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Spiritualism Ibroad

REVIEW OF OUR FOREIGN SPIRIT UALISTIC EXCHANGES.

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

Revue Spirite, Paris, for January. In its first article, from the pen of its efficient editorwhile it briefly states what is being done for the works of Allan Kardec, and how many new publications the past year has witnessed, advocating our cause (and certainly we have much reason for congratulation in view of the grand result)—occasion is taken, in behalf of Mme. Kardeo, to express her grateful recognition to all who have sent to her their kind wishes. [As announced in these columns, Mme. Kardeo has since passed to spirit life at an advanced ago. Ed. B. of L.] M. Kardeo's "Book of the Spirits" thus showing what wonderful popularity they have obtained, and, inferentially, what Spirit-

ualism is gaining. Mons. Leruth, writing from Poulseur, in Belglum, gives not only a cheering account of the progress of Spiritualism there, but expresses the spiritualism there, but expresses but expresses of spiritualism there, but expresses of spiritualism there, but expresses the obligations the Spiritualists of Poulseur are under to M. Leymarie from the impulse our cause received from the visit of this indefatigable worker, the editor of the Revue in hand."

above, from the pen of Dr. Chazarain, a distinguished physician of Paris, who, from many sittings with Mme. Bablin here, is convinced that she is a genuine medium, and that materializations of persons recognizably have taken place in his presence.* In his long and interesting narrative, the Doctor records the following: "In 1867 Mile. V. U., at the age of fourteen and a half years, was torn away by death from an adoring mother. On the evening of this separation Mme. U., one of our greatest singers, was obliged to fulfill an engagement at the theatre, and the dear child would have died. during this time, said her physician, had it not been for the hope of again seeing her mother. The latter reached home just in season to receive her daughter's last kiss and last sigh, then swooned and remained insensible for twelve hours to Recovering, she ran to the chamber of the dead. The windows were open, and looked upon the garden. Upon the breast of her child sat a little bird, which flew away at her approach." Can one then doubt, after this, that the author of the sweet poem, "To My Mother," was from the invisible. dear one, giving new proof of her love and continued existence? This effusion (which I can-not well quote) expressive of the scene above described, was written in the dark, at a seance with Mme. Bablin, after the mother had been frequently clased by the spirit she then believed to be of her lost child to Twice a bird is mentioned in these endearing lines, the last of which is "It was in the evening when I took my flight with the swallows." If all your resulers, Mr. Editor, understood French, I should he pleased to give the poem unbroken. Its first

A tol l'hymne d'amour et de reconnaissance A joi, mere! (To thee, mother !)

Ita tenth line: " Commo un timide olseau, J'at grandi sousion alle." (As a fimid bird I grew under thy wing.) Mons. Van de Byst is the next contributor. He translates from the Morning Star of Providence (Mr. Cadwell in the Banner of Light) an

account of a remarkable materializing scance, with Mrs. Ross as the medium. Through the mediumship of a Mme, X, the following is given in the Revue. The spirit is asked : "Is Spiritualism the third revelation, ik are we to consider it simply as a precursor of

appirit of truth?" The reply is : "If Spirit im had been en effet the third revelation, you question, it would have emanated Individualized being such as have been nments of former reveletors. The Conounced could not be an unseizable

entire universe which trembles under this unknown breath, under a new power. It is the There is a sign of the grandeur of the approachhaving reached an adult age now seeks to asties are widely recognized, we count on the
semble the human races under an equal civilization—all show to you that the near (prochaine) revelation will announce all truth—toute
Giradin," by Mons, Vacquerie, in this issue, are
veriffe.

"Spiritualism is yet obscure, incomplete; nevertheless it reinimates, it consoles the unfortunate, presenting the mysteries of a near future; but you see it has not the power to dominate the evil and render society harmonious, This work is reserved for the spirit of truth him-

sembled under one faith, reasonable, luminous. It will address itself to all the earth, shed its cident, like a resplendent flash of lightning, as an intellectual (or intelligente) force, it will in-

will attract great attention.

Through the mediumship of Mme. Darraud, keply: "You ought to know why I avoid the word religion. From the remotest times reli. true friends were no longer there. One was gions have been, and still are; the subject of out of France-Victor Hugo; another further off the most grave discords. Secondly, do not for-An important communication follows the get: the edifice which Spiritualism constructs should overshadow (abriter, shelter, shade) all beliefs (croyances). Our doctrine being LA Re-LIGION UNIVERSELLE, cannot be a religion which establishes, of short duration, a reign of hatred and of divisions about its liberating flag. In accord with the humanitarian thought which it represents, the good and the conscientious intelligences can here unite themselves. All you who love Spiritualism and the sublime inspirations; it: imparts, the virtues which it develops, practice it religiously l'all Spiritualists worthy of the name are thus religious. Is it necessary to teach you that Spiritualism, the foundation-stone of all religious, is LA RE-LIGION that unites man to the Creator and to his fellow-creature, the bond which unites him to new destinies? Such is the supreme reason why Spiritualism cannot be a religion. And for all our doctrine leaves intact the liberty of thought." sales in a line is I am pleased to see here a notice of a new

work by Mme. Rosen, entitled ! L'éducation de-

vant le dogme ancien et la philosophie." to La Lumiere, Paris, for December + It is with much satisfaction that I note the enlargement of this recreative, substantial monthly, and that we are to be favored with a Christmas frontispiece du au crayon, by a distinguished artist, Mons. Cyprian Jusseaume. The first article of the present issue-one that should insure special attention—is entitled "Les Chevaliers de la Lumiere." We live," says the writer, "in an epoch characterized by distinct ve signs: l'envolement. L'The more there; is sacrificed to the goddess of Liberty/the more there are gatherings in groups, confederations, natural alliances. Hence the just adage: Union is birength // .. It is always by the forces 4. sociation we march more securely to the end in view... The prosperity of such groupings lies authority destroys them, liberty of thought and compromise any of its adherents, nor; obstruct their liberty of thought or action; in which imposition of responsibilities upon any one; proving in the face of the world, more especially Spiritualists everywhere, that we follow the movement of progress; without egolsm affirm, ing our ideas, our sincere sentiments in favor of the noblest of causes, having in view an in-orease of the legion of the envoys of good news, and bringing to light landable intentions and great note that are hidden; with these views we

If a recent courtious query in the lawy spectrum a portion of one of my terrows of house process of house pr

breath, whose extatence is not tangible. Spirite create the Castallers de la Lumiere. This is unaism will appear to you in the future as a tobe a title of honor liven to persons meriting work without prebedents, by the number of its lifely entered to be a title of honor liven to be a title ball of carth, too liven to be a title of honor liven to be a title of honor liven to be a title of honor liven to be a title ball of carth, too liven to be a title of honor liven to be a t qualities bestow the true noblesse." It is further sunonneed who may also become entitled to globe that is agitated in the prevision of an im-mense revolution, both religious and social by great zeal, produce thirty subscribers to the Lumiere. There are to be, further, members by ing (prochaine) revelation appounced under such favor and members by honor, and membership new, auspices. Never has the world been so accorded to travelers. Women are to have shaken by the partial prophets of past times. the same privileges (as their male compens. The present state of the people; the rapidity of Mme. Grapge is, I believe, the talented initiator intellectual movement everywhere—the earth of this remarkable emprise; and as her abili-

tory, in its spiritualistic phase, of a remarkable life, whose accomplishments of a superior order, talent and beauty rendered its every expression replete with interest Mme. Girardin exhibited in her perseverance in pursuit of proofs that spirits can commune with us, one of the characself, whose irresistible will will overturn the teristics of those high endowments that have ancient temple, and construct a new. A I will made her name a positive glory in French histodestroy the temple, etc., said Jesus. This tem-ry. "It was in 1883," says M. V., "that she was in the plenitude of her reputation. Toward the sembled under one faith, reasonable, luminous. | close of her life she was much occupied with talk... This revelation must be grandiose, profound. | ing. tables, and firmly believed that through them she communed with those of the extra-terlight everywhere. From the Orient to the Oc- restrial life; spending her evenings, in faci, in invoking the dead," After trials and failures she one day, with a friend, placed her hands upon fluence, it will develop understanding, elle a little table and whited patiently, as they had éclairesa...Lightning is not less quick and promised themselves: Five minutes clapsed, terrible if one does not see it....All will come when a slight creaking was heard — perhaps as Jesus has said. Till the least is fulfilled. . . . from involuntary pressure of their hands. Soon Though astonished at the past, one will be it was repeated followed by a sort of electric still more, astonished, twenty, years hence, at trembling. Suddenly, one foot of the table was the magnificent discoveries in magnetism; ... lifted. If there be any one here, said Mme. Finally you will reach the crown of inventions G., who will talk with us, give us one rap, in electricity—the aldereal telegraph... The table-foot returned with a responsive correspondence by sounds will some later, sound. Questoot tree those asked and the ... You had first signs by fire, then telegraphic table responded. This, as with us in American **How of the Mediums in its seventeenth; abbreviated like the above, of these important Doubling of the reasonableness of that has:

**Book of the Evangles" in its seventeenth; abbreviated like the above, of these important Doubling of the reasonableness of that has: mediumistic utterances; but I believe they are just been stated, M. V. asked to have a word to appear in book form, with much else that he simply thought of announced by one of

these attending spirits, and he put his hands with Mme, G.'s upon the table. The table gave very different from what it nad been. Her as Balzac; and yet another—Lamartine; but she had her table.... Her invited guests were now Sedaine, Mme, de Sevigne, Sappho, Moliere. Shakspeare. It was among these she died. She departed without a struggle and without sadness. A touching thing-to soften to this noble woman her passage into the great sea of immortals, these grand dead come in search of her." I fear that I have not done justice to this picture of a radiant life: much

abridged, that space might be allotted to other

contributors to La Lumiere; still space is lack-

ing.

