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**Banner of Light.**  
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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of knowledge.—*Spirit John Pierpont.*

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For the purpose of leading parties who are non-subscribers to obtain an experimental knowledge of its practical value as an exponent of the Spiritual Philosophy in all its various phases.

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**Good Things for No. 1.**

As the reader will see by referring to the first page of THE BANNER, the present issue is the closing one of Vol. LXIV. With March 16th we begin Vol. LXV, and we propose to present our patrons, at that time, with a number whose contents shall be worthy the occasion. Among its varied attractions will be found the following:

The verbatim report of an eloquent lecture delivered by SIDNEY DEAN on Sunday morning, Feb. 24th, before the Boston Spiritual Temple Society, in Berkeley Hall, entitled: "SPIRITUALISM A SCIENCE, A PHILOSOPHY AND A RELIGION."

An Original Essay, "THE SPIRITUAL FACTS OF THE AGES," by Dr. F. L. H. Willis.

An Original Poem, "AT THE CROSSING," by Mrs. Nellie J. T. Brigham.

**The New Christianity.**

In the Boston Sunday Herald of Feb. 10th Dr. Lyman Abbott, who now occupies the pulpit-platform of Plymouth Church, Brooklyn, as the lineal successor of Henry Ward Beecher, submits an elaborate statement of the still unsettled problems in theology concerning the Bible, redemption and God. Nothing lives, he remarks, which does not grow, and no science is useful which does not live. Yesterday no more lays down the law for to-morrow in religion than in industry and politics. The command to grow in grace and in the knowledge of God is addressed to the race as well as to the individual.

On the subject of the alleged inspiration of the Bible, Dr. Abbott quotes from Dr. Samuel Harris of the New Haven (Yale) Theological Seminary, as follows: "If God reveals himself, it must be through the medium of the finite, and to finite beings. The revelation must be commensurate with the medium through which it is made, and with the development of the minds to whom it is made. Hence, both the revelation itself and man's apprehension of the God revealed must be progressive, and at any point of time incomplete. Hence, while it is the true God who reveals himself, man's apprehension of God at different stages of his own development may be not only incomplete, but marred by gross misconceptions."

Thus, says Dr. Abbott, two conceptions of the Bible, each equally ancient, though one is labeled in our time "new-theology," have prevailed throughout the history of the church. Out of them have grown different conceptions as to the origin, the uses and the authority of the Bible. According to what is called the "new theology," the Bible is not the product of dictation—which is the other conception—but of inspiration. In the case of the dictation there is no true inspiration in the case of the inspiration there is no dictation. The new theology maintains that the truths and spiritual experiences of the Bible were wrought in the hearts and minds of the writers by the inspiration of God, and then were recorded for the inspiration of their fellow-men. To these truths and experiences they gave expression each in his own way: Moses, with the comprehensive intelligence of a great statesman; David, with the spiritual perception of a great poet; Isaiah, with the forecasting of a great

prophet; and Paul, with the profound insight of one who is at once a seer and a philosopher. Thus the Bible is a collection of books containing the four great phases of literature—law, history, poetry and philosophy, and composed by upward of fifty different writers, representing the great types of human temperament. The higher criticism of the Bible believes it is necessary to understand the writers in order to understand the writing. It subjects the Bible to the same kind of literary investigation to which it would subject any other collection. It expects progressive revelation from Moses to John, and looks for a higher conception of God and of redemption in Paul's epistles than in the Levitical code. In short, it believes that the silent voice within the soul is the final authority, clarified and confirmed, and in some sense corrected by the testimony of the Scriptures, but always and by necessity superior as a final authority to any report of what that silent voice seemed to have said to other individuals in past ages.

On the second point—Redemption—the two above named conceptions differ widely as to the doctrine of forgiveness. Old theology holds with Calvin that "wherever sin is, it is accompanied by the wrath and vengeance of God." Wrath necessitates the infliction of punishment. In order to appease it, therefore, Christ has suffered in the sinner's stead. Now it is both possible and safe for God to remit the punishment, which he does upon condition of repentance of sin and faith in Christ. Those who do not comply with the condition remain under the wrath and vengeance of God and hasten on to the inevitable penalty. In this view, the great evil to be dreaded is punishment, the great end of forgiveness being the remission of punishment.

With this idea new theology takes issue. It maintains that the object of forgiveness is not the remission of punishment, but the remission of sin. According to the old theology, redemption is deliverance from punishment by the substituted punishment inflicted on another; according to the new theology it is deliverance from sin by the love of God working out humanity's salvation by entering into its suffering, and becoming participator therewith. This redemption is adoption into the household of God. It is becoming heir of God, inheritor of his nature, and therein joint heir with Christ. It is coming into the joyful assurance that all things work together for good to them that love God; that sorrow is his best and supremest gift, the thorn crown, the divine coronation. It is God in the present and hope for the future; the banishment of remorse for the past, of self-condemnation in the present, of fear for the future.

On the third point—God—Dr. Abbott cites a characteristic quotation from one of the famous sermons of Jonathan Edwards, to show what views are held by old theology. It holds that "God may be merciful, but must be just." New theology believes that God is love, that his mercy endureth forever, that it is justice rather than mercy that is to be regarded as temporary. It insists that to take this God out of the Bible and put another in his place, to dethrone love and enthroned justice, manifesting itself in wrath and vengeance, is an un-Christian and anti-Christian theology—an ancient paganism lingering in churches from which Christian teaching has not expelled it.

To state the issue best in the words of Dr. Abbott: "One who stands on so narrow an island as this little world of ours, sea-begirt and fog-beclouded, may well hesitate to be dogmatic respecting anything that lies beyond the surf that thunders along the shore, and the fog that curtains it. But he who really believes that God is love, and Christ is a revealer of God's eternal nature, whatever else he may doubt, will not for an instant allow himself to doubt that no child of God will be left to the dominion of an eternal sin, till every resource of wisdom and love has been exhausted in the endeavor to rescue him." And again: "This sympathy between the outpouring, affluent heart of God and the empty, hungry heart of man, is, on God's part, mercy; on man's part, faith. Faith is the turning of the flower to the sun to receive the light. It is not a belief about God or his Christ; it is the receiving of God in his Christ. He who thus, in receiving a suffering Messiah, receives a sympathetic, outpouring, life-giving God, is righted through this faith. He is brought into loyal, filial relations to his father. He receives, by the direct play of the higher divine nature on his own, a new and divine life, which translates and transforms him, raises him from the dead, emancipates him from his old-time bondage unto sin, delivers him from all fear of future penalty, redeems him from all present destruction, and unites him in a living relation of love and sympathy to his God."

**Thrift and Fawning.**

The old and familiar saying that thrift is expected to follow fawning, is just as applicable to-day as it ever was, and doubtless is furnished with increasing illustrations. In consequence of the signal success derived from this very common traffic in toadyism, genuine merit is in large part ignored, and intellect is forced to take a back seat and keep out of sight. Ignorant and vulgar thrift can better afford to command what is considered success. It is high time, however, that intellect took the lead. In fact, it cannot but see that it must do so to avoid being swamped altogether. As the credulous assume the exclusive right to control morals and limit beliefs in matters pertaining to religion, so do the greediest strive together to enact sumptuary laws to promote their selfish ends, and thus retard by obstructing progress in one of its main channels. The Old World has repeatedly seen its aspirations for liberalism and liberty crushed out, and offset by excessive legislation, by the deadly weight of too much law.

We are exposed to the same danger in our own country. Here it is an experiment to favor privilege, power and caste. As it looks to-day it is really our greatest danger. We see it in the ready resort of the apostles of thrift to the legislatures. They ask for special protection. They demand special favors. They want themselves excepted from tax-paying, and insist that the burdens shall be shifted to other shoulders. They demand that church property shall be exempt from taxation, while insisting that it shall be protected by law; and then they industriously hurry around and add acre to acre and building to building in order to accumulate as much as they can that shall be exempt from taxation. They demand again that the practice of medicine shall be legislated for them into a monopoly, of which only a self-elected number shall have the exclusive enjoyment. To-day they are before our Legislature with their demand, denouncing all other practitioners than themselves as quacks and char-

latans, and invoking for them due and impartial legislation. Legislation has come to be depended on to do for the few what need to be done by the dungeon or the sword. It amounts to violence at any rate. Hence the struggle is to get control of legislation. That's the club with which to knock out liberty's breath and brains. Here stands ecclesiasticism, striving to get control of the Sabbath, and to narrow down the freedom of every one to its own bigoted limitations. It wants to put God into the Constitution by law, that it may, in the name of God, restrain, control, govern and punish others, itself being standard authority for all that is to be accounted religious, moral, or civilly proper. There stands medicine, competing to assume to be a science, when it notoriously is but a poor guesser and a blundering experimenter, moving every joint and straining every muscle to make it a penal offense to heal human illness and alleviate mortal suffering in any other way than that which it shall ignorantly prescribe. It is all thrift, Horatio—not health, either physical or spiritual. And it becomes all liberty-loving people to be forearmed.

**Independent Slate-Writing.**

We some time since gave our readers an account of a sitting we had with the wonderful medium C. E. Watkins, who is located at 107 Falmouth street, this city, which was very satisfactory as evidence of direct spirit communication. It will be remembered that the late Senator Morrill then communicated, and requested us to send word of his return to his wife, which we accordingly did.

Since that time—quite recently—we had another sitting with Mr. Watkins, carrying our own slates, which were connected together by hinges. Our party consisted of three persons. On being seated at the table we were requested to write the names of several of our spirit friends upon slips of paper, which we did, some twenty in number, each slip being rolled together in such a manner that, no person in the room could distinguish one from the other. We were then directed to point with a pencil at each, when the sensitive medium would say to one of us occasionally, "Hold that pellet in your hand." Many times this was done, when the spirits would correctly respond in nearly every instance, singular as it may seem even to those who have had evidence of the fact time and again.

Upon one of the slips of paper we had written as follows:

"G. W. Morrill, do you wish to send a message to your friend Capt. Wilson of Cleveland?"

