Hall will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, neither allowing entrance nor egress until the conclusion of the scance, except in case of absolute necessity. The public are cordully invited.

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

no more.

\$\mathref{a}\$— It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

\$\mathref{a}\times \times \times

ins.
[Miss Shelhamer wishes it distinctly understood that she gives no private test scances at any time; neither does she receive visitors of Tuesdays.]

Letters appertaining to this department, in order to ensure prompt attention, should in every instance be ad-#3" Letters appropriate the found in every massace operer prompt attention, should in every massace operer prompt attention, or to Lewis B. Wilson, Chairman,

Mesanges given through the Mediumship of Miss M. Theress Shelhnmer.

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 inharmony 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 the vast eternity, bearing with them a record, of well-spent time, of well-doing among the children of carth. As the dying moments tell of the departing 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, coming 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 spirit of love and brotherhood prevail among men that shall form for the angel hosts a bridge of strength and glory which shall hear 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, giving to every soul strength and encouragement to go forth in the battle of life; and by-and-by, when the summons shall come, may each one be prepared to go into thy eternal kingdom, knowing that all shall be well with them, knowing they only go forward to meet the fruition of their own deeds, that whatever shall come to them in the future life will only be the harvest of the seed which they themselves have sown. The days are passing swiftly away, bearing upon their

George Child.

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, to see if 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 opportunities, 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 to account, in the next few months, will be of lasting use, not only in a material sense, but in a spiritual sense also. That is what attracts me a spiritual sense also. That is what attracts me here this afternoon, what impels me to send out my message, and from this place to make myself 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, because 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 power, yet if my friends will give me 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 be Lowe.

Wille 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 degree and power, yet if my friends will give me 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 mame is George Child. I was a store-keeper in Tanton. If my friends are not clouded with Taunton. If my friends are not clouded with prejudice, and will regard things as they appear, 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 it is very beautiful and sweet to me, although I have a home surrounded by all that can beautifly 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 therefore thank you set for this privilege. I regidthose friends still in the mortal form; I therefore thank you, sir, for this privilege. I resided in Pownal, Maine. I believed in this philosophy with all my soul, with all the strength of my mind and body, 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 with 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 philosophy, which shall inspire them to nobler efforts, 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 forward, 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, man has enough to do to look them when they convene together to discuss that there is in the immortal world, because, as a general thing, man has enough to do to look after his 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 directed to the beauties and grandeurs of the supernal world, were he able to look into the regions that lie beyond, and to catch glimpses of what is really there for those who are spiritual. what is really there for those who are spiritual, who live in the spirit truly 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. Suffect it only as have home with these who are 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 what is around us, then we shall be surrounded by a beautiful world and with the glories that go to make up a true existence; but if we are discontented with what has come to us, if we are discontented with what has been given us, then we do not receive any more beauties, 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 that is truly a home 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.

Harriet A. Washburn. [To the Chairman:] I am a stranger, sir. I

[To the Chairman:] I am a stranger, sir. I would like to communicate. I have a husband 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 influence him—to make him know my wishes, because I feel that it would be of benefit, not only to the spirit but to the physical surroundings. I was told if I would come here and send out some word to him from this place it might open the way for me 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 difficult 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 impressible 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 preparing 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 Hali-

in which he and others dear to me might be benefited and blessed. My husband is in Halffax, Mass. His name is J. L. Washburn; my own name is Harriet A. Washburn. Dec. 30.

B. 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 pleasure 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 reform. 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, because 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 work that is to be done, reaching out to the 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 Wisdom, in Spring Garden City of spirit-life, are not always presided over by some teacher, but meetings which I attend in the Temple of Wisdom, 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 onward 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 beautiful perfume to our souls, for we know good is ful perfume to our souls, for we know good 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; 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 Godspeed, for the angels are with you, guiding you ever. I am B. J. Barber. I belonged in Ballston Spa, N. Y.

Dec. 30.

Willie Lowe. the pretty flowers she knows 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 perplexities. There is a change coming, by and-by; one very dear is going to the beautiful spiritworld. 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 comdear one away from earth, because age is coming on fast, and it will be better for her to pass to the spirit-world. Daisy says, Do not grieve, but be happy and true, and the spirits will come 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.

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 do n'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 could n't. I made a lady cry awful hard: I guess it was a medium, but I could n't talk, so a lady spirit there told me to come here, that I could talk here, and I've come. I want to tell auntie when the lady cried she went to. (it is about three weeks 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 speak to auntie; she knew I wanted to speak to her. I wanted to tell her that I saw my mamma looking atme. 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 could n'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 could n't talk, that 's all.

Dec. 30. could n't talk, that 's all.

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 a great deal, and I was told by an old fellow who came here that he came one day and wentaway whole, so I thought I would try it for myself, but I am most sorry I came. You see I went away with it, and sometimes 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 dazed; I don't know how long I have been so, but a good man here says it is a matter of five years, and as I was seventy-four then, I am seventy-nine now, so you see I am an old fellow. Is it a hospital that you have here? Oh, I know what it is. You have baths here, do you? I am feeling I tnow. Well, I don't know but it may begood. 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. [You are at the Banner of Light Circle-Room, talking through a medium.] Then I am dead, am I? [You seem to be alive now.] By the powers! I should say so!

I lived in New York. I was a humble fellow. I do n't know as you want such fellows as me here. I shouldered a hod when I was able, but for the matter of, well, near five years, I didn't shoulder anything but my crutch, and if you cure me of 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 believe they're doing it! But I have no 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! [Aside.] What's that you say? You "are 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 genteman that employs Mike, he knows all about these things, and he would be doing a very good, deed of kindness 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 hope we may be able to help you when you come over.

Dec. 30.

Dec. 30.

William Jones.

William Jones.

I would like to say a few words, Mr. Chairman, 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 prospects 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 brightening 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 forward 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 material prospects brightening as well as the spiritual. What he has gone through for the last few years, and particularly for the last few years, and particularly for the last few years, and particularly for the last few years, he will see their purport and use by-and-by. I think it will leave him upon higher months, has been for his good. The experiences that have come to him were to teach him lessons; he will see their purport and use by-andby. I think it will leave him upon 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 little one is with me; he is busily at work, 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 fulfills 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 William Jones.