BELGIUM. Le Messager, of Llege (of 15th Dec. and 1st Jan.), has for its first contribution L'Homme Utile, from the pen of one of the most attractive of writers. But how to describe, in a few lines, the "Useful Man," is a difficult matter, and the "collaborateur" may not thank me for my effort to do him justice. "The first privilege and the first duty of man," he says, "is to render himself useful to his fellow-creatures. Entering into the morale of humanity, he proclaims, as a moral necessity of our well-being, a return to nature, ... to the more divine aspect of our endowments, embracing the love of God and of our neighbor ... with useful acts, without the vanity of words ; utilité being the life, and the inutilité the effacement of man's conscience (if I may so term, it), which leads him to virtuous deeds. The useful is a force which sustains the inition soul in moments the most painful, softening existence in times the most cruel and bitter, giving a less sombre color to the most sombre passages of life. He who applies himself conscientiously to useful labor, cally, scapes the blows of terrestrial violes titles for these violes indeed themselves have, not for such men the importance usually attached to them. There is moral pain as well as corporeal, as the fatigue of one's limbs, each govin the wisdom which inspires them. Too bitten erned by the force there is to sustain it. Labor is the source of all sorts of pain, and he sollon being trammeled. We, sincere friends who loves work for the work, itself, and gives of independence, enemies of dictatorialism and himself to it, above all with the view of renderservility/ have thought of creating what/does ing himself useful, accomplishes a double good; not now exist, an association; that shall not one for others and one for himself.... A man who has a sufficient notion of the destinees necessures, knows that God is never absent from there shall be no rivalries controversies, no any good work and the more the work is good. beautiful, just, the more the divine presence is manifest to the attentive opserver.... True utility is always accompanied by humble and fraternal sentiments. ... My Father works always and I do as does my Father, thus teach in that to sproach God one should ever be at work at work as work as work as a second or be such as work as work as work as a second or be such as work as wor does such a man eare for the opinions of took, founded in fealousy passion, envy or How little is he disturped by the passion when calmy at his work?"

Freret, the Persian Magi declare that their ancestors never rendered homage to the sun, the elements, or any part of material creation; that their worship was of one Supreme Intelligence, which governed the universe. . . . The voyager Bernier also says that having questioned the Hindus of Benares respecting their worship, they replied that though we have many images in our temples before which we prostrate ourselves, and to which we present rice, oil, etc., still we do not believe them to be Brahma, or Bochen, themselves, or other deities (so-called); but we regard them as representatives, and we only tender these honors to what they represent." It would be interesting to follow the Doctor in his further quotations from writers who treat of the religion of the Druids, the ancient Mexicans, the Incas and others, but space forbids.

"God in Creation," by M. René Caillé, be-

comes more and more attractive as the writer

enters upon the spiritual phase of our existence.

In the present chapter he mentions a social séance, where all the sitters were in harmony, and a spirit was consulted who claimed to be an inhabitant of Jupiter. The interrogator wished to know if his views were correct respecting the three parts of our being-body, nérisprit and soul. "The body you are conversant with," was the reply. "The soul or spirit, as you please, is that which I call the Individualily, the body being only the envelope which permits the change of form, face, name, language, suffering. The soul, you doubt not, is really in you. It is attached to your body by a substance less material than the body, less fluid than the soul. However, the soul has something in common with matter; it is the quintessence of matter, quintessence more or less perfect. The third part, or intermediary matter, is the invisible bond (lien), by whatever ame you call it, like others which unite kindred souls, and which explains all the sympathies, fortes et spirituelles, if one knows them." The spirit was then asked if beasts had a périsprit papable at their death of entering into a human bodyl. The reply was: "All is essentially perfectible. The material of animals is so constituted as to become more refined (appelée à se perfectionner); and what greater perfectionment can it find than in its association with man. The grand divine alembic is powerful and refining."... Further along I find: "Le fluide cosmique universel is the primitive elementary matter of which the modifications and transformations constitute the innumerable varicties in nature. . . . Each successive state gives place to special phenomena, divisible into material and spiritual.... The fluids nearest to the material are the least pure, composing what is called l'atmosphere spirituelle terrestre; and though subtle and impalpable to us, they are of a gross nature when compared with the ethereal fluids of superior regions. . . . The solidification of matter is in reality only a transitory state of the universal fluid ... The bed of spiritual fluids which environs the earth may be compared to the lower stratum of atmosphere, less pure, more dense than the higher.... This spiritual atmosphere is the vehicle of thought, as the air is that of sound.... The spirits act upon the spiritual fluids by the force (or l'aide) of the will and of thought; they change its combinations. It suffices for a spirit to think a thing to produce of it a fluidic image. The thought then modifies the properties of the fluids upon which it acts, and the evil thoughts corrupt the spiritual fluids as the deleterious missm corrupts the respirable air; it is hence that certain fluids moving (promenant) about us carry the imprint of pride, egoism, hatred, or of goodness, sweetness, love; are excitants or calmants. Matter, the incarnated body, for example, assimilates" (absorbs?) "these fluids as s sponge imbibes a liquid. Man, by his choice (volonté), can chase away these bad (mauvais) fluids as, by his weakness, he can allow them to introduce themselves into himself." Though giving here a somewhat more literal translation than usual, and at considerable length, I think the reader will not find fault with it, as it embraces much food for thought; and if the source is to be credited, the ideas advanced are of paramount moment. I will add a few lines more which I omitted to notice in my effort to

biduelle, it is difficult, to admit that it passes to other planets; To deny it is not possible either, for there is in matter a work of transformation so minute it is nearly impossible to classify it by From a lecture very highly commended, ich was recently delivered in the theatre of Poitoude Chatellerault, by M. Leon Denis, I will

condense, as space necessitates, the matter be-

fore me. The spirit was further asked (but pre-

ceding the above): "Is it permitted to believe

that matter which constitutes animals and

plants perfects itself (se perfectionne) directly to

go to form animals more perfect and flowers

more beautiful in other planets?" Reply: "To

establish this law, or at least this probability,

is to isolate the three categories. Matter fol-

lows a scale of perfectionment which does not

isolate the plant from the animal, nor the ani-

mal from human matter. The air absorbs the

debris of plants as of animals, and man respires

the same air. The plant not having a life indi-

veils, how dare we pretend to be the sole sov ereigns of this domain, when ninety out of a hundred hardly know anything of existence or of immensity? What ignorance, or pride!" De Rots, Ostend, Jan. 1st. This little month-

ly has articles in Dutch and French-"Onze Wenschen"; "Mededeeling Uit De Geesten-wereld," in the former: "Nos Souhaits," and Communication D'Outre Tombe," in the latter. Concerning the last named the editor savs: 'The spirit, V. D. P., gives us a new arm against the materialists, and no more precious New Year's present could have been made to us."

I do not, however, discover the force, but simply a statement that one should consult the tournals-their spirit communications-and one should not expect revelations at "circles" where there'is no medium. Following this are some strictures on the logique materialisteobservations on some of Dr. Wahn's articles in La Vigie of Algiers—which says there is no soul because: the scalpel has failed to discover it, etc. The exposition of the fallacy of such assumptions (others perhaps more potent, for which I have no space, such as, "The brain secretes the thought as the liver secretes the bile,") is admirably elucidated by the writer.

SWITZERLAND.

Les Etats-Unis D'Europe, Geneva. I have in hand four numbers (up to 30th December) of this live little weekly. In politics it is liberal, noble, firmly republican. Its views of European affairs in general, of the drift of popular and humanitarian ideas, are of the highest order of merit, and leave little unsaid desired by the intelligent reader. But I regret to say that throughout all its pages I find, unexpectedly, no trace of Spiritualism.

SPAIN.

I miss this month the ever-impressive, cogent, brilliant little Luz del Porvenir, edited by Mme. Domingo y Soler; but I have others from Spain, which claim their share of attention. First: Revista de Estudios Psiscologicos, of Barcelona. Passing over a couple of dissertations too lengthy to be advantageously abridged here, I will extract a few sentences from "Spiritualism as an Instrument of Social Renovation," through the medium P.: "Considering Spirit-ualism as resulting from divine impulse in the great advancement of humanity, and as a providential action manifested only in these critical moments, it has appeared in one of these, pregnant with terrible menaces.... It is a force, for it conducts to the achievement of the grandes ideales of your dearest aspirations; it is a new element, because it readjusts all human history, being as the flower and the fruit of all the great energies, noble thoughts, multiple labors of the ages." I must omit the further interesting development of the subject, and only add: "Spiritualism: religion, because consecrating prayer and revelation, means of allying man to divinity and divinity to man; philosophy, because it leads the individual by all the great ways to the supremest ideals of thought: science, by its methods; moral, by its precepts; art. by its beauties: comprehending and confederating all that is exalted in the protean elements of society."..." The Death of the Just and the Unjust;" "The Death of the Rich"; "The Genius of Christianity," and a number of properties, as a chemist changes those of gas, in | minor items, all worthy of a place in the Banner of Light, I must only name. A more recent number of this magazine shall have a more extended notice in my next review.

El Buen Sentido, of Lerida, for December. This handsomely printed monthly is rich in matter, historical, social, spiritual, such in fact as I look over with regret when space forbids any extracts that can do justice to their authors -noless eminent than Madames Soler and Sanz. and Messrs. Gacia Lopez, S. Vernet, A. Corzuelo and Reyes. "Examining the Conscience" is its first article, teaching us as we destroy, to build, a double mission inherited with our birth, combating the enemies of progress, ilustrando las conciencias, emancipating them (from dogmatic tyranny) and nourishing them with a moral aliment of the highest purity-purisima, etc. "Revista Historica" comes next-continuing the History of the Popes of the fifteenth century; then, under "Ecos del bello Sexo," we have the charming sentiments of Mme. Soler, who here, in describing a lovely child, says: "If justice exists upon the earth, if the angels are not created as visions of the fancy (mistica fantasia), purified souls ought to harmonize with this little one." But this is only a little broken thread out of a woof and web of gold. 'A Review of the Press," and many more engaging items I must leave with this notice.

La Revelacion, of Alicante, for November. The present issue is enriched by two articles from the pen of Mme. Soler-"Our Great Sufferings" and "The Last Waltz." Under "Haschich." Sr. G. Lopez presents some interesting Observations. Briefly: "In the normal state of our faculties the brain sees only that which it wishes to see, and verifies the operations of this mysterious organ; that which most charaoterizes man—the will—governs, commands (etc.) when reason is on its side, in the complete use of its right and its force. Otherwise, though all is obedient to the superiority of its power, it acts in contravention to or independent of the conviction of its reason, effecting strifes intimas in which no one can tell who will be the victor, honor or crime, virtue or vice," etc., etc.;

relace it assesses it illustrated the leader

"in a word the human personality is completely transformed": hence, consistently deduced, the query, What are the normal faculties of the brain? "Religious Ruins" follows the above, in which the writer considers that Catholicism is being overthrown by its own priesthood, its present powerlessness and poverty, comparalively, being well depicted.

