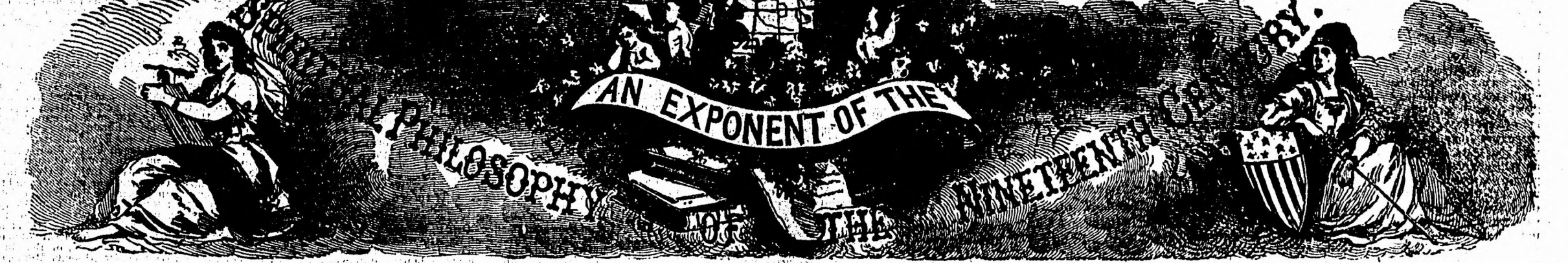


# BANNER OF LIGHT.



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## Free Thought.

### THE MISTAKES OF INVESTIGATORS.

To the Editor of the Banner of Light:

You have recently given so much space to "The Whitney Case," and the assumed exposures of mediums here and there are so widely circulated by even the spiritualistic press, that it is well for us to pause now and then, and go backward a little over the same field of investigation with which we think ourselves acquainted, in order to become reassured that we have not been mistaken in our conclusions heretofore; that the bridge which brought us safely over the chasm of doubt and uncertainty is still intact, and ready to be made use of by numberless other wayfarers whose pilgrimage is as yet leading through the wilderness upon the other side.

It was with such motives that I was, quite recently, induced to attend three public séances for spirit materialization, through the mediocrity of Mrs. M. E. Williams, at her residence, 402 West 34th street, in this city.

Something like a year ago a spirited controversy was set on foot in the columns of that able and earnest Southern publication, *Light for Thinkers*, by Mr. Arnold, who claims to be a Spiritualist, as he doubtless is, respecting the genuineness of the manifestations presented at Mrs. Williams's séances, and only recently a slur, altogether voluntary and gratuitous, was cast upon this lady's mediumship in the editorial columns of the *Religio-Philosophical Journal*, in which, after roundly berating Mrs. Crindle-Reynolds, attention was drawn to the fact that Mrs. Williams was at one period under her tutelage, as if mediumship was a thing to be acquired by artificial training!

Long before the Arnold controversy, I had been a frequent attendant upon Mrs. Williams's séances, and was as well convinced of the truthfulness of her claims to mediumship as it is possible for me to be of any other fact in nature dependent upon my five senses for a solution.

The evenings selected by me for my recent attendance were the 1st, the 6th and the 14th of the present month. Not having previously attended these séances for a considerable time, I was able to remark some changes in the manner of conducting them, greatly for the better. In the first place, the seats are limited, and numbered to correspond to the number of the visitor's ticket, without first obtaining which there is no such thing as gaining admission to the circle. Thus perfect order is secured in seating the members, and the first step one of harmony instead of fault-finding and confusion. Then instead of the usual drawing, lagging and discordant see-sawing of worn-out psalmody, an accomplished musician, in the person of Prof. Watson, the friend and companion of Ole Bull, presided at the organ, and the violin and the guitar alternately, and led the sweet inspiring songs, which contributed in no small degree to the quietude and good order which pervaded throughout the best-conducted circles I have ever attended.

The cabinet séances, which term is understood to include the habitual spirit-materializations, were introduced in a quiet, unobtrusive way, by Mrs. Shepard, who is accustomed to perform this office. Among the most constant of these are Priscilla, Mr. Holland, Crowfoot, Henrietta, an Italian girl, and little Bright Eyes, who have come to be as familiar to the frequenters of these circles as are their intimates still in the form.

Then there are spirit-personalities, in many cases the guides and familiars of other mediums and guests, whose repeated materializations are known and recognized; and more than all, the spirit-friends and kindred of citizens and strangers from abroad, who are drawn to the sacred circle in the hope of securing this sublime evidence of the continuity of life, made manifest by the visible presence of those who in this life were nearest and dearest to their hearts, and who return to them from their happy spirit-homes with "tidings of great joy," not that they are dead, but that they are alive, and that there is still a life, and a happy one, that life once begun goes on without interruption forever.

On the evenings in question several unmistakable materialized spirit-forms appeared, besides a number of spirits who were clearly identified by what they said, although using the organism of the medium, more or less transfigured. This latter phase, so mysterious to most minds, and so little understood, even among Spiritualists, has been the prolific cause of distrust and detraction in respect to some of our most prominent mediums; yet it is as clearly a verity in spirit-manifestation as are others quite as mysterious, which have been generally accepted as true. But it is not these differences that I propose to discuss at this time. They involve too much to be even cursorily dealt with in a single article of that brevity which finds favor in your columns.

But what I would say, in the fewest words, is this: Let us, as Spiritualists, be very careful in our investigations of these higher phenomenal manifestations. It is a great mistake to lay down rules or to prescribe limits to the powers and capabilities of spirits. We are as yet too ignorant of the whole subject of spirit-chemistry, so to speak, to assume the position of umpire over the ever-varying modes which our invisible friends adopt to make known their identity. Indeed, the utmost of our present knowledge includes only the faintest beginning of that which is yet to be gained of phenomenal occurrences. One thing is quite sure:

It is a very serious, as well as a very dangerous thing, to rudely attack a medium when under control. This has been demonstrated in several notable instances.

Happily for Mrs. Williams she has thus far escaped this terrible ordeal, of which well-meaning, but over-zealous Spiritualists, have too frequently allowed themselves to be made the instruments.