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 pain, with power to bring an influence of good to him that will strengthen him through the weary hours, the lonely moments of sorrowing

come and minister to him in hours of sadness and gloom. Every day I come with dear friends whom I have met on the other side of life. We 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 you, too, will join us in the heavenly spheres. Before you do you will meet that band who wait your coming, who bring you blessings, who cheer you hour by hour, who are leading you onward and upward. Live purely, truely, live as near right as you possibly can, and in the future time you will be enabled to go forward in new 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

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.

Joseph Hankey.

I am not fond of funerals, Mr. Chairman, unless 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 run a pretty good chance of keeping out of it. I have met John 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 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 whereabouts. 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 understanding, 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 satisfied 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 coming up after me who can look after all the material affairs I care about, why, I think I am well rid of material life. 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 expected to live in the body, but quite long enough. My name is Joseph Hankey. I lived in Jamaica Plain, Mass.

MESSAGES TO BE PUBLISHED.

Jan. 2.-Dr. E. Y. Lee; Joseph S. Tillinghast; John H. Josefyn.
Jan. 6.—Louise Corcoran; Caroline Cobb; Mrs. E. A.
Anderson; William Cummings; Philo Sprague; Nellie
Wheeler.

Wheeler.

Jan. 13.—George T. Foye; C. H. Moseley: Kate Mason;
Charley Poore; Nelson Hardenbrooke; Edward Whittemore; Maggie Mahan.

Jan. 20.—George N. Wilcox; Edward Tulledge; Deacon

Ephraim Chase; James D. Stone; Prudence McCrillis; Mary Packard; John Thompson; J. Emory Wilson.

Jan. 27.—Emma M. Livermore; Henry C. Wright, to Augustus Day; Allie Taylor; Dr. Samuel White; Frank Morse; Mrs. William K. Lewis; Georgie Waters.

Feb. 2.—Augusta A. Currier; Theron Palmer; John Bennett; Rev. Raiph Sanger; Mary Leonard; Jennie Smith; Tim Fiannagan; Nellie Wyman; Daniel Parcher.

Feb. 10.—Abba P. Danforth; Hiram H. Barney; George Thomas; Elizabeth B. Hoberts; Susan A. Cass; Florence Danforth.

Feb. 17.—Capt. Seth Hersey; Clarence Gay; Clara E. Simmons; Rev. John Blain; Daniel Henchman; Capt. John Blarnett; Lillie Bell.

Feb. 24.—Josephine C. Reade; Charles Tufts; Lizzie J. Lewis; Dr. Adam Ferry; Deacon J. D. Tidd.

March 2.—Russell Tomilnson; Lena Chapman; Rosanna C. Ward; William Anderson; John W. Hyde; Lillie Curtis; Dr. Seth Smith.

March 9.—Fannie A. Conant; Achas W. Sprague; Jennie Dixon; Gertie F. Sweet; Rev. Charles B. Storrs; Harebell; Willie Barron; Charlie Morton.

Messages given through the Mediumship o Mrs. Sarah A. Danskin, in Baltimore, Md.

Robert Cohen.

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 seventy-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 clinging to the attributes of my manhood, asking the Divine Father, the ruler of all universes, to unlock 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 sunshine 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.

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,

slavery. I am not held either to creed or pope, but have the broad expanse of the grand, boundless universe, where angels dwell, to explore, and I find a variety of scenery suited to my taste, for it is artistic at all points.

In the language of a spirit, I can 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 human lips, to bring you into a knowledge of the immortality of the human soul. Oh beautifull 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 buried from my brother's residence. He lived on Challio 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 kindred ope and say, "It were better that he were dead." 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 earthy; I am spirit, reaching 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,

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 instruction from sublime and spiritual sources; may the petty cares of earth be lost sight of in the glorious allpervading desire which shall infill every mind to receive 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 thy presence; may we now, and ever, hold sweet converse with living angels that gather around us, whose forms oftentimes fade from the gaze during the busy weariness of life in which some are engaged. May all hold sweet intercourse with loved ones gone before. May those mourners who have placed the remains of their loved ones beneath the sod meet the resurrected spirit, who shall embrace them on their way, and lead them nearer to thy divine abode. Whatever our necessities may be, may we receive truth in response to those necessities; not what our material inclinations crave would we desire to come to us in response to those necessities; not what our material inclinations crave would we desire to come to us in response to those necessities; not what our material inclinations crave would we desire to come to us in response to those necessities; not what our material inclinations crave would we desire to come to us in response to those necessities; not what our material inclinations crave would we desire to come to us in response to those necessities; not what our material inclinations crave would we desire to come to us in response to our carnest aspiration, but what our material inclinations crave would we desire to come to us in response to those necessities; not what our mate

Questions and Answers. QUES.—Is there such a thing as an individual evil spirit?

Ans.—We do not know of any spirit which is not individual. Individuality is the basis of all life throughout the entire spiritual domain. Every spirit is destined to become increasingly individualized.

individualized.

Q.—Is there one 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 development. spirit, who had the least of harmonious development, but we cannot conceive it possible, however 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 assert its supremity some time or other. We cannot 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; darkness 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-

minister to them, than to be kept in suspense concerning their position. Nothing is more trying 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 giving you strength to bear it.

Q.—Does the distinction of sex belong to the spirit? Is it male and female?

spirit? Is it male and female?

A.—There is a natural difference between the spirit? Is it male and female?

A.—There is a natural difference between the male and the female which can never be overcome. The masculine element will always be preëminently intellectual; the female element will always be preëminently intuitional. In the majority of instances, if you give a boy and a girl precisely the same advantages, the boy will be greater from the intellectual standpoint, and the girl will be greater from the spiritually perceptive standpoint. There will always be this difference to all eternity. In the perfect angel, the one will always be positive, the other wisdom; the one will always be positive, the other negative; 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.

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 female. There may be equal wisdom and equal intelligence, but differently directed. That which 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 collectively. 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 difference between male and female, or will both appear as one body?

A.—They will appear as two distinct spirits,

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

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 statements of many spirits who have studied the point, we should give you the opinion that wisdom is really the feminine element and love the masculine element; judged from the angelic standpoint, wisdom is negative and love is positive. 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 him cooperating with love as a direct agent in the creation. Love is regarded as being masculine from the angelic standpoint, as the originating cause of all life; the feminine element of wisdom is the mother who bears love's child into form in the universe.

O.—Is God more masculine than feminine? form in the universe.

Orm 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 element than of the other.

(A) Is God masculine?

ment than of the other.

Q.—Is God masculine?

A.—Masculine and feminine both, decidedly, so far as we can obtain any knowledge of God, by acquaintanceship with most exalted souls.