El Faro, of Seville, Dec. 25th. Its first article-"Who are Christians?" takes into consideration not only God's power, supreme,(?) but the Devil's as no less potent, with some Oriental ideas concerning both. In "Occupation of Beings in Space," the writer says: "Neither Zoroaster in his sistema celeste, nor Moses in his genies biblices, nor Mohammed with his huris were more logical than the Catholic Church with its angels, archangels," etc., . . . "all beings created but not incarnated upon the earth.". El Faro very properly gives the reply of the Curate of Huelva (mentioned in a former review) to attacks made upon him for his public abuse of Spiritualism.

La Luz de Los Espacios, Havana, for December. A few lines must suffice for what I have to notice hereafter. "Attraction-Sympathy-Aspiration," opens the fair pages of this attractive and sympathetic semi-monthly paper; demonstrating that while "attraction fisicos pertains to all physical bodies in harmonious conjunction, moral attraction tends to the harmony of sensible beings," etc. . . . The "existence of the spirit" (against which "material ism pretends to raise itself triumphantly in our age"); Victor Hugo on the "Sepulture of a Youth," and "Education," should be largely translated if space permitted.

SOUTH AMERICA.

La Constancia of Buenos Ayres, for November. That portion of the first article of the magazine in hand, which treats of the influence of Spiritualism (noting Dr. Crowell's statement concerning the few of our faith in our insane asylums)-that concerning the youthful vagabonds of our streets "before the eyes of those who incessantly proclaim our advancement, intellectual and moral," should be copied entire; also "Woman and Spiritualism," one of A. T. T. P.'s articles (from the Medium), and a vast amount of other matter, including an extract from the Banner; but too great a feast of good things is hardly now admissible.

Polyanthéa Spirita, Cidade de Campos, Province of Rio Janerio, Brazil. This is a large sheet of four pages, crowded with good things, admirably presented to its readers, including a "Biography of Allan Kardeo"; "Bible Record of Spiritual Manifestations"; "To Our Adversaries"; "Preëxistence of Spirits," and a notice of books on Spiritualism. Those familiar with the Portuguese language cannot fail to admire this Polyanthéa Spirita.

The Revista Spirita, of Rio, also in Portuguese, dates back to April and May-embracing such a vast amount of matter that no effort for condensation would be profitable here. The Spiritualists of Brazil may well be proud of such a grand exponent of their faith.

I have before me quite a number of other papers and magazines-Der Sprechsaal; Licht, Mehr Licht; Op De Grenzen van Twee Werelden; Le Devoir ; El Horizonte ; Revue du Mouvement Social-but it can readily be seen that further notice of them would make my review altogether too long.

J. Frank Baxter's Work. To the Editor of the Banner of Light:

So lax are many of the Associations and individuals of various places in reporting to the Banner of Light, which always solicits accounts of meetings, visits and work of lecturers, mediums, etc., that I venture to write you relative to some of Mr. Baxter's recent

On last Sunday, March 4th, this gentleman was greeted in Philadelphia in the morning with one of the finest day audiences ever assembled in the beauti ful hall of the First Spiritualist Society, and in the evening by a gathering which taxed the utmost crowd ing capacity of the spacious room, people resorting, from necessity, to available places on the platform, and a hundred or more standing during the exercises. The strictest attention was given, and Mr. B. frequently applauded, even though such demonstration in this "Quaker City" is not deemed advisable. Everybody thoroughly appreciated the music, the lectures, and the mediumistic exercises. The lecture in the morning was upon "The Status of Spiritualism and Its Apparent Purpose"; in the evening on "Spiritualism and the Church." It is not my intention to give even a synopsis of these lectures, for time and space forbid, and, too, all who have heard Mr. B. know of his trenchant and forcible methods, and also know

complete the country of the section of the section

cod for dark or light colors. 10 beats.

Written for the Banner of Light. IN MEMORIAM DR. S. B. BRITTAN. BY WILLIAM P. MOON.

Gone to join that noble band Whose minds have scintillated truth; To dwell with them in that fair land Where age attains eternal youth,

'I was his—in reformation's van— Grand privilege to take the lead The angel-world's appointed man To take a tilt at every creed

On error founded, and to win A giorious vict'ry for the right; With voice and pen to usher in ' Truth's evermore increasing light.

Gone from the earthly battle-field To join the angel hosts above, There still the sword of truth to wield, Impelled thereto by boundless love:

. Love for the spirits that are bound In chains by superstition wrought, Whose lives with misery are crowned, Engendered by erroneous thought.

Nor will he those dear friends forget, Whom he has left in mundane sphere: Though absent from the form, he yet Will be to them in spirit near.

To them he will again return, When they in spirit yearn for him; For them his love doth brightly burn; No time nor space its light can dim.

He still will interested be In all that here pertains to man; Still use his influence to free The race from ev'ry priestly clan.

We joyed to read the lines he penned, And deemed our leisure well employed: We loved him as we love a friend; His passing on creates a void.

Of humble parentage he came, And knew what woes beset the poor; He nobly earned renown and fame That shall for many an age endure.

Oh! may his ample mantle fall Upon some worthy man who will, Like him, push error to the wall, And ever wield with potent skill,

Like him, the mighty sword of truth Till every giant error shall Be banished from the earth forsooth, And justice rule the nations all.

Oh! think what joy was his when he Arrived on life's celestial shore, Again the dear, loved friends to see, Who had passed on in years before!

Who can the bliss anticipate, Enjoyed on life's celestial side, When meet the truly good and great, In friendship's holy bonds allied?

In vain may mortal man essay The task-it doth his powers transcend: No mortal can the bliss portray Of souls who in communion blend. Columbus, Ohio.

ETCHINGS AND PENCILINGS BY THE WAY.

To the Editor of the Banner of Light:

Being telegraphed the other day from Cincinnati to address the Spiritualists of the city on the first Sunday of February, I gave heed to the call, though subjecting me to an all night's railway ride. And now, the Sunday's labors finished, and pleasantly situated in the comfortable and truly hospitable home of Mr. and Mrs. Crigler, possibly it may not be unprofitable to jot for your readers some of the passing thoughts of the hour.

This elegantly-furnished apartment, that so cozily shelters me, is the one occupied some time since by J. H. Harter, while dispensing the bread of life to the Cincinnatians, and looking up the stragglers connected with the "Church of the Divine Fragments," of which he is founder and reigning pontiff; and more recently occupied by A. B. French during his successful Japanery engagement in Cincinnatia. successful January engagement in Cincinnati. EMERSON THE MEDIUM.

Speaking for this Spiritualist Society, as I did last of December, I had the pleasure of forming the acquaintance and listening to the accredited tests of Mr. E. W. Emerson, of Manchester, N. H.; and, without a hesitation or "mental reservation," as our Masonic fraternity would say, I pronounce him the most ready and accurate test-medium that I've met upon the public platform. The unexpected opposition he met with—inspired by envy iealposition he met with—inspired by envy, jeal-ousy or some other brain-addling influence— benefited him in the end. Compensations are certain and crowns come to the worthy even in

GIFTS THAT WEAR. Something like ten days after my December engagement in Cincinnati I was made the re-ciplent—thanks to the intelligences controlling

Rev. Carles T. Chester, pastor of the Willson Avenue Presbyterian, Charch, thought the Scriptures were inspired, thought he did not believe in a literal verbal inspiration. He said that Prof. Shedd, of Union Seminary, reflected his views when the declared, that between historical or traditional Scripture and rationalism there was good ground for criticism.

alism there was good ground for criticism."

The city, and the more cultured preachers of the country, take broad and rational ylews of the Bible, and also of the future existence. The doctrine of a future probation is accepted by many of them; while adeeply religious Unitarianism, under the name of Congregationalism, is decidedly popular. Rev. Talmage represents the extreme wing of Orthodoxy. Which will be the most thoroughly disappointed man in the resurrection; Talmage or Ingersolf.

DEATH OF A GOOD MORMON WOMAN.

Mrs. Charlotte W. Bond, wife of the saintly Ira Bond, of Kirtland, Ohio, and mother of E. W. Bond, now of Florids, and several other children, recently passed on to that better land

Ira Bond, of Kirtland, Ohio, and mother of E. W. Bond, now of Florida, and several other children, recently passed on to that better land where the blind see and the deaf hear. She had been totally blind for eleven years, depending upon the eyes of her faithful husband, to whom she had been married sixty years.

Mrs. Bond was baptized into the Mormon Church by Brigham Young, in the State of New York, fifty years ago, and remained to the last firm in her Mormon faith, with the exception of utterly repudiating the polygamy dogma of the Utah Mormons. Conversing with her, as I did many times, upon Joseph Smith, and the spiritual gifts of the early Mormons, she talked precisely like a Spiritualist; and never seemed to weary of telling of Joseph Smith's visions, and the marvelous healing gifts of the latter day saints. She believed firmly in the book of Mormon. It was to her, a voice from heaven, and rich in comfort—and so all Bibles, more or less inspired, have their uses.

In attending the funeral I felt it my duty to speak of her abiding faith in and the comfort and consolation she derived from the Mormon Bible. And, by the way, the Mormons are repairing their old Temple in Kirtland, preparatory to a mammoth conference gathering there in the spring.

If I rightly remember Mrs. Newton of New

GROWING LIBERALITY.

If I rightly remember, Mrs. Newton of New York writing awhile ago to the Banner of Light of Mrs. Brigham's being invited to speak in "a Methodist Church in a town a few miles from her own house," brought vividly to mind many of my personal experiences. Not only have I spoken in the Methodist Church in Hammonton my residence but else in the Presbytarion.

her own house," brought vividly to mind many of my personal experiences. Not only have I spoken in the Methodist Church in Hammonton, my residence; but also in the Presbyterian Church, three ministers being present, one of them offering prayer, and the Presbyterian choir discoursing excellent music.

Attending the "Anniversary of Modern Spiritualism" a year ago last March in Battle Creek, Mich., where myself and family resided thirteen years, and where I was the regular Spiritualist speaker for six years, I promised to return in the near future and deliver a course of lectures upon "Foreign Travels, and the Oriental Religions." Fulfilling, the promise, I delivered the course in the Centennial Hall, with the exception of the last, which I gave on Sunday evening in the Presbyterian Church. The pastor, Rev. Reid Stuart, expressed great satisfaction in vacating his pulpit for my use.

Lecturing a few months since in Ashland upon the "Magio" of the Persians and the "Occultism" of the Hindus, taking the ground that some of these magicians and Hindu gymnosophists were aided by unseen intelligences, a Disciple, or Christian minister, invited me to come to his town, and give a lecture in his church upon Ancient and Modern Spiritualism, which I did on a Sunday evening, to a house literally packed with people. The minister, while taking exceptions kindly and courteously to two or three of my positions, admitted the fact of the spiritual manifestations.

