

# BANNER OF LIGHT.

VOL. XLVI.

COLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, MARCH 6, 1880.

{ \$3.00 Per Annum,  
Postage Free. }

NO. 24.

## CONTENTS.

FIRST PAGE.—*Biographical*: Sergeant Edward William Cox. *Spiritualism Abroad*: Review of our Foreign Spiritualistic Exchanges.

SECOND PAGE.—Pearls and Pebbles gathered along the Way-side of Travel. Message to the Editor, from Spirit Fannie A. Conant. *Banner Correspondence*: Observations from Mt. Lookout; Letters from Massachusetts, Connecticut, Maine, New York, Vermont, Indiana, and Wisconsin.

THIRD PAGE.—*Foreign Correspondence*: Echoes from England; England—Passing Events, The Science of Psychometry and Psychometric Mediumship, The Rhode Island Natural Bone-Setting Doctors, The Mediumship of William Eglinton and Henry Slade, New Publications, Spiritualist Meetings.

FOURTH PAGE.—The Late Alleged Exposure in London, Legislation for the Indians, Farewell Services by Mrs. Cora L. V. Richmond, The Medical Law, Rev. Joseph Cook and Psychic Force, etc.

FIFTH PAGE.—Spiritualist Meetings in Boston. Editor-at-Large Project. New Advertisements, etc.

SIXTH PAGE.—*Message Department*: Spirit Messages given through the Mediumship of Miss M. Theresa Sholander and Mrs. Sarah A. Danekin; Questions and Answers through the Mediumship of W. J. Coiville.

SEVENTH PAGE.—"Mediums in Boston," Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Argument of Alfred E. Giles. Address by Allen Putnam.

## Biographical.

### SERGEANT EDWARD WILLIAM COX.

The accompanying engraving will give to our readers in the United States a good idea of the facial contour and expression of Sergeant Cox, the eminent English lawyer, philosopher and author (with whose name the spiritualistic public of this country have long been familiar), who entered, November 24th, into the scenes of that broader and grander state of existence which awaits all the tolling pilgrims of earth. To our English exchanges, notably *The Spiritualist*, we are indebted for the main points in this brief description of his life and labors while yet in the mortal:

He was born in 1809, and at the age of thirty-four was called to the Bar at the Middle Temple. He was raised to the degree of Serjeant-at-Law twenty-five years afterwards, and was appointed Recorder of Portsmouth. He married, in 1845, Rosalinda Allott, only daughter of Mr. Foulkes, the Commissioner in Bankruptcy. In 1870 he became Deputy-Assistant Judge of Middlesex; he was also Justice of the Peace, and a Deputy-Lieutenant for Middlesex. He founded, and for some years edited, the *Law Times*. He was also proprietor of the *Field* and other newspapers, now the property of Mr. Horace Cox. He was the author of many books connected with legal subjects, including *The Law of Joint Stock Companies* and *The Law of Registration and Elections*, which, with some of the others, are now standard text books. One of his latest legal works was *The Principles of Punishment*. Among his books on general subjects were *The Arts of Writing, Reading, and Speaking*, and *Hereditary and Hybridism*. Among his writings on Psychology were *The Mechanism of Man*, *A Monograph on Sleep and Dream*, and a variety of presidential addresses to the Psychological Society, [which organization voted to disband after his death.] His shorter writings on spiritual phenomena were of late years exclusively contributed to *The Spiritualist*, which paper bears witness to his worth in the following strain:

"He was a power in the outer world; but in connection with Spiritualism he was a great deal more—he was a man who, with high professional reputation and social standing to lose, testified during the greater portion of his life to the truth of the unpopular phenomena of Spiritualism and Psychology. By the sincerity of his utterances, by his loyalty to facts and to his own convictions, in relation to these subjects, he deeply endeared himself to his fellow-workers in the same field; his wholeheartedness in the matter, and his worldly duties occupied a secondary place in his thoughts. Among Spiritualists the grief at his loss will be deepest, and in our midst his memory will be cherished longest."

On Monday evening, Nov. 24th, he attended, with two of his children, a literary and musical entertainment at Mill-hill, near Hendon, and soon after his return home to Mount Mount, Highwood, he entered his library, and was found dead there half-an-hour afterwards, presumably from heart disease.

Mr. Cox was one who made many friends, (among them in a marked manner being William Crookes, F. R. S.), and who never took up an antagonistic position to anybody until forced to do so by circumstances. In the early days of mesmerism he investigated that branch of psychology, discovered it to be true, and with unswerving faithfulness fought for it to the last, both in public and in private. When Spiritualism made its appearance he likewise investigated, and testified to the truth of each department of its phenomena as fast as he obtained good personal evidence of its reality. For many years he denied the sufficiency of the evidence that any section of the phenomena came from spirits; he believed them to be due to some unknown or psychic force, limited and governed unconsciously by the intelligence of the medium. Some of the materialization phenomena could not be made to agree harmoniously in his mind with this hypothesis, and he long denied their reality. The sight, on one or two occasions, of a living spirit-hand, while the hands of all the other sitters were accounted for, satisfied him for the moment, although afterwards his reason seemed to recoil from such an improbable fact, and it was not till he one day held both the hands of Mr. Harry Bastian, and saw living materialized spirit-hands and arms fitting in and out of that medium's body, that he fully gave in on this point. Within the last year or so he has freely admitted to his friends his belief that spirits cause a portion of the



phenomena, and at Mrs. Makdougall Gregory's séance, shortly before his decease, he stated to all present that such was his conviction. The phenomena evolved through the mediumship of Mr. Williams, under the favorable conditions provided at Mrs. Gregory's séances, are reported to have had much to do with bringing about this conviction.

Concerning the certainty of this position on the part of Mr. Cox (about which no doubt can, it would appear, be reasonably entertained) the celebrated physical medium, W. Eglinton, bears the following testimony in the columns of *Spiritual Notes*:

"I am in a position to say, from words which fell from his own lips, at the house of Mrs. Makdougall Gregory, that he was [a Spiritualist]. It was after a dinner there; and when he was closely pressed by Mrs. Gregory, in the presence of Sir Jocelyn Coyhill and others, he remarked, 'If I am not a Spiritualist now, I never shall be'; and when asked for his definition of Spiritualism, he replied, 'I mean I believe most fully that my daughter Florence has returned to me this evening, as a spirit.' As a medium I am glad to be able to pay my tribute to the kindness, courtesy and friendship which characterized him in his connection with me and others in his investigations."

Our special London agent, J. William Fletcher (with whose words we close this sketch), at the time of his (Mr. S.) transition bore witness to the fact that "He has always devoted much time and money to the investigation of the subject [of Spiritualism], and I have always found him a most courteous gentleman, and interested observer of the phenomena. He has now 'passed the portal,' and entered into the reality of that other life, leaving behind him a spotless name and a noble record."

## Spiritualism Abroad.

### REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

Prepared expressly for the Banner of Light,  
BY G. L. DITSON, M. D.

#### ITALY.

*The Annali Dello Spiritismo*, Turin, for January, opens its fair pages with a continuance of "Catholicism before the time of Christ," a work which has attracted a vast deal of attention in Europe, not only on account of the high literary reputation of its compiler (the Viscount Solanot) but for the amount of research it displays—not skimming the lighter facts of faith that float on the surface of every people's religion, but delving where lie the earliest records of a deluge, the dogmas of the Vedas, the foundations of Maha-Bharatas. "All nations," says the writer, "have some tradition of a grand cataclysm; and, according to M. Jacollot, the earliest of Brahmanic scholars make mention of an Adima and a Hena, whose progeny had become so numerous and wicked they could no longer live together in peace, (one threatening even to storm the heavens) and were to be destroyed; but that Brahma, wishing to conserve the meritorious and save the race of man, sought the means. A ship was built, in which every species of animal and plant was placed, Valwata being the constructor of the vessel; and when finally the work of destruction was completed by a flood, the ark rested on the summit of the Himalaya." The deluges of Ducaillon and others named in history are here also brought in review; but that such a cataclysm was universal or for the purpose indicated, the writer denies, considering that "all—and particularly the legend of the deluge—are absolutely incompatible with natural laws, are offensive to reason, and give a mechanical aspect to Divine Providence."

In an article on "The Progress of Religion" occur the following: "St. Clement recognized in ancient philosophy a species of natural Christianity; Origin, that the influence of the word is felt in the life and the spirit from the beginning to the end of the universe; St. Augustine proclaimed that the Platonists are Christians; St. Justinian found in Plato the precursor of Christ; St. Girolamo affirmed that the stoic morality combined in all its capital points the morals of Christianity, while in recent times the Orientalists assure us that the Vedic morality is equally pure with that of the New Testament. . . . With her mailed foot apparently Christianity has crushed the head of the serpent of idolatry; but the essence of the story is the same with the Druids of Gaul, the pythonesses of Greece, the yogi of India, the sybils of Rome, the priests of Isis, the magi of Persia. . . . The miraculous cures by Apollonius; Simon Magus being lifted in the air; the ecstasies of the pythonesses, will be more

than eclipsed in the marvels of Christianity."

From Dr. Niold, the Count Goneml, a Greek of Corfu, comes the important statement that, he has accomplished in twenty-five years, as a magnetic healer, "some splendid cures," while his remarks regarding his conviction, arising from his study of Spiritualism, "that there is an intelligence, personal and independent of us, and an intelligence sufficient to demonstrate in a most positive manner the reality of a world of spirits," bear the stamp of sincerity and a confidence "that God will never abandon those who serve him faithfully." But it seems that he is mistaken (if we accept an editorial note upon the subject) when he says that, "though the spiritual idea makes progress in Europe, Asia, America, Spiritualism and magnetism are ignored in Greece and the Orient."

A letter from Sr. E. Volpi, headed, "Again spirit-photographs obtained at Naples," informs the editor of the *Annali*, Sr. Nicoforo Filatele, that after a series of experiments he had succeeded in his efforts, as Sr. Damiani had, in obtaining the photograph of a nun, and adds that those who on a priori grounds are the adversaries of Spiritualism, are called upon to show that these productions are not genuine.

Of a new work just published in Barcelona, entitled "Nicomedeus, or Immortality and Reincarnation, the Genesis of the Earth," &c., Sr. Filatele writes a highly commendatory notice, and says that with richness of style and elegance of language in *Nicomedeus* we find a series of mediumistic communications, radiating a morality of the very purest nature; and that it is a very precious production and should be in the library of every cultivated student of our doctrine.

When residing in Genoa few names were more familiar to my ear than that of Cesare Balbo; and I now with pleasure find by an extract from his posthumous works, entitled "*Pensieri ed Esempi*," that he delighted to record spiritual manifestations. One of these I will briefly notice. It occurs in the *Annali* under the head of "Death Announced by a Vision": A young German officer, deeply in love with a young lady of his native village, was called away by one of Napoleon's campaigns. One night, in a bivouac, he saw, he thought, this lady approach and seat herself at the foot of his camp-bed, when she, with a serene, smiling expression, informed him that she had just passed to her home in heaven. For three nights in succession this was repeated, and as it had upon him a naturally depressing effect, no little notice was taken of it. Not much time elapsed ere a dispatch announced to him that on the very day and hour in which he had first seen the vision his fair affianced had donned the drapery of the celestials.

#### FRANCE.

The *Revue Spirite*, Paris, for January, is overflowing with what we all appreciate; but space is an arbiter in the matter of its manifestation here. With the present number the *Revue* enters on its twenty-third year, and though Mr. Leymarie, in a very able and far-reaching "Address" on the occasion, quotes the oft-repeated, "Spiritualism is defunct, throw the last shovel of dirt upon its tomb," he adds with marked satisfaction, "that it has raised up those whose convictions, based upon severe study and criticism, have made known the true significance of phenomena called spiritual; and that these workers are princes in science, who have been recognized as such by all the reviews and academies of science. . . . That 'Spiritualism in the Light of Science' gives this proof that astronomers, mathematicians, linguists, anthropologists, engineers, philosophers, and men eminent in literature, sustain to-day the thesis advanced by Allan Kardec with an incomparable logic and a power of reasoning *exceptionnelle*."

Following the above comes the admirable rally which M. Tonopah seems to be master of, as well as pungent criticism, which this French Junius lavishes upon one M. J. Soury, who has attempted in the *Republique Francaise* to make light of both Prof. Zöllner and Slade. While Racine is easy to read, it is difficult to master Mollere; rather from an exuberance than a poverty of language; so it is with this, which seems to me a masterly production, from M. Tonopah's pen. I will only quote the few lines with which M. Soury paints Mr. Slade: "This pretended medium, this able charlatan, certainly uses great skill, and knows better than any other the tricks of the *impressario*. His movements slow, his long arms, his long legs, his long all fingers, his long moustache, his visage of spectral pallor, his silent laugh when he laughs—all his person, in fact, according perfectly with the rôle of an evoker of phantoms."

The *Revue* gives also a copy of the two masks in paraffine, which appeared in the *Medium* in London, of Arkosa and Lilly. Accompanying them is a minute description of the séances when and the process by which they were obtained—Mr. Oxley's admirable account in fact, plain and graphic, showing all that could be desired in the way of precautions and judicious handling, while the results, the most pronounced triumph that could be conjured up, are as marvelous as any phase of Oriental magic.

From Mans come excellent reports of the progress Spiritualism is making there. Mme. Lebreton, whose son Henri, I think, is the principal medium, writes thence among other things: "Mr. Lejeune had brought to our séance a magnificent bouquet as an offering to the spirit of his wife, dead these seven years on this day, and placed it on the mantel. The spirit took it, promenade the room with it, while loud raps came upon the table, and a bell was loudly rung. A faint light appeared, increasing in brilliancy about the spirit, till its entire form could be seen. Paper and pencil being placed on the table, direct writing was had, while raps were

being made upon the ceiling, walls, pictures, &c. Different spirits indited the following—some of which could only be read (a la Fox sisters' compositions) by having them reversed in a mirror: "My spoiled children, are you content?" (*Blanche*). "Watch and pray." (*Voltaire*). "Love always." (*Blanche*). "To the brethren in Tours." (*Blanche*). The latter was evidently given in response to a wish of one of the sitters to have something to take to his *confrères* in said village. On another occasion a hand appeared which, rolling itself in a piece of paper, made a sort of brilliant magic lantern of it; then, and in say ten minutes, this hand drew a large fine portrait; while another, a little one, very brilliant, approached it from time to time, as if bringing new force to that which was working. The portrait was of a lady with delicate features, exquisite neck and shoulders, about which her luxuriant hair was gracefully falling. It was recognized by a gentleman present.