Q.—Please give us your opinion in regard to Mr. Fishbough's "Mid-region, or Border-Land."

A.—We are scarcely sufficiently acquainted with Mr. Fishbough's literary productions to deal with the subject of the "Border-Land" from Mr. Fishbough's standpoint, but if you desire to receive our opinion concerning the "Border-Land," we state from the region of our own experience that there is a world which occupies a middle position between the earth and the spirit-spheres proper, and that in that world there are to be found multitudes of spirits who are sent out of the material life by reason of accident or disease, but who are not yet prepared to spirit-spheres proper, and that in that world there are to be found multitudes of spirits who are sent out of the material life by reason of acoldent or disease, but who are not yet prepared to take the onward step, to go up higher. Spirits from these spheres, or rather from this vast sphere, which is divided into innumerable subdivisions, continually return and manifest themselves to mediumistic persons on earth. The majority of direct communications which many receive from the spiritual spheres are received from this intermediary or border-land, which is the connecting link between material embodiment and the enfranchisement of the soul. In this world, spirits are occupied much as you are occupied; they are engaged in material pursuits as much as you are, though not possessing independent physical organizations of their own; they control sensitive persons on earth who are receptive to their influence, and in this way they are able to influence mankind, both in their waking and sleeping hours. You receive suggestions from those continually around you who occupy this position, just as you receive suggestions from many persons in the flesh who oftentimes give you gratuitous advice, even when not sought for. Spirits who inhabit this borderland, or who are in this intermediary condition, are not capable of occupying the position of guides of controls, or guardian spirits, but they are capable of receiving benefit from you, and also of imparting some information, in the same way in which you may benefit each other when one of you is not immeasurably above the other, but both of you are in nearly the same mental and spiritual and it may be physical condition. The experience of any two individuals being always dissimilar in some respects, the one, while not exalted above the other, may instruct the other in certain directions, and this mutual reciprocity is one of the best means of conveying intelligence.

Q.—What do you consider the gist of the Darwinian theory?

Q.—What do you consider the gist of the Darwinian theory?
A.—The Darwinian theory of evolution ap-

A.—The Darwinian theory of evolution appears to us to fail to account for the origin of life, because however far you may trace back the manifestations of life, you cannot, in any material ways, discover its origin. The origin of life will always be an unsolved problem to those who endeavor to solve it from the standpoint of the Materialist. The Darwinian theory may account for certain material combinations. point of the Materialist. The Darwinian theory may account for certain material combinations which have resulted in the earth's becoming prepared to receive the next type which could express itself in the mundane sphere, as soon as the soil of earth was prepared to receive it. Purely from a physical standpoint, you may be descendants of the anthropoid ape, or of other animals lower still in the scale of organic life. From a purely materialistic standpoint we may not take issue with the theory of evolution, which is, after all, but an attempt to explain processes whereby nature has been gradually preparing this planet for the reception of the highest form of life; but can you account for the distinctive peculiarities of the different types of existence which are to be found upon the earth, unless you agree with us that each one has a separate and distinctive origin? While there may be one common mode of exmay be one common origin—that is, in the spirit—while there may be one common mode of expression, that is, in the soil of the earth, there must necessarily be direct impulsions which proceed downward from the spirit-world, giving to earth the form of whatever type of spirit it is prepared to receive. Just as many types of existence as there are on earth are there spiritual protectives in the spiritual protectives in the spiritual residence had a spiritual protectives in the spiritual residence as the spiritual protectives in the spiritual pro prototypes in the spiritual world, which had a prior or antecedent existence, and directly that prior or antecedent existence, and directly that the earth or materiality is capable of giving form to these spiritual types, are these spiritual types expressed in the material world. Concerning the modus operandi we do not agree with Darwin that through generic life, through organic unfoldment, one type has ever merged into another. There are no processes in nature to-day, that are going on, which would lead you to believe that one type of existence can ever give birth to another type of existence, though one type may prepare the way for the advent of a higher type, physically speaking. Darwinmay be correct, if you only look deep enough, when he says that the physical form of one type has been born of the physical form of the type next below; your bodies and the bodies of all animal, as well as all vegetable forms, are continually decomposing and enriching the soil; thus the physical expressions of higher types are undoubtedly new combinations of the very elements which were worn by lower types at an antecedent period, but the development is through the decomposition and the resurrection, not the merging of one type luto another through organic unions.

tion, not the merging of one type into another through organic unions.

Q.—Will you give us the process by which spirit-pictures are produced? and (if proper) to whom it would be viell to apply to obtain such

pictures? A.—So-called spirit-pictures are produced in the same way in which your own likeness is produced upon the sensitized plate of the photographer, but you can very easily conceive that something which is too fine to be discerned by something which is too fine to be discerned by the ordinary eye may be sufficiently gross to make an impression upon the sensitized plate, because the sensitized plate is capable of being affected by more attenuated forms of material substance than your unaided vision is capable of beholding. When a mediumistic person is throwing off a vital fluid which is material, though imfercentible by a powerful microscope). This material force is utilized by the controlling spirit, is molded and shaped by an effort of the will, by the guide of the medium, until it produces a fac simile of the spirit-body, or produces a form which is in exact accordance with a form once worn by the spirit on earth, who desires to show himself in that form for the sake of giving a test, of identity. These spirit-pictures are taken,

therefore, in the same way in which your picture is taken. If you are accompanied by a spirit who can materialize sufficiently to make spirit who can materialize sufficiently to make an impression upon the sensitized plate, though not sufficiently to make his presence an objective reality to you, the impression will, of course, be made upon the plate—the spirit will be taken with you. We do not recommend to you any particular photographer, because certain mediumistic persons give off emanations that would blend harmoniously with the magnetic sphere of one photographer and not another, and the photographer who might take a spirit-picture for you might not be able to take one for your companion or your neighbor, because it requires persons to be more or less in natural sympathy persons to be more or less in natural sympathy with the medium to produce the blending of the magnetic auras of the photographer and the medium, the spirit then being able to use this blended aura as a material encasement for the spiritual body or as a means for producing its

magnetic auras of the photographer and the medium, the spirit then being able to use this blended aura as a material encasement for the spiritual body or as a means for producing its fac simile.

Q.—What causes the people of this country to be affilcted with heart disease and paralysis to such an nlarming extent? Is it attributable to the quality of the food or drink, or to the elimate? Or does too much experimental dosing with medicines cause the trouble?