In Corry, Pa., I occupied the Presbyterian church Sunday evening, the pastor offering the prayer. I selected for the text Mark xvi: IS, "Go ye into all the world, and preach the Gospel to every creature." Mr. H. Chaffee, mine host, and the most prominent Spiritualist in the place, accompanied me to the church. A goodly number of Spiritualists were present, and they were pleased with the discourse; while the Presbyterians said it was good enough Christianity for them. And now I am just in receipt of a letter from that sterling Spiritualist of Mantua Station, Ohio, D.M. King ture upon Spiritualism in their church." Who so stupid that they cannot discern the signs of the times?

THE PRO AND CON. OF INGERSOLLISM OR CHRISTIANITY, WHICH?

CHRISTIANITY, WHICH?

If in no other direction, I have been eminently successful in writing books and pamphlets that, while eliciting praise upon the one hand, have called out upon the other the most dogged and spiteful criticisms—to wit, "Spiritualism persus Darwinism," "Christ the Corner Stone of Spiritualism," "Spiritual Harmonies," containing a definition of Spiritualism, and one hundred hymns, songs, and funeral readings—and now, "Ingersollism or Christianity, Which ?"

As it broot pleasant to tread among there.

As it is not pleasant to tread among thorns, and weeds, and briars, where no berries grow. I leave the adverse criticisms of Atheists and scoffing Materialists to die the death they deserve, and quote the following from persons competent to form just opinions:

"I have read with deep interest your pamphlet upon 'Ingersollism or Christianity, Which?' It is an able and complete answer to many of the 'mistakes' of that brilliant but superficial orator."—A. B. New-

six out of the seven evenings of each week upon travels in the East, Asiatic religious; physiology, hygiene; medicines; their nices and abusel, as well as writing by contract for the secular press. I have no time for social correspondence. This should be understood by my friends. Nather will I engage to lecture a Sunday here and a month there, upon Spiritualism, and so tramp from Dan to Beersheba, paying railway expenses, and building up religiously, theologically, and sphilosophically, what the succeeding speaker, equally as conscientious, seeks to pull down. The affirmative position that I took some ten years ago in the American Spiritualist relative to settled speakers, was a prophecy, and has proven true. Speakers by the year, giving their time and talent to the momentous subjects of life, death and immortality, give permanence and stability to a Society. Already had I been written to by the officers or Secretaries of four camp-meetings to be held next summer; and now comes an invitation to attend a spiritual grove meeting in Kansas, Be it remembered distinctly that I attend no camp or grove meetings next summer. What time I do not spend at home next summer and autumn will be occupied in taking a run over the waters

do not spend at home next summer and autumn will be occupied in taking a run over the waters to London. This communication, imperfect and personal, commenced in Covington, Ky, writ. ten in Cincinnati, and upon the railway, re-ceives its finishing lines here in Northern Ohlo. Attica, Ohio. J. M. PEERLES. Spiritual Phenomena.

Materialization in Philadelphia

Whilst attending one of Henry C. Gordon's

regular semi-weekly scances for form-materi-

AND BROOKLYN. To the Editor of the Banner of Light:

alization, Friday evening, Feb. 9th, at 691 North 13th street (below Fairmount avenue), Philadelphis, I was witness to a phenomenon that was new to me, although I think there is no good reason why it should not frequently occur when conditions are favorable. With the exception of Mr. Kerr (Gordon's assistant) I was the only sitter present, which was probably a fortunate circumstance, as the entire absence of skeptical and "fraud-hunting" influences

from the circle enabled the spirit-chemists to make up the materialized forms and features of the manifesting spirits, without drawing an undue proportion of the elements from the medium's own person, and thereby throwing doubt on their genuineness in the minds of inexperienced investigators, because of the likeness, in a greater or less degree, under such circumstances, that the materialized form bears to the medium, whilst on some occasions, when the conditions are exceptionally bad, the spiritguides are compelled by the laws that govern to bring out the medium in transfigured form, as I have often witnessed at Gordon's séances In fact, I do not remember ever attending one of Gordon's promiscuous seances at which he did not state beforehand, in plain language, to all present, that "transformation and personification" were two of his phases of mediumship, alike with that of "materialization," although he forbears to wound the feelings of any in the circle by explaining that the two first mentioned phases seldom or never occur, except in instances wherein the harmony of the conditions are disturbed by the presence of evil-disposed or extremely skeptical and positive-minded individuals in the circle. Out of ten or twelve forms that were rapidly presented on this evening, I could not detect a likeness of the medium in a single instance. After two or three forms had manifested the curtain opened, and Mrs. Mary A. Hull, the far-famed materializing medium, walked directly to where I sat, and looked me squarely in the face, her features radiant and smiling. It was impossible that I should mistake her identity, and I exclaimed: "Why! Mrs. Mary Hull!" whereupon she manifested pleasure at my ready identification. "After" Mrs. H. returned to the cabinet, but shortly, by my request, came out briskly again, and presented herself to me as she had done before; and I know that if I ever saw Mrs. Hull in her normal condition, I saw her spirit then, mate-

watch and found the time to be five minutes

past 9. The guides of the medium told me that

at that precise time Mrs. Hull's guides had

taken her spirit whilst she was in a trance, and

taken it to Philadelphia, where it was materi-

alized and brought to me as described. "At the

time I did not know where Mrs. Hull was, but supposed she might be in Salem, Mass., as I subsequently heard she was. I may just here remark that Mrs. Hull came to Brooklyn, N. Y., about the 19th of December, where she remained some weeks, most of the time being the guest of her friends. Mr. and Mrs. George Everson, Joraleman street. Whilst in Brooklyn Mrs. Hull gave, for the gratification of her imtimate friends only (free of charge) four seances in all, for form-materializationthree of which I attended. I need not say that under such favorable conditions they were all but perfect. Some of the readers of the Banner of Light may recollect that whilst Mrs. Hull was recently at Vaucluse I out with my own hand quite a number of specimens from the dresses of the manifesting spirits, but failed in getting a piece of a magnificent embossed scarf worn by my spirit daughter Constance, She, however, told me that she would give me the sample at Brooklyn. Accordingly on the first evening I sat in Mrs. Hull's circle at Brooklyn. Constance came, and sported her beautiful Constance came; and sported her beautiful shawl. She, however, declined giving me; the sample on that evening but held up one anger to signify that at the next seance one would let me have it. In accordance with my danguter's promise, at a seance held at Mr. Erstron's a few days later. (lanuary 22d, 1989) Constance campustic lies search partially exclusively only with the shead of the brothered giver-like figures some long of the inhest aparts. After covering the state of the sound of the inhest aparts. After covering the state of the sound of the inhest aparts. ering the whole sear one by one with the embroidered work, all done as she spood plainly in view before ins. Constance manipulated one of the spots, and beckoned to me to hand her the solsors, which I did. My dawnter, however, worked awkwardly, as one might be supposed to do who had never before mediatesors, and after having made a few limbes of progress handed them to me, when I completed the operation. mad secured the idealed limit ple, after which Constance mended the hole that had been made Constance mended the holesthat had been made in her scart after the manner! have described in her scart after the manner! have described in recent numbers of the adomner. There were present at the session of the adomner. There were present at the session of the occasion Mr. and Mrs. I will Mrs. George Mahous at Robert I. Hulls session of the content of the transfer session of the murding session of the session of the

Carner Correspondence.

Begingfield.—Mr. and Mrs. Milo O Mott write that crowded audiences are in attendance upon the licitures of Mrs. A. H. Colby, who, accompanied by Mrs. Smith. Is now in Springfield Mass. where she will remain this month. Mr. J. S. Lewis also states that so many persons are being attracted by her eloquence and the radical truths she utters that scarce seat can be obtained at the time announced for the sommencement of the lecture—that upon "Waterfinal! I Do to be Bayed? holding the large audience for one hour and forty; minutes, the closest altebian being given interrupted only by the applause of the licture.—Hrs. Colby and Mrs. Smith are to go next to Philadelphia and such is the demand for their services that all their time is engaged until Sentember.

NEWBURYPORT.—Emmis it Still, who lectured in this place on the 25th uit, commends it to fecturers and mediums as one where their services will be, as were her own, fully appreciated and heartly responded to. "The hall is comfortable, the audiences large, and all the surroundings made a sagreeable and nieasant as possible." Mrs. Still speaks of the Becertary of the Society, Mr. Brown, and his wife, as good workers in a good cause, and of their hospitality af unbounded, and further says: "So the work yoes on. And may the good angels speed it, until all shall know, even as we now know, from the least to the greatest." Maganchusetta.

Tilinois.

GREENVALE.—Mrs. A. A. Simmons informs us that a considerable amount of Interest is displayed in this place regarding the subject of Spiritualism; and this place regarding: the subject of Spiritualism, and that the inquiry for mediums is an 'earlest one. Mr. and Mrs. J. T. Lillie have accomplished a yood work in this place in the past. "Her [Mrs. L.'s] manner of presenting the truth is so forcible and convincing, and yet so pleasing, as to reach even the most skeptical; in fact, she is not only a perfect speaker, but a perfect lady. Several years ago we heard her in this place as Mrs. Sheppard; her work then has proven; seed upon good ground, which has ripened into a glad futton. Her labors are beautifully supplemented by Prof. Lilile's singing, and occasional remarks—giving, as he often does, personal experiences in phenomenal Spiritualism which are sure to interest an audience."

Rhode Island. white

PROVIDENCE. - Mrs. Hattie N. Graves writes: Will you give me a little space, for the sake of many poor invalids who read the Banner of Light, to say a word from my own experience in favor of Parker's Ginger Tonio?. I have used, it freely over a year, and can truly say that it is, the very best strengthening tonio for invalids; far better than wine or any alcoholic stimulant for weak stomachs, and a sure remedy for indigestion in all its varied forms. I find no other medicine necessary. Could say much more in its favor if you had space."

Maine.

PORTLAND.-William Thayer writes, on renewing:

M. Bunke A

As my subscription expires Feb. 3d for the Banner of Light. I take great pleasure to inform you that I have been deeply interested in perusing its valuable columns for twenty six years, and am surprised that any intelligent Spiritualist fails to subscribe for aid, thus aid in the support of so able an exponent of the truth, and advocate and defender of our niedlains, through whom a vast deal of good is being done by spiritual intelligences?

Verifications of Spirit-Messages. MRS. MATILDA OLNEY.

