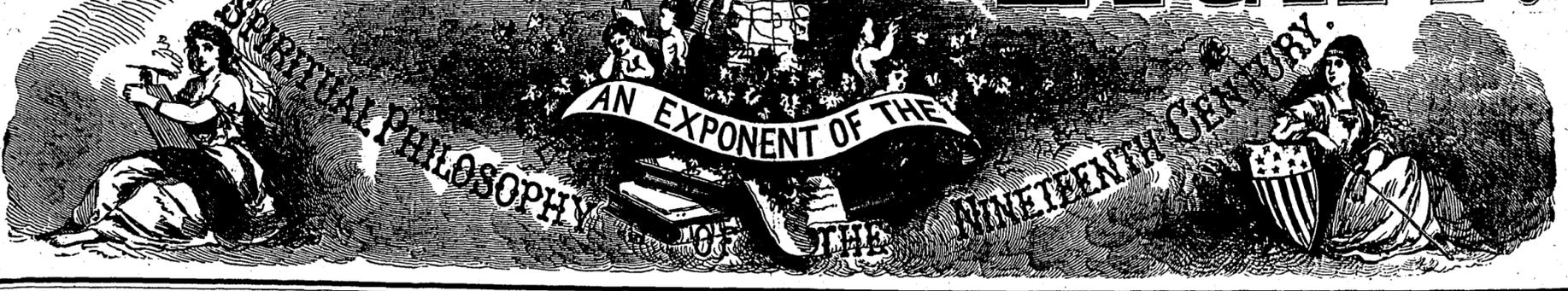


# BANNER OF LIGHT.



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## Banner of Light.

BOSTON, SATURDAY, MARCH 24, 1877.

### The Proposed Medical Infamy: Conclusion of the Hearing on Act 46 Before the Senate Judiciary Committee of the Massachusetts Legislature; Close Argument by Rev. Charles W. Emerson; Remarks by O. H. Wellington, M. D., and Others.

(Reported for the Banner of Light.)

(Continued from last week.)

At the conclusion of Mr. Putnam's speech the Chairman explained to the rapidly-increasing throng of spectators who filled the seats and available standing-room of the place of audience, that the object of the presence of the Committee was to hear evidence—not to discuss the widely different systems of medicine—and to obtain light as to whether there really existed an exigency in the community which demanded that the statutes of the Commonwealth should be changed so as to regulate the practice of medicine by any law or form, and if so, as to whether the present act was the one best fitted to obtain the end desired.

Dr. W. Thompson followed. In commenting he reiterated his statement made at the former meeting, that nothing which would hurt a man if he were well, would hurt him if he were sick, and then proceeded to tell some unpalatable truths to the regular physicians present regarding the remedies contained in their pharmacopoeia. It was sought by this bill to push the quack for healing patients whom the regular fraternity could not cure, by imposing a fine of \$400 a patient. The Good Book recorded that on a certain occasion Christ directed his disciples to look in the mouth of a fish for a piece of money with which to liquidate a tribute or tax levied on him, but if this bill had been in existence in the days of Jesus the mouths of the entire army tribe would have been found insufficient to accommodate the money necessary to pay his fines. Christ at the age of twelve was recorded as straying from his parents, entering the temple and confounding the doctors and lawyers. They could not have been confounded unless they felt that they were in the wrong; perhaps the doctors of that day, as of our own, though satisfied in their hearts that Jesus was right, refused to give up their old ideas openly—indeed, there was nothing in the world so hard as for a man to unlearn that which he had "learned wrong." How little did the poor patients, going to the apothecaries with the Latin-couched prescriptions of the drug-doctors in their hands, imagine that in many cases they were carrying their own death warrant, even as Uriah the Hittite bore (unwittingly to himself) from David to Joab the missile which condemned him to die in the front of the battle, that the king might find none to bar his lecherous claim upon the beautiful Bathsheba! If a law could be passed compelling these doctors to write out their prescriptions in plain English instead of a dead language, a most fitting and useful blow would be struck for human good in general, and the overthrow of their learned arrogance and stilted folly in particular. He reverted to many cases which had come under his own observation, or had occurred in his own practice, wherein patients given over by the M. D.'s had been cured by the "Quacks," and hoped nothing would be done at the present time to rule out the free students of nature, and give everything into the hands of the conservative and non-progressive medical societies.

Mrs. Ricker, of Chelsea, next gained the floor. She appeared in behalf of the mothers of Massachusetts. She had been called upon, in her own person, and that of her children, to suffer much at the hands of the old-style doctors. Some twenty-six years ago it was her lot to see her three loving and beautiful children succumb to disease while under the treatment of a regular physician, having, ere they died, to pass through medical tortures the memory of which even now made her blood chill. She had herself at one time been pronounced as the destined victim of consumption by a regular physician in Chelsea, but had been cured by a clairvoyant, Mrs. Pike; and at another, when sick for three months, without relief by the medical adviser summoned, she was cured by a stranger clairvoyant, who was brought to her house by a friend, and whose prescriptions acted like a charm. With the deepest emotion she reflected that while the light of a new system of practice for the relief of human sufferings had come to her, there were yet thousands of mothers all over Massachusetts who with their children were still exposed to the workings of the old and mistaken system under which her darlings perished. And now it was proposed by this law to sweep away the true system—the God-given power of magnetic healing—and leave the field open only to those who followed or received the endorsement of those antiquated and erroneous methods of whose futility she was a living witness.

She had for a long time past worked as it was given her to work, for the alleviation of the afflicted, making no distinction in the cases of the rich or poor. She desired to dispense the benefits of her power to heal by the laying on of hands as broadly as she received. This gift of God she was determined should not in her case be devoted to mere money-making. The people of Massachusetts were really dissatisfied with the old mode of practice, and this grew more and more apparent to her as she extended her ac-

quaintanceship among the people and listened to their expressed opinions. She cited several instances where she had been enabled by her development to work surprising cures; one the case of an invalid gentleman in Somerville, who had had nine physicians to attend him, no two of which number could agree as to what was the malady under which he was called to suffer; another that of a lady, who for thirteen weeks had been forced to lie in bed helplessly dragged to the fullest extent, and suffering the most excruciating agony. This lady was so measurably restored by Mrs. R. in three weeks' time as to be able to get up and walk about. There were but few patients, in all her large practice, whose cases she had been called to attend, who were not the mere fragments of what the old school poison-doctors had left to die. She had been called as a last hope, and had been empowered to restore them to health. She challenged the medical profession to prove the falsity of her claim. Yet these drug-doctors had the assurance to come up before the Massachusetts Legislature and ask for a statute which would bind her hands, and those of other healers, and insure the death by law of every person whom said doctors were unable to cure.

Dr. A. P. Richardson, a regular physician of Boston, next took the floor in defence of the proposed bill. He had had an experience of thirty-five years as a medical practitioner. If, as had been said, patients died in the hands of the regulars, who had studied long and faithfully, and had endeavored to fit themselves conscientiously for their work, how much greater the danger of death from the hands of the uneducated quack, who perhaps to day a hostler in a stable (who imagined the human body to be destitute of interior vital organs, and to resemble a keg, which received its nourishment through the mouth, as its supposed prototype did through the bung-hole), may to-morrow, by paying for the painting of a sign and the opening of an office, impose upon those uninformed as to his antecedents, and obtain from the sick, by this system of false pretence, their much-needed pecuniary means, returning no adequate service therefor.

Other States had passed bills of a similar nature, and it was an injustice to the community to leave the vital questions of sickness and death at the mercy of the ignorant and irresponsible. He cited several cases in his experience, where he claimed that certain "quacks" had performed all which he had just accused them of, and wherein they had proved themselves either fools—if they honestly thought they could accomplish what they promised—or knaves, who promised knowing that they could not so perform. He thought, in view of these gross abuses, some law was necessary for the regulation of the practice of medicine. Harvard College was doing its best to elevate the standard of the profession, and its efforts should be seconded. In England, the most severe penalties were visited upon those who claimed illegally the title of doctor, and practiced upon the credulity of the people—they found their place in the penitentiary with the thieves and pick-pockets. He bestowed a slap at the apothecaries in the course of his remarks, citing a case where, through a mistake by an ignorant pharmacist between the words *rhus* and *opi*, which he wrote in a prescription, opium was given in the place of rhubarb, and a little child slept the sleep of death in its mother's arms.

At this point Mrs. Warner arose and desired to ask a question of Dr. R., but he refused with the most evident pomposity, declaring that he came to speak his views, not to be put up as a witness for examination. He then withdrew from the hall, having heard comparatively nothing of what was said previous to his obtaining the floor, and evidently preferring the darkness of his preconceived opinions to the light of free inquiry. It is a notable fact that the regulars failed to appear before this committee in a most reprehensible manner—only two (as stated above) attending the first meeting as speakers, and but one (Dr. R.) participating in the second.

Dr. Dillingham, of Boston, followed. He doubted whether the proposed law, if passed, could be enforced in face of the free sentiment of Massachusetts. There were enactments enough at present against malpractice, etc., if enforced, and he would have those who practiced medicine, whether regulars or so-called "quacks," put upon their own individual responsibility for their own acts—the present statutes being amply fit to cover the ground for the punishment of any shortcomings on their part. The term "quack" was nothing to be ashamed of, it had been applied as a stigma to all those progressives who in past days (as in our own) had striven to do good for humanity for humanity's sake, and not to work for the conservation of old systems and societies. Law or no law, he would never so stultify his manhood after a fifty years' study and practice of medicine as to go before an Allopathic board of censors to show cause as to why he was acting as a physician.

Mrs. Julia A. Crafts, of East Boston, next appeared against the bill. If Dr. Richardson, the regular physician who had just bemoaned the death of his little patient, had written his prescription in English instead of Latin, no trouble would have ensued. The medical men did not seem to understand that God made doctors as well as preachers. Eighteen years ago she was given up to die by the regular doctors, after being nearly dragged out of her body—her disease being called by them consumption. She made all her preparations to die; but one night when in the extremest prostration, and as she believed near her end, she beheld standing beside her bed her father, who had passed to the spirit-world; her parent told her that she had suffered much, but he would be instrumental in restoring her to life, under the law of demand and supply, if on her part she would promise to devote her after life in the physical to the good of humanity; she promised, and though at the time of this compact she was reduced to eighty pounds in weight, she gradually recovered her health, and had since been privileged to do a great work as a healer among the afflicted—her cures transcending (she was confident) the possibility of achievement by the mere students of the drug system. The diagnosis of her case as consumption by the regulars was a false one, as any one might see who reflected that when a person's lungs were nearly gone they could not be made to grow out again, and yet, although now fifty years of age, she was still able to traverse the country as a lecturer, never having the slightest trouble with her lungs or voice. Where was the mother who would desire a gentleman to act as a midwife to her daughter; but if the power were put into the hands of the regular societies by this law, that mother even could not assist her child in the hour of need. Experience showed that the elements brought into the sick room in obstetric cases wrought the death of the patient in more instances than the public had any idea. Would any but gentlemen be likely to obtain licenses if

this bill passed. Let those who thought women would have any chance look at the attitude which the learned professions generally had taken regarding ladies desiring to practice in them. This bill was intended to make of the remedial art a close corporation, whose chief end was to work for itself, the needs of humanity being a second consideration. With Mrs. Ricker she would join in the petition that no act should be passed by the Massachusetts Legislature trenching upon the state of freedom in medical practice thus far allowed—a freedom which had unmistakably worked for the benefit of the people.

A communication was then read from Dr. Ruben Green, a physician of some thirty years' practice in Boston, which reviewed to some extent the ground already gone over, and called special attention to the claws hidden away so judiciously under the soft words of the enactment. Regular physicians of all chartered societies were denied the right by their own by-laws of advertising their work in the newspapers; it was a question of printer's ink vs. conservatism, and in this age of inquiry the latter had gone to the wall, and was now shouting lustily for legal help to banish the opponents whom it could not conquer. Now it was well known that almost to a man the so-called "irregulars" did business by and through advertisements in circulars, etc., so that should this act pass, it would bear utter impossibility to convince the censors that they were fit to become practitioners—in that if a certificate were given them, they would have even more freedom for practice (through advertisements) than the M. D.'s, who could not advertise (by their by-laws), and thus the much-hoped-for advantage of the bill to the regulars would be lost. Hundreds of successful physicians in Massachusetts would be ruled out by this bill if passed, (notwithstanding their usefulness in their specialties, against which the regular doctors could not compete,) merely because of their peculiar custom of announcing their business. California was even now on the point of repealing its odious medical law, and the attempt made some years since to enforce such a statute in Massachusetts had failed; why then at this late day should the attempt be made to achieve a backward step in medical jurisprudence!

Mrs. Warner, who followed, said this bill aims a blow at individual liberty; it is class legislation of the most direct sense, it is an effort to put the entire medical practice of the State into the hands of one class who are no more successful, as to the results of their labors, than are those whom they are working to put down. To the mind of Mrs. W., there were laws enough upon the statute books of the Commonwealth bearing on this matter, but in how small a degree were they enforced. Through her earnest representations a bill for the protection of infants was passed by the Legislature last winter. What was the result? Nothing! The law was still on the statute books, but it had proved a dead letter. She had been able to get but one case entered for prosecution, and when the parties were summoned to answer to charges under the provisions of this bill nobody appeared to witness against them, and the unwholy business for whose destruction it was framed was in as flourishing a state as before the act became a law. And the worst of all was that some of the regular physicians were aware that this particular "den" existed, they having been summoned there previously to give their professional services. She hoped that Massachusetts would never delegate to these or to any set of men the legal right to kill all those patients whom they could not cure—which was to use a trite saying, "the long and short" of the act now under consideration.

Prof. J. H. W. Tooley was the next in order. He said that up to the present time a certain amount of liberty had been allowed in this State, and the question was whether there existed any exigency which warranted the restriction, limitation or restraint by law of that liberty now. An open field, as heretofore, was to his mind the true wisdom. The regular physician, Dr. Richardson, who had preceded him, had referred to the stringency of the medical laws of Great Britain, but he had not informed the present company that the highest lights in the English Parliament had now arrived at the published conclusion that the total separation of all legal enactments from the practice of medicine was the true course to be pursued for the general good of individuals and of the nation. He referred to the singular success attending the treatment of cancers by Dr. B. H. Crandon, of Tremont Temple Building, through the agency of electricity, and said that this was a case in point: Dr. C. was not a regular physician, though he could do that which they could not do, and probably could not obtain a diploma or a certificate at their hands; indeed, why should he be forced to go to them for a diploma, when the system he practiced, in the case of cancers particularly, (a transplanting of French intelligence in this country,) was not known to any of the regulars of Boston? The passage of this law, shutting out such men as Dr. Crandon from practice, would be an end to progress, and would make us all the victims of commonplace. Medical Societies had always, like the priest and the Levite, passed by on the other side, giving the cold shoulder of neglect, if not the more active one of persistent opposition, to every new discovery, and the men composing these organizations in our day were of the same kidney as their fathers. Take, for instance, the water-cure system, the discovery of an ignorant peasant; if this bill had been operating in that vineyard the boon of the revelation would have been lost to the world, and we should still be trying to cure fever with calomel. He bore full testimony to the value of Mrs. Ricker's work as a healer by laying on of hands, stating that she was a lady universally respected wherever she was known, and that hundreds of those who had been given up to die by the regulars, were to-day living and moving in society, grateful monuments to the power with which she was endowed. The proposed bill, should it become a law—which he hoped it never would—would shut down upon this lady and all such as her, who (as he had reason to know by his travels through the country) were going about doing good to humanity out of the abundance of their hearts, and leave nothing in their place, for they gleaned in the rough field of hopeless cases, from the great majority of which the medical doctors had withdrawn in defeat. He hoped that all practitioners, whatever their modes, might be left free to work for progress; only through this course pursued in life's every avenue could humanity hope to attain to that grand fraternalization of usefulness which would bring in the long-coveted millennium morn, when peace would supplant war, when right would achieve its inheritance, "when none shall say, I am sick," and when "sorrow and sighing shall flee away."

At the conclusion of Prof. Tooley's remarks the hearing was adjourned to Wednesday evening, March 14th, at 7 o'clock, the place of meeting being Room 14.