A.—There are a great many causes which might be assigned which lead up to the deplorable effects which you have mentioned. The causes which have been mentioned by the questioner should all of them be regarded as portions of the entire cause which produces the maladies referred to. With reference to food, persons in this country generally ent their food too rapidly, they do not allow sufficient time for mastication, and thus give their digestive organs too much work to perform; they alternate warm beverages with leed beverages, and steaming soups with lee cream. Can you expect any ordinary physique will be able to endure the strain which it is obliged to bear when this alternation is continually produced within it? With reference to the exciting life of the inhabitants of America, we will state that many persons are affilicted with paralysis and with disease of the heart because directly after taking a solid meal, which they have swallowed with great rapidity, they exert themselves violently physically, perhaps by running to catch a train, or in such ways that all the vital energy which would be expended in digesting the food is expended in certain manual or, it may be, mental labor. If you wish to avoid paralysis or disease of the heart, you must not expose yourself unnecessarily to great changes of temperature; we would advise you, if sensitive in the region of the chest, to encase yourself during the winter months in red or blue financi; we would advise you to be particularly careful not to engage in any violent exercing and the result of the sease of the in the diseases you have mentioned. If persons smoke, they should only smoke the very best cigars, and never at the same time consume any alcoholic stimulants, if they do at all, which is never desirable. If they do consume alcoholic stimulants, they should never smoke; if they smoke, they should never drink alcohol, because the narcotic and the stimulant, reacting one upon the other, will produce general debility. We advise entire abstinence from the use both of narcotics and stimulants, since they undoubtedly sow the germs of the most fatal diseases in the systems of those who indulge in them.

Brooklyn (N. Y.) Spiritual Fraternity, Downing Hall, Saturday Evening, March 6th, 1880.

Brooklyn (N. V.) Spiritual Fraternity,
Downing Hall, Saturday Evening,
March (19, 1850.

Fro. 5, B. Brittan, who had been amounced to give
the opening address before our Fraternity this evening
upon "Miterialization" your minds to seep impertion of the state of the profession of the state of the state of the print of the print

member of the Presbyterian Church in the strictest sense. I became a Spiritualist in somewhat of a similar way that St. Paul was converted. In 1850 I was practioning medicine in the western part of this State, and I had a complicated case, which required much thought, and while on my way to my patient. I heard a voice clear and distinct, directing me to place my hands on the temples of my patient. I began to question, and again the voice came, and I recognized it as that of my faither, who had been dead for thirty years, again directing me to attend immediately to my patient. I followed the instructions of the invisible voice, and my patient immediately began to improve. This led me to investigate the phenomena of Spiritualism. Dr. Olmstead related many other interesting personal experiences, and closed with the admonition for us to all strive to live according to our highest and best instructions, and we would be then fit for the kingdom of heaven in the life here and now.

Wm. H. Von Swartwout, of New York City, was the last speaker. He said: I have been much interested in the remarks of the previous speakers, and while in the few minutes left to me I cannot give much of my experiences, I judge that we are all seeking for the truth, and in my experience I find that the truth is revocated within, and as we are infused with this fraternal spirit which seems so largely to characterize your meetings, so are we blessed. In recent travels in other nations and among other peoples I find that this spirit of human brotherhood exists everywhere, and in the Great Descri of Sahara with the wild Arab I found this spirit, and also found spiritual phenomena. We are no longer divided into sects and creeds. Allusion has been made here to night to the phenomena. They are but the key to the higher, and there is no limit to the power of God, and this spirit of love gives us the key to unlock the universe. I have seen in the light a cloud-form and a materialized spirit materialize and dematerialize, heard the voice and conversed

The March Magazines. WIDE AWAKE-D. Lothrop & Co., publishers, 30 and 32 Franklin street, Boston, Mass.—has for its frontisplece "I Just Won't Stay in the House with Such a Girl." The story it illustrates is a good one for the little folks, and has a moral which the older ones can also readily see the point of. Sara E. Chester begins the literary feast for the young this month by a two-part story, "Billy's Hound"; "Surprised," by Anna Eichberg, "The Story of the Clock," by Mrs. Macy, "How Newspapers are Made," and other excellent production all out the table of corporate the letter productions fill out the table of contents; the latter named article has sixteen appropriate illustrations, and cannot fail of attraction for all in pursuit of practical information on the topic of which it treats.
"Daniel Huntington" is the subject of the "American Artist Series" in this number of Wide Awake, Cella Thaxter, Clara Doty Bates, Mrs. Whiton and others, furnish choice poetry. "Concord Picnic Days," "Five Little Peppers," etc., are continued; and a "Shivering Song," "Tangles," and "Letters for Lit-tle Folks," combine with other choice morceaux to make up a readable number of this excellent maga-

GOOD COMPANY, published in Springfield, Mass., contains in its current issue, Number Six, which closes Vol. IV., several entertaining stories, among them being "Better Times," by Ellen W. Olney; "Cousin Seraphina," by Sydney Hall; "Aunt Hetty's Story," by Mrs. E. D. R. Bianciardi; and "Old Barry's Son." There are also sketches, entitled "The Threshold of the Gods," by Maurice Thompson; "A Little Traveler," by Miss S. O. Jewett, author of Deephaven, and "After Fifteen Years." Mr. G. M. Towle contributes a choice biographical article about Victor Hugo; and "The Indian as he Used to Be," "Roman Mosaics," "Adam and Eve," poems by Mrs. Wyeth, and Herbert Hall Winslow, and the editorial departments make up a good number.

THE HERALD OF HEALTH-M. L. Holbrook, M. D. Publisher, 13 and 15 Laight street, New York City—is received, and contains among other things a good article from a correspondent on "Mediumship and Clear-headedness."

THE PHRENOLOGICAL JOURNAL-S. R. Wells & Co., Publishers, 737 Broadway, New York—has a varied and valuable table of contents, relating to its specialty, as conveyed in its title. Appropriate and well executed diagrams, pictures and portraitures unite to add interest to the letter press.

RECEIVED: VICK'S ILLUSTRATED MONTHLY MAG-AZINE for March. James Vick, publisher, Rochester,

Obituary-Mrs. Emma Carter. To the Editor of the Banner of Light:

Advertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN

Physician of the "New School,"

Pupil of Dr. Benjamin Rush. Office 58 North Charles Street, BALTIMORE, MD.

URING fifteen years past Mrs. Danskin has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently entered through her instrumentality.

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

Application by letter, enclosing Consultation Fee, \$2.00 and two stamps, will receive prompt attention.

The American Lung Healer, Prepared and Magnetized by Mrs. Danskin,

is an unfailing remedy for all diseases of the Throat and Lungs, TUBERGULAR CONSUMPTION has been cured by it. Price 200 per bottle. Three bottles for \$5,00. Address WASH. A. DANSKIN, Baltimore, Md. March 31.

DR. J. R. NEWTON

CURES all Chronic Diseases by magnetized letters. By this means the most obstinate diseases yield to his great healing power as readily as by personal treatment. Requirements are: age, sex, and a description of the case, and a P. O. Order for 15,00, or more, according to means. In most cases one letter is sufficient; but if a perfect cure is not effected at once, the treatment will be continued by magnetized letters, at \$1,00 each. Post-Office address, Matton G, Note York Otty.

The MODELIN BETHESDA for sale by Dr. Nowton, Sent post-paid on receipt of the price, \$2,00. Jan. 3.

Dr. F. L. H. Willis

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

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power. Dr. Willis claims especial skill in treating all diseases of he blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

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

Jan. 3.

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SHEET MUSIC,

THE very best on earth. Also the finest toned Banjos I the world. Guitar Music, Accordeons, Accordeon Music, Birings, etc. Send stamp for complete Catalogue. Address S. S. STEWART, Music Store, 429 North 8th stree l'hiladolphia, l'a. 13w-Fob. 21.

AGENTS WANTED EVERYWHIERE to seit and the seing Machine ever invented. Will kill a pair of stockings, with IHEEL and TOE complete. In 20 minutes. It will also knit a great variety of fancy work for which there is always a ready market. Bend for circular and terms to The Twombly Knitting Finchine Co., 400 Washington street, Boston. 17w—March 6.

CENTS! READ THIS We will pay agents a Salary of \$100 per months and expenses, or allow a large commission, to soll our new and wonderful inventions. We mean tohat the ear, Sample free, Address Shehman & Co., Marshall, Mich., Dec. 27.—6m

ORGAN BEATTY PIANO New Organs 13 Stops, 8 set Golden Tongue Reeds, 5 Oct's, 2 Kneeswells, walnuterse, warranted 6 years, Stool & Book 898. New Planos, 8143 to 6255. 29 Nowspaper sent Free. Address Daniel F. Beatty, Washington, N.J.

MIND AND MATTER:

SPIRITUAL PAPER PUBLISHED WEEKLY IN PHILADELPHIA. A Special, Independent, and Liberal Spiritual Journal.
PUBLICATION OFFICE, SECOND STORY, 713 SANSOM ST. J. M. ROBERTS.....PUBLISHER AND EDITOR.

TERMS OF SUBSCRIPTION. To mail subscribers, \$2, 15 per annum; \$1,09 forsix months; 7 cents for three months, payable in advance. Single copies of the paper, six cents, to be had at the principal news stands. Sample copies free.

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Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind.
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CONTAINING seven sections on Vital Magnetism and at this office. Price \$1,25; cloth-bound copies, \$2,50. Jan. 4. Make the Children Happy!

\$1,50 THE NURSERY. \$1,50 NOW is the time to subscribe for this BEST ILLUS-TRATED MAGAZINE for the young. Its success has been continuous and unexampled. It is now in its thir-

teenth year.
"It is the best Children's Magazine in the world," says
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Send 10 cents at once for a Sample Number and PREMIUM LIST. EXAMINE IT!

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

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how to use it.

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NOTICE TO RESIDENTS OF CANADA AND THE
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cannot be sent through the mails, but must be forwarded by
express only, at the purchaser's expense.

For sale by COLBY & RICH.

tf

THE SPIRITUAL RECORD

A WEEKLY JOURNAL, published under the auspices of the First Society of Spiritualists, of Chicago, containing Discourses and Poems through the Mediumship of Mrs. Cora. L. V. Richmond, and other Matter Pertaining to the Spiritual Philosophy. Subscription terms: \$2.00 per year; \$7.00 for five copies one year; five cents persingle number; specimen copies free. Remittances should be made either by Post-Office Order, Draft on Chicago, or in Registered Leiter, payable to Griffen Brothers. For fractional parts of a dollar, postage stamps of the smaller denominations to the regulate amount may be sent. Liberal discount to dealers and societies. Address GRIFFEN BHOTHERS, Publishers, 164 Le Salle street, Chicago, Ill. Jan. 16. ANNOUNCEMENT.

THE VOICE OF ANGELS. A Semi-Monthly Paper,

Devoted to Searching out the Principles Underlying the Spiritual Philosophy, and their Adaptability to Every-Day Life.

EDITED and MANAGED by SPIRITS. Now in its 5th Vol., Enlarged from 8 to 12 Pages,

WILL BE ISSUED AS ABOVE AT North Weymouth, Massachusetts.

PRICE PER YEAR, IN ADVANCE, \$1,65. Less time in proportion. Letters and matter for the paper must be addressed as above, to the undersigned. Specimen copies free.

D. C. DENSMORE, PUBLISHER.

HISTORY AND ORIGIN OF ALL'THINGS.

By L. M. ARNOLD, Poughkeepsie, N. Y. Complete in one volume. Cleth, \$2,00; postage free. For sale by COLBY & RICH.

Mediums in Boston.

Dr. Main's Health Institute,

AT NO. 60 DOVER STREET, BOSTON. THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1,00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Medicines, with directions for treatment, extra.

Oct. 18,-13w*

DR. H. B. STORER.

Office 29 Indiana Place, Boston.

My specialty is the preparation of New Organic Remedies for the cure of all forms of disease and doublity. Send leading symptoms, and if the medicine sent ever fails to benefit the patient, money will be refunded. Enclose 2 for medicine only. No charge for consultation. Nov. 30,

MRS. L. H. PERKINS, MAGNETIC PHYSICIAN, and Inspirational Speaker, long known as one of the carnest workers in the West, has taken rooms at 10 Davis street, Boston, where she will diagnose disease and treat magnetically; will also give Business Communications and Psychometrical Readings. Hours from 0 A. M. to 8 P. M.

Mrs. M. E. Johnson.

TRANCE and Writing Medium, will be at 228 Shawmu Avenue, Boston, Fridays and Saturdays, to receive visitors and make appointments for sittings. Other days will be at office, 149A. Tremont street, Room 1. Hours 10 to 4. March 6.—3w*

March 6.—3w*

MISS M. THERESA SHELHAMER, Medical
Medium, 493 E. 7th street, between 11 and 1 sts., South
Boston, Mass., prescribes for all kinds of diseases. Nervous
Disorders, Weakness of Stomach, and Kidney Complaints,
specialities. Consultation and prescription for, \$1,60. Office
hours 9 to 4, on Mondays and Thursdays only. Letters, to
insure attention, must contain fee, stamp, and statement
of leading symptoms.