To the Editor of the Banner of Light;

In your paper of Jan. 20th is a message from MRS. MATILDA OLNEY, with whom we were personally acquainted while living at Nunda Station, now Dalton, N. Y. She was a member of the First Society of Spiritualists with us, and our weekly meetings were held in her housewhose doors were always open to those who espoused the cause she so well loved. It is now that they were since the cuits suddenly nowed. about five years since she quite suddenly passed about five years since she quite suddenly passed out. There are many sayings in the message that were characteristic of her while in earthlife. We are as well satisfied that the message is what it purports to be, as we should have been had it been uttered by her while in the form. We have been waiting for some of her near relatives, who are Spiritualists, to verify the message. As they have not, we cheerfully do so.

Respectfully yours,

MRS. N. G. UPSON.

Flemingsville. N. Y. Heb. 28th. 1883.

Flemingsville, N. Y., Feb. 28th, 1883.

DR. JEROME HARRIS-HENRY G. BALLOU.

To the Editor of the Banner of Light: In your paper of Dec. 2d there purports to be a message from Dr. JEROME HARRIS, who, for-merly lived in Woonsocket. I was somewhat acquainted with the Dootor, but not so much in the Doctor's family from the time, she was eleven years old until about the time she got married (and who is now the wife of Dr. Taber of this village), to whom I gave the Banner, so that she might read the message. She said, after reading it that it was just like the Doctor avery word of it and that I might writer. tor, every word of it, and that I might write you to that effect. rialized in her exact likeness. I looked at my

you to that effect.

I also read in the Banner of Jan. 27th a communication from Henny G. Balloy of this village; and would say that I have known Mr. Ballou for about fifty, years, and knew his religious views to be very liberal, as he generally attended the Universalist meetings. He also lived on Bridge street, Bernon Village, Woon-socket, as he states in his message, and passed away last. April, and his old friend, the Rev. Adin Ballou, attended his funeral, as he also states. Yours very respectfully, Andrews.

Woonsocket, R. I., Feb. 23d, 1883.

Coughs and Colds, Those who are suffering from Coughs, Colds, Hoarseness, Bere Throat, &c., should try BROWN'S BRONCHIAL TROOHES. Sold only in boxes.

Passed to Spirit-Life:

Prom Wolcott, N. Y., Feb. 19th, 183, Nathantel W. Tompkins, aged 83 years 8 months and 22 days.

The subject of this notice was born in Waterbury, Cons., but in early life moved to Onedas Co. N. Y., where he grew up to, noble manhood, and in 1821 married Bethigh Hubbard, a sister of the late Marinus Hubbard, we well-known spiritualist of Waterville, N. J. In 1832 he moved to Wolcott. N. Y. where he conducted a successful mercandid business multilibil, when heretired and located on a farm in Butter, near the village of Wolcott, where he callows a farm in Butter, near the village of Wolcott, where he callows a farm in Butter, near the village of Wolcott, where he callows above. He was however, called to mours the departure from extra life of his first wife, we sons and one daughter, leaving macratakines; who is now the satisful wife of the most active and innountial spiritualists if that Shate. In 1832 Mr. Tumpking married, same Porters Wilson, by whom, he had, three children, of "First Huron, Mich., one of the most active and innountial spiritualists if that Shate. In 1832 Mr. Tumpking married, same Porters Wilson, by whom, he had, three children, of "First Mrs. In the Shate." And the order of the most active and innountial spiritualists if that Shate. Mrs. Tompting was for purely was another sense. The manner was for many years, and was attended by a large concourse of people, by whom, in harmon, with his request, a phristal address was given by "H. Harton, of Aguur, N. I. "The Mrs. Tompting advanced larger was presented by a large concourse of people, by whom, in harmon, with his request, a phristal address was given by "H. Harton, of the manner was him he request, a phristal address was given by "H. Harton, of the was an advanced children, which has the him the was at submission of the him has yeng and a sade eggree Mason. He was an advanced children, where the him has yeng and a sade eggree Mason. He was an advanced children, where yend has been done to be a submission of the him has yeng and has the product

disease, Mr. Ira A. Dwinell, and is years to month
3 days.

He was a thorough Spirituality each Magazenesis fending the cause he loved so wall. He was a thorough Spirituality each Magazenesis fending the cause he loved so wall. He was a thorough spirituality and has gone to dwell with no sager gauges was no mourn his absence, yet who rejoine as the passet trance to spirituality.

And quoted odes, and lewels are words long, That, on the stretched fore-dinger of all time, Bparkle forever,

in Deer truly generous is the truly wise; And he who loves not others lives unblest.

Foar is far more painful to cowardice than death to true courage, Sir P. Sidney.

Take but degree away, the bounded waters Should lift their bosoms higher than the shores, And make a sop of all this solid globe. - [Shakspeare.

Virtue and vice are heaven and hell.—Purana: Hin-

When a friend in kindness tries To show you where your error lies, Conviction does but more incense;

-[Swift. To be happy is not the purpose of our being; but to

accounts of what purported to be exposures of a flum-

ber of the best materializing mediums. I have been

more perplexed in regard to this matter than anything

else connected with Spiritualism. I yield to no one who.

has a more sacred regard for fair dealing in every-thing, and above all, for honesty in all that pertains to

our spiritual and eternal interests. I would do all in my

power to detect; expose, and punish those who would

trifle with so sacred a subject, as to practice fraud in

know to be genuine—I have had fears that some even

among Spiritualists are like the Indian's tree: so

The clergy are yielding more than ever to the neces-

sity of more tangible proofs of immortality than they

can produce from any source afforded them. I recently

heard the most popular pastor in this city preach on

immortality. He said it had never been demonstrated unless Spiritualism did it; he hoped Spiritualism was

of the same opinion, who have not the moral courage

. I close this already too long article with an extract from "The Bible, Whence and What?" by Richard

"It is common to ridicule Modern Spiritualism, and there is much that is ridiculous among some persons calling themselves Spiritualism, but it can be demonstrated that this system has done more to check skepticism and inspiral faith in the immortal life than all the Orthodox churches put together."

I learn that Mrs. Miller is still giving scances with

wonderful success, though her trial is going on at the

present, if not over. We should sustain our true me

diums; though many of us do not need phenomena, yet

I am, as ever, yours truly, SAMUEL WATSON.

Lake Shore Conference of Spiritual-

As Secretary of the "Lake Shore Conference of Spiritualists." I have been requested to furnish your

journal an outline of the organization, with a request

The members composing the organization met in the

city of Erie, Pa., on Saturday and Sunday, Feb. 24th and 25th, coming up as representatives of the various

spiritual organizations within a radius of one hundred

miles, the parties living in North-western Pennsylva-

Mr. P. D. Bryant, the veteran Spiritualist of Harbor

Creek, Pa., was elected temporary Chairman, and Sid-

ney Kelsey of Erie, Secretary. The exercises for the

forenoon consisted of short addresses by Mr. and Mrs.

Moses Hull of Erie, Mrs. Annie Kimball, Brooklyn, N.

Y., Rev. A. A. McMaster, Linesville, Pa., (a former

minister in the Universalist Church,) Mrs. Carrie E. S. Twing, Westfield, N. Y., Mrs. H. Chaffee, Corry, Pa.,

and others. The attendance was good and the best of

feeling prevalled throughout the various sessions of

the Conference, the last of which was concluded Sunday evening, at which time the "Old's Hall." a large and commodious structure, was packed to its utmost

At the afternoon session of Saturday, a Committee was appointed to draft a Constitution and Articles of

Association, which body acted with the greatest har-

mony during its several sessions, and reported forms, which were adopted without a dissenting voice.

After the adoption of these instruments of organiza-

tion; the following permanent officers were chosen:

President, W. H. Saxton, Erle ; First Vice Presi-

dent, Mrs. H. Chaffee, Corry, Pa.; Second Vice President, Mrs. H. L. Fenner, Linesville, Pa.; Recording

Secretary, Sidney Kelsey, Erie ; Corresponding Secre tary, Mrs.; Mattie E, Hull; Brie; Treasurer, Capt. A:

P. Marsh. Rrie: the Constitution creating these officers a Board of Trustees. The preamble to the Constitution declares as follows: "We, the undersigned, dwell-

ers on and near the South Shore of Lake Erie. wish-

ing to avail ourselves of associative effort for the ad-

vancement of light and knowledge on spiritual things

and of liberal religious sentiments, for mutual support

and inancial aid in times of adversity. do hereby

agree to form ourselves into an Association under the

name of The Lake Shore Conference of Spiritualists,

respecting in each other the right of intellectual free

dom, and holding it to be the duty of every one to be willing at all times to receive and follow

nia. Western New York, and Eastern Ohio.

isto.

To the Editor of the Banner of Light:

that you publish the same.

capacity.

they form the basis of our glorious Philosophy.

traight that it leans over the other way!

to avow their convictions.

B. Westbrook, D. D., LL.B.:

Perverseness is your whole defense.

deserve happiness.—F. G. Fichte.

Stronger than steel Is the sword of the Spirit; Swifter than arrrows The light of the truth is: Greater than anger Is love that subdueth.-[Longfellow.

No man can possibly improve in any company for which he has not respect enough to be under some de gree of restraint, - Chesterfield.

A Vindication of Mrs. N. D. Miller. LETTER FROM DR. SAMUEL WATSON—THE GENUINE. NESS OF HER MEDIUMSHIP—REMARKABLE MATE-RIALIZATIONS AT HER SEANCES.

To the Editor of the Banner of Light: I have recently received letters from several gentlemen of Denver, Col., respecting what is claimed to be an expose of one of the best mediums with whom I have had any experience. I refer to Mrs. N. D. Miller, with whom for a number of years I held seances in my own library, under strict test conditions, and never had the least cause to doubt the genuineness of her powers as an independent slate-writing and mate. rializing medium.

When I was lecturing in Denver last summer the Committee assigned me a room adjoining the one Mrs. Miller occupied, in one of the finest buildings in the city. I attended all her seances except one when I was lecturing in Georgetown. My wife and children came out at each seance, taking my arm and going round, shaking hands with those present. My son and daughter, who passed away over thirty years since, came out as children, looked and talked to me as they did in earth-life. After some time spent with them thus, they grew up, or enlarged to a full-grown man and woman by my side. It is not of this, how ever, that I wish particularly to write, but I desire to give some extracts from two of the letters received:

.The first says: "Mrs. Miller is under arrest for obtaining money under false pretences, and held under a bond of five hundred dollars." It states that a "Mr. Nichols, a prominent citizen of Denver," proposed "if his nephew could expose Mrs. Miller he would pay him a thousand dollars. Such was the statement of his nephew. He sought the aid of a detective and three others, and rented rooms near where she lived, to carry out their scheme. One of them went to see her a number of times, stating there was a young man very sick who wanted a scance. Mrs. Miller consent ed, and it was held in an adjoining room. After taking her seat, in about ten minutes they rushed on her. claiming they had exposed her, and swore out State warrants against herself and husband."