While pointing at the different pellets with a pencil, we were directed to take one up and hold it tightly in our left hand, as the medium said he felt impressed we should do. He then requested that our slates be laid upon the table. This was done, when he inserted a bit of slate-pencil between them. Each of us was then directed to hold the closed slates, the medium placing his thumb and finger on the opposite side of the frames. Instantly we could hear the sound of the pencil within the slates as though some one was manipulating it. After the sound had ceased, we were requested to open the slates. We accordingly did so, when upon the inside of the slate next to the table the following message in a fair business hand was found written and duly signed:

"My dear friend Capt. Wilson of Cleveland: I desire you to try and realize; when you read this, that the force that is guiding this pencil is indeed I, your old friend; and, by the way, would you be kind enough to tell my son-in-law, Wasson, that his wife is anxious to write to him, and also that the little one will be quite sick, and if she does come over, for him not to feel sad, as my daughter can do still better than he by her. Now, my friend, I have not said much to you yet, as my daughter is so anxious to reach her husband as well as Frank. GEO. W. MORRILL."

At the spirit's request we submitted the message above quoted to Mrs. Morrill, who at once said that she had not the remotest doubt her husband wrote it; that it resembled his handwriting very much; that he always signed his name "Geo. W. Morrill," and that the child spoken of is ill at her residence in Amesbury, and she fears its malady may prove fatal. While our "psychical research" societies are investigating, or endeavoring to do so, the philosophy of dreams and the causes of haunted houses, the Spiritualists are demonstrating by and through their media instruments the power of spirits to communicate with mortals, proving immortality a fact, and thus blessing humanity with a full knowledge of this grand truth.

**Africa in the Future.**

The interest that is at present taking in Europe in the discoveries in Central Africa, with a view to colonization and development, is sufficiently widespread and intense to constitute a new epoch in public opinion and feeling. The European press teems with articles on the subject, all betraying the same kind of interest which was felt in the European courts on the discovery of America by Columbus. To us in the United States, this manifestation of interest seems more of less strange, because our heritage is comparatively so secure and sufficient; and we wonder at what we think is a mere discontent with present comforts and a vague desire to exchange them for the uncertain promises of a land that is all but unknown. But we need to be reminded that the condition and prospects of the peoples of the different countries of Europe are in no sense like our own; that while we have land without limit and occupation without end for our industry, in the crowded countries of Europe land is a prize from which the toiling pauper millions are excluded, and consequently that they hail the prospects which a vacant continent like Africa opens to them with feelings of positive joy. They know already enough from the reports of travelers, hunters and missionaries to convince them that Canaan lies just across the Mediterranean Sea.

They know, for example, that the soil in the interior of Africa is of exceeding fertility, and that the scenery is wonderfully diversified and picturesque; and they reason with correctness that if the Caucasian race can exist in comfort and safety and good health in countries like India and Australia, as well as in the tropical regions of South America, it can with due care and adaptation to climatic conditions manage to exist as prosperously in Central Africa. It is land-hunger, the stimulating force of the human race, that is to-day driving the populations of Europe out of their native countries into other lands where they can feel, sure of winning the bread that is necessary for their support. The same stimulating force now makes them cast their eyes over upon Africa, for six thousand years an unknown continent to the human race, and therefore full of promises for those who, at this late period in the world's history, are eager to better their con-

dition. It is, beyond a doubt, the colonizing peoples of Europe that will finally possess Africa, and it is needless to say that they are the English first and the Germans afterward, and that means again that Africa's future is as certain as that of America.

**A Centre Shot.**

On Monday, March 4th, President Harrison entered—by inauguration—upon the solemn service of administering according to his light the laws as passed, and the U. S. Constitution as he finds it. Let us hope that when he retires that great and noteworthy instrument may not be burdened (and weakened) by the injection into it of any official recognition of the Orthodox anthropomorphic God-idea. Our ruler will be wise if he will listen to the voice of Rev. M. J. Savage, when he says in this direction:

"The Harrison administration would do well to resist to the death the attempt being made by politico-religious reformers to bring about a union more or less complete of Church and State in this country. To secularize this Government is not only contrary to the Constitution, but is inimical to a free Government like ours, and if accomplished would result in untold oppression and persecution. All races and creeds are welcomed to our shores, as they should be, but the Government has no right to favor one religious creed and oppose another. The Government has no right to go into the business of establishing any more than to build Christian waterworks or Christian railroads. Its duty is merely in the line of giving all men equal rights and justice. No more. The God-in-the-Constitution party should not be recognized by Mr. Harrison."

**A Presentiment Fulfilled.**

On a recent Saturday in the House of Representatives, Washington, D. C., memorial services were held over Mr. Burnes of Missouri. A correspondent writes: "I knew him—a wonderfully strong man in all respects: brainy, rich, successful, popular and able. Not long since he occupied the speaker's chair, while the memorial services and speeches were being made over the decease of Mr. Robertson of Louisiana. Hon. Mr. Randall was down on the list as one of the regular speakers on that occasion—the third from the one who was then speaking. Feeling somewhat ill himself, he wrote a line to the temporary speaker, Mr. Burnes, requesting to be called next. Mr. Burnes immediately wrote and sent to Mr. Randall this message: 'Certainly, my dear Randall; but I fancy that when you next engage in this business it will be over me!' And so it proved—Mr. Burnes suddenly dying afterward from paralysis and Mr. Randall being one of the selected speakers on the occasion of the memorial services."

**Injustice of the National Sunday Bill.**

The Outlook, organ of the seventh-day Baptists, states "in a nutshell," in the following paragraph, the real danger encoined in the above named iniquitous measure:

"Those who are petitioning Congress for the passage of this bill, as a mass, at least, do not apprehend its true nature, neither do they design any infringement upon the conscientious rights of those who observe the Sabbath. Whether those who have drafted the bill, and who plan concerning its ultimate results, so designed, we do not attempt to say. If they had no such ultimate design, the first section of the bill was drafted with little thought, and in a manner so careless as to be unworthy such a document. In religious proscription, all history shows that the ultimate purpose is either concealed in the earlier movements, or misapprehended. History shows also that the power and possibility of such proscription having been once incorporated in civil, especially in national, law is productive of practical and harmful persecution, though the earlier friends of the movement neither designed nor suspected its existence."

**Bismarck and Astrology.**

In its recent sharp attack on Bismarck the British Contemporary Review spoke of his belief in astrology, and of his feeling assured of the proximate time of his death, being convinced that he will not die before the year 1890, and that he will not be alive after 1894. In certain circles in Germany his belief is the subject of free comment, it being told that on one of his birthday anniversaries a lady who had been invited made her appearance in black, and thereby enraged the Chancellor to such a degree that he ordered her away. In connection with his belief in astrology it is related popularly that a dark, mysterious stranger, at stated intervals, appears at his house in the country, and is closeted with him for long times together.

**"The Doctors' Plot."**

It will be seen by a letter from Connecticut which we print in this issue that the infamous doctors' plot in that State has received its quietus, at least for the present season. Now it is in order to wipe out that "blue law" still on its statute book, under which our grand healing mediums are classed as fortune-tellers. See to this, in behalf of liberty and justice, friends.

The headlines in a New York daily, recently, about the lordly sexton and the (by him despised) "free list" at a popular church, indicate that the public interest evoked by the episode has since produced quite an overturn in the locality mentioned—and doubtless in other churchly quarters in Gotham. Here they are: The Rectory Takes a Hand. The "Business End" of St. Thomas's Will Keep His Place. Now Sexton Williams is a humble doorkeeper in this fashionable sanctuary.

A correspondent of the Hannibal (Mo.) Daily Courier contributes to its columns the full text of the message of Spirit Edward Holman (of Hannibal) as received through the mediumship of Mrs. B. F. Smith, and published in THE BANNER, Feb. 24, 1889, adding: "To say the least, it will make skeptics think twice, and be a source of gratification to those interested."

The Encyclopedia Britannica, which obtains five-sixths of its patrons in the United States, refuses nevertheless to let anything essentially American have a place in its pages. It has, however, permitted the article on vaccination to be written by an adversary to the practice. We are thankful so far, at least.

Paid-for-editorials in such local papers as have editors graceless enough to abuse their neighbors in return for a few dollars, seem now to be the main stay of a certain wandering "Starr," as he sheds his peripatetic rays in various points of the country. Look out for all such impostors.

Jennie Alger's message on our sixth page affords in a childlike but practical way, light on the relative positions of the human and animal kingdoms in spirit-life.

Remember that Dr. Willis speaks at the First Spiritual Temple, corner of Newbury and Exeter streets, Boston, next Sunday.

**LINWOOD.**  
A STORY OF SUBTLE FORCES.  
BY MRS. J. B. ADAMS.  
Author of "Daisy," "Branches of Palm," "Allegories of Life," etc.  
IN TWO PARTS.  
(Written expressly for the Banner of Light.)

The first part of this beautiful story will be published in No. 1 of our new volume, next week; the second part will appear in the following issue.

**The Orthodox Scottish Heather on Fire.**

It appears from the account in the Dunfermline Journal, Scotland, that Mr. Macrae has succeeded in setting the ecclesiastical heather on fire in Dundee. He has been trying to prove to the people that the dogma of eternal torment contained in the "Confession of Faith" is contrary to and unwarranted by Scripture. He challenged hard-headed Scottish Orthodoxy, and the challenge was accepted by Rev. Mr. George, who asked him if he considered the coarse and hideously materialistic presentation of the doctrine of future punishment made by Father Furniss, a characteristic feature of Protestant creeds. Mr. Macrae answered that he did, and proceeded to quote from the writings of Ralph and Ebenezer Erskine, two of the founders of the church to which Mr. George belongs, in support of his assertion. Now, said the latter, after citing his horrible passages from the prose and poetic writings of the Erskine brothers—now both Chalmers and the Erskines cannot be right. Dr. Chalmers declares that "out of the ruins of a second chaos another heaven and earth may be made to arise, and that 'when Christ comes to tabernacle with men, we shall walk forever in a land replenished with those sensible delights and those sensible glories which, we doubt not, will be most profusely scattered over the new heavens and the new earth wherein dwelleth righteousness.'" The Dunfermline Journal pertinently asks where the glories, delights and joys of Chalmers are to come from, if heaven, earth and hell are to be filled with the "roaring," "yelling," "weeping," and "wailing" from the forges and foundries of Ralph Erskine and his brother Ebenezer. And it adds that the subject is one worthy the attention of every earnest Christian.

**A Warning Word.**

The page of history is full of murders by authority and by mistaken ideas! In the practice of medicine alone how many hundreds of millions have been allowed to die, and as many more been killed by unjustifiable bigotry and by the shallowest bungling! Is it not, therefore, high time—in this reputed enlightened nineteenth century—that the sovereign people come to the rescue, and cause to be erased from our statute books all the "blue laws" that yet remain there of our bigoted fathers, and pass none in favor of class legislation? Otherwise this country will speedily drift into revolution!

**Mrs. Ada Foye in Newburyport.**

On Tuesday evening, Feb. 26th, Mrs. Foye gave a séance in Newburyport. The hall was crowded, people from the neighboring towns being present. Our informant states that the manifestations were wonderfully correct, and the skeptics who were present were quick to say that the distinct raps that were heard could never have been made with the toe-joint, as alleged by certain New York "regular" M. D.s. Mrs. F., we understand, will hold a séance in Merrimac March 11th.

The alleged violation of the restrictions in the deeds from the Commonwealth of lands on the Back Bay, providing that bay windows and other projections shall be kept within a certain limit, has, in many instances, proved expensive. A bill of information was recently brought by the Attorney-General vs. Marcellus S. Ayer et al., trustees of the First Spiritualist Temple, on the corner of Newbury and Exeter streets, to restrain the defendants in maintaining a portico on the building and requiring that the same be removed. This was claimed on the ground that the deed of the land from the Commonwealth required that the front wall of any building on Newbury street should be set back twenty-two feet from said street, providing that steps, windows, porticos and other usual projections appurtenant to the front wall should be allowed in the reserved space of twenty-two feet. The porch complained of projects from the south-west corner of the Temple into the reserved space on Newbury street, about five feet. The plaintiff contended that the porch was a violation of the provisions of the deed, and did not conform to the requirements of the same, as it is not a portico or other usual projection. The defendants maintained that upon a reasonable and fair construction the word "portico," as used in the deed, was sufficiently comprehensive to include the porch in question. The full bench of the Supreme Court has just decided that the projection does not violate the restrictions of the deed, and dismissed the suit. We congratulate Bro. Ayer on the favorable result of the litigation.

"Miss May Howard" and "Prof. Williams"—specimens of the true "yellow hand-bill" species—are at present disporting themselves to thin houses in Oregon—so writes our correspondent, Morris S. Liden, from Portland. Their audiences and those of others of the same ilk would be thinner if people would only stop to reflect and give a wide berth to the circulators of any handbill containing the stereotyped catch-line: "The following are some of the tests that usually take place!"

A meeting will be held in Faneuil Hall, Boston, on Tuesday evening, March 12th, to protest and petition against the so-called "Blair Sunday Law Bill." It is to be hoped that all liberals and friends of the freedom of conscience in and around this city will attend, and make the occasion a success.

By a brief reference in Bro. F. P. Baker's letter on our eighth page—it will be seen that the regulars of Kansas are now on the rampage, and greatly desire that free competition in medical practice shall be "regulated" out of the State.

The Spiritual Fraternity of Chicago (so says New Thought) has invited the other societies of that city to unite with it in a celebration of the 31st Anniversary of the birth of Spiritualism, on the 31st inst.

VERMONT.—A Report of the State Spiritualist Convention at Ludlow Feb. 15th, 16th and 17th, received from its Secretary, Luther O. Weeks, will be given in these columns next week.



Special Notice—A New Volume.

An elsewhere stated THE BANNER begins Vol. LXV, next week, and we trust that those of our patrons whose term of subscription expires with this number will do us the favor of a renewal.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and they therefore look with confidence to the friends of the paper throughout the world to assist them in their important work.

COLBY & RICH, Publishers.

The Zoellner Cord Phenomenon Repeated.

The Harbinger of Light states, upon the authority of *Psychic Notes*, that Geo. Smith, of Brisbane, obtained through the mediumship of Fred. Evans the phenomenon of knot-tying on an endless cord. "The two ends of the cord were securely sealed to a blank card; the cord and string were then placed between two slates, an India-rubber band put round them, and after being held by Mr. Smith a few minutes were placed upon the floor two or three feet from the table. Presently the signal was given that the experiment was finished, and on picking the slates up and opening them four knots were found in the cord which were not previously there, the seal being intact."

Don't omit to read what "A Veteran M. D." says in another column.

Conclusive Phenomena.

Mrs. JENNIE LORD WEBB.—A correspondent writes us as follows: "Mrs. Jennie Lord Webb, 126 West Brookline street, Boston, is having some marked demonstrations of spirit power and intelligence combined, which are alleged to have occurred in the presence of several reliable individuals. For instance, three slates are written upon at one time in a well-lighted room; some of them are well-versed with communications, while others express various sentiments, with signatures. A spool of thread and a needle are placed under the table, and while there the needle is threaded. Mrs. Webb is partially blind, and cannot thread a needle under the best conditions. If it is not the intelligence (and action) of incarnated spirits which produces these things, will the *Psychical Research Society* please investigate and give its solution?"

Mrs. H. W. CUSHMAN.—In this connection it is but just to say that there is another medium in Boston whose crippled state demonstrates more fully than could any prescribed "test condition" that she is utterly unable of her own motion to produce the wonderful musical manifestations which occur in her presence in full daylight. We refer to Mrs. H. W. Cushman, the veteran guitar medium.

Both these mediums richly deserve and should receive the earnest attention of investigators into the verity of the spiritual phenomena.

A Unique Presentation to J. J. Morse.

The First Association of Spiritualists of the city of Philadelphia, Pa., marked its sense of appreciation of Mr. J. J. Morse's services before it for the months of January and February just passed by making him a quite unique presentation at the close of his last lecture on Sunday evening, the 24th instant.

The presentation in question consisted of a United States flag (silk) which had hitherto been presented to a Post of the G. A. R. It was mounted upon a staff, from which hung a pennant of blue ribbon containing the following inscription: "Presented to J. J. Morse, by the First Association of Spiritualists, Philadelphia, Pa., Feb. 24th, 1880." The presentation was made by Mr. B. P. Benner, the Vice President, and his speech and Mr. Morse's graceful reply elicited a scene of the utmost enthusiasm.

Mr. Morse's labors in Philadelphia are always appreciated, while he himself is greatly esteemed. From his little speech, above referred to, he is evidently in danger of being converted into an American citizen. So it seems from the tenor of our correspondent's letter from which this paragraph is compiled.

The Proposed Medical Bill.

In Massachusetts still remains up to date (March 5th) unheard from at the hands of the Judiciary Committee. The daily Journal of the proceedings at the State House does not show that the infamous measure has received any additional testimony in its favor in the shape of petitions for its adoption—but the Remonstrances against it that have come in from the people have been many, and from all portions of the State, thus showing that the great body of our citizens are decidedly opposed to being put under legal guardianship for the supposed benefit of a few scheming M.D.s.

PORTLAND, OREGON.—A rapidly growing interest in Spiritualism is manifest in this city, and new societies are being formed in various parts of the State, writes Major C. Newell, whose letter regarding the cause, and comments of the local press upon the subject, we shall place before our readers next week.

The card of Mrs. E. M. Griffin, of West Suffolk, Ct., sets forth her willingness to do good to the rising generation according to her opportunities. She has, we are informed, had years of experience, and is willing to answer the inquiries of all correspondents who are interested.

"Progress" writes as follows: "If Representative Qua, of Massachusetts, would follow the example set by the M. D.s of Connecticut, and withdraw his Medical Bill, he would show wisdom and good judgment."

THE BANNER thanks Mr. George A. Bacon of the Agricultural Department, Washington, D. C., for a great variety of garden seeds.

The women of Denmark, to the number of twenty thousand, have petitioned for the right of suffrage.

A Remarkable Test.

To the Editor of the Banner of Light: On Jan. 20th and 30th, 1880, Mrs. Ada Foye (of California) was with us, and gave two sances which were very satisfactory to all concerned. She gave a communication to one Ceylon Spinney, in which it was said: "You must be very, very careful on or near the 10th of February, as we see great danger for you; you will be near you and try to protect you, but you must be very careful." On Feb. 10th Mr. Spinney wished to go to Great Bay for smelting, but his mother (who by the way, is a Baptist) had rather he would not go that day, as there might be something in what that medium (Mrs. Foye) had said. Mr. Spinney did not go on the 10th, but did go on the bay on the 11th, and in crossing the bay broke through the ice; he does not know what saved his life, as he was a quarter of a mile from the shore or any of his friends. The remarkable part of the test is this: the control said: "When you meet with this accident, the first thing you will think of will be this warning," and he said that was the first thing that came into his mind when in this deadly peril.

Other tests were given, and all proved correct in every particular. Mrs. Foye was with us on the 19th and 20th of February, and gave some remarkable tests, all of which were recognized as of spiritual origin. Yours for the cause, PORTSMOUTH, N. H. DR. Wm. CHURCHLEY.

ALL SORTS OF PARAGRAPHS.

As THE BANNER opens another volume next week, it is in order to call attention to the fact that this is just the time to subscribe. Friends of the Cause everywhere should bear in mind that our work is an extremely arduous as well as expensive one, and we need all the assistance they can vouchsafe us.

Lord Salisbury, Prime Minister of England, was born Feb. 12th, 1830. He wears a full beard and his "dome of thought" is unusually large.

Mrs. Frankly—I came to congratulate you, my dear, upon the fine speech your husband made at the meeting last night. He was applauded to the echo. Mrs. Foye told a story of great interest. I'm glad you liked it. Of course it was a good one, or my husband would never have paid the newspaper man twenty-five dollars for writing it.—Ez.

The American flag consists of forty-two stars. Now let us have a navy large enough to fully protect all our extensive seaboards, as well as our commerce.