It is, too, a common error for one to suppose that, because he is master of a science, or an adept in an art which depends upon physical law, he is qualified to enter the field of investigation, and after little or no study, investigation and experiment, pronounce judgment upon the most wonderful phenomena with which the world has thus far been brought face to face, and concerning which the most patient and capable investigators confessedly know scarcely anything with that certainty which science demands of its accepted teachers.

The doctor, the lawyer, or even the parson, may be very wise and oracular in the minds of those who are accustomed to look up to him, and not less so in his own conceit, but is he any the less likely to blunder when he undertakes to measure the capabilities of the human soul by the possibilities of his individual achievements, encumbered with his human organism? As well might we affirm that the expansive power and force of the invisible steam is limited to the force which is capable of being exerted by the grosser element from which it is generated.

Our mediums are the pioneers of the New Dispensation. Like the oracles of the temple in the days of its greatest sacredness, they should be consecrated to truth, to honor and the amelioration of mankind, and should be shielded alike from the contamination of vice and the brutality of the ignorant and unappreciative. That they are not so now is more the fault of Spiritualists themselves than the great majority of them would be willing to concede, and something will have to be done in this direction or the vestments of our beautiful religion, which advances along a way proven at every step, will be allowed to be trailed in the mire of superstitious skepticism till their whiteness and purity are lost to us for many a season, if, indeed, they are ever regained by the generation that now is.

I have spoken of the mediumship of Mrs. Williams less in a personal than a representative sense. Those who best know this medium will not hesitate to affirm with me that from the moment of her entrancement, immediately on entering the cabinet, till the close of the séance, she is as oblivious to all outward things as the marble statuettes that adorn your mantelpiece; and yet numbers presumed to be spirit-presences not only visibly appear within and without the cabinet, and give convincing evidence that they are the veritable spirits of your friends who are speaking to you, but so nearly resemble the medium physically, as to seem to be, in some cases, her exact counterpart. Are these true materializations of spirit-forms? Certainly not; but they are scarcely less wonderful. Every investigator is familiar with the trance state; he has seen the medium pass in and out of it suddenly and with no apparent effort or inconvenience, and whilst in that condition his spirit-communicant has used the medium's organism through which to manifest. This is a common method; at materializing séances very many spirits are present who are ignorant of the laws of spirit-materialization. Their anxiety to greet their friends leads them to use the medium's form; but as she is closeted out of sight, to effect the object she must be brought forward in her unconscious state and made to do duty as a visible entity. Frequently, too, she is so disfigured as to have only a partial resemblance of herself, but it is, nevertheless, the medium in a physical though not at all in a spiritual sense. It is your spirit-friend and it is the medium's organism, without sensibility and devoid of consciousness; it is a spirit-personation—in a word, it is transfiguration! All have witnessed it when the medium, without a cabinet, sat or stood face to face with her auditors. The greatest difference is that with a cabinet she is brought out to you that the spirit may make its communication or personate its characteristics to a point of being understood or recognized.

Still using Mrs. Williams as an example, let me remark that she is not conversant with any

language but the English, yet some spirits, fully, independently materialized, and others using her physique, converse fluently with their friends of different nationalities—in German, French, Italian, Spanish, and other languages. This is scarcely possible for one wholly untutored in those languages.

Spiritualist skeptics furnish perhaps the worst element of opposition to spiritual progress with which Spiritualism has to contend. They go just so far as they have been pushed on from behind by some home-phenomena, which they find it irrational to dispute, and question if not repudiate all else. Then there is the self-opinionated, highly-progressed anti-phenomenal, anti-organization individual, who has undergone sanctification and walks among the clouds, holding companionship, condescendingly with the gods. Such, as the Western rivermen say, "it will not do to tie to."

What we most need is patience, and a willingness to be taught of the spirit! It is the spring-time of the New Dispensation. Let us sow with care that we may reap with profit, holding ever present in the mind that even in numbers there is little strength without union and harmony.

NELSON CROSS.

New York, Feb. 18th, 1884.

Written for the Banner of Light.

### IN MY BEAUTIFUL DREAMS!

BY M. T. BIRLIAMANK.

When the shadows of night gather over the hill,  
And the stars gladden us in the skies;  
When the tumult of day has grown quiet and still,  
And the pure songs of yester arise,  
I fall into slumber enchanting and sweet,  
And my soul groweth radiantly bright,  
For in dreams I then wander with glad, willing feet,  
Through a land that is glowing with light.

I hear the sweet whisp'ring of voices now still,  
I feel the dear touch of a hand  
Whose gentle caresses my spirit o'er thrill,  
For they come from a heavenly land.  
I see the glad greeting of immortal eyes,  
Whose love-light with brilliancy gleams,  
And I visit the friends whom in memory I prize,  
In my dreams, in my beautiful dreams!

Oh! sweet is the thought when earth fades away—  
Its remembrance, its care and its pain;  
Oh! sacred the hour when night follows day,  
And I dream of my darlings again.  
There is hope, there is joy, there is promise anew,  
And the sunlight of love o'er me streams,  
When I enter the land of the holy and true—  
In my dreams, in my beautiful dreams!

Oh! life in the mortal, with sorrow and woe,  
Presses hard on the grief-stricken soul,  
But through it our spirits in beauty may grow,  
And arise to a heavenly goal.  
I learn that the pathway, most rugged and steep,  
Leads to regions where happiness beams;  
So I press on my way, though I falter and weep,  
To the land of my glorious dreams!

### Remarkable Mesmeric Feat.

A remarkable mesmeric feat was recently performed in Rhems, France, by M. de Torcy, during the stay in that place of a traveling menagerie belonging to a lion-tamer by the name of M. Planet. As transferred from French papers to the pages of *Light*, the accounts state that some dispute between M. Planet and the mesmerizer resulted in a wager that Mlle. Lucia, a very susceptible mesmeric subject, in a state of cataleptic trance, should be introduced to a cage in which were some performing lions, and should emerge unconscious and uninjured. In compliance with the prescribed terms, M. Planet first entered the cage and forced the lions to lie down in a corner, fixing them with his gaze. M. de Torcy then led in Mlle. Lucia and proceeded to put her into the mesmeric sleep. He rendered her body perfectly rigid, and then, taking two chairs at a suitable distance apart, placed her so that her head rested on the seat of one and her feet on the other. The lion-tamer then released the beasts, who bounded round the cage and went through their performance, jumping over Mlle. Lucia's rigid body as they were accustomed to do over a bar. M. de Torcy next requested that a lion should be caught. M. Planet forced open its mouth, and the mesmerizer placed first the hand and then the head of the unconscious girl within its jaws. Lastly, the lion was made to stand on the body of Mlle. Lucia without interfering in any way with its perfect rigidity. When these extraordinary feats were accomplished, M. de Torcy awoke his subject, and she left the den unhurt and perfectly unconscious of the terrible scene in which she had borne so prominent a part.

The writer of a letter which appeared in the *Herald of Tuesday* advocating jail-like Sunday in Sydney, is at least consistent. If he lived in a penitentiary he would find the Sundays spent there exactly to suit him. All the inmates would attend "Divine" service, and there would be no Sabbath-trading. As it is, living in a community which has lost all semblance of freedom, he is shocked by seeing fruit offered for sale, and calls upon the police to "notice" this "immorality." We wonder he does not bring a formal complaint against his God for offering fruit on the trees on Sunday! His mind is exercised at the fearful risks which Sunday-school children run in having to pass the doors of these shops. But might not an autumn orchard with all its ruddy glow of bounteous wealth and health demoralize them still more? The devil might prompt one of them to take an apple—he ought to be quite expert at that trick by this time—and that would be worse than purchasing one in a shop.—*The Liberal, Sydney, N. S. W.*

The Children's Progressive Lyceum, at Liberal Hall, Sunday afternoon, was attended by nearly a hundred little folks, who seemed to enjoy the exercises. If the number of children who attend those Lyceum meetings continues to augment as rapidly the next month as the past, it will require a ten-acre lot to drill them in judging from the attendance last Sunday, and the room needed for the drills.—*Observer (N. J.) Democrat, Feb. 24th.*

## The Spiritual Rostrum.

### The Kingdom of Heaven is Within You; or, The Divine Possibilities of the Soul.

An Inspirational Lecture by  
MRS. E. L. WATSON,  
Delivered in Metropolitan Temple, San Francisco, Cal.

[Reported for the Banner of Light by F. W. James.]

"The Kingdom of Heaven is within you."  
"The pure in heart shall see God."  
"Man is a microcosm of the universe."

Within the spiritual man are contained all conceivable powers and attributes. All material forms are products of spiritual potencies. Everything unfolds from within. All architecture, music, sculpture, every form of beauty, every expression of harmony which adorns and cheers the world, existed first as an invisible, impalpable idea, blossoming outward for cognition on the external plane of life. We can understand, appreciate, enjoy, only that to which we are related, or which is of ourselves a part. The torture of souls, as portrayed by medieval artists, was the representation in coarse symbols of awful realities. Dante's *Inferno* has its reality, its corresponding condition, in the human spirit; otherwise that great poem had been impossible. Before St. Peter's at Rome was built in marble and gold and precious stones, it existed entire in the consciousness of the architect.

And this is also true of every expression which greets us in language. Milton never wrote so grandly, so sweetly, as he thought; and no one, except he be spiritually developed to the state of consciousness in which Milton dwelt, can know the splendor of that soul. Shakespeare, so productive, so opulent, so rich in expression of spirit, charming and winning us to great thoughts, to heights golden forever, though it bathes us in such indescribable glory, still convinces us by our appreciation of him, that even greater than these dramas, these poems, these wonderful forms of beauty which he has projected upon our consciousness, even greater than these, dwell in us.

The best thought that ever had expression in the world, the brightest genius that ever lived, is not so good, is not so fair and far-reaching but the smallest soul can be touched by it.

Now these facts which you are verifying in your lives every day go to prove, do they not? that everything good and beautiful toward which we aspire is to be reached through the law of growth, from within outward; and so of this condition, this locality, which men call heaven.

The disciples of the Master were constantly asking for proofs of his power, for proofs of the divine presence, for external illustrations of angel life, and they disputed among themselves as to the seat they should occupy when they should reach the home in paradise. But the answer Jesus gave proves conclusively that he was conscious of this power dwelling in the spirit; knew that every one of his disciples who should realize his dream of heaven must find his proper place, must drink of that cup of joy, not through any physical attainments, any achievement, nor any victory that belongs to the external senses, but through the steady growth of spirit, an opening out of his consciousness in this realm of truth which waits for the progressive journey of the soul. How shall we win this favor? Where lies that region painted by prophet, poet and seer?

The pursuit of happiness is perpetual. We cannot forget that we were created for happiness, even as our worst we cannot believe in an evil fate; for there is a spark of the divine presence in our consciousness that assures us, in sweet undertones, that we may attain greater heights, that it was intended we should accomplish more than the best of us do in this stage of being. And this is the reason why old theologians, in their struggles to captivate the souls of men, were compelled to repress every natural desire. Their creeds were contrary to the laws of the spirit, and cast a shadow across the shining depth of the soul's consciousness when at its best. They pictured to us eternal agony, which we felt impossible, while there was suggestion that the joy must of necessity be eternal.

The message of the spirit now is, even as that of eighteen hundred years ago, "The kingdom of heaven is within you." You must build from within. Have you not watched the career of a friend in his journey through life? seen him achieve victories, overcome obstacles; looked with envy upon the shining track he made in history; and yet, were you to question him in regard to the satisfaction of the spirit, he would answer, "My searching has been in vain, and I have discovered that the secret of happiness lies in no external form, exists not in the material environments, not even in the realm of knowledge alone; for knowledge does not make man happy without the development of other attributes, the acquisition of other powers and elements. Wealth does not bring happiness, neither does victory over our so-called enemies."