Jan. 3.

MRS. M. A. SMITH,

MEDICAL and Business Medium. Hours from 9 to 5 daily. Circles Thursday afternoons at 3, and Sunday evo at 8. Bittings 41, 60; Circles 25 cents. Hotel Windsor, 103 Shawmut ave., Suite 1, Boston. 3w*-March. 6.

BLIND Medical and Business Medium and Magnetic Physician, 22 Winter street, Boston, Room 12 (up one flight). Letters containing 6 questions answered by enclosing 6 and 23-ct. stamps, with the initials, age, sex and complexion. Hours 10 A. M. to 5 P. M. 13w*—Jan. 10.

Mrs. M. J. Folsom,

MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass.
Office hours from 10 A, M, to 4 P, M. Examinations
from lock of hair by letter, \$2,00.
Jan. 3.

Dr. Charles T. Buffum, TRANCE, Medical and Business Medium, No. 3 Rolling street, off Washington, Boston. Hours 9 to 5. Jan. 3.—13w

J. N. M. CLOUCH,

ELECTRIC AND MACHETIC PHYSICIAN. Office No. 814 Montgomery Place, Boston, Hoursfrom 0 A. M. to 4 P. M. Will visit patients. 4w*-Feb. 28.

FANNIE A. DODD, MAGNETIO PHYSICIAN, TEST MEDIUM, No. 94 Tremont street, Boston. Up 2 flights, front. March 20.-1w*

A. P. WEBBER,

MAGNETIC PHYSICIAN,

OFFICE, 8% MONTGOMERY PLACE. Hours from 10 A. M. to 4 P. M. Will visit patients. Feb. 7. A S. HAYWARD'S MAGNETIZED PAPER \$1,00. Bisbee's Electro-Magnetic Flesh Brush, \$200. (Patients), sided) Treatments from 9 to 4, 1202 Washington st.

CLARA A. FIELD. BUSINESS MEDIUM and Clairvoyant Physician, No. 10 Essex street, off Washington, Boston. Oct. 4.

Susie Nickerson-White,

TRANCE and MEDICAL MEDIUM, 148 West Newto street, Boston. Hours 9 to 4. 2886-Aug. 16.

MRS. E. J. KENDALL.

TEST AND BUSINESS MEDIUM, 10 Berwick Park, Boston, Hours 9 to 3. 6w*-Feb. 21.

DAVID BROWN, 332 TREMONT STREET, Boston, Business and Physical Medium. 4w - Feb. 28. MISS LOTTIE FOWLER, Medical and Busi-

IVI ness Medium, 1630 Washington street, near Day street, Boston, Hours II A. M. till 8 P. M. Modical examnations by letter, \$2,00.

4w*-Feb. 21. MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole life-reading, \$1.00 and 2 stamps. 37 Kendall street, Boston.

MRS. IDA RANDOLPH, Tests and Magnetic March 13, -8w*

Concord street. Dr.G. will attend funerals if requested. MRS. C. H. WILDES, Test and Business Medium, 14 Tremont street, Room 5, Boston.

MRS. C. M. BOSWICK, Psychometric Render, 55 Lagrange street, Boston.

TRANCE AND INSPIRATIONAL SPEAKER. Funerals aftended on notice. Also, Medical Clairvoyant and Homeopathic Physician. Office and Residence, 70 Walnut street, Chelsea, Mass. March 6.

Special Notice from Bliss' Chief's" Band.

ME, Red Cloud, speak for Blackfoot, the great Medicline Chief from happy hunting-ground. He say he love white chiefs and squays. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make slek people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moons."

Those who are sick in body or mind will be furnished with magnetized paper for the space of three months without other charge than three three-cent stamps to pay postage. From what I know of the power of these spirit-friends I feel warranted in encouraging the affilied in seeking their services in the way suggested. Circles sitting for development will find their object promoted by sending for some of the prepared paper. Address, JAMES A. BLISS, 713 Sansom street, Philadelphia, Penn. March 13.

SOUL READING.

Or Psychometrical Delineation of Character. MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and tuture life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmonlously married. Full delineation, \$2,00, and four 3-cont stamps. Brief delineation, \$1,00.

Inention, \$1,00.

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Centre street, between Church and Prairie streets,
Jan. 3.

White Water, Walworth Co., Wis.

PSYCHOMETRY.

DOWER has been given me to delineate charactor, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, statuage and sox, and enclose \$1,00, with stamped and addressed

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ASTROLOGY Antivities calculated, \$1. to \$35. Dreams interpreted, \$2.50. Magic Grystal, with instructions, \$8. Also Books, Ephemerises, etc., supplied by "RAPHAEL," the "Astrologer of the Nineteenth Century," author of the "Prophetic Hessenger," the "Guide to Astrology," etc. 79 St. Paul's Churchyard, London, Eng. May \$1.—1y*

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New york Idvertisements.

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MRS. H. WILAON.

MAGNETIC PHYSICIAN AND MATERIALIZING MEDIUM, is now located at No. 72 West 50th street, Now York City. Office hours 10 a. m. to 4 p. m. Scances Tuesday, Thursday and Saturday evenings of each week, at 8 o'clock.

SURE Remedy for baldness. A new growth of hair or whiskers guaranteed, or money refunded. Particulars free. World Manufacturing Co., 122 Nassau st., New York.

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March 13, -3w

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By this WONDERFULLY PERFECTED system, patients are successfully treated at their awn homes, matters not how far away, without the necessity of seeing them, (in the majority of cases) forwarding their treatment by express, with very ample directions for use, and with continued correspondence kept up—based, in the first place, upon a searching DIAGNOSIS of each case, either by chemical analysis of the morning's urine, (urinary Sanguinis) showing the condition of the blood, or psychometric examination by photograph and lock of hair, or both, as may be deemed essential, where personal presence is not had.

FEES—For the first month, \$15, including analysis and diagnosis; or \$35 for a course of three months' treatment, securing inhalor, with whichever of the following inhaling vapors found to be needed, viz. The Baim, The Tonic, The Expectorant, The Anti-Ashmatic, The Anti-Hemorrhagic, The Anti-Septic, The Magnetic Blood, The Anti-Hemorrhagic, Also, with effectual remedles for Cough, for Night Sweats; Vital Tonics, Magnetic Embrecations and Plasters for relief of Pain and Soreness, and overy medicament, magnetic or psychic, deemed necessary to cach patient, Thousands of patients are thus annually successfully treated at their own homes that are not personally attend, it reade at their own homes that are not personally attended, because, under the wonderful development of the new digensian, guides and lealers tavisible are constantly deputed in cach case, bringing about wonderful widels effects.

Lessons of instruction and discipline in Urinology, in V

cal constitution to its highest standard of perfect health and strength.

AT Analysis and full report of case made for \$5, independent of any treatment. Packages transmitted free of all expense to the Institution, and stamps for return answers must be enclosed in all cases, or no reply totil be made. Address, ANDREW NTONE, B. B.. Consuiting and Aitending Physician, Bowery Pince, Eds.

Hill. Troy, N. Y.

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A WONDERFUL Diagnosis of Disease given at the wish of my Medical Band for 50 cents and stamp. Send lock of hair, state age and sex. Medicine, put up by spirit and, sent at low rates. Magnetized Catarri Sunff (a spirit prescription), 50 cents and stamp. D. E. BRADNER, 60 West street, New Haven, Oswego Co., N. Y.

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Jan. 3.

J. WM. VAN NAMEE, M. D., Clairvoyant and Magnetic Physician, Pembroke, Genesee Co., N. Y. Examinations made from lock of hair, \$1,00. Magnetized remedies sent for all diseases. Will answer calls to lecture before Spiritual Societies, Liberal Leagues, Temperanco Societies, and atton Conventions, Funerals, &c., within reasonable distance of home, on moderate terms.

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GREENBACK-LABOR CHRONICLE.

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A large 32-column paper, plain type, \$1,00 a year in advance; 3 months, 25 cents. Send for sample copy. Published every Friday by FOGG, BLOOD & CO., Auburn, Mc. Nov. 8.

THE SPIRITUALIST NEWSPAPER.

A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1869. The Spiritualist is the recognized organ of the chicated Spiritualists of Europe. Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the fee for which is 25c., Payable to Mr. W. H. HARRISON, 33 British Museum street, London, is \$3,75, or through Messrs. COLBY & RICH, Banner of Light office, Boston, \$4,09.

May 4.—tf

MISS M. T. SHELHAMER.

We have received from the studio of Mit. A. Bushiny, Photographs of Miss M. T. Shelhamer, Medium at the Banner of Light Free Circles. Cabinets, 35 cents; Carte de Visites, 20 cents. isites, 20 cents. For sale by COLBY & RICH.

HOUSE TO LET.

MY Dwelling House, 14 rooms, Stable and Garden, 423 Dudley street, with or without furniture. ALLEN PUTNAM. COSMOLOGY.

BY GEORGE M'ILVAINE RAMSAY, M. D.

BY GEORGE M'ILVAINE RAMSAY, M. D.
CONTENTS.—Matter without Origin; Properties of Matter; Nebulous Theory; Old theory of Planetary Motion; Planetary Motions; Origin of Motion; Cause and Origin of Orbital Motion; Special Laws of Orbital Motion; Eccentricity, Helion and Equinoctial Points; Limit and Results of Axial Inclination; Hesult of a Perpendicular Axis; Old Polar Centres; Cause and Origin of Ice-Caps and Glacier Periods; Occan and River Currents; Geological Strata Indicate Reconstruction of Axis; Sudden Reconstruction of Axis; Inevitable; Ethnology; Axial Period of Rotation Variable; Moons, and their Motions; Meteors, Comets, etc., their Origin, Motions and Destiny; Orbital Configuration of Comets; Planets and Old Comets; Infinity.

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Discourses through the Mediumship of Mrs Cora L. V. Tappan.

This beautiful volume contains as much matter as four or-dinary books of the same bulk. It includes Fifty-Four Discourses, Reported verbatim, and corrected by Mrs. Tappan's Guides. Sixty-Three Extemporaneous Poems, and Sixteen Extracts.

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Who will send "The Inquirer" to any address, postfree, for 16 months, on receipt of \$1,00, or four copies for 12
months for \$3,00.

Panner of Bight.

BOSTON, SATURDAY, MARCH 20, 1880. Return of Mrs. Cora 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 dépôt and escorted them directly to the church. All communications on the subject had been addressed to "Ouina," 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; smilax in festoons and garlands of evergreens twined about the candelabra, 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 "Ouina," (well known to your 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 smilax, 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 "Ouina" 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. "Ouina" 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 of 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 6th, 1880 The Speeches.

We have received at the hands of Collins Eaton, Esq., Secretary of the First Society of

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 without this experience how very much we should miss you, 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 processory that you should stand taken. It was necessary that you should stand in distant perspective in order to estimate the magnitude of your spiritual influence and real-ize 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 hardier growth. It was born of trials, and its quality is as enduring as that eternity which you so beautifully typify.

As we look over the years you have been per-

mitted 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 en-tertain 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 steadi-

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 kindliness of heart. To say that you have succeeded in fillheart. To say that you have succeeded in fill-ing this office with credit to yourself and profit to us, is a meed of praise that but half expresses

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 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 wel-

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

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 cavilers in our own ranks, we who have for years listened world may say, and even in the face of cavilers 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, Mapes, 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 poesy! Who with her magic wand banishes the cob-webs from our "tipk.hoyes." and makes "ezzerybody happy"!

agic wand banishes the cob-webs from out tink-boxes," and makes "ezzerybody 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"! Ouina! Thrice welcome, Ouina! Tell us not that this name so dear to our hearts stands for a myth! If Ouina 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 perus; 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 glass 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. heartfelt welcome.

REMARKS BY MRS. RICHMOND'S CONTROLS. 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 audience, we thank you, and but for our word neither she nor Sapphire 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 assemfriend 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 knew, 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.

thanks.
For ourselves we speak the word of the spirit as it is given us to speak: 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—pardon us—as pupils, willing to receive what we have received from higher sources, and cladly accepting through our chosen chanand gladly accepting through our chosen chan-nel 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 disci-ple who appeared in your midst, and his con-trols.

rols.
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 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 twent the charge of the property of Mr. and Mrs. Richmond: It is the desire of the friends here assembled that I should in their behalf 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 but 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 uselfish went to be questioned in your lives and natures can never purport the chosen altars of spiritual truth cannot be quenched, and that you love that truth more than you do any channel 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 beginning the property of the chosen altars of spiritual truth cannot be quenched, and that you love that truth more than you do any channel 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 natures can never purport the chosen altars of spiritual truth cannot be quenched, and that you love that truth more than you do any channel through which it does come. For this reason we appreciate your welcome, for by it we know that the day of persecution is passed, and the day of appreciation is begun to the chosen altars of inspiration kindled upon the chosen altars of inspiration kin

jecting 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 truly@remarked that while we have 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," of "exposure," of "impostors," of all that belittles in the eyes of the world the of all that belittles in the eyes of the world the avenues of spirit-communion. 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, fulfills the law under most favorable circumstances, and yields the results to the world? Sympathy is the solvent by which the spirit-world gain access to your 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 shews 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 force shoft of anger the spirit, world an added nerce shaft of anger, the spirit-world are glad to know that at this hour Spiritualists are learn-

to know that at this hour Spiritualists are learning 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 ministration here. Again we thank you and give ministration here. Again we thank you and give way to Ouina, who is most eager that we shall

Onina then gave an appropriate improvisation

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

Fo 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 Phonix Hall, South Eighth, near Fourth street, will commemorate the greata word of recognition.

If there is a goodly company present in the body, I doubt not that a vaster, 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 instruments!

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

New Dispensation-one week later, the first

New Dispensation—one week and, 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, 398 Fulton street, at 3 o'clock. Mrs. F. O. Hyzer in the evening at 72 o'clock.

o'clock.
Mrs. F. O. Hyzer lectures in Phonix Hall,
South Eighth, near Fourth street, at 3 o'clock.
Dr. Peebles in the evening at 7½ 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 yet 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 scances, 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 kind ness 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 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 seance, a pair of slates, hinged together like the covers of a book, had been provided; the slates were then very carefully tled together and sealed, and the edges were covered with gummed paper. This done, the slates were given to Gen. McL-and Signor to hold. I also placed my hand upon them. A piece of pencil had been placed between the slates, and this began scraping. After a few moments, knocks were heard on the slate, and we were told to light the candle and open it. The slate was 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 scance 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 scances, as his manifestations are certainly calculated to convert skeptics.

The enclosed, from the pen of the author of "England and Islam," "Pligrim 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:

To the Editor of the Standard:

Sir.—In reference to your article of Tuesday last on the redness recently observed by astronomers in the planet Jupiter, the following may interest your readers: In July, 1877, I took down from the mouth of a clairvoyante, 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 space. 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! some are exceedingly small. And oh how red it is! It has so much from. And what enormous men and women! There is evil there too. Evil is wherever are matter and limitation. But the people on Jupiter are far better than we on Earth. They know much more; they are much wiser. 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, so that the perception was independent of previous mental impression.

I am, sir, your obedient servant,

Paris, Feb. 18th.

"Dark Spots and False Lights," is a new pamphlet

"Dark Spots and False Lights," is a new pamphlet from the pen of Christian Reimers. There is much in this little book to interest and instruct the reader. Mr. Reimers 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 sotrée took place on February 12th. There was a pleasant company present, consisting largely of the old Spiritualists of London. Speeches were made by geveral well-known workers, interspersed with singing. A subscription was started to raise money enough to pay Mrs. Billing's re turn 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 ar

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 scances 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 Mesinerism 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 her so plainly set forth:

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 Buul, whose magnetic power would appear to be found quite irresistible by the lower animals, upon which he exclusively exerts it. He gives seauces, 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 they subside into a condition of cataleptic 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 Buni by a menageric proprietor, enclosed in a wooden cage. When deposited on the platform it was writhing and hissing flercely. Buni bent over the cage and fixed his eye upon its occupant, gently waving his hand over the sorpent's restless head. In less than a minute the snake stretched itself out, stiffened, and lay apparently dead. Buni 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 Buni'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 belly as though stricken by lighting. 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 repiled. "It is not AN INDIAN MESMERIST.

pecially 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 Penltentiary at Blackwell's Island, New York, where he once was chaplain. He is still pegging 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 wax 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 8th, as the day for the observ ance of the annual Fast throughout this Common wealth.

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. Hayes 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 panes to show their goods.

A "PUZZLING "SONNET. Put away his crack-brain puzzle,
He has climbed the asylum stair;
Numbers 13, 15, 14
Turned his head and sent him there.
—[Utica 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 seil the pig she raffied off her Bible for three pounds. The miller got off on the piea that several public lotteries had been allowed in the neighborhood at church fairs and for charitable purposes. If the old woman had understood the raffie 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 mediumistic) by a band of spirits especially delegated to control his spiritual utterances.

When a death occurs at Fill 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 fail 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 reads, mills and schools, although it contains a few churches. Nevertheless this rude, reinote and almost uncivilized 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 ordinary mortals. His name is Miller. 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

THE VERB TO SLIDE. He took his sled into the road,
And, lord a massyl how he slode.
And as he slid he laughing cried,
What fun upon my sled to slide."
And as he laughed, before he knewed,
He from that sliding sled was slude.
Upon the slab where he was laid,
They carved this line, "This boy was slade."

Most of our misery comes from our fearing and dis-liking things that never happen at all.—Good Company.

Several of the daily papers hereabouts have of late printed the following. We do not youch for its truth: fulness, 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 spirit medium, says that she niet him a few days afterward, and that the following conversation was held: "Samuel, what in the world does this mean?" 'I do not know. I go to the shop and the boarding-house, and no one notices nie. What is the meaning of all this, Mary?" 'Why, Samuel, don't you know that you are dead?" 'Dead! why, no, I am not dead." Surely you are dead?" 'Dead! why, 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 toil 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 was more play, and less cold, icy dignity in our social life.

Prof. R. C. Kedsle, 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 poudered borax into a pint of gelatinized common starch. (Gelatinized starch is starch after water has been added to it.) This is harmless in its effects upon the cloth or on the wearer, is very cheap, and so-common and simple that any one and every one may safely use it.

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Music all New.

INDEX.

Angel Visitants. Bliss. Beyond the Mortal. By Love we Arise. Circle Song.

Day by Day. Don't Ask Me to Tarry. Evergreen Side. Flight of Time.

Fraternity.

Fold Us in Your Arms.

Golden Shore. Gathered Home Beyond the Sea.

He's Gone. Here and There. I'm Called to the Better Land. I Long to be There. Live for an Object. My Home is not Here.

My Guardian Angel.

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