### HEARING CONCLUDED.

On Wednesday evening Mr. C. M. A. T. Welch, remonstrant, was the first speaker. He was led some time ago to think that there must be a remedial system for the alleviation of the human suffering which was vastly superior to the old-fashioned medical schoolcraft. He believed in a Great Creator and Infinite Preserver of all things, and he felt that there must be some unrevealed curative powers yet to be grasped by man; he did not believe that all of revelation came to one man, or one age, but, on the contrary, that it was given in a measure accordant with human needs; little by little God's unfoldings came to man. It had been his privilege, as he believed, to receive the gift of an alleviative power from his Creator, by which, though he even had not seen the sick requiring his aid, he was yet, in the majority of cases, able to restore them to health, and he thought he ought of right to be accorded the privilege of doing all the good possible by his development without being liable to fine and imprisonment. In order to indicate the confidence which the public had in the reliability of his practice, he mentioned, as among those who had received benefit from his care, Mr. Kendall, the partner of the present Chief Magistrate of the Commonwealth; and Mr. Pray, of the firm of John H. Pray, Sons & Co., Boston. A previous speaker had asked, and he would emphasize the question, why should he be obliged to go to the regulars for a diploma, when he had never had anything in common with them, and was in no way indebted to them for his success as a physician? He held a diploma from the hands of Him who created him, and who gave him his powers by which he believed to be a distinct revelation. Mr. Welch said he had never practiced himself as a doctor, or sought out patients; he obtained his livelihood in another vocation, but he sincerely and earnestly protested against the passage of any statute which would restrain him from doing good to his fellow-men. Such a measure, if enacted, would be a blot on the fair fame of our glorious Commonwealth.

### REMARKS OF REV. CHARLES W. EMERSON.

This able clergyman (of Chelsea) next took the floor in opposition to the Act. Though he was not a doctor, and had never practiced medicine, yet as pastor he had for several years been brought in contact with a large number of sick people—in fact almost as fully as if he had occupied a place in the medical ranks; and when he saw that a hearing was announced touching the proposed bill, he felt called upon by his interior sense of duty to enter a solemn protest against it, from the standpoint of his experience and observation in society, and out of respect to his fellow-men. In beginning, he desired it fully understood that he did not oppose education; he thought the best thing for one to do intending to practice as a physician was to pass through the schools appointed for such training, and if he were about to enter the profession he should prefer to graduate and receive a diploma under the auspices of the Allopathic system; still it was his duty, in the face of the facts which had come under his observation, to bear witness that all forms of medical practice were doing much good; though the individuals of the different classes were not regularly or equally successful, he had never been able to perceive any marked degree of difference between the general success of the systems themselves. Speaking from his personal experience, then, he would say that from one-third to one-half of the people who were members of his parish have employed, and still did employ, physicians who were not regulars. He was not present to speak for the physicians, but he did wish to offer a word for his people, who could not but feel aggrieved if they were not allowed to make use of these irregulars if they so desired. There was a class of men who, while they had no regular diplomas, were yet the repositories of large stores of medical information, reaped from the field of practical and careful experience; such a person was at present, he was informed, holding a professorship in the Boston University School of Medicine—a man who, while he had never received a diploma from any particular school, was yet, because of his extended, profound and valuable knowledge of disease and its cure, gladly called to the chair he so ably filled in that useful institution. But that person, with all his experience and usefulness, might not be able to pass a certain technical examination, which the mere school boy, fresh from his books, but knowing nothing of practical life, might easily bear.

A regular physician, standing before this Committee, had had the assurance in Massachusetts, who were so degradingly ignorant that they did not know that the interior of the human body was filled with vital organs, but supposed it to be like an empty keg, receiving its nutriment at the bung-hole; but he (Mr. E.) had failed to find any such person pretending to practice medicine; in fact, the anatomical and hygienic works scattered so widely all over the Commonwealth, and the prominence given to these matters in our public schools and lecture halls, were in themselves the refutation of such a libel on the popular intelligence.

There was another class of persons, with whom he (Mr. Emerson) had no acquaintance, except through being cognizant that they had attended families belonging to his parish with marked success, and these practitioners had been represented in the audience meeting before the Committee in a greater degree than had any other class: These were the Spiritualists; he did not come for the purpose of discussing the matter as to whether their claim of communion with the disembodied intelligences once living on earth was a truth, or not; he had not received, for himself, the evidence which was requisite to satisfy him of the verity of their views, but that was not of importance enough to consume the time of the Committee by stating it more fully; what he did wish to say concerning the Spiritualists was that he had found them to be a very quiet and harmless people, who if they did no good, would never work any harm; as agents of healing in his vicinity for almost a score of years, he had been cognizant of their labors, and had never known one of them to have a case of malpractice proved against him or her; in fact, he should give it as his opinion, founded on experience, that the diplomatized men were the most unfortunate of the two in this regard; this he said not as a slur upon the doctors as a body, but to show that the individual members of these chartered institutions into whose hands it was proposed to surrender the people's rights, were by no means a unit as to their success or their practical value—the result proving that something beside education was necessary to make a real physician.

Speaking from the standpoint of the people, Mr. E. would demand whether they were still to have the right to employ these peculiar practitioners, the mediums, so-called, or not? He desired to call the especial attention of the Committee to the religious side of this question.

These spiritual mediums believed, honestly, that they received their power to treat the sick from on high; they had interblended their religious sentiments with their methods of practice to such an extent, that it was impossible to tell where the medical practitioner ended and the religious nature of the man or woman began. These people had an extensive following, who, not mediums themselves, were yet believers in the views they set forth (to say nothing of those who, still connected with the Church organizations, availed themselves of the services of these healers, clairvoyants, etc.);

Who could draw the line of demarcation as to the amount of the religious freedom safe to be allowed to this or that citizen of the Commonwealth? Did this Committee feel competent to the task? Could it be successfully denied that such an act on their part would be an unmistakable trenching on the domain of religion? One of these workers, a rubber, was known to him in Fitchburg, a lady of pure life and widespread kindness of heart; respected by the whole community; regular doctors did not feel beneath their dignity to send patients to her for relief, and the work she frequently accomplished was the wonder of all. Now the present bill, if passed, would operate to prevent her from prosecuting her labor of love, and deprive those citizens of the Commonwealth who valued her services from making use of them. The speaker believed that if the people of Massachusetts really understood the danger which was now hanging over them in the shape of this proposed ordinance, a perfect panic would ensue, and they would come up to the hearing in such numbers that the entire State House itself would be unable to accommodate them!

There was another class of patients, also, about whom he proposed to speak. While many of the sick called in a medium, a magnetizer, a clairvoyant openly, and, if relieved, did not fear to acknowledge the fact, there was a larger number who preferred to cater to the prejudices of society, and escape the stigma of employing the mediums by calling in both physicians at once, summoning the regular doctor as a cover to enable them to escape the sneers of their neighbors, and hiring the medium to heal them. Mr. Emerson knew of a case in the list of his acquaintances, where a wealthy gentleman hired a medium to remain in his family to treat him for disease, while at the same time a regular physician was secured to make his visits to the house as the ostensible practitioner.

The bill, on its face, was aimed to eradicate ignorance and infuse the element of education into the medical practice of the State; but was legislation capable of dealing with the matter? Humbugs crept into the pulpit of the ministry, the bar of the legal profession, the marts of trade, into every department of society's activity; but could they be legislated out of the places. Human experience said "No!" How, then, could reasonable hope arise of legislating humbugs out of the medical profession? It was an utter impossibility. The practitioners of medicine must be left free to stand on their individual merits, the intelligence of the people, which was the cornerstone of our republican institutions, being trusted to weed out the charlatans through death of practice. This course was the only one which would effectually settle the matter on the broad ground of justice. It was indeed a poor compliment to the intelligence of the citizens of Massachusetts to say to them, through the lips of a statute like the proposed Act: "Ladies and gentlemen, you are ignorant and simple; you do not know whom to employ when you are sick. You are determined to choose the services of people who will deceive, impose upon, and injure you; therefore we, the law-makers of the State, will tell you whom you must employ. This would be a perfect insult, if passed; it might not be so recognized by the legislators or the gentlemen who introduced the bill, but it was really one in fact." To correctly treat the matter covered by the proposed measure, it must not be looked at as a personal one; we must go down to the root of the question and wrest the great underlying truth from beneath the superincumbent *debris*. If wrong existed in society, let us rid ourselves of it, but if we should only make the matter worse by interfering with it, we had better let it alone. No attempt should be made to right indefinite wrongs by a measure which might bring greater evils in its train. It had been asked if there was any exigency now existing in society which demanded legislation on the question of the regulation of medical practice; he did not believe there was any such demand on the part of society. The laws already in force were plentifully able to cope with the subject: Colleges received their right to instruct and grant diplomas to students; the statutes against malpractice, with their prescribed pains and penalties, held the shield of justice over the patients in the Commonwealth; and there seemed no occasion for the present Act.

The question of natural ability must be allowed due weight. The man who worked along the line of his strongest faculties would certainly surpass another who did not do so. Education, unless matched with natural fitness, offered no bridge to success in any profession. The speaker knew many who had graduated from college, filled with erudition, but ignorant of the very first principles necessary for practical work. For instance: a gentleman with whom he had an acquaintance had graduated from college, studied law, and struggled unsuccessfully ever since he entered the profession—hardly paying office rent, if at all; he was possessed of a remarkable memory, and was a perfect compend of legal information, but lacked the ability to turn it to account, and his whole life had been a failure. So with physicians; how many parents sent their children to college and to the medical schools to fit them for entering into the profession? These boys would have knowledge enough of books when they made their advent upon the stage of active practice, but they would have no knowledge of individuals, and upon their capacity to transmute what they had learned in the abstract to useful remedial force fitted to the needs of each particular case in the concrete, would depend their success as doctors. Such boys could easily pass the examination proposed by this Act, but of what value would they be to society? While the ages proved it true that there were persons eminently fitted by nature for the medical practice, and who would be, even if comparatively ignorant, superior to the merely educated but impractical graduate.

He wished the Committee to consider how far this measure proposed to lead the Legislature, and how many varied interests it was calculated to affect. For instance, there were the "voice-builders," who, while they gave lessons to pupils in elocution, also wrought a double good in many cases by curing them of *laryngitis*, through the exercise had known parties to go to these teachers not from any interest in the study, but from the hope

[Continued on eighth page.]

TO-MORROW.

I sit and muse beside the faded coat.
While light and slumber hold their mystic sway.
And while the world, with all its freight of souls,
Wheels on through darkness to another day.

Banner Correspondence.

Pennsylvania.

SUSQUEHANNA. — Mrs. W. M. P. writes:
"Enclosed you will find money for renewing my
subscription to the dear Banner. I do not know
what I could do without it, for it has become a
necessity of my life. For over three years it has
come to me such a week with 'healing on its
wing.' When plunged in the deepest sorrow,
and almost in despair, I was induced, through a
sympathizing friend, to subscribe for the Banner
of Light, and it has indeed been a banner of
light to me, for through its teachings I have
been brought from darkness into light, and have
found a reasonable solution to many questions
relating to immortality. Thank God and the
dear angels, I have found firm ground at last,
and feel anxious to do all in my power to 'spread
the glad tidings of great joy.' After reading my
Banner, I send it to a friend, who reads and
enjoys it (as every one must), and then circulates
it still further. As a New Year's gift I subscribed
for it for one year, in the name of a dear relative
in Indiana, who also is deriving inexpressible
comfort and instruction from its pages, and she
takes pains to 'send its folds to the breeze,' and
recommends it to all her friends and acquaintances.

Three years ago but little was heard in this
place of this most interesting subject, Spiritualism.
At this time many of our best citizens are
its firm supporters, and we have had Mr. E. V.
Wilson here, twice, to lecture for us, and many
are awakening to the subject. Some good mediums
have been developed here in our midst. The
day is indeed dawning, and the darkness of super-
stition and bigotry, that made us afraid to in-
vestigate these things, has passed away. I read
a synopsis of a sermon in the New York Herald,
delivered in New York by one of our most eminent
D. S.—a sermon addressed to lawyers—in which
occurred this passage: 'The greatest
temptation that besets a lawyer is skepticism.
They want to reason upon all subjects. Let me
beg of you, for God's sake, stop asking questions
and go to believing. If you do not yet see, look
for your own reason out of your soul's salvation.
That is a reasonable theology! If the
lawyers of the coming generation are to be made
of boys like one I have, they will stand a poor
chance in the light of that Rev. D. S.'s philosophy,
for he will ask questions, and some of them
indicate the fact that the future generation must
have a reasonable theology. One, for example:
This boy is six years old (or was at that time).
After looking long and thoughtfully into the fire,
one evening, he started me by saying, 'Ma, I
am two boys, I guess.' 'How so, Willie?' 'Why,
I am a boy inside of a boy.' 'How do you make
that out, my child?' 'I inquired, 'Well, if I
were to die I would be a boy in heaven, would't
I?' 'Yes.' 'Well, they would bury me in the
ground, and I would be a boy in the ground.'
'Yes.' 'I know just how it is. I always wanted
to know, and now I know. When I die, the
inside boy will come right out, and go up to
heaven. You can't see him, you are so blind,
but he can see you, and the angels, and every-
thing. But let the outside boy go. He don't
amount to much; the inside boy is all we need
care about.' I must confess I was surprised at
the boy's logic.

Had I not already wearied your patience by
the length of my letter, I would like to tell you
of the most wonderful and startling spiritual
phenomena which I was fortunate enough to witness
last summer at 'Casadeo,' the home of Mrs.
Mary Andrews. But I must say this much, at
least: If any of your readers wish to witness
reliable manifestations, I can cheerfully refer
them to that place, and I am sure they can be
found no more delightful spot to spend the
weeks or days of the warmest weather. Nature
has combined all her greatest attractions there.
The lovely Lake Owa-con, a beautiful waterfall,
sailing or fishing, charming scenery, and the
company of the most highly educated and refined
people, all served to make my stay there one of
the most delightful visits I ever enjoyed. And
not the least of all was the most wonderful spiri-
tual manifestations received while there through
Mrs. Andrews.

Connecticut.

WINSTED.—H. R. Adkins writes: "I have
been a member of a church for over forty years,
and much of the time an official member, and all
these years have desired to know the truth. I
am now as anxious as ever to learn the real truth.
If I have all this time been deceived, I would like
to know it, and wherein. I do not care for sto-
ries of any kind, or theories that have no founda-
tion, but if I can find a better corner-stone than
the one I have endeavored to build upon, I would
like to examine it. I have read your paper for
several years with interest, and now, as many
times before, I am disposed to ask the old ques-
tion, 'Are these things so?'

I have read Mr. S. Watson's books, and mag-
azine from the start, and I believe him to be an
honest and talented man. But now arises the
old question, Is he mistaken? as many persons
will affirm.

It looks to me that if you are correct, the Or-
thodox churches are in error in their funda-
mental doctrines, viz.: Man's apostasy, the
atonement by Christ, regeneration, the general
judgment at the last day, and the eternal rewards
of the righteous and eternal punishment of the
wicked, as well as many other doctrines which
are held as sacred by the various Christian de-
nominations.

The question is important. Is it possible to
know in these important matters the truth from
error? If so, then how? Is it safe to deny the
plain statements of the Bible? If so, then what
standard have we to rely upon for our instruc-
tions? and how shall we instruct the people, es-
pecially the young, in the correct way? and how
induce men and women to seek and surely find
the joys of heaven? It is easy to get the theories
of men, but what is the truth?

HARTFORD.—J. J. Graham, in renewing his
subscription, says: "The Banner of Light, I
must confess, considering the quality of paper,
the perfect print, together with the amount of
valuable information found in its columns weekly,
is the cheapest paper published, and I do
not see how I can dispense with it now, even
if the times are hard. I can better dispense with
my Bible and one meal a day, than the dear old
Banner. As each week recurs, I find myself ant-
icipating the pleasure and profit to be derived in
perusing its pages, and never am disappointed,
for I always find them brimful of rare gems of
spiritual truth."

(Thanks, Bro. Graham, for your kindly words. They
come at this time like a refreshing shower after a sultry
summer day.)

Missouri.

ST. LOUIS.—C. H. Merry writes: "The avid-
ity with which some people attribute effects to
causes beyond their comprehension, is simply as-
tonishing. The idea that insanity ever was or

could be produced by Spiritualism! Is it possible
for one not insane to entertain such thoughts for
a moment? Spiritualism establishes beyond any
question of doubt the immortality of man. By
and through it, and it only, is the fact established
that those who have passed through the change
called death can, under proper conditions, com-
municate with people on earth. It enables us to
comprehend and rightly understand the first
bright link in the endless chain of progression—
death. Has a Spiritualist ever been found that
was afraid to die? The Christian fears death;
the materialist fears it; so do all who are not
Spiritualists. Does the traveler struggling over
rough roads and a barren country become in-
sane because he knows that sooner or later he
will reach a more genial clime, a land flowing
with milk and honey, a happy hunting-ground?
Is the knowledge that after death we can return
and smooth the pathway of the mourning souls
left behind, likely to produce insanity? Is there
any one so lost to reason as to insist that such
contemplations can make one insane? To all
such we say, God be merciful."

California.

SAN FRANCISCO.—Warren Chase writes:
"Letters and visitors from various parts of the
State assure us that our cause is in a sound and
healthy condition of progress in most places of
any size on the Pacific slope. They assure us
that although there is some degree of arrogance,
pride and scorn in a small number of wealthy
churches, yet the great body of the people have
far more sympathy with us than with them.
Spiritualism is fast becoming the religion of the
poor, and Christianity of the aristocracy and the
ignorant rabble that follow the Catholic
priests—the two extremes, neither of which
reason or investigate.
My visit in San Francisco has been pleasant,
successful and profitable, apparently, all round,
certainly to me. My lectures were largely at-
tended and fully appreciated. The Lyceum is
in a prosperous condition. In declamation and
calisthenics I have not seen its equal since I left
New York. It is ably officered and well attend-
ed. Mrs. Ada Foye, who gives public sances in
the hall once a week, is most remarkably suc-
cessful, never making a failure, yet often having
an audience of from two to four hundred persons.
In her private sances (as well as several others
here), she is successful as a test medium, so that
no honest seeker need remain in doubt about
spirit life and intercourse; but many do not want
it if it is not infallible.
The little society across the bay, in Oakland,
is also prosperous, having started a Lyceum with
a good opening of promise. I have lectured to
them one evening each week while filling my
engagement here.
We expect to speak in San José in April. Mrs.
Chase will give sances there and in other places
where I stop to lecture. The climate here is
pleasant since the rain, which began January
15th, and of which we have had barely enough
to wet the dust down."

SAN FRANCISCO.—J. Wilmshurst, M. D.,
says: "To ensure harmony and good results at
spiritual conventions and conferences, a few
simple prerequisites seem all that is necessary,
such as an appreciation of the value and neces-
sity of union and combination to achieve great
results; a spirit of self-denial and self-sacrifice for
the general good; and a disposition to subdue
all egotism and inflated ideas of one's own indi-
viduality—to subordinate the individual to the com-
pound individual, i. e., the Association for the
time being."

Massachusetts.

HUDSON.—P. E. Millay writes, March 12th:
"Seeing the article by P. E. Mills in the Banner
of Feb. 10th, in regard to the mediumship of Mrs.
Clara A. Field, and being one of the brothers
referred to, I wish to say that I fully corroborate
his statement, and that it did not convey a full
idea of that test. I will admit that at another time
I took my wife to the medium, and introduced her
as a friend, and the control immediately exposed
the secondary deception. I sent my son to her,
also (alone and a perfect stranger), and his mother
recognized her boy at once. I have also sent
several of my friends to Mrs. Field for sittings,
who were perfect strangers, and without a single
failure they were recognized by spirit friends.
I sent her a sealed letter addressed to my spiri-
t-child, and received as correct an answer as
though the medium had read the letter; and
yet it came back to me with the seal unbroken.
I will close by saying I will cheerfully bear tes-
timony to the above facts, and add that Mrs.
Field is also an excellent inspirational speaker."

LAWRENCE.—J. H. P. Guild writes: "Dr.
Welch, the blind clairvoyant, still continues to
exercise his wonderful powers as a diagnoser
and psychometrist. He has long been one of
the celebrities of Lawrence. Associated with him is
Prof. J. H. Kimball, formerly White Mountain
guide, who is a good personator and test medium.
Together they have made some remarkable cures.
They show letters from those treated at a dis-
tance which are very complimentary. Their
line of patients extends from Boston to Canada.
Dr. G. E. Smith also is in great demand, and to
his otherwise extensive knowledge adds the
benefit of supermundane wisdom. Of Mrs.
French, business and test medium, we hear grati-
fying reports of genuineness. Circles are held
at Col. Sargent's, and at Eastman's and Staples's
residences. Secularized religion has been at im-
mense expense to keep up its appearance, but
Spiritualism has flourished in all lands and in all
ages in spite of organized opposition—a proof of
its genius. The strength of false religions is
their combinations. The power of Spiritualism
is the independent action of its recipients as far
as this world is concerned, and the overwhelm-
ing force of spirit agency from the world of
souls."

Maryland.

BALTIMORE.—Charles E. Brooks writes:
"What is dearer to humanity than the knowl-
edge of immortality? It is the goal of every
mortal desire and holy principle; we all crave it,
look forward to it with bright hopeful eyes
and gladly beating hearts. Conscience day by
day dictates its reality; and often at night we can
see something of it in our dreams. Immortality
is what we live for, what we struggle, suffer, and
labor for. We do everything, in fact, except to
die for it; and just there it comes to our rescue,"
accompanied with grandeur and glory only then
realized. The youth and maiden, happily obli-
vious in each other's arms to sorrow here, with
hopeful eyes and anxious beating hearts gaze
into the future for some certain conviction of an
eternal union in the fair Summer-Land; the
mother, kneeling at her bed-side, with clasped
hands and upturned eyes, prays the divine Fa-
ther to comfort her soul, to render it fit and pure
to enter into the spirit-world at the coming of the
Angel of Change, there to once more mingle as
of yore with her loved ones 'gone before.' So it
is with all humanity; they are crying out con-
tinually for the light now being shed through
Modern Spiritualism. But how sad to contem-
plate: whilst some accept gladly and thankfully
of this fountain of light, many reject with scorn
the ever-proffered boon from heaven."

Missionary Work in Minnesota.

To the Editor of the Banner of Light:
I have the honor to submit the following re-
port of my labors for the month of February,
1877, to the Spiritualists at large of Minnesota,
and especially to the State Association, under
whose auspices I am laboring.
My first efforts were at Lake Adelle, McLeod
County, where I spoke the 2d and 3d, receiving
\$5; expenses \$5.20. Feb. 4th at New Auburn,
Sibley County, twice, receipts \$3.60; Feb. 5th at
Glencoe, McLeod County, receipts \$1; Feb. 11th
at Minneapolis, receipts \$8.30, expenses \$7.50;
Long Lake, Hennepin County, Feb. 13th, 17th
and 18th, receipts \$17.70, expenses 45 cents;
Rockford, Wright County, Feb. 15th, 16th and
19th, receipts \$6.48, expenses 80 cents; Dyer's
Lake, Feb. 20th, receipts \$3.75; Buffalo, Wright

County, Feb. 22d, \$1.10; Delano, expenses \$1;
Howard Lake, Feb. 24th and 25th, receipts
\$7.18, expenses 40 cents; Dassel, Feb. 27th,
receipts \$2.85, expenses 30 cents; Kingston,
Meeker County, Feb. 28th, receipts \$1.95. Total
amount of receipts, \$64.01; total expenses, \$15.
65; net receipts, \$48.36.
This is more than double the net earnings of
last month. I have the pleasure to also report a
growing desire for harmony that our heav-
enly cause may grow and spread, which it cannot
fall to do when nourished by the influence of
harmonial teachers, who seek only to bring the
precious grains of immortal truth from the Lord's
highest heaven to feed the hungry multitude
who have been feeding on the husks.
THOMAS COOK,
State Missionary, Agent and Lecturer.
Address Farmington, Minn.

Free Thought.

BEWARE OF THE ENEMY.

To the Editor of the Banner of Light:
Some time since you printed in the Banner an
anonymous letter addressed to the materializing
medium Mrs. Seaver (formerly of Bromley Park),
wherein the "Christian" writer proposed to
guarantee that lady a greater reward for expos-
ing Spiritualism, à la Bishop, Baldwin & Co.,
than she then received, or could ever hope to re-
ceive by remaining faithful to her sacred trust.
Unlike Judas of old, and perhaps some other
weaker spiritual mediums of the present day,
Mrs. Seaver, however, spurned the proffered re-
ward, and refused to betray her spirit-guardians
for "thirty pieces of silver." How many poor,
struggling mediums have fallen before like in-
sidious temptations, under the trying ordeal they
are now undergoing from cruel and treacherous
foes, both without and within the spiritual ranks,
God and his angels only know; but I think there
may have been some few. Whilst in New York
a few weeks ago, Mrs. Wilson, of 471 Sixth Ave-
nue, the well-known, excellent materializing
medium, told me that on a late occasion the Rev.
Mr. Hlepworth, Irving Bishop, and a number of
persons who she understood belonged to the
Young Men's Christian Association, attended a
materializing sance, at her room, and seemed
satisfied with the genuineness of the manifesta-
tions. The next day a Mr. J. M. H.—, accom-
panied by another person, called to see her, and
proposed that she should go to a hall they would
provide, free of expense to her, and do what she
had done the evening before, and when all was
through with, get up and simply say to the audi-
ence, "Gentlemen and ladies, all that you have
witnessed I have done myself." She was not to
be required to make any further explanation or
confession whatever. For this performance on
her part they promised to pay her a large sum of
money that had been made up for the purpose,
and to prove they were prepared to perform what
they proposed, counted out on a table before her
nine hundred dollars in bills, and then, after the
manner of their father, the devil, when he sought
to tempt Jesus to betray the truth, said to her,
"All this will we give thee, for it is delivered to
us for that purpose, and to whomsoever we will
we give it." As I looked around the scantily
furnished apartment, I felt that, under the cir-
cumstances, Jesus himself had not resisted a
greater temptation than had this humble disci-
ple.
THOMAS R. HAZARD.
Vaucluse, R. I., March 1st, 1877.

MR. MOODY'S CRITIC.

To the Editor of the Banner of Light:
In the Banner, March 3d, a correspondent from
East Orange, N. J., "W. S. D.," takes consider-
able pains to fasten upon Mr. Moody the charge
of plagiarism, because in a sermon lately preach-
ed at the Tabernacle he made use of an incident
which Andrew Jackson Davis introduced some
years ago into his "Stellar Key." Now the prob-
ability is that Mr. Moody never saw that work
of Mr. Davis's, and so was not indebted to it for
the anecdote, but met with it elsewhere. Mr.
Davis probably met with it somewhere, and
made use of it as an illustration when discussing
"The Location of the Summer-Land." If so, by
the reasoning of "W. S. D.," Mr. Davis is a "plagi-
arist."
Now, Mr. Editor, this sort of thing is sheers
nonsense! A fact or incident gets into a paper
and "goes the rounds" of the press, and so be-
comes common property, one person having as
good a right to use it for an illustration as an-
other has, and that, too, without being charged
with plagiarism. Why, only last evening Rev.
Joseph Cook, in his discourse upon Faith at the
Tabernacle, introduced an incident to illustrate
a point which the writer of this met with fifteen
or twenty years ago and used for the same pur-
pose. Now which is the "plagiarist," Mr. Cook
or the writer, or both, or neither?
We would commend to "W. S. D." a reperusal
of an ancient Book which has something to say,
by way of prohibition, about "bearing false wit-
ness," &c.
A BOSTON MINISTER.
March 13th, 1877.

To the Editor of the Banner of Light:

I desire to withdraw my expression of perfect
satisfaction with the explanation of Mrs. Britten
relative to the sale of Art Magic, appearing in
your columns of March 3d. That expression was
given after a hurried and superficial perusal of
Mrs. B.'s card, and partly in deference to the
opinions and wishes of other spiritual friends.
Consequent upon a more careful examination
and critical analysis of the article in question, I
wish to modify my former statement thereupon,
leaving it to each one to exercise his own judg-
ment concerning the sufficiency of the explana-
tion.
WILLIAM E. COLEMAN.
Leavenworth, Kansas, March 12th, 1877.
(We decline to publish any more explanatory "Art-
Magic" cards in this paper.)

Robert Collyer, in his sermon "How
Enoch Walked with God," says:
"Our children come to us with flowers, but they
try to please the residents in its vicinity, and an in-
junction has been secured against their ringing
at any less solemn rate than six strokes a minute.
The enthusiastic sexton can no longer apply
himself to the bell-pull in the outer works of this
sanctuary with that energy which only a bag-
gage-smasher in the full flush of his favorite oc-
cupation can equal. The bells of all
kinds have been associated with romance and
grandeur since civilization began, and the church
bells have been the royalty of their class. They
have inspired poets, given soldiers new ardor
and priests fresh zeal; but it is singular how the
sentiment does evaporate under an injunction.
'Toll, Roland,' for the bells of St. Mark's are
tongue-tied with legal red tape, and their ancient
glory has departed. But the steam-whistle still
live and shriek in demoniac delight that another
rival has fallen."

The refusal to place his [Thomas Paine's]
bust in Independence Hall is, and is meant to be,
an open insult to free thought and free thinkers
as such, a public and official denial of equal
rights in religion; and the liberals of the country
are themselves put on trial by it. Do they in-
tend to submit? Or have they the spirit of free-
men?—The Index.

SPIRITUALISM IN NEW ORLEANS, LA.

To the Editor of the Banner of Light:

Parties at a distance from this well-known and
heretofore thriving city (even though short that
distance may be), would be under the impres-
sion that the conflicting political elements which
have almost ruined its prosperity would scarcely
permit the existence of an Association of truth-
developing and peace-loving Spiritualists, but it
is true, nevertheless; and this Association of
brothers and sisters, sincerely recognizing their
duties to their fellow-men and women, their vir-
tuous relationship toward one another, as well as
toward the Deity, is quite respectable in num-
ber, as well as being largely composed of some of
the best members of Southern society. Like the
early followers of the good Nazarene, the mem-
bers of this Association are not all of that fortu-
nate class of men to which Dives belonged; but
the chances for final happiness and rest in Abra-
ham's bosom are made the greater, according to
the New Testament of the Christian dispensa-
tion. As good Spiritualists, however, and in
accordance with the law of progression, we are
fain to include all of the Dives class in that hap-
piness, as well as all of God's greatest of works
—man. It is to be lamented that in too many
instances there are those who belong to the lat-
ter class, as well as many, too, who "shuffle off
this mortal coil" whilst members of the former,
that may be long in reaching the great desideratum.

This Association is presided over at this time
by Judge R. G. W. Jewell, late United States
Consul at Canton, China, an earnest yet discreet
worker in the best (because it is the most rea-
sonable) practical and overwhelmingly truthful
of all systems of religion with which man has
hitherto been blessed. Mr. Jewell was original-
ly a Presbyterian, but possessing an inquiring
mind, and unwilling to receive apparent absurdities
for truth without trying them in the crucible
of stern reflection, he was ultimately disap-
pointed and disgusted with the investigation of
the creeds and dogmas of the Orthodox denomina-
tions. He was truly at sea, without chart or
compass, when Spiritualism came to his aid,
with its comforting assurances of the immortali-
ty of the soul. Again and again he applied the
test of unprejudiced investigation, until the pure
gold in all its beauty was recognized by him as
no longer to be doubted. His opportunities for
this mode of trial have been many, enabling him
to bring to his assistance, in the detection of
fraud, numerous adjuncts which few men pos-
sess, in consequence of his extensive travel, as
well as curious and varied observation and legal
training.

Having thus given the general character of
those who compose this Association as its mem-
bers, as well as the brief sketch of its President,
I am glad to say that prosperous advancement
seems to be augured well by the steady increase
of its numbers, as well as by the acquisition of
respectability in a proportionate ratio. I mean,
by the acquisition, as members, of so many of
those who move among the leaders of society as
moral thinkers.

Since the first of January last, we have been
very much instructed and generally benefited
by the discourses of Prof. E. V. Wilson, a man
and Spiritualist who possesses the faculty of im-
parting lessons of moral education in a degree
that falls to the lot of few men. He is remark-
ably positive—takes positions far in advance of
most thinkers with reference to biblical literature
and texts; yet, from the clearness of his percep-
tions, else from the use of his astounding mem-
ory, he is able to challenge, successfully, the
adverse criticism of the most thorough Bible-read-
er, in his construction of its heretofore various
apparently mysterious passages. Mr. Wilson is
certainly a very able champion of the principles
of pure and undefiled Spiritualism. A great
wrong has been attempted in classing him among
those who believe in Free Love. He repudiates
such notions as unwise and impracticable, in the
present condition of society and its laws. Prob-
ably no man living is better fitted by nature for
the stern duties of a Reformer than Mr. Wilson,
since he is the possessor of a physical organiza-
tion which Hercules might have been proud of;
a mental quickness and clearness, as well as
strength, that few men can boast of. He has
produced quite a sensation in New Orleans
among our enemies as well as among our friends.
His engagement expires on the first Sunday in
April. We shall part with him reluctantly.
Our Association intends to celebrate the ap-
proaching anniversary of Modern Spiritualism in
America in accordance with its great importance
to mankind. Hoping that the day may be gen-
erally observed by all associations of Spiritual-
ists, and that the time is not remote when it will
be regarded as the great Annual Sabbath through-
out the world, I subscribe myself,

A TRUE SPIRITUALIST.
New Orleans, La., March 8th, 1877.

Litigation was recently participated in in
Philadelphia, over the reckless ringing of a chime
of bells in St. Mark's Church. Numerous peti-
tions for an injunction restraining the nuisance
were made, and numerous witnesses bore tes-
timony to the great annoyance, and even injury,
caused by these bells. Invalids, old persons and
infants were claimed to be deprived of their
sleep; physicians testified to the bad effect on
the health of the neighborhood; property-owners
complained of the depreciation of real estate;
and as the upshot of the matter the courts de-
clared the bells a nuisance, and restricted their
use to a certain latitude. On this point the Bos-
ton Post delivers itself of the following:

"Philadelphia has won a remarkable victory,
and one that is decisive as far as it goes, in its
war upon noise. The bells of St. Mark's have
been distinguished by too much vigor in the past
to please the residents in its vicinity, and an in-
junction has been secured against their ringing
at any less solemn rate than six strokes a minute.
The enthusiastic sexton can no longer apply
himself to the bell-pull in the outer works of this
sanctuary with that energy which only a bag-
gage-smasher in the full flush of his favorite oc-
cupation can equal. The bells of all
kinds have been associated with romance and
grandeur since civilization began, and the church
bells have been the royalty of their class. They
have inspired poets, given soldiers new ardor
and priests fresh zeal; but it is singular how the
sentiment does evaporate under an injunction.
'Toll, Roland,' for the bells of St. Mark's are
tongue-tied with legal red tape, and their ancient
glory has departed. But the steam-whistle still
live and shriek in demoniac delight that another
rival has fallen."

Inverted commas (") were first used by Mons.
Allement, a French printer, and were intended
by him to supersede the use of Italic letters, and
it is said the French printers now call them by
that name. It is not known by whom the dash
and apostrophe were invented.—A. A. P., in
Gospel Banner.

A STRANGE INCIDENT.

BY HUDSON TUTTLE.

To the Editor of the Banner of Light:
Mr. Malcom was evidently on the threshold of
the unseen world. An acute attack of an old
disease had swiftly done the fatal work, and the
choking voice, fast-drawn breath, ashiness of
lip, and peculiar light in his eyes, gave unmis-
takable indications of rapid dissolution. For an
hour he had been motionless, when, turning his
face toward me, he said with an energy remark-
able for one in his exhausted condition:

"You know the charge made against me by
Garey—how I have borne public scorn and been
regarded as a criminal of the most beastly kind.
Now at this moment, when I am about to enter
another world, before high heaven I declare my
innocence. He perjured himself, swearing to
what he knew to be false, and that, too, for self-
ish ends. I have sworn to punish him. Had I
lived long enough I would have killed him like a
dog!"

Here he fell back in a half-unconscious state,
and I thought he had spoken his last. Anger
and hate were on his countenance, terrible to be-
hold in one so situated. After a few minutes he
recovered. I shall never forget the look of re-
venge he gave as, half rising on his elbow, he al-
most shouted, "Yes, killed him! and I now bid
him, for the wrong he has done me, to come to
judgment!" The last words were half articu-
lated in a hoarse whisper as he fell back, dead.

Al! thought I, this is a terrible termination of
a life of half a century! I did not know how
keenly he had suffered by the charges made
against him. That they were false there was no
doubt, but at one time they created a strong pre-
judice against him which nearly caused his legal
conviction. All the pent-up bitterness of years
ultimated at the hour of death, and his only re-
gret seemed to be that he could not be spared
until he gained revenge.

The strange part of this story is yet to be told.
A few days after this scene, Mr. Garey, a man of
robust health, and never sick a day in his life,
was suddenly taken ill, and his strange malady
was entirely beyond the control of his physicians.
He became delirious, raved about Mr. Malcom,
whom he said was an innocent man; called him
by name, and begged him to desist, to leave, and
not torment him longer; implored forgiveness in
tones which would have melted a heart of ice.
He grew weaker rapidly, and more incoherent,
and at last choked to death without any seem-
ingly adequate cause.

His distorted countenance was fearful to be-
hold, even in death. Shall we believe that Mal-
com after death, retaining his desire for revenge,
gained power by some subtle magnetism over
Garey, and caused his death? Or shall we refer
it to the workings of a guilty conscience?

Joseph Cook and Evangelical Theology.

Is there not occasion for rejoicing when that
popular expounder of modern evangelical theo-
logy, Joseph Cook, bravely asks, "Do you want
this delicate little shoot you call religious science
shut away from the healthy winds of criticism?
Is it to be kept behind the walls of some colossal
authority, and not allowed to baffle its way to
its full size in all the tempests that strike it out
of the north, south, east and west? How is re-
ligious science ever to become a stalwart oak,
throwing out its boughs in every direction, vigor-
ously and graciously, and in no fear of tempests,
unless it contend with all the shocks of criticism
that beat on philosophy, and law, and literature?
Religious science must take her chance according
to the law of the survival of the fittest."

Such questioning and such an avowal from
such a source, are enough to make the dry bones
of old theology rattle, and encourage the hope
that the day is not far distant when they will
have returned to the elements from which they
sprang to plague mankind so long, long ago.
Let evangelical Christians accept this proposition
—that religious science must take her chance ac-
cording to the law of the survival of the fittest,"
inscribing it upon the banner under which they go
forth to the good fight, and every free soul, on
this or the other side of time, will give them a God
speed in all their work. The most liberal re-
ligionist can ask nothing more.

No matter if this announcement is made by
Joseph Cook under cover of his old theology.
The world can bear that patiently for awhile,
until the fruits of the new departure begin to
form and ripen. When these are matured, the
old dogmas will be recognized for the husks
which they are, and will drop away unheeded,
while all souls, feeding to satisfaction on the
bread of life, will grow into beauty and grace
divine. Not in antagonism then, but hand in
hand with Brother Cook, seeking after the good
and true, we can try his positions by the light of
his avowed philosophy, and pronounce upon
them without fear of other condemnation than
the proof, if it can be brought, that we have
failed in application of his principles. The fruits
of all philosophy are its judgments; full and
beautiful it may be, and ready to transmit the
good and true stored up in their germ cells—or
poor and weak, perhaps with fair exterior, but
hollow within, they are fit only to be gathered
in heaps for the fire that shall prepare their other-
wise valueless elements for another birth, another
trial in the uses of being. T. B. H.

Punctuation Points.

Do you know the origin of the various punctu-
ation points used by printers and writers? Greek
literature was not punctuated until B. C. 365,
and there was no space between the words.
The Romans at a later day put a kind of dis-
tinction between their words, thus—Publii. Scipio.
Africanus. For some time after the invention
of the art of printing, arbitrary marks were used
to divide sentences. Up to the end of the fif-
teenth century, only the period, colon, and com-
ma had been introduced. The latter came into
use latest, and was only a perpendicular line,
proportionate to the preceding letter. The colon
is first found in the "Acts of English Worthies,"
published in 1550, and the semicolon in "Hack-
luyt's Voyages," which appeared in 1599. The
parenthesis was introduced during the sixteenth
century. The marks of interrogation and ex-
clamation were introduced many years after.
To Aldus Manutius, an eminent printer of the
seventeenth century, we are indebted for the
present use of the comma. He also laid down
rules for its use.
Inverted commas (") were first used by Mons.
Allement, a French printer, and were intended
by him to supersede the use of Italic letters, and
it is said the French printers now call them by
that name. It is not known by whom the dash
and apostrophe were invented.—A. A. P., in
Gospel Banner.

Every human soul, however enshrouded in darkness and
ignorance, is a bud of promise, of infinite possibilities,
with the sun of progress, and the light of truth, and immor-
tality, shining upon it. But within the limits of this earthly existence
we see the Flower of Humanity blossom only in the hearts
of God's wisest children.

Written for the Banner of Light.

ASCENDED.

Respectfully Inscribed to Mr. and Mrs. F. Hacker, on the Birth of their Daughter Hattie into the Higher Life.

BY HATTIE E. CABR.

Child of the spheres invisible beyond, Whose horoscope is ended here on earth, Thy image fair we hold within our heart, Sweet flower, unfolding in that higher birth. Darling, our soul goes out in love to thee, And yearns once more to look on thy sweet face, To hold thee tangible as thou wert here, But thou art gone, in all thy girlhood's grace. Folded 'th page of time, and sealed for aye The record of thy bright, brief journey here, For thou hast entered through the shining gate, In all thy bloom, to life's immortal sphere. And as we went our way, oppressed with tears, Oft questioning within if thou wert near, A gentle star-beam stole athwart our path, That widened ever into radiance clear. We weep no more for thy dear presence here, Nor question whether thou art satisfied, Since we have caught bright gleamings pure of thee, And know, in spirit, thou art by our side. And we have felt the touch of thy dear hand, Have heard the music of thy bird-like tone— Sweet whispered words, in accents soft and clear, And feel we walk no more on earth alone. We did not mourn as those of hope bereft, For truth had shaped our knowledge to its mold, And, now thou art ascended, we are blest, Though we thy loveliness shall ne'er behold— Not as we here beheld thee, child of heaven; But from those fairer skies where thou art gone, Thy presence shall illumine our passage there, When all of earth's poor pilgrimage is done. Bright star that faded from our mortal sight Ere yet the morning of thy life had fled, Thy lucid rays from that sublimer height In holy lustre on our path are shed! Oh, child beloved! when evening shall draw near, Uplift the veil that hides the golden strand, And in thy angel beauty guide us hence, Into the brightness of that Better Land.

Spiritual Phenomena.

A NEW SLATE-WRITING MEDIUM.

To the Editor of the Banner of Light: In this city many things occur which, if related, would go to prove the truth of our beautiful philosophy, but knowing that your space is necessarily limited, I have refrained from asking favors in this direction, and should not now, if I did not feel that the importance of what I have to communicate demanded some publicity. Our city is now in quite an excited state on the subject of Spiritualism, by reason of the advent among us of a recently developed medium, a former resident of our town, and well and favorably known to many of our citizens. I refer to Mr. Charles Watkins, medium for communication through the phase known as "Independent Slate-Writing," more particularly exemplified through Dr. Slade.

I may say that this young man, with the aid of those on the other shore, is accomplishing a most satisfactory work in our midst, his sittings being of such a character as to reach the most skeptical mind. Many who have doubted, now openly assert their belief, and express a desire to aid the good cause. The communications, as is the case with Dr. Slade, are written between the lids of a double slate in the full light of day, the investigators themselves holding the slate, which is never for a moment out of their sight.

As if to make assurance doubly sure, some have brought their own slates, which in a few instances have been screwed together with brass screws. Mr. Charles Mason, of this city, a real estate dealer of some prominence, received three communications inside of double slates screwed together in this way, one of them being from his father-in-law, with name signed in full. It seems to me such proof ought to be sufficient for any who honestly desire the truth for its own sake.

I am informed that Mr. Watkins will soon visit the eastern cities, to do whatever good he can. Should he do so he will leave many converts behind him, and I trust will be received kindly by our friends in other cities. God speed the good work.

We in Cleveland are now on a much better footing than formerly; Bishop A. Beals, a most excellent trance speaker, and sweet singer of spiritual songs, is now with us, and will remain during the month of March. Mr. Beals came among us a stranger, but his excellent qualities, both as a man and speaker, have won all hearts, and we shall part with him with sincere regret. I would cordially recommend him to sister societies needing a speaker.

Both the Society and Lyceum here are intending to celebrate the coming anniversary of the birth of Modern Spiritualism. Exercises of a suitable character will be held in our hall, 326 Euclid Avenue, on the 31st of the month. Bishop A. Beals will address us, and other good speakers are expected. All interested are invited to come and rejoice with us.

Fraternally yours,

D. S. CRITCHLEY,

Pres. of First Society of Progressive Spiritualists, Cleveland, Ohio, March 4th, 1877.

The Figaro, newspaper, published at San Francisco, Cal., gives in its issue of Feb. 12th the following statement (editorially) concerning what is now transpiring in that region:

SPIRITUAL SCIENCES.—The most remarkable sciences given in this city are held nightly by Mrs. Carrie M. Sawyer, at No. 917 1/2 Howard street, near Fifth. Full forms, numbering as high as eight or ten, at one sitting, often materialize in the cabinet, and innumerable faces, hands and arms appear at the aperture. The most astounding tests are given, and the manifestations in both dark and light séances are of such a nature as to be most startling. It may be well to mention that in noticing the full forms that appear, the sizes vary from those of very tall and large men and women, down to small figures, even to those of children. The hands and arms vary accordingly. The medium herself is a small and very delicate lady.

The doctrine of a literal, eternal fire for the punishment of the wicked, and the preservation of the particles of matter of which the natural body is composed, and its resurrection and refulgence with the soul at the last day, have made more infidels than all the Humes, Volneys, and Voltaires who have ever written. The world demands a reasonable religion, and will be satisfied with no other. The sooner this is learned and taught, the better it will be for humanity.—Rev. Samuel Watson.

Praise of Sleep.

(Given through the Inspirational Writing Mediumship of a Lady.)

And let us together praise our Almighty Father, our Creator, for His wonderful and admirable gift of sleep in its varied degrees. For sleep hath indeed truly been termed "the brother of death," seeing that sleep, like death, doth unfold before our senses the glory-roll of future being, as well as the blazoned chronicle of the cherished past, making alive that which was dead, and setting free the locked-up faculties of our latent spiritual being, whereby we can walk the waters and fly with the winds—can, in the twinkling of an eye, make the circuit of the globe and fathom the depths of the ocean, or ascend unto the stars.

Yea, through sleep we may become the peers of kings, of philosophers, of poets; even consort with saints and behold the glory of archangels. Dost thou need enlightenment? Ask of the Father for wisdom, and lo! He in thy sleep giveth thee to drink from the crystal cup of the Divine Sophia, and thy lips shall be full of the sweetness of her wine when thou again awakenest into the life of earth.

Dost thou need comfort? Ask of the Father, and lo! in thy sleep He giveth it unto thee; for the soft white breast of the bird of comfort shall be thy pillow, and thou shalt rest there, and grow strong in peace.

Dost thou need hope? Ask of the Father, and He in thy sleep will send unto thee the bright-garmented messenger, His iris, and the meadows of the heavenly land, and thou wilt kneedep in flowers, whilst skies of sapphire, of rose and of amber bend over thee, and the horizon stretches around thee of a glorious, and by thee untrodden land, where youth fades not, and where the shadows of death and disappointment come not near.

Art thou poor? Art thou bereft of kindred and of friends? Ask the Father for consolation to thy desolated and weary heart, and He in thy sleep will build for thee a palace where thou shalt be clasped in the arms of thy tenderest beloved ones, and care, and sighing, and sorrow shall fly far away.

Art thou bowed down with age and world-weariness? Ask of the Father, and lo! in thy sleep thou art filled with the glow of eternal youth, and thy fair and stalwart body giveth thee the foretaste of divine strength, and the exultation of a youthful God; the blood runneth rejoicing through thy veins, and thy nerves and sinews praise the glory of their Creator, and rejoice in the new circle of labor his beneficence appointeth for them.

Yea, oh man! there be no things that are as seemly and comfortable, that are brave and of a delightful poesy, that cometh not from the Father of men to the sleep of men. If man knew how sleep was the revealer of the mysteries of death, would man not woo her? And if he knew that she were the inspirer of poetry and of eloquence, and of the fairest and divinest forms of art, would he not woo her? Would he not woo her as the whisperer of the hidden things of science of all kinds, as the interpreter of the mystic languages of nature, whose fair and magical garments are inscribed by the hand of God with runes whose meaning seems so bitter to the outward senses, but so sweet when revealed to the spirit of man.

Yea, did man but know how near to the gates of heaven standeth this wondrously fair and wise virgin, the veiled angel of sleep, he would nightily, ere he sinks to rest upon his bed, softly and beseechingly pray that her Creator and his would bid her be anigh him as his muse, his tutress and guide through his humanity's childhood, so that in due order he, as worthy pupil of one so celestial, may, on awakening out of the long sleep of earthly life, having graduated as apt and accomplished scholar in her school of spiritual learning, be fitted to enter the higher and more blissful life where he mightier and yet more occult brother stands ever at the opal gates as janitor and herald.—C. in The Spiritualist, London, Eng.

Thomas Paine.

Moncure D. Conway says: "It has sometimes been a matter of wonder to Americans why it was that Thomas Paine should have been singled out from his many heretical contemporaries for the especial horror and detestation of Christendom. Some who were, indeed, much more heretical than he, have been treated with comparative leniency. Thomas Paine was a devout believer in God and immortality, and died with the expression of that faith on his lips. But an examination of the history of religious liberty in this country reveals the explanation of the particular odium which fell upon Paine. It was upon his works that the battle of free-thinking, begun in Milton's time, was eventually fought out and decided. Flushed with the victory which had been achieved for free thought in America by the founding of a republic without any established church, Paine came back to the Old World and began his assaults on the conventional creeds with his 'Age of Reason,' his heresies being not unnaturally associated with his revolutionary political views, which had been formidably enunciated in the American and French revolutions. The recoil of this country from the scenes manifested by the popular madness in France enabled the Tories and reactionists to influence the entire middle class to unite in a severe repression of the circulation of Paine's works in England.

"I have myself known old English radicals who remember well the time when it was the chief occupation of the English police to ferret out not only all places where his works were sold or distributed, but also to detect and arrest all who were found even reading these books. Of course those stupid oppressors made the people hunger after the books, and they found the forbidden apples all the more desirable because they were stolen. The Thomas Paine seemed to the lower classes the greatest man and author that ever lived, simply because all their Herods were pursuing him. I have been informed on sure authority that it was the custom in those days for groups of men who had in common a volume of Paine, to go beyond the precincts of their town or city, chiefly on Sundays, and then one would read aloud to others, while one or two more sat several hundred yards off to give signal if the detectives were approaching. When the light became too dim for a further reading, the volume, which no man dare to have in his house, was laid in a box and carefully buried until the next opportunity for a reading."

SCANDAL.—What "they say" is beneath your notice. What's the use of lying awake of nights with the unkind remark of some false friend running through your brain like forked lightning? What's the use of getting into a worry and fret over gossip that has been set afloat to your disadvantage by some meddlesome busybody who has more time than character? These things can't possibly injure you, unless, indeed, you take notice of them, and in combating them give them character, and standing. If what is said about you is true, set yourself right at once; if it is false, let it go for what it will, until it dies of inherent weakness.

After inviting Rev. Miss Anna Oliver to preach to them at their coming Conference, the Newark Methodists have done themselves no credit in going back upon what was liberal and sensible action on their part. They have apparently followed the example set by the ungodly Seniors of Wesleyan University, who first elected a lady to the pulpit, and then made a row and compelled her to resign. After doing a handsome thing, they get panic-stricken and fear evil will come of it. We don't blame the ladies for being disgusted with such treatment.—Boston Post.

Petitions from fourteen States, and bearing nearly 4,000 signatures, have been received by the National Woman's Suffrage Association, and will be presented to Congress, asking for a sixteenth amendment to the Constitution of the United States, prohibiting any State from disfranchising United States citizens on account of sex.

The New York University has just taken an important and very commendable step in throwing open its doors to the admission of women on equal terms with men. Chancellor Crosby tells a Tribune reporter that the faculty has decided that women may study law, medicine, science, belles lettres, or any branch of the university curriculum. The same recitation rooms will be used by both men and women, but at different hours. Tuition is free at present, but women will be required to pay fees at first, on account of the financial condition of the university. The corps of teachers will be increased, but the question of employing female instructors has not yet been decided. Diplomas will be issued to women upon the completion of a prescribed course. This new plan will not go into operation before the opening of the next collegiate year. The co-education of the sexes at Michigan University, Cornell University and some other institutions long ago settled the question of its general expediency in the affirmative. The experiment at those places has been attended with the happiest results. It has shown that the public opinion, so long opposed to such an educational innovation, was inspired by a narrow prejudice, which to the credit of educators is rapidly disappearing. The action of the New York University gives hundreds of young women, who could not afford to go to Vassar College or to Cornell University, the opportunity of obtaining the liberal education so long denied them. The day may yet come when Harvard and Yale will make yet broader concessions than they already have in favor of a reform that has already ceased to be a novelty in the Middle and Western States.

Any phase of Spiritualism that does not make us better men and women, that does not prepare us for more usefulness in this life, and thus fit us for a higher sphere in the other, we consider of little value.—James A. Reynolds, Prattville, Ala.

New Publications For Sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

LIFE HISTORY OF OUR PLANET.—Prof. David Swing speaks as follows in The Alliance concerning this work by Prof. Gunnig, illustrated by Mrs. Gunnig, and published by W. B. Keane, Cooke & Co., of Chicago: "Of all the books in this field of inquiry the work of Prof. Gunnig is certainly the most readable. The style establishes the fact that imagination is as much needed by the geologist and biologist, and the astronomer as by the poet. A prosaic mind is wholly unable to grasp the old earth as it was a million or two of years ago, and hence is unable to arouse the reader of the story. Imagination is not a faculty that invents lies, but a power which makes a true life and beauty into its page. With a gifted wife to draw the pencil illustrations he had a right to make a book that would be read by all. Whatever may be the evolution theory, it must be fully worked out and set forth. The case must be argued before the public. This being so, the theory has not in Huxley's hands, but so skilful an advocate as in William D. Gunnig."

TABLE OF THE AGES.—Edited by Giles B. Stebbins.—"It is the highest mark of a man's brain, as it will be the source of Light and Life to thousands of your fellow-men."—Andrew Jackson Davis.

THE WORLD'S SIXTEEN CRUCIFIED SAVIORS, By Kersay Graves.—"To say that this is a grand work fails to express my ideas of its character. It is a work of genius, and will forever stand as the masterpiece of the nineteenth century."—Dr. Higbie, Muncieville, Mich.

AN EPILOGUE OF SPIRITUALISM AND SPIRIT MAGNETISM.—This is a volume of more than one hundred pages, issued from the press of Colby & Rich, 9 Montgomery place, Boston, Mass. It is a work of the highest quality, and the attention of all who are interested in matters pertaining to a future existence. The author has previously prepared a number of works, which have been well received, and we doubt not that this will prove as instructive and interesting as any of its predecessors. The subject which he treats is one that is deeply interesting to thousands at the present day, and is being investigated by many scientific minds in this country and Europe. Investigators should go into the subject, as far as possible, with unprejudiced minds, and the principles are set forth carefully, and then decide candidly. The work is for sale at the Banner of Light Bookstore, Boston.—Haverhill Tri-Weekly Publisher.

HE SENT HIS PRAYERS.—A poor man who had a large family broke his leg, and as he would be for some time unable to go to church, it was proposed to hold a prayer-meeting at his house. The meeting was led by Deacon Brown, and the prayer was the most beautiful ever heard. A tall, lank, blue-frocked youngster stood at the door, with an ox-goad in his hand, and asked to see Deacon Brown. "Father come to attend this meeting," he said, "but he sent his prayers, and they are out in the cart." They were brought in, in the shape of potatoes, beef, pork and corn.

And find this item in the columns of one of our secular exchanges. The latter prayers—matching words with deeds—were of a practical nature, and the ones best fitted to meet the wants of the case.

Passed to Spirit-Life: From Hopkinton, Mass., March 7th, 1877, Mr. C. P. Morse, aged 72 years 2 months 8 days. Hopkinton meets another heavy loss of one of her old and valued citizens. Mr. Morse, who departed this life last week Wednesday. He was a philanthropist, in the highest sense of the word, administering to want and poverty wherever he presented himself. He was a kind and fatherly friend to all his acquaintances. The funeral services took place from his late residence, on Saturday last. The Rev. Allen Ballou, of Hopkinton, was the officiating clergyman.—Milford Journal.

From Astoria, Oregon, Mrs. Mersy Ann Donkin, in the 47th year of her age. She embraced the facts of Spiritualism some fifteen years ago. She was true to its teachings, and her whole life was a life of holiness and purity. She leaves a husband and five children to mourn her absence from their residence. She was a kind and loving mother and a true friend. She was a member of the church here in Michigan, including brothers and sisters. THOMAS WEST.

From Appleton, Mo., Feb. 10th, J. Keith Giles, aged 69 years. He was dead for many years before his death. He said to the writer a short time before the change, "I expect to hear soon, and I hope the sounds will be pleasant."

From Corry, Pa., Oct. 20th, Mrs. Isabella, wife of Wm. B. Sterling, in her 78th year. She was a firm believer in Spiritualism, and felt sure of meeting a true friend in the spirit world who had passed on before. She has since communicated with me in writing from the spirit world, assuring me that she was not disappointed in her expectations. W. B. S.

From Friendship, N. Y., March 5th, 1877, Eunice Luena, wife of Joseph Marsh, and daughter of Ezra and Luena Miller, aged 46 years 6 months and 17 days. N. R. M. From Susanville, Lassen Co., Cal., Feb. 25th, Edna, wife of Hazard Webster, aged 62 years, after a lingering illness of two years. She was for many years a Spiritualist, and passed away triumphant in the knowledge of a "Life Beyond."

Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of equal type averages ten words.

Pennsylvania State Society of Spiritualists. The Eleventh Annual Meeting of this Society will be held at Lincoln Hall, Broad and Fairmount Avenues, Philadelphia, March 31st, 1877, and on Sunday, April 1st, at 10 A. M. and 3 P. M. This will be the Twenty-Ninth Anniversary of Modern Spiritualism, and will be celebrated by the First Association of Spiritualists of Philadelphia, in conjunction with us. The members of this Society and friends of the cause from all parts of the State and from other places are invited to meet, to consider the present condition and prospects of Spiritualism, especially with reference to the open of more complete and efficient organization throughout the land. The general subject of organization will be considered, and it is hoped that something can be done to advance the cause of Spiritualism and to bring its advocates into more harmonious relations with each other, that the power which rightfully belongs to the millions of Spiritualists, in this and other lands, may be so directed as not only to protect Spiritualists in their civil, political and religious rights, but to exercise an influence for the real benefit of mankind everywhere. The meeting will be free to all, and we hope our friends will respond to this call, either personally or by letters addressed to our Secretary.

"Come, let us reason together." There are thousands of Spiritualists in this great State whose influence would be much more effective if we knew each other better and were properly banded together in a society, without a creed or any restriction of individual freedom, but with a determination to aid each other and to live in the reforms of the age, all of which are more or less intimately associated with our cause. ISAAC KEVIN, Pres.

HENRY T. CHILD, M. D., 134 Race street, Philadelphia, Pa., (Speakers friendly to the cause are requested to copy the above.)

New Books.

JUST ISSUED,

Spiritualism and Insanity.

BY EUGENE CROWELL, M. D.,

Author of "The Identity of Primitive Christianity and Modern Spiritualism," etc.

FACTS AND FIGURES.

Just the Book to hand to Skeptics.

Dr. Crowell has in this neat tract condensed information concerning the comparative relations of Spiritualism and the Churches to insanity, which months spent in research among larger and more pretentious volumes would fail to afford. Those conservative in the community who have been accustomed to meet in the streets and in the various religious systems of the day, and to denounce the subject of Spiritualism with the threadbare phrase "Mother wit says there is no such thing," will be surprised to find that there is no foundation whatever for that wide-spread libel on the cause, while Spiritualism themselves will find in it an unanswerable argument in defence of their belief. In these times of revival excitement this tract should be circulated among the people by the thousand, opening, as it will, the eyes of those who dare to think for themselves to the falsity of this oft-repeated charge by the ministry, and showing them the true danger of insanity which the world popularly ascribes to Spiritualism, and the danger to the fever-heated and crowded Tabernacles and Inquiry Rooms of Evangelical Christianity. Price, 3 cents; by mail 5 cents. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Solar and Spiritual Light,

AND OTHER LECTURES,

Delivered by CORA L. V. TAPPAN,

COMPRISING MEDIUMS AND MEDIUMSHIP.

SPIRITUAL SOLVENTS. THE OUTLOOK FOR FREEDOM. THE HISTORY OF OCCULTISM.

Those of our readers who last year perused the eloquent Inspirational Discourses bearing the above titles, which were given by Mrs. Cora L. V. Tappan, will be sure, at once seized on this opportunity to possess themselves of a copy of these lectures. The circumstances passed upon these lectures at the time of their delivery and subsequent publication in our columns, here Charles Sumner gives his ideas on the political future of America. Here the investigator who desires to compass an insight view of the working of the subtle laws governing mind, the history of atoms, etc., etc., will find a pamphlet full of hints and suggestions which, matched with his thought, will go far to bring forth the coveted results. Price 15 cents, postage free. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

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OR

Three Lectures,

BY CORA L. V. TAPPAN,

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The Symbol of the Letter M. The Symbol of the Cross. The Symbol of the Trinity.

Some months since these remarkable discourses appeared (as originally reported) in the columns of the Banner of Light, and they are now embodied in pamphlet form in answer to the demand of our readers. The work is a most original, polished diction and justly poised argumentation, are to be met with in this brochure, and flow in unbroken currents from its first to its closing page. Give the work a broad circulation, friends of freedom in matters of religious inquiry, for it will throw much light on points heretofore obscure. Price 10 cents, postage free.

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A Voice from the Pews;

OR,

A TABERNAACLE SUPPLEMENT.

BY A MEN DER.

This book is a compact statement of modern thought in a liberal line, and it is no other work which so completely covers the ground in so small a compass. This is its great merit. There are many volumes in this little work, and they are now embodied in pamphlet form in answer to the demand of our readers. The work is a most original, polished diction and justly poised argumentation, are to be met with in this brochure, and flow in unbroken currents from its first to its closing page. Give the work a broad circulation, friends of freedom in matters of religious inquiry, for it will throw much light on points heretofore obscure. Price 10 cents, postage free. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Rational Spiritualism,

GENERAL VIEWS AND OPINIONS OF THE AMERICAN SPIRITUALISTS, ON MORALS, THEOLOGY AND RELIGION WITH OBSERVATIONS ON THE Problem of Organization.

BY S. B. BRITTON, M. D.

In this work the admirers of Prof. Britton will find a valuable compendium of his views on many important topics which have for years excited the interest of the adherents of the Spiritual Dispensation, and have lost none of their influence over the public mind at the present hour. The liberalizing power of Spiritualism, and the necessity of earnest effort for the advancement of the cause, together with the questions of organization, etc., etc., receive clear and cogent treatment from this veteran in the field of spiritual inquiry, and the "brother" merits a reading wide of the confines of the continent. Price 5 cents, postage 1 cent. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

ORIGINAL RESEARCHES IN PSYCHOLOGY,

BY T. P. BARKAS, F. G. S.,

Newcastle-on-Tyne.

An Address delivered to the Newcastle Psychological Society, on Monday evening, October 23d, 1876.

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Banner of Light.

BOSTON, SATURDAY, MARCH 24, 1877.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province Street (Lower Floor).

AGENTS FOR THE BANNER IN NEW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAU ST.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

LETTER COLBY, EDITOR. ISAAC B. RICH, BUSINESS MANAGER.

Letters and communications pertaining to the Editorial Department of this paper should be addressed to LUTHER COLBY; and all BUSINESS LETTERS TO ISAAC B. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

Spiritualists are the depositaries of a great truth, surrounded, no doubt, in many directions, with error and falsehood, but a truth for the establishment of which they appeal to experimental facts, capable of repeated verification. "A fact," says Carlyle, "is a divine revelation, and he who acts contrary to it sins against God." All truths confirm one another when read aright. It is to truth, through facts, truth free from all controversial dogmas, that Spiritualists aspire.—Diamond Fitzgerald.

IMPORTANT NOTICE.

To our Subscribers and the Public Generally.

With the Banner of Light for March 31st (which will constitute No. 1 of Vol. XLII.) we shall institute an important innovation concerning the publication and distribution of this paper to its patrons.

Up to the present time we have sent the forms to press on Wednesday evening of each week, reserving Thursday and Friday as mailing days, and issuing the paper to those in Boston and vicinity on Saturday morning.

Hereafter we shall go to press on Tuesday evening of each week, and issue the paper from our counter every Wednesday morning. The copies by mail, and those furnished to news-dealers, will be forwarded as rapidly as they can be prepared for transportation.

This change is made to meet the earnest and oft-expressed wish of our Western and Southern subscribers, that their papers may reach them by Saturday, instead of Monday, which latter was too frequently the case under the old rule of publication.

We trust that the new project may meet with the approbation of our readers everywhere. Correspondents favoring us with notices of meetings, etc., should forward their matter to this office as early as Monday of each week, in order to insure publication in the same week's edition of the Banner, otherwise such notices will have to lie over until the following number of the paper is issued.

The Medical Hearing.

Those who read our full report of the first series of hearings before the Senate Judiciary Committee, on the proposition to pass an "Act to regulate the Practice of Medicine and Surgery in the State of Massachusetts," will hardly need the assistance of any comments that we can make to help them to a complete and thorough understanding of this important subject. It has already profoundly impressed them with such a belief in the intentions of a certain class of men to legalize a monopoly of the practice of medicine—that wholly uncertain, tentative, and progressive thing which the monopolists are pleased to call a science—that they have revolted at the bare idea of the thing with a natural indignation. We can add nothing that will emphasize the observations, arguments, and appeals of the gentlemen who voluntarily appeared in opposition to this ill-timed measure. To the remarks of Messrs. Giles, Putnam and Stone, it would seem as if nothing could be added. They have plowed and harrowed the field, and the seed they put in afterward is good enough to bring forth fruit a hundred fold. Only read again the quotations offered by Mr. Giles from the most experienced theorists and practitioners on the subject of medical knowledge, and note the conjectural character of it all at its best; how the practice of medicine is attested by them as no better than a matter of continual experiment; how, while in surgery and pharmacy positive and exact knowledge is acquirable, in medicine it is incapable of being formulated in a science, but is all the while in a changing state, adopting and rejecting remedies, guessing and being disappointed, assuming and retreating, killing as often as curing, but seeking always to conceal its lack of scientific certainty by wrapping itself in the robes of enforced silence, a swelling pomposity, and the wisdom that a sounding lingo most truly measures and describes. The actual truth confronts us still, that no real advance has been made, in centuries, in medicine as a science; it is the same guess-work still. Were it the expression of a simple desire to learn the truth about the most important of human interests, it would never pause to quarrel with others or come forward and ask for legislative protection.

It is a notorious fact that when men run to the Law to help them hold their tenets, whether medical or religious, the tenets themselves have got no life left in them. Human nature is the same everywhere. While it accepts benefits eagerly, it has a most perverse and unaccountable

way of hating and abusing its benefactors. It happens that those who oppose this bigoted measure before the Legislature represent a very large and rapidly increasing class in the community that believes in the employment of natural means for healing, in a system of rational hygiene, and in the rejection of that absurd notion which crams drugs down the throat in the belief that all curative processes are necessarily to begin in the stomach. We have but to take the testimony of a medical man like Dr. O. W. Holmes to be convinced of the positive degradation to our intelligence which is involved in blind submission to drugs and medicine-men. Dr. Holmes, as all our readers know, is Professor of Anatomy in the Medical School of Harvard University. He asserts unequivocally that "the disgrace of medicine has been that colossal system of self-deception, in obedience to which mines have been emptied of their creaking minerals, the entrails of animals taxed for their impurities, the poison bags of reptiles drained of their venom, and all the inconceivable abomination thus obtained thrust down the throats of human beings, suffering from some fault of organization, nourishment or vital stimulation." Could language go further in condemnation of this whole medicine system than this, which is employed by one who knows it the most thoroughly? It is enough to know that this whole business of forming National, State, County and local medical societies in this country began with the fear that struck the doctors when the water-cure system was introduced and so ably advocated. The doctors had no answer to make, and they began to organize their close corporations, and then to appeal for protection to the Legislatures, on the assumption that the health and well-being of society was in their hands and could not thus be tampered with. Their pure selfishness was not more conspicuous than it is now.

It ought not to be necessary for us to disclaim any intention of underrating that class of really scientific men who are attached to the "regular" practice, and who, the more scientific they are, invariably hold in less esteem the whole system of practice. They are wise enough from long reflection and experience to know that there is no science as yet about the practice of medicine, but that it is in the largest degree matter of experiment and conjecture. And we do not, therefore, find them in the front of this movement. Much as they may desire the assurance of large professional incomes, they know that the system of healing is a progressive one, and that the moment they invoke the interposition of law they confess their own unbelief. They are the men who are the first to accept any and all the new methods of cure, having at heart the welfare of humanity. It is the lower and cheaper class in the profession, the men who are ignorant of the real meaning of the big words they love to use so freely, that resist innovation, fight progress, defies proof, and wants the law to keep things fixed where they are. This is the very class that ought not to be gratified, that has no claims whatever on the people through their Legislatures. These doctors, should they be successful, would secure to themselves a business without earning it. They would get the law to say for them, "You may practice on the ailments of men and women as much as you please, and nobody else shall presume to," and if they kill instead of curing, they are no more responsible for "murder" than they now charge outside healers with being where the law at present fails to reach them. And what is it that they base their present claims upon? Why, their qualifications. And who decides as to the value and validity of such qualifications? Nobody but themselves. A very nice arrangement, certainly. An extremely close corporation would they make of it. Meantime the great public, with the light of knowledge breaking on all sides, is to lie down and die unless it will submit to such bare-faced practical quackery.

The way these square-toed old doctors go to work to bulldoze the Committee is, to tell them that the community is in sore need of protection. But against whom? Why not against themselves especially? Is there a doctor in existence, of the "regular" order, who pleads guilty to a practice that is worth anything, who will dare to publish in the nearest newspaper each week, or month, the names and number of his cases, with the actual results in deaths? We doubt if one could be found among them all of sufficient courage to do it. Protecting the community! That is just what old priestcraft said when it turned on the screws in the shape of the Inquisition. One of the ancient doctor-men who appeared before the committee talked particularly about the sense of duty that impelled him. The same old canting world is sick in relation to other things. It is to be assumed that any intelligent community that knows enough to refuse the boluses of these saddle-bag gentlemen is sufficiently conscious of its own duty to take care of itself.

These monopolists talk of the public as if it were a sort of asylum of harmless lunatics, that needed nothing so much as a guardian. And it happens that they are the ones who would like each to be a legal guardian, with plenary powers to kill such as refuse to get well in spite of them. They never instruct their patients on the essential subject of hygiene, and they never think of speaking of prevention. All that they mean, whether with the public or the Legislature, is business: "There's millions in it," the monopoly of healing, and that is precisely what they are after. They will get up and tell the Committee about punishment for murder by violence, and demand that those who die without paying them roundly for it first shall be used as mute proofs of murder by such as attended them. How would the rule work the other way, making the regular doctors responsible for murdering the numberless patients whom they notoriously fail to cure?

Renewal of the Banner of Light Free Circles.

It gives us pleasure to announce the convalescence of Mrs. Jennie S. Rudd, who will resume her sittings at this office next week. The circles will be held on Tuesday, Thursday and Friday—free to the public. "Ministers of the gospel," "infidels," "Swedenborgians," "evangelists"—indeed all classes of citizens are cordially invited—even Rev. Mr. Cook, the man who is at present engaged in outrageously traducing the memory of as good a man as ever lived—THEODORE PARKER.

Admirers of Robert G. Ingersoll (who has recently been lecturing in Boston) will find a brilliant and fearless work from his pen entitled "The Gods" for sale at the Banner of Light Bookstore, 9 Montgomery Place.

Shocking Murder.

Mr. S. S. Jones, of Chicago, Illinois, a noted lawyer, a large real estate owner, and the hard-working and indefatigable editor and publisher of the RELIGIO-PHILOSOPHICAL JOURNAL, was cruelly murdered at his place of business on the afternoon of the 15th inst., by a man bearing the name of W. C. Pike, said to be a lecturer on phrenology, who with his wife has in the past occupied rooms in Mr. Jones's building.

According to the best information we have, it appears that the murderer had failed to meet his pecuniary engagements with Mr. Jones, hence the ill-feeling engendered which resulted in murder.

We are in receipt of information from Col. John C. Bundy, Secretary of the Religio-Philosophical Publishing House, to the effect that at the coroner's inquest, on the 16th, the jury found the prisoner guilty of willful murder; also that Pike's wife, Genevieve, should be accounted as an accessory before the fact, and therefore decided to hold both for their appearance before the Grand Jury, without bail. Col. Bundy also informs us that the scandalous rumors in connection with the tragedy, set afloat by Pike after his arrest, are without the least foundation. Col. Bundy further states that the Religio-Philosophical Publishing House, founded by Mr. Jones, will continue its business as heretofore.

Mr. Jones was an earnest Spiritualist, a hard worker in the cause, and his sad fate casts a cloud of deep gloom over the minds of all law-abiding citizens. Owing to his indomitable energy and incessant perseverance, he had placed his paper on a firm foundation. Divine Providence, who has all things in its keeping, has seen fit to call our friend and co-laborer thus suddenly to the higher life, yet we hope and trust the brother will still continue the grand work in which he was engaged while here, but with more efficiency, if possible, than ever.

The deceased was in the sixty-fifth year of his age. He had imperfections—who has not?—but it behooves every sincere soul to forget them, treasuring only his virtues, for many cardinal ones he most assuredly possessed. We received a private letter from him only two weeks since, in which he spoke with great buoyancy of spirit in regard to the onward progress of the Spiritual Philosophy, and predicted for it finally a grand success, although tempering his zeal with the reflection that no needed reform on earth ever ultimately in completely establishing the truth except through great tribulation.

Joseph Cook.

This is one of the Boston "Reverends," who seems to think he came into the world on purpose to clear up after Theodore Parker. He has made that great apostle of spiritual liberty his text and discourse now for several months, and achieved a notoriety in smaller towns and cities by his assaults on his doctrines and modes of thought second only to that won by that other well-known "Reverend"—Henry Morgan. He has recently been belaboring both Parker and Boston in Hartford and New Haven, and, as report says, to crowded houses. His discourse in New Haven was on "Boston's Cultured Skepticism." Like a true demagogue, he knew how the Calvinistic school that flourishes in New Haven would relish any attack on Unitarianism, and he improved his opportunity to the utmost. The best thing for our people to do is, to tell him he had better go and seek a living among those who relish his bitter assaults on Boston. To feed and pamper a man here only that he may go abroad and abuse the community on which he subsists, is not according even to his own idea of the Christian doctrine.

Mr. Cook charged that the voices of "Boston infidels" are to the voices of Christians as the voices of the sea-gulls are to the artillery of heaven. Very well, then; but why make such a row over the harmless sea-gulls? Most people would think Brother Cook was afraid of them. Then he pitched into Paine Memorial Hall, Mr. Lick, the Radical Club, and the other agencies that have been set up to break the crust of Old Theology and let in the free light of Heaven. And he wound up by comparing the amount of money raised by these "infidels" with the amount raised by the churches. This last argument is so thoroughly Orthodox, and vouches for such a correct theology, that we would not disturb it.

The Conflict at the State House.

At least so far as the public hearing is concerned, has closed, and the Committee of the Senate are now exercising their discretionary powers upon the proposed law for the regulation of medicine and surgery in the State of Massachusetts. We call the attention of the reader to the extended report which we give on our first and eighth pages, of the closing sessions before the Committee—the argument of Rev. Mr. Emerson being worthy of especial consideration. Massachusetts has not, for many years, been brought face to face with such a backward-looking enactment, and we hope that even should the Committee report a bill, our law-makers will prove equal to the emergency, and crush it at the very moment of its inception.

The Laws of Massachusetts, Vol. VII., (May to February) Page 540, Chap. 131, under the head of Physic and Surgery, give a bill passed in 1818 which evidently furnished to the bold medical navigators of 1877 the keel for their piratical craft; 1819 added some features and repealed others; 1836 repealed these provisions, but substituted a sort of a somewhat more liberal character; afterward the ground is left open to infer that the idea of regulating medicine by legal authority in this Commonwealth died a natural death, and the statute was repealed, as otherwise we should hardly see the doctors at this time coming up to ask for an entirely new law in their defence (instead of an act to amend) when one was on the statute book already.

Illinois and Wisconsin still "hold the fort" against the medical laws sought to be forced upon them; shall Massachusetts fall behind?

See the notice of the New England Spiritualist Camp-Meeting Association, which will be found in another column.

The Davenportes have been astonishing Hobart Town, New South Wales, of late.

The 29th Anniversary of the Advent of Modern Spiritualism

Will be celebrated in Boston, at Paine Memorial Hall, on Friday, Saturday and Sunday, March 30th, 31st, and April 1st, under the auspices of the Children's Progressive Lyceum, of which useful organization Mr. J. B. Hatch is Conductor. Lyceums, wherever located, are cordially invited to unite with the Boston school in the celebration. The following is the arranged programme of exercises:

On Friday evening, March 30th, there will be held an Inauguration Ball, dancing from 8 until 2. Music will be furnished by Savage's Band, C. D. Smith, prompter. Caterer Tufts will provide the supper.

On Saturday, March 31st, the hall will be open the entire day for the reception of strangers who may visit Boston on that occasion. The evening will be devoted to an entertainment to be given for the benefit of the Lyceum. This entertainment will be well worthy of public patronage.

Instrumental music for Saturday and Sunday will be furnished by the Lyceum orchestra, under the direction of Prof. Alonzo Bond.

On Sunday morning, April 1st, the Lyceum will hold its session in Paine Hall. In the afternoon the rostrum will be occupied by Prof. R. G. Eccles, who will deliver the regular anniversary address, a full report of which we hope to be able to announce for publication in the Banner at an early day.

A concert and conference at 7 1/2 o'clock will conclude the exercises. On this evening it is expected that Miss Lizzie Doten, Allen Putnam, Esq., John Wetherbee, Esq., Dr. John H. Currier, Mrs. Sarah A. Byrnes, Mrs. N. J. Willis, Henry C. Lull, and other able speakers, will be present and take part.

During the entire three days the Hall will be tastefully decorated, under the direction of J. B. Hatch, jr. The ball on Friday cannot fall of being one of the most successful ever given by this Society, as no expense has been spared to make this a pleasing feature of the Anniversary. It is announced that during the evening the bon bon feature will be introduced, which must be witnessed to be fully appreciated. Another attractive feature will be the Children's Entertainment, on Saturday, the entire Lyceum being arranged in a Juvenile Old Folks' Concert, assisted by Miss Mattie Harrington, Miss Danforth, Miss Hastings and others, as soloists. Miss Lizzie Thompson will read, in costume, The New Church Organ.

The managers state in this connection that donations of flowers, also of articles suitable for the children's collation, will be gratefully received by the Committee at the Hall on the morning of the 31st.

The People's Spiritual Meeting, at Eagle Hall, 616 Washington street, Boston, will celebrate the Twenty-Ninth Anniversary of Modern Spiritualism, by appropriate exercises throughout the entire day and evening of Sunday, April 1st. Good speaking and singing will be the main features of the occasion.

The Anniversary will be celebrated by the Spiritualists of New York on Sunday, April 1st, at 2 o'clock P. M., by addresses, music, &c., at Republican Hall, 55 West 33d street, and on Wednesday evening, April 4th, by a social reunion and dancing, commencing at 8 o'clock.

Both the Society and Lyceum of Cleveland, O., are intending to celebrate the coming anniversary of the birth of Modern Spiritualism. Exercises of a suitable character will be held in the Hall, 326 Euclid Avenue, on the 31st of the month. Bishop A. Beals will address the people, and other good speakers are expected. All interested are invited to come and rejoice with the friends on the happy occasion.

The Spiritualists of Springfield, Mass., will remember the event by a meeting to be held March 31st, at Sovereign's Hall, speeches by Cephas B. Lynn, Dr. H. B. Storer, Mrs. Sarah A. Byrnes, and others in the afternoon, entertainment in the evening.

The Spiritualists of Battle Creek, Mich., will hold a Mediums' Convention on March 31st and April 1st.

Henry Slade at The Hague.

We have just received a letter from J. Simmons, business agent for Dr. Slade, informing us of the whereabouts of himself and the renowned medium over whose interests he keeps such faithful watch. We are informed that on leaving London the party went to Boulogne for a few days, and when the Doctor recovered his health sufficiently to travel they made the trip to The Hague, where, at the time covered by the date of this letter, they were living—having decided to defer their journey to Russia till next autumn, the postponement being made necessary because of the Doctor's extreme prostration. Sittings have already been solicited by the residents at The Hague, and the manifestations occurring give entire satisfaction. Mr. Simmons says at the termination of his epistle:

"I must not close this without sincerely thanking you for your successful efforts in raising funds for the defence of the Doctor, and through you also to express our gratitude to the many subscribers for their generous remittances, which swelled the amount far beyond our expectations. I may say the funds coming from America had also a moral value which it would be difficult to estimate, and which was appreciated by the friends of the cause who had so nobly come to the rescue in England."

Notice to Advertisers.

Owing to the change in the day of publication, which will go into effect with our next number, all advertisements—new or otherwise—intended to appear on the fifth page of the Banner of Light, should be sent to our counting-room by Tuesday noon of each week. Renewals of advertisements to go on our seventh page, must be sent to us by Saturday noon—that is, a week in advance of the date whereon they are to appear.

Verifications of Spirit Messages.

Among other communications given through the mediumship of Mrs. Sarah A. Danskin, of Baltimore, for our columns, the following have been recognized as correct:

S. ALOFSEN.

To the Editor of the Banner of Light: I send verification of spirit message published in your issue of Jan. 20th, under name of S. Alossen. Several of my relatives knew the person intimately for many years—I also having a passing acquaintance with him. The particulars given regarding his departure from earth-life, name of town, country, age, &c., are perfectly correct; he passed on while in the act of eating his dinner. There is but one error, and that is in the spelling of the name: it is given as Alossen, it should be Alofsen. I cannot express to you the joy this message has given me. I have been a believer in this sustaining faith for seventeen years, and have so often wished a friend or relative might come through the medium at your circle, it would be so convincing. At last it has come to pass, and I thank God and the dear spirits for this confirmation of what I have so longed for.

May God grant you health and prosperity to carry on your noble work of spreading this glorious truth. Sincerely yours,

Mrs. VICTORIA J. DILLON. 308 Carleton Av., Brooklyn, L. I., Feb. 9th.

CLARENCE SILVER.

To the Editor of the Banner of Light: The message from Clarence Silver, published in the Banner of Light, Jan. 27th, is recognized by his friends. He was a promising young lawyer, in his twenty-sixth instead of twenty-ninth year. Would not give the subject of Spiritualism serious thought while here, but received it readily in spirit-life. H. A. BRADBURY. Philadelphia, Pa.

Demise of Horace Dresser.

This gentleman, a prominent and respected member of the New York Bar, died Saturday, Jan. 27th, at his residence, No. 210 York street, Jersey City, at the age of seventy-three years. For many years he was an invalid, and unable to pursue his profession actively. He was one of the earliest abolitionists in the country, and his efforts in behalf of the negro in the New York courts, years ago, were the first legal steps openly and fearlessly taken in behalf of the race. His success in advocating the cause soon led others to join in the work, but to him belongs the credit of being the first lawyer to plead the cause of the slave in the New York courts. As a constitutional lawyer, in his days of health, he had few equals. As a writer on legal and literary topics he was widely and favorably known. Mr. Dresser early became an earnest investigator and convert of the spiritual philosophy, and ever after one of its staunchest advocates. In years past able articles from his pen have appeared in the columns of the Banner of Light.

The Chorpensing Claim.

We learn from Washington despatches that the well-known claim of our friend Maj. Chorpensing against the government for mail service, as well as the government's violation and abrogation of his contract with the Post Office Department, was decided by the Supreme Court against the claimant on merely technical grounds.

This opinion of the Court involved no judgment as to the merits of the case, for all the law and justice were clearly on his side.

It will be remembered perhaps by our readers that several years ago Congress referred this whole subject to Postmaster-General Cresswell, with full power to arbitrate upon and settle all the difficulties growing out of this famous case, and that after six months rigid examination he decided that Maj. Chorpensing was justly entitled to an Award of \$443,000, which he pronounced in his favor; and yet it is now thrown out of Court on grounds of technicality. This seems to be a travesty upon justice.

Stellar Key—2d Part.

An admirer of the first part of this remarkable work, reading the announcement that the second is about to find publicity through our columns, writes us as follows:

"Milton, in 'Paradise Lost,' Book V., mingled poetry and natural philosophy: 'Or elements The grosser feed the purer; earth the sea, Earth and the sea feed air; the air those fires Ethereal. 'What if earth be but the shadow of heaven; The things therein such to the other like, More than on earth is thought?' "That spirit-world which the poet believed in, conjecturing it through the crude science of his day, the remarkably introspective vision of Mr. Davis has actually described; he has sketched beautiful diagrams of it in the former volume, and I am glad that his latest revelations of OUR HEAVENLY HOME are about to appear in the Banner of Light."

Inspired Art.

It were well if all dwellings could be beautified and spiritualized by some of the productions of JOSEPH JOHN, the fine artist, lately deceased. Those who have met this good man and distinguished painter, and those who have seen and read him through his works, and more especially those who were favored with a personal acquaintance with him, will now, since his transition to the higher life, more highly prize and cherish his pure and exalted conceptions so successfully and happily expressed on canvas. Descriptions and terms of three of his works can be found on the seventh page of the Banner. These works are fine line and stipple steel plate engravings, and although now sold at a very low price, should not be associated with cheap premium pictures.

The Coming Anniversary.

Wherever celebrations of the 29th Anniversary of Modern Spiritualism are held we earnestly desire the managers to forward us for publication reports of the proceedings. We also desire the friends to call attention to the importance of increasing the circulation of this paper and all others devoted to the cause. We need the sympathy and full cooperation of every Spiritualist in the land to sustain us in the good work which the angel-world has inaugurated upon the earth.

In a recent discourse (?) delivered at Stockton-on-Tees, Eng., Prof. Unconscious-Cerebration Carpenter gave in his ultimatum as follows: "The best antidote to epidemic delusions—of which Spiritualism was probably one—was scientific training to methodical habits of thought. Three scientific men had already investigated the matter, and were favorably impressed with its truth; but although they had distinguished themselves in their own special departments, they had not received that early scientific training which enabled them to discriminate between that which was true and that which was false in a matter like Spiritualism." Prof. A. R. Wallace and his Spiritualistic compers will please take notice that they are now demolished!

A NEW WORK

BY ANDREW JACKSON DAVIS.

The "Stellar Key"—Second Part.

I have the happiness to inform you, Mr. Editor, that recently my best hours daily have been given to observations and investigations of things spiritual...

The above note, replete with the genial spirit of the Harmonical Seer, fully explains itself to the reader. It was in 1867 that the First Part of The Stellar Key to the Summer-Land was published.

It is a significant fact that the date of the commencement of our new volume—marking the close of twenty years of earnest effort on our part for the advancement of the cause, and the commencement of another period—should fall on the anniversary day of the advent of Modern Spiritualism.

While we do what we can to improve and beautify the Banner of Light, we trust that those whose names are already on our mail books will take the hint from the closing line of the card of Bro. Davis, and endeavor to obtain for us a number of new subscribers...

A correspondent of the Norway, Me., Advertiser thus expresses his views in re Baldwin: "Any one can see that the newspaper men who think it beneath their dignity to enter a neighbor's house to investigate these strange proceedings when invited to do so, that they might be able to enlighten their readers as to the real facts in the case, are always ready to blow the trumpet of such performers as this Baldwin, and assist him in deceiving the people."

The Remonstrance Against the proposed medical law, which was printed in our issue for March 3d, has already received the signatures of nearly 5000 citizens of this Commonwealth, embracing representatives of every interest (save that of the regular M. D.s) in the State.

The Bible of the Ages, By Giles B. Stebbins, Esq., is a work of unusual merit. See what Andrew Jackson Davis says of it in another column.

Bro. B. Shraft, writing from San Francisco, Cal., under date of March 12th, says: "Warren Chase has lectured for us the last six weeks (and will speak two Sundays more) with eminent success. He is one of the finest liberal lecturers we have had here for a long time. The cause is rapidly gaining ground here. Mediums are in great demand, and thus the good work goes bravely on. I am more than pleased with the fine report of Dr. Crowell, on 'Insanity and Spiritualism,' originally published in the Banner, and I take this method to thank him cordially for this labor in behalf of our glorious cause. The angel-world will bless him for it, and you also, dear Banner, for always defending it so nobly."

A Southerner Among the Spirits: A Record of Investigations into the Spiritual Phenomena, by Mrs. Mary Dana Shindler, is the title of a new and interesting work, a copy of which has been received at this office from the authoress; in size an octavo of 169 pages, and printed on tinted paper. This book can be obtained by addressing Mrs. Shindler, 143 Main street, Memphis, Tenn. Price \$1, postage 6 cents.

Mrs. M. J. Regon, No. 620 North 5th street, St. Louis, Mo., writes to say that mediums residing in that city, or those intending to visit it, will do well to send their names and addresses to her Periodical Store, as she has frequent inquiries from investigators seeking to examine into the subject, but has been thus far hampered in her replies by her want of knowledge as to the whereabouts of the public workers.

The Spiritualist brethren of the city of Lockport, N. Y., have extended a cordial invitation to the Spiritualists of Western New York to hold the Quarterly Conventions with them for one year, which invitation has been accepted, and the first session will be held on the first Friday, Saturday and Sunday in May next.

An item in last week's Banner in reference to Mrs. Boothby's seances has created quite a flutter in certain quarters, resulting in a rush of communications upon the subject-matter, one only of which we have room for this week, viz., that of Brother Abbot Walker, of Salem. "First come, first served."

A Word from Abroad.

J. William Fletcher, test medium, who is at present seeking for the lost jewel of health in foreign lands, has written us a letter dated at Nice in the South of France, from which we call the following points. Speaking of the state of Spiritualism in London he says: "The trials of Drs. Slade and Monck seem to be the points upon which the destiny of Spiritualism turns, so far as the outside world is concerned, and yet I see great good to come out of all this persecution. Suffering seems to be the price demanded for all eternal blessings, and many are being led to an opinion upon a subject which heretofore they knew nothing of. I had [while in London] the honor of dining with Mr. Miller, one of Dr. Monck's counsel, and found him to be an earnest investigator of these spiritual truths."

Dr. James Mack [further writes Mr. Fletcher] has earned a very enviable reputation as a healer. Testimonials from all parts of the world of wonderful cures gained by the use of his magnetized paper attest the truth that the spirits are never idle. Suffice it to say that from personal knowledge I know that he has saved the lives of many, pronounced by the doctors (?) as incurable. "From London, stopping only for rest, we came directly to Nice, one of the brightest and fairest spots on earth. A Sunday in Nice makes one think very much of our Fourth of July; a band of musicians are stationed in the park, and discourse delicious music, hundreds of maskers are dancing on the green, the young and old don holiday attire, and all goes 'merry as the marriage bells.' For once I saw Nature's Sunday undisturbed by the cant of preachers, and I think that when the hard-working people of America can worship God in no rational manner, we shall have less of crime and misery than now. Oranges are seen in great abundance, and the sun is as warm as in June at home."

An Example Worthy to be Followed.

To Mr. William Wiggan, of 1360 Broadway, New York City, we return our thanks for the good work he has recently accomplished in the increase of our subscription list—quite a number of names having been obtained by him within a few weeks. He writes that it is his earnest desire to furnish us with at least one new subscriber per week, and expresses the kindest wishes in regard to the welfare of this paper. We hope that other Spiritualists, in various portions of the country, will, after reading this our grateful acknowledgment for the services rendered by Mr. Wiggan, turn their attention in the same direction, and thus render possible the day—toward which we have looked forward so long—in which we shall feel justified in enlarging the size of the Banner of Light.

A Fact which Should be Known.

Just as we were putting our forms to press we received the following from one of our old and reliable correspondents. It speaks for itself. We may add, parenthetically, that we never heard of the man "Prof. Pike" as a Spiritualist until after the murder: Prof. Pike, who shot S. S. Jones, is not a Spiritualist, as is stated by some of the newspapers and reporters. He has claimed not to believe in the immortality of the human spirit. Yours truly, L. K. COONLEY, Newark, N. J., March 19th, 1877.

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W. S. Bell and Horace Seaver will speak next Sunday evening at Investigator Hall, Palm Memorial Building, on the question, "Liberalism or Moodyism—Which?"

William O. Page, 521 1/2 Sixth Avenue, is said by reliable persons to be a very successful healing-medium, and therefore we commend him to our friends in New York City.

The London Spectator talks about "the silly baffle of this middle-headed and very chattering world." It exchanges with the New York Herald.

Warren Chase, the veteran lecturer, now in California, is still doing yeoman service in behalf of Spiritualism. See a brief letter from him in another column.

Mrs. Boothby's Seances.

To the Editor of the Banner of Light: In the Banner of the 17th inst. you say: "If, as we hope, Mrs. Boothby is a genuine and honest medium, why is it that she should object to the presence at her seances of a certain gentleman, because he was reported to be one of those present at the exposure of the trickster, Mrs. Bennett?" I am not authorized to apologize for Mrs. Boothby, and am not informed of the merit of this particular case, but it is to be wondered at that materializing mediums are careful whom they admit to their seances, when they are aware of the injury done to mediums in the past by grasping and trying to hold the materializations? Mrs. Boothby admits more strangers to her circles than most mediums are willing to do, and, I have no doubt, would be happy to receive the gentleman, did she feel reasonably sure that he would be satisfied with her usual test conditions, and conform to the usage at her sittings.

I have attended two of Mrs. Boothby's seances. Her cabinet is formed of a passage-way leading between the front and back parlors, the door leading into the back room is closed, while the opposite door, in the front room, is left open, and a green curtain, with a long opening, and with an aperture about four feet from the floor, takes the place of it. At my first seance, after the visitors were seated, I was requested to seal all the doors, which I did, the cabinet door being sealed after the medium had stepped into it with me; but before I had time to fully seal myself in my chair, and before Mrs. B. dropped the curtain, a female spirit, dressed in white, materialized beside the medium, thus proving Mrs. B.'s mediumship.

Mrs. Boothby is not entranced, as are most materializers, but sits in the middle of the cabinet clapping her hands when the manifestations are going on, to make known her position. The spirits seldom get power to remain outside of the curtain long, but frequently come to the opening to dance and sing. The special feature here is the loud talking and singing; spirits show their faces at the aperture, which are often recognized, give names and other tests of identity to their friends. This medium often holds seances in the houses of skeptics, which conclusively shows that she does not depend upon her own apartments for success. ABBOT WALKER, Salem, Mass., March 19th, 1877.

Movements of Lecturers and Mediums.

Warren Chase lectures during April in San Jose, Cal. Address accordingly. Mrs. Nettie Pease Fox because of illness has been obliged to defer her engagement in San Francisco, and will lecture in St. Louis, Mo., until further notice, commencing Sunday, April 1st. Address 810 Chestnut street.

Prof. Milleson has had good success with his lectures in the parlors of Mrs. Chase, 37 East Brookline street, Boston, and the Herald of the 17th gives him an excellent reference. He speaks there again Friday, March 30th.

Giles B. Stebbins will speak at Battle Creek, Mich., Sunday, March 25th, and in Detroit, Mich., on Sunday, April 1st, giving the address on the Twenty-Ninth Anniversary.

W. L. Jack, M. D., informs us that owing to sickness he was unable to be present at Stoneham on Sunday, March 18th, but will be present March 26th without fail. After the 28th of this month he expects to be at Springfield, Mass., until about the 5th or 6th of April, when he will return to his office in Haverhill.

W. F. Jamieson is filling lecture engagements in Minnesota and Wisconsin along the Upper Mississippi. Societies desirous of engaging his services may address him at Mazepa, Minn. The River Falls (Wis.) Journal, March 1st, says of Mr. Jamieson's recent lectures in Rock Elm: "A series of amusements were given here on Saturday and Monday evenings last, by Prof. W. F. Jamieson. By means of an oxy-calcium stereopticon (which is superior to the ordinary apparatus used) he presented some of the most beautiful scenes we have seen. His Centennial views seemed to satiate the desires of many who had not the pleasure of seeing the real ones. The Professor's lecture on 'Truth-seeking,' was very interesting and practical, and was listened to with profound attention. At the request of Dr. M. C. Thompson, no admission fee was charged for the amusement; but a number of our citizens contributed a goodly sum."

In the course of the installation services at the First Church, Salem, Mass., March 8th, many written replies were acknowledged from parties invited to be present; one of these responses—a letter from Rev. William Mountford, of this city, on "Witchcraft"—we hope to print in our next number.

Mr. Andrew Jackson Davis, of this city, is engaged in the preparation of a new work—The Stellar Key—Part II. It will be illustrated with diagrams under the general title of "Views of Our Heavenly Home," and the work will appear by chapters in the Banner of Light, Boston.—Orange Journal.

This number of the Banner closes the twentieth year of its publication.

Dr. Talmage said in an obtuse moment that a dollar earned on the Sabbath is a red-hot dollar, whereupon some one has written to ask when he, Talmage, earns most of his money, and whether his fingers have become so callous that he can handle it easily. The reply is that the reverend gentleman was not thinking of himself at the time, which is so unusual and remarkable a circumstance, that the wildest aberration can be forgiven.—New York Herald.

Twenty-Ninth Anniversary Celebration at Springfield, Mass., March 31st, 1877.

The Spiritualists of Springfield, Mass., invite all interested to join them in this celebration. Addresses are expected in the afternoon from Cephas B. Lynn, Mrs. Sarah A. Byrnes, Dr. H. B. Storer, and others. An entertainment with music will be given in the evening. Free return tickets will be given at the Convention to those coming on the Connecticut River, Athol and Connecticut Central Railroads, and one-third reduced fare will be allowed parties buying Convention tickets at the stations of the Boston & Albany Railroad. As far as possible, arrangements will be made to entertain friends from abroad. All are invited to come. Per order Com.

A MEDIUMS' CONVENTION will be held at Battle Creek, Mich., commencing March 30th, evening, and holding over Sunday, April 1st, 1877, the time being the anniversary of the advent of Modern Spiritualism. Some twenty mediums of different phases have promised to be present, and a general invitation is extended to others, without promising pay for services. This anniversary meeting will take the place of the annual meeting of the Michigan State Association for the year 1877. We beg leave to report that we have closed our first two months' labor, having visited some 25 towns and cities, delivered 25 lectures, for the same 27th of March, and are in a prosperous condition. Under the auspices of the Executive Board we shall hold some twenty good meetings in the State. We are returning to Grand Rapids and Detroit to continue our work. T. H. STEWART, State Missionary, Kendallville, Ind.

Spiritualist Meetings in Boston.

ROCHESTER HALL.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, 730 Washington street, commencing at 10 o'clock. The public cordially invited. J. B. Hatch, Conductor. NEW ERA HALL, Hotel Colburn, 174 Tremont street.—Readings from Art Magie and discussions on spiritual phenomena, are participated in on each Sunday evening at this hall, under direction of Mrs. Emma Hardinge Britten. EXETER HALL, 816 Washington street, corner of Essex.—At Circle every Sunday morning at 10 1/2 A. M. Inspirational speaking at 2 1/2 and 7 1/2 P. M. Good mediums and speakers always present. NASSAU HALL.—The Free Platform Society of Spiritualists hold a Free Circle with good, reliable mediums, every Sunday, at 10 1/2 A. M. Moses Hull speaks at 2 1/2 and 7 1/2 P. M. TEMPLES HALL, 488 Washington street.—Mediums' meetings every Friday evening except the first in the month. All are invited. PYTHIAN TEMPLE, 176 Tremont street.—The Spiritualist Ladies' Aid Society will hold a Test Circle every Friday evening, commencing at 7 1/2 o'clock. Many prominent mediums have volunteered their services. Admission 25 cents. Mrs. John Wood, President; Miss M. L. Harriet, Secretary. CHALMERS DISTRICT, Evening Star Hall.—Spiritualist meetings are held in this hall every Sunday afternoon, at 3 o'clock.

READINGS AND DISCUSSIONS ON SPIRITUAL SCIENCE.—Mrs. Emma Hardinge Britten will give her next Sunday evening reading from "Art Magie," on March 26th, at New Era Hall, 176 Tremont street, Boston, to commence at 7 1/2 o'clock. Subject: "Black and White Magie." The reading will be succeeded by a short address, after which the audience will discuss the subject in ten-minute speeches or questions. The proceedings will be summed up by Mrs. Britten.

Rochester Hall.—The Children's Progressive Lyceum met as usual at this place on Sunday, March 18th. A large congregation occupied the seats assigned to the spectators, in spite of the inclement weather outside. The following was the programme: Address to the children by Mr. Billings of Philadelphia; piano solos by Miss Duncklee, Miss Nellie Thomas and Jessie Kimball; songs by Nellie Thomas, also by Miss Danforth, accompanied by Mrs. Prince; and recitations by Jennie Miller and Miss Lizzie Thompson. WM. H. MANN, Rec. Sec. pro tem.

Essex Hall.—Notwithstanding the exceedingly inclement and disagreeable weather of last Sunday, Mrs. Twing had good audiences in the afternoon and evening at the above-named hall. She read a beautiful essay on "The Bright Summer-Land," supplementing it with a number of tests given verbally from the platform, also several written communications. Other speakers and mediums also participated in the exercises, among whom were Miss Jennie Rhind, Mr. H. C. Ingham, Mrs. Cutting, Prof. Milleson and Mrs. Dr. Martin. Mrs. Twing will be present again, Sunday, 26th inst., and interest the people as she has the past three Sundays. F. W. JONES.

For Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Published monthly. Price 30 cents per copy. \$3.00 per year, postage 25 cents. HUMAN NATURE: A Monthly Journal of Zoetic Science and Intelligence. Published in London. Price 25 cents per copy. \$3.00 per year, postage 25 cents. THE SCIENTIFIC JOURNAL of Psychological Science, London, Eng. Price 5 cents per copy. \$5.00 per year, postage \$1.00. THE RELIGIOUS-DIETETIC: A Weekly Journal devoted to Spiritualism. Price 5 cents per copy. \$2.00 per year, postage 50 cents. THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 8 cents per copy. \$4.15 per year. THE LITTLE HOUSE: A Children's Monthly. Published in Chicago, Ill. Price 10 cents per copy. \$1.00 per year. THE SPIRITUAL MAGAZINE. Published monthly in America. Edited by Watson, Editor. Price 20 cents; by mail 25 cents. \$2.00 per year. THE CRUCIBLE. Published in Boston. Price 6 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion. SPECIAL NOTICES.—Forty cents per line, minimum each insertion. BUSINESS CARDS.—Thirty cents per line, Agate, each insertion. Payments in all cases in advance. For all advertisements printed on the 5th page, 20 cents per line for each insertion. Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT—For Diagnosis send lock of hair and \$1.00. Give age and sex. Address Mrs. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. F. 10.

Change of Locality. DR. WILLIS may be consulted at the Quincy House, in Brattle street, Boston, every Wednesday and Thursday till further notice, from 10 A. M. till 3 P. M. Mh. 7.

Sore Throat, Cough, Cold, and similar troubles, if suffered to progress, result in serious pulmonary affections, oftentimes incurable. "Brown's Bronchial Troches" reach directly the seat of the disease, and give almost instant relief.

SEALED LETTERS ANSWERED BY R. W. FLINT, 58 Clinton Place, N. Y. Terms, \$2 and 3-cent postage stamps. Money refunded if letters sent are not answered. Mh. 24.

DR. S. B. BRITTON treats chronic diseases, especially such as are peculiar to the female constitution, by painless methods, using the best remedies known to modern pharmacy, together with Electricity, Magnetism, Medicated Vapors and other subtle and psychological agents. Rooms at 232 West 11th street, New York.

Patients visited at their homes when necessary. F. 3.

Mrs. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Jerusalem street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. Mh. 24.

DR. C. C. DUSENBURY, Magnetic Physician, 1123 Spruce street, Philadelphia, Pa. Ten years' practice among the elite of New York City. F. 3.2m

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth st., New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. D. 30.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 121 West Eleventh st., between 5th and 6th ave., New York City. D. 30.

DR. J. T. GILMAN PIKE, Eclectic Physician, No. 57 Tremont street, Boston, Mass.

BUSINESS CARDS.

GIVEN A WAY!—In order that every one may see samples of their goods, J. L. PATTEN & CO., of 162 William street, New York, will send a handsome pair of 628 Chromos, and a copy of the best 16-page Herby paper now published, to the reader of this paper who will send them two 3-cent stamps to pay mailing expenses. 4tcw—Mar. 10.

NOTICE TO OUR ENGLISH PATRONS. J. V. MANSFIELD, the well-known English test medium, will act in future as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to subscribe to the Banner of Light at his residence, Warwick Cottage, Old Ford Road, Bow, E., London, Eng.

CHICAGO, ILL. BOOK DEPOT. W. PHILLIPS, 100 Madison street, Chicago, Ill., keeps for sale the Banner of Light, and other Spiritualist and Liberal Papers.

PHILADELPHIA BOOK DEPOT. DR. J. H. RHODES, 918 Spring Garden street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Conestoga streets, and at all the Spiritualist meetings. Parties in Philadelphia desiring to advertise in the Banner of Light, can consult Dr. RHODES.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 628 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

NEW YORK BOOK AND PAPER AGENCY. CHANNING D. MILLER keeps for sale the Banner of Light and other Spiritual Papers and Reports published by Colby & Rich, at the Harvard Rooms, 42d street and 6th avenue, and Repository at 155 West 23d street.

ST. LOUIS, MO., BOOK DEPOT. H. T. C. MORGAN, 2 South Jefferson ave., St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

ST. LOUIS, MO., BOOK DEPOT. MRS. M. J. REGON, 620 North 4th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

SAN FRANCISCO, CAL., BOOK DEPOT. At No. 319 Kearney street (upstairs) may be found on sale the BANNER OF LIGHT, and a general variety of Spiritualist and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Pens, Pencils, Penknives, Spencer's Positive and Negative Powders, Orion's Anti-Tobacco Preparations, Dr. Morse's Kidney Compound, etc. Catalogues and Circulars mailed free. Remittances in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal.

ROCHESTER, N. Y., BOOK DEPOT. WILLIAMSON & HIGGINS, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

ROCHESTER, N. Y., BOOK DEPOT. W. L. JACKSON, Bookseller, Arcade Hall, Rochester, N. Y., keeps for sale the Spiritual and Reform Works published by Colby & Rich. Give them a call.

CLEVELAND, OH., BOOK DEPOT. LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O. All the Spiritual and Liberal Books and Papers kept for sale.

BALTIMORE, MD., BOOK DEPOT. WASHINGTON & HIGGINS, 705 North Ave. street, Baltimore, Md., keep for sale the Banner of Light and other Spiritual and Reform Works published by Colby & Rich.

HARTFORD, CONN., BOOK DEPOT. E. A. ROSE, 56 Trumbull street, Hartford, Conn., keeps constantly for sale the Banner of Light and a full supply of the Spiritual and Reform Works published by Colby & Rich.

ADVERTISEMENTS.

COLBY & RICH, Publishers and Booksellers No. 9 MONTGOMERY PLACE, BOSTON. KEEP A COMPLETE ASSORTMENT OF

Spiritual, Progressive, Reform, AND MISCELLANEOUS BOOKS, AT WHOLESALE AND RETAIL.

TERMS CASH.—Orders for Books, to be sent by Express, must be accompanied by full payment. When the money sent is not sufficient to fill the order, the balance must be paid C. O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. Any Book published in England or America, not in print, will be sent by mail or express.

Catalogues of Books Published and For Sale by Colby & Rich sent free.

Arcana of Spiritualism:

A MANUAL OF SPIRITUAL SCIENCE AND PHILOSOPHY. BY HUDSON TUTTLE.

This work embodies the results of the author's researches and experiences during the past twenty years, and is without doubt the most thorough presentation of the subject of Modern Spiritualism before the public. It treats of the Evidences of Spiritualism; the Relations of Matter and Force to Spirit; the Spiritual Atmosphere of the Universe; the Relation of the Spiritual to the Animal in Man; Animal Magnetism—its Boundaries, Laws and Relations to Spirit; the Phenomena and Laws of Spirit; the Philosophy of Death; Mediumship; Heaven and Hell, the Supposed Abodes of the Departed; the Spirit's Home and the Religious Aspects of Spiritualism. Accepting generally admitted truths as its basis, it builds on facts, and appeals not to the passions and prejudices of men and women, but to their impartial reason and common sense. Bound in cloth. Price \$2.50, postage free. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

NEW EDITION—PRICE REDUCED.

"THE GODS," And-Other Lectures. BY ROBERT G. INGERSOLL.

This edition contains lectures on the following subjects: THE GODS—An Honest God is the Noblest Work of Man. HUMANITY—The Universe is Governed by Law. THOMAS PAINE—With his Same Left Out, the History of Liberty cannot be Written. INDIVIDUALITY—His Soul was like a Star and dwelt in HEAVEN and HERESIES—Liberty, a Word without which all other words are vain. This work is printed in large, clear type, and is substantially bound in cloth. Price \$1.25, postage 10 cents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

THE SLADE CASE: Its Facts and its Lessons. A RECORD AND A WARNING. BY "M. A. (OXON)."

This work formerly appeared in the London "Human Nature," and is full of good advice and excellent hints, tersely and vigorously presented. English edition, paper, 20 cents, postage free. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

New England Spiritualist Camp-Meeting ASSOCIATION.

THE Annual Business Meeting of this Association will be held Monday, April 2d, 1877, at Sovereign's Hall, Springfield, Mass. The meeting will open at 10 A. M., and be for the purpose of hearing reports of committees and election of officers for the coming year. On the Boston and Albany Railroad the fare will be reduced one-third. Call for Convention tickets at the stations. Persons coming over Connecticut River, Athol and Connecticut Central Railroads, will be furnished free return tickets at the Convention. A cordial invitation is extended to all the friends of the enterprise to come. March 24.

Mrs. G. A. Dearborn, CLAIRVOYANT and Electric Physician, is now able to treat her patients and hold Circles Mondays and Thursdays, from 3 to 5 P. M., at 43 Warren street. Office hours from 10 A. M. to 5 P. M. Admission to Circles, 25 cents.

50 MIXED CARDS, with name, for 10c. and stamp. 25 styles A. W. D. S. Stevens, Jr., Northford, Ct. March 21.—3w

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English Spiritual Magazines. We have on hand a quantity of back numbers of the LONDON SPIRITUAL MAGAZINE and HUMAN NATURE, which we will send by mail to our patrons at 25 cents per copy—retail price 30 and 25 cents, respectively. COLBY & RICH, No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

TO LET.

SUITES of Rooms in the new building, 84 Montgomery street. These are heated by steam, very airy, and eminently suitable for lawyers' offices, etc. Apply for particulars to COLBY & RICH, No. 9 Montgomery Place, Boston. 17—Dec. 23.

SPERMATORRHOEA

PERMANENTLY cured by an external application, and warranted, for \$10.00. Address, with stamp, DR. R. P. FELLOWS, Vineland, N. J. 10w17—March 17.

PROF. LISTER, ASTROLOGER, 315 Sixth Avenue, 44 years' practice, 27 in Boston. Send for a Circular. Address all letters P. O. Box 3623, New York, Jan. 13.—18

Message Department.

The Spirit Messages given at the Banner of Light Public Free-Circle Meetings...

We also publish on this page reports of Spirit Messages given each week in Baltimore, Md., through the mediumship of Mrs. SARAH A. DANSKIN.

These messages indicate that spirits carry with them the characteristics of their earth-life to that beyond...

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason.

The Banner of Light Free-Circle Meetings are held at No. 9 Montgomery Place, second story, corner of Providence street...

REPORTS OF SPIRIT MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

Invocation. We ask thee, oh Father, that our coming to earth to-day may not be a failure...

Questions and Answers. CONTROLLING SPIRIT.—Mr. Chairman, we will consider whatever questions may be before you.

Carrie Sumner. I don't know, sir, as I shall be able to tell my story, but I guess I will if the little girl here will hold on to my hand real tight.

John Morris. I went out, sir, a long time ago. I was shot out at Antietam. I belonged in Illinois. My name is John Morris. I was about twenty-four years old.

Katie Throckmorton. I went out from Jersey City. I suppose you call it died, but up here they say "go out." My name is Katie Throckmorton.

John Devereux. My name is John Devereux. I have some friends in your city that I would be glad to reach, to let them know that I have not passed away into forgetfulness.

The Drummer Boy. I call myself the "Drummer Boy." I went away many, many years ago, from the Chelsea Hospital, and I remember two young men that used to come to see me.

Samuel Wilde. I do not know whether all religious classes are welcome or not at your circle; but if they are, then I would like to subscribe my name to your list.

George D. Christy. I wish you would record that George D. Christy, formerly of Maryland, who sometimes lived in Baltimore, and sometimes in Washington, returns, and will be glad to communicate with his friends.

Walter S. Bliss. Say that Walter S. Bliss, who died in Galveston, Florida, has returned to the circle in Boston. They laid my body in Rehoboth.

Cornelius Murphy. Well, sir, and does anybody come, and do you let little boys come, and won't you scold 'em nor whip 'em?

Elizabeth Sherman. Mr. Chairman, I don't know as you will be willing to listen to my story. I am an old lady. I am ninety-three years old.

Delia M. Hopkins. Mr. Chairman, I have followed the track of several others. Perhaps you will think me presuming, but I know no other way to reach my people, to make them understand that I still live.

Charles E. DeLong. My name, Mr. Chairman, is Charles E. DeLong. I got rid of the old body in Virginia City, Nevada. I wish to say to some friends who wonder if there is any such thing as spiritual communion.

William Duncan. William Duncan, in the seventy-second year of my age, I resided at Franklin, N. J. I was buried in Franklin on a Saturday.

Susan Maysfield. My name, sir, is Susan Maysfield. I wish to communicate with a very dear friend of mine, who said that if I would go to some public place and give my message she would be very glad to hear from me.

Livingston Miller. (Referring to the spirit who had just been speaking through Mrs. Danskin, he said:) You spoke well; how comes it? You were not a man of letters; but from your conversation I would judge that you had some learning.

James Burk. Please say, sir, that James Burk puts down his name to-day. He went away to your city, a great many years ago.

John Boyd. My name is John Boyd, counsellor-at-law; my residence was Jersey City Heights. To make this testimony more profound and substantial, and to render argument for or against unnecessary, I will add that I was buried from St. Mark's Church.

Sarah Post Read. At my residence in Boston; Sarah, the wife of John Read, and the daughter of Jotham Post, late of the city of New York.

Martha McColgan. Oh, honey! me darling! it's meself entirely that's here! Ye were not expecting me, were ye? [Ye are welcome.] It's welcome I am—thanks to ye.

Nancy Wright. I was eighty-one years old. I died in Brooklyn, N. Y. My name is Nancy Wright, the widow of the late Amos Wright.

to say, "I da, you are stepping upon a precipice, and you know not where it will lead to. Stop, ere it is too late. Watch and pray, lest you enter into temptation. You know not the influence that is over you; it is purely psychological."

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

During the last twenty years hundreds of spirits have conversed with their friends on earth through the mediumship of Mrs. Danskin, while she was in the entranced condition—totally unconscious.

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