Life is too short to take upon one's shoulders the quarrels of irate people.

PRESIDENT HARRISON'S INAUGURAL.—The New York Journal of Commerce says of the inaugural address: "It is distinguished from most of its class both in the boldness of its allusions to foreign and domestic affairs and in the partisan tone which it bears throughout. It is defiant alike to all foreign intermediaries with American interests, and to all domestic associations that would limit in any way the triumph of Republican domination or stay the course of the successful party in the attainment of the objects they have so much at heart."

Do all the good you can in this life, and you will be sure of a nice position in the life to come.

Japan is now a constitutional monarchy. Its progress toward liberal government has been by gigantic strides. The following dates show a rapidity in history-making that is probably unparalleled. In 1853 Japan was on a par with European medievalism, a coterie of eight castes ruled by despots called daimios, at the head of whom was the Yaeon, who overshadowed the Mikado himself. In 1860 Japan scored its first victory; the Yaeon was overthrown and the feudalities afterward abolished. In 1875 a Senate of Nobles was established. Now, in 1880, the new Constitution ordains a House of Peers and a Chamber of Deputies, the latter elected directly by the people. The right of suffrage is given to all men paying twenty-five dollars in annual taxes.

We desire our List of Lecturers to be at all times reliable. We therefore ask those most interested to inform us of any changes that from time to time may occur.

There arrived in Louisville, a few days ago, a poor man who, accompanied by his dog, had walked all the way from Mississippi to obtain treatment in our hospital. "When told that he could enter the hospital but must abandon his dog and take care of himself, the poor man took the dog to his arms, and with tears running down his face said he was the best friend he had in the world, and he would rather die with his dog in the street, than go to the hospital and abandon him. The Commissioner gave him a permit to enter the hospital and to take his dog with him.—Louisville (Ky.) Courier Journal.

Rabbi Solomon Schneider's manly and beautiful comments upon "charity" as a substitute for "justice," in last Sunday's Globe, are well worth preserving.

March 4th was the one hundred and ninth anniversary of the birth of Ireland's great hero, Robert Emmet, and the occasion was celebrated in different parts of the country in an appropriate manner.

A man has discovered an extensive deposit of ozocerite, of mineral wax, near Salt Lake City. Ozocerite is used for making dolls and candles, and for various adulterations in the place of wax. Hitherto we have got our supplies of ozocerite from Austria, which was supposed to have the only deposit in the world, and have been left off with a moderate tariff of one pound in five. But now that the Salt Lake City deposit has come to light a duty of at least fifty per cent. will be necessary, to enable the man who owns the ground containing the deposit to afford to let other fellows go and shove up ozocerite-ware. We shall all pay more for candles and wax dolls, but that will be made up to us by the fact that the ozocerite mine-owner will get rich.—The (N. Y.) Standard.

Nothing that Dr. Oliver Wendell Holmes ever wrote has been more widely quoted than this: "If all drugs were cast into the sea it would be so much the better for men and so much the worse for the fishes." But then, what would become of the proposed medical monopoly?

The American House, Amesbury, is one of the best conducted hostilities in the United States. Mr. H. C. Moore is the proprietor.

"The old story again: in medicine as in theology orthodoxy is my doxy and heterodoxy is your doxy." Is the way that Liberty comments on the attempt of orthodox doctors to prohibit everybody else from healing the sick. And that is just about the size of it too.—Globe.

The Royal Geographical Society of Denmark has formally ceded the ownership of the historic Dighton rock to the Old Colony Historical Society.

Nine persons were killed and twenty-seven injured in an accident to the St. Louis express on the Grand Trunk Railroad at St. George, Ont., Feb. 27th.

In case of war it is said that Turkey could at once blockade all the Black sea ports and stop trade in that quarter. Ten years ago she ranked as the third naval power in Europe, having twenty-one iron-clad ships, including five immense gunboats, eight large steam frigates (quite equal to any of the class in the English navy), ten steam corvettes, twenty-six steam transports, thirty-five small war steamers, beside twenty-four sailing vessels, brigs, etc.

If you want a good appetite, don't worry. If you want a healthy body, don't worry. If you want things to go right in your homes or your business, don't worry. If bad people scandalize you, don't worry.

There were an abundance of blacklegs in Washington last Monday.

Mrs. Smith—"What do you suppose makes the new minister so understood? He looks as if he hadn't got his growth." Mrs. Bacon—"I don't know, but I kind of suspect he was brought up on the Shorter Catechism."—Burlington Free Press.

Horses and children should never be whipped. When they are, it spoils them for life.

Some of your griefs you have cured; And the sharp you still have survived; But what torments of pain you endure! From evils that never arrived!—Emerson.

The London Times has been called for many years "The Thunderer." Now it is known as *The Blunderer*.

Lord ring at the telephone. "Hello! Who is there?" "Is that the Herald office?"

"Yes." "I'm Rev. Elijah Jehoshaphat?"

"What what?" "Please state in the religious notices of your Sunday issue that Rev. Elijah Jehoshaphat of the Hallelujah church will deliver a sermon on the 'Iniquity of the Sunday Newspaper,' Sunday evening at 7:30. Have you got it?"

"Yes." "Thanks."—Chicago Herald.

New Music.—We have received from White, Smith & Co., Boston, the following choice selections: For pianoforte—"Military Schottische," C. H. Rowell; "Said Fasho Overture," R. Stahl; "The Dow Drop," E. A. Fava; "March des Troubadours," for four hands, H. Roulier; "Kilaloo Schottische," B. M. Davison; "Dancing on the Barn Floor," G. Lang; "Thomas Baldwin," in the Twilight, G. Lang; "Sounds from the Ball," Ernest Gilder; "Afterward," John W. Mullen; "My Lady's Bow," Hope Temple; "Remember the Glories," Moore; "As a Beam O'er the Face of the Waters," A. Ayerling and Bright; Moore arranged by Ballo; "Fly Not Yet," arranged by J. M. McLaughlin. Also thirty-six studies or caprices for the violin, by F. Fiorillo.

In Asia and the adjacent islands there are about 200,000,000 Buddhist women.

Medical Science, Medical Quackery and Medical Legislation.

To the Editor of the Transcript.

Your correspondent who says he is "Not an M. D." proves that he is not his total unacquaintance with medical questions. As we cannot call him a doctor yet may be allowed to call him poet, on account of his very liberal use of the "poetic license" of substituting fancies for facts. Our poet says the people of Massachusetts "have long been awake to the necessity" of medical legislation, and "made vigorous efforts to secure such a law," and that many have "appeared in person praying for protection from the State." Those who know the facts know that there has never been a movement of the people on this subject, nor have any efforts been made to obtain medical legislation, except by a small clique of doctors who do not even represent the medical profession generally, for respectable and successful physicians generally do not feel like stooping to ask protection against competition.

At the public hearings, which have been thronged by interested listeners, there was an earnest and enthusiastic feeling of opposition to medical legislation, which was almost unanimous, and was shown by tumultuous applause of every liberal sentiment, while in the Legislature itself there was never more than a very insignificant vote in its favor.

Medical legislation to restrict the people in their choice of physicians is a political barbarism that was abolished thirty years ago by a commission embracing the ablest statesmen of Massachusetts, and every effort to revive it has ignominiously failed.

European countries as being in advance of Massachusetts, because they allow none, but the holders of degrees and licenses to practice. This is, as usual with our poet, the reverse of the truth. The Englishman, the German, the Austrian and Russian, are far less restricted by medical legislation, and enjoy much more of medical liberty, than the people of any State in which the Allopathic Medical Association has been able, by its committee and lobbyists, to win a proposed law, to cure such legislation as our poet asks for—such as has been formulated in the medical bill now under discussion. And it is only of late since the medical conspiracy has been so active that a medical society in Germany has begun to consider the propriety of asking for restrictive medical legislation, to which eminent physicians are opposed. Virchow and others like him look upon it with contempt.

The Allopathic American Medical Association has attempted to control medical bodies in Europe in its schemes of monopoly and prescription, and their attempts to effect a union between the State and their medical corporations are more vicious in their tendency and more dangerous to liberty and progress than the union of Church and State, for which a few fanatics are at present laboring. No political party in Massachusetts would dare to assume the odious responsibility of interfering with the sacred and inviolable rights of the people, and danger which is one of our dearest rights. Such a law would result in a political revolution.

Our poet assumes (and I presume he does not know any better) that no one can practice the healing art successfully who has not gone through a college. But is not all medical knowledge which has been developed and confirmed by experience on record, and just as open to everybody else as to medical professors? A young man can save or six hundred or a thousand dollars for a college education by his own efforts, if he has the energy and fidelity that a good physician should have, and then he will not be cramped in mind and misled by the prejudices and dogmatic theories of professors. Hence we find a large number of self-educated physicians whom our poet would call impostors, whom the people of Massachusetts regard with respect and admiration, and who are more successful in practice than the men who are miseducated and misled by allopathic colleges.

The best system of medical practice now known originated in this country during and subsequent to the Revolution, when American physicians to a great extent dispensed with the aid of colleges. This is a very simple and obvious test of this assertion. The allopathic colleges unanimously acknowledge that they cannot cure that terrible disease called cancer, and yet it is a notorious fact that independent physicians, who have not attended those colleges, have cured a vast number, and are curing them daily. Names and dates are published, and the persons who have been thus cured by independent physicians, though given up by the allopathic faculty, have appeared before the Legislative Committee, and given their testimony. If our poet would read the pamphlet entitled "Cancer Quackery," which he can find at Loring's, he would be enlightened.

In all other diseases there is a far better success among independent physicians, and you never hear from them the dolorous skepticism and distrust of medical science which have been expressed by the most eminent old-school physicians. The leading representatives of the allopathic school have expressed the opinion that the health and life of the people have been preserved without the aid of their medical profession as with it. Those whom nature has most largely endowed with ability for the healing art see through the follies and errors of the old colleges, and will not submit to their instruction and dictation, but resort to a liberal school, or else conduct their studies according to their own judgment and perfect their knowledge by clinical experience.

Our poet presents a dreadful picture of the evils, the suffering and death inflicted on the people of Massachusetts by physicians who do not resort to allopathic colleges. Of course he does not know that when the allopathic colleges had the field all to themselves, the mortality of diseases was far greater than at present in Massachusetts, and that the increased longevity and diminution of deaths by disease corresponds very nearly with the increased number of physicians who are not of the allopathic school, and the large number who are simply independent, belonging to no school in particular, and winning practice by success alone. These the poet calls quacks, but as quackery means false pretences to skill, it is an epithet which cannot be applied to successful physicians.

The law that our poet wants is a beautiful absurdity. To prevent quackery it endorses the allopathic graduate and then associates with him the homoeopath, whom he calls a quack, and the eclectic, whom he also calls a quack, and regards the allopath as a very pernicious and dangerous quack, and the proposition is to license both—both quacks, according to their mutual testimony, and worse than the independent, ungraduated physician. If the legislative sword is to decapitate everybody whom large numbers regard as quacks, there would be no physicians left in the State, but the Legislature has properly nothing to do with it.

The whole question was presented in a nutshell at the last hearing, by a gentleman named Hamilton. Many years ago, he stated, under the care of the distinguished Dr. Winslow Lewis and other consulting physicians, he learned that there was no hope for him. He tried an irregular physician and in a few weeks was restored to health. Again in 1872 his case became alarming. He obtained both allopathic and homoeopathic counsel, and his case was pronounced hopeless by both. Then, after being cured by a woman, he cured himself. Now, said he, I demand my rights as a citizen of Massachusetts. I demand the right to choose my own physician without being hindered by any law.

A VETERAN M. D.

[Editorial, Boston Daily Globe.]

How Doctors' Monopoly Works.

Among those who are especially interested in defeating the "regular physicians'" monopoly bill are the druggists. If the bill becomes a law it will be an offense punishable by fine and imprisonment for a druggist to give advice to a customer, or prescribe any simple remedy for a simple complaint.

A man has a headache; he goes to a druggist and asks what he had better do for it. Take such and such a dose of such and such a medicine, says the druggist. For that simple advice the druggist can, under the proposed law, be made to pay a heavy fine and

spend some months in jail. The man with a headache may be cured, how at a cost of ten cents; but if the doctor's monopoly bill becomes a law he must either go without advice or else go to a "regular" physician, who will charge him one dollar and fifty cents, and send him to the druggist after all. Is this fair to the poor?

Again, you have, perhaps, an aching tooth. You step into a "pharmacy," on your way down town and ask the druggist to give you something—whatever he thinks best—to ease the pain. He does so, charging you a few cents. For that he may have to pay fifty dollars fine.

A workmanman, makes a false stroke and bruises his thumb with a hammer. He walks across the street and states the case to the druggist, who prescribes arnica. That is illegal, under the doctors' monopoly bill. The druggist should have sent the workmanman to some old-school doctor, perhaps half-a-mile away, who would first charge the poor man one dollar and fifty cents, and then send him to the druggist for the arnica.

Or, here is a poor mother—perhaps one of those women who make shirts at fifty cents a dozen—who has a child that is suffering from some trifling disorder of infancy. She may ask the druggist to prescribe some simple remedy, but if he does if he is liable to fine and imprisonment. She must go to one of those "regular" doctors who are so anxious to protect the public, and pay him, perhaps, her whole week's earnings.

There are not fanciful cases, such as would never occur in New York; they have a law similar to that which is asked for in this State, and here is a paragraph, taken from the New York Tribune, which shows how the law works:

"A druggist in this city was recently fined fifty dollars for prescribing some simple remedy for a woman who came into his shop and complained of feeling ill. The druggist had prescribed medicine with out a license, and the County Medical Society caused his prosecution. Of course it is plain that it is the physician's duty to prescribe medicine and the pharmacist's duty to dispense it, but to prohibit druggists from giving advice to customers who complain of trifling ailments is to subject poor people to a needless and cruel hardship."

THE LIBERTY-LOVING PEOPLE OF MASSACHUSETTS WANT NO SUCH LAW ON THEIR STATUTE-BOOK. IT IS AN OUTRAGE. IT VIOLATES PERSONAL LIBERTY AND IS CRUEL TO THE POOR.

Victory in Connecticut!

To the Editor of the Banner of Light: Say to your readers, as a piece of good news from the tight little "Nutmeg State," that the "doctors' plot" here is defeated, and the friends of liberty breathe freer!

We have had before the Judiciary Committee of the Legislature, now in session in this city, a whole brood of medical monopoly bills, chief among which was a bill forbidding the practice of medicine by any person not empowered so to do by a college or similar institution recognized by law.

The day before the committee was set down for Friday, March 1st, and the opponents of the measure appeared, ably represented by counsel, and quite willing to discuss the matter of "quackery" with the M. D.s—but the latter took fright in season, and virtually withdrew every one of the interesting brood of medical bills which had been referred to the committee. This left nothing for the defenders of Personal Liberty to do but withdraw also, and they left the place of assembly with smiles on their faces.

As all bills of the kind mentioned have been referred to the Judiciary Committee, and as the limit of time for the introduction of new bills is passed, we feel that the "country is safe" for a season, or until the Legislature is convened again two years hence, by which time liberty may have more friends and despots more enemies in this State ready to champion the cause of individual freedom.

The day before the administration of THE BANNER for its faithful advocacy of the right of the individual to be master of himself in the matter of medical attendance as well as in theological things. Liberty, Freedom, Individual Right, is always to be defended, and always in danger from institutions and from bodies of men, banded together—as in State Medical Associations—for selfish, personal purposes, and taking it upon themselves to "take care of the people," their chief purpose being covered by benevolent pretence! THE BANNER shall have the credit of being first and foremost in the field against medical monopoly, and I trust it will ever be found at the head of the column of advancing thinkers, friends of freedom, reminding them that the price of liberty is eternal vigilance.

Harford, Ct., March 2d, 1880.

Movements of Platform Lecturers.

(Notices under this heading must reach this office by Monday's mail to insure insertion the same week.)

J. Frank Baxter, through the Sundays of March and April, supplies the desk at Continental Hall, Worcester.

Dr. F. H. Boscoe, of Providence, lectured in Fall River, Mass., on Sunday, March 3d. He has the Sundays of March 10th, 17th and 24th open for engagement; speaks in Newburyport, Mass., on Anniversary Day, March 3d, and in Attleboro, Mass., April 1st. Will be pleased to hear from camp-meeting societies for the summer. Address him at 26 Stewart street, Providence, R. I.

Mrs. E. Cutler has of late lectured and given readings and tests in Taunton and Haverhill, Mass., and in New York, N. Y. She will lecture March 5th in Buffalo, N. Y. Would like to make engagements for last two Sundays in March or April, also for Camp-Meetings. Address, first two weeks, Buffalo, N. Y.

Prof. J. W. Kenyon closed his engagement for February with universal satisfaction. Resolutions of thanks and commendation were unanimously passed. He is engaged to assist in the Anniversary Celebration the first Sunday of April, and reengaged for the second Sunday of April, and returns to Glens Falls, N. Y., for the month of March.

Bishop A. Beals speaks in New York City the second Sunday in March; the last three Sundays at Glens Falls; the first two Sundays of April at Newburyport, Mass.

Mrs. Mary F. Lovering, medium, left Boston recently for Washington, D. C., and will visit Baltimore, Philadelphia and New York on her return. She anticipates being absent several weeks.

Mrs. J. Francis Dillingham has changed her residence in Lynn, Mass., to 73 Chestnut street, where she will be lecturing. She has of late been very successful in Fitchburg, New London and Lynn, and speaks in Boston next Sunday.

Mrs. A. E. Cunningham will occupy the spiritual platform in Cambridge, March 10th; Lynn, 17th; and Plymouth, Mass., March 24th. She would be pleased to receive engagements on a platform test medium. Address, 43 Tremont street, Boston.

Mary A. Charter's present address is 117 West Huron street, Ann Arbor, Mich.

Prof. J. M. Allen lectured in Quincy, Ill., during February to good audiences and excellent acceptance. His address during March is Kirksville, Mo. His discourses are accompanied by psychological readings and descriptions, original music, etc. Will make a few more engagements.

George W. Putnam, Esq., will lecture before the Independent Club, Berkeley Hall, Boston, Sunday afternoon, assisted by the celebrated Hutchinson Family. Subject, "George Thompson, and Anti-Slavery Memories."

Mr. J. W. Fletcher lectures in Providence, R. I., Sundays at 10:30 A. M. and 7:30 P. M., and will be found at the Perrin House on Mondays.

Frank Algerton, the boy medium, speaks in Salem, Mass., 10th, Portland, Me., 17th and 24th; Springfield, Mass., March 31st; Brockton, March 27th. Address Lecture Bureau, 6 Beacon street, Boston, Mass.

Acknowledgments.

Since my last report I have received toward our cottage fund: From A. B. Gaston, of Utica, Pa., \$10; from J. B. Jackson, N. Y., \$10; C. W. Cotton, of Minneapolis, Minn. (via BANNER office) \$5; Mrs. M. S. Wood, Stoneham, Mass. (collection in Ladies' Aid meeting) \$5; (thanks returned to them.) From R. F. via BANNER office, \$1; M. A. Rogers, ditto, \$1; S. J. Jones, Cal., \$1; Thomas H. of London, \$1; Mrs. J. B. Clyde, O., \$1; H. G. Plinkin, Memphis, Mo., \$1; Needhams, Mass.; \$2; Dr. R. L. O. Congar, Chicago, Ill., 50 cts.; W. A. Anderson, Mill City, Ia., 50 cts.; H. C. M. Gure, Copper City, Cal., 25 cts. Total \$39.50, making in all to date, Feb. 25th, \$390.75.

If a few of our popular speakers would state my case to their congregations in places where I have lectured, the good Lord would surely superabundantly reward the brotherhood from the anxiety and danger of innumerable on the little cottage in which he hopes to close out his earthly life. Having never been sued or prosecuted, I hope to escape debt in these closing years.

Coden, Ill. WALKER CHASE.

A Grand Union Celebration of the Forty-First Anniversary of the Advent of Modern Spiritualism.

There will be a Grand Union Celebration of the Anniversary of the Advent of Modern Spiritualism in FAIRBANKS HALL, Boston, Mass., Sunday morning, afternoon and evening, March 31st, 1880.

The exercises will commence at 10:30 A. M. and 2:30 and 7:30 P. M. sharp.

Two of America's most noted mediums, Mrs. Ada Foye, of the wonderful ballad test, writing, hearing and seeing medium, and Joseph D. Stiles, the celebrated "neighborhood" medium, will take part.

John W. Day will furnish an original poem. Miss Lucette Webster, Boston's favorite elocutionist, will give readings.

Dr. H. B. Sterer, Dr. A. H. Richardson, Eben Cobb, John Wertheim, Thomas Dowling, James H. Cooke, J. B. Hatch, Mrs. A. E. King, Mrs. Mary Thompson and others, will make short speeches.

The Irving Quartette in favorite selections. James R. Cooke will give inspirational music. Willis Milligan accompanist.

J. E. HALL, For the Committee. EREN COBB.

The Boston Spiritual Temple.

Will hold Anniversary Exercises on Sunday, March 31st, at BARKLEY HALL, 4 Berkeley street, corner of Tremont. Services: Morning at 10:30; afternoon at 2:30; and evening at 7:30.

Good musical and literary talent and superior test mediums have been engaged.

The First Spiritualist Ladies' Aid Society.

Will celebrate the 41st Anniversary at LADIES' AID HALL, 1637 Washington street, Boston, Sunday, March 31st. Services all day and evening. Particulars will be given at a later date.

Per Order Committee.

Evidence vs. "Doctors' Plot Laws."

WAR OF THE DOCTORS ON THE RIGHTS OF THE PEOPLE, which gives the gist of the arguments presented eight years ago before the Massachusetts Legislature, and which succeeded in defeating the obnoxious measure.

A PAMPHLET AGAINST THE MEDICAL BILL; another pamphlet of value in the same direction.

REASONS WHY THE NEW YORK MEDICAL LAW SHOULD BE REPEALED. pp. 16.

The arguments in favor of freedom in medical practice are advanced in these successful publications of equal value as evidence wherever the Allopaths are at. seek to rule out "irregular" practice by legislative enactment. The three pamphlets will be sent together by the



## Message Department.

### FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Banner of Light Establishment.

ON TUESDAYS AND FRIDAYS,  
AT 8 O'CLOCK P. M.

The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commence at 8 o'clock precisely.

Mrs. M. T. SHELLHAMER, Secretary, will occupy the platform on Tuesday afternoons for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical bearings upon human life. In its denunciation of false prophecies, questions can be forwarded to this office by mail, or handed to the Chairman, who will present them to the presiding spirit for consideration.

Mrs. B. F. SMITH, the excellent test medium, will on Friday afternoons under the influence of her guides give de- cimated individuals an opportunity to send words of love to their earthly friends, which messages are reported of con- siderable expense and published each week in THE BANNER.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil, or of the ideal as the ideal of the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive these messages with an open mind, and not to be misled by the fact that they are not perfect. All express as much of truth as they perceive—no more.

It is our earnest desire that those who recognize the messages of their spirit friends will verify them by informing us of the fact for publication.

Natural doctors for our table are gratefully appreciated. Our nurses and assistants are also gratefully appreciated. Such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

Letters of inquiry in regard to this Department of THE BANNER must not be addressed to the mediums in any case.

### QUESTIONS ANSWERED.

THROUGH THE MEDIUMSHIP OF  
Mrs. M. T. Shellhamer-Longley.

Report of Public Sance held Dec. 18th, 1880.

#### Questions and Answers.

Ques.—[By S. H. M.] Will the needed re- forms between the capitalists and laborers, and also on the temperance (or whiskey) question, be likely to be brought about by either of the two old parties (the Democratic or Republican), or will there come a new party to enact these reforms?

Ans.—We are very glad to come from the dis- cussion of the planets to that of practical ques- tions pertaining to human life in this country, for we may find points of interest and of in- formation in either of these questions. We do not believe that the needed reformation concerning the relations of the laborer and the capitalist, as that connected with the temperance platform, will be established through the agency of either of the present political parties which are now in the field. There is too much of heat, too much of partisanship, too much of personal opinion amid the members of both these parties, to elaborate a complete, or even partially complete, system of reformation or of ad- justment concerning these questions.

We believe that the progress of humanity and in the enlargement of human thought, and the increase of liberal sentiment in the hearts of the people. Therefore, we believe that a man may belong to the Republican party of this country, and yet be a free and broad thinker—one who studies and reasons upon questions and subjects pertaining to human welfare; and we believe also a man may be a member of the Democratic party, and may believe in the broad principles of democracy, such as really look to the benefit of the race, and the community as a whole; he may study these questions and principles, and seek to apply his mind to their solution to such an extent as to evolve from his meditations some new idea, some earnest thought, which will, if expressed, be of service to those who are seeking reformation and ad- justment in these lines. We think the time will come when the earnest, zealous, fellow- feeling Republican, and the equally earnest, zealous and fellow-loving Democrat, who high- est the good of his race rather than the in- terest of party alone, will meet together upon a broad, open platform, discussing the interests of capital and labor, also discussing the prin- ciples of temperance and of intemperance, and be ready to form opinions, to ventilate ideas, and to draw up systems looking toward the adjustment of these questions and their proper solution.

Speaking of the future political interests and aspects of this country, we believe they are secure in the hearts of the American people. We have great confidence in this country as a home, not only of American politics, but of American industries, and we think that we can safely leave the issues in the hands of the intelligent masses, who are constantly going through experience, gaining knowledge by study, broadening their minds through the in- fluences of the age. Therefore we believe that eventually the very best principles, the highest aspect of good for people as a whole, will be evolved, and brought into action, in spite of political factions, partisanship, rings and cliques.

We do believe, also, that a new political party is to be formed—for we see it looming up in the distance. The future is before us, bright and glowing with promise. There appears be- fore our vision the sight of a grand and glorious party, looking toward the best interests of this nation, and which will establish a free plat- form for humanity as a whole, one that will af- ford a home for all people, that will open its arms broad and free, but will discriminate, taking those who come to its shores in an ignorant, polluted condition, and placing them in schools, within environments where instruction and proper attention will be paid to them, that they may learn and grow and become a part not only of the body politic, but of the country, of the land itself, instead of turning loose these classes of people upon the nation, and allowing them to roam at large throughout the land, sowing their polluted in- fluence and decreasing the popularity and wel- fare of the country as a whole. We believe that this new party which is to arise will em- brace within its folds the very best elements of both parties which are now called the Demo- cratic and Republican parties of this country, and men of thought and action, earnest, indus- trious, sober-minded, intelligent people, will come up to the support of this new humani- tarian party, which will afford to them the very best opportunities for the expression of their ideas and for the manifestation of their ener- gies.

Well, what will be the result? That the American nation will contain within itself such glowing principles, such beautiful ele- ments, as will attract to it the better portion and higher classes of the old countries, so that it will receive a steady and constant influx of people from beyond the seas; and the result of this will be that which is *etere*, that which is cold, dead and useless, which may now cling to our nation and to our body politic, shall be cast off, shall be known no more, for a new vitality will not only be infused into it from without, but will spring up within from its own life, which shall illuminate, strengthen and bless the country and its people.

We believe that this new party will have very much to do, perhaps, in looking after the pro- ductive interests of the laborer, of the common people, of those who are dependent upon the soil and industries for their existence. We be- lieve, also, that this new party will have very much to do, perhaps, with the adjustment of the position and the attitude of the capitalist toward those who are dependent upon him for their labor. We believe, also, that this new party of which we speak is a humanitarian in principle and aspect, will have very much to do with the settlement of that vexed subject, the temperance platform; but even before this new party is formed, or has developed and put forth its difference powers and energies, we believe the difference between capital and labor will be somewhat adjusted, for human intelligence is growing all the time, and we find many in- stances where the capitalist is humanitarian, where he really desires to do that which is right, although he is sometimes misled in his judgment, and he is willing to be willing to meet his employee half-way. In many in- stances we find the intelligent working-man desirous of being helpful to his employer, meeting him on common ground, where they may mutually discuss their differences and their

positions, and as this feeling on both sides in- creases, there will come to be a settlement, or at least a partial settlement of differences, an adjustment of the various positions, so that there will be more of harmony of peace in the discussion of these vexed subjects and platform. With the relations of the temperance plat- form, of workers for humanity, we believe even before this great political party we have been speaking of is fully formed and accepted, the temperance movement will have received an impetus, men interested in its development will learn that one cannot force an opinion into the heart of another; he must be made to grow into this higher opinion, or thought, or discovery; that temperance in every location is the highest method of gaining health and happiness, and he must be educated up to this opinion and knowledge; he must be instructed through all the processes of time and of daily life; he must be shown that he practices temperance in any direction: appealing to his life, so does he feel more of contentment or of true happiness; thus through experience, through the cultivation of any sort, will he discover that intemperance of any kind is a thing to be shunned; then he will have that peace and comfort he must live in accordance with the rules of nat- ural law and natural health.

We would say to this friend who propounded this question, we have very much to hope for in the future, in spite of the darkness, which may reign over the various issues and questions. At the present time there is much of agitation. Agitation of thought is a good omen; it shows that men are thinking; and when men and women come to think upon any important ques- tion, then there will be an evolution of opinion, there will be discussion, and the various ideas will be brought forward, human minds will expand, become ready to throw off that which is erroneous, and take up that which is true, for the agitation and conflict which we see all about us are in the direction of human development, and a sign of something good which is to come.

Q.—[By the same.] Do our thoughts, unex- pressed when alone, have the same effect upon spirits and mortals as when we do express or speak them?

A.—That very much depends upon the cir- cumstances and conditions surrounding you. If you are in a very harmonious state of mind, and you send out your thought, clearly and strongly expressed, toward any spirit or band of spirits whom you have reason to suppose are in sympathy with you, undoubtedly those spirits will receive your thought, will be able to read and understand it, and possibly to send a response to you, your own heart, which comes to you as a direct expression, or of some impinging of thought or idea upon your mind.

On the other hand, you may not be in a receptive condition; your circumstances or sur- roundings may be such as to close the door of your spirit to the approach of your invisible friends, and so you may think of them, but they, not being in rapport with you, not being able to affiliate their magnetic emanations with your own, so as to receive of your thought, will not know of the direction of your thought, nor be able to respond to it. Under such cir- cumstances, perhaps, you may speak your thought aloud, in the presence of another mortal, and that mortal, being mediumistic, may perhaps serve as a channel of communication to your spirit friends; they may hear or receive your thought through the organization or agency of this friend by your side, and thus be able to understand and possibly to respond to it.

But you may, although I am alone as far as mortals are concerned, and there is no friend present to serve as a mediumistic agency of communication with my spirit friends; will they then hear or respond to my thought more clearly than though I did not express it ver- bally? It may be; possibly so; for sometimes the very atmosphere of your home, being highly charged by magnetic qualities from your own life or those who dwell within your walls, may serve as a conductor to the hearts and minds of your spirit friends, and convey them, through its vibrations, the thought or word which you have expressed, which you desire them to receive; therefore it is possible that, at times, these invisible friends may more clearly understand what you have to give them if expressed than when unspoken. But, on the other hand, there may be some of your friends close by your side in thorough sympathy with you, and they may be able to give you your external conditions; thus you, at the time, as far as they are concerned, are really in the spiritual atmosphere, and they realize and know only of the workings of your spirit, not of your material organism, therefore you may speak your thought aloud and they do not receive it; even if they hear the sound at all, which is unlikely, it will seem like an unmeaning rumble to them, because they are not in rapport with you, and they are not cognizant of the external conditions of the atmosphere, but at the time being spiritually in harmony with yourselves, you may silently send out your thought in earnest aspiration or invita- tion to your spirit friends, and they will re- ceive and understand it, possibly responding in their own way to that which you have given forth.

### SPIRIT MESSAGES.

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Sance held Jan. 25th, 1880.

#### Joseph Pierce.

As I come into this room and glance into the audience, I see some familiar faces. They may say it cannot be possible that I should come here and speak. It is not only possible, but true. As the privileges are granted us, we accept them. It makes very little difference whether we were firm in the faith here, or whether we have learned of these things on the other side, there is a feeling that prompts us to come into the meeting and speak for ourselves.

I parted with the old form very suddenly in Boston, from the effects of a fire, and I think I shall be remembered by some here. Oh! how many times when I have walked the streets, and when I have walked the streets, be- side one and another, and have seen faces that looked familiar to me, have I thought how strange it seems that those we have known in the mortal take so little notice of us. We un- derstand why, after learning in spirit-life as much as we have, although there is much more to learn there.

It is but a few years since I laid off the old form. From that time I have been a free spirit, I do not inhabit a body that has crossed, to do with. No nether nor ill can reach us here. Often I hear the bell sound, calling out the fire- men, and then a feeling comes to me for the moment of the way I passed out of the body, but no suffering.

I am glad to be able to speak. I have been here a great many times, for I love to come into this meeting, to hear what others may have to say, the same as you would at the lecture, to gain knowledge, for different spirits have dif- ferent ideas, and then it helps us to control some other instrument elsewhere. John is here to-day. My name is Joseph Pierce.

#### Capt. David Stickey.

It seems a little strange to me as I step upon this platform. I have listened to what others have said, having been one of the number here of the invisible many times, but to-day I felt strongly drawn to speak for myself.

Often the question has been asked, Where are the concernings of many that have crossed the river? And they make or have they gone on so far from one sphere to another that they do not wish to return to earth?

I know in old Springfield, this State, that I am not forgotten, and I am giving out these few words, hoping they may reach Edward. I think through some kind friend it will be told him that I have spoken from this platform, as I have seen some of the friends and the rela- tives poring over your paper, and the freedom of the spirit-life, to know that we can go upon the land or upon the sea, and there are no dangers to come to us. I have been upon the water so much, and when the storms have come, and I have felt that danger was near, there has al- ways been a hand of assistance extended in those trying times. We are working with you.

We are not always understood, we do not al- ways know each other, but on the spirit-side there is no deception, we have no wrongs to contend with. It is beautiful to feel that after this life of toil and that we lay aside the old garments for a day or a month, but forever, and that no separations or changes can come to us. I would like Edward and Sarah to know I have spoken, and I feel that they will. You may record me, Mr. Chairman, as Capt. David Stickey, of Springfield, this State.

#### Sarah McFee.

My own dear people, Mr. Chairman, knew not of spirit return; if they had I should have been taught concerning it in my younger days; but they may learn after passing over, as the spirits are one of pure love.

My home was in Nova Scotia. I have some friends in this State, but I feel sometimes that they have nearly lost me, for it is many years since I passed away. Yet I have been active. I have tried through every channel to make them understand that I was not dead, but changed, and transplanted to bloom in the beautiful home beyond. I never have yet met with a spirit that can tell the time that we do not possess a body. Whether the changes are instantaneous, or whether we carry the spirit-body inside of the mortal, I cannot ex- plain to you. It matters very little either way, as grandfather says, for now we possess a real body, fashioned like unto the bodies you wear on earth, only our spirit bodies are perfect.

I am happy in my spirit home, and I would not ask to come back to stay, but I would like to come into communication with some of the friends, for often there are things that cannot be said in public that we would speak privately. I know, also, that there are instruments near our old home they might seek, that we might converse together. We will do our part, and you must do yours. My name is Sarah McFee. I am the daughter of Duncan McFee. Darling Bella stands beside me, wishing me to speak her name.

#### E. Watson Batdorf.

Oh! how many times has my own dear father said, Where is my boy to-day? Is he with me? Is he with me much of the time? I miss him so much. These words have been spoken deep in his soul. And I was not knowing how I wished he knew it. Father understands more now than he could have known at that period.

How many times I have gone into little gath- ings, which I think you call circles, where you meet together to see what may be given you from the spirit side. I have often tried to make my presence known; sometimes seem- ingly I did succeed, at other times not. I have been very much interested, since I left the mortal form, in what has been connected with my own home. I know that I would not be so selfish—but I have been with the spirit band whose influence is held over father so much of the time. Even the red men come to bring strength.

I am happy in my spirit home. I can control to-day, and give out a short message here, knowing it will reach some of the loved ones away in Michigan.

There are reasons why I have spoken here to-day, not only that it may help me, but also some who dwell in the mortal form. How beautiful it is to feel that father, mother, sister, brother, all will be reunited again in spirit-life. Grandmother sends greetings to-day to the few that are yet dwelling in the mortal.

I would ask that you meet together by your- selves, and see if we cannot prove to you we are there. I hear many say: "Oh! no, they do not return to earth." Not father, because he always felt that through the higher intelli- gences of his power was given him.

I am satisfied, Mr. Chairman, with my home, and with the companionship I have on the spirit- side, as much as you are with yours here. Joseph is standing beside me, one dear com- panion I have learned to know over here. We are together a good part of the time, not always, any more than we would be here. I shall be remembered in Jackson, Mich. E. Watson Batdorf.

#### Myrtle Whitford.

[To the Chairman:] Kind sir, will you per- mit me to speak a few words to dear mother, who is suffering so much to-day on account of the loss of her daughter? I have heard her say so many times: "We have lost our daugh- ter." Oh, mother! I am not lost. I will try not to be excited, for I wish to give you crumbs of comfort, although you are far away where it is not your privilege to listen to what may come from the spirit side.

Oh! how hard I have tried to speak to you and tell you of the beautiful vision that came before me, but I had not the power to tell you what I saw before the spirit took its flight. These words are for my own dear mother particularly. Others I know will love to hear from me. She has said many times: "She has left us heart-broken." Oh! mother, look up and know your darling Myrtle lives not far away from you.

In my mortal life we were so happy together, that we cared not for churches. We cared not for what is termed Spiritualism. My people were not Spiritualists, neither did they know much of spirits. We were happy in our home, and the thought of life me out of the home, then mother felt heart-broken, and as if her darling daughter was lost. Yet not in the sense that you use the word sometimes. She did not think I had gone to a bad place, she felt I was lost to them.

Mother, I have come often, oh, so many times since they bore me away. You watered the pillow with your tears when you knew I must leave you, so suddenly did they call me away from earth. It is beautiful in the spirit home. You are for my own dear mother, I wanted to say: "Look yonder," as the beauties of heaven were made known to me; it was a beautiful sight, and you know that a smile was left upon my countenance, which meant that I was happy.

Grandma took me by the hand, and little children came all around me, so eager to see the new spirit, just born into spirit-life. They saw the flowers of spirit-life which grow so abun- dantly. I cannot explain it to you, dear loving friends at home, how beautiful it was; but let it rest here, and I ask you to learn a little. If it is not your privilege, as I know it has not been, to come into some surrounding where you may find an instrument that I may be able to speak through, then learn through reading the good words which the angel-world has helped to provide, and I know you will feel happy.

You have said, dear mother, if I could be found, you would believe there was something in Spiritualism. I have tried so hard to make some little sounds in the home since I left you. I have been with you, and not a day has passed, and seemingly not an hour, but your own Myrtle has been there.

I lived twenty-one years in mortal life. I was young, and full of life and hope, when I left the form, but I have no desire to return to mortal life to stay. I have a strong desire to come into communication with you at home, if possible. I could not speak so long, only for the guides who have kindly assisted me. I have never made the attempt to control before, al- though I have been here. A spirit took me by the hand, after passing out, and said: "Come with me; I will lead you to a place where spirits are able to send words of comfort to their loved ones," and I kind spirit brought me to this hall, a stranger to all, but the good Chairman on our side of life has given me the privilege to speak here.

Mother, I am happy, but I do desire that as soon as you find a channel that I may speak through, you will give me the opportunity. There will be some mediums coming into your surroundings in time that I may be able to control, if not perfectly, then imperfectly. I will do all I can to make you know I am with you. In little while you will come to join us in our home above.

I know well I caught a glimpse of the spirit- side before the spirit took its flight. The an- gels came to help me, too. I did not know who they were, the first that I saw, though I learned to know afterward they were angels. I thank you, Mr. Chairman, very kindly, for permitting

me to speak. I know mother will say: "Why did you not talk longer?" I don't want to be too selfish; there are other dear spirits that wish to speak here to-day.

My home was in Arlington, Nebraska. While they are all here, I am Myrtle Whitford. I would ask it as a favor if you would kindly send a paper to my mother, Mrs. Sarah E. Whitford, of Springfield, this State.

#### Parker Tenney.

I hear the sound of the train for a moment, but no fear comes to me; I feel, if I stood close as soon as that young lady ceased speaking I should be able to give a few words here. I jumped from the train and was thus sent into a better and more beautiful home, and they mourned me as dead.

My poor old father would sadly question: "Why did he jump from the train? why did he not wait?" I cannot answer, but I will say it was not done purposely; it was an accident. And many of you mortals to-day are full as careless as I was, for I have watched the course of things, and I have seen many, yes, even of those much older than myself, get off a train before it came to a standstill. Danger, danger ahead of you always, when you do it. You may think you can do it, and possibly do, once or twice, as I did, but I know that I was caught. I am satisfied with the home I inhabit now, but I would have liked, some three years ago, to have been able to speak to my dear old father. Yet it is, sweeter to converse together in spirit-life than it can be in the mortal. I know there are many yet dwelling here in the flesh who will be glad to learn that I have appeared here and been able to speak.

Others of the friends will say: "No, that is all right; he has not come to that place." You are talking of what you know nothing of. It makes a vast difference, after you have thrown off the old mantle and inhabit a new form, about wishing to return and speak for yourself. It makes very little difference, I find, where you go out, whether it is far away, like the lady who has just spoken, or nearer home, for it takes but a second, or as you might say, as quick as thought we come to your place of worship. And I think it is a place of worship, I do, but I know why we should be at- tracted to any better place than this, where you are so kind as, without money and without price, to take down what we say, and also are willing and ready to send it to our friends; which is the best part of it.

I often step into the hall in Springfield, Mass., the place where I passed away, but not my na- tive place, which was Vermont; and I know some there will be glad to hear a few words from me, and take your paper, and through this message may reach my loved ones. There are no dangers, no railroad trains to send you out from our side. I am glad that I made the change; but for those that are left it would have been better, perhaps—I am not a judge—if I had gone out naturally. I am satisfied with my home, and my life is an active one; we are all more anxious to do our work, if pos- sible, than you are here. My name is Parker Tenney.

#### Woodbridge Perkins.

It seems a long time as I come to earth, but not in the spirit home, Mr. Chairman, since I passed away. As I came here and saw these spirits so eager to speak, it attracted me to this platform, for at first I took a seat in the audience.

I know, sir, there will be some who will be very glad to hear that I have spoken from this platform. I did not understand anything of spirit return while dwelling here, although I had heard it spoken of. There are very few mortals but do hear of it. Some take a great deal of interest in the subject, but want to keep it hidden a little. It was not so with me. I had earthly affairs that took a great deal of time.

I have spoken privately a very few times, but not of late. I wish to send this message to my daughters, who yet dwell in mortal life; also I send one crumb to the Doctor, for I know he will be glad to hear from me, and not only that, but he will read my words over and over.

Lizzie, learn all you can in this life. I know you have been interested in spirit return, but because of the change that has come to you from the home do not want to try and learn more and more. I know of the trials of earth- life, for I passed through many myself. As I come to my dear children to-day, your mother and Grandmother Odlin send greetings. The grandest blessing we can leave with you is our love.

I would like George Adams to know I have spoken here, and I feel he will learn of it. I am satisfied with the home, but still I know through experience, I can build a more beau- tiful home, as you would fix over a house here, and you know, mortals, you like to have your homes look pretty well and you make im- provements in them. One and another have come to join the happy number.

As James entered the spirit-life he looked a little surprised to find that he was awake and active, for he believed in what is termed the sleep of the dead. Oh! I could not believe in that, although the knowledge of Spiritualism. George would like to come into communi- cation with you—privately, if possible, and if convenient to you—for a little while to come and converse with you in your own place. I will meet you half way.

I know, Mary, you often think perhaps you will return East again, but I say, wait a little; wait, my children, for I know I can see a little clearer than you. There are many things I would like to speak of, but not in public. I would like to have a private conversation with you, and I hope that in Los Angeles, Cal., may be privileged to speak through some one there.

I would say to you, Mr. Chairman, I desire that this message may reach George Adams, of Merrimac, Mass. I have friends there, also elsewhere in Massachusetts and in California. My name is Woodbridge Perkins.

#### Jennie Alger.

A gentleman who stands here said I might speak a little, because my mamma wants to know how I am. I came to this meeting, for I see the paper, not even there, but sometimes. We've got the beautiful roses where we are—red roses; but not all red, more of 'em are white; and we have pinks. I'll bring some my own self next time, but I don't know as you can see them. When you come where we are, I'm going to give you, oh! a whole many—more than the lady had in the box last time.

I go to school, and I've got a lovely teacher. She all across, but she just learns us, so we can read, and I like to go to the people. We have music, sweet, sweet music. But I don't like that thing [pointing to the organ]; it has different keys—white keys.

I want to talk to them down there [in the audience], but grandpa says I mustn't point. Right down by you—the gentleman on that seat, two seats back—there's a sweet little girl coming, and she keeps patting you on the cheek, and wants you to see her and know she is here. You can't see her because you don't have the right kind of eyes.

Oh! doggie! doggie! We have birds and dog- gies and horses over here. We have what they call the animal kingdom; but then don't you think they live right where we do—that we are all piled in together, for we have our own place and they have theirs. You know it would look funny if we were to go into the barn and get into the stall with the horses.

No, it is the same as you here. We go to school, we learn, we sing, we pick the flowers, and there; don't anybody say we mustn't pick them because they are going to save them for seed. We pick all we want to. There'll be seeds enough, because the Heavenly Father plants them for us; that is, the Great Spirit, they tell us. My teacher's name is Alice Cary.

I want to tell you about my little dog; it was grandpa's dog once, that he used to have, fore grandpa had me, a long time ago. Grandpa said I was to know it, and I was going to have it all the time for my own, my very own, where we are.

I want to thank you for listening to me. I want to tell you where I live fore I go away. It was Toledo, Ohio. My name was Jennie Alger.

#### Belle Mattoon.

How delightful it is to listen to the prattle of childhood. These children often stand with

turned faces, eager to make themselves known. God bless the children. They come so easily and quickly from spirit-life, and they often linger in the audience long after the doors are unlocked, and they wait until they are loved again, thinking perhaps some loved one will find them here, and will be able to speak to them, not understanding so much of spirit- life as they should know.

It is a blessed thing in the mortal that loved ones are given back—and a more blessed thought to us in spirit-life, because with us it is knowledge.

Who has not loved to look upon the dear chil- dren, and feel their affection going out so warmly toward them? The great privilege that we do appreciate in spirit-life of being able to give out a few words to our dear ones. The question has been asked so many times: Why is it, when they wish so much from the depth of their souls that we had not left them, they do not make some effort to see whether we can come and communicate with them or not? Often do we come and rap at the door of our spirit, but no answer; the doors are barred against us; which we know they would not be in mortal life; and still you go on, day by day, thoughtless, as we may say, in regard to our coming. Not one spirit that I have met in these few years since I left the mortal but what has said they have tried to make their friends know that they come, and have failed. I have been one of the number.

I have many friends in Massachusetts, in New Hampshire, and some also in Connecticut; and I think I ought to be able to make them know of my coming. I was young when I passed away. I have seen many of the friends, and I know they have tried many times to make loved ones know they came to them, and sometimes have felt as if they had been repaid for all their perseverance.

Cousin Jackson—for now I speak direct to you—I would like you to let the others know that I have spoken here to-day. I know, dear cousin, you were greatly disappointed in the picture; but remember, we did the best we could on our side, and in time something will come that will satisfy you more than what has been.

You think your path has been checked, and it has in many periods; it has been hard. I wish to send love to your dear mother, auntie, and tell her I have spoken here to-day. Mother has been beside me, and asked me to give a message; for many months ago I promised you that when I found a channel open that I could use I would be sure to send you a few words, but would much rather speak privately when I can.

I passed away in Westfield, Mass. I was also known in Springfield.

Lizzie is with me, a dear friend I have learned to know in spirit-life, and also Grandmother Gross, who is not able to send a word direct, but only through this channel.

Jackson, do not lose your courage; things will come better by-and-by and you will be more satisfied. I was a little disappointed my- self, for when we were to send we feel dis- appointments as much as you mortals do. We cannot take them away with us.

From my childhoods days I loved music, even when I was but a mere babe. It was my life while here, and on the spirit side we are given the privilege of having all the music we wish for. It has attractions here, also; we are drawn to earth as we hear the music and see the beautiful flowers.

Why is it that you mortals do not understand more of the spirit side, do not learn com- munication with the spirit world to come into com- munion with you? We meet you more than half way, dear mortals, but you do not understand so much, I feel to say, as it is your privilege to learn, many of you. My name is Belle Mat- toon.

#### James Egerton.

When I stepped upon this platform I could hardly make up my mind whether to speak or to listen, for I know it will be said by many mortals, even by my own friends and relatives, they do not believe I would come into this hall and speak. It proves to me how little mortals know of what I would do after laying off the form. Now I am privileged to stand here and speak a few words for myself to my children who yet dwell here.

I was well known as a business man in the city of Boston, for here was my home many years, and I have been attracted back here frequently since I passed over. I have a brother but a little way from you, in business still. I know he will say: "I can hardly believe that James would come and speak in a Spiritualist meeting."

I was not a Spiritualist by any means, Mr. Chairman. But you will ask me if I am a Spirit- ualist to-day, and I must answer that I have learned of spirit return.

Father, mother, Uncle Samuel and Aunt Polly are here, also sister Sophia, who passed away a long time ago—nearly half a century. She came to meet me.