The following, which presents the other side of the matter, is from a reliable party at Denyer, whose statements, from several years intimate acquaint ance, I can fully endorse :....

statements, from several years' intimate acquaint ance, I can folly endorse:

DR. S. WATSON: 225 Union street, Memphis, Tenn...

MY DEAR SH.—I take the liberty of writing you in the interest of truth and progress, as well as in vindication of one of the instruments used by the invisible intelligences for the dissemination of the true light. I refer to Mrs. N. D. Miller, now of 788 Stout street, Denver, Ool. Without entering into the details of the deception practiced by the conspirators against Mrs. Miller, I desire to bear, testimony to what I know to be true of Mrs. Miller's mediumship, both as an independent slate-writer and as a materializing medium. The truth of what I here state will be vouched for by hundreds of, the representative citizens of Colorado, men and women, who for integrity, intelligence, moral worth; and wealth, so far as that goes, stand as high as any others in the State.

It has been my privilege during, the past three years to attend quite often the seances of Mrs. Miller, both for independent slate-writing and materialization. No intelligent man or woman can slt down with Mrs. M. at her little board stand, about twenty inches in length and fourteen inches wide, and see her place the cleaned slate under the top, holding the slate light had invariably above, or on the top of the stand, and for one-moment believe it, possible for her to write a single word of the long communications invariably coming on the islate, usually filling its entire surface, without her movement and action being discovered by the slitter.

But I have witnessed, as hundreds of others have, much stronger proofs that Mrs. Miller has not and

without her movement and action being discovered by the sitter.

But I have witnessed, as hundreds of others have, much stronger proofs that Mrs. Miller has not and cannot have anything to do with inditing the communications. For instance, at a recent sitting with Mrs. M. in a strong light, three sitters, the writer being one of them, carefully cleaned the slate, placed it themselves under the board, held the slate placed it themselves under the board, held the slate tightly against the top of the stand, Mrs. Miller only touching the slate with the tips of her singers. Under these conditions, everything; being visible to all in the bright light, the slate was filled with three different communications, signed by three different persons, and addressed to three different persons; all was done in less than one minute. Communications under these conditions have been received by a score of ladles and mentions of Denver.

Now as to the genuineness of Mrs. Miller's materialists.

The beautiful and the state of the state of

kneel, which they did, she still holding a band of each, and in full view of all the sitters. The form then commenced anternalizing, in full view of all present in the spirit sinking though the floor, and disappeared in this way, between help orniber and myself. All arthes the spirit friend not each sitter commenced coming out, fully materialized and recognized. Each led their friend into the cables, one at a stime, and each found the medium illed in the cables, one at a stime, and each found the medium is a stime, and each found the medium's properties of the spirits, and the spirits in the spirit sinking the recognized of the medium's properties of the same time they held the medium's. The spirits, and the spirits in the spirit hands at the same time they held the medium's. The spirits, and the spirits in the spirit hands at the same time stay, severally came out and led the medium's honesty, severally came out and led the medium's bonesty, severally came out and led the spirits in the spirits and those so-called dead the cabinet where the medium as and still notified in the spirits in the spirits of th Mr. O. B. Miller. Chairman, in introducing the speaker of the evening, the Hon. A. H. Dalley, made a few introductory remarks; into the signs of progress in the spiritual movement, referring to the Lake Shore Convention at Eric; Pa. and the phenomena which were the germ of his growth. The Hon. A. H. Dalley announced as his spiker. The Hon. A. H. Dalley announced as his spiker. The Erbo and Flow of Human Progress. W. He wind that his theme might not at first sight seem to be propose to Spiritualism. No historian had as yet writing out in all its details man's life upon the cartin sates who future time it might be done, but as yet it, sate how known. Some thought the present. To be what sates who wone existed, and been lost from earth while the lives of those who possessed it. The speaker speke of the intellectual superiority of man, and slab; the superiority of stimuling the progress of the rance his attributed to the fact that tradition was the only means of knowing its carry history. Modern research among the rmits of satisfied to propose a light since and shifted the satisfied to propose of the rance his attributed to the fact that tradition was the only means of knowing its carry history. Modern research among the rmits of satisfied to Persian, Hindu and yet the people of carth to day possess a light and knowledge which shortages and Plato only caught a glimpse of. The speaker, addied to Persian, Hindu and Hebrew historic and religious attainments, and Greek and Romans stizators and religious attainments, and Greek and Romans stizators and religious attainments, and manking to only its present fact to more than their original shory and perfection by the labors and aspirations of the past are to be restored to more than their original shory and perfection by the labors and aspirations of the past are to be restored to more than their original shory and perfection by the labors and aspirations of the past are to be restored to more than their original shory and perfection by the labors and supplied to avoid th illis matter. But when I have seep several of the best materializing mediums denounced—some of whom I

nor light since a sax agg; but the present is an age of revelation; bringing a nowledge of the fact that there is a life beyond; for which men can prepare by pure and holy lives. Salvation is attained, like liberty, by eternal vigilance and labor. The future progress of the human race is toward perfection. Liberty and happiness are to be the heritage of humanity.

Mr. Bwiff; trance medium, spoke of miracles as being anything which could not; be accounted for on received ideas; many such are in nature. Mr. Miller read a psychometrical delineation of a message written by his spirit daughter, while standing in materialized form at Mrs. Souther's scance in San Francisco, the delineation being given by Mrs. T. B. Stryker of 202 Wyckoff, street, Brooklyn. Mrs. Briggs of West Winfield, N. Y., expressed her pleasure at being among us, and described some experiences since her arrival in the city. The lady spoke of the importance of the temperance question, the privileges of those enlightened by. Spiritualism, and described her experiences among the Shakers at Lebanon, before the advent of Modern Spiritualism.

WM. H. COFFIN, Sec. true; for his sympathies were with it. There are many

The Winsted (Ct.) Investigating Association. To the Editor of the Banner of Light:

The Spiritualists of this place have instituted a movement which those of other places may see fit to follow, and which is adapted to places where the avowed Spiritualists are not sufficiently numerous to support a regular speaker. They have organized on the following basis:

The understand, believing that Modern Spiritu-"The understined, believing that Modern Spiritualism, so called, is a subject of sufficient importance to warrant the most careful and candid investigation, hereby agree to form themselves into a society for the examination of its claims, under the name of The Winsted Spiritualist Investigating Association, the officers of which shall consist of a President, Vice-President, Secretary and Treasurer, who shall be chosen annually by the members of the Association. If the claim of Spiritualism, that the spirits of departed human beings can and do communicate with the people of this earth through mediumistic individuals—thus demonstrating a future of conscious individual existence—is true; it is one of the most important facts of the age. If the claim is not true, it is a deception of so serious a nature that every honest person should be ready to assist in its exposure." ready to assist in its exposure.".

The signers agree to pay a specified sum per month

for a year, to be expended from time to time in the procuring of lecturers, test media, etc., for the benefit of the Association (and the outside public if it pays for admission), and the officers are exofficie a committee to make arrangements for such expenditure of the funds. Mr. E. B. Parsons, a veteran Spiritualist, is President of the Association, and lecturers and other public exponents of the new philosophy, desiring employment, will do well to address him at West

Winsted, stating terms.

Winsted, stating terms.

The Association is not repulsive to those people—
and their number is considerable—who do not choose
to admit that they are Spiritualists, but who are willing congenial to the confirmed believers. Miss E. Anne Hinman and Mrs. Nellie J. T. Brigham are occasional lecturers have, drawing andlences, which compare favorably in humbers with the average attendance at the churches of the village, but the attendant expenses, with the labor of arrangement, fall mostly upon a few who are not themselves specially benefited. It is hoped that the new Association will distribute more evenly the butden of expense, if not of labor, and insure larger attendance, while interesting those who are not usually attracted by the phenomena or the exposition of the philosophy, of Modern Spiritualism. Perhaps, in time, if the Association prospers, it will set apart a fund to be expended in subscriptions to Spiritualist journals for its members, but at present it is an experiment and will confine itself, to its avowed purposes. It will keep you informed regarding the workings of the new organization, and hope to be able to chronicle its complete success. to chronicle its complete success. INQUIRER.

Card from Rev. A. A. McMaster. To the Editor of the Banner of Light; Please allow me space in your columns to say a word

Please allow me open collection to the Spiritualist public.

Respectfully, A. A. MoMaster,

Late Universalist Minister. Late Universalist Minister.

FRIENDS—Recently I have voluntarity withdrawn from the Christian Ministry and all connection with the Christian Church, for the reason that I will not preach or even seemingly endorse or countenance a faith which I do not believe; and having been blessed with the most maryelous and satisfactory proof of the truth of Spiritualism, I am no longer a Christian but a Spiritualist; and as I believe so must I preach. Therefore, with nothing but the kindest feelings and best wishes toward all my former church friends, I have severed the bonds that officially bound us together, but I have not and will never voluntarily cut or even loosen the bands of love and fellowship between us.

us together, but I have not and will never voluntarily out or even loosen the bands of love and fellowship between us."

I have no patience with the very popular idea of remaining in church fellowship when one has mentally rejected the creed of the church. I can conceive of no circumstances that can it any wise justify such action. Far better be true to yourself; for nothing can compensate you for sacrificing right for policy.

I have stepped out of the pulpit and upon the spiritual platform and shall teach men everywhere that life after death is a positively demonstrated fact;

That the more moral intellectual and spiritual our lives on earth, the greater will be our happiness both in this world and the life to come:

That there is a germ of goodness in every soul which will finally redeem every one from immorality:

That the selentific study of Nature will insure to the mind knowledge. Knowledge will beget wisdom, which each cheering out of the morality is seath, happiness and long life on earth:

That there is no stude superior to reason:

That there is no standard higher than Nature:

The there is no standard higher than Nature:

The there is no standard higher than Nature:

The part when it no reced but duty and righteous mean; no here hour humanity; no priesthood but honest men and pure women; no creed but duty and righteous mean; no here hour humanity; no priesthood but honest men and pure women; no creed but duty and righteous mean; no high pure and loving state of mind; no eternal life or desting teppindent on the frame of mindin which an individual dies;

The pair ytue religion is one of character and good

sting dependent on the frame of minum which dividual files: The only true religion is one of character and good

The chity true religion is one of character and good workship. Chits.