How often have I thought, "When I shall have attained this object I shall overlook with joy the regions below," but reaching it, have found only a desert waste, an empty chalice, broken ties, or impenetrable shadows. Where lies the fault? Not in nature, but in our conception of the source of joy. Having infinite attributes, the happiness for which we seek shall be attained in the development of them. Think of it, these treasures of life which you hold! Moral beings must not forget the moral law. The treasures of memory, and their relation to you as a moral being, constitute one of the secrets of happiness or misery. What a stupendous thing it is to know that memory is eternal; that the spirit-consciousness eternally retains these circumstances, experiences and actions of our human life.

nounces itself as a truth, a fact, as easily verified as the existence of time itself.

The difference between the teachings of the church in relation to the sufferings of the soul and those of nature is this: the church makes this torture perpetual and without reformatory aims; that there is a state into which the soul can be plunged from which it can never escape. We know that in the physical world every want, every weakness is converted by nature into strength. Pain is the sentinel standing at the gateway of life, warning that we do not persist too far, to the destruction of organic life.

The Church departed from Nature in this respect, that she declared for finite sins the soul should suffer infinitely. In Nature the suffering is proportionate to the act itself; for slight deviations from her law, slight inharmonies; for great deviations, great inharmonies. Now our religion must be natural or it is false and impracticable. The Church declares that the grave ends all effort to ameliorate the condition of the soul. True, the Mother Church gives us a purgatorial sphere through which the soul may attain a state of happiness beyond; but in the Protestant faith there is no hope for the unbeliever beyond the grave, a belief we discard as monstrous.

Some of you this beautiful day have been enjoying yourselves in the open parks and fields, where every blade of grass was a tongue of praise, where the breath of flowers seemed like the presence of beloved souls, where the sunbeams were the very light of God, and you have looked in the faces gathered in groups there under the same clear heavens, and probably noticed the difference in physiognomy. Had you penetrated a little deeper you would have seen the differentiation more marked still, and, looking into the soul-depths, you would have discovered that every one was differently related to that beautiful scene; you had gone out there with a clean heart and eyes which the tears of sympathy had washed clear and bright—you before going had done some little act of kindness, uttered some word of encouragement, breathed some breath of love. What makes the difference between the low-browed, cringing creature, insensible to all the beauties of nature, you there met, and yourself?

The soul! I said that memory never let go one act of life, one thought of the soul, and this man is haunted by evil memories; they cloud his face, they seal his ears, and yet they reside within his soul. He lives in the same world as yourself; if you examine his body chemically, you will find its elements and your own identical; physiologically it is endowed with all the faculties which are as keys of the instrument through which spirits utter their thoughts. What is the difference between his state and yours? Ah! his bosom is filled with the names of men which have been kindred by evil acts, while yours is fragrant with the breath of Heaven, because filled with memory of kind thoughts, of loving deeds, of pure aspirations. Who is to blame? where lies the cause? What can be done for all humanity? Shall we say that this man has chosen his lot or evil? that he shall dwell forever in this hell? No! just as every creature below us is related to us, so are the latent faculties within this man's spirit related to the mighty reservoir of power, glory and beauty in the realms of eternal spirit. By what power shall his thought be attuned to the higher, and his search for the temple of happiness end in triumph? I answer, by patiently cultivating his spiritual nature, by extending to him the influence of sympathy and love, by the education of his faculties; knowledge shall be as the key unlocking them, sending in to be ministrant to this soul the truths that shall make him free.

Oh! my friends, have you not, in your life upon the earth, sought near and far for the source of happiness, and at times felt that it was beyond the possible reach of the human spirit? and then, suddenly, through some act that seemed born of impulse, been surprised into a state of happiness, discovered in the twinkling of an eye that the heavenly gates were close by, only waiting for this magical touch to swing open? Have you not felt suddenly the quickening within of this divine power, and heard the voices calling unto you, and lo! found heaven within you?

I have said that evil memories haunt and follow us with pain; what can I say of sweet and pure memories? If the soul holds tenaciously the memory of evil deeds, how tenderly it dwells upon the good, and here lies the hope of humanity; for, let me say unto you, notwithstanding the slanders that have been uttered by the Church against humanity, every soul is seeking for the truth, and loves the good when it discovers it; every soul aspires to the light, and it is only these temporal conditions which stand between us and the kingdom shining over there. And this shows the relation between the soul and the light divine; this is the promise, the hope, the guarantee of happiness for every spirit in the time to come. See what man has already accomplished in the universe; how, step by step, he has won his way until he has subjected to his will the very elements of the earth and air; see how, by the exercise of intellectual faculties, he has overcome the enormous difficulties which he has met through his ingenious applications of the provisions in nature; and still as a moral being he knows not anywhere perfect happiness. He sits at times at the feet of those who have realized his dreams of truth; he leans his ears to catch the echoing song of the poet, and feels, as it sweeps over him, that he, too, has the genius of the poet hidden within him, yet thus far much of his labor seems in vain.

The King upon his throne, with millions of people paying homage, is still a beggar at soul; and the king of intellectual life, whose crown sparkles with the names of stars, he who holds the history of planets in his grasp, still kneels alone and desolate in that closet of prayer, asking for the secret of happiness, "Master! Master! whence lieth the kingdom of heaven?"

We have all to learn that just as in our own garden bloom the jewels of botany, as beautiful, as rare as those that grow a thousand miles away, even here, close within the grasp of every one, lies the key of the temple of light; and that in the service of love toward our fellow-men we shall find the key of heaven.

You tell me this is a simple, commonplace answer to the question; too simple to be true. Let me ask you, in reviewing the history of your life, what is the best, the most helpful thought that you can summon to aid you in your discouragement? Mayhap it is simply the memory of a little child, embodying the innocence which cannot be bough with all the treasures of this world. It is a little voice, breaking over the silence of your heart in a song of ineffable joy; it is the sweet lips which murmur, "I love you I love you!" And now, though you be pope in the chair of spiritual government, though you be king upon the proudest throne of the earth; though you have the wealth of Croesus—now, just now, to have that return to you which has been taken away by the hand of death, would be to give you a moment of perfect bliss, which you have not known since this question: "Where is the Kingdom of Heaven?" is—in the sweet and blissful moments wherein you have lived innocent and pure; not











## TO BOOK PURCHASERS.

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## SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded for bookkeeping, we do not inspect them, the sender will confer a favor by drawing a line around the article desired especially for recommendation for insertion. 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 Universal Mind, as revealed from the Spiritual World; and it is identical with Spirituality.—SMITH S. B. BRITAIN.

## Notice to Subscribers.

The present volume has reached No. 25, and but one more issue remains in it. On Saturday, March 23d, we commence Vol. LV. of the Banner.

We earnestly request all of our present patrons whose terms expire with Vol. LIV. to do us the favor of renewing their subscriptions.

We also trust that all our readers will do their best to bring in new names for our subscription list.

In order to prevent loss of papers, and other mischances, and as an act of direct accommodation to our mailing department, we desire that all who propose to renew with Vol. LV. will, at the earliest convenient point in time after reading this notice, forward their names and amounts to this office.

## Railroad Trains on Sunday.

Everybody knows something about the "conjunction fits" into which certain of the "good people" of Massachusetts have been thrown by the running of Sunday railroad trains, especially in the western half of the State. Petitions for putting a stop to it have been circulating among the people with great activity, and returned to the appointed headquarters with boastful statements that every voter in one town has signed, and that no one in another town who has been asked to sign has refused, and that public sentiment is running strongly against the awful practice. In a late issue of the Greenfield Gazette and Courier, we find a general report from the chairman of a committee in Sunderland; and underneath it, most appropriately, a letter in rebuttal from Dr. Joseph Beals, President of the Lake Pleasant Camp-Meeting, in which the views of the petitioners are swept entirely away with a handful of pertinent quotations which are not to be successfully resisted by any one. Well says Dr. Beals: "The priests and church-members in the days of Jesus were just as much concerned about the violation of their Sabbath laws as the same class are to-day lest the Sunday laws be broken." He says truly that every one who is familiar with the teachings of Jesus knows what he thought of those people.

One of the Jewish laws forbade the carrying of any burden on the Sabbath day. Yet Jesus bade the sick man take up his bed, and walk, and "the same day was the Sabbath" (John v. 8, 9). The Jews who witnessed it cried out that it was unlawful. Jesus said: "The Sabbath was made for man, and not man for the Sabbath." Paul said, and Mr. Beals quotes for us all that follows: "Let no man, therefore, judge you in respect of a holy day, or of the new moon, or of the Sabbath day." Grotius, who wrote on Laws, declares that the notion that the Lord's Day was substituted for the Sabbath is refuted, "for no mention is made of such a thing by Christ or his apostles." Archbishop Whately says, "It will be plainly seen that Jesus did decidedly and avowedly violate the Sabbath," and he adds that the dogma of the Westminster divines on the subject is to him "utterly unintelligible." John Bunyan says that the old Jewish Sabbath law "no way becomes the gospel." John Milton speaks of the law of the Sabbath as being "repealed," and says "that no particular day of worship has been appointed, is evident." Melancthon says they are "greatly deceived who think that by authority of the church the observance of the Lord's Day was appointed instead of the Sabbath." John Calvin says that those who adopt this doctrine of a Lord's Day "far exceed the Jews in a gross, carnal and superstitious observance of the Sabbath." Martin Luther is quoted as saying—"and how nobly and bravely does he say it: 'If anywhere the day is made holy for the mere day's sake, then I order you to work on it, to ride on it, to dance on it, to do anything that will remove this encroachment on Christian spirit and liberty.'"

Dr. Beals is to be sincerely thanked by the intelligent public for having at this time collected the above quotations from the highest teachers recognized as authority by the Sabatarians themselves. They are all of them words in season. Their full meaning will escape no one during the pendency of the controversy in question. He recites the undeniable fact that Sunday trains are run regularly

on every important railroad in the State, and therefore the real object of this Sunday train agitation on the line of the Fitchburg Railroad at this time must appear distinct and plain to every one. It is to prevent the accommodation of the Spiritualists at Lake Pleasant on Sundays; and the movers in the business evidently hope to get in their work in season to cut off one of the main supports and feeders of the meetings at Lake Pleasant the coming summer.

## Life—Inner and Outer.

When the man appealed to Jesus to speak to his brother, who was cheating him in the division of their father's estate, saying, "Master, speak to my brother, that he divide the inheritance with me," he was met with a prompt reproof, and reminded that it was property that he was chiefly in quest of himself, no less than his brother. He appeared fully as eager as the one he complained of. Mr. Beecher recently preached a discourse on the parable to which the above incident gave rise. He treated it from its practical side first, that is, conformably to ordinary human environments, and next from its spiritual side. These are, in other words, the inner and outer parts of our common life, neither of which is to be neglected. The aim of a man's life, said Mr. Beecher, is the building of himself up in all great manly qualities. It is the building, not of the body, though we take that on the way. We are to throw over the false notion that we must needs cripple our bodies or extinguish our lives in favor of something higher. It is our duty to secure a generous self-support; to educate the forces which we have—the understanding, the skill, the ability, everything which can enlarge the sphere of our enjoyment, and augment our power in various directions. It is a duty to achieve moral power, intellectual power, material power, political power.

But these are not the ends of life for which we were created, and for which we ought to live; they are only instruments. The great end for which we do all these things lies behind them and within; it is, to build a man's own self, and in Godlike qualities. When things take the place of this great end, they become usurpers and mischievous. We are called upon to build ourselves in whatever is true, in whatever is honest, in whatever is just, in whatever is pure, in whatever is lovely, in whatever is of good report. This is what it is really to live; this is that inner life to which the outer life merely ministers. Hence it is essential that each one of us has an aim in life, a clear conception of his own purpose; that each one of us should know what he is living for. In all cases, we are to take the Divine into partnership with us in our vocations. We are to see to it that, in all we do and say and desire and achieve, we are every day growing to be better men and women. Our internal prosperity is to keep pace, and much more, with our external prosperity; in proportion as we have prospered we ought to become better. Though there is certainly no human law against it, we are not to live for ourselves; we are not to be afraid to be kind and even generous.

"I think the way that multitudes of men come to old age," said Mr. Beecher, "is one of the most piteous things that can be looked upon in this world. I mean the moral condition of men that have great place, and name, and power in the world. It is one of the most piteous things you can contemplate. . . . When I observe the almost illimitable possessions of some men, and see that though the golden key yet unlock to them every door of opportunity, yet they are coarse and vulgar in their associations and thoughts, and that all the lines of latitude and longitude are gold and silver lines with them, and that there is nothing to them, I say, 'Oh! poor rich men, there is nothing of you!'" "Beggars of beggars are some men whose wealth totals scores of millions of dollars, and who have a certain market respect." And he appeals forcibly to his hearers—"Come out of your winter into the spring! May the spring lead to summer, and summer to the fruit-laden autumn; and, when you are gathered from among men, let every one that loves good, praise you and give thanks to God for your example; and let heaven rejoice in you and over you; and may you enter into the midst of the joyful procession of those that come forth to meet you as their benefactor."

## A Libelous Charge.

It seems that Mrs. Ross, of Providence, R. I., the well-known physical medium, has been hauled over the coals by the "grabber" fraternity, and not only her mediumship seriously called in question, but her domestic relations have been paraded before the public in the most wanton manner possible by a penny-aligner of the Providence Daily Journal, in a solid nonpareil three-column article. A close reading of the communication shows very clearly the animus of the writer. It is simply specious pleading to make out a case against the parties libeled. It seems that a "confederate" planned with the reporter to seize the medium, notwithstanding Mr. Ross's statement before the circle that the visitors were in a private dwelling, and that those who did not see fit to conform to the rules of the séance were requested to leave. But instead of doing so, it seems these redoubtable champions of bigotry created a disturbance by attempting to seize the materialized spirit, or perhaps the medium, if the apparition appearing was a case of transfiguration. This, and the statement that she had confederates, constitute the allegation of fraud, according to the printed evidence, to say nothing of the abuse of the "tender feelings of the heart," which is sandwiched in by the reporter, in order to make his burlesque appear as a genuine statement, to gratify the enemies of the spiritual cause.

But what astonishes us more than anything else in this connection is the fact that so respectable a paper as the Journal, which has repeatedly given currency to the experiences of Hon. Thomas R. Hazard, of Rhode Island, with several of the physical mediums of the present day—some of which have been reproduced in this paper and copied into foreign periodicals—should allow such a tirade of superficialities to have place in its columns.

The Journal scribe alludes to an alleged feud between Mrs. Ross and her mother-in-law, which is thus briefly answered by the lady medium herself in the appended letter:

PROVIDENCE, March 1st, 1884.  
I presume you will see, Mr. Editor, the statement against us in the Journal of March 1st. I wish to say that I utterly deny the said statement, except that regarding my birth and a few minor points. That part from my mother-in-law, Mrs. D. V. Ross, is without any foundation. I refused to support her any longer, and thus through malice and spite she has tried to ruin me.  
Mrs. E. V. Ross.

Dr. J. Rodas Buchanan, of this city, who has thoroughly investigated the spiritual phenomena

for many years, contributes to the monthly magazine, Facts, for February, an excellent article, entitled "Methods of Investigation." Speaking of discrimination, he says, "The extreme subtlety of psychic operations makes it difficult to distinguish between the spontaneous operations of our own minds and the subtle influences of disembodied spirits, which goes to prove how careful persons attending a séance should be in exercising his or her judgment, as the case may be." An article follows from the excellent lecturer, Mr. George A. Fuller, titled "Investigation," in the course of which he remarks that on entering the séance-room "we listen to the conversation of some who are present, and we note a few remarks casually dropped by one party: 'I know the medium is a fraud. She personates all the different forms that appear.' Now I do not propose to exonerate frauds and tricksters, but I do feel it to be my duty and sacred privilege to defend all honest and true mediums, even when sometimes found in positions which might imply their dishonesty." Again he very justly remarks: "An extremely positive person entering into the séance-room with preconceived ideas that all mediums are frauds until proven to be genuine, even if he does not give utterance to thoughts like those quoted above, may unconsciously exert a psychological influence that will cause the medium to assume the position of a trickster. Will this not explain many of the so-called exposures of materializing mediums? We are told that the spirit-world not only uses the material elements gathered from the medium, but also the subtle emanations arising from the members of the circle. If this be true, may not our every thought cast its reflection upon the manifestations obtained?" Undoubtedly. Harmony in all respects is absolutely necessary for the production of spirit-forms, as "order is heaven's first law."

## The McDonald Message.

As the Toronto News is a paper that, to personify it for the purpose, looks one way and runs another—that is, pretends to one thing and practices the other, by professing liberality as a vocation and acting meanly as a business—it falls to our province to administer to its back that measure of chastisement which its conduct so recklessly invites. Not a very long time ago a correspondent procured the insertion in its columns of a bitter and bigoted charge (hinting at "tricks" and "jugglery") as the source of the communications against the Message Department of the Banner of Light, in reference to a message from the spirit of Mr. McDonald, of Toronto: This charge, subscribed by "One who knew him," and vouched for by the editor of the News, the Banner was at the pains to repudiate in every point and particular, denying all ground for it, refusing all responsibility for it, and traversing the truth of it from beginning to end. That was enough for a journal of the long standing and established character of the Banner to do. It could not be asked to do more in any similar matter.

This refutation, repudiation, and unqualified denial of the charge published in the Toronto News, it simply requested that paper to copy. It would have taken up much less space in its columns than was occupied by the charge itself; but whether more or less, it was due to the Banner as a matter of the simplest courtesy, as a matter of common decency. Instead of performing so plain an act of justice, the News has deemed it nobler and cleaner to refuse it altogether, content to leave the impression on the minds of its readers who may not see the Banner that the charge stands undisputed by us, and must therefore be true. Now, while we do not hope to be able to remove such an impression from the minds of those who will not read our absolute denial of the truth of this charge brought in the News, we are able to brand the conduct of the News itself in such terms before the wider public as it deserves, and to leave the mark so deep and legible that it will never cease to provoke for its wearer the general contempt.

After having given currency to a very serious charge against the Banner of Light, which we promptly pronounced false, and the denial of whose truth we merely asked the News to make as public as it had chosen to make the original charge; and after its refusing by a cowardly silence to comply with our highly proper request in any form whatever, we feel justified in now and thus holding up the character of the Toronto News to the public contempt, scorn and odium which the indescribable meanness of its conduct merits.

The friends of Mr. McDonald may rest assured (whatever ignorant slurs the News, whether correspondentially or editorially, may put forth in this regard), that his spirit really did communicate to them through the Banner's medium, at a regular session of the Public Free Circles held at our office, and his words, as taken down by our own shorthand reporter, found original currency before our readers, and subsequently before the Toronto public.

A faithful correspondent of the Banner in Toronto, writing over the pen-name of "Index," unable to procure for himself a prompt correction of the misstatement of the News in its own columns, appealed to the Evening Canadian of Toronto, and with immediate success, for which the Banner herewith tenders its sincere thanks, not less on behalf of its correspondent himself than on account of the cause of truth. The correspondent in question (who thoroughly exposes the narrow and bigoted policy pursued by the News regarding the matter in hand) stated frankly that he had only an earnest desire that the truth might be known: He pointed out to the writer in the News whom its editor so readily endorsed, in the absence of any proof to the contrary, the utter improbability of such connivance as was charged, by the publishers of a journal of a standing like the Banner, and took special pains to explain the reason of the impossibility. And he asserted, what is wholly true, that the communications printed in the Message Department of the Banner, instead of being a "great grief" to surviving friends, as was stated to be the fact in relation to the McDonald message, have, on the contrary, been a source of much joy and gladness.

The Spiritualists of Newburyport, says the Valley Visitor, have completed their course of lectures earlier than usual this season. It has been their most successful course, the attendance being as large on the average as of the churches in town.

The First Annual Meeting of the Michigan Association of Spiritualists was held in Kalamazoo, Feb. 22d, 23d and 24th. A report of proceedings, furnished by the Secretary, Dr. J. A. Marvin, will appear in our columns next week.

## Scenting a New Danger.

The process of cure by faith fixed upon the active intervention of the Divine Power as a source of all health (in contradistinction to the power of Evil as the spring of all disease) is being much extolled by certain individuals, reverend and otherwise, in various communities, and under different names and forms—but all pointing one way; and it is evident that those in the churches who seek to keep all the "religious" influence in their own hands are taking alarm, lest their long-possessed dominion ultimately pass out from under their sway: Accordingly they cry out against it in the papers they still control, in warning tones. They tell the believers, of course, that they are imperiling their souls by surrendering themselves to reliance on a blind fatality; that it cannot be anything more at the most than bare delusion; that their imaginations are diseased; and much more to the same effect. The Boston Advertiser reeled off a whole column of such matter recently, seeking to relegate the process—as far as its readers were concerned—to the realm of "superstition." Its very grave tone betrayed the alarm felt by the power whose voice was to be heard. The Transcript catches the tune, and follows on in the same pitch. At first it makes a flourish of an attempt to remind people that it knows all about gods and ghosts manifesting a personal interest in human affairs, from battles to business; and drops down into an allusion to the aid rendered by saints to men, in medieval literature. And it tries to make out that there is a striking coincidence in respect to these matters in all ages, garnishing its statement with off-hand allusions that may or may not be called anecdotes.

But the Transcript comes at last to the objective point of its remarks, the thing it had aimed at from the first. Stepping boldly out beyond the borders of the church believers in the "faith" or "prayer cure" system, it levels its antiquated musket directly at Spiritualism—which as it reveals the continuous and active operation of the natural laws of Cause and Effect in human affairs, rather than, as teach the churches, the intermittent exercise of some personified and extraneous power superior to those laws, can hardly be dragged into the conflict with any show of fairness. Having reached its objective point the Transcript proceeds to affirm that in medieval times the practices alluded to by itself and the Advertiser would be called blind superstition; but in these later times, it says: "Let those who have allowed themselves to be too strongly affected by the newest type of a belief in supernatural interposition pause for a moment to consider what has been the effect of too much study of spiritual phenomena. Certain hard facts have proved that that way madness lies." Just as was to have been expected: Yet the Boston Transcript makes a distinct and careful profession of being above the level of vulgarity in every particular. How is it, then, that it so readily and with such a relish mouths the common slang that "the study of spiritual phenomena leads to the madhouse"? That nonsense, too cheap even for ridicule, has long been exploded by the "hard facts" to be encountered by statistical researches on the subject. As we have remarked above, what have the spiritual phenomena to do with the so-called "mental," "faith" or "prayer" cures? We wish the Transcript would enlighten us, if it can. We fancy it would go mad itself in the futile attempt.

The words of the Advertiser and Transcript in this connection, and the effort of the latter paper in particular to use an implied connection with Spiritualism as a whip to frighten back into the churchly fold such of the believers as may be following after the strange gods of the "faith" system, etc., show, however, that the church seents a new danger, and is using all its energies and agencies to renew its (now weakening) hold upon the people.

While the press in Great Britain and America has of late echoed "the bitter cry of Outcast London," and told how sickening squalor and hopeless penury run riot among the people in that great Babylon, the figures continue to come to the surface showing the utter unfitness of the present socio-financial system of England to adapt means to ends, for the removal of these more than plague-spots. It is recorded that Mr. Deputy Bontems says that during the twenty years he was connected with the London corporation, thirteen entertainments to royalty or other celebrities alone cost \$750,000; that to the Prince and Princess of Wales costing \$125,000. The Established Church also bears its part in eating out the substance of the people: It was stated recently at a clerical meeting that there are fifty-one parishes and sixty-one churches in London city (by city, remember, is meant a little district of the metropolis), and on a particular Sunday when a census was taken there were in these churches 6,731 persons, of whom nearly half were officials and their families. These churches enjoy the services of 706 choristers, who are paid at rates at which the authorities of our South End churches would stare. The income of the clergy of these fifty-one parishes amounts to nearly \$200,000 a year. Of these clergy only nineteen live in the city, thirty-eight live in the suburbs and West End, and four reside at a distance from London, the average income of these absentees exceeding \$4,000 a year each. Of the churches only eleven have congregations of over 100, and in five of them the number is under ten. Comment is unnecessary.

We publish on second page a letter from Mr. W. J. Colville, now in London, Eng. Among other things he says he is curious to know how the new Spiritual Temple is progressing in Boston. The "First Spiritual Temple" Society (an incorporated body) meets in Horticultural Hall, so of course he does not mean that. As to the other "Spiritual Temple," Bro. Street will have to answer the question of our correspondent. It seems to us to be somewhat out of place to have two organizations bearing the same name. We should be most happy to be the medium of communication between our English friend and Secretary Street.

Mrs. Wheeler and Charles E. Upstart have been very successful in effecting cures in and about Des Moines, Iowa: Not long since Mr. U. was called to look upon a young lady who had been pronounced dead, and for the burial of whose body preparations were being made. He declared her not dead, but in a trance, and finally restored to her the possession of all her faculties; so says a correspondent.

Our old friend, Joseph B. Hall, formerly of Portland, Me., now of the Fargo Republic, Dakota Territory, made us a pleasant call a few days since. After a brief tarry in Boston he intends to visit Maine. Bro. Hall is still a firm Spiritualist.

## Home Seances.

At no time since the advent of Modern Spiritualism has the call for its mediums and lecturers been more widely extended or urgent than it is now. From all directions the appeal is, "Come over and help us," and scarce a day passes that an application is not made to us by special correspondence for that purpose, or by a note appended to a business letter, asking that mediums be sent. In nearly every one of these the writer says in substance: "The people are anxiously waiting for the evidence of a future life, and assurance that they will meet again their departed, which Spiritualism only can give; and for that communion with those whom the world calls 'dead,' which they have been told Spiritualism enables them to hold."

The larger cities and towns upon the great highways of travel are fairly supplied; it is in remote and out-of-the-way places, not reached by the pulsing arteries of the world's business and social life, where the need mainly exists.

Experience has proved that Spiritualism is peculiar in its method of propaganda; it is never in any part of the world without a witness to all and every one who seeks it. There is one resource of appeal that never fails—one door that to all who knock is always opened—and that is the spirit-world: And the cure for this dearth of mediums would seem to be best found in the holding of private seances within the family band, widening the scope of membership in each case as subsequent experience may be found to warrant. No matter where the applicants reside, there is no place so remote or so difficult of access to mortals that it cannot be reached by spirit ministrants, all of whom are only waiting an opportunity, and only too anxious to avail themselves of it when offered, to make known their presence, love and holy guidance.

We feel assured there is scarcely a family (certainly not a neighborhood) where, if a few gather together with an honest, earnest, sincere desire for the visit of spirit-friends, they will not be in their midst, and to bless. All that is asked is, furnish conditions. Let a harmonious group sit quietly together half an hour or longer each evening, and in due time one or more will be developed into some phase of mediumship. This course may require much patience on the part of the sitters: With some the results may be almost immediate in appearance, with others a longer period may elapse before they are attained; but in each case when attained they will be more than satisfactory. Home-developed mediums will possess another advantage in the eyes of investigators: Those who have developed a medium in the sacred circle of their own household band will feel safe from the nightmare dread of "deception"—which seems in some quarters in the present era of doubt to be a carefully cultivated sentiment—and will go on with added assurance toward the turning of a new leaf in the book of life whereon is inscribed the cheering proof of Immortality.

## Destitute and Starving Indians.

A late special despatch to the Saint Paul and Minnesota Pioneer Press from Fort Buford, Dakota, represents the condition of the Indians at the Poplar Creek and Wolf Point Agencies as so deplorable that, unless speedy relief is furnished, many of them will die of outright starvation. The allowance, says the despatch, is so meagre that it is not sufficient in itself to keep them alive. Game has heretofore been plentiful in the regions along the Missouri and Mills River, and the Indians found it possible, with such little assistance as they received from the Government, to live in comparative comfort. But now the game is all destroyed, and the question has taken this form—whether they will be fed by the Government or starve. One short year ago the Indians at Wolf Point had three thousand dogs in their possession; now not one is left. They have all been eaten to ward off the pangs of increasing hunger. Many of the ponies have been eaten, besides; and many more have been traded off for food. At the Poplar Creek Agency pretty much the same state of things exists.

The picture drawn by the beholder is one of woe only, and should appeal profoundly to the hearts of those who sit comfortably in their seats in Congress. So says the writer of this despatch. The agent is credited with doing all that is within his power to alleviate their distress, but this power is limited by his scanty supply of materials. Men, says the despatch, who were strong and vigorous a few months ago, are now so reduced by hunger as to be scarcely able to walk. Women and children are gaunt and hollow-eyed from starvation. One small scoop of flour each week and a few pounds of beef each month comprise the issues to them; and when this issue is regularly made they are in a state of such hunger that they eat it all in a day or two. Several of them have been found dead between their lodges and the Agency, so reduced by hunger as to be unable to resist the late terribly cold weather. Unless succor is soon provided, they will all have to succumb to their fate. An incendiary burned three hundred tons of hay on the night of Feb. 5th, which had been cut for the public animals at Fort Buford, by the labor of the troops; and the writer of the despatch says there is no doubt the deed was prompted by a desire on the part of some one to sell hay to the Government at patriotic prices. What are starving Indians in comparison?

## The Boston Art Museum on Sunday.

Six years ago the Art Museum in this city decided to open its doors on Sunday, in order that those who had no opportunity on other days of the week to visit it might do so. The results have been very satisfactory. The Sunday visitors are admitted free of charge, and largely represent persons who could not afford the price of admission. They are artisans, mechanics and laborers, who come with their families to enjoy the rare collections. Five, ten, and sometimes twelve times as many visitors appear Sunday as on any other day. On one Sabbath four thousand people were counted; and the attendance varies from that large number to twelve hundred and one thousand, rarely falling far below the latter figure.

The managers say that they have never known of any opposition to keeping the museum open Sunday; but if there should be any complaint, it might be easily answered by referring to the record of attendance, the good conduct of the visitors, and the fact that the opportunity of entering the museum undoubtedly keeps many persons from haunting unwholesome places.

THE AMERICAN SPIRITUALIST ALLIANCE was addressed at its last meeting by Charles P. McCarthy. An abstract of his remarks and those of others will be given next week. Sunday next, 8th, is to be devoted to statements of facts and experience.