"*Le Familistere de Guise*" is here also referred to as one of the finest exhibitions the world has ever had of the successful union of labor and capital.

M. René Caillé, writing about Spiritualism in China, says: "If we think we have invented something new, we are mistaken, for Spiritualism is as old as the world; and as there are ever spirits in the atmosphere surrounding our globe, there have ever been spirit manifestations. . . . We can assure ourselves of these things by reading a work from the pen of Archdeacon Grey, which has just been published at Hong Kong. Mediumistic writing, under the influence of the spirits, is a general practice among the common people as well as the instructed and the noblesse. . . . It is common to have a little altar, on which is a statue of a spirit or an angel, where offerings and prayers are made." The Archdeacon had himself given some attention to the subject. "One day he saw a crowd gathered about a house whose floor was strewn with the debris of vases and pots which a few moments before had been thrown from their places by an invisible agent," &c.

A Society of Spiritualists has recently been formed in Cracovie, under the name of *L'Harmonie philosophique*. It has elected as honorary members the editor of our French *Revue* in hand, with Mme. the Countess Wurmbrandt, the Baroness Adela Vay, and the Countess Christine Milleska. Mons. Leymarie, however, in noticing this, protests against the attacks made by the journal under Mr. Wittig's direction upon his (M. L.'s) estimable friend, M. Kasprowich, the Lelpsic editor.

Mr. Strong, the great healing medium, of Marseilles, writes to the *Revue* that while he admires and profoundly venerates both Magnetism and Spiritualism, he cannot accept the doctrine of re-incarnation. His respondent assures him that he is not sufficiently conversant with the works of Allan Kardec.

From Christiansund, M. Storjohann writes, that "in Norway they have begun to interest themselves in Spiritualism much more than formerly; that at the above named place they have two mediums; while at Stavanger there is a family in which spirit voices are heard and materialized spirit forms seen." At Christiania, capital of the country, "all the journals are occupying themselves with the works of M. Zöllner, the celebrated astronomer of Leipzig, in which he relates his experiences with Mr. Slade." At Stockholm, the psychic Eglinton has created no little agitation "in revealing a new force, a new world, to the men of science of that town, and concerning which all the Scandinavian periodicals are now speaking. At some of Mr. E.'s séances he was lifted to the ceiling, direct writing was had, and spirit lights and materializations were witnessed." "Men of science," says the correspondent, "people of the highest aristocracy, the most distinguished officers, civil and military, were the spectators, and became convinced of the existence of spirits and of their manifestations."

#### BELGIUM.

*Le Messenger*, of Liege, (Jan. 1st and 15th) has an excellent article from the pen of its editor, addressed to "our subscribers." Touching lightly upon his own devotion to our cause, which for eight years has helped it along, and upon the veritable revolution *scientifique* and *philosophique*, which should interest all humanity, the discovery of a force heretofore not utilized, the unveiling of a future life, &c., he enumerates among those who have been distinguished advocates and supporters of what we claim for Spiritualism, Judge Edmonds le grand, Prof. Hare, Mme. Blavatsky, Col. Olcott, Colby & Rich, Messrs. Wallace, Varley, Cox, Crookes, Chambers, Gregory, Uriel, Weber, Fechner, Zöllner, household names with most of us, that can hardly be too often repeated, they being ever a formidable support to those who stand trembling upon the verge of this new ocean of unfathomed realities. The *Messenger* gives also in full that marvelous account of Mr. Eglinton's séance at Brugge which I recently condensed for the *Banner of Light*. Of the nature and results of the literary and artistic conference at Spa, M. Vanderyst renders here a good account, portraying the struggle between the materialistic and spiritualistic schools, the latter "submitting its conclusions to the control of reason, advancing with irresistible logic, demonstrating the existence of a force intelligent outside of matter."

"Superstition in Russia," based upon the burning of the woman who in her youth, as *Agrafena Ignatiens*, was called a sorcerer, and of which I have heretofore given some account; "The Cross, the Venerated Emblem"; some of M. Donato's experiments with Mlle. Lucille, are the principal articles that remain to be further noticed; but they must await more space and time.

#### SPAIN.

I have only in hand at present from this land, which has been so thoroughly aroused to the cause of Spiritualism, *La Luz del Porvenir*, which seems to be the special organ of that versatile genius, Lady Soler. Three numbers of this little weekly have been received since my last review. Señorita Candida Sanz contributes articles on "Ignorance and its Errors," on "Terrestrial Goods," and "The Carnival of Life," but they are dissertations that cannot be reduced without marring their force and beauty. I must say, however, that all these, as well as those from Señora Soler, breathe the most exalted piety, practical good sense, and are forcibly illustrative of the value of pure lives. Would that they could be heeded! In one place Lady S. says: "Spiritualists! Let us not confound ourselves with the multitude who say, 'A new year, a new life,' but go on with their old vices and bad habits. Let us begin a new life, hating evil, visiting the widow and the fatherless loving humanity" &c.

#### SOUTH AMERICA.

"*La Constancia*," of Buenos Ayres, though tardy, has come to hand. It opens its present issue with the several interesting addresses pronounced at a triennial gathering of the *Asamblea General* of the society "Constancia," in the said city. These are followed by a consideration of "Odic and Magnetic Forces," by "The Great Law of Necessity," by a continuation of Professor J. R. Buchanan's "Army of Heaven," and quite a number of minor but inviting contributions from such talented writers as Señora Soler and Señorita Sanz. To some remarks on psychic manifestations, by Viscount Solanot, I must devote a little space: "By direction of the guiding spirit," he says, "we remained for some moments in reflection, and offering up mentally a prayer for help from God and from our guardian spirits. . . . The efficacy of prayer is incontestable in a moral point of view; it is the patrimony of all peoples, and in one form or another has consecrated all religious beliefs. . . . To suppress prayer would take from man his most powerful support in great adversity. After prayer the weak feel strong, the sad consoled." To these remarks there is appended some observations on the now famous materializations of Marietta, which, though causing dissension in the spiritualistic camp, have brought more able adherents to our cause among the Spaniards than anything else. "The spirit saluted us," continues the writer, "with a clear voice but with scarcely any perceptible movement of the lips, saying in correct Italian, 'Donna notte, flegle miei.' Her face was like that which had been transferred to canvas, and her general aspect recalled the beautiful description given of her as she appeared at Naples when sixteen years of age. Like a tall flower gracefully bending forward, her blonde curls falling about her shoulders, her little naked feet scarcely perceptible beneath the blue fringed of her tunic, as if hiding from her own admiring gaze," this lovely creature seemed to represent what there is divine in the psychic realm, where our best thoughts cluster. On another occasion she appeared with a young girl at her side, the child *Visitacion*, the youngest daughter, deceased, of the medium. An account of these impressive manifestations is to be continued.

The *Revista Espiritista*, of Montevideo, has its usual, though limited, amount of good material. The editor, Don J. de Espada, never fails to present our cause in an attractive light; while the "Angel Guardian," with profound and ever-cheering thoughts, dropped like flowers along our thorny way, must be especially welcome to all the readers of the *Revista*. Perfumed words fall also from the lips of a daughter who pleads for charity and benevolence: "Ah! dear papa," she says, "how great is the soul that knows how to forgive! On the earth there is no greater satisfaction than that which comes to the soul that can pardon. 'Father, forgive, they know not what they do!'" and she concludes her gentle epistle from the spirit-world with what deep affection would dictate: "Adios, papà. Thy Aurelia." Lady Soler favors us also with one of her characteristic articles, beginning with: "The most terrible plague that humanity encounters is ignorance," and this she elaborates by contrasting it with "progress, the intrepid navigator that in the ark of civilization goes forth to the discovery of new horizons and in them new worlds."

#### MISCELLANEOUS.

*El Eco de la Verdad*, Barcelona, has been, I think, superseded by *La Luz*, reviewed above; for I notice the same contributors, the same delicate feminine though vigorous element in both. Barcelona may well be proud of such writers. She may congratulate herself further on the acquisition of still another of the order *literati*, who, as Señora Josefa Pujol, assumes the editorial chair of a new periodical, *El Parthenon*. This last named lady in her preface says: "One of the most urgent of the necessities of our age is the complete unfoldment or spreading out of human knowledge, civilization demanding the perfect disenchantment of the spirit. . . . Inspired by the accentuated tendencies of this actual epoch, we desire to convert our publication into a vast field open to all ideas, to all aspirations that have for their aim the progress of humanity," etc. In its columns figure such names as Castelar, Balañuer, and others not less distinguished.

*Das Neue Blatt*, of Leipzig, is an illustrated periodical of much merit and beauty; and, though not devoted to Spiritualism, is evidently open to any expression in its behalf that bears the impress of truth and sincerity. It has a splendid portrait of A. J. Davis, with his finely-out features and *spirituelle* expression, with a sketch of his life, and what he has accomplished. None in our ranks stand higher among the Ger-







## Foreign Correspondence.

## ECHOES FROM ENGLAND.

NUMBER TWENTY-TWO.

BY J. J. MOISE.

The out-rolling tide of human life sets steadily forward, bearing us on its broad bosom toward that fairer land where weary feet find rest, and famished hearts find food for happiness. Here, below, a stern fight rages all around us; right and wrong, in endless forms, battling for supremacy. Truth and error ever break their lances in the arena of mortal speculation, and while at times the victory may waver, ever and anon truth vanquishes, and humanity reaps advantage from the conquest. Let us give a glad welcome to our warriors, and by in our practice embodying the truths they conquer for us, show them we are not forgetful of their work. And such will be to them better than wreaths of bay or busts of stone.

At the present time, a strong effort is being made to raise a sum of money on behalf of Dr. F. W. Monck, the well-known physical medium, whose health and means are alike exhausted. The wonderful narratives of phenomena obtained through the Doctor's mediumship, printed in our journals here, are no doubt familiar to many of our readers; as also will be the hardship he has undergone by being imprisoned in consequence of the raid against mediums inaugurated by the prosecution of Dr. Slade. A lengthy list of our foremost and best known names backs up the appeal that is being made, and if our brethren in America will endeavor to spare either "dime or dollar," Mr. Monck, Theobald, 62 Granville Park, Blackheath, London, Eng., will rejoice to add the amounts so sent to swell the general list.

Mrs. Hollis-Billing is on the eve of departure from our shores as these lines are penned. During her stay she has won many friends, and her mediumship is spoken highly of. It is to be hoped that the genial face of our friend and fellow medium may be seen amongst us again ere long.

There is no cessation of literary activity within our ranks, nor is there any falling off in the matter of quality, either. Since my last, another new work has been issued, and still another is announced. The first volume is entitled "Spiritualism as a New Basis of Belief," and is from the able pen of Mr. J. S. Farmer, a most earnest gentleman and able thinker. His present contribution to our literature is of marked ability, and is especially adapted to the hands of inquirers whose habits of thought are spiritual and devotional in character. It also contains matter for the general reader of great interest and value. The author should let the public hear more of him.

The other work referred to is called "Higher Aspects of Spiritualism," and when it is mentioned that it is from the facile pen of "M. A." (Oxon) it can "go without saying" that it will be a most welcome addition to the bookshelves of every Spiritualist. No gentleman has done better service for our cause in its higher aspects than "M. A." Always clear, terse and vigorous, his writings breathe like a spirit of reverence and wisdom, that makes their perusal a duty that at once revivifies and strengthens.

Also a little brochure from the pen of Herr Christian Reimers, "False Lights and Dark Spots in Spiritualism," has lately appeared. It is cleverly and pungently compiled.

The versatile "Petticoat" Bishop has recently tried his hand at a new dog in Glasgow, Scotland. This time he professed to expose the tricks of the late Heller, a most clever conjurer. Thinking that he was to be as good a "draw" as his pretended exposé of spirit phenomena, he adopted the usual sensational tactics; but, strange to say, instead of "drawing" the "big city" being crammed, only an indifferent audience assembled, and the Glasgow Herald of Feb. 11th pronounced the affair as "very weak and very tedious indeed." But a conjurer exposing a conjurer is somewhat like a bird fouling its own nest.

The actual work of Spiritualism over here presents no new features since my former letter was sent. The provincial work is still prosecuted with its accustomed vigor. The various "Society" and "District Committees" are just as active as ever, and as the lecture season is now on the wane it is unlikely any startling events will transpire just yet.

In London, Mr. Thomas Walker has been retained by the "British National Association of Spiritualists" for a course of semi-public lectures, which is a step in the right direction for both parties. I have not the slightest doubt as to the genuineness of Mrs. Corne's mediumship.

Calling recently on Mr. J. W. Fletcher, I was sorry to find him looking somewhat worn out, as well he might be with the work he does. His Stewartry Hall services are as successful as ever, and have been the means of a large amount of good. Mrs. Fletcher is about to inaugurate a series of "trance sances" at the rooms of the British National Association of Spiritualists. As her capabilities as a medium are undeniably great, London Spiritualists cannot fail to reap benefit and pleasure from the step taken.

The platform at Goswell Hall is well sustained, and meets a long-felt want in London. The directors are capable men who attend to their duties with the right will and spirit. The result is a revival of former success in connection with our native place in the metropolis.

Since my former letter we have gathered up our lances and ponies, and sped not from the enemy but back to our native city. In future, correspondents will please address their favors to the undersigned address. A warm welcome from hosts of old and loved friends overcame all the labor and pains of removal. On all sides we have been greeted with "We are glad you have come back. It was the right thing to do." Patrons of the good old Banner and its valuable armory of literary weapons can be supplied as usual with all things needful to fight with for truth and the angels.

With fraternal greetings to all workers, good and true souls, and best wishes for the prosperity and success of all, my pen now rests.

Progressive Literature Agency,  
22 Pallatine Road, Stoke Newington,  
London, Eng.

## ENGLAND.

## Passing Events.

(Banner of Light London Special Correspondence.)

For days London has been wrapped in gloom; a fog dense and heavy has hung like a curse over the city, and all plans for pleasure or profit have been greatly impeded. At times it was truly alarming, the darkness being so intense that the cabs and carriages were in a great measure stopped, and foot passengers were obliged to either carry lanterns themselves or employ small boys to bear torches; in some of the great centres of traffic the scene was truly appalling, while the shrieks of the lost and injured rendered the day anything but pleasant. This state of things lasted well nigh three days, and has recurred alternately with the sunshine ever since.

The day of the opening of Parliament dawned bright and fair, and was the first fine day we have had. "Queen's weather," it was called. The Queen graced London with her presence on this auspicious day, and all put on their holiday attire; but, although the procession was very imposing, and in a way grand, we look in vain for the enthusiasm that should have characterized so important an event. The populace who everywhere filled the streets seemed to admire the splendid horses and trappings to such an extent that they forgot their sovereign queen, and neglected to raise their hats or give the shouts of welcome which are a nation's tribute to its ruler. It may be that the long absence of any procession of this kind will account for this, and that possibly the people felt all the more deeply, although they expressed so little.

Now the tide of fashion has turned its face toward London it is hoped that all will go on smoothly, and that this season may more than compensate for the failures of last.

In the *Spiritualist* of this week we find a very clever and interesting letter from the pen of Florence Maryat, in which she details her sances with Miss Cook and Mrs. Corne. The tests given are beyond question, and one such a sance places their mediumship above question. Mrs. Maryat writes so well, and in a play we see her name so seldom in the spiritual papers.

A. T. P., the gentleman who so kindly reports the "Historical Controls" that appear weekly in the *Medium and Daybreak*, was announced to lecture at Goswell Hall February 8th. This is his second appearance here this season, and he must ever be listened to with great pleasure, as he has had very extensive experience with some of the highest forms of mediumship, and has been generous enough to give the world the benefit of his knowledge.

The medium through whom these communications have been given, has suffered much through his devotion to the cause, in a silent, unostentatious way; he has done great good and exerted great interest in the teachings of the higher spirits. There is also a very pleasant review of Dr. Crowell's book in the *Medium*, from the pen of F. A. Binney, with quotations therefrom.

Mrs. Fletcher's trance sances, announced to begin under the auspices of the British National Association of Spiritualists Feb. 18th, will probably take place the 1st of March. Mrs. Fletcher has been suffering so much from the London climate that she has gone to France, where she will probably remain until the bad weather is past. Mr. Thomas Walker's lectures under the same auspices bid fair to be a very great success; at least every effort is being made to make them so.

A sance is announced for February 15th, as a farewell to the Doctor and Mrs. Billing prior to their departure for America, and efforts are being made to present Mrs. Billing with a return ticket. Mr. James Burns, who has acted as agent for Mrs. Billing during her stay in London, is the promoter of the sance, which without doubt will call together a goodly number.

Mr. William Tebb is still annoying the M. D.s, and preaching anti-vaccination. Without doubt he will succeed in relieving the people from the tyranny of the law, which leaves them no choice whatever.

I have just received the announcement of the publication of a new work from the pen of M. A. (Oxon), author of "Spirit Identity," "Psychography," &c., entitled "Higher Aspects of Spiritualism." No worker in the cause of Spiritualism is more respected than this scholarly writer, and no one has done more to rescue the cause from the hands of those who have endeavored to make it subserve their own ends. I certainly hope the "Higher Aspects of Spiritualism" will have a wide circulation both sides the water.

The subject of mesmerism is receiving great attention in London at the present time. Among the most noted curative mesmerists is a Mrs. Howell, who for years has exercised her wonderful powers with the greatest possible success. She is constantly employed, and is doing great good.

Mr. E. W. Wallis has been stirring up the dry bones at Falmouth, much to the annoyance of the preachers, who have tried to write him down, and pray him down. A special meeting has been called by the Methodist, and the spirit of the Lord invoked. It was thought that a debate would be arranged between the medium and the clergyman, but the latter declined to debate with any one who was influenced by spirits, ending by an amount of personal abuse. The press here, as usual, throws cold water upon the whole affair.

J. WILLIAM FLETCHER.  
Feb. 9th, 1880.

**The Science of Psychometry and Psychometric Mediumship—What Psychometry says of Mrs. Cora L. V. Richmond and her Mediumship.**

To the Editor of the Banner of Light:  
Among the most important of the uses that psychometry—the science of the soul—is to be put to is the revelation of the spiritual existence, not only as to the realities of spiritual existence, but in identifying and describing individual spirits. Strange as this statement may seem to those not familiar with the facts, I claim (and I have the evidence to support this claim) that psychometry, through its best instruments, is capable of writing the biography of individual spirits, no matter in what age or era of the world's history they may have lived.

Psychometry is not only a science with which the names of Buchanan and Denton are so gloriously associated, but it is a phase of mediumship; and I have become satisfied that the best practical results are only attainable where the powers of the psychometrist are combined with clairvoyance and seership. So far as I am concerned, as an investigator in the comparatively unexplored field of psychometric science, I am not able to draw the line between psychometry as a science and psychometry as a phase of mediumship. Nor is it important just now that this boundary line should be drawn, and I only make the suggestion that those whose point of observation may be better than mine may avail themselves of the facts I am about to submit, in determining the relations of psychometry to mediumship.

I propose, through the columns of the *Banner of Light*, to furnish the evidence that psychometry is able to write the history, more or less in detail, and give us character-delineations of spirits as well as mortals. All that is requisite for satisfactory results, in one case as in the other, is the signature or handwriting of spirit or mortal. I have, in more than a dozen instances, handed to spirits, who stood before me in materialized forms, pencil and paper, on which they (the materialized forms) have written their signatures, sometimes writing, in addition thereto, important messages. Photographs of materialized forms such as have been obtained at Mrs. Anna Stewart's circles, furnish a proper basis or appropriate hints for psychometric revelations. I have subjected spirit messages written without contact (written by invisible hands, though without pen or pencil) to psychometric tests, with results which I will submit to the public.

Invariably, when I have subjected the writing of mediums (who have given their signatures under spirit control) to the psychometric test the disclosure has corresponded with the facts, the controlling spirit being invariably recognized and described.

The following "reading" is by Mrs. C. Decker of New York City, of the writing of Mrs. Cora L. V. Richmond, given in September last at the residence of the psychometrist, Mrs. Miller and myself being present. Taking Mrs. Richmond's letter, which was folded so that no writing was visible, Mrs. Decker held the letter in hand—at times pressing it between both hands—and gave the following "reading." I can testify to the accuracy of the report, as I wrote it down as the words and sentences fell from the lips of the psychometrist: *Psychometric Reading of Writing of Mrs. Cora L. V. Richmond, by Mrs. C. Decker, Sept., 1879.—VERBATIM REPORT.*

A great deal of brain power. In one portion of the brain, in the region of spirituality and benevolence, there is great prominence; so much power! If this is a woman, she has the illumination and the broad cast of mind that scientists and literary men have. A great deal of literary ability. It is very easy for this person to form sentences and write out anything; whatever the judgment would dictate would be written with the utmost ease and fluency.

There is a very unusual brain. If this person is a speaker, the entire person would seem to be filled with inspiration; a very remarkable person; I should judge it was a woman, what a mind! This person is a medium, and is taken possession of by remarkable spirits in the body. She is a woman of great power, and her life has been one of varied experiences; the darkest portion was in the early stages, and she was obliged to go through certain grades of life before she obtained her present position and development. She is well adapted to meet with the fluctuations of seasons of life; like an egg-shell upon the water she rises above them. Difficulties and disappointments do not take deep root in her nature, nor do they affect her physically.

This person has full confidence and trust in the spiritual world; does not shrink from spirit influence, but is at home with it; is thoroughly confident and cordial with the spirits. I think this is a public speaker. I see a lecturer upon the restructing of the mind, and of the spirits in ancient and those of more recent departure; she is in closer relations with spirits and more at home with them than with those in mortal life. This person has not attained to the full development

of her powers; there are heights yet to be ascended. I have never met in psychometry a character like this; there is so much vitality. She is never at a loss, even on the spot, for a reply to a question. She is a woman, I wonder she can stand the great mental work that she does; she must be boundlessly supplied with vitality by the forces that use her.

This person is entranced; she is thoroughly entranced. Oh, and she is! There is an angelic glow that comes over and around her, when she is addressing audiences, that is felt profoundly. There is a beauty and child-like simplicity about this person which is not normal condition, and is no presuming in this manner. She is not a medium, but a seer.

Such a variety of influences surround this person; even in her sleep the spirits are using her brain; they seem to be standing guard over her continually. This, I see, is for development and action, and is necessary to her health; if spirit power were withdrawn from her, she would sink under it. Her organization seems to have been formed for this peculiar work, and the relations will endure as long as she lives. This is a historical character; she has made a great name which will go down to posterity. When the history of Modern Spiritualism is written, her name will be most prominent. The power of this medium is in the conditions that make her so accessible to a class of spirits that she needs no aid from the spirits.

This is a young woman, certainly not an old one, and greater work than she has ever performed she is yet to do. Her control is of that class that she can give more of the spiritual history of the past and of remote ages than has ever before been given. It will be given to her to unravel many of the mysteries of past ages. Through this medium revelations will be given upon all subjects that have agitated and been speculated upon in the past. She could be used for these purposes now, but it would be in advance of the needs of those she is now teaching. Her present control must remain with her until the people are educated for the new truths.

There is something great for this person to do, but the world is not yet ready for the revelations that are to come; but it is ripening fast. I think this person will not reach the maturity of her powers until she reaches the age of forty-five or fifty—between those ages she is by virtue of her spirit control and companionship that she is in advance of her time.

This person loves general society; enjoys herself with those she is with as much as any person I ever saw. She is a very companionable and cheerful person, and is always at home with such. She is not aristocratic, and does not seek people for their brilliant surroundings.

I should like to know this person and take her by the hand. She is thoroughly alive and no deceiver about her.

I could say much more about this character, it is so large and varied.

In my next communication I will give psychometric "readings" of signatures written by materialized spirits, full formed, who, taking pencil and paper from my hands, wrote their communications and returned them to me.

I ought to say that the lady psychometrist whose "reading" I have given combines seership and clairvoyance with her very superior psychometric powers.

East New York, 1880. CHAS. R. MILLER.

**The Rhode Island Natural Bone-Setting Doctors—The Unnatural versus Diplomatic Doctors.**

To the Editor of the Banner of Light:

I learn that since the Allopaths have fused with those former objects of their hate, the Homeopaths and the Eclectics—in order that they may be the better able to punish with fine and imprisonment Jesus Christ (should he come a second time) and his disciples, who believe in his power to heal the sick by the laying on of hands, by which simple and inexpensive mode thousands are now being cured of their infirmities after having been pronounced incurable by the "regulars"—such has become the rage of the triumvirate that they are besieging aforesaid the Legislatures of Iowa, Ohio, Massachusetts, Maryland, and I think other States, to hasten the passage of laws for their protection against the accused curing practice of those deadly enemies of the murderous profession, viz., the "clairvoyant healers" (called "quacks") in the several bills for their suppression.

As the laws already passed in many States, and now proposed to be passed in many others, make the setting and healing of broken, dislocated and fractured bones by the famous Rhode Island natural bone-setting family of Sweets a like offense, punishable with fine and imprisonment, I may just be permitted to say that I personally knew four generations of this bone-setting family of Sweets, nearly or quite every member of which was endowed with the intuitive gift of setting and restoring broken, dislocated and fractured bones, after so remarkable a manner that so far as I ever knew or heard (during the sixty years I have known them) there never has been but one instance known in which they did not entirely succeed, and that was in a case where the spine of the back of a man (I well knew) was broken and forced inward so as to be beyond the reach of the hand; or otherwise, as Dr. Wm. Sweet (who was called) said, he could readily replace it. I have narrated a few of the wonderful cures of "the Sweets" that have come to my knowledge, in a tract published by Messrs. Colby & Ilch, on their own account, and for sale by them, (price 10 cents) entitled the "Family Medical Instructor," to which I would refer readers, and merely add in this connection a few instances of their cures that have accidentally come to my knowledge within a few days past whilst I have been staying at the Parker House, in this city.

One of these was the case of a Massachusetts lady, who writes to her friend, now staying at the Parker House, Boston, a lengthy letter, from which I quote the following extracts:

"I should much like to see what has been written about the Sweet family. They ought to have a book all to themselves, and it should be put into every town and Sunday-School Library, that the people might know where to go for cures, and have it be before calling other doctors. If anything I can do will help to bring them before the people, for the sake of suffering humanity, I shall always be glad to speak or write, and shall think I have not suffered without much good coming from it. I have known many persons who have found relief from a similar accident, through a knowledge of my case, who are now on their feet."

This lady then gives in detail a narrative of her falling the whole length of a flight of stairs, and thus badly bruising her face and dislocating and fracturing her hip joint. The family doctor was called in with a consulting physician, who, some two hours later, "decided that it was a fracture, and I was put under the influence of ether that they might more fully satisfy themselves of the location of the break. I was unconscious more than half an hour, and during that time they were pulling and twisting the limb into every possible position, first to produce a 'crepitation,' then to decide what it was. Dr. Sweet," continues the lady in a parenthetical "to do the same thing takes hold of the supposed place of injury firmly but gently, and in a minute or less restores himself on these points."

"These doctors decided that it was an incurable case of fracture, for which nothing could be done, but that the limb must shorten 'till, with a person of my height, there would be a difference of two and a half to three inches between the two limbs,' and they left me raised and pressed back that this contraction might be assisted."

"Soon after I came to myself I began to suffer intensely near the fracture, so that spirits were given me in the night, and I was kept awake by great pain. Increasing intervals until Dr. Sweet came. I had no need of them after he put the bone in position."

"Dr. Sweet was not sent for until after I had lain in my suffering condition for nearly three weeks, losing flesh and strength, and heart to every day. When (not knowing the bitter enemy of the medical faculty for all not of their school), I told my Doctor what I had heard of this bone-setter, his indignation was aroused, and he said that 'he had heard the Sweets ever since he was a boy; they were all quacks.' It was said he was well known; that this bone would not unite. There was no case on record of a union, etc., etc."

Three weeks and a day after the accident Dr. Sweet came to me, and in the presence of the two doctors, by the application of a very simple mechanical principle, aided by his intuition, did within one minute what is usually done, if at all, by a long, tedious process with weights, brought the limb into position, set the joint, and then packed it with sand-bags so that moving was impossible."

The lady goes on to say that although the union of the fractured bone and the restoration of the lacerated cords and muscles caused by the doctors during the half hour she was unconscious and under their hands has been slow (requiring some months), "I have walked a half mile and about, made a short call and back again, and there is no snow on the ground, and I walk about the fields and wood, and indoors do a great deal of going up and down stairs, twenty times during a day sometimes, and am about house from breakfast until dinner (five hours) without once sitting down. This is much better than being where the doctors left me."

The lady continues:

"We have a neighbor who met with a similar accident the first of last October. By the tipping of a cart he was thrown out upon the ground and a barrel of

elder fell upon him, so that he was badly bruised and the neck of the thigh-bone broken. He sent for Dr. Sweet at once, and in less than six hours he was in a position to rise, and in a few weeks he began to go about the house; in January he gave up his cane, and two weeks ago he called here, having walked unaided between two and three miles the day before. When he walked I could not perceive any lameness. Yet the medical faculty, so far as I have learned, pronounced Dr. Sweet no credit. In my case two learned doctors pronounced the bone broken, so there is no doubt about that; but they say nothing has been done for me, and the young man left it as he found it. In this latter case they say the bone was not broken, but the man himself says that when he hears bones grate as he did (and had an opportunity to do, for he was a distance from the house, to which he was helped), all the doctors the world cannot make him believe there was no bone broken."

"I could interest you for hours with what I know of the cases of this one Dr. Sweet (a man now of about thirty-four years of age, not only of fractured bones but of contracted cords and muscles. They could be no more generally known; that they are not, I think, largely owing to the influence of the doctors, who seem to be under social obligations too dreadful to think of."

Again, it was but last evening I met a gentleman at the Parker House, from Westerly, Rhode Island, whom I have known for years, who is now engaged in business in Boston. Our conversation chanced to turn on the Sweet family of bone-setters, he told me that some years ago he hurt his knee-joint, which was treated by his family doctor. The joint finally became stiff, with the knee bent backward, thus causing both lameness and deformity, for which, his physician told him, there was no remedy. His case being thus given up by his family doctor, the gentleman sent to South Kingston (I think) for one of the Doctors Sweet. The old, homespun-dressed natural bone-setter came, and after a minute's examination of the limb, said, in his blunt way, that he could "put it all to rights." "But then," said he, "it will hurt you dreadfully." "Never mind," said his patient, "if you can straighten my leg, do so, if it does hurt." "But," rejoined Sweet, "it will hurt you terribly, and I don't like to do it." Sweet's patient, however, still urging him to begin work, he took hold of the thigh with one hand and the leg with the other, and giving a tremendous heave he brought the joint into its proper position. This painful operation was repeated several times, when "Old Sweet" told him he must now get right out of his chair and walk about without flinching. "For," said he, "if you do not the 'joint-water' won't come, and your leg will get stiff again." The gentleman did as commanded, although for a time the action of the dry socket of the joint, until the "joint-water" came, was very painful; his limb, however, was soon completely restored to soundness, and has continued for years to be as sound as ever.

But don't these learned diplomats who are now besieging the Massachusetts Legislature to fine and imprison such vulgar "joint-water" doctors as the "Sweets of Rhode Island," sneer and laugh among themselves at the new jaw-cracking scientific term "joint-water," that is introduced into the vocabulary of the ignorant "quacks" known as the "natural bone-setters of Narragansett," who, with thousands of other clairvoyant healers, are daily curing scores of patients of maladies that have been pronounced incurable by the opium, mineral and poisonous drug diplomatic doctors, who claim to have the right divine to kill the multitude that are now being cured by these hated, Christ-ordained rivals in the practice of medicine, to the terrifying disgust of the diplomats?

The gentleman just referred to told me also of a case wherein, during the war of 1812, a British officer on board "His Majesty's" blockading fleet off New London, dislocated (as the fleet surgeon said) his hip bone. After pulling and hauling it after the most approved diplomatic methods, with ropes, pulleys and weights, the surgeons gave up the case as hopeless, and left the poor man writhing night and day in unspeakable agony. By some means it came to the knowledge of some one on board the ship where the sufferer lay that there was a Dr. Sweet in Narragansett, not forty miles away, who was famous for setting dislocated and restoring fractured bones. A permit was got from the American authorities to allow Dr. Sweet to pass to the British ship. As soon as the plain old blacksmith (as he was) came to the sufferer, he laid him flat on his back, and taking a piece of soft pine board (or like material) in one hand, he laid it against the outside of the ailing hip joint, as with the other hand he lifted the board a smart blow, and then told the officer to get up and walk, which he did at once without difficulty or pain. The old blacksmith then told his majesty's petrified surgeons (who stood by all the while) that the hip bone was not clean out as they supposed, but only set up on one edge of the socket (which caused the intense pain), and he had only knocked it back into its place, which they might have done just as well as he, and thereby saved him the trouble of coming on board ship, "if they had only known how to do it!"

Boston, Feb. 15th, 1880. THOMAS R. HAZARD.

The Chicago correspondent of the *Chicago Times*, (Miss Mackay, we understand), in a recent letter, devotes considerable space to a review of the condition and progress of spiritual science in England, and incidentally notices some of the principal movements in this regard on the continent. This writer says that "Spiritualists have now begun to realize that a dogmatic creed is impossible in a young science, and that the only way to insure real progress is to tolerate the opinions of persons around us, while we work with them in a scientific and diligent manner." There is an inquiry for good physical mediums in England. The letter from which we quote says:

"William Eglinton stands at the head in London. He has been tried in the fire and found incorruptible. He has also had remarkable success in the principal cities of London, and in new manifestations having occurred in his presence, both in the light and in the dark, which startled with new ideas the savants and others. Some of the marvelous phenomena of this gifted medium are reported in the *Psychicist's Studies*, and in a coming number of the *Banner of Light*.

Of subjective mediumship no one has ever obtained the footing or wide-spread influence among the upper circles as a young American, J. W. Fletcher, who has been in London perhaps three years. A refined and cultured gentleman, a new manifestation having occurred in his presence, both in the light and in the dark, which startled with new ideas the savants and others. Some of the marvelous phenomena of this gifted medium are reported in the *Psychicist's Studies*, and in a coming number of the *Banner of Light*.

Of subjective mediumship no one has ever obtained the footing or wide-spread influence among the upper circles as a young American, J. W. Fletcher, who has been in London perhaps three years. A refined and cultured gentleman, a new manifestation having occurred in his presence, both in the light and in the dark, which startled with new ideas the savants and others. Some of the marvelous phenomena of this gifted medium are reported in the *Psychicist's Studies*, and in a coming number of the *Banner of Light*.

Of subjective mediumship no one has ever obtained the footing or wide-spread influence among the upper circles as a young American, J. W. Fletcher, who has been in London perhaps three years. A refined and cultured gentleman, a new manifestation having occurred in his presence, both in the light and in the dark, which startled with new ideas the savants and others. Some of the marvelous phenomena of this gifted medium are reported in the *Psychicist's Studies*, and in a coming number of the *Banner of Light*.

Of subjective mediumship no one has ever obtained the footing or wide-spread influence among the upper circles as a young American, J. W. Fletcher, who has been in London perhaps three years. A refined and cultured gentleman, a new manifestation having occurred in his presence, both in the light and in the dark, which startled with new ideas the savants and others. Some of the marvelous phenomena of this gifted medium are reported in the *Psychicist's Studies*, and in a coming number of the *Banner of Light*.

Of subjective mediumship no one has ever obtained the footing or wide-spread influence among the upper circles as a young American, J. W. Fletcher, who has been in London perhaps three years. A refined and cultured gentleman, a new manifestation having occurred in his presence, both in the light and in the dark, which startled with new ideas the savants and others. Some of the marvelous phenomena of this gifted medium are reported in the *Psychicist's Studies*, and in a coming number of the *Banner of Light*.

Of subjective mediumship no one has ever obtained the footing or wide-spread influence among the upper circles as a young American, J. W. Fletcher, who has been in London perhaps three years. A refined and cultured gentleman, a new manifestation having occurred in his presence, both in the light and in the dark, which startled with new ideas the savants and others. Some of the marvelous phenomena of this gifted medium are reported in the *Psychicist's Studies*, and in a coming number of the *Banner of Light*.

Of subjective mediumship no one has ever obtained the footing or wide-spread influence among the upper circles as a young American, J. W. Fletcher, who has been in London perhaps three years. A refined and cultured gentleman, a new manifestation having occurred in his presence, both in the light and in the dark, which startled with new ideas the savants and others. Some of the marvelous phenomena of this gifted medium are reported in the *Psychicist's Studies*, and in a coming number of the *Banner of Light*.

Of subjective mediumship no one has ever obtained the footing or wide-spread influence among the upper circles as a young American, J. W. Fletcher, who has been in London perhaps three years. A refined and cultured gentleman, a new manifestation having occurred in his presence, both in the light and in the dark, which startled with new ideas the savants and others. Some of the marvelous phenomena of this gifted medium are reported in the *Psychicist's Studies*, and in a coming number of the *Banner of Light*.

Of subjective mediumship no one has ever obtained the footing or wide-spread influence among the upper circles as a young American, J. W. Fletcher, who has been in London perhaps three years. A refined and cultured gentleman, a new manifestation having occurred in his presence, both in the light and in the dark, which startled with new ideas the savants and others. Some of the marvelous phenomena of this gifted medium are reported in the *Psychicist's Studies*, and in a coming number of the *Banner of Light*.

Of subjective mediumship no one has ever obtained the footing or wide-spread influence among the upper circles as a young American, J. W. Fletcher, who has been in London perhaps three years. A refined and cultured gentleman, a new manifestation having occurred in his presence, both in the light and in the dark, which startled with new ideas the savants and others. Some of the marvelous phenomena of this gifted medium are reported in the *Psychicist's Studies*, and in a coming number of the *Banner of Light*.

## New Publications.

**THE KEYS OF SECT OR, The Church of the New Testament Compared with the Sects of Modern Christianity.** By Julian M. Sturtevant, D. D., LL. D., President of Illinois College, and author of "Economics, or the Science of Wealth." Boston: Lee & Shepard.

The author, born and cradled in Congregationalism, has embodied in this volume of 400 pages the mature results of the thinking of a large portion of his life. He claims that Sectarianism is anti-Christian in its nature, designs and effects; that religious liberty is the inalienable birthright of every human being, and that Jesus in his teachings appealed to the individual conscience, and that it is utterly incredible to suppose that he sought to establish any authority or institution that would in coming ages impair or interfere with that form of appeal. The subject of the book is treated in three parts—I. The Church of the New Testament; II. The Trans-It Church; III. The Church of Modern Christendom.

**A SUMMER JAUNT THROUGH THE OLD WORLD: A Record of an Excursion Made to and Through Europe by the Tourist Party of 1878.** By Luther L. Holden. Boston: Published by Lee & Shepard.

This portly volume, of more than six hundred pages, printed from large, clear type, illustrated by a score and a half of fine engravings, and presented to the public in the usual good style of its publishers, furnishes a pleasing souvenir of a delightful round of European travel, in which nearly three hundred Americans participated. The book will prove of especial interest to those who formed the company, and to the general reader will be a source of much information.

**SIX STORIES FROM THE ARABIAN NIGHTS.** Edited by Samuel Elliot, Superintendent of Public Schools. Boston: Lee & Shepard.

This collection, authorized to be used in the Boston Public Schools, comprises some of the finest imaginative literature in the English language. The stories will prove exceedingly attractive to children, whether in school or out. It is a pleasing indication of progress in educational matters when we are able thus to make the introduction into our schools of means to make all study a pleasure rather than an irksome task, and to gratify all the tastes while developing all the intellectual faculties.

**POETRY FOR CHILDREN.** Edited by Samuel Elliot, Superintendent of Schools. Boston: Published by Lee & Shepard.

This, like the volume above noticed, is designed to be used in the Boston public schools, and is to be recommended for the good taste manifested in the selection of poems forming the work. The arrangement of these selections is intended to be elastic, changing from simple to more difficult pieces, and back again. It is also meant to be suggestive of the likeness or the difference between one poem and another, so as to quicken thought and feeling. A large number of finely engraved illustrations tend to increase the attractiveness of the book, and we hope to see the collection generally adopted, not only by our schools but by all whose duty or inclination lead them to furnish good books for the young.



**TO BOOK-PURCHASERS.**  
**COLBY & RICH, Publishers and Bookellers, No. 9 Mont-**  
**gomery Place, corner of Province Street, Boston, Mass.,**  
 keep for sale a complete assortment of **Spiritual, Pro-**  
**gressive, Reformatory and Miscellaneous Books,**  
**of Wholesale and Retail.**  
**Terms Cash.**—Orders for Books, to be sent by Express,  
 must be accompanied by all or part cash. When the money  
 is forwarded in full, the books will be sent by Mail, must  
 be paid C.O.D. Orders for Books, to be sent by Mail, must  
 be accompanied by cash to the amount of the bill, or by  
 order. As the substitution of silver for fractional currency  
 renders the transmitting by mail of coin not only expensive  
 but subject also to possible loss, we would remind our patrons  
 that they can receive the fractional part of a dollar in post-  
 age stamps—one half and two thirds of a dollar in post-  
 age stamps looking to the sale of Books on commission respect-  
 fully declined. Any Book published in England or America  
 (not out of print) will be sent by mail or express.  
**Catalogues of Books Published and for Sale by**  
**Colby & Rich sent free.**

**SPECIAL NOTICES.**  
 In quoting from the **Banner of Light** care should  
 be taken to distinguish between editorial articles and the  
 communications (condensed or otherwise) of correspondents.  
 Our columns are open for the expression of personal free  
 thought, but we cannot assume responsibility for the varied  
 shades of opinion to which correspondents give utterance.  
 We do not read anonymous letters and communications.  
 The name and address of the writer are in all cases  
 indispensable as a guaranty of good faith. We cannot under-  
 take to return or preserve manuscripts that are not used.  
 When newspapers are forwarded which contain matter for  
 our inspection, must be forwarded in time to reach this office on  
 the preceding Monday.

## Banner of Light.

BOSTON, SATURDAY, MARCH 6, 1880.

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

**WHOLESALE AND RETAIL AGENTS:**  
**THE NEW ENGLAND NEWS COMPANY,**  
 14 Franklin Street, Boston.

**THE AMERICAN NEWS COMPANY,**  
 39 and 41 Chambers Street, New York.

**COLBY & RICH,**  
 PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH,.....BUSINESS MANAGER.  
 LUTHER COLBY,.....EDITOR.  
 JOHN W. DAY,.....ASSISTANT EDITOR.

Business Letters should be addressed to ISAAC B.  
 RICH, Banner of Light Publishing House, Boston, Mass.  
 All other letters and communications should be forwarded  
 to LUTHER COLBY.

Spiritualism extends itself to every grade of human  
 thought; appeal to every form of human consciousness;  
 reveals the necessities of every human being.—  
 Cora L. V. Richmond.

### The Late Alleged Exposure in London.

At a meeting of the Council of the British  
 National Association of Spiritualists, January  
 13th, Mr. Dawson Rogers reported the facts relat-  
 ing to the seizure of what was supposed a ma-  
 terialized spirit, but which proved to be the  
 medium (Mrs. Corner), and reviewed the state-  
 ments of Sir Geo. Sitwell and Carl Von Buch,  
 the gentlemen who made the seizure. At the  
 time of the occurrence Mr. Rogers was present  
 as Chairman of the Séance Committee. While  
 admitting the fact that the medium was cap-  
 tured for what was presumed to be a spirit, he  
 had no word of censure for Mrs. Corner, for he  
 believed her to have been wholly unconscious at  
 the time, and hence totally guiltless of any at-  
 tempt at deception. At the moment the seizure  
 was made Mr. Rogers stepped forward and tak-  
 ing the "form" from the hands of Sir George Sit-  
 well, threw up the veil to see whether it really  
 was Mrs. Corner or not. He stated that for the  
 moment he could scarcely recognize her, as the  
 eyes had a vacant gaze as though there was no  
 consciousness of what had occurred. The me-  
 dium was completely covered with white drap-  
 ery. Mr. Rogers remained for a few seconds perfectly  
 quiet and silent. Then she trembled violently,  
 and wonderingly exclaimed, "Where am I?  
 Where am I? What is it? Tell me, what is it?"  
 He tried to soothe her, but as the body  
 grew sensibly heavier he feared she would fall  
 to the floor, and proposed to lead her to an ad-  
 joining room. She replied, "Yes, do," and he  
 was about to remove her, when suddenly, as  
 one roused from unconsciousness, she exclaimed,  
 "Why, I am Mrs. Maltby; get away, get away." He  
 then called Mrs. Maltby, who received her from  
 his hands and conveyed her to another apart-  
 ment. Mr. Rogers having made this statement,  
 called upon the lady referred to, to describe the  
 condition of Mrs. Corner when she took her in  
 charge. Mrs. Maltby came forward and said that  
 Mrs. Corner was dressed only in her under-  
 clothes, and had upon her no white drapery  
 whatever. Mr. Rogers then remarked that the  
 inquiry would now naturally suggest itself,  
 "What became of the drapery?" It was im-  
 possible that Mrs. Corner had had removed  
 and secreted it, for he had his arms about her  
 from the moment he received her from Sir  
 George Sitwell to the moment he placed her in  
 the hands of Mrs. Maltby.

It will be evident to our readers from the  
 facts above given that very little, if indeed any,  
 deception existed on the occasion of what has  
 been trumpeted over the world as the last  
 "great exposure." Some of our transatlantic  
 brethren are disposed to relieve the medium of  
 all blame, but feeling that they must place the  
 responsibility of what they account "a sad  
 event" somewhere, they charge the spirit-  
 world with the practice of "a deception." Now,  
 to our mind, this is unfair to Mrs. Corner's con-  
 trolling influences. May it not be that it is  
 more a misconception on the part of the  
 people of earth than a deception on the part of  
 the spirits? The Materialization of a spirit-  
 form and the Transfiguration of a medium's  
 body are two distinct operations, and yet to  
 human observation they appear so nearly alike  
 that they are often supposed to be one and the  
 same thing. That transfiguration is often taken  
 for materialization is not to be wondered at.  
 In its presentation, the form, size, features,  
 voice and manner of the medium are frequently  
 changed, and for this reason, though in one  
 sense it is the medium in another it is not—it  
 has been so transfigured that it is another in-  
 dividual, another intelligence—another spirit,  
 while that of the medium, whose body is being  
 thus wrought upon, is absent from it, unconscious  
 with the denizens of another world, associating  
 of what is being done by or through its earthly  
 organism, which for the time being is wholly out  
 of its control, though held by a magnetic cord  
 that enables it at the proper time to return and  
 regain full possession.

It is at this critical point that the "seizing"  
 or "capturing" may be done, but never without  
 the most injurious results, not only to the  
 medium but to the spirit. And it is for this reason  
 that mediums are so reluctant in giving a  
 séance for materialization to promiscuous cir-  
 cles. Where perfect confidence exists among  
 all present and between them and the medium,  
 heaven comes down to earth, the invisible be-  
 comes visible, and the forms of the departed  
 enter at the open door. These transfigura-  
 tions account for the disappearance of the me-

dium during what is supposed to be a material-  
 ization, as has frequently occurred at Moravia  
 and other places. Usually and probably at all  
 such times, the operating intelligence obtains  
 sufficient substance from the medium and its  
 surroundings to produce drapery with which to  
 robe the transfigured body, when it would be  
 impossible to materialize a full spirit-form.  
 This was evidently the case at the London  
 séance of Mrs. Corner, and has been the case at  
 many of the alleged "great exposures" in this  
 country.

The only remedy, the only guard against a  
 recurrence of events that have proved so disas-  
 trous to the health of mediums and to the faith  
 of inquirers, is a diffusion of a knowledge of the  
 conditions requisite for, and the laws that gov-  
 ern, the advanced and wonderful form of phe-  
 nomena known as "spirit-materialization." It  
 is of no use to shrug our shoulders and say be-  
 cause such and such things occur we will have  
 none of them; we will destroy our cabinets,  
 throw away our curtains, and have our spirit-  
 friends come in the blaze of noonday or not  
 come at all. That is not the way to help our-  
 selves or to help those on the other side. They  
 are the positive elements; they are the workers;  
 they know and we "guess," and "suppose," and  
 "reckon"; and this being so, it is for them to  
 state conditions, name the requirements, and  
 for us to supply them. In this way, and in this  
 only, can the cause advance and the world be  
 saved from a withdrawal of those blessings of  
 spirit-communication which it now enjoys.

### Legislation for the Indians.

At last there are symptoms of practical legis-  
 lation in favor of the oppressed and cheated red  
 men, which is the tardy response to the move-  
 ment in their behalf which this paper may fairly  
 claim the credit of having almost alone origi-  
 nated several years ago. The Interior Depart-  
 ment, long under the rule of the corrupt Indian  
 ring, has visibly been made to feel the powerful  
 pressure of public opinion on its conduct of  
 Indian affairs; and now the Senate and House  
 Committee has bestowed on the problem serious  
 consideration, and come forward with legis-  
 lative propositions that are directed to the pro-  
 tection and amelioration of the Indian's condi-  
 tion and rights. Doubtless the decision by a  
 Judge of an United States Court that an Indian  
 was a "person" before the law, has had very  
 much to do with bringing this about.

Among the several measures now being con-  
 sidered by the House Committee of Congress is  
 a bill which authorizes the Secretary of the In-  
 terior to allot land in reservations to the Indians  
 individually. It is said to have been prepared  
 in the Interior Department, and has been ad-  
 vocated before the Committee by Secretary  
 Schurz, Acting Indian Commissioner Brooks,  
 and other officials of the Interior Department.  
 It provides that, where any tribe of Indians is  
 located on a reservation created for their use,  
 either by treaty stipulation, or by act of Con-  
 gress, or by Executive order, the Secretary of  
 the Interior shall be authorized, whenever in  
 his opinion the location of such Indians is ad-  
 vantageous for agricultural and grazing pur-  
 poses, to allot the lands in said reservation in  
 severalty to the Indians located thereon, as  
 specified in the treaties with the tribe.

But in case no provision is made for such al-  
 lotment of land in treaties or executive orders  
 creating or relating to said reservation, then  
 the Secretary of the Interior is empowered to  
 allot to each head of a family not more than  
 one hundred and sixty acres; to each single  
 person over eighteen years of age not more than  
 eighty acres; and to each person under eighteen  
 years of age not living, or who may be born  
 prior to the date of the order of the Secretary  
 of the Interior directing an allotment of the  
 lands embraced in any reservation, not more  
 than forty acres. These allotments are to be  
 made upon the selection of the Indians them-  
 selves; but agents are to select for orphan chil-  
 dren, and not more than two parcels, and in  
 such manner as to embrace the improvements  
 of the Indians making the selection. The al-  
 lotments are to be made by special agents desig-  
 nated by the Secretary of the Interior for that  
 purpose.

Upon the approval of the allotments, the Sec-  
 retary shall issue patents therefor in the name  
 of the allottees, the title so acquired not to be  
 subject to alienation, lease or incumbrance, or  
 to taxation for twenty-five years from the date  
 of patent. The Secretary of the Interior is to  
 direct the unallotted lands in said reservation to  
 be appraised in tracts not exceeding in extent  
 eighty acres at their actual cash value, which  
 shall not be less than \$1.25 per acre. They shall  
 then be sold to the highest bidder in tracts of  
 one hundred and sixty acres. The funds arising  
 from the sale of such lands, after paying the  
 expense of the appraisal and sale, shall be  
 invested in the four per cent. bonds of the  
 United States for the benefit of the Indians be-  
 longing upon such reservation; the interest of  
 such bonds being distributed to them annually  
 for their support, education and civilization, in  
 such manner as the Secretary of the Interior  
 may direct.

The above is substantially the text of the bill  
 for the amelioration of the condition of the In-  
 dians, now before the House Committee. Its  
 provisions, however, do not extend to the five  
 civilized tribes of the Indian Territory, who  
 have already sold their lands by patent. The  
 measure as a whole is said to be very favorably  
 regarded by the Committee, and is considered  
 one of the most important measures before Con-  
 gress. It is comprehensive and far-reaching  
 in its results, and is expected to form the basis  
 for the ultimate admission of the Indian to  
 citizenship. The Secretary of the Interior is  
 authorized by the statement that the Indians  
 themselves desire its adoption by Congress. He  
 also says that the Interior Department has long  
 desired some legislation which would at once  
 elevate the Indian and enable it to deal with  
 him as an individual responsible for his acts  
 rather than as a member of a tribe. The pres-  
 ent bill gives him independence and separate  
 possession, and enables the Government to  
 treat with him more easily and with a better  
 prospect of success.

Mr. J. B. Hatch, in his card, last week,  
 concerning the services to be held March 7th in  
 honor of the visiting Lyceums, said: "At the  
 close of day exercises (on the morning of  
 that day) dinner will be partaken of, after  
 which all three Lyceums will attend services at  
 Parker Memorial Hall. W. J. Colville will de-  
 liver the address."

It is whispered that the "Regulars" in  
 England have also been smitten with the "pro-  
 tective" fever—on account (we suppose, as in  
 the United States,) of the rapid advance of  
 spirit-healing in that country—and are moving  
 for a law to "regulate" the magnetists and  
 clairvoyants out of Great Britain. Will they  
 succeed? *Nous verrons.*

### Farewell Services by Mrs. Cora L. V. Richmond.

On Sunday, Feb. 29th, Mrs. Richmond closed  
 her present engagement (the second this win-  
 ter) with the Parker Memorial Society of Spir-  
 itualists. Both at Parker Memorial in the morn-  
 ing, and at the Parker Memorial in the after-  
 noon, large audiences assembled to hear the  
 final addresses by this eloquent trance orator,  
 and expressions of the highest satisfaction at  
 what was listened to, and the best wishes for  
 her future prosperity, reached the estimable  
 lady from all quarters.

At Berkeley Hall the promised subject, "The  
 Star of the New Dawn," was treated in an able  
 and comprehensive manner by Spiritist Eliza W.  
 Barnham. The outline, "Improved poems, at the  
 call of the Oulna," on "The Problem of Life,"  
 and "Dual Life." George A. Bacon presided,  
 and Miss Woodward directed the singing.

At Parker Memorial Hall in the afternoon an  
 audience assembled which even accommodated  
 itself to those inconveniences incident to the  
 announcement of "standing room only." The  
 exercises were introduced by a selection from  
 the quartette, entitled "Heavenly Day"; an in-  
 vocation by Mrs. Richmond; the rendition by  
 the choir of "The Sweet Summer Land," (words  
 and music by Robert Cooper), and some ap-  
 propriate thoughts by the Chairman, George A. Ba-  
 can, regarding the reluctant leave-taking which  
 the audience now in attendance had met to partici-  
 pate in.

Spirit W. E. Channing then proceeded to de-  
 liver through the lips of Mrs. Richmond a mas-  
 terly address on "The Final Results of Spir-  
 itual Truth upon this Earth." As might naturally  
 be gathered from its title, the discourse was  
 largely prophetic in its nature. Referring to  
 the important service rendered to vegetable  
 and animal life, and to the deepest material in-  
 terests of humanity, by the warm, life-giving  
 Gulf Stream, and to the startling consequences  
 which would ensue were it possible for that  
 stream to be rolled back upon itself, the speaker  
 drew a parallel between it and the tide of spir-  
 itual thought which in our day was setting in  
 from beyond the borders of the Summer Land.  
 This stream was flowing steadily toward earth's  
 prison-cells and hitherto gloomy graves, illu-  
 minating the first with the hope of progress out  
 of darkened conditions, and lighting up the  
 latter with the demonstration that the grave  
 was but the portal through which the soul  
 advanced to the sublimer experiences of a con-  
 scious, eternal and out-brooding existence.  
 Death, beneath its sublime influence, was not  
 what it meant to man half a century ago, and  
 mortal life had gained under its unfoldings a  
 new dignity. Were it possible to roll back upon  
 itself this Gulf Stream of spiritual thought,  
 and place humanity on the ground once occu-  
 pied by the Pilgrim sires of New England, the  
 result would be a condition of spiritual death  
 against even the thought of which the soul in-  
 stinctively revolted. But no such retroaction  
 could be induced. The spirit-world had the  
 matter in its own charge, and would see to it  
 that advance, not retrogression, was the rule.  
 The speaker closed with a brilliant summing-up  
 of the improvement of humanity's every condi-  
 tion which would ensue as the work went on.  
 [We shall print this address in full, as also  
 the morning lecture, in due course.]

The exercises closed with singing by the quar-  
 tette, the delivery of a poem by Oulna, on a  
 scene in spirit-life, appropriate to the anniver-  
 sary of Washington's birthday (which occurred  
 on the previous Sabbath), and a rendition of  
 thanks on the part of Mrs. Richmond's guides  
 to the friends in Boston who had so warmly  
 welcomed their instrument, and had so cordially  
 to her utterances so wide a measure of atten-  
 tion and appreciation. The meeting then ad-  
 journed, and many present improved the oppor-  
 tunity to take personal farewell of Mr. and Mrs.  
 Richmond—all wishing them a safe journey,  
 and a return to Boston again at no very distant  
 day, in which expressions of kindly sentiment  
 we desire to join with emphasis.

### W. J. Colville.

It was announced during the day by Mr. Ba-  
 can, that the friends of Mr. Colville would ten-  
 der him a public reception at Kennedy Hall, on  
 his return from the West—the evening fixed  
 upon being that of Friday, March 5th. In the  
 afternoon of the same day Mr. Colville will re-  
 sume his service of answering questions at the  
**Banner of Light Public Free Circle-Room.** Mr.  
 Colville will hold meetings on and after Sunday  
 next at Berkeley Hall each Sabbath morning and  
 evening—the public being cordially invited to  
 give him the encouragement of its presence.

### Spiritualism in St. Thomas.

Several correspondents—among them C. E.  
 Taylor, Esq.—inform us that the cause is on-  
 ward in this part of the West Indies. We shall  
 refer to their favors next week.

**BABBITT'S HEALTH MANUAL.**—This new  
 work by Ed. D. Babbitt, devoted to the subject  
 of healing by Nature's Higher Forces, includes  
 the "Health Guide" of author, revised and im-  
 proved; also a chapter on the Fine Forces,  
 an outline of the new science of Healing by  
 Light and Color, together with "Vital Magnet-  
 ism, the Life Fountain," being an answer to  
 Dr. Brown-Squard's Lectures on Nerve Force.  
 The book forms a fine volume of upwards of  
 two hundred pages, with numerous illustrations  
 and a copious index, and will be found invalua-  
 ble not only to students of the matters treated  
 upon but to the public generally. Copies may  
 be obtained at the **Banner of Light Bookstore,**  
 No. 9 Montgomery Place, Boston.

A writer in the *Spectator* (of Minneapo-  
 lis, Minn.), gives a good notice of the labors in  
 that place of Miss Johnson, whose name has  
 long been familiar to our readers as that of an  
 eloquent and indefatigable platform advocate  
 of the New Dispensation. In the course of the  
 account its author says:

"The Spiritualists who meet at Good Tem-  
 plar Hall, in this city, every Sunday morning,  
 are fortunate in their speaker, Miss Susan A.  
 Johnson, and we are not surprised that her lec-  
 tures are well attended, for they are generally  
 interesting and able."

A correspondent writes us under a re-  
 cent date from San Francisco, Cal.: "Our meet-  
 ings are progressing finely. Mrs. Emma Har-  
 dinge Britton is even surpassing herself—if that  
 were possible—as a lecturer, and Mrs. Ada Foye  
 is doing a grand work as a test instrument.  
 Mrs. Foye's tests are really marvelous—in fact,  
 I never saw so wonderful a live medium, nor do  
 I think such another lives. Our Sunday  
 evening convocations are crowded to the ex-  
 tent that hundreds go away from lack of ac-  
 commodation."

Mrs. Hollis-Billing, the renowned me-  
 dium, was to leave London for this country on  
 Wednesday, Feb. 18th.

### The Medical Law.

Up to time of our going to press—Tuesday,  
 March 2d—no intelligence has reached us as to  
 the determination arrived at (if any) by the  
 Legislative Committee on Public Health con-  
 cerning the proposed law to regulate (?) the  
 citizens of Massachusetts both as regards their  
 right of taking or of imparting medicine, or in-  
 deed (in effect) doing anything where the ques-  
 tions of sickness and health arise, without  
 doing so under the sanction and the great seal  
 of the Massachusetts Medical Society.

The hearings were numerous and continued.  
 The Representatives' Hall, at the State House,  
 Boston, was filled at three of the sessions, and  
 the Green Room at two others, but without-  
 standing the opportunities so generously afford-  
 ed so great was the mass of testimony in behalf  
 of the case of the remonstrants against the pro-  
 posed statute, that not one-half of it could be  
 presented.

Many cures by "irregulars" in instances  
 where "Regulars" had failed, were stated by  
 witnesses, and others in the form of affidavits  
 were handed in for the perusal of the commit-  
 tee. Dr. Emerson, Mrs. Cora L. V. Richmond, A.  
 E. Giles, Esq., Allen Putnam, Esq., (ex-Mas-  
 ters of the U. S. Navy), and others (whose ar-  
 guments and testimony would do honor to any  
 cause), appeared in opposition to the petition,  
 and the Regulars and their allies were repre-  
 sented by legal counsel; but the weight of evi-  
 dence was all on one side—that of the remon-  
 strants and the agents of the medicos were  
 forced to take a defensive rather than an ag-  
 gressive position.

The hearings were concluded on Friday, Feb.  
 27th, and the matter taken under advisement  
 by the Committee above named. We trust its  
 members may be impressed in the right direc-  
 tion by the sound doctrine (backed by tangible  
 evidence) which has been hour after hour enun-  
 ciated in their presence by the defenders of  
 freedom of medical practice in this Common-  
 wealth—a mass of mingled argument and proof  
 which absolutely deters us from attempting to  
 make any abstract therefrom, since space falls  
 us to do justice to every individual speaker—  
 and all were good.

When next the *Banner of Light* shall greet  
 its readers we shall doubtless have something defi-  
 nite to report in this regard. Till then, as-  
 sured of the justice of our cause, we rest in  
 hopeful confidence that the medicos will fail in  
 this their last attempt (as they have failed for  
 several years past) to harness the free people of  
 Massachusetts to the car of the Allopathic Juggernaut.

### In a Nutshell.

We find in the *Boston Traveller* an article  
 breathing the right spirit regarding the doctors'  
 "protective tariff" law, now before the Com-  
 mittee on Health, of the Massachusetts Legisla-  
 ture. We have space but for the concluding  
 paragraph, which we submit sums up the ques-  
 tion at issue with a brevity and perspicuity  
 seldom met with:

"The real animus of the proposed bill is to force the  
 people to be treated as the constituted powers of medi-  
 cine shall dictate, to abridge the liberty of the people  
 and make them submit to the dictum of a board of  
 medical censors whose pecuniary interests are involved  
 in the very questions which they are called upon to de-  
 cide. To-day we have a law on our statute books for  
 compulsory vaccination. The regular doctor may by  
 its provisions enter with an officer the house of any  
 citizen and force a lance and dead matter into the  
 body of his wife or child, if they have not already been  
 vaccinated, and not promise to be so without delay,  
 and this strictly is legal in face of incontestable evi-  
 dence that thousands of persons have lost their lives  
 or health through vaccination. If we may be permitted  
 to select our spiritual advisers, why not our physical  
 ones? The fact is we have too much law and too little  
 justice, and it is high time we should undo some laws  
 which are a disgrace to the age."

### Joseph Cook.

In his Monday noon lecture, March 1st, said:  
 "I will mention no names, but I must say that  
 I have personally offered the foremost exponent  
 of Spiritualism on this continent, and one of the  
 newest students of nervous diseases that Amer-  
 ica has produced, one hundred dollars an hour  
 to repeat the Leibnitz experiments before my  
 audience on this platform, and to explain them  
 by causes known to science, and he confessed  
 his inability to do so, or to obtain for me at any  
 price any one who could. He was my room-  
 mate at Yale College, and if he would have  
 come here, and I could have had Slade here, I  
 would have had them both here together."

Colby & Rich have just brought out in  
 book form a number of musical compositions,  
 suitable for Lyceum, Sunday-School or other  
 use. The new volume, which has been pre-  
 pared by S. W. Tucker, and is entitled "THE  
 SPIRITUAL ECHOES," is not a collection of old  
 music by other authors, or a rehabilitation of  
 places heretofore published by Mr. Tucker, but  
 has an entirely new table of contents, the  
 hymns enumerated in which have never before  
 been published. The work deserves the best of  
 treatment at the hands of those in every com-  
 munity for whose use it is especially designed.

M. C. Vandercook, the well-known vocal-  
 ist, of Allegan, Mich., passed to the higher life,  
 on the 15th of February, at the age of 27 years.  
 He was a sensitive, and composed his poetry  
 and music and also sang under an inspirational  
 influence. His reputation was untarnished, and  
 his friends many.

We have received from Mrs. W. F. Snow,  
 of this city, as a gift for our Free Circle Room,  
 a crayon likeness of Dr. Rush. This picture  
 was produced under very singular and interest-  
 ing circumstances, concerning which we shall  
 speak more fully next week.

We commend *The Voice of Angels* new-  
 paper to the spiritualistic community every-  
 where. It is doing a good work for Spiritualism,  
 and should be fully supported. For terms and  
 other particulars see Mr. Denmore's advertise-  
 ment on another page of the *Banner*.

Dr. Brandreth, inventor of the renowned  
 "Brandreth Pills," closed his earthly career, at  
 a ripe age, last week, from his residence in Sing  
 Sing, N. Y. He left seven daughters and six  
 sons to inherit his large fortune.

Mrs. L. H. Perkins, well-known in the  
 West as an inspirational speaker and magnetic  
 healer, has located in Boston, for the present,  
 and can be found at 10 Davis street. See her  
 card in another column.

The Shellhamer please take notice that  
 Miss M. T. Shellhamer receives callers profes-  
 sionally only on Mondays and Thursdays,  
 as announced in her advertisement on seventh  
 page.

A. Bushby, the well-known photographer  
 (formerly of Lynn, Mass.), has taken a studio  
 at 13 Temple Place, Boston, and all dealing  
 good and artistic work in his line will do well  
 to give him a call.

### Rev. Joseph Cook and "Psychic Force."

To the Editor of the *Banner of Light*:  
 The alleged unreasoning credulity of some believers  
 in spirit-manifestations is a subject of unparal-  
 leled ridicule on the part of skeptics of both the theological  
 and the materialistic class. But it may well be doubted  
 if the most infatuated Spiritualist ever exhibits more  
 absurd credulity or a more illogical jumping to  
 conclusions than do some prominent theological and  
 so-called scientific opponents of Spiritualism, in their  
 frantic efforts to evade the only rational conclusion to  
 which the evidence points.

The Rev. Joseph Cook affords a fresh example in il-  
 lustration. In his recent Monday lectures in Boston,  
 in which he has been reluctantly forced to concede the  
 "respectability" of some portion of the testimony to  
 the alleged spirit phenomena as observed in both  
 Europe and this country, while strenuously repudiat-  
 ing the theory of spirit agency, either demonic or hu-  
 man, the reverend gentleman indicates a strong lean-  
 ing to, if not full endorsement of, the absurd and of-  
 fending theory of "psychic force." He says, in con-  
 cluding his first lecture on the subject, as reported in  
 the *Daily Advertiser*:

"I think you have proved nothing of consequence,  
 except that there is a psychic force, and that the place  
 of materialism is in fragments on the horns of Jupiter's  
 moons."

And again, at the end of his second discourse:  
 "When these phenomena are discussed in detail,  
 when the microscope of analysis is placed upon the  
 records of the ages, if you find they are only the mani-  
 festations of the psychic force, you will thank me for  
 discussing the topic," etc.

By psychic force, Mr. Cook appears to mean a power  
 in the organism of the medium or psychic by which  
 physical objects can be moved by his will, without  
 physical contact. (The report makes him say "by  
 physical contact," but as that is the ordinary way of  
 moving objects, he could not have meant that.)  
 Among the phenomena which he thinks may be  
 caused in that way, he cites such as these: The making  
 of prints of human feet larger than those of the medium,  
 inside a closed book-plate while held on Prof. Zöllner's  
 knees; the writing of messages, claiming to be from  
 spirits, in the same way; the formation of a tangible  
 hand, distinct from and larger than those of the me-  
 dium, which left its impression in a dish of flour and on  
 the investigator's clothes; the tying of knots in an  
 endless cord; the passing of a cone-shell through a  
 plate where there was no perceptible opening; the dis-  
 persion or rendering invisible of a small table, and the  
 reproduction of the same descending from the atmo-  
 sphere; the leaping of an umbrella twenty-four feet  
 without visible assistance; the formation of human  
 figures in various attitudes out of clothes, in a locked  
 room; the production of writing on pieces of paper  
 found sticking on the walls of a room, and even on the  
 desk of a doctor of divinity while his back was turned  
 for a moment, within two feet of his reverend person,  
 no one being visibly present at the time; when  
 were found written, in ink not yet dry, these signifi-  
 cant words: "Very nice paper, and very nice ink for  
 the devil!" etc., etc.

To ascribe such phenomena, with others commonly  
 occurring in the presence of good mediums, to any  
 such "force" as the reverend gentleman describes in-  
 dicates an extreme of unreasoning credulity that  
 would be hard to outdo. It is about on a par with that  
 of the confident old lady in a rural district of New  
 Hampshire, of whom the writer learned in the early  
 days of Spiritualism. Witnessing the intelligent til-  
 ling of a table in the presence of two honest farmer-  
 boys (mediums), she, with an air of superior intelli-  
 gence, insisted that "It was all done by electricity."  
 "But how did the boys apply electricity, seeing they  
 had no apparatus for its generation?" asked the cul-  
 tured lady in whose house the phenomena occurred.  
 "Oh, they brought it in a bottle 'in their pockets,' and  
 rubbed it on the table-tops," was the very "scientific"  
 reply.

It is plain that nothing but the urgent necessity of  
 finding some explanation aside from the obvious and  
 rational one of spirit-agency in these phenomena, in  
 order to save old and cherished notions from over-  
 throw, can impel otherwise intelligent and clear-head-  
 ed persons to resort to such inadequate and absurd  
 hypotheses.

But the Rev. Mr. Cook, who poses before the public  
 as the very Goliath of Orthodoxy in religion



The March Magazines.

THE ATLANTIC—Roughing, Osgood & Co., publishers, Boston—has for its initial paper, "Reminiscences of Washington," part 2d; "Egypt Under the Pharaohs," (by Francis H. Underwood); "English in England," (by Richard Grant White); "Washington Irving," (by Charles Dudley Warner); "The Undiscovered Country," (by Mr. Howells); "Accidentally Overheard," (by Horace E. Souder); "Hannah Dawson's Child," (by Lucy Lee Pleasant), etc., etc., may be specially noted as of marked interest. Cella Thaxter, Sarah O. Jewett, T. B. Aldrich, Louise Chandler Moulton and Oscar Laughton furnish the poetry; and the departments, reviews, etc., make up a standard number of this valuable monthly.

A. WILLIAMS & Co.—283 Washington street, Boston—furnish us with the current issues of SCRIBNER'S ILLUSTRATED and ST. NICHOLAS, both of which magazines they have on sale. SCRIBNER'S numbers among its articles in which the art of the engraver is coupled with the pen of the ready writer, "The Tile Club Affair," "Peter the Great" (No. 2 of Eugene Schuyler's splendid series on this division of Russian history), "Chamisso," and "Success with Small Fruit." Among the illustrations are "Two Views of Napoleon," "Over Sunday at New Sharon," "The Wards of the United States Government," etc. "Louisiana," and "The Grandisles," (the latter couple being continued stories by Mrs. Burnett and Geo. W. Cable) are also advanced. Anne Lynch Botta, G. P. Lathrop, Elizabeth Stuart Phelps, T. W. Higginson, Ella Dietz and M. T. H. are the poets. The departments join harmoniously with what precedes them, and the issue is an excellent continuance of the work of this worthy publication.

ST. NICHOLAS contains Alfred Tennyson's Child-Song, "Minnie and Winnie," set to music, and Mrs. Alfred Tennyson's revised score of the music for the Laureate's other St. Nicholas song, "The City Child." "The Disadvantages of City Boys," by Washington Gladden, "Kite Time," by Daniel O. Beard (with diagrams), "Chy Lung" (an illustrated tale about a Chinese fisher lad's curious adventures), "Buttercup Gold" (by Laura E. Richards, telling how a little girl found gold through boiling buttercups), "The Tea-Kettle Light," etc., etc., are given to its readers; also installments of Louisa M. Alcott's "Jack and Jill," and William O. Stoddard's "Among the Lakes." One of the striking illustrations is a portrait of "Babe Stuart," the infant daughter of Charles I., engraved by Muller after the painting by Vandeyck. The Departments, "For Very Little Folk," "Jack-in-the-Pulpit," "Young Contributors," "Letter-Box" and "Riddle-Box," have varied and lively items, some from the boys and girls themselves.

THE NATIONAL QUARTERLY REVIEW, published at 51 and 53 Maiden Lane, New York, and edited by David A. Gorton, M. D., and Charles H. Woodman, has the following contents in Number LXXIX: "Rise and Fall of the Bonapartes," "The Management of the Indians," "The English Classics," "The Hygiene of Water," "The Working-Class of Europe," "The Nebular Hypothesis," "Interstate Extradition," "The New Eastern Question," "A Southerner's Estimate of the Life and Character of Stephen A. Douglas," "Reviews and Criticisms—Philosophy, History, Biography, Politics, Belles-Lettres, Finance, Books Received." The article on the Indian question is worthy of attentive perusal, which remark applies also to several others in the series.

Mr. C. E. Watkins, the slate-writing medium, will, we understand, be in Boston this present week, and hold public sittings, the locality of which he informs us he shall announce in the Transcript.

We publish in another part of this paper a highly interesting letter from Dr. J. M. Peebles, whose terse writings are so well known and so fully appreciated by our hosts of readers.

G. S. P. Pond, of Blackstone, Mass., desires a good healing medium to visit that town, where he or she could remain three months free of expense. Address as above.

Read what is said about J. W. Fletcher, Wm. Eglinton, Dr. Slade, etc., on our third page, as selected from the Chicago Times's foreign correspondence.

Colby & Rich have just issued, in response to the popular demand, another (the second) edition of Dr. J. M. Peebles's "Parker Memorial Hall Lectures."

Movements of Lecturers and Mediums.

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

William Denton delivered an exceedingly interesting discourse on "Mohammed and Mohammedanism," in Pine Hall, Appleton street, Boston, last Sunday evening. His remarks receiving the attention of a good audience. He will deliver the next lecture of his present course in this hall on Sunday evening, March 7th, his theme at that time being "Ninereh and Babylon, and their Relations to the Bible." Choice and appropriate illustrations (by stereopticon) will add to the interest of the occasion.

W. J. Colville will deliver two inspirational lectures in Oxford, Mass., explanatory of the Spiritual Philosophy, on Tuesday, March 6th, and Wednesday, March 10th. Questions will be answered at the close of both lectures.

W. L. Jack, M. D., will be at his office, 60 Merrimac street, Haverhill, on the 6th inst.

Frank T. Ripley is still at the Arlington Hotel, Dayton, O., and is meeting with excellent success.

Capt. H. H. Brown has been engaged by the Spiritualist Society of Willimantic to speak for them one-half the Sundays during the year commencing March 1st, with a vacation the months of July and August, and he has removed his family there. All letters to him or his wife, Fannie M. Brown, should be thus addressed. He can be engaged for the remaining Sundays, and if arrangements are made in season he can be had for two, three or four consecutive Sundays. He can be had for week-day lectures and on funeral occasions. He spoke in Poquonock the 22d, in Meriden the 29th, and will begin his work in Willimantic, March 14th.

Dr. John H. Currier speaks in Leominster, Mass., Sunday, March 7th. He would like to make engagements to deliver trance discourses in localities within reasonable distance of Boston. Address him, 71 Leverett street, this city.

George A. Fuller, of Dover, Mass., will speak in Bell's Hall, Beverly, Mass., March 7th, 21st and 28th, and in Rockland, Mass., March 14th. Parties desiring his services for the summer months should write him at once.

Dr. H. B. Storer, of Boston, was announced as to lecture in Washington Hall, Natick, Mass., Feb. 29th. Joseph D. Stiles, of Weymouth, speaks there March 7th, and Miss Jennie B. Hagan, March 14th.

Moses Hull lectured in Masonic Temple, New York City, Sunday, Feb. 29th, before the Second Society of Spiritualists; and will speak there again the first two Sundays of April. C. Fannie Allen speaks for the same society the four Sundays in March.

E. G. Granville will accept calls to lecture on spiritual topics. He may be addressed box 144, Kansas City, Mo. His recent lectures in Joplin, Mo., were productive of a marked impression in that neighborhood. Keep him at work.

Miss Leslie N. Goodell, inspirational speaker, has returned the lecture field, and will be pleased to receive calls from any part of New England. She speaks March 7th at Rockland, Mass. Societies desiring her services will please address her at Amherst, Mass., Lock-box K.

Mrs. Sarah A. Byrnes will lecture in Philadelphia during the month of March. Would like to make further engagements East or West. Mrs. Byrnes's address during March will be 237 North 9th street, Philadelphia, Pa.

Dr. Samuel Grover, of Boston, will leave for Florida, March 8th, on a brief tour for rest and recreation, which his close application to the demands of his

profession has rendered necessary. He returns to this city about the 30th of March.

A. A. Wheelock lectures for the Spiritualists of Worcester, Mass., during March.

L. K. Connelly, M. D., would like to make engagements to lecture and give parlor sittings in any part of New England the coming spring and summer on such terms as will be agreeable to all parties concerned. Until further notice address him at No. 83 Magazine street, Newark, N. J.

Mrs. Clara A. Field, who has been prostrated by severe illness for some six weeks past, has now recovered, and is ready to answer calls to lecture, or for such other immediate work as may lay within the scope of her gifts. Those who, earlier in the season, wrote to her requesting her presence as a lecturer in various parts of New England—but whose calls she was unable to respond to on account of her physical infirmities—are respectfully informed that she would be happy to speak, from the present date, wherever her services may be desired. Address her 10 Essex street, Boston, Mass.

Mrs. Emma Weston has returned to the East, and may be addressed at 145 Lexington street, East Boston, for engagements to hold test circles for private families or societies. She will be in Maine from the 15th to the 31st of March, and applications for sittings in that State should be at once sent to her East Boston address.

Miss Jennie Hagan will speak in Chelsea the first and third Sundays in March; the second in Natick; the fourth in Penobscot. She would like to make engagements for week evenings and Sundays in April. Address Jennie Hagan, No. 6 Bond street, Lynn, Mass.

Spiritualist Meetings in Boston.

BERKELEY HALL—Services every Sunday at 10½ A. M. and 2½ P. M. in this hall, 4 Berkeley street, corner of Tremont street. W. J. Colville, speaker. Subject next Sunday morning, "The Disadvantages of City Boys."

FAIRBANKS HALL—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10½ o'clock. The public cordially invited. D. N. Ford, Conductor.

AMORY HALL—Children's Progressive Lyceum No. 2 meets in this hall, corner West and Washington streets, every Sunday at 10½ A. M. J. B. Hatch, Conductor.

KENNELLY HALL—Free Spiritualist meeting every Friday evening at this hall, Warren street, at 7½. Regular speaker, W. J. Colville. The public are cordially invited.

EAGLE HALL—Spiritualist meetings for tests and speaking by well-known speakers and mediums, are held at this hall, 54 Washington street, at 10½ A. M. and 2½ P. M. Excellent quartette singing provided.

FRITHIAN HALL—The People's Spiritual Meeting (formerly held at Everett Hall) is held every Sunday morning and afternoon. Good mediums and speakers always present.

EVERETT STAR HALL—Meetings are held in this hall, No. 7 City Square, Charlestown District, every Sunday at 3 P. M.

AMORY HALL—The Spiritualist Ladies' Aid Society meets every Thursday afternoon and evening at this place, 10½ A. M. and 7½ P. M. Mrs. A. C. Perkins, President; Flora W. Barrett, Secretary.

PAINE HALL—I can only say that to-day was the counterpart of last Sunday. The enlarged orchestra of ten pieces, with its excellent music, the hall filled to repletion with joyous and happy people, and the exercises by the children, all tended to make this one of the most enjoyable times of the season. Though each and every day has its peculiar pleasures, there are some days when the joyousness of the afternoon and evening is as one of these. The good people of Boston are certainly waking up to their duty in this respect, and are uniting with a will and determination to carry forward this noble work. Our Association is growing in numbers continually, and we are receiving applications for membership every week. Come, friends, and lend your aid, and with our lecturers on the platform, our Lyceum bringing out workers in the various fields of active life, and the dear old Banner of Light floating in the breeze at the head of the column, we will move on with resistless energy, accomplishing a work we can hardly overestimate.

The exercises to-day consisted of overture and selections by the orchestra; singing by the Lyceum and choir, and piano solo by Emma Holt. Nellie Thomas; duet, piano and violin, Messrs. Sawyer and Hanson, of the Evers Sisters Trio; songs by Amy Peters, Helen M. Dill and Hattie L. Rice; song and chorus by Messrs. Gleason, Bell and Wynn; recitation by Gertrude and Jessie Pratt; Mrs. Waters; Harry Gonzales, Mabel Lawrence, Ivan Merritt, Freddie Barnard and Emma Buettner; piccolo solo by Mr. E. P. Beckett; callisthenics, led by Miss Helen M. Dill, closing with the "Rockwood, Cor. Soc. Children's Progressive Lyceum No. 1," Boston, Feb. 29th, 1880.

Spiritualists of Boston and vicinity: Another year has rolled away, and again we rally round our standard to celebrate the forthcoming anniversary of the advent of Modern Spiritualism. We come together not too often, and this is an occasion which all feel an interest in, and which should call us to no other work.

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

The Committee in charge will spare no pains to make it a season of profit as well as pleasure to all who will honor us with their presence. On Sunday, the 29th of March, the Lyceum will have exercises appropriate to the occasion. In the afternoon, at Paine Hall, we propose to offer a programme different from any ever before presented on a similar occasion. It will consist of a series of lectures, given by the Lyceum for the day, in which all the talent of the school will be exhibited. The programme for the evening will be in charge of a separate committee, and will consist of a variety of exercises. The evening entertainment will be given in Investigator Hall, the upper hall being occupied by Prof. Denton. A few who were charged at the door after noon and evening to satisfy expenses.

To satisfy the demand which is always made, circles will be held in the drawing room building, for the benefit of those who are unable to attend the main exercises. Dr. Arthur Hodges and others have kindly offered their services; so all can have an opportunity of seeing and hearing for themselves what the spirits will have to offer.

On the night of the 31st of March, (Wednesday) a grand ball will be given in Paine Hall, dancing from 8 till 2. Tickets for the same are now being sold at 25 cents. Music for the occasion will be furnished by Carter's Quartette Band, of Cambridge. The Lyceum will have with its ample accommodations, will be open to visitors all day Sunday, and those coming from a distance can make themselves comfortable at this sociable gathering, worthy of Spiritualists and the friends which will call us together.

We deem this early announcement necessary that all may prepare themselves, and allow no previous engagement to prevent their convening with us at that time. Remember the day when we will celebrate, Sunday, March 29th, and Wednesday evening, March 31st.

Per order of the Committee.

AMORY HALL.—We were greeted to-day with another good and interested audience, and an unusually large number of children, the groups being all filled to their utmost. I do not know as I can do more than to encourage what I hear of, viz., that our Lyceum is increasing every week, and that it will stand in the front ranks of the movement if we continue to do as we have.

The exercises to-day were as follows: Overture by the orchestra, singing by the Lyceum, Banner March; recitations, vocal and instrumental music, etc., by the following pupils: Pearley Fairbanks, Grace Burroughs, Ida Brown, Alice Bond, Kitty May Bosquet, Hattie Davidson, Alice Moser, Lizzie Limber, Mrs. Fairbanks, Nellie Welch, Carrie Hall, George Brown, Mr. Cutting, accompanist; closing with Target March—conducted solo by Mr. James Roach.

J. B. HATCH, Jr., Secretary Children's Progressive Lyceum No. 2, Boston, Feb. 29th, 1880.

THE VISITING LYCEUMS.—The Children's Progressive Lyceums of New York City and Brooklyn will arrive in this city on Sunday morning next at 8 o'clock. The delegations will take cars at N. Y. & N. E. Depot, on Federal street, and after partaking of breakfast will proceed to Amory Hall, where Lyceum exercises will be held, commencing promptly at 10:30. The Lyceum of this city has issued cards of invitation, which have been distributed among the various societies, hoping thereby to secure an attendance from every Association, and to make the reception a united one upon the part of the Spiritualists of Boston.

George A. Bacon will in the evening bid the visitors welcome in behalf of the Spiritualists of this region, and such public speakers as may be in the vicinity will be expected to occupy seats upon the platform and join in the exercises of the evening.

Tickets have also been issued for a complimentary ball on Tuesday evening, likewise for a banquet and entertainment of the visiting Lyceums, and evening which can now be procured either at the Banner of Light office or at Amory Hall.

We trust all persons will provide themselves with a ticket in advance of the time, and thus lighten the labor of the Committee. It is the wish of the Lyceum that every one do all that is in his or her power to make this visit a pleasant one for our guests.

On Wednesday afternoon tables will be spread to accommodate two hundred, over which Mr. J. B. Hatch will preside, and will be the doct short speeches, vocal and instrumental music, etc., will be in order.

The entertainment in the evening will be given by members of the New York and Brooklyn Lyceums, and we are confident that every ticket will be disposed of long before Wednesday.

Sunday previous to visiting the Parker Memorial, we would ask for donations to supply the table. All such will be received at the hall upon that morning.

And now for the last time we would extend an invitation to ALL to join with us, thereby making the New York and Brooklyn Lyceums your guests as well as our own.

C. FRANK RAND, Ass't. For the Com. M. L. BIGGS, Ass't. HATTIE E. SHELTON, Ass't.

PYTHIAN HALL.—The morning exercises were opened with an invocation by Mrs. Roberts. Remarks were made by Mrs. Pennell, Mrs. Rowell, Mr. Plummer and others.

In the afternoon conference, Dr. Charles Court gave an instructive address upon "The Mistakes of Life," in which he maintained that "whatever is, is right," and is the result of the working of natural law; he said much of God in the man in the gutter as in the Doctor of Divinity. Mr. Sanderson, Mrs. Balch, Mr. Hughes, A. J. Lettner and others offered remarks. Both sessions were characterized by strong manifestations of spiritual power and healing influences.

Next Sunday morning, March 7th, occurs our regular monthly reunion and love feast.

EVERETT STAR HALL—CHARLESTOWN DISTRICT.—Sunday, Feb. 29th, the platform in this hall was occupied in the afternoon by Mrs. A. L. Pennell, of No. 333 Saratoga street, East Boston. After a song by the choir, and a short invocation, the medium was controlled, and occupied nearly an hour in speaking and giving tests, in a manner that was satisfactory to all. Every test given was recognized as correct, although the members of the audience were nearly all strangers to the medium.

Good tests and medium for next Sunday, March 7th, will be announced in the Saturday papers.

FRATERNITY HALL, CHELSEA.—On Sunday, Feb. 29th, the Spiritualists removed from Union Hall to this hall, corner of Broadway street and Everett Avenue. A selection was delivered by Mr. Thomas Dowling, of Malden, in the evening. His subject was, "Bible Spiritualism beautified by Modern Spiritualism within." Next Sunday, at 10½ A. M. and 2½ P. M. there will be a formal dedication of the hall. Services in the evening at 7½ o'clock by Miss J. B. Hagan and others. Friday evening the Ladies' Aid Association will meet in this hall at 7½ P. M.

Editor-at-Large Project.

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

|  |            |
|--|------------|
| Colby & Rich, Boston.                        | \$ 50.00   |
| Jerome Fassler, Jr., Springfield, Ohio.      | 100.00     |
| A Friend of the Banner of Light.             | 100.00     |
| L. Downing, Jr., Concord, N. H.              | 10.00      |
| A Friend, Boston.                            | 50.00      |
| Mr. J. C. Cabot, New York, N. Y.             | 10.00      |
| P. Pollock, Virginia City, Nev.              | 3.00       |
| E. P. Upton, Derry, N. H.                    | 5.00       |
| Mrs. A. M. P. Thayer, Vernon, Vt.            | 2.00       |
| Mrs. S. Briggs, Charlestown, Mass.           | 10.00      |
| Mrs. E. J. Smith, New York, N. Y.            | 5.00       |
| Daniel Baldwin, Montpelier, Vt.              | 1.00       |
| T. A. Averill, Northfield, Vt.               | 1.00       |
| Almeida A. Fordham, Industry, Texas.         | 2.00       |
| Friend, Islingsham, Mass.                    | 1.00       |
| God Nether, Hartford, Conn.                  | 2.00       |
| George A. Bacon, Boston.                     | 2.00       |
| Augustus Day, Detroit, Mich.                 | 3.00       |
| M. V. Lincoln, Boston, Mass.                 | 1.00       |
| C. Snyder, Baltimore, Md.                    | 2.00       |
| Wm. Luther, Rochester, N. Y.                 | 5.00       |
| W. H. Crocker, Port Allen, Iowa.             | 2.00       |
| E. C. Hart, Oberlin, O.                      | 5.00       |
| B. T. C. Morgan, St. Louis, Mo.              | 1.85       |
| Friend, Baltimore, Md.                       | 5.00       |
| Mrs. E. Bruce.                               | 10.00      |
| Amos Kent, Rock Island Arsenal, Ill.         | 2.00       |
| Nathan Johnson, New Bedford, Mass.           | 2.00       |
| M. J. Conner, New York, N. Y.                | 1.00       |
| M. Larkin, Downingtown, Penn.                | 3.00       |
| Mrs. L. A. Mason, Richmond, Va.              | 1.00       |
| Jacob Booth, Maquon, Ill.                    | 1.00       |
| Paul Flaker, Brooklyn, N. Y.                 | 1.50       |
| Charles H. Simpson, Providence, R. I.        | 2.00       |
| E. R. Kirk, New York City.                   | 5.00       |
| Miss N. R. Batchelder, Mt. Vernon, N. H.     | 1.00       |
| Mrs. C. M. E., Baltimore, Md.                | 5.00       |
| Mrs. H. J. Severance, Tunbridge, Vt.         | 1.00       |
| Friend, New York, N. Y.                      | 2.00       |
| Dansville, N. Y.                             | 1.00       |
| Yarmouth, N. Y.                              | 4.00       |
| Mary S. Lloyd, Waterford, N. Y.              | 2.00       |
| Lester Goodard, Orange, N. Y.                | 2.00       |
| James Shonora, Lawrence, Mass.               | 5.00       |
| William Hleok, 20 West 52d street, N. Y.     | 5.00       |
| W. B. Johnson, Hartford, Conn.               | 2.00       |
| W. Griffith, Salem, Ohio.                    | 2.75       |
| Joseph Adams, New York, N. Y.                | 2.00       |
| D. H. H. M. D., Burton, Mass.                | 1.00       |
| Isaac Sharp, Fremont, Ohio.                  | 5.00       |
| Wm. B. Allen, Keene, N. H.                   | 5.00       |
| G. H. Woods, Worcester, Mass.                | 3.00       |
| Friend, New York, N. Y.                      | 2.00       |
| W. M. Haskell, Marblehead, Mass.             | 2.00       |
| A Lady, Newark, N. J.                        | 10.00      |
| A Friend, Baltimore, Md.                     | 5.00       |
| Mrs. Ada Foye, San Francisco, Cal.           | 1.00       |
| Friend, New York, N. Y.                      | 2.00       |
| Wm. Bancroft, Penobscot, Mass.               | 2.00       |
| Wm. Tebb, London, Eng.                       | 5.00       |
| Amount Pledged.                              | 2.00       |
| H. Brady, Benson, Minn.                      | 2.00       |
| Nelson Cross, New York City.                 | 10.00      |
| E. Samson, Ypsilanti, Mich.                  | 10.00      |
| Friend, New York, N. Y.                      | 5.00       |
| E. Whelpley, Hampshire, Ill.                 | 5.00       |
| Religio-Philosophical Journal, Chicago, Ill. | 25.00      |
| E. J. Durkin, Lebanon, N. H.                 | 5.00       |
| H. G. Pitkin, Memphis, Mo.                   | 5.00       |
| Friend, New York, N. Y.                      | 5.00       |
| Charles Partridge, 29 Broad.                 | 5.00       |
| C. W. Cotton, Portsmouth, Ohio.              | 5.00       |
| W. Sizer, Mossy Creek, E. Tenn.              | 10.00      |
| Total to date.                               | \$1,126.10 |

To the Editor of the Banner of Light:

Please find enclosed a post-office order for two dollars, one of which credit to Mrs. Ada Foye as an annual subscription, the other to myself. Mine will also be annual, and though the amount we severally subscribe is small, I would not desire half as much to increase it, if I were even able to do so, as to see that increase come from many other sources.

When we hear of our ranks including "millions of believers," and remember that only two, or at most three, thousand persons are required to contribute the same little mite herewith tendered by Mrs. Ada Foye and myself, I cannot help crying to my spiritual associates: "Awake from the terrible and soul-killing apathy that pervades our ranks, and to the extent of at least one dollar a year, let three thousand of us bear testimony to the deep and eternal debt of gratitude we all owe to Spiritualism."

The services which Prof. Brittan can render in the project under consideration seem to me to be something of a test question; and if there cannot be found some two or three thousand persons who feel sympathy for Spiritualism to the amount of one dollar a year, especially when that paltry investment is designed to secure the invaluable services of our best veteran Spiritualist, it is about time that Mother Shipton's prophecy was fulfilled, and Spiritualists were called upon to render some account of what they have done for the noble cause that has done so much for them.

Believing, my firmly trusting, that there will be at least three thousand whole-souled believers found who their cause and its advancement at at least one dollar per annum, I unhesitatingly send the humble contributions of your friends Ada Foye and Emma Harding Britten.

We have received additional proof that the secular press is willing to accord a hearing to Prof. Brittan. The Rochester (N. Y.) Democrat and Chronicle of a recent date devoted some two columns of its space to "An Answer to Rumbler," from Prof. B.'s pen, and the Boston Herald of March 28th from one of the most widely circulated journals in Massachusetts printed a cogent review by Prof. B. of some of Rev. Joseph Cook's late utterances in regard to Spiritualism. The appearance of these articles constitutes a good augury for the future of the Editor-at-Large movement.

"The Life of Sergeant Cox" (a portrait of which deceased gentleman will be found on our first page) a London contemporary says, "was one so actively useful to Spiritualism that the position left vacant by his death is one difficult to fill. Not that there are not many persons with names and reputations in the world as fully acquainted with the subject as he was, but that in these days of absence of the chivalric spirit few men with high positions to lose can be found to risk suffering for the sake of that which they believe to be true."

The best periodical for ladies to take monthly, and from which they will receive the greatest benefit, is Hop Bitters.

Mrs. Hyzer and Dr. Peebles in Brooklyn.

To the Editor of the Banner of Light: For the month of March the Brooklyn Spiritualists will have the pleasure of listening to Dr. J. M. Peebles as well as Mrs. F. O. Hyzer. By an arrangement between the Brooklyn Spiritual Society and the Eastern District Spiritual Conference, an exchange of "pulpits" will be made for the four Sundays of March.

Under the arrangements which the two Spiritual Associations have made, the Everett Hall rostrum will be occupied every Sunday afternoon by Dr. Peebles; Sunday evenings by Mrs. Hyzer. The latter will speak in Phoenix Hall, South 8th street, near 4th, every Sunday afternoon at 3 o'clock; and Dr. Peebles will speak in the same place Sunday evenings at 7½.

Dr. Peebles during a previous engagement in Brooklyn was well received, and a general desire was expressed that he be invited to return. We anticipate from the joint labors in the "city of churches" of two such able speakers as Hyzer and Peebles, important results to the cause of Spiritualism.

The spirit of inquiry is abroad in our midst, and there are now thousands of earnest inquirers where there were formerly tens and hundreds.

Brooklyn, Everett Hall, 398 Fulton street.

DEATH OF AN OLD LIBERAL.—At his home in Newberg, Cass County, Mich., Sunday morning, 2 P. M., surrounded by his wife, his children and his friends, Barker F. Todd passed from earth to the realities of the future. He was seventy years of age, and had been in the ranks of Liberalism for more than a quarter of a century as one of its staunchest supporters. Elder Coats, (Quaker) of Vandallia, addressed the funeral at the funeral on Monday. His remains were followed to the grave by a large concourse, and when the cold clay fell upon the coffin of him who had been a father and friend for so many years, the tears coursed down the cheeks of many a stout man. Barker F. Todd was a man of great energy and courage, and many a heart was cheered upon the tablets of many a heart. Truly we can say "the world is better for his having lived in it."

He was a Spiritualist in belief, and believed that when death called him and a convoy of spirits would transfer him over the river into that better existence. The Banner of Light he called his Bible. He leaves a wife and five children, who are following in the path he trod, and one need only to spend a day with them to know he has found a true home.

Marcelus, Mich. C. H. D.

Convention of Spiritualists and Liberals.

The nineteenth Annual Meeting of the State Association of Spiritualists and Liberals will take place at the Hotel Hamilton's Opera House, Hattie Creek, Mich., commencing Wednesday, March 25th, and closing Sunday, March 28th. Some thirty of the most distinguished speakers and mediums are expected to be present. Mrs. Otto Childs Denslow, assisted by the Battle Creek choir, will give the following reduced rates: Northwestern Grand Tour, two cents per mile each way, tickets good from March 22 to April 2nd, inclusive; Grand and Indiana, at rate of one fare and a third for round trip tickets, from March 22 to April 2nd, inclusive; Michigan Central, two cents per mile each way, March 22 to April 2nd, inclusive; Chicago and West Michigan, one cent per mile, going and one cent per mile on returning, if members of the State Association, with Secretary's endorsement on cards; Pittsburg and Peru Marquette, round trip tickets at the rate of two cents per mile.

The following Hotel rates can be secured at Battle Creek: Hotel Hamilton, \$1.25 per day; Hotel Hamilton, \$1.00 per day; meals under the Opera House, all hours, at 15 cents per meal.

Committee of Arrangements, Battle Creek: A. A. Whitely, Chairman; G. S. Cole, Dr. J. V. Spencer, R. B. Cunningham, Abner Hitecock, Mrs. F. Brooks, Mrs. Horace Clark, Mrs. L. E. Bailey, Mrs. A. J. Pliskack, Mrs. John H. Smith, Mrs. L. B. Smith, Mrs. L. B. Smith, Mrs. L. B. Smith, Dr. A. B. Spinnay, President; Miss J. R. Lane, Secretary.

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

The Brooklyn Spiritual Fraternity.

Meets at Downing Hall, corner Fulton and Clermont avenues, Saturday evenings at 7½ o'clock. The times thus far decided on are as follows: March 6th, "Materialization," Prof. S. B. Brittan. March 13th, "Individualism," P. M. Cole. March 20th, "The Supplemental Phase of Christianity," Andrew Jackson Davis. It is expected that Mrs. Mary F. Davis will also be present.

March 27th, Anniversary Exercises Commemorative of the Opening of Spiritual Phenomena at Hydesville in 1848. Opening address by Henry Kiddle. Full particulars in later announcements. Thirty minutes allowed first speaker, followed by ten minutes' speeches by members of the Fraternity.

S. B. NICHOLS, Pres.











We originally organized and compounded to perform benevolent  
 Gentlemen of the Committee, do not the facts and considerations  
 presented permit me to say, beware, lest by passing the restrictive  
 bill before us, thereby suppressing some evil, you shut out also the  
 very highest agencies active in our midst for outworking the year  
 end which both the petitioners and myself are seeking, viz., the  
 public good?