Friends-I, am in the field, ready and anxious to employ all my time in lecturing. I intend to go to the Eastern States by about March Sothi and desire to correspond with any parties idealing me to stop and lecture at any point in Northern Pennsylvania or New York an my way to Boston; and as Fintend to remain in the East some time, I desire engagements in New York Connectiont, Massachusetts, Maine, Vermon and New Hampshire; Reference, First Society of Spritsshiats, Eric, Par. Post-office address, Lineswille, Crayford Co., Pa.

ville travford Oo. Fa.

[A dorrespondent forwards ns. also, the following endbrasming of Mr. MoMaster, to which we cheerfully give placet. Exp. D. Ov J. J.

[Having had a long equalitance with Ray. A. A. MoMaster, and knowing him to be likenest in his change of faith 1 (set in 1000 only of the likenest in his change of faith 1 (set in 1000 only of the likenest in his change of faith 1 (set in 1000 only only of recommend him to his primitablet specieties in the knext. He has a settle still promobent settlement and make triends by only only of the superior matter and make the like the settlement of the like th

A Dissertation upon its Advent, and its Effect upon Mankind.

SIGNIFICANT SPRING.

"The green leaf of the new come Spring."-Shak.

Everybody recognizes spring, when it is once upon us, but many persons are not familiar with the exact date of its appearance. Webster, the world-renowned lexicographer, gives us a definition, which may not be inappropriate here. Spring," says he, "is the season of the year when plants begin to vegetate and rise; the vernal season, comprehending the months of March, April and May, in the middle latitudes north of the equator."

Thomson, in his "Seasons," and Shakspeare in many of his works, have, perhaps, no peers in describing it, and yet "ethereal spring" is freighted with malaria, "that insidious foe, lurking unseen in the very air we breathe." It spreads over the fairest portions of our land; brings death and disease to thousands; cuts off scores upon scores of our children and youth. as well as those in advanced life. A pestilence is regarded with little less appreheusion, and people everywhere are asking, "What is it?"
"Where does it come from?" "What will cure

KIDNEY-WORT, AS A SPRING MEDICINE. When you begin to lose appetite; -have a headache, a pain in your side, back, and shoulders:-to toss about at night in restless dreams; -wake in the morning with a foul mouth and furred tongue:-feel disinclined to go about your work, heavy in body and oppressed in mind;-have a fit of the blues;-when your urine gets scanty or high colored :- to suffer with constipation, diarrhos or indigestion:have a pasty, sallow face, dull eyes, and a blotched skin ;-one or all of these common complaints will certainly be evidences that your liver is disordered, torpid, or perhaps diseased. A bottle of Kidney-Wort is, under such circumstances, a priceless boon to such a person.

Bare assertions of proprietors have come to possess less force than they frequently merit. The cause of this condition of popular skepticism is, in the main, to be found in the fact that charlatanism covers our broad land. Meritorious articles are too frequently found in bad company.

The proprietors of Kidney-Wort always prove all their assertions touching the merits of their preparations. When we affirm, therefore, that Kidney-Wort is a specific for just such disorders as have been mentioned in this article, the proof, too, belongs to and shall follow this statement.

A PHYSICIAN'S EXPERIENCE.

Dr. R. K. Clark, a regular physician of extensive practice in Grand Isle County, and a worthy deacon of the Congregational Church at South Hero, Vt., has used Kidney-Wort for several years in his practice, and before the present proprietors purchased an interest in it, he had given his unbiased opinion in its favor. This opinion has not changed. "It has done better than any other remedy I have ever used," says the Doctor, and further on he writes: "I do not recollect an instance where the patient to whom I have given it has failed to receive benefit from its use, and in some severe cases most decidedly so." These are strong words. They are from a representative, consolentious,

Aney are from a representative, conscientious, ever-approachable public citizen, however, and —better still—they are true.

Kidney-Wort will bear all the encomiums lavished upon it by its friends—and their name is legion,—"I will swear by Kidney-Wort all the time," writes Mr. J. R. Kauffman, of Lancaster, Pa. We will supplement this by asserting, each matter of feat and one campble of demon as a matter of fact, and one capable of demon-stration, that all honest patrons of this remedy are its friends and advocates.

to admit that they are spiritualists, but who are willing to be known as investigators, and is at the same time! A NOTED BUT UNTITLED WOMAN. [From the Boston Globe.]

> Mesera. Editora:-The above is a good likeness of Mrs. Lydia E. Pinkham of Lynn, Mass., who above all other human beings may be truthfully called the "Dear Friend of Wom some of her correspondents love to call her. Bhe is gealously devoted to her work, which is the outcome of a lifestudy, and is obliged to keep six lady assistants, to help her answer the large correspondence which daily pours in upon her, each bearing its special burden of suffering, or oy at release from it. Her Vegetable Compound is a p cine for good and not evil purposes. I have personally investigated it and am satisfied of the truth of this. On account of its proven merits, it is recommended, and

prescribed by the best physcians in the country. One says: *It works like a charm and saves much pain. It will cure entirely the worst form of falling of the uterus, Leucorrhosa, irregular and painful Menstruation, all Ovarian Troubles, Inflammation and Ulceration, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life."

It permeates every portion of the system, and gives new ife and vigor. It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bleating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. It will at all times, and under all circumstances, act in harmony with the law that governs the female system.

It costs only \$1 per bottle, or six for \$5, and is sold by druggists. Any advice required as to special cases, and the names of many who have been restored to perfect health by the use of the Vegetable Compound, can be obtained by addressing Mrs. P., with stamp for reply, at her

home in Lynn; Mass.

For Kidney Complaints of *either*, sex this compound is insurpassed, as abundant testimonials show.

"Mrs. Pinkham's Liver Pills," says one writer, "are the best in the world for the cure of Constipution, Billouspess and Torpidity of the Liver. Her Blood Purifier works wonders in its special line, and bids fair to equal the Comound in its popularity.

All must respect her as an Angel of Mercy whose sole ambition is to do good to others. Philadelphia, Pa. June 8. (51)

HEART TROUBLES SOOR IN THREE HAVE THEM SO

HYPERTROPHY, or enlargement of the Ven

And think the Kidneys or Liver are at Fault.

tricles. Dr. Graves's Heart Regulator has good record. PERICA BUITTH, or inflammation of the heart-case. Dr. Graves's Heart Regulator meet the demand. WATER in the heart-case. (Accompanies Dropsy.) Use Dr. Graves's Heart Regulator. It acts promptly. FOFTENING of the Heart. (Very common.)
PALPITATION. Dr. Graves's Regulator to a surremedy. ANGINA PECTORIS, or Neuralgia of the Heavi

Dr. Gravis's Heart Regulator shows immediate results.

***ABTARTLING FACT! Heart troubles in the aggregate are inferior only to consumption in fatality. Br., Graves's Heart Regulator, is a specific. Price if for bottle, six bottles for \$6, by express. Send stamp for emi-nent physicians treatise on these diseases. In Nervous Prostration and Siepisseness,

Dr. Graves's Heart Regulator has no equal. F. E. Ingalls, Sole Agent in America, Concord, N. H 13 Sold by all Leading Drugglats. 64 HEART DISTASE

CATARRH, Diphtheria, and all Throat Discusses, curable by the use of DE. J. REFEGGES THERE AND J. Mr. Andrew (Saction Davis written) Dr. Brigars & Throat Edmendy for, the Throat the Octavital Affection, including Diphtheria, I know to be upped to the thing it has between the property of the Company of the

versibisies e

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"NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, upturned countenance, and heavenward gaze, most beautifully embody the very ideal of hopeful, trustful carnest prayer. The sun has gone down. Neither the expiring vanidle nor the moon, "cold and pale," shining through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the soul in its sacred moments of true devotion. Painted by Joseph John, and engraved on steel by J. R. Rice. Size of sheet, 22x28 inches; engraved surface, 16x21 inches.

"LIFE'S MORNING AND EVENING."

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the timeworn bark of an aged Pilgrim. An Angel accompanies the boat, one land resting on the helm, while with the other she points toward the open sca—an emblem of eternity—reminding "Life's Morning "to live good and pure lives, so "That when their barks shall float at eventiate," they may be like "Life's Evening," fitted for the "crown of immortal worth," A band of angels are scattering flowers, typical of God's inspired teachings. From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x2s inches; engraved surface, 15x20 inches.

"THE ORPHANS' RESCUE."

THE ORPHANS' RESCUE."

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnoticed, the boat became detached from its fastenings and soated outfrom shore. Quickly the current carried it beyond all earthly help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precious charge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a determined and resisticss impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to ber surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in desplar fell toward his herofe sister, his little form nearly paralyzed with fear. Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Size of sheet, 22x22 inches; engraved surface, 15x20 inches.

"HOMEWARD."

An illustration of the first line in Gray's Elegy: "The curfew toils the knell of parting day," ** from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the lumble cottage in the distance. "The plowman homeward plods his weary way," and the tired horses look cagerly toward their home and its rest. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my coit," Scated under a tree in the churchyard, around which the twillight shadows are closing in, the poet writes, "And leaves the world to darkness and to me." "Now fadleathe glimmering landscape on the sight." Bisin, copied in black and two tints. Designed and painted by Joseph John. Size of sheet, 2222 inches.

"FARM-YARD AT SUNSET."

The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. The companion-piece to "Homeward," (or "The Currew"). Copied from the well-known and justly celebrated painting designed by Joseph John. Bisin, copied in black and two tints. Bize of sheet, 22x23 inches.

In 1872 Professor John, the distinguished Inspirational Artist, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art? From the original painting by Joseph John. Engraved on steel by J. W. Watts. Bizeo: sheet, 20x24 inches.

"WOODLAND HOURS." OFFERED AS A PREMIUM FOR THE PIRST TIME.

A mother and her child are away from the city for recrea-A mother and nor child are away from the city for recrea-tion in a German woodland; and golden pages are added to "life's book of happy hours." The mother is scated in the forest shade. Her little girl "Bo-Peeps" around a tree through the foliage, her face radiant with a loving, gleeful, roguish expression. Both faces are full of sweetness and joy. Painted by Meyer Von Bromen. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches.

"THE HARVEST LUNCH." OFFERED AS A PREMIUM FOR THE FIRST TIME.

The harvesters gather on the bank of a spring, shaded by an elm standing on the edge of a grove made vocal with the song of birds. The farmer spreads the noonday feast from a basket brought there by his daughter, "All kindled gracos burning o'er her cheek," From a pitcher she is filling a brother's cup, while another is waiting for the cooling draught. A lad is studying the countenance of his dog, that is waiting for his lunch. Horses attached to a wagon loaded with lay, impart a most pleasing effect. A rustic youth, proud of the team, icans against his favorite horse. A little boy and girl are passing a lunch to brother and sisterfrolicking on the loaded hay. Stein, copied in black and two tints from Joseph John's noted painting. Size of sheet, 22x28 inches.

BOOKS.

GHOST LAND; OR. RESEARCHES INTO THE MYSTERIES OF OCCULT SPIRITISM. Illustrated in a series of antolographical papers, with extracts from the records of Magical Scances, etc., etc., Translated and edited by Emma Hardinge Britten. Paper, pp. 484.

THE CHESTER FAMILY: A NEW TEMPERANCE STORY. By Julis M. Friend. The curse of the drankard's appetite is vividiy illustrated in this story of real life. Cloth. THE PSALMS OF LIFE, A Compilation of Pasims,

Hymns, Chants, Anthems, etc., with music, embo the Spiritual, Progressive and Reformatory sentime the present age. By John S. Adams. Paper.

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TALES OF THE SUN-RAYS. What Hans Ohristian Andersen tells a dearchild about the Sun-Rays. Dedicated to the Dear Child Sands, by the Spirit Hans Christian Andersen. Writen down through the mediumship of Adelms, Saromess Von Vay, of Gonobits (in Styria), Austria, and translated by Dr. G. Bloede, of Brooklyn, N.Y. Paper. THE LIFE. The main object of this little volume is to give to suggestive teaching a recognition and a force (in the domain of religion and morals) greater than dictation has:

domain of religion and morals) greater than dictation has, Paper.

"MINISTRY OF ANGELS" REALIZED. A Letter to the Edwards Congregational Church, Boston. By A. E. Newton. Paper.

OLATMS OF SPIRITUALISM: EMBRACING THE EXPERIENCE OF AN INVESTIGATOR. By a Medical Man. Paper.

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EFECIAL 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 impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for perusal.

perusal.
Notices of Spiritualist Meetings, in order to lusure prompt
Insertion, must reach this office on Monday, as the Banner
of Light goes to press every Tuesday.

Banner of Bight.

BOSTON, SATURDAY, MARCH 17, 1883.

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THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind.—John Pierpont.

Special Notice to Patrons:

With the present issue Volume Fifty-two of the Banner of Light is brought to a close, and we move onward to another in the line of our editorial duty. WE EARNESTLY TRUST THAT ALL whose names are now on our books, and WHOSE SUBSCRIPTIONS EXPIRE with this number, WILL FEEL TO GIVE US THE ENCOURAGE-MENT OF A RENEWAL, and will forward their names and accompanying amounts at as early a point in time after reading this notice as

The special attention of our patrons is called to the date of the tag which is attached to their respective papers each week. Misunderstandings will be avoided if this course is pursued.

Child Mediums.

In 1857, when the Banner of Light was started, the Rev. John Pierpont called at our office and related the fact of how he came to be a Spiritualist. He said he had heard but very little upon the subject of what was known as Modern Spiritualism, and did not feel inclined to give any attention to it, consequently he had visited no medium. At this time a bright little girl, a niece of his, came to reside in the family. He noticed that she was very sensitive, and, for one of her age, very intelligent. He had read considerably upon the subject of Mesmerism, wherein it was stated that sensitive people could be psychologized, but he had no idea that spirits of the departed had anything to do with such matters. He soon found, by experimenting with the little one, that he was able to mesmerize her, and astonishing results followed. Under his mesmeric influence she would. utter thoughts far beyond her knowledge, in the choicest of language. Subsequently he found that she would go into the trance state, independent of his mesmeric influence. While in this condition her voice would change to that of an adult person, and theological questions of great moment to him would be discassed with uncommon ability. It was then he learned, to his utter astonishment, that she had become a medium through whose delicate organism the spirits of the so-called dead could communicate. Being a man of independent mind, not fearing the adverse opinions of the world, he said his convictions were such that he felt it to be a duty he owed to his own conscience to publicly announce himself a Spiritualist. This astonished his personal friends and those of his faith. About this time the Harvard College magnates undertook to suppress "the heresy," as they denominated it, and a long and bitter controversy was the result. Professor Felton championed the anti-Spiritualists, and Dr. H. F. Gardner took the field in behalf of Spiritualism. The discussions waxed hot, and finally resulted in a challenge to Dr. Gardner to demonstrate, if he could do so, the truth of the spiritual phenomena, and arrangements accordingly were made with him to assemble his mediums, and thus test the question at issue. This was done; several sittings took place, and the evidences multiplied so rapidly in favor of the truth of mediumship, that the committee were completely nonplussed. Still determined not to give in, after several weeks had elapsed, they came out in their organ, the Boston daily Courier, with a card promising to make a full report. But they never made it! Instead, however, they continued to publicly denounce the most prominent Spiritualists-among others the Rev. Mr. Pierpont. This he would not stand, and consequently sent a note to the editor of the Courier, demanding the withdrawal of the offensive remarks which had been published in that paper relative to himself, or he (Mr. P.) would hold him personally responsible. It is almost needless to say that his demand was promptly complied with. It was at this period that we became personally cognizant of the sterling character of Mr.

About the time the youthful medium appeared in his own family, a girl of ten or twelve years was also developed as a rapping medium. under the guidance of her grandmother Mrs. Mary Webster, of Amesbroy, Mass, who was herself a writing medium. The raps were given herself a writing medium. The raps were given which may be sent us we invariably squire so distinctly that all present at a seance could that said theme and address ascompany it as a not fall to hear them. At our request his, substanty of its good faith. Correspondents will please take notice of this rule, and given ton one day while they were at our office. Mr. themselves accordingly.

Pierpont. But we are digressing.

Pierpont called. After the sitting he remarked that he was delighted to meet the young medium, her phase of mediumship was so distinct from the one he had often witnessed at his own home. The especial phase which Mr. P. considered peculiarly interesting was this: By putting his hand upon her head, as we suggested, he found that the raps were palpably felt upon the palm of his hand. There could be no possible deception. This Mr. Pierpont at once admitted, as incomprehensible as it appeared. But he felt it his duty as a lover of truth, he said, to investigate further. The alphabet was then produced, and mental questions were correctly answered, to his surprise and astonishment, convincing him beyond all cavil that the youthful subject he was experimenting with was a genuine medium through whose agency spirits of the departed could intelligently manifest.

The preceding remarks were suggested by peusing in a recent number of the Boston Herald the statement made therein that a five-year-old boy, named Carrollton, residing in the neighborhood of Shelbyville, Indiana, had created considerable excitement in that locality by manifesting mediumistic powers of a very convincing character. Several people there have of late become deeply interested in the physical phenomena, it seems, and among them the Carrollton family. They therefore formed a circle one evening, from which the child was excluded, on account of his tender age. After all present had made an unsuccessful attempt at table tipping, the little fellow, standing by his mother, said: "Ma, let me try." His childish curiosity was satisfied, and as his tiny hands glided over the table, to the astonishment of the family, it commenced tipping, and continued to move in any direction he desired it. At the time of this manifestation the child claimed that he saw his cousin. The form was in pure white, and commenced talking, telling the boy to get a slate and pencil. The slate was procured, and, according to directions from the spirit, it was placed under the stand, the child holding it in one hand, while the other rested on top. While in this position the pencil was heard to write, stopping to cross the t's and dot the i's. When it ceased the slate was examined, and on it was a message written in a clear, bold hand and duly signed by the deceased person mentioned. In order to test the boy's power, questions were put to him, the answers of which he knew nothing about. Every one was answered. While doing this writing the child is perfectly conscious, and he can at any time or under any circumstances produce the same results. Recently a common table-cover was thrown over his head while writing. Then, for the first time, and unexpectedly, hands were materialized. They glided over the boy, the fingers snapped, and the cloth was raised above his head. Those present thrust their hands under the cover and distinctly felt, each of them, two hands at the same instant. The most mysterious part of all this performance exists in the fact, that the boy, of his own volition, cannot write his own

Thus it will be seen from the foregoing recital that twenty-six years after the early struggle of Modern Spiritualism began, when a little child could make its high truths apparent to a mind like that of John Pierpont, they have been demonstrated through the pure and innocent mediumship of a little child again to-day; youthful mediums having carried the torch of heavenly truth all through this interval of time, that the imperishable words of Jesus might be kept clothed with life and meaning-"Out of the mouth of babes and sucklings thou hast perfected praise!"

A Philanthropist's Will.

Henry Seybert, of Philadelphia, Pa., passed to spirit-life March 3d, 1883. His will was made public on March 7th, and it was found that almost his entire estate, amounting to over a million dollars, was left to educational and charitable institutions. Mr. Seybert never married, and leaves no near relatives. George S. Popper, William Platt Pepper, and Dr. William Pepper, provost of the University of Pennsylvania, are named as his executors. Among the bequests of public interest are the following: University of Pennsylvania, for the endowment of a chair of mental and moral philosophy, \$60,000; and for the endowment of a ward in the wing for chronic diseases, \$60,000; city of Philadelphia, "Seybert Fund," for fuel and bread and the educational home, \$10,000 each; Society for the Prevention of Cruelty to Children, Society for the Prevention of Cruelty to Animals, Home Missionary Society and Children's Hospital, \$5000 each. He also gives from \$1000 to \$2000 each to seventy-three educational and charitable institutions of Philadelphia, the aggregate of these bequests being \$246,000. These bequests are, according to the will, to be paid out of the income of the estate, so that it will take several years for the executors to pay them all, and the residue of the estate, which will, when all the above bequests are paid, amount to over a million dollars, is left in trust to the executors, to be used by them in the establishment of two similar institution for the care and education of boys and girls. The details of this scheme are left to the discretion of the executors, so that considerable time must elapse before they are made public.

For a number of years before his death Mr. Seybert was interested in the subject of Spiritualism, and, while recognizing the fact, he held that its phenomena merited the closest investigation, in order to prove the truth or falsity of their claims. In giving to the University of Pennsylvania the sum of \$60,000 for the endowment of the Chair of Mental and Moral Philosophy, he stipulated, therefore, that an impartial investigation should be made of Modern Spiritualism as well as of other systems assuming to represent the truth. The Trustees of the University, in accepting the bequests from Mr. Seybert, have ordered that the Chair thus endowed shall be known as the Henry Seybert Chair of Mental and Moral Philosophy, and that the ward for chronic diseases shall be known as the Henry Seybert ward. The will was made in 1873, and in it Mr. Seybert expresses the wish that his body be cremated, in compliance with which it was so disposed of on the 7th inst., at the LeMoyne furