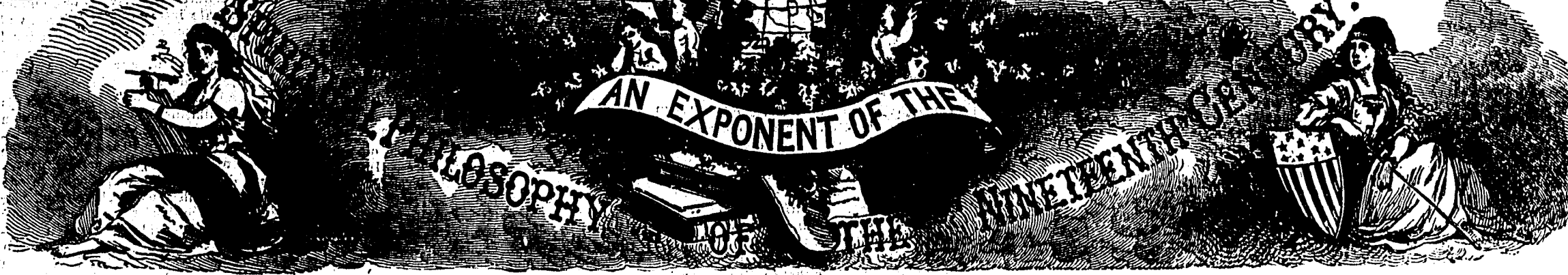


# BANNER OF LIGHT.



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## Spiritual Phenomena.

### Mr. and Mrs. Joseph Caffray—Remarkable Mediums.

To the Editor of the Banner of Light:

These two interesting young people from Syracuse, New York, who are destined to occupy a high rank among our best public mediums, are still in the enjoyment of their honeymoon; for after a long attachment they were married on the 22d of the present month of January. The bride is a beautiful little creature of only eighteen summers, her husband counting not yet twenty-four. Our venerable friend, Mr. Thos. R. Hazard, who at eighty-eight is still wonderfully young in body as in mind, and who is second to none in our country, or the world, in his long and large experience as a Spiritualist, regards Mr. Caffray as one of the very best mediums he has ever known, in the variety as well as excellence of the manifestations produced through him. His young bride's special phase is that of materialization. At their joint sésances, therefore, such a variety of the most interesting phenomena appear as cannot fail, so soon as they become more generally known, to secure for them a high degree of popularity. Indeed, what I fear for them is that it may lead to too numerous and promiscuous attendance at their sésances, with all the dangers to fine mediumship incident to that practice; amongst which not the least is that of their being victimized by well-meaning but mistaken "fraud-hunters." Such instruments for the spirits ought not to have to depend on their public sésances for their subsistence, but ought to be taken up by some wealthy friends of our cause, or by some Spiritualist Association, who should at once provide for and protect them (as did Count de Bullet in Paris), having in view rather the progressive excellence of the manifestations, and their constant reliability, than the number of the attendance of promiscuous, fee-paying visitors. When shall we have a Spiritualist Institute organized and endowed with a view to this object, or some wealthy individual to follow the example of Count de Bullet?

Without giving descriptive details, I propose to state summarily the principal phenomena I have witnessed at sésances, public or private, with Mr. Caffray and his little wife.

1. A great deal of psychography, in the form of writing on closed slates, and once on a piece of paper inside of a tightly corked glass phial. It was a four-ounce phial, from which we had to empty a cough mixture, no other phial being found on the premises. In Mr. Hazard's similar experience it was a one-ounce phial. In both cases we held the phial to our ears (in full light), and heard the progress of the writing. We had ourselves put the paper in the phials, after identifying it by writing our names on the back. In reference to slate-writing, I have twice witnessed the following: Mr. Caffray would tell each gentleman present to think earnestly of the spirit from whom he wished a communication, and then he handed the closed slates successively to each for him to rest them on his shoulder, and against his ear. The process of the writing was always audible to all round the table, and on examination each person was found to have received a communication from the spirit thought of and desired by him. They were in various handwritings, and in one appeared a curious handwriting recognized as that of the spirit when in the flesh.

2. I have twice witnessed a knot being tied in pieces of cord (one of about the size of a quill, the other somewhat thicker), while I held one end of the cord, and another person, under my vigilant eye, held the other end. At the place of the knot the cord had become quite warm, as in Prof. Zöllner's analogous experience with Slade there appeared also to have been a development of heat accompanying the passage of matter through matter, and as is also usually the case when an iron ring passes upon the arm of a medium, while his hand is in the grasp of another person. (Scientific readers will recognize in this a new instance of the "correlation of forces.") On a third occasion of this experiment it failed, owing, it was said, to the medium being exhausted. The expected knot did not come. On this occasion, when, after a very long sésance, we were about to separate, I requested Mr. Caffray to let my friends witness what I had twice seen, the phenomenon of a knot getting tied in a cord, whose two ends were securely held. He readily complied, yet after

two trials the knot did not come, but the part of the cord acted upon was found to have become warm. Probably if we had remained a little longer the knot would have come, but, as we were all on foot, and breaking up, a third trial was not attempted, as I told them they would be sure to see it another time.

3. Twice, too, have I witnessed a gold ring which was outside of a piece of cotton twine pass upon it so as to be hanging upon it, the two ends of the twine being securely held in my hand. The twine (about two feet long), being doubled, I held the two ends in my left hand, and held up the loop end of the doubled string by the forefinger of my right hand being passed through it, after having first strung the ring upon the doubled string. The medium then took the ring as it hung there, between his fingers, telling me to drop the loop the moment he should say, "Drop it." This being done, the ring was now found hanging inside the loop, having (necessarily) passed through one of the two thicknesses of the string. When I asked him on what depended his giving the signal, he answered, "When I feel the power." "And how do you feel the power?" "By the warmth of the ring." The first time the ring used was one borrowed from his wife's finger. I had no doubt of the honesty of either the ring or its wearer, but it was obvious that outside hearers of the story when narrated would be ready with some theory of a conjurer's ring prepared to open and shut. I therefore requested a repetition of the trial with a ring from my own finger, which was readily complied with, with the same success as before. The story of my ring is sufficiently told by the engraved inscription inside, which is, "J. L. O'S., from his mother, Dec. 25th, 1829." It had been worn over fifty-four years.

4. While this was in progress, an exclamation from Mrs. Caffray called my attention to a light on the other side of the room (to which her husband's back was turned); she said, "There is a lady there over the bed." She presently added, "The lady is your mother, sir." (I had not mentioned that the ring had any connection with her.) Very soon I felt very familiar tender little touches, which I knew, from frequent experience, as well as the blind know the identity of their friends from their touch. Such things are not for the public, and a sense of duty compels me to overcome much reluctance when I write what follows. Besides other familiar caresses, her customary sign was traced on my forehead by gentle fingers, namely, the cross made in a peculiar way. An audible kiss was imprinted on my forehead, and, on my mental request, followed by one on my lips, and a few words of blessing whispered in my ear. A further mental request or suggestion from me was followed by the application of her fingers to my shirt bosom, which was then unbuttoned, as were also two other under-shirts beneath (worn in consequence of a bad cough and the extraordinary cold of the weather), and a precious lock of which has been worn by me since May, 1860, was drawn forth, while still left hanging from my neck, and audibly kissed by the spirit. Through all the gas overhead was down so low that I was nearly dark. We were sitting (Caffray, his wife and myself) at a small painted table, the top of which was of a very light buff color. "There's something on the table, and it's oval," exclaimed Mr. Caffray, and he turned up the gas. There lay, indeed, a little oval heap (two and a quarter inches long) of what had been contained in the locket, namely, a lock of hair, within which was a flower (white carnation) which had been drying there since May 21st, 1860, on which day, in Lisbon, it had been taken from the breast of my mother when she was transferred to her coffin from a death-bed which I arrived from sea a few hours too late to witness. Such a last gift had of course been too sacred not to be well preserved. The locket was now empty; it was of glass, the edges of its two sides being held in a gold rim, on which were inscribed some last words as they had been caught by a close-listening ear. It was evident that the locket, which was now empty, had not been opened, but that its contents had passed out through the process, familiar in spiritualistic experience, of matter passing through matter. It was tight-shut, and needed the aid of a pen-knife to open it, and when I did now open it to replace the contents, the glass slipped out, as sometimes does the crystal of a watch. The locket had not passed out of my hand, being held to a black ribbon, and the whole thing was new (and quite exciting) to the mediums. By way of completing this demonstrative manifestation, I asked my mother to tell me the inscription engraved on the rim. Mr. Caffray took up a slate which was lying on the table, and we united in holding it up some six or eight inches above the table, and presently heard the scratching of a pencil on the under side. The inscription was correctly given: "My hope and my trust. I bless him from my heart. Pray to live unto holiness. May 21st, 1860." To which was further added as a signature on the slate, "Mary, your Mother." I know of no more beautiful manifestation of spirit action, nor more conclusive in its evidence of identity; and though I still shrink from thus making public a matter so private and so sacred, a stronger sense of duty, both to the cause of Spiritualism and to the medium through whom it came, decides me to do so.

5. Once in full midday light Mr. Caffray sat opposite me, at about two feet of distance between our feet, holding in the palm of his hand, and covered with his closed fingers, a coin (a cent), which he said would presently disappear from there and would be transferred to any place I should name. I named my left vest-pocket. He opened his outstretched hand several times, the coin being found to remain still there. On the fourth or fifth time the coin was gone. He had made no other motion but

that of opening and shutting his hand under my watchful eyes, nor had anybody stirred from his seat. I felt in my vest-pocket, but the coin was not there. The accustomed voice of one of his controls ("Jim," stated to have been in life about a hundred years ago an Apache Indian and medicine-man, or medium,) then said: "Let Mr. O'Sullivan examine his left breast pocket, where there are some cigars." The cent was there.

This reminds me of a similar phenomenon which I have often heard told by my mother (at which I was present, though not exactly competent to testify about it, having been an infant in the arms of a beautiful Jewess nurse, nearly seventy years ago). It was at the town of Mogador, in Morocco, where my father held a consular appointment. A Moorish dervish was brought in to my mother by her servants, as a great saint who could do marvelous things. Among the feats she then witnessed was this: The dervish, standing at the opposite side of a large room from her, told her to conceal anywhere about her person, unseen by him, a coin, and to keep it securely. She stuck it inside the tight silk belt round her waist, where she could both see its projection and feel it as she held her finger pressed upon it. "Has the lady got it safe?" he asked two or three times in Arabic (the first language I lisped). Each time the coin was safe. "Has the lady got it now?" To her amazement it was gone, and had been transferred a distance of about a dozen feet to the palm of his hand; where of course it was allowed to remain. I have often heard her relate it, insisting that she was wide awake and fully conscious; that nobody had approached her; and that the coin had been safe under her belt, to both her senses of sight and touch, a moment before it was no longer there. I used to argue against it, mainly with the theory of her having been mesmerized through the eye and will of the dervish, who had then taken it from under her belt; but I am now sure that he was simply a miracle, as are also the Fakirs of India, whose miracles and "impossible" facts are called "tricks" of conjuring by the countless English witnesses who attest them.

6. And apropos of cigars, it seems that this Apache control (whose full name is given as "Tiger-faced Jim,") said to be himself fond of a cigar, which always disappears from any place where I may have placed "one" for him, and is then no more seen. One day I had laid one down on a shelf for him, and another on the mantelpiece for Mr. Caffray. After a while, as we were sitting at the table, one after another five cigars were thrown on the table from underneath it, or rather three were thus thrown up, and two dropped down upon it, not from the ceiling, but out of the air from a height about two feet above the table. I then remembered that four cigars had remained in a paper bag in the breast pocket of my overcoat on the bed. I found they had disappeared out of the paper bag, which remained in the pocket. "Oh! he wants more," I said; "well, you are welcome to them," and I placed them all on the shelf. But presently four were again returned to me in the same way as before; one having disappeared. "So Jim won't take them, but returns those he had taken from the bag in the pocket," I said. And so it remained. He kept his own one, and forced back on me the other four, which he had taken from my pocket. The medium had not known of the cigars in the bag, nor had they stirred from their seats by my side. He told me that "Jim" does not smoke them through his (the medium's) lips, but that he evidently likes the taste of the tobacco, (as little "Willie" does that of bonbons), and that some day I would see the light of a cigar being smoked in the air with no human fingers holding it. He said that he had often seen it, though I have not yet done so.

7. One evening we were five gentlemen present at one of Mr. Caffray's public sésances (this was before the coming of his bride to New York). He handed each of us a bit of paper, requesting each to write the name of some spirit from whom we should like to receive a communication, each folding his paper up into a pellet. Without opening, the medium at once threw them into the fire as he received them. The room having then been darkened, he took up a slate which had been sponged clean, and it was passed around the circle, each one being told to hold it on his shoulder resting against his ear. As each thus held it we heard the writing as it scratched upon the slate; and on the gas being turned up each was found to have received a pertinent and intelligent communication, signed by the spirit whose name he had written on his pellet, which had been burned up unopened before the eyes of all of us. On two other subsequent occasions a slate was passed around in the same way, on which the successive writings were heard, and each was found to have received a communication signed by the spirit from whom in his own unuttered thought he desired to hear. In one of mine, among other loving and characteristic things written over the full name of my mother, I was told to "never lose my beautiful locket, but wear it always for my sake." On one occasion (only) the handwriting and signature—which were peculiar—were recognized as those of the person from whose spirit the writing came.

8. Numerous spirit-lights floating about the room, and coming close to the several persons present, was a frequent manifestation of the presence of the spirits. As many as nine played over and about Mr. Hazard with great brilliancy.

9. For materialization the medium is Mrs. Caffray, who goes into the cabinet. Numerous materialized forms appear, some much smaller and some much larger than the medium. Mr. Hazard has had as many as nine at one private

sésance, his wife and his eight daughters, greatly differing in size, who successively sat on his lap and lavished caresses on him. On one occasion which I witnessed, a very tall and large form wearing a shining badge gave to two gentlemen who were called up to the cabinet Masonic signs indicating an advanced degree in Masonry—one of them being the grip called "the lion's paw." My mother has three times appeared and seated herself on my lap, giving the signs which identified her, with kisses and sweet whispered words, though not showing her face, which was covered with a thin white gauze. She has also each time given me a flower, namely, twice the same flower (white carnation) as that of her locket, and once a fresh crimson poppy with its accompanying leaves. On the occasion of the poppy a white carnation had already been given me by another spirit called "Patience," who said that it was from my mother. Her hands felt and looked like those of the medium, while it was certain that she was considerably taller than that lady. Mr. Hazard also failed to distinguish the faces of his daughters, though they gave their names. It was clearly one of the cases in which the spirit-form is partly drawn from that of the medium. The spirit named "Patience" always appears, coming forth out of the cabinet as a girl of about twelve years. She always gives flowers to the several visitors; on one occasion nearly a hatful of them, intermixed with smilax, fresh and wet. A little boy called "Willie" also appears, and talks with a childish voice and eats the bonbons brought for him.

Mrs. Caffray is still young in her mediumship, and promises well to develop into one of our finest materializing mediums.

10. One evening (dark sésance) when five gentlemen were in the circle round a table, all hands being joined (including those of Mr. Caffray, who was talking with us), the signal for breaking up and departure was given in an original way. Our hats and overcoats were heaped on the bed. All our respective hats were placed, without a mistake, on our heads, while a cigar (taken from my overcoat pocket,) was put into my mouth. This was certainly a hint impossible to be mistaken.

P. S.—Feb. 14th.—Last Sunday (Feb. 10th) at the meeting of the weekly conference of the "Alliance" in Republican Hall, crowded with some five or six hundred spectators, occurred a manifestation of psychography absolutely unprecedented. I was not present, but relate it from the concurrent testimony of friends who witnessed it. On the preceding Sunday it had been announced that a young man who had become a slate-writer under Mr. Caffray's developing powers would appear on the platform, and exhibit his newly-acquired faculty. But his courage failed him at the moment of trial, and he could not be prevailed upon to come forward from the crowd. Being called upon by the presiding officer, Mr. H. J. Newton, to take his place, Mr. Caffray said that he had not his magnetized slates with him, but that if next Sunday his young pupil should again not muster the necessary courage, he would himself venture. Hence probably the crowded meeting. It resulted in Mr. Caffray being called up to the platform, to which Mr. Newton summoned a committee of four gentlemen and one lady. Mr. Caffray's two slates, well sponged, were circulated round from row to row of the benches, and then securely tied together with string. One person in the audience made himself a little conspicuous in the expression of his disbelief in any writing possibly appearing inside the slates. He was invited up to take part in the holding of the double slates. There were thus seven who united in holding them. Mr. Caffray being of course one, and the indispensable one. Soon the sound of writing within the slates began to be heard, and was audible to good ears at the furthest end of the hall. The objector alone did not admit it to be writing that was in progress, saying that the sounds were only "detonations." Whether the scratching of a slate-pencil or "detonations," they very audibly dotted the i's and crossed the t's. When it ceased Mr. Caffray proceeded to cut the strings, and handed the slates, still unopened, to the committee, while the hostile objector still denied that there was any writing within them. His feelings could not have been enviable when one of the two inner sides proved to be covered with small, but distinct writing, in six different handwritings. On being read aloud, they proved to be addressed to six persons present (two of them members of the committee, and four scattered through the audience), and signed by six names which one and all of those addressed in the communication got up and recognized as those of relatives or friends of theirs in the spirit-life. The slate was then circulated round the rows of benches, as it had been before. Needless to say how unanimous were the satisfaction and applause. The thanks of the meeting were voted to Mr. Caffray, and he and Mrs. Caffray were cordially elected Honorary Members of the Alliance. Such a public achievement of mediumship in full daylight, under five hundred pairs of watchful eyes, besides the committee on the platform, and notwithstanding the adverse influences of so many as must have been present in so large a promiscuous assemblage, was indeed an unprecedented triumph for the medium—and for Spiritualism.

Some of the communications were of considerable length, and introduced the names of other relatives beside those of the writer and receiver. On my asking Mr. Caffray to show me the slates, he proved to have been so little elated by the achievement, and to attach to it so little consequence, that on the same evening wanting the slates for another use (no stores being open on Sunday), and having no other magnetized one (four or five days seem to be

requisite to get a slate well "magnetized"), he had sponged them all out! But he said he had noticed the people taking copies of their respective communications, so that they could be collected if wanted. He was able to quote to me one or two short ones from memory, of which I recollect one, substantially: "My dear George, I remain ever deeply grateful for all you did for me in my miserable condition. The greatest error of my life was when I used that revolver. Your brother ——" (Of course I suppress the name.) The writer had committed suicide.

J. L. O'S.

### Remarkable Materializing Séance.

To the Editor of the Banner of Light:

I beg to give the public, through the columns of your valuable paper, the following account of an extraordinary materializing séance which I had with Mr. P. L. O. A. Keeler, medium, at 281 Shawmut Avenue, Boston, Jan. 26th, 1884. I shall necessarily be obliged to occupy considerable space, and then even condense the account greatly—for to detail this remarkable séance as fully as I could wish would make a large pamphlet. Bear in mind this was a private séance. No person present but the medium and myself.

I had attended Mr. Keeler's full-light physical séances, and became impressed with his remarkable powers as a medium; hence I became anxious to test his mediumship for full-form materializations alone, and requested him to sit for me. He called on me at my hotel on the 25th to confer concerning it, and was somewhat excited, fearing harm might come to him by so doing. I remarked I did not apprehend the least danger, and while we were discussing the subject, his right hand commenced shaking, and he remarked: "I feel like writing something." At my request he sat at my table and I handed him a pencil, and my spirit-sister, controlling his organism, wrote: "I want to come alone and sit down with you and say a great deal; I can't do it in a promiscuous circle. Oh! I have so much to say to you! We will come and sit down, and walk around with you, and oh! we can have such a nice time. Uncle Luther wants to give you some directions of importance, Mary."

Then one of Mr. Keeler's controls took possession and wrote: "The room is full of friends, and they are rejoiced because you have decided to sit and give them an opportunity to come and linger with Mr. Holland as long as they want to. If you can sit in the room you have sat in, which is all so thoroughly magnetized, we can all do so much better, and come so much stronger. George Christy." This was addressed to the medium.

The control again seized the pencil and wrote: "Hello, Mr. Holland, I know you. G. C." I then inquired audibly of the spirit: "Do you mean to have the medium sit at 31 Dover street?"—where I had attended Mr. Keeler's full-light séances. To this the spirit replied in writing: "No; at Shawmut Avenue, where you sit." I had attended two of Mr. Hatch's séances at that place. I then inquired of the spirit if it would be likely to injure seriously either the medium or myself. To this he replied: "I hear you. Oh! my goodness, no; it will fatigue you both some, but you will not be injured in the least. You will be all strong again a few hours afterward; and oh! won't we have a grand time? May I come, too? Henry (a dear friend of mine) is coming. We will come together. Put your trust in me and all will be well. There will be over twenty there. G. C."

Accordingly the arrangements were made for the following evening, Jan. 26th, at 7 o'clock. At the appointed time we were there. The anticipated event caused me considerable nervousness during the preceding day, and the medium much more; so that on his arrival he was not able to take his position. It was decided to sit together at the table for a few moments, holding each other's hands, which we did, I at the same time assuring him that I should call around him none but good spirits, and my spirits with his control would protect him. After a few moments he exclaimed: "Oh! what a beautiful sight! Never before did I see anything like it, or at all to compare in beauty to it. The colors are so soft and beautiful, and such a magnificent landscape. I see beautiful, soft waving clouds floating toward us. My! what can it be? What does it mean?" I replied: "The spirits are giving you assurance of their love and protection; nothing but good can come to us at this séance." "Oh!" he replied, "I feel so nice—now you have quieted me completely." He then went to his cabinet room, and we arranged for the séance. I first examined the room most thoroughly, and saw that everything was honest, and that it was utterly impossible for any person to enter without my permission. I extinguished the light in the medium's room, dropped the curtains, turned down the gas in my room, arranged a half-dozen chairs for my spirit-guests, and seated myself alone by the side of a centretable that stood in front of the fireplace—and all was ready.

But a few short moments elapsed, and the controlling spirit came into my room, and, approaching me, introduced himself as the control, Washington Emmons, formerly from Belfast, Maine. He had no palate, so that it was difficult for me at first to understand him; but I soon became accustomed to his speech and understood him without difficulty. Approaching me, he said: "My dear friend, Mr. Holland, you were very kind to my medium; he was pretty badly scared; I will see that you both are taken good care of. If you will now please step to the light and raise it a little, we will adjust that. They can stand a good light

[Continued on eighth page.]



# HOW THE WOMEN WENT FROM DOVER—1862.

The tossing spray of Cochocho's fall  
Hardened to ice on its rocky wall,  
As through Dover town, in the chill, gray dawn,  
Three women passed, at the cart-tail drawn!

By the meeting-house in Salisbury town  
The sufferers stood, in the red and brown,  
Bare for the lash! Oh, pitying night,  
Drop swift thy curtain and hide the sight!

With shame in his eye and wrath on his lip;  
The Salisbury constable dropped his whip;  
"This warrant means murder foul and red;  
Cursed is he who serves it," he said.

"Show me the order, and meanwhile strike  
A blow at your peril!" said Justice Pike.  
Of all the rulers the land possessed,  
Wiseest and boldest was he, and best.

He scoffed at witchcraft; the priest he met  
As men would meet him; his feet he set  
Beyond his dark eye, standing upright,  
Soul-free, with his face to the morning light:

"Cut loose these poor ones, and let them go;  
Come what will of it, all men shall know  
No warrant is good, though backed by the Crown,  
For whipping women in Salisbury town!"

The hearts of the villagers, half released  
From dread of terror and rule of priest,  
By a primal instinct owned the right  
Of human pity in law's despite.

The Quakers sank on their knees in praise  
And thanks. A last, low sunset blaze  
Flashed out from under cloud, and shed  
A golden glory on each bowed head.

The tale is one of an evil time,  
When souls were fettered, and thought was crime,  
And heresy's whisper above its breath  
Meant shameful scourging, and bonds, and death.

What marvel, that hunted and sorely tried,  
Even woman rebuked and prophesied,  
And soft words rarely answered back  
The grim persuasion of whip and rack!

If her cry from the whipping-post and jail  
Pierced sharp as the Kent's driven nail,  
Oh woman, at ease in these happier days,  
Forbear to judge of thy sister's ways!

How much thy beautiful life may owe  
To her faith and courage thou canst not know,  
Nor how from the path of thy calm retreat  
She smoothed the thorns with her bleeding feet.

JOHN G. WHITTIER.

## Foreign Correspondence.

### Spiritualism in the West of England.

To the Editor of the Banner of Light:

Every one in whose life the "ministry of angels" is a realized fact, must of necessity feel an interest in the progress of the cause of spiritual truth throughout the world; and hence, in responding to the hearty invitation of the editor to contribute to the widely-read columns of the *Banner*, I shall offer no apology to its numerous readers for making this, my first communication, more of a fragment of history than of aught else.

Plymouth, from which these lines are dated, is the largest of three towns lying in close proximity to each other, and from its commercial and political importance, as well as its charming situation and scenery, has earned for itself the sobriquet of "Queen of the West."

There is abundant evidence that in early times the Celts, Saxons and Belgæ inhabited the spot on which the township now stands, and it is famous as the port at which assembled the English fleet on the occasion of the attempted Spanish invasion; while, later on, from it sailed those noble souls, the Pilgrim Fathers, who sought in far-off climes that "liberty to worship God" denied them at home. The population of the borough now numbers 72,547, while that of the sister towns stands as follows: Devonport, 44,967; Stonehouse, 14,965. Its present is fully in keeping with the past, for while churches and chapels abound, from the beautiful Roman Catholic cathedral down to the humble halls of the "Salvation Army" (an organization whose members apparently possess a maximum amount of zeal, and a minimum of discretion), yet Spiritualists, Secularists, and the heterodox in general, find here a home not unworthy "the great unchurched."

The Free Spiritual Society, the most westerly in England, is one of the youngest Associations of Spiritualists, its formation having taken place in the early part of the year 1881. In company with others of a kindred character, its existence is due mainly to a violent outbreak of Orthodox bigotry, which, ill-directed, overshoot its mark, and instead of stamping out "the hated thing," served to organize into a compact body the hitherto straggling believers in spirit-communion. For some years a few friends residing in the district had held circles, and received occasional visits from mediums and lecturers, including J. Burns, O. S. T., editor of the *Medium and Daybreak*, Mr. Wallace, the pioneer, and W. Eglington. In the year above mentioned, however, it would seem that the angel-world determined to "assault the creeds," that men might be led to the light, and Mr. Henry Pine, who had been for upward of forty years a member and hard worker in the ranks of the Bible Christian Society (an offshoot from the Wesleyans), was suddenly called upon to renounce Spiritualism and to close his doors against inquirers. The venerable man, whose name must always command respect, and whose knowledge of the glorious certainties of immortality was not a tender plant of a day's growth, but a stout tree of many winters' growth, positively refused, and was, as a matter of course, looked upon as unclean, and treated accordingly. The Rev. Charles Ware, who was no stranger to spirit manifestations, also shared the same fate, and shortly after, in the house of the patriarch Pine, were inaugurated those Sunday gatherings that formed the foundation of the present local movement. From the house the meetings were transferred to a large room, in order that the public might the more readily attend, and in turn to the Richmond Hall, which has been occupied ever since. Mr. Ware continued with the Society as regular speaker until the month of September, 1882, and accomplished much good. The critics who at the commencement looked with supercilious contempt on this "new departure," after finding that it did not fall to pieces, as they had fondly anticipated that it would do, for the most part tried to ridicule the Society out of existence; but the successful resistance offered to this species of warfare, and the utter inability of clerically-patronized conjurers to work mischief, has afforded indubitable proof that it is as true to-day as in olden time that "they who are for us are more than they who are against us." Richmond Hall will accommodate about two hundred persons, and the room, since Mr. Ware's departure, has been filled by speakers both capable and highly creditable to the cause. Among these may be named Charles W. Dymond, C. E., a gentleman whose genial manner and scientific attainments constituted him a host in himself, and won many warm friends; J. J. Morse, too well known to need more than passing mention here; E. W. Wallis, than whom few are more respected in this quarter; W. J. Colville, who, by his eloquent advocacy and marvelous poetic improvisations, deeply stirred the thinking community; John Has- son, a strange medium of some power, who contributed largely to the Society's well-being in

its early days, and Mrs. Caroline Groom of Birmingham, whose oratorical powers and wonderful clairvoyant tests, given publicly, have done much to bring peace to troubled souls by demonstrating immortality.

During the last nine months, the large and increasing congregations have been regularly ministered to by R. S. Clarke, whose efforts, together with those of his spirit inspirers, have been highly successful. This worker has been recently reengaged for a further period of six months, to prevent his departure from the neighborhood, and as a proof of the esteem of the brethren, was made the recipient of a purse of gold on his return from lecturing visits to Birmingham and Walsall a few weeks since.

There are several other mediums in process of development, all calculated to be of benefit in the future. Chief among these is John T. Paynter, a friend whose trance addresses are admired, and portend increased usefulness.

A large number of circles, both private and public, are being held in the town and vicinity, and it is scarcely too much to say that ere long the results will possibly be such as to afford gratification to those who have labored so assiduously in the cultivation of the elements necessary to the deepening of the spiritual life, while the establishment of a Children's Progressive Lyceum in times not far distant will, without doubt, be the means of further consolidating and strengthening the local work.

The Plymouth Society has the advantage of being presided over by a gentleman, who will continue, it is earnestly hoped, to fill the position, which he at present does so worthily and so well. In J. Bowring Sloman all mediums find a friend, while the cause in the three towns is deeply indebted to him for the liberality with which he has ever supported the labors of its apostles. Bro. Sloman is ably seconded by Vice-President Stenford, in whom are combined far-reaching sagacity and trustworthy experience—alike beneficial to all concerned.

Exeter, the cathedral city of Devonshire, was invaded by the Rev. C. Ware in September, 1882, and public work opened in the Odd Fellow's Hall, where it was continued until within the last few weeks, when, on the departure of the pioneer for Leeds, it was temporarily suspended. Several mediums were developed, and it is pleasing to know that these propose to devote themselves to the service of the angels. A "Free Spiritual Research Society" has been organized, and there is every probability that Spiritualism will become a power in that district. There are many difficulties to be overcome, many enemies to be subdued, but "Magna est veritas et prevalebit."

Falmouth, one of the largest towns in the adjacent County of Cornwall, can boast of a few enthusiastic souls, whose avowal of their belief in spirit-communion has brought upon them the bitterest persecution from the so-called followers of Jesus of Nazareth. Unfortunately, it is a fact that in those parts where "Orthodox Christianity" reigns supreme, freedom of thought is practically unknown. A deal of "hifalutin" about "liberty," etc., is very often heard, but it is seldom exemplified in the lives of the blinded adherents of creeds. Cornwall is one of the manifold spots where men mistake creed for religion, and act accordingly, and hence regrettable incidents are not "few and far between." Mr. Charles Truscott can testify that "a man's foes are those of his own household," for this friend, whose years are near the allotted "three-score and ten," and whose only crime is that he is one of the sacrilegious (?) persons who "raise the dead," (what a mistaken notion), has endured almost incredible hardships at the hands of those in whom love should have been the chief virtue. But as even tribulation can bring reward, the sufferings of the oppressed shall not be without recompense in the great hereafter. Bro. Gloyd, too, has not escaped unscathed, and his hearty grip of the hand, cheery words, and stout championship, are not lost upon those who speak in the town from time to time, while outspoken Thomas B. Rundell, ex-Mayor and Alderman of the Borough, completes the trio who have stood by the cause through evil report and good. Here, too, resides, when in England, Miss Susan E. Gay, author of an appreciative life of J. William Fletcher, and other works, who, by her literary productions, earned deserved respect. J. J. Morse, E. W. Wallis, C. Ware, and R. S. Clarke have all spoken here to large audiences, and have generally been listened to with attention, although "Mrs. Grundy" has in the past and still does keep many from avowing their convictions; yet there is coming a day, already foreshadowed, when the tyranny of sects shall "forever cease to be," and men shall be able to express their thoughts without fear of intolerant religionists. As an instance of the narrowness of spirit frequently manifested, the citation of the proceedings on the occasion of a recent visit from R. S. Clarke may be interesting. The Town Hall had been duly engaged and paid for, and large placards were posted about, announcing the subjects to be dealt with by the medium's inspirers. The title of the evening's discourse, "Why does not God Kill the Devil?" gave great dissatisfaction, however, to the worshippers at the various churches and chapels, by whom the question was denounced as "blasphemous"; and in consequence of the representations made, a special meeting of a sub-committee of the Town Council was convened, to consider whether the license to use the hall could not be revoked. It was only after the friends had intimated their intention of vigorously opposing any hostile decision of the Corporation that the matter was allowed to stand, and the services were consequently proceeded with, to the no small chagrin of the pulpitarious. How true is the proverb, that "the devil taken away, Orthodoxy falls."

Salisbury contains a few Spiritualists, and in former years was the scene of several triumphs. It was visited a few weeks since by R. S. Clarke, who held a reception there and repeats the experiment in February; but whether anything of a more public character will be undertaken is at present undecided.

There are isolated brethren in other parts of the county, and several in the beautiful Devonshire watering-place, Torquay; but so far as can be learned, few opportunities now offer for open ministrations by mediums. The future may possibly witness a development of energy as the result of enthusiasm. Spiritualism in the west of England has become a mighty power in a comparatively short space of time, although the way was prepared by the silent leavening that had been taking place for years. We look forward with confidence to the day when each town shall have its temple of spirituality, at whose shrine shall minister the priests of the real religion of humanity. The outlook is a bright one, the work to be accomplished great, the laborers few but constantly increasing and filled with intense earnestness.

As Gerald Massey rightly says: "The people's advent's coming," and the masses, so long the playthings of priestcraft and the tools of designing men, shall yet bask in the sunlight of truth and reason, and recognize their relationship to the angel-world.

R. S. CLARKE.  
Plymouth, Eng., Jan. 25th, 1884.

### Letter from W. J. Colville.

To the Editor of the Banner of Light:

It may be some of my American friends will think I have forgotten them altogether, so long time has elapsed since they have had a line from me; but though they are constantly in mind, and I have received kind letters from a great many, I have been engaged so incessantly lecturing, traveling and writing, that every day has witnessed the breaking of some resolution to write to friends across the sea.

I think all your readers, as well as yourself, will be pleased to learn that in England prejudice and intolerance are rapidly yielding to the incoming wave of spiritual enlightenment which is now rapidly sweeping over "Anglia's peaceful shores." I have been very kindly and courteously received wherever I have been; people seem hungry for spiritual food everywhere, and very ready to eat what the guides offer them. My guides do not advocate proselytism, but they do believe in giving the people a chance to get something to feed upon when they are famishing, therefore are in most cordial sympathy with every institution and individual working for the dissemination of truth, and the consequent liberalization and enlightenment of mankind.

Spiritualism is fifty per cent. stronger all over England than when I was last here. All that has subsided is some of the idiotic cruelty which prevailed in some quarters and threatened disturbance at public gatherings and séances. All who have withdrawn from the cause are those whose pretended support did it more harm than good. Messrs. Fraud-Hunter, Spirit-Grabber & Co., are pretty effectually silenced, as they have burned themselves with the fire they lighted for the purpose of burning those against whom they had a prejudice. The public and private work of Spiritualism goes on hand-in-hand. Wherever there are the most well-conducted private circles, there the public meetings are best sustained. Newspaper discussions, carried on in a dignified and able manner, have also done something to spread the cause.

All the spiritual periodicals are doing a steady and effective work; the *Medium and Daybreak* always has had, and continues to have, the largest circulation. My new spiritual romance, "Bertha," has gone to press and will be out in a few days. I am having it stereotyped, and hope to make arrangements for an American edition very shortly. I hope the animated discussions on "Reëmbodiment," in *London Light* and  *Herald of Progress*, have caused many copies of Kardec's "Genesis" to be sold in England. I hear many appreciative words spoken of the book. I have also heard its general teachings ignorantly opposed; but all persons have not yet grown to that point where they can appreciate Kardec's philosophy. Mrs. Britten's new book is highly spoken of; it is certainly a very valuable contribution to spiritual literature, though some of its remarks on Spiritualism in France are very amusing. If some people's ideas of the spirit-world and the eternity of physical relationships are correct, I think, for our own peace of mind, we had better try and become converts to Materialism; for a *Pinafore* heaven, with "sisters, cousins and aunts," etc., must be an appalling catastrophe, in many instances, if we are to live in it forever!

Spiritualism is making sure if not rapid headway in France as well as in England. I spent Christmas in Paris, where I gave three private lectures to cultured and representative audiences. We have had so far a very mild winter; scarcely a flake of snow has fallen, except in the extreme north, and even there there has been but little. Not having yet received an official letter from Boston, telling me whether the offer made by my guides has been accepted or not, I cannot say positively on what date I shall again be among my Boston friends. All I know is that my guides have made no arrangements for work in England later than February 17th. Personally I have no strong feelings in the matter; I have many good friends on both sides the Atlantic, and I am glad to work in whatever field the guides in their wisdom may select for me to do. With best wishes to all our mutual friends, believe me, in haste,  
Yours sincerely,  
W. J. COLVILLE.  
4 Waterloo Road, Manchester, Jan. 21st, 1884.

### Verifications of Spirit-Messages.

LAURA KENDRICK.  
I have just looked over this week's *Banner of Light*, and read with interest, the communication from LAURA KENDRICK. I know her intimately, lived in the same house with her for months, and enjoyed her confidence, and unhesitatingly say there is no doubt that the communication was direct from her. No one who knew her well, knew her way of expressing herself, knew her idiosyncrasy for Mr. Kendrick, could for a moment doubt it. Her life was a strange and checked one, and her soul full of grandeur and nobility; but she was sadly misapprehended while here. Miss Shephard is a grand instrument in the hands of the spirit-world; may she long continue her mission on earth.

Yours truly,  
J. W. VAN NAME, M. D.  
Bridgeport, Conn., Feb. 22nd, 1884.

LOWELL BARTLETT.  
I was surprised and very much pleased to see in the "Message Department" of the *Banner of Light* of Feb. 9th, a communication from LOWELL BARTLETT of Newburyport, Mass. I knew him well, and his statements are true. He was not a Spiritualist, and I think was little, if any, acquainted with its teachings. As he says, his "body was an old one; it saw a great many years of life"; he must have met with good friends in his past incarnation, who assigned him to returning so soon after passing from mortal life.

Yours truly,  
MRS. E. M. SHAPLEIGH.  
Haverhill, Mass., Feb. 24th, 1884.

"The cruelty of a Fijian god, who represented as devouring the souls of the dead, may be supposed to inflict torture during the process, a small compared with the cruelty of a God, who condemns and tortures, which are eternal; and the ascription of that cruelty, though habitual in ecclesiastical formulas, occasionally occurring in sermons, and still sometimes pictorially illustrated, is becoming so intolerable to the better natured that while some theologians distinctly deny it, others drop it out of their teachings."—*Nineteenth Century*.

Wendell Phillips, a great leader of the anti-slavery movement, is dead. His eloquent words and the country's attention; his intensely stirred the nation's heart. He was not content with striking the shackles from four million bondsmen; his ambition was to make the world free, and for straggling peoples everywhere he had words of encouragement and praise. His name and fame will outlive many centuries. He has left his footprints on the rocks of time.—*Chicago Press*.

Heart Disease has brought lately to an untimely grave. The heart is as liable to other organs to disease; if you have it even in the slightest form use Dr. Graves' Heart Regulator. \$1 per bottle.

## The Rostrum.

### Valedictory Address of Prof. J. Rodas Buchanan.

The post-graduate lectures of the College of Therapeutics closed on the 9th, and the valedictory exercises occurred on Monday, the 11th of February, at Wells Memorial Hall, Boston, on which occasion Dr. Buchanan delivered the

You have now finished attendance on our Post-Graduate course of Lectures. In this course we have not thoroughly developed any subject. We have only given you enough for a beginning of the studies and investigations which are to follow if you have a lofty aim.

But we have given enough to show you the vast amount of knowledge within your reach, and to satisfy your minds that the amount of useful therapeutic knowledge belonging to a post-graduate course, because not included in the curriculum of any medical college, is greater in extent and far greater in practical value than all they do teach.

You have, I believe, fully realized that for a successful medical practice (exclusive of surgical operations) far more may be profitably learned from a proper post-graduate course extending through six months, than from all that colleges and hospitals, governed by the code, can possibly impart. You have had sufficient evidence of this, not only in the new physiology you have learned, but in the remarkable cures, effected by a rational practice, which we have reported, and in the remarkable cures which some of you have effected after the learning and skill of college graduates had utterly failed, for want of the knowledge which is given in this post-graduate course.

It is impossible for the medical profession to advance rapidly when fettered by a code which properly belongs to the Old World, and has no place under the flag which is the emblem of liberty.

The American system of medical ethics which I with others was instrumental in establishing nearly forty years ago in the parent school of American Eclecticism at Cincinnati, abolishes medical sectarianism, medical creeds, and the dogmatic power of societies and majorities to restrain professional freedom. That power has always been a curse to humanity. It has not been able to extinguish intelligence and annihilate progress, but it has been able to crush originality, to discourage improvement, and to defy common sense and common humanity. It organized a professional stolidity which enabled colleges to defy the simple and almost self-evident demonstration by Harvey of the circulation of the blood—which enabled them to maintain for seventeen centuries, in defiance of experience, the unscientific and destructive practice of bleeding; and which enabled them to refuse for more than a hundred and fifty years to adopt the proper treatment for scurvy after it had been discovered, although it had become a national scourge, and paralyzed the English Navy.

It has so fettered and cramped the profession that fashionable medical colleges to-day living under the code do not teach one-half of the art of healing, and keep their pupils in profound ignorance of the grandest, the most profound, and the most useful portions of therapeutic science, and the writings of the most instructive scientists, of which we have given you an imperfect outline.

Our course of instruction has been but a brief experimental trial of what can be done under every disadvantage, and is only a premonition of what may be done hereafter in the way of post-graduate instruction; but brief as it has been, it has been fascinating alike to teachers and pupils, and I have never before seen such enthusiasm and pleasure developed in a course of medical teaching. I would say now to more than a thousand physicians who have heretofore entered their profession under the sound of my voice and the authority of my signature on their diplomas, that in the present status of post-graduate instruction, they would be gratified and surprised at its extensive development.

Brief as your instruction has been, it has given you the elements of professional success, which, if efficiently used, will lead you on to a career of honor; and, lest you should feel embarrassed by the diffidence of a new career in the face of formidable opposition, I would briefly state the advantages which you have acquired in the acquisition of that rare and profound knowledge of biology and therapeutics which has been walled out of the old colleges by the same inhospitable spirit which rejected Harvey.

The art of DIAGNOSIS is the chief basis of professional success. It is the *pons asinorum* where the superficial and untrained are unable to pass. In this you have been trained to understand the methods and to exercise the highest skill, and you have given proofs of your ability in this hall.

BIOLOGY—the science of life—should be mainly the science of the brain and nervous system, in which that life resides. But the science of the brain is a vast hiatus in the colleges, and hence their science of life is full of the grossest errors, leading to disastrous results in the treatment of disease.

I think you understand clearly the relation of life to the various tissues, and the true principles of hygiene. The anatomy of the brain has been given you, in connection with its vital forces, and if you follow up this study faithfully, you will be able to judge of any constitution by the organic conformation of the brain.

In this new study of the brain you have been introduced to a new world of science—not speculative or debatable, but positive, for you have proved it all in your personal experiments in this hall. In judging this nobler half of physiology, how large an area should it be given in medical colleges when we see the space and honor accorded to the comparatively limited discoveries of Magendie, Bell, Marshall Hall, Claude Bernard and Brown-Sequard, not one of whom has solved a single problem in reference to the brain, or made any great addition to our therapeutics.

Equally new is the science of SARCOGONOMY, in which you have been carefully trained; the principles of which you have abundantly verified here and elsewhere. You will have your own amusement when, by the knowledge it gives you of the complex relations of soul, brain and body, you are enabled to show to those who think themselves well educated in therapeutic science, how much there is in man of which their philosophy has never dreamed, and how speedily cures may be effected, by means of which they have never heard, for the word Sarcogonomy, and the science it represents, are unknown in the colleges.

In this *Materia Medica* you have been intro-

duced to remedies which are of great practical value, but which are unfamiliar alike in the text-books and the colleges.

In short, whatever you may say or do under the post-graduate instruction in science, will be a wonder or a puzzle to your professional competitors as well as a satisfaction to your patients, for you have been trained in Anthropology, Hygiene and Therapeutics.

The birth and introduction of new sciences is as painful and difficult as the birth of a human being; and although the sciences brought before you have been sanctioned by scientific committees and colleges, after careful investigation and demonstration, and adopted in one leading medical college as its philosophy, their establishment in authority must be, if history teaches us truly, effected by as arduous a struggle as the Lutheran Reformation or American Independence. In that struggle I trust you will do your part, and that your motto will be "Excelsior!"

Scientific truth once discovered and proclaimed is sure of adoption in time, however difficult the career of its early champions. In this city, where Garrison was mobbed, where Wendell Phillips was ostracized and his life endangered, and Theodore Parker frowned upon, any great revolutionary truth is sure of a cold and hostile reception at first, and an honorable triumph at last. It was well said by Garrison: "Nobody ought to despair whose cause is just. It may not be given to him to see its triumph, but that is only a question of time."

The progress of truth, however, is the slow march of centuries, for the mass of mankind, cultured and uncultured alike, are profoundly indifferent to real progress, which is effected only by a few individuals. The burning of coal as a fuel, the use of gas for illumination, the use of steam-engines for manufacturing labor, the use of steam instead of sails for navigation, the use of iron rails instead of broken stone for roads, were all opposed by the educated and uneducated alike, and were forced upon the reluctant masses of ignorant labor and learned culture by the enlightened few.

The slow progress of the healing art is but a part of the general inertia of mankind. Forty years ago, when I first visited Boston, the idea of medical freedom was almost unknown; to-day it is represented by eight medical colleges and several thousand physicians. To this freedom we would now add unlimited progress and a thorough knowledge of the entire constitution of man. I am no longer solitary in this movement. Scores of able physicians are ready to cooperate; men of financial ability are interested in real progress, and if Boston has a just appreciation of science, a noble institution will be established here; if not, it will be established elsewhere, as I have had generous offers from three different localities.

The resistance to improvement would not be so great if men could realize the extent of the divine wisdom of the God whom they blindly worship. Had they a just sense of the infinite wisdom embodied in the entire creation, they would realize with due reverence and modesty that the volume of the unknown is always infinitely greater than the volume of the known; that much of it must necessarily be inconceivable to mortals in this life, and that the further we go into the realms of the unknown, the more miraculously astonishing the revelations must become.

A soul organized in harmony with the Divine cannot recoil from the exploration of the mysteries of life, but must welcome with ineffable delight each discovery in the realm of the unknown, and must struggle like an imprisoned bird against the narrow limitations of earthly sciences which have not even reached the interior of human life; and which, as taught in colleges, know little of either the soul or the brain, the general trend of medical biologists being toward absolute ignorance of the soul and denial of its existence. To this deplorable degeneracy and blindness have the colleges been conducted by the paralyzing power of a selfish code which fetters every movement of original genius.

The College of Therapeutics hopes to pioneer the way to a profound knowledge of the constitution of man, soul, brain and body, to an accurate diagnosis and reliable prognosis in disease and the enlightened use of the numberless remedies which Divine Benevolence has prepared for our use.

### The American Spiritualist Alliance.

To the Editor of the Banner of Light:

On Sunday, Feb. 2d, the exercises were opened with one of Strauss's duets by Mrs. and Miss McCarthy, given by these ladies in their usual brilliant style. And here let us render honor to whom honor is due: Mr. McCarthy having kindly consented to take charge of the musical part of our Sunday meetings until March next, is doing his utmost to satisfactorily discharge his obligations, ably assisted by his whole family, whose musical talent is far above the average. Their success is evident from the hearty and undoubtedly well-merited applause which greeted the rendering of the following programmes: 1. Duet, Strauss; Mrs. and Miss McCarthy; 2. Anthem, "O! Rendles Thanks," Sharman; Mrs. and Miss McCarthy; 3. After address: 4. Duet, Diabelli; and Grace McCarthy; 5. Song, "The Maniac," H. Russell, Mr. McCarthy.

After the opening duet, Judge Cross spoke upon the encouraging manner in which the work of affiliation between the different spiritualistic societies was progressing, in pursuance of the appeal made by the American Spiritualist Alliance, the movement extending apparently over the whole world.

Mr. Henry J. Newton followed, reading Lizzie Doten's poem, "Outward Bound." Mr. Charles Dawbarn then began his address on "The Gospel of True Manhood," and said in substance:

The theory of evolution has so revolutionized thought that no independent thinker places any faith in theological inspiration or in the ecclesiastical deity. The result, as a general thing, is materialism, without any hope of a future existence. Of this future existence, however, Spiritualism offers proof; yet it offers no proof whatever that our individuality will not some day, as taught by Buddha, be absorbed in the creative Godhead. Faithful men, and my aspirations are founded upon the theory of creation harmonizing with the facts we possess. The existing accounts of creation are founded upon imagination; for media gifts were, in the past, considered as divine gifts, and inspired utterances were not then, as they are to-day, attributed to the probe of enlightened reason. Therefore these theories of creation which speak from ignorant controls of untrained mediums become almost comical to-day. The material theory of evolution starts with the idea that heaven and earth were created somehow; assumes that God was never







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 In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and communications (condensed or uncondensed). Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondence is invited. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or 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 publication.  
 Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

## Banner of Light.

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**SPIRITUALISM** is the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint; and it is identical with Spirituality.—SPIRIT B. BRITTON.

### "Washington's Birthday."

Friday, Feb. 23d, being a legal holiday, the Banner of Light Establishment will be closed on that important occasion.

### Is It He?—A Medico-Theologic "Diagnosis" of Spiritualism.

We have before you, on a folio sheet, a printed synopsis of two sermons delivered in the Congregational Church, in Portland, Ore., by Rev. Dr. Frederick R. Marvin, and the replies to them delivered in the hall of the First Spiritualist Society, 67½ Washington street, Portland, by P. O. Chitterson and Abner Rush. They form all together interesting reading. Before paying our respects, however briefly, to this "Rev. Dr. Marvin, we would like to raise a question of personal identity—an identity which, if it can be proven, will conclusively how much weight thinking minds can reasonably feel they can afford to bestow upon the diatribes of a whilom "Scientific Rationalist," now turned preacher, who has carried his hatred of Spiritualism all the way with him in his long journey from "cultured" agnosticism to infinite affirmation.

SOME years ago there existed in New York City a certain Dr. Frederick R. Marvin, who claimed to be a specialist in nervous diseases, and if we err not was also a pronounced Rationalist of the most uncompromising scientific pattern. He also added to his other accomplishments(?) a deadly hostility to Spiritualism. We have not heard of him of late, but the circumstances that have made themselves manifest would seem to point to the fact that this redoubtable Physician and Philosopher has removed westward from Gotham, experienced religion(?) and is now endeavoring to "out-herod" even Reva. Justin D. Fulton, T. De Witt Talmage, Geo. H. Hepworth & Co., in his insatiable denunciations of the Spiritual Dispensation. If we are mistaken in our man we sincerely ask his pardon—for we desire to do injustice to no one, not even an unscrupulous defamer of our cause like himself—but the earmarks of the matter we are about to consider are so clearly identical with his, as we have known them in the past (always excepting the theological addition which they now present), that it is pardonable on the part of a person knowing the eastern Dr. Marvin, to ascribe to him identity with the western Dr. Marvin with a "Reverend" attachment.

The substance of this "Rev. Dr. Marvin's" sermons—as placed before us in the folio sheet above referred to—we are bound to say as a critic of any similar performance would say, is rapid, roystering, unsupported assertion; and the more he elaborates, the stronger he appears to think he makes his statements. What does it amount to, for instance, for the tenant of a pulpit to stand up before an audience, pledged in advance to subscribe to all he chooses to utter, and warn men and women "against the baneful influence of Spiritualism over both body and mind"? He claims to have given the matter "careful examination" before he entered the ministry, and while in the practice of medicine; and to have formed the acquaintance and enjoyed the confidence of "many of the most distinguished leaders of the movement." And he avers that he came to the conclusion "that two-thirds of all the so-called manifestations were the results of gross imposture or of serious disease"—a Marvianian "diagnosis," which will well compare with the most parrot-like denunciations which have ever been applied to any new step in the world's advance by the comfortably-ensconced tenants of the popular pulpits in the age of its advent.

Singularly enough this medico-theologian finds himself choked by facts beyond the power of his successful denial to his own satisfaction—the utter denunciation of everything spiritualistic sticks in his mouth like "Amen" in that of Macbeth—and he is forced to admit that there is a remaining third, not to be included in this sweeping arraignment, but he hastens to explain that while this third comprises "unexplained phenomena of peculiar interest to the cerebro-physiologist and student of mental science," they "in no way" warrant "the conclusions drawn from them by the adherents of Spiritualism." He then hastens to reassure his own fluttering courage by shouting out the proclamation that "the moral tone and tendency of Spiritualism is evil and evil only"; requests the often exploded Christian inven-

tion regarding the relations existing between insanity and Spiritualism—a baseless argument which has been so frequently overturned by a collation of the relative figures in England and America that no one but an ignorant tyro or a man bent "will ye all ye" on a determined misrepresentation of the subject would descend to its use; and appeals to the prejudices of his hearers at all available points.

His remarks emphasizing the "illiteracy" of certain of the manifesting spirits only show his own ignorance of that about which he presumes to teach (?) others, or his contempt for the intelligence of his hearers and the Oregonian public generally; since the spiritually-revealed fact that the spirit-world denizens are composed of graduates from every social order of earth-life, and the door of return is closed to none, has been frequently explained by speakers and writers on the subject; and the peculiar laws governing the delicate process of the individual organism sought to be spoken or written through—also the approximate relations of the mental acumen, so expressed, between the scope of the channel made use of for such expression and the intelligence seeking to express itself through it—have been so often and painstakingly explained, both by returning spirits and scholarly advocates of Spiritualism in the form, that there seems no excuse for his inflicting upon the people of far Oregon a thrumming of that worn-out and untuned string of the cerebral harp of denunciation.

He feels obliged to admit that the modern manifestations "do not differ essentially from those of ancient times"; but he says "we are specially concerned with the age in which we live." Then, pray, what makes this age so different, in this respect, from the ancient age? He calls modern mediums "prelenses of Bedlam"; speaks of their "ravings"; and quotes from a translation of "Virgil": "On the principle of the old Eastern adage: 'An infidel [when converted to Mohammedanism] is worse than ten Turks,' he having come over to the Church from the camp of the Scientists, is now specially venomous in his hatred of the olden voices he once cherished; and so we find that what he seeks particularly to oppose Spiritualism for is its "materialism." (?) (1) He cannot abide "ghosts that appeal to the five senses"; they walk and talk too much like human beings to suit him; "never," he asserts, "did any form of materialism attack the soul so effectually as Spiritualism." What Rev. Dr. Marvin seems to want is, that Spiritualism shall ignore the soul altogether and make skeptics and doubters as to human immortality. It greatly troubles him that it does not.

He cannot abide the affirmation of Spiritualism, that "within the physical man there is a spiritual man, corresponding in form and size with its fleshly exterior." Yet that is what Swedenborg affirms continually; and it clearly corresponds with what is spiritually reasonable in our two-fold being. Orthodoxy would have it that the human spirit is a vapor, a puff of air, a volatile substance, an abstraction. Dr. Marvin's exhibition of chomology would be ludicrous if it were not so extremely childish. There is absolutely nothing of it to be got hold of. He says he was once appointed a member of a "scientific" committee in New York City, "to examine into the claims of Spiritualism, and every case that presented itself before that committee broke down upon the slightest investigation." Most people would be inclined to say—so much the worse for the committee! To show at once the need of clarification from which Dr. Marvin's mind suffers we have but to repeat his conclusive declaration, that "Spiritualism is a system of unscientific materialism, based upon a line of fraudulent miracles, and is utterly worthless." But even a statement of such sonorous quality does not dispose of the subject.

The rest of his discourse relates to the future life, of which he holds that we can know nothing except what "the word of God" tells us! What does he mean by the word of God? And does he believe God has stopped short in his communications with mankind? If he does, how does he know it? Being such a hair-splitter in the logical line, perhaps he will be able to prove it—to demonstrate it even. "Here is the great evil of Spiritualism," he exclaims; "it undermines faith in God's word." By God's word, of course it is presumable that he means to specify the Bible, and perhaps the most ludicrous thing in his whole sermon—when we consider that a revision of that word has been found necessary in our day, and that the Episcopal Church is even now disturbed by the discussion as to its origin, etc., at present going on within the borders of that great ecclesiastical body—is his advice to his hearers, if they wish to know about the future, to "read the Bible." The fact is, however, that many thoroughly conversant with the Bible, among the teachers in the churches, are in doubt that anything is said about the future life in the New Testament, called the Gospel revelation; while the Hebrew nation never conceived of a future state, nor did their prophets ever presume to speak of such a thing.

Dr. Marvin says that the doctrine of immortality "was in the world thousands of years ago." Perhaps he can tell about the time when it was first proclaimed. Will he do so? He says "Spiritualism is of the devil"; that it is "one huge, accursed, and abominable lie." If the whilom Scientific Rationalist, Dr. Marvin, in his present creed-bound character were not rather to be pitied than otherwise dealt with, we should not scruple to designate his sweeping assumptions and Don Quixotic assertions regarding Spiritualism in terms which the general use of language among mankind sanctions in such peculiar cases; as it is, we will leave him to his own tormenting reflections.

We regret that we cannot give equal space to the excellent replies of Messrs. Chitterson and Rush to this insensate stuff; they are more than enough for so slender an occasion, and it would hardly be a compliment to them to say that they utterly overwhelmed the Doctor. There was really nothing to notice in what he said except the temper of it, which fitly merits the sound public chastisement it received at their hands. Well did they retort upon him—the same man who felt indignantly that the sages and heroes speak as they do by the mouths of frail human mediums—thats for himself he never doubted that God felt fully satisfied when Dr. Marvin attempted to speak for him. But the Doctor has opened a discussion on the higher Pacific coast which he will find he cannot suppress; and therein, at least, he has done work for Spiritualism for which we ought, perhaps, to thank him.

In the notice of the commemoration of the Anniversary of the Birth of Thomas Paine in Washington, in our last paper, the name printed "Capt. Wm. Wilder" should have appeared Capt. William Wilder.

### The Parson to the Rescue!

In the many combats which the independent disciples of advanced conditions in medicine have had to wage with the old-school practitioners, in all the history of the past, the "Regular" medicals have ever found their most faithful allies in the priests and parsons of various stripes of "regularity." Never has it more clearly proved to be the case than now, in Massachusetts. We warned our readers some weeks since that the Allopaths were working in secret for a "protective bill" in this State, and that we had been informed that this session the Legislature would be approached ostensibly "by the people, for the people"—and that the doctors who would be pulling the wires for their own advantage and not that "of the people" would keep out of sight. Subsequent events would seem to indicate that no one among "the people" could be found to champion this doctor-ward looking measure, and so the Regulars in medicine have been forced to call in the aid of the regular preachers: At least, we find the following recorded in the official journal of the Massachusetts House of Representatives for Feb. 13th, under the heading, "Matters Referred" [to Committees]:

**Public Health.**—By Mr. Beard of Boston, petition of Rev. Oliver Brown and others for a law to regulate the practice of medicine.

A significant pointer toward the truth of what we have just said may be found in the fact that this matter on the House Journal for the 13th was introduced on the 12th of February, the last day but one on which new bills could be introduced! [Read what a correspondent says on our eighth page, under the head of "A Counter-Petition."]

It is to be hoped that the Committee on Public Health, to whose attention this matter has been referred, will vigorously and rigidly investigate it in all its bearings—and as to whether, as the facts exist, the request for the passage of such a measure can be said to have the slightest foundation in actual need therefor—and if possible, oblige this Rev. Mr. Brown and his colleagues to show cause why they have again approached the Legislature, to consume the time of the present session, regarding a project which has been repeatedly and continuously condemned by the Committees and the Legislators of past years, ever since its first suggestion at the State Capitol. Rev. Mr. Brown must have something to say as to why he has left the seclusion of his study, and rushed into the legislative arena in defense of a "high-tariff-protection bill" for Allopathy and those other shrinking schools of medicine which it graciously permits to cling to its skirts at the present day; and we trust he will not flinch, as chief sponsor for the petition, from "freeing his mind" on this point.

If the freedom to choose one's own physician, and the means to be used toward one's recovery when one is sick, are not important, self-existent and self-evident rights—not merely granted privileges—of every citizen of this Commonwealth, which should in no case be surrendered in favor of the disciples of any specially interested school of practitioners, perhaps the Rev. Mr. B. will demonstrate it before the Health Committee. Perhaps he as a minister will also be able to show the Legislators—which the Regular doctors thus far have not been—why the statutes already in force in Massachusetts against malpractice, etc., are not sufficient to meet all reasonable demands for "the people's" protection.

We shall certainly, in common with all liberty-loving people in this State, await the hearings before that Committee with more than usual interest this year, as the clerical element of the present day may then be expected to show its hand—or its hoof—in an effort for the abrogation of some of the most important provisions set forth in that comprehensive charter of freedom: the Massachusetts Bill of Rights!

### Self-Government for the Indians.

The Canadian Government now has a bill under consideration by its Parliament, whose object it is to confer certain privileges on the more advanced bands of Indians in Canada, with a view of training them for the exercise of municipal government. The provisions of this interesting and timely measure are well worth particular attention from the people of the United States, as they may serve to guide them in their present desire to dispose of the vexed Indian problem according to justice and reason. It provides, then, that when the government shall consider the Indians on any reservation to be sufficiently civilized to govern themselves, they may take advantage of the act. On the day which the government shall fix, all male Indians of age are to assemble, each year, to elect their councillors, the one who receives the most votes to be chief councillor. At such elections an officer of the government is to preside. The council thus chosen is not to hold more than twelve sessions in any one year, and at these meetings the agent of the reserve is to preside and record the proceedings. His duty will be to address and advise the council upon its powers and duties, but he will have no vote. The council is to be empowered to make by-laws, etc., which will become operative on that special reserve when approved by the Superintendent-General of Indian Affairs.

The powers, among others, which will be entrusted to them, are the care of the public health, the repression of intemperance, the subdivision of land in the reserve, the distribution of the subdivided land among the members of the band, the prevention of trespasses, the construction of school and other buildings for the use of Indians on the reserve, and the construction and maintenance of roads, bridges, etc. In addition to the foregoing, the bill grants them power to appoint a treasurer and to raise money for municipal purposes, and to punish by imprisonment any infraction of any of the regulations laid down by the Council. The annual report of the Superintendent-General of Indian Affairs has been recently laid before the Dominion Parliament. It makes special reference to the rapid progress toward civilization which the Indians of the Northwest are making. Not counting in the annual grant by Parliament, the amount now standing to the credit of the Indian fund is \$3,150,523. The expenditure last year on account of the Indians was \$1,081,473. The entire Indian population of Canada at the present time is 131,137, of which number 4394 are in attendance on public schools. Last year the Indians in Canada had 54,000 acres of land under cultivation. How different is all this from the Indian policy pursued by the Government of the United States!

In London, Mr. W. Eglinton announces his readiness to give séances to selected circles. Light, in mentioning this, says: "The results of his recent séances are, we understand, very satisfactory."

### The Bow Drawn to Breaking.

Twice have the Allopaths of New York State obtained Doctors' Protective enactments at Albany, each one more stringent than its predecessor, and now through what is known as The Erie County Medical Bill, presented by Senator Campbell, it is striving to gain another step in rigid legal repression regarding medical practice in New York.

Much interest is being awakened in consequence, and opposition to the bill is developing on all hands. A meeting was recently held in Spiritual Hall, Rochester, N. Y., in protest against the bill now pending before the Legislature at Albany, which provides for the appointment of a medical commission, and which the speakers emphatically denounced as unjust in every respect:

R. D. Jones, Esq., who opened the exercises, gave a scathing criticism of the Regulars, both as to the past history of the medical fraternity everywhere, in general, and their doings in New York State particularly. The following is extracted from a synopsis of his remarks published in the columns of that always independent paper, the Rochester Democrat:

"The Allopathists in this State are willing to join hands with the Eclectic and Homeopathists in order to form a combination or monopoly, the purpose of which is to prevent all physicians outside of these schools from practicing. During two recent legislatures in this State, bills were passed, the tendency of which was for the purposes above stated, and now a third bill is pending before the present legislature by which still further encroachments on the liberty of physicians are intended. This bill has been referred to a committee, and is opposed even by many prominent physicians throughout the State. It provides for the appointment of a commission consisting of nine physicians, six of whom shall represent the school having the most extensive practice, or Allopathists, two, the next in extent or the Homeopathists, and one, the next or Eclectic school. This commission is to control and issue licenses for all practicing physicians throughout the State. The Allopathists with the honey words of the spider to the fly, secure a State bill by which we, a long suffering people, will be compelled to have the calomel and other noxious drugs thrust down our throats as of old. The speaker referred to the injustice of such a bill, prohibiting, as it does, the time-honored art of healing by the laying on of hands and other methods, and closed his remarks with an emphatic denunciation of the bill as a whole."

Evidence exists that even the Homeopathists in New York are taking alarm at this new "Erie County Medical Bill," in view of the fact of the mighty preponderance of the Allopathic School on the proposed board, and the accompanying facts that but few licenses to practice could be engineered through it for Homeopathic graduates, and that this board, so constituted, would also have the power to annul beyond appeal the licenses of physicians who had been practicing medicine "for cause" (?) (for not being Allopathic, perchance); and are out with a protest to the Legislature, signed by Luke D. Broughton, M. D., of 66 West 4th street, New York City, et al., demanding an equal representation for each school of medicine on the board.

A correspondent of the Independent (Hamburg, N. Y.), alluding to the effort being made by the Medical Association in Erie County to have a law enacted to prevent the curing of diseases by manipulation, or the laying on of hands, suggests that the Ministry and the Church should remonstrate against the passage of a law that makes an offence of what Christ proclaimed to be a duty. "Think," he says, "of compelling a Christian to pay one hundred dollars a month for healing the sick by the power of the Spirit of God!"

It will therefore be seen that the bullying spirit which has heretofore characterized the Allopathic system and its disciples everywhere, seems thus in New York to have led it into a serious error, which may result—may all powers of good grant it—in the induction of an opposing movement which shall end in breaking down all "Regular" monopoly laws in the Empire State.

### Gerald Massey in Brooklyn.

The other day a Roman Catholic paper, published in Brooklyn, gave public expression to a personal feeling of delight that Gerald Massey did not appear to be meeting with much success on this his second visit to the United States. That utterance was in exact accordance with the natural fitness of things; for if there is one living writer and teacher whose opposition to the false claims of the Romish Church is more fatal than another, it is the author of the "Natural Genesis," in whose work her foundations are for the first time laid absolutely bare. He who demonstrates the actual origin, the "Natural Genesis" of the ancient errors consecrated by the false faith that is now beginning to pass away, is the pioneer and herald of the true. Such is Gerald Massey in his books and his lectures.

It is too early yet to form an estimate of the lecturer's success. Mr. Massey commenced with a failure in his physical health. A course of lectures was advertised in New York by the United States Lyceum Bureau. Mr. Massey delivered one lecture, which was attended by some of the most radical thinkers, such as Felix Adler, Courtland Palmer, Rev. Mr. Frothingham, John Swinton, Heber Newton, and others; and then he broke down. The immediate cause was a severe cold, and loss of voice. But Mr. Massey had been working for ten years on his "Book of the Beginnings" or the "Natural Genesis," delving so deeply in the past, so absorbed at times that he hardly knew whether he was in the body or out of it, and consequently his nervous system was overstrung, and he needed rest and change. This he came to America for, intending to lecture as opportunity offered. He came with the intention of making his way across the Continent to San Francisco, and from thence to Australia, where he is guaranteed engagements and promised every prospect of success. Meanwhile, he has been and is detained for awhile, with Brooklyn for his headquarters; and his services should be sought and utilized all that is possible by the Spiritualists of the Eastern States.

We should sincerely regret if Mr. Gerald Massey were allowed to pass on westward, with no likelihood of return, unheard in the many places where he ought to be engaged to speak, and where his utterances would be of undoubted and permanent benefit to the cause of Spiritualism, of freer thought, of human progress and the truth which is eternal. This happened when he was in this country before; half the offers of engagements came too late to be fulfilled, because the people had waited until they caught the echo of his great success in Boston, in Chicago, in San Francisco, and other large cities.

Mr. Massey's special mission at the present time is to deliver a course of four new lectures. These are one of the results of his researches, which Mr. George Jacob Holyoake says are the

most radical ever made by man. This course has just been delivered in Brooklyn. Under the latest form of their titles they appear as—

1. The Mystery of Evil; or the Devil of Darkness in the Light of Evolution.
2. The Fall of Man Explained as an Astronomical Myth and a Physiological Fact.
3. Man in Search of his Soul During Many Thousand Years; and How he Found It.
4. The Historical Jesus, and the Canonical Christ.

He does not object to giving single lectures, but would prefer to give the Course on lower terms, where it may be practicable, as likely to be more satisfactory all round. In Mr. Massey's case there is this advantage to the cause: although a Spiritualist, the press cannot ignore the poet, the scholar, the author. The papers vie with each other (they did so in Brooklyn,) in giving full and fair reports of what he comes to say. Thus the influence of the press largely supplements that of the platform, and some of the most liberal thought of the present time is sown privately in the homes of those who are too indifferent to seek it publicly, and the work is more than doubled.

Mr. Massey is engaged to speak in the "Star Course," Philadelphia, March 20th, and is thinking of following that by a trip to Chicago and back, we understand. Societies, therefore, desirous of securing his valuable services as a lecturer can address him in care of Hon. A. H. Dalley, 752 Bushwick avenue, Brooklyn, New York.

### "The New Philosophy of Life."

At the recent regular monthly dinner of the Liberal Union Club, in Boston, among the speakers was Mr. W. S. Kennedy, who concisely stated the problem of reform to be, simply to get new ideas into people's heads. The reason why they cannot be got to believe in the religion of evolution, for instance, is because they think it all error, and advanced thinkers to be a set of contemptible fanatics or madmen. But they will change this opinion and adopt larger views only for good reasons rendered, and by appealing to universal instincts, and motives. The love of truth and sincerity is an universal instinct; but as a motive, it is not nearly so powerful with the mass of men as are the motives to belief offered by such highly-colored and sensational religions as Christianity and Mohammedanism. Hence, he argued, the task of religious reform is vastly harder now than it has ever been before in the world.

He argued that the motive for change offered by agnosticism is not less but more hopeful than that of the religion of Buddha. What doctrine could be more terrible than that which compels one to go on for millions of aeons, atoning for sins committed millions of aeons ago, in some previous state of existence, without the power of escape from the ceaseless round of pain, except by the happy chance of being permitted to attain Nirvana, or annihilation, and be blown out like a candle? Yet Buddhism is one of the most popular of religions, and one of the largest in numbers in the world. He therefore believed there was hope for the spread of the religion of reverent Neoscience, if it only be accompanied, like Buddhism, by such a splendid body of moral doctrine, illustrated by the lives of great, heroic, ethical teachers, such as shall inspire enthusiasm among masses of people.

The change, he admitted, will be slow, yet not so slow as might be expected, owing to the immense potency of the printed page in illustrating popular statements of scientific truth. He thought it would be a grand thing if there could be established a Society for the Diffusion of Scientific Religious Knowledge; and he thought, too, a popular magazine ought to be started, which should do for the literary and ethical aspect of the religion of evolution what certain existing magazines are imperfectly and in a fragmentary way accomplishing for its scientific aspect. He believed that, after all, the religion of the future would have for its strongest feature its ethical and social work. When people find that the new preachers are willing to die, if need be, for their moral and social uplifting, when they catch the enthusiasm of a great moral purpose, then, and not till then, will they begin to believe in the new philosophy of life.

### "Exposers of Mediums."

Here is what the veteran Spiritualist lecturer, Hon. Warren Chase, says in the last Offering in regard to the pretended exposures of public mediums:

"During the thirty-six years that I have been connected with Spiritualism and its phenomena I have heard of and known of many pretended exposures of public mediums, and in every case which I have investigated and had opportunities to learn the particulars about, from reliable sources, I have not found one in which the parties pretending to expose were not more guilty than the medium. Of course I do not include those enemies who pretend to be mediums, and are not, and never give any genuine evidence of mediumship. I have never been deceived by this kind, and do not think any one need be; but mediums who have given the most unmistakable proof of mediumship are oftentimes most violently attacked, and most vehemently abused by their enemies, and these attacks, however unfounded, are often taken up by some who pretend to be Spiritualists, and circulated, when the only evidence is that of the enemies, who too, often make up the entire exposure themselves, often going so far as to carry articles, and put them into the places where they pretend to find them; and sometimes, when seizing a materialized form, which of course escapes from them or draws them to the medium, from whom it is projected, they pretend to have caught the form of the medium, when they had never seen it."

We have had a similar experience also, hence our defense of the media instruments of the spirit-world, for which we have been many times falsely accused of having exercised "too much charity," when alluding to them, by hypercritical Spiritualists, as well as other opposers of the phenomena.

We give in this issue, from the pen of Dr. Charles Holland, of New York, a communication purporting to be descriptive of a sitting with a materialization medium recently in this city. If this gentleman's statements can be relied upon, this was one of the most extraordinary events in the annals of the spiritual movement. He is a stranger to us, but he brings credentials to show he is a business man. By them we learn that he is the Vice-President (now acting President) of the "New York Heat, Light and Power Company." There is no doubt of the fact that far better results are produced at materializing circles when only a few harmonious persons are present, than at those where large and prominent audiences assemble. And now that Mr. Hazard is about to bring this subject—the physical phenomena—before the Seybert Investigation Commission, of Philadelphia, we recommend that not over half a dozen persons be present at any one sitting, and that half that number shall be ladies.

Do not fail to peruse Dr. Robert W. Oliphant's message on the sixth page. It is replete with most excellent advice.



## A Singular Vision.

Dr. Walter Bruce, of Micanopy, Fla., recently had a very singular revelation made to him in a way that is hard to explain. He is a native of Virginia, where he married Miss Stripling, of Fauquier County, some years ago, and soon afterward removed to Florida, as one of the pioneers in orange-planting, and has ever since been actively engaged in that business. He is well known as a man of sound judgment, high standing, and of the most practical ideas. Late on the night of Friday, Dec. 28th, says the Washington Critic, he was awakened from a sound sleep at his house in Micanopy by so strong a feeling that there was some mysterious presence in his room, that he got up and lighted a lamp and looked all over the house, but finding nothing unusual, he returned to bed and apparently fell into a light sleep, in which there appeared to him a vision of his wife's brother, R. M. Stripling, in a deadly conflict, in which he had his throat cut in a most horrible manner, and was removed to a store near by, where he was placed on a counter, and after the apparent lapse of time he died from the effects of the wound. The vision was so real that Dr. Bruce could sleep no more, and when morning dawned he went out, but could not rid himself of the very strong impression it had made upon him. He related the dream, as he called it, to several of his friends, and later in the day visited a well-known Spiritualist in Gainesville, who told him that some awful calamity must have befallen young Stripling. And sure enough, the next mail from Virginia brought Dr. Bruce a letter, announcing the death of his brother-in-law in the exact manner he had seen and at the very hour that it had appeared to him in his vision. A sister of the murdered man, visiting relatives in Kentucky at the time of his death, had a similar vision, and, while relating it at the breakfast table, was handed a despatch announcing its fulfillment.

## The Prediction of a Medium.

It is stated in the public prints that two girls, named Mary Nadeau and Mary Lizzart, visited Mrs. S. B. Craddock, a trance medium, in Lake Village, N. H., for the purpose of obtaining a sitting. In the course of her remarks, while in a trance state, Mrs. Craddock turned to Mary Lizzart, and said: "Your sister is dead." This was on Tuesday, and Emma Lizzart, sister of Mary, had been missing since the Saturday previous. Mrs. Craddock then proceeded to say that the body would be found in the water between two bridges, near the place where was a log, to which was attached a piece of rope; that the head, which appeared to be enveloped in some kind of a garment, was down, and the feet upmost. The police were notified, and Mr. Whiting, in company with two other gentlemen, procured a boat, and repaired to the spot indicated by Mrs. Craddock. A man named Folsom was the first to discover the body, in the position described by Mrs. Craddock, between two bridges. The head was covered with a nuba. Mr. Whiting subsequently visited Mrs. Craddock, to whom she gave a description of the finding of the body, with surprising accuracy, and entirely to that gentleman's satisfaction. Mrs. Craddock has never visited the locality of the drowning, and was ignorant of the girl's existence up to this time. It is somewhat surprising that the secular press dared to print these facts, after having about our mediums as they have done for so many years—calling them "frauds," etc., etc. [The Boston Investigator is requested to copy the above.]

## Aid for the Flooded Districts.

The fact that Western floods yearly cause devastation ought not to lessen the sympathy or generosity of our people. The details of suffering lose none of their pathos by the long journey they take in reaching us. The need is undoubted. Promptness is added liberality when relief is demanded. Gifts of money or supplies from the kindly disposed hereabout will be received and faithfully distributed to the sufferers by the Citizens' Committee, S. F. Wilkins, Treasurer, Howard National Bank, Boston.

A good illustration of the workings of an elastic conscience was exhibited before the railroad commissioners of this State at a hearing given by them upon the expediency of running Sunday trains. Mr. Lewis Merriam of Greenfield, who spoke in opposition to the running of trains on Sunday, said—as stated in the Index—"that when he was postmaster he had been many times solicited by citizens to open the office for an hour on Sunday morning, so that they could obtain their letters. He however uniformly refused to do so; but finally an order for the opening came from Washington. He reflected upon it, and almost concluded to resign his position rather than comply with what he deemed a wrong action. Finally he consulted his good friend, Gov. Washburn, a consistent Christian, and the Governor advised him to get his clerk to open the office on that day and attend to the distribution of the letters instead. Mr. Merriam said that he took Gov. Washburn's advice, and had thus never been guilty of working on the Sabbath!"

Mr. W. J. Colville reports himself in another column, his numerous friends will be pleased to know. He says Spiritualism is fifty per cent. stronger all over England than when he was last there. "Newspaper discussions," he avers, "carried on in a dignified and able manner, have also done something to spread the cause." He also informs us that Spiritualism is making rapid headway in France. All which is very good news.

The Religious and Benevolent Association of Waco, Texas, James D. Shaw, regular speaker, began its meetings in Liberal Hall, the new edifice erected by the Society, on Sunday, the 12th of January. We are gratified in learning that the organization is in a prosperous condition, and join in the wish of its members "that by the first of January, 1885, there will be several Liberal Halls in Texas."

We have just received the Jan. 1st and 15th numbers of *La Fé Razonada*, published in Mexico. It speaks of the Seybert Fund, and quotes from the *Spiritual Record*, that "if the investigation be carried on according to the desires of the testator, it can only have one result." It also informs us that *El Cronista*, the organ of the Catholic Church in the City of Mexico, has suspended publication.

It is announced that Rev. S. L. Beal, until recently pastor of the Universalist Church in Brookline, Mass., has abandoned that belief and embraced the knowledge which Spiritualism affords regarding the future life.

Wm. G. Wood of Providence, R. I., recognizes as correct the spirit-communication of *SIXTY VOICES*, which appeared in the *Banner Message Department*, under date of Feb. 9th.

## A Veteran Spiritualist Gone Home.

Col. Frederick G. Pope, one of the earliest converts to Modern Spiritualism in this city, passed to spirit-life last Saturday, at his residence, No. 419 Shawmut Avenue, at the age of 59 years.

Col. Pope was, up to the time of her decease, the firm friend of Mrs. J. B. Conant, the first medium at the *Banner of Light* Public Free Circle-Room, who was a boarder in his family for years. He was born in Kennebunk, Me., coming to Boston at the age of seventeen, where he was apprenticed to his brothers to learn the mason's trade.

In the year 1862 he entered the service of his country—then engaged in the throes of the civil war—recruiting a company known as the "Ward 11 Guards," of which he was made captain. The company was attached to the 41st regiment, Col. Winchester; and when the 3d Cavalry of which the 41st was a part—was formed, Capt. Pope was promoted to the rank of major of the new organization, and subsequently made Lieutenant Colonel, coming home at the close of the war in command of that regiment, having been made brevet Colonel. Since the war he has been employed at the Boston Custom House. He leaves a widow and three children.

His funeral rites were observed on Tuesday afternoon, Feb. 19th, at Parker Memorial Hall, Boston. The arrangements were under the direction of Maj. Edward L. Noyes, of the 3d Massachusetts Cavalry Association, as Chief Marshal of the following societies, of which Col. Pope was a member, who attended the exercises: 3d Massachusetts Cavalry Association; Post 32, G. A. R.; officers of the Custom House; Elliot Council, Royal Arcanum; Washington Council, National Association; Suffolk Council, Legion of Honor; Magnet Lodge, K. L. H.; Chickering Lodge, K. H. The following named gentlemen acted as pall bearers: Col. C. F. King, Col. D. P. Muzzey, Capt. W. Woodbury, Past Regent Cushing, Past Commander William Donaldson, Past President William Chadbourne, Past Dictator C. P. Walker and Secretary E. W. Cady. The remains were interred at Forest Hills Cemetery.

## The Davenport Anniversary.

Dr. Ira Davenport, the father of the celebrated "Davenport Boys," commemorated the twenty-ninth anniversary of the advent (phenomenally) of Modern Spiritualism into his family circle, on Wednesday evening, Feb. 13th, at Investigator Hall, Boston. The veteran Spiritualist, Allen Putnam, presided on the occasion, and opened the meeting with a suitable and instructive address. On the platform were the well-known Spiritualists, Dr. H. B. Storer, Mrs. Clara A. Field, John Wetherbee and Prof. W. L. Thompson. Each one made appropriate, instructive and interesting addresses, and in the order in which we have mentioned their names. Dr. Ira Davenport interested the audience with some of his early experiences both in his family and before the public, closing with a very eloquent tribute to Modern Spiritualism. He was listened to with attention, and applauded, as were also all the other speakers.

Interspersed among the several addresses, giving variety to the occasion, was the singing by Mrs. M. C. Stone of a hymn written by Judge Ladd, who was among the audience—also other pieces, some of which she accompanied with the guitar. Miss Rosalie Blanchard gave a recitation; Miss Flavia D. Colie, a granddaughter of Dr. Davenport, also gave a recitation. The services continued until quite a late hour, and seemed to be much enjoyed by the good audience present.

The *Sentinel*, published in Canton, Pa., states that Mr. McNett, of Carpenter, while passing a house he had just finished, at about 2 o'clock in the afternoon, was startled upon seeing at one of its windows apparitions of his wife and child looking at him, his wife with a white gauze-like veil over her face. Thinking he might be mistaken, he set down the pail of water he was carrying and turned around and looked long and searchingly at them, but they did not fade. He turned aside from what seemed to him a premonition of some coming event, and a moment after, upon looking again, they were gone. Greatly depressed, he went to her father's house only to find her in usual health. Forty-eight hours thereafter she was taken suddenly ill, and lived but a week thereafter.

The *Sentinel* further states that a night or two previous to the death of Mrs. McNett, Mr. E. W. Ratty, an aged and respected citizen of the same town, noticed a bright light coming down the road, but instead of following the road around by his house it went through the fields. While he was looking at the light, it commenced to move faster, at the same time rising, and when about over the burial-ground arose into the heavens. Mr. Ratty called his family to see the phenomenon, but they only arrived at the door in time to see it after it had reached the heavens.

Joseph Brett, writing from Geneva, O., (see *Banner Correspondence*, third page) forcibly sums up the case regarding Spiritualism and its quiet but continuous advance since its advent. Nothing more to the point has ever fallen under our notice than the following paragraph from his letter—which all acquainted with the subject we feel will endorse to the full:

"For the last thirty-five years it [Spiritualism] has been subjected to the most aggravating assaults from professed friends and pronounced foes. Nothing of a mere speculative nature could endure the falsehoods, the ostracisms and contumely that has been heaped upon it. Its mediums are denounced as knaves, and its believers as dupes. Conversely it is true that it offers a philosophy of the most constant experience. This constant experience is more than a match for persistent inexperience, inasmuch as constant experience is able to affirm and sustain its affirmations, while persistent inexperience denies without knowledge, thus exhibiting the 'impudence of ignorance and the insanity of impudence.'"

J. Hudson writes us from St. Louis that Mrs. Maud E. Lord gave her second lecture at the Pickwick Theatre on the 3d inst., closing it with some interesting as well as wonderful tests. She has given, our correspondent informs us, much satisfaction to investigators who have attended her sances and private sittings, and the prospects are that she will on her return to St. Louis in the fall make her home permanently in that city. Our correspondent adds that many families thereabout have discovered that among their number mediumistic persons are to be found, so that for the past six months the interest regarding private circles has been on the increase—such being held assiduously and with good results in many homes at the present time.

Special attention is called to Prof. J. Rodas Buchanan's able valedictory address, delivered before the College of Therapeutics in this city recently, to which we alluded briefly in our last number. It will be found on the second page. The Doctor very pointedly intimates that while scores of able physicians are ready to cooperate with him; yet if men of financial ability who are professedly interested in real progress, do not come forward to sustain the College pecuniarily, it will be established elsewhere, he having had generous offers from three different localities.

## ALL SORTS OF PARAGRAPHS.

WENDELL PHILLIPS.  
Come, brothers, here to the burial!  
For we meet, rather rejoice  
For his fearless life and his fearless death;  
For his true, unequalled voice,  
Like a silver trumpet sounding  
The note of human right;  
For his brave heart, always ready  
To enter the weak one's fight;  
For his soul, unmoved by the mob's wild shout,  
Or the social sneers' disgrace;  
For his free-born spirit, that drew no line  
Between class and creed and race.  
—John Boyle O'Reilly.

Bro. Seaver, wouldn't it be politic as well as just for the Free Thinkers, who have been known for so many years as Infidels, to drop the word "Infidel" for a broader one known as Liberal? If the Spiritualists and Liberals are to fight the coming battles successfully against the enemies of free thought and a free press, it seems to us something should be done to bring about a more harmonious condition of things.

The ruin wrought by the Ohio river flood is immense. Estimates give the loss at \$3,000,000 for Cincinnati, and \$1,000,000 for Newport, Covington and other suburbs. The losses in the Ohio valley and tributary regions will sum up \$25,000,000 to \$40,000,000. Great destitution in that locality is the result, and the sum of \$200,000 (additional) has been voted by Congress.

Woman may well be resigned to the deprivation of some of her "rights" when she sees what power she has—power which the defrauder man tries for in vain. For years, for generations, physicians have been uttering warnings about the corset: it compressed the lungs, it disfigured the form. The doctors were unanimous; mankind applauded unanimously; woman did not deny the truth of the assertions. But no one left off wearing corsets.

We fully agree with our contemporary, the *Light for Thinkers*, (Atlanta, Ga.) that no one should accept spirit-communication, or any spirit phenomenon, simply on faith. They should prove it by ocular demonstration.

"Do we need a New Theology?" asks the anxious Joseph Cook. No, Josie, dear; the Old Theology is still in good repair. The trouble is the intellectual flabbiness of some of its expounders. Furthermore, if we did need a New Theology, we should not want one of the Cook brand.—*Philadelphia Press*.

In the March *Wide Awake* will appear an interesting article by Margaret Sidney, entitled "The Carlisle School for Indian Youth." The author was a guest of Secretary Teller's Congressional party which visited Carlisle last year, and had admirable opportunities for observation. The narrative is accompanied by sixteen illustrations from photographs.

The second annual meeting of the National Woman Suffrage Association was held in Boston on Tuesday and Wednesday of the past week at Tremont Temple.

If old happiness we prize,  
Within our breast this jewel lies,  
And they are fools who roam;  
The world has nothing to bestow:  
From our own selves our joys must flow.

NEW MUSIC.—We have received from Spear & Denhoff, 717 Broadway, New York, a copy of "When the Violins are Blooming," song and chorus, by H. A. Freeman.

A certain poetess is said to "make good jellies as well as good poetry." It is suggested that she also make a few delectable ones, send her jellies to newspaper offices and can her poems. Jellies discount poetry as "inside matter" every time.—*Norristown Herald*.

The O is significant of nothing, and it is certainly of no use at present in the name of the Ohio River. The H is all that is necessary to a general description.

Consul Van Buren reports that adulterations are destroying the Japanese market for American jellies. In many cases what purport to be fruit jellies from the United States consist chiefly of gelatine with flavoring essence.

As a train by which King Humbert, of Italy, was recently returning from a hunting trip was between Montalto and Corneto, four men on the roadside fired at the cariborne guarding the train. The latter fired six shots at the assassins, and wounded one of them. He also seized and rendered harmless a bottle of gunpowder with a lighted fuse attached, which the miscreants had thrown aboard the train. The men escaped.

We shall print next week the report of an interesting and thoughtful discourse recently pronounced before the American Spiritualist Alliance of New York City, by Judge Nelson Cross, and bearing the title of "THE ETHICS OF SPIRITUALISM."

The announcement made on the fifth page of the present issue, by Wm. S. Butler & Co., 90 to 98 Tremont street, Boston, is worthy the special attention of our readers in New England.

L. Norton, Jr., Adrian, Mich., writes that sances, conferences, etc., are being held at the residence of William F. Lyon. The meetings are good, and increasing in attendance.

## Westbrook Free Lectureship.

The above has been established in Philadelphia by R. B. Westbrook, D. D., "to check," as he states, "the materialistic tendency of modern thought, by showing that there is no necessary conflict between real science and true religion, but that a sound philosophy favors a rational faith in God and the future life of man." The first of the present series of eight lectures was given in the Philadelphia City Institute, Chestnut and Eighteenth streets, Feb. 17th, to be continued on Sunday evenings, at 8 o'clock, the closing one to be given April 6th. Admission free, and no collections taken up.

## Lectures in Norwich, Ct.

Byron Boardman writes us that on Sunday, the 10th inst., Miss Leslie N. Goodell lectured in Grand Army Hall; in the afternoon upon "The Uses of Mediumship," and in the evening upon "The Footprints of the Church." "Miss Goodell," says our correspondent, "proved herself to be a fine reader and logical reasoner, as well as a graceful and interesting speaker. The local papers alluded to her efforts, and her first appearance before the Norwich Spiritual Union, in very complimentary terms."

## Meetings in Troy, N. Y.

Edgar W. Emerson's engagement in Troy proved very successful. His delineations and positive proofs of spirit return were remarkable. His audiences were large, intelligent and appreciative, and the deepest interest was manifested. Mr. Emerson made hosts of friends in his short stay among us, and we shall look with interest for his return to our city. The Sunday afternoon meetings, conducted by home talent, are well attended. The ladies have organized an Aid Society, and meet in their finely furnished parlor, Keeney block, corner of Broadway and 3d streets, every Wednesday—afternoon and evening; the organization is prosperous and healthy. J. Frank Baxter appears before our society the third, fourth and fifth Sundays of March. I believe a move is making to get up a considerable celebration as possible on our coming anniversary.

## The Union Convention at Lansing, Mich.

The Union Convention of the State Association of Spiritualists and Liberals, and of the Nemoka Spiritualist Camp-Meeting Association, will be held at Lansing, on Friday, Saturday, and Sunday, Feb. 22nd, 23rd and 24th. Through a lapse of year completion the days of the month were erroneously given in the circulars.

Very truly yours,  
S. B. McCRACKEN.  
Detroit, Feb. 10th, 1884.

CLAIRVOYANT EXAMINATIONS by look of hair giving a clear and pointed diagnosis of your condition; either of body or mind. Enclose look of hair and one dollar, giving name and age. Address Dr. E. F. BUTTERFIELD, Syracuse, N. Y. Dec. 1.—18w.

## The First Boston Spiritual Temple.

This being the first chartered spiritual organization in the Commonwealth, the management have deemed it eminently proper that they should, under the auspices of that organization, celebrate the Thirty-Sixth Anniversary of the Advent of Modern Spiritualism. Consequently they will hold appropriate anniversary services in Horticultural Hall, Tremont street, on Sunday and Monday, March 30th and 31st, 1884. On Sunday the services will be in the lower hall, and on Monday in the large commodious upper hall, where there will be good speaking morning, afternoon and evening, interspersed with musical selections and recitations. Mrs. Amella H. Colby, Mrs. R. Shepard Lillie, Mr. J. William Fletcher and other eloquent speakers will be present, superior musical and literary talent is engaged, and an interesting and enjoyable entertainment can be relied upon. Descriptive programmes will be published later.

MOSES HUNT,  
DANIEL FAHRAH,  
WM. BOYCE,  
HENRY P. TRASK,  
CHARLES CHITTENDEN,  
WM. A. DUNKLEE,  
RICHARD HOLMES.

Boston, Feb. 16th, 1884.

## Movements of Mediums and Lecturers.

[Matter for this Department should reach our office by Tuesday morning to insure insertion the same week.]

Dr. J. K. Bailey has done good pioneer work during January and February in Northeastern Indiana and Northwestern Ohio. He may be addressed, until further notice, at Milan, O.  
At last accounts Prof. J. W. Cadwell was at Macon, Mo.

Mrs. Anna Kimball is lecturing and giving psychometric readings at 229 East 48th street, New York, every Sunday evening at eight o'clock.  
Frank T. Ripley is to speak in Livermore, Me., Sunday, Feb. 24th; in Lewiston two Sundays in March. Permanent address Center Montville, Me., P. O. box 79.

J. Frank Baxter spoke to good acceptance in Providence, R. I., on Sunday last. Next Sunday, Feb. 24th, closes his present engagement, on which occasion his subjects are contemplated as: "The Genius of Reformation and Has Spiritualism any Real Scientific Basis?" Cephas B. Lyon follows Mr. Baxter in Providence.

Mrs. A. P. Brown closes her series of lectures in Manchester on the 24th, and desires engagements for March and April. Address care of Dr. Flagg, 1020 Elm street, Manchester, N. H.

The Evening Democrat of Laconia, N. H., records the fact that Mrs. S. B. Craddock has been speaking there of late with good success at Moore's Opera House.

Mrs. Carrie C. Van Duzee of Atlanta, Ga., announces that she intends going to Florida the first of March, and will remain there about two weeks. She then returns to Atlanta, on route for Philadelphia. Societies or individuals in the State whether she is going who wish to utilize her mental powers as a lecturer, etc., can address her at 58 Cone street, Atlanta, for the next five weeks.

"ROUGH ON CORNS," 15c. Ask for it. Complete cure, hard or soft corns, warts, bunions.

## Spiritualist Meetings in New York.

The American Spiritualist Alliance meets every Sunday afternoon at 2 o'clock in Republican Hall, 55 West 34th street. Headquarters and Reading-Room for members at 137 West 34th street. T. E. Allen, 23 Union square, Secretary.

The First Society of Spiritualists holds its meetings every Sunday in Republican Hall, 55 West 34th street. Morning service 11 o'clock; evening, 7:45. Seats free. Public cordially invited.

New York City Ladies' Spiritualist Aid Society, permanently located at 11 East 12th street. Wednesday, at 8 P. M.; Mrs. M. A. Newton, President.

Brooklyn College Hall, 21 East 14th street, near Broadway. The People's Spiritualist Meeting every Sunday at 2 and 7 1/2 P. M. Frank W. Jones, Conductor.

## Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society, now permanently located at 11 East 12th street, near Broadway, will hold services every Sunday, at 11 A. M. and 7:45 P. M. All the spiritual papers on sale in the hall, and all meetings free. Wm. H. Johnson, President.

Church of the New Spiritualist Dispensation, Clinton Avenue, below Myrtle (entrance on both Clinton and Waverly avenues), holds religious services in its church edifice every Sunday at 3 and 7 1/2 P. M. Sunday school for adults and children at 10 A. M. All sittings free. Meetings Wednesday at 2 1/2 P. M. Church Social Meetings every Wednesday evening at 7 1/2 o'clock. Psychic Fraternity, with classes for mediumship development, meets Thursday evening of each week at 7 o'clock. All meetings free, and the public cordially invited. A. H. Dalley, President.

Brooklyn Spiritualist Fraternity.—Friday evening Conference meetings will be held in the lecture-room of the Church of the New Spiritualist Dispensation, Clinton Avenue, between Park and Myrtle avenues, at 7 1/2 P. M.

The Eastern District Spiritualist Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, at 7 1/2 P. M. Charles H. Miller, President; V. H. Colby, Secretary.

The Everett Hall Spiritualist Conference, 308 Fulton street, meets every Saturday evening at 8 o'clock. Spiritual papers and booklets sold, and meetings free. Capt. Jacob David, President; Lewis Johnson, Vice-President; W. J. Channing, Treasurer.

## The South Brooklyn Spiritualist Society meets at Franklin Hall, corner of Third Avenue and 18th street, every Wednesday evening, at 7:45 o'clock. Third Avenue, Court street and Hamilton Avenue cars pass the hall.

## RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first and every insertion on the fifth or eleventh page and fifteen cents for each subsequent insertion on the seventh page.  
Special rates forty cents per line, *Minion*, 12 point type.  
Business Cards thirty cents per line, *Agate*, each insertion. Editorial columns, large type, leaded matter, fifty cents per line.  
Payments in all cases in advance.

Advertisements to be renewed at continued rates must be left at our office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

## SPECIAL NOTICES.

Dr. F. L. H. Willis will be at the Quincy House, Brattle street, Boston, every Wednesday and Thursday, from 10 till 3, until further notice. J. A. S.

Mr. Albert Morton, at his store, 210 Stockton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.

## BUSINESS CARDS.

THIS PAPER may be found on file at GEO. F. ROWE, 106 Broadway, New York, where advertising contracts may be made for it in NEW YORK.

TO FOREIGN SUBSCRIBERS.  
The subscription price of the *Banner of Light* is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

AUSTRALIAN BOOK DEPOT.  
And Agency for the *Banner of Light*. W. H. TERRY, No. 43 Russell Street, Melbourne, Australia, has for sale the *Banner of Light* and *Spiritualist Works* published by Colby & Rich, Boston.

NOTICE TO OUR ENGLISH PATRONS.  
J. A. MOORE, the well-known English lecturer, will act as agent, and receive subscriptions for the *Banner of Light* at fifteen shillings per year. Parties desiring to do so should address Mr. Moore at his office, 103 Great Portland street, London, W., England, where single copies of the *Banner* can be obtained at 4d. each; if sent post, 4d. extra. Mr. Moore also receives subscriptions for the *Reformatory Works* published by Colby & Rich.

SAN FRANCISCO BOOK DEPOT.  
ALBERT MORTON, 210 Stockton street, keeps for sale the *Banner of Light* and *Spiritualist and Reformatory Works* published by Colby & Rich.

INDIA BOOK DEPOT.  
KAILASAM BROTHERS, Booksellers, No. 67 Malabar street, Madras, India, have for sale and will receive orders for the *Banner of Light* and *Spiritualist Works* published by Colby & Rich. They will also receive subscriptions for the *Banner of Light* at Rupees 11-12-0 per annum.

## ADVERTISEMENTS.

WM. S. BUTLER & CO.,

90 to 98 Tremont Street.

We are determined to offer bargains during this month to keep the quiet season busy, and continue in our Ladies' Under-Garment Department with unapproachable values, our cloth and trimming being the best offered, viz.:

Chemises, Drawers, Corset Covers, trimmed, at 25c. each.

Chemises, Nightdresses, Drawers, Skirts, Corset Covers, trimmed with Hamburg and Ruffles, 48c. each.

Chemises, Nightdresses, Drawers, Skirts, Corset Covers, trimmed with Hamburg and Torchon Lace and Band Embroidery, at 73c.

Chemises, Drawers, Nightdresses, Corset Covers and Skirts, elaborately trimmed, at 98c.

Chemises, Drawers, Nightdresses, Corset Covers and Skirts, the best offered, \$1.23.

We guarantee the above goods to be unapproachable in price.

## SPECIAL NOTICE.

We shall furnish material and hang Shades at 95c. apiece, the price being at regular Shade stores \$1.50. Other goods in the department are offered at equally low prices.

Estimates will be given for fitting up private residences, hotels, &c., with Shades and Curtains.

WM. S. BUTLER & CO.,  
90 to 98 TREMONT STREET,  
BOSTON.

Feb. 23.—2w1s

## MRS. ANNA CONNELLY'S

Redemption for the Hair.  
WITHOUT Lard, Silver, Sulphur or Deleterious Drugs of any kind. Positively restores the Gray hair three days to its original color without staining the scalp. It stops the hair from falling out and makes it grow. Powders sent post-paid, as a trial, for 25 cents. The 4 packages for 96c. Postage stamps taken. ANNA CONNELLY, 680 North 11th street, Philadelphia, Pa. 131w1s—Jan. 23.

## DR. E. C. HOUGHTON,

33 COMMON STREET, BOSTON. Electro-Magnetic Physician. Consultation free. Refers to patients in and out of Boston. Guarantees relief at first treatment. Feb. 23.—1w

## Mrs. Margaret Fox Kane,

AFTER a prolonged period of disabling illness, now resumes the exercise of her mediumship in Hydesville on the 31st of March, 1884. Sances held at 231 East 12th street, New York. Letters also sent to above address. Feb. 23.

## LOSS OF MANHOOD

CURED by a spirit prescription in 90 days. It is an our-derly application of the power of the spirit world. Stamps for descriptive book to DR. ROBERT P. FELL, 1078 W. Vineyard, N. J. It never fails to cure. Feb. 23.—2w1s

## PIERRE L. O. A. KEELER

Holds his wonderful Séances at Dover street, Boston, every Sunday. Many who have been cured of Rheumatism, Admittance, 50 cents. Residence at 25 Haddon street. Feb. 23.

TO Spiritualists.—Pleasant, sunny rooms, with all modern conveniences. Close to horse-car. No. 165 Warren avenue, Boston. 1w1s—Feb. 23.

SEND five letter stamps, state age, sex, how long you have been sick, and three leading symptoms, and receive a Psychometric Diagnosis, with cost of remedies, and full and detailed remedies. He treats the subject of Rheumatism, Forty years' practice. Address P. H. REYNOLDS, M. D., 209 E. Church street, Elmira, N. Y. Feb. 23.—2w1s

PIOF. BEARSE, Astrologer, 259 Meridian street, East Boston, Mass. Your whole life written, horoscope thereof free of charge. Reliable on Business, Marriage, Disease, and all Financial and Social Affairs. Send age, stamp, and hour of birth if possible. Feb. 23.—1w

## SAN FRANCISCO.

BANNER OF LIGHT and Spiritualist Books for sale. ALBERT MORTON, 210 Stockton street. Nov. 15.—1st

## OUR HOME DOCTOR.

Domestic and Botanical Remedies Simplified and Explained for Family Treatment. The Preparation of the Simplest Remedies, the Danger of Buying Altered, and Directions for Restoration.



[illegible]







(Continued from first page.)

to-night, as there are no adverse conditions, and you will have a glorious time. There are crowds of your friends here ready to come, and all wanting to come first." I adjusted the light to his wish, and he withdrew. The room was quite light—much more so than at any séance I ever attended.

Seating myself, the control requested me to play some music—a small organette which stood upon the table beside which I was sitting. Presently he spoke, saying, "Here is a large man, calling himself Luther, that is coming." I replied, "Yes, it is my uncle, Luther Holland; send him along." Presently he spoke again: "Here is a female spirit, Mary, that has crowded in ahead of your Uncle Luther; it is the first time he ever materialized, and he could not get on so well." "Yes," I replied, "it is my sister Mary; I feel her presence; let her come," and sure enough she did come, most beautifully, too, advancing directly to me. I arose, and she clasped her arms about my neck and kissed me again and again, then seated herself in a chair beside me, and we entered, without further ceremony, into a most delightful conversation upon matters and things no living soul in Boston knew of but myself. She looked into my face earnestly, but with a most heavenly expression and sweetness of love. Never shall I forget that look, her every feature as natural as life. Said I, "My dear sister, can it be you? Why, you are looking right at me with material eyes, as perfect as when you were on earth! God bless you, my darling! It is you truly." She replied: "Yes, it is I, your sister Mary, and all who come to-night will come truly, and we will have a glorious time." She remained about ten minutes. While we were earnestly engaged in conversation she said: "There comes mother!" I turned quickly and saw her, and arose from my seat. My mother threw her arms about my neck, imprinting kisses on my cheeks, saying, "Oh! my dear son Charles, you were so kind in giving us this opportunity to come and have such a nice time this evening." My sister then returned to the medium's room to get more strength. Presently she returned. Mother arose from her chair and commenced enlarging the crape shawl which enveloped her, by manipulating it; then, handing one end to my sister, it was spread over us three standing together—my mother on my right, my sister on my left. It was sufficiently large to cover us all like a canopy, and lay about our feet in folds on the floor. Mother then raised her hands and face toward the heavens and most earnestly implored God's blessing upon her dear son, and pronounced a benediction of love, to which my sister responded an earnest Amen. Just as this most solemn ceremony was concluded I felt a man's hand on my head, and my sister said, "Here is Uncle Luther." I quickly turned around and there he stood close by. While we four were standing and talking together, two other beautiful spirits came. I was too earnestly engaged with my mother, sister and uncle to ascertain who they were. I said to them, "My kind friends, I will gladly see you by-and-by," and they at once dematerialized. We four talked a while, when one of my left, my sister remaining to the last. She was there a full half-hour.

Then a spirit came and announced herself as Ellen Holland, a niece of mine. She took a chair beside me, and talked intelligently about her father's family, and of my eldest daughter, whom she loved very much. She remained about ten minutes. Before she left another spirit came, and announced herself as my cousin, my Uncle Harrison Holland's daughter. She took a seat beside me, and talked of spiritual things; she could talk but little, but she was a very beautiful spirit. After she left I was alone for a few moments; it seemed an age.

Then came William Root, my nephew. He was quite natural in appearance. He asked me if I thought his mustache was natural. I replied, "No, it is too heavy and too black." "Can't help it," he replied, and commenced talking with me about matters that were known to no mortal except myself in the city of Boston. He expressed himself as greatly pleased with certain private matters of mine, repeatedly slapping me on my shoulder to emphasize his deep interest in my welfare materially. He then took my hand, and walked about the room, all the while intent upon the conversation. Just before leaving he remarked, "Elihu (his brother) is here, and will show himself, if possible." Immediately upon his leaving an old lady appeared, just a little stooping. She came, and taking my hand, I kissed me affectionately, saying, "Oh, how glad I am to see you and come to you!" to which I replied, "My dear, good spirit, I do not know who you are." "Do not you know me? Well, it is not strange, for you were but a little bit of a boy when I passed out of the material body. I am your Grandmother Holland." She then took my arm, and walked to the center of the room, and we seated ourselves and talked awhile upon matters of the deepest moment to me; and upon leaving I was walking beside her. Just before reaching the curtains she gave me a most extraordinary test, and before relating it I will say my sister Mary is controlling the organism of Dr. Flint, in New York, to sketch portraits, and has informed me that she is going to sketch for me the likenesses of all our family who are in spirit-life. So just as my dear grandmother reached the curtain, she turned to me most imploringly, and said, "Won't you ask Mary to also send you my picture?" I assured her that I would, and subsequently spoke to my sister about it. Presently my Uncle Luther returned, and seating himself beside me, we engaged in conversation for fully twenty minutes, other spirits appearing in the meantime, but paying no special attention to us, but walking leisurely about the room. After being seated awhile he arose from his chair. I did the same. We were then standing facing each other in earnest conversation, my right hand resting on his left shoulder, and with my left hand I had hold of his right arm. He held me in a corresponding manner. All at once I perceived he began to settle to the floor. I at once caught him under his arms, and endeavored to sustain him, as I thought he was falling from weakness; but I was not able to. He continued to settle toward the floor, when he spoke, saying, "Why, Charles, I am dematerializing!" At once relaxed my hold of him, and he dematerialized down to his waist, and remained sufficiently long for me to examine and see that there was absolutely nothing material of him below it. He then quickly came up again to his full stature. During our conversation he remarked, "Charles, it was of the greatest importance that I should see you to-night to tell you about this (my private matters), and had you not come here to-night I should have gone to Flint to-morrow morning, and written to you, so that you could get it Monday morning, sure." Here

was also another remarkable test, for he is my constant guide and director in matters of great importance, and sends his instructions by writing through Dr. Flint, of New York. He directs the doctor where to address me, and no matter where I am, he always gives the address correctly, city, street and number.

Before my uncle left, my mother came again, and the two went away together. I was then alone for a few moments, when the control, Washington Emmons, came again. We had a very agreeable chat for awhile. After he left me, I sat beside the table playing the organette, and all at once a spirit bounded into my room as if some one was pursuing her, and commenced dancing to the music. She wore a blue, spotted dress, a red and white apron, with large green ribbons around her neck, and hanging low, no shoes, but white stockings. She held up her dress, showing her long, flat feet; she came out so suddenly and boisterously that it startled me for the moment; she danced all about the room like a mad creature, dancing up to me, and back and forth in front of me, then about the room, and I, the while, calling for her name, to which she gave no answer. She finally flew back of the curtain again as she had come. I then stopped the music. Presently she spoke from behind the curtain, saying, "My name is Bridget Mahoney; I was from the County Cork, in old Ireland, and the Irish are as good as the Americans one time." Then she gave me a test, saying, "I used to know you and your wife; I worked for a family that lived near you in Peoria, Illinois—where I did once reside. After a lengthy conversation, that I will not recite, and not altogether an agreeable one to me, she came into the room as before, and danced, and finally took hold of my hands and compelled me to dance with her, till I pulled away from her with some difficulty and went to my seat. She then came and stood in a menacing attitude in front of me. Just then a very beautiful spirit appeared at the curtain. The Irish spirit turned, and at once dropped upon her left knee, and pointed her right hand and index finger at the spirit defiantly, and so remained. She looked like a maniac. I hesitated for a moment, then stepped between the two, and crowded against the lady from Cork, hoping she would leave; but she changed her position, still on her knee, still pointing to the spirit standing at the curtain. I then stepped up to the beautiful spirit, and taking her hand walked with her to the chairs, and we took our seats. At this the Irish lady left, and judging from her speech after passing behind the curtain, she evidently was not pleased. I then turned to my beautiful spirit, and inquired who she was, saying, "I know you are my friend, or you would not come to see me, and smile upon me so delightfully." She said, "Do not you know me?" I replied that I did not. Said she, "I am Sophronia's sister"—(my wife's). I inquired which sister; she replied, "Mrs. Crosby, and I come to see you to-night on purpose to send my warmest love to Sophronia; I am with her by day and by night"—and much more she said, which I refrain from repeating. She also talked intelligently of her son and his family, and of an invalid sister still living.

Soon after she left me my sister Mary came again, and oh! such a delightful time as we had no tongue can tell. My mother also came, but remained only a few moments. Then a strange-looking female spirit came, very tall and slim, with a black cloth over her head, tied under her chin, so that nothing but the front of her face was visible. It was a sad-looking countenance. I inquired her name; but she could not or would not speak. Finally, in answer to my question, "Why did you come here?" pointing to my sister, who was seated, she said, "I followed her." I then asked my sister who she was. She replied, "She says she used to live with Sophronia (my wife) when she was a young girl." The strange spirit then took hold of me and made me rise, leading me around to the other side of my sister, and seated me, and she sat down in the chair next to me, so that I was then sitting between the two. I then proceeded in conversation with my sister as though the strange spirit was not present. After a while she arose and walked to the door and took hold of it as though she were about to unlock it; she then pointed all about the room, then at the crack in the door. I said to my sister, "What is she doing that for?" Mary replied, "She sees spirits all about, and sees them coming in and going out the door. Why, Charles, if all the spirits that are now in this room should materialize at once they couldn't stand up in the house." The strange spirit then walked to the bridge in which was a canary, at the back of the room, and examined it; then looked at a flower picture; then at my overcoat, lying in a chair, and examined it; then seated herself in a chair in the further corner of the room, beside the light. Her actions were so strange that I felt a little nervous, and said to my sister, "How she acts! Is she a good spirit?" She replied, "Yes, she will do you no harm." My sister sat and conversed with me quite a while; when she arose to leave, the strange spirit quickly arose and came around in front of us, and left before my sister reached the curtain. Mary clasped both arms about my neck and kissed me repeatedly, then, relaxing her hold, said, "Now, Charles, I must go for good; I will go home with you to your room." She then raised her hands above my head and implored Heaven's aid in my behalf, and dematerialized as quick as thought.

Then a very lovely spirit came, a female, who had more strength than any who had preceded her. I could not get her name. She led me into the medium's room and requested me to feel of the medium. I did so, and it disturbed him, so that he moved in his seat and groaned; at which she said: "We must get out of here, or he will come to and I shall be gone." We hastened back to my room, she all the while holding my left hand. We seated ourselves, and she said: "Play some music quick to quiet medium." I did so for a moment, when she said: "That will do; he is all right again." After conversing a few moments upon spiritual matters of intense interest, she left me, and another spirit, as beautiful, but whose name I could not ascertain, came. Soon after a very delightful spirit came and seated herself beside me. I inquired: "Beautiful spirit, who are you?" She replied: "A friend to all." She then conversed upon spiritual matters and the needs of humanity. When she arose to leave, I said: "Do not leave me without giving me your name." She looked up at me with a delightful smile I cannot forget, and replied: "My name is Mary Caswell, from your own city of New York." She then dematerialized.

The control then requested me to play the music as fast as I could. I did so, and presently a male spirit came. I inquired who it was. He came up to me, and answered, "George Christ-

ty." We shook hands, and he gave me the sign of a secret Order, which I at once recognized and returned. At this he was greatly delighted, shook me, and slapped me on my shoulders; he then drew a chair, with the back against the curtain, and bade me sit in it, he taking a chair close in front of me. He then seated me so, I could not tell. He thanked me again and again for my kindness to his medium; also for permitting him to come here to-night. We talked for a few moments, when he rose, took my hand, said good-by, and fell over against the curtain, and vanished as quick as thought. He had been in the room twice before, but I was too busily engaged at the time to speak with him.

Then the control came, and we had a very pleasant chat for a moment or two, and he left, and my uncle Luther came again. We seated ourselves as before. He gave me much valuable information and instruction. While conversing with him I took hold of his whiskers and remarked: "Uncle, you did not wear whiskers when I last saw you." He replied quickly: "But you did not see me for years before I passed away." Which was true. He further said: "I will go back and get more strength, then return and give you my whiskers to keep." He then left me, and I sat down at the table and commenced playing the organette. After a moment or two the control spoke, saying: "Your uncle Luther is trying to get back, but can't get strength enough. He says he promised to give you something, and wants to do it, but can't get strength enough to get back; play the music as fast as you can." I did so, but to no purpose. The control came to the curtain and called me to him. I asked if I could take his hand. He replied, "No, I haven't strength enough. Mr. Holland, I wish we could stay with you all night; but the fact is, both you and the medium are used up. There isn't enough nerve aura to clothe another spirit with. You are excited, and don't feel it now, but you will after you leave here." I thanked him and said, "Adjourn the séance by all means." He then remarked, "I thank you, sir; you have a host of friends waiting to come, and I wish that you could stand it to see them all. This, I assure you, has been a most extraordinary séance, probably nothing to compare with it ever before. I want you to promise another one. Now I do not want to bring my medium out of the trance too suddenly; if you will light one of the gas-jets in your room and play some music, it will all be well. So now, sir, I will bid you good-by."

Thus closed this very remarkable materializing séance. Twenty-six forms materialized; some remained in conversation with me a full half hour; five were in my room at one time; they all walked about the room, sat in chairs and talked like veritable persons.

C. HOLLAND.  
Grand Union Hotel, New York.

#### Spiritualist Meetings in Boston:

**Horological Hall** (corner Tremont and Bromfield Streets)—The Boston Spiritualist Temple will be held every Sunday at 10½ A. M. and 7½ P. M. R. Holmes, President; W. A. Danforth, Treasurer.

**Wells Memorial Hall**—The Shawmut Spiritualist Lyceum meets in this hall, 127 Washington Street, every Sunday at 11 A. M. All friends of the young are invited to visit us. J. B. Hatch, Conductor.

**Worthington Hall**—Children's Progressive Lyceum No. 1. Free session every Sunday morning at 10½ o'clock. All are cordially invited. Benjamin Weaver, Conductor.

**1031 Washington Street**—Ladies' Aid Society meets every Friday at 2½ P. M. Business meeting at 4. Sunday afternoon at 2½ P. M. and 7½ P. M. E. C. Baxter, Secretary.

**Essex Hall, 610 Essex Street** (first flight)—Sundays at 10½ A. M. and 7½ P. M. (seats free); Thursdays at 8 P. M. Pres. E. C. Robinson, Chairman.

**Union Hall, 275 Columbus Avenue**—J. Condon Street, Secretary.

**Chelsea**—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bingham Car Station, at 8 and 7½ P. M.

**The Ladies' Harmonical Aid Society** meets at Temple of Harmony, 127 Washington Street, every Friday afternoon. Business meeting at 4 o'clock. Entertainments in the evening. Mrs. S. A. Thayer, President. Mrs. L. M. Fonger, Secretary.

**Cambridgeport**—Spiritual meetings are held every Sunday evening in Polham Hall at 7½ o'clock.

**East Norwell Hall**—Spiritual meetings are held in Halsey Hall every Sunday evening at 7½ o'clock.

**Boston Spiritual Temple**—On Sunday morning last Mrs. Amelia H. Colby was greeted by the largest audience since her stay with us in December last. Taking for her subject "What are the Influences upon Society through the Manifestations of Modern Spiritualism," she presented to the Spiritualists of Boston a most timely and instructive paper, and in doing so has lived to its present age, growth and distinction in society, notwithstanding the abuse the clergy and the press have heaped upon it for years. Spiritualism presents itself to this age of thought and criticism as a most timely and instructive paper, and in doing so has lived to its present age, growth and distinction in society, notwithstanding the abuse the clergy and the press have heaped upon it for years. Spiritualism presents itself to this age of thought and criticism as a most timely and instructive paper, and in doing so has lived to its present age, growth and distinction in society, notwithstanding the abuse the clergy and the press have heaped upon it for years.

The subject of the evening lecture was "Man's Inhumanity to Man makes Countless Thousands Mourning," and its treatment by the eloquent speaker was most timely and instructive. The audience given, broken occasionally by bursts of irrepressible applause. Mrs. Colby will occupy the rostrum next Sunday morning and evening, subject of the morning being "The Cause and Cure of Spiritualism," and of the evening, "Some of the Experiences of Thomas Paine on Entering Spirit-Life and his Contact with that most perfectly Systematized Catholic Power."

**SHAWMUT LYCEUM, WELLS MEMORIAL HALL**—After the opening exercises, Conductor Hatch presented the plan for the Anniversary Celebration on the 31st of March. Miss M. T. Shollman continued her descriptive narrative of the life of children in the spirit-world, and held, during its recital, the closest attention of the children. At its close, recitations were given by Helen Sanders, Julia Morse, Rosa Wilbur, Ernest Fleet and Grace Burroughs, duet by Lyceum members, Miss Hosmer and Flavia Cole; vocal selection by Grace Burroughs. Music furnished by Lyceum Quartet, assisted by Prof. Longley and Eddie Hatch. The Lesson for the day was derived from the story of Samson, the strong man, who was assisted by the Lord to do many wonderful actions, as recorded in the Bible. The lesson was designed to teach that we should receive, with a great deal of caution and only under judgment and reason, all such accounts, even though recorded in what some may think to be the word of God.

ALONZO DANFORTH, Cor. Sec. of S. S. L.  
800 Tremont street, Boston.

**PAINE HALL**—Sunday, Feb. 17th, the Lyceum session was favored with a good-sized audience. The exercises opened with an overture by Brown's Orchestra, the Banner March, and the reading of one of General Massey's poems by the Guardian, Mrs. Josie Hadden and the school, and continued with readings and recitations by Freddie Stevens, Flora Frasier, Lola Main, May Garland, Eddie La Hommedieu, Master William, John, and Misses, Julia, and Misses, Scott, Aaron Lowenthal and Mrs. Francis; vocal selections by Eva Morrison, Miss Annie Setchell, Miss Kimball and Mrs. S. S. Jones.

The fair which is usually held has been indefinitely postponed, but several speakers and mediums have volunteered to give a series of Benefit Lectures and Séances. As soon as the arrangements are completed the announcement of the course will be made.

The Association has gained six new members since the last report was made. Two of these have been connected with the Spiritualist Movement for twenty-five years; and one lady is also a public medium, whose integrity and mediumship have never been questioned. During the close of the season this morning Mr. Eben Brown gave a lesson on the subject of the relation of the sun, moon, Saturn, Jupiter, Mars, etc., to the earth, the cause of the change of seasons, cause of an eclipse, etc., etc.

FRANCIS B. WOODBURY, Cor. Sec.  
45 Indiana Place.

**SPIRITIST PHENOMENA ASSOCIATION—WELLS HALL**—The exercises of Sunday, Feb. 17th, were

opened with singing by Prof. Orcutt, followed by Mrs. Clara A. Field, who chose for her subject, "There's a Good Time Coming"; and well did she portray the reign of the glorious day when men and women shall learn to know themselves, to rule and love with reason and not alone for pleasure. The subject was well spoken of by the lecturer. He kept, as is his wont, the audience in good humor, and gathered inspiration as he proceeded. We all know there is but one John the Baptist, and he is well known at all times to this platform. An interesting divergence from the usual course came in this point, in the form of a Whistling Solo, skillfully executed by a modest little miss, Blanche Huston. David Brown gave many excellent tests.

A programme for the coming Thirty-sixth Anniversary of the Advent of Modern Spiritualism is being made up, and we shall, it is hoped, present one that will meet with the warm approval of every Spiritualist.

ALONZO DANFORTH, Cor. Sec. of S. S. L.

**LADIES' AID SOCIETY**—The First Spiritualists' Ladies' Aid Society, of Boston, will celebrate the coming Anniversary of Modern Spiritualism at Horticultural Hall, on Sunday, March 30th, and Monday, March 31st. Many of the best speakers are already engaged. Further particulars later.

E. C. BAXTER, Sec.

#### A Counter-Petition.

To the Editor of the Banner of Light:

On the 12th of February, Rev. Oliver Brown, and some twenty others, called on the present Legislature, through the agency of a petition protective law. On February 13th the following document was presented, as an offset, by Representative Baker, from Mr. Allen, and over two hundred others, for a law to preserve and protect medical freedom within the borders of this State:

**To the Honorable Senate and House of Representatives of the State of Massachusetts:**  
We, the undersigned, citizens of Massachusetts, believing that "ALL MEN ARE BORN FREE AND EQUAL, AND HAVE CERTAIN INALIENABLE RIGHTS, AMONG WHICH IS THE RIGHT" to determine for themselves what shall prescribe for the sick in their families, respectfully ask:

1st. That the head of any family, not insane or demented, should be protected by the laws of the State in his right to employ whom he will to prescribe for his family, without interference by any organized clique of physicians bound to oppose medical progress.

2d. That any person having the gift of clairvoyance, or special power to heal by laying on of hands, shall have all the rights granted to any parties who practice the healing art, and be held to the same standard.

3d. As the sick have a natural "right" at mature age to know what drug they are taking, we ask a law requiring that prescriptions for the sick be made in plain English, giving the common name of each drug, and the name of the person who prescribes it, and who by druggists' clerks, that all bottles, drawers, or vials or wrappers of any kind, containing drugs, in each and every drug store, be labelled in plain English, with the popular or common name of said drug, when so used.

4th. As the number of the insane increases with such rapidity that the State cannot build asylums fast enough, thus proving Allopahy wholly unfit for these cases, we ask that at least one of the Asylums for the insane be placed under the care of Homeopathic Physicians, and one under the care of some Magnetic Healers, who have shown ability to relieve the insane, and that the friends of the afflicted may have the privilege of choosing the mode of treatment.

5th. That there be a commission to determine the necessity of commitment of those regarded insane, the majority of which shall be persons not specially pledged to any system of medical practice.

6th. That the friends of the afflicted be allowed to concede to others as they see fit, and we respectfully ask that this petition be referred to a special committee, not composed of physicians bound to one theory of healing, and pledged to oppose all progress.

It being the last day of the introduction of new business, this counter-petition must have fallen on the Rev. Mr. Brown and friends like a thunder-clap out of a clear sky. I doubt if it would have been presented if the Rev. Mr. Brown's petition had not been introduced on the day previous. We will now see what this Reverend and his friends will do in the premises.

I am informed that this counter-petition was drafted by a physician who has given a long life to the study of disease and medicine; one who received his education at Harvard College and graduated with a "legal" diploma from an allopathic college, but seeing the needs of the hour and the progress made of late years, he is desirous of utilizing all that can be gained from books and experience, coupled with whatever is beneficial, which the allopathic practice does not recognize or approve of: hence his petition.

If the Rev. Mr. Brown (his friends included), really desires to benefit the people and has no selfish interest in restricting the practice to any one mode of treatment, he can take up this bill, written by a progressive physician, and advocate its adoption before the Public Health Committee; but does the experience of the past justify the hope that he will? If himself and his coadjutors, on the contrary, attempt to cut off harmless but efficacious modes of treatment for the sole benefit of antiquated systems of practice, there will be medical men present at the hearing who will be prepared to meet them with fact and argument.

In the meantime I would suggest that all opponents of a doctors' protective law in this State write to or personally call upon their respective senators and representatives, asking them not to be instrumental in placing their constituency under the yoke of an Allopathic oligarchy.

ANTI-MONOPOLIST.  
Boston, Mass.

#### A Card.

It has been my practice for years past to hold séances with all who were materializing mediums, within reach, who have been subjected to the "knock-down and drag-out" style of "exposure" so popular with a certain respectable class of Spiritualists as soon after the grabbing (of the two persons in one form) occurred as I could make it convenient, and I think I can say with truth that in no one instance have I found the occult powers of the medium weakened by the onslaught, but rather strengthened. This added power I think may be fairly attributed to the direct interest that has been excited on the spirit side in behalf of the abused medium, which has brought to his or her aid and that of the guides, a further accession of sympathizing spirit assistants.

This rule, I think, will be found to apply to all "exposed" mediums for "form-materialization" who have not been rendered entirely hors du combat (as in the case of Mrs. Markee), through the savage violence of their assailants.

In accordance with this rule and the writer's unvaried experience in very many instances, he would recommend that a small committee of well-known experienced and unprejudiced spiritual-minded Spiritualists, should forthwith prevail upon the late "exposed" Mrs. Whitney to grant them the privilege of attending a private séance to be held in her own dwelling, (so that no extra aura would have to be subtracted from the weakened organism of the medium to magnetize the surroundings,) and then publish a clear and explicit statement of what then and there occurred for the enlightenment of the public, whether the facts be favorable or unfavorable to Mrs. Whitney, or whether good or bad to the cause. If such a séance should be held and properly conducted, I for one, would feel no apprehension about the result.

THOMAS R. HAZARD.  
Philadelphia, Feb. 16th, 1884.

#### Meetings in West Randolph, Vt.

Notwithstanding "Prof. Starr's" alleged exposure, Spiritualism and Spiritualists still exist, as was proven by the large and appreciative audience gathered in Liberal Hall, Sunday, Feb. 10th, to listen to the eloquent speaker, Mrs. Morse-Baker, of Granville, N. Y., who is to be with us every Sunday of this month and the first Sunday of March. Mrs. Baker was with us one month last winter, and did a noble work by giving plain and instructive lectures, entertainments, public and private circles. Now she comes to us, fresh from the West, to continue the work we began one year ago.

Mrs. Baker is an indefatigable worker, doing all she can to help the society where she is engaged. She is most heartily welcomed by all of her old friends at this place, and we hope much good may be accomplished by her stay with us. At the close of her engagements, she will be with us for a few days' meeting; and expect Mrs. Lizzie Manchester, Mrs. Geo. Froit, Mr. Geo. Baker, Rev. Mr. Severance and others will be present. Due notice of the meeting will be given.

S. N. GOULD, Pres.

#### Have you Heart Disease in any form? If so

use Dr. Graves's Heart Regulator; 30 years have proved it a sure remedy for organic or sympathetic Heart Disease; \$1 per bottle at druggists.

#### OUR ANCESTORS' NERVE.

The Secret of Their Unusual Vigor Explained; and How it can be Acquired.

There was something about the sturdy vigor of former generations that challenges the admiration of every man, woman and child. They were no epicures—those ancient fathers. They lived simply, and successfully met and overcame difficulties that would have discouraged this age and generation. The rigors of the frontier were supplemented by the savages; wild beasts threatened their enterprise and poverty was a common companion. Yet they bravely encountered and resisted all those things and laid the foundations of a land whose blessings we now enjoy. Their constitutions were strong, their health unsurpassed, and yet they were forced to expose themselves continually. There certainly must have been some good and adequate cause for all this and for the physical superiority of that age over the present.

It is well known that the movement with the history of that time that certain home cures, most universally by those pioneers. The malarial evils and exposures to which they were subjected necessitated this. When their bodies became chilled by cold or debilitated by the damp mists of a new country, they were forced to counteract it by the use of antidotes. Medicines were few in those days, and doctors all most unknown. Hence the preparations above referred to. From among the number, all of which were compounded upon the same general principle, one was found to be more efficient, and hence far more popular than all the rest.

It was well known through the Middle and Western States, and was acknowledged as the best preparation for malarial disorders and general debility then known. The recipe for compounding this valuable article, handed down from one family and generation to another, was known to the Harrison family, and is used as the basis and general formula for the present "Tippecanoe," the name being suggested by the battle in which General Harrison was victorious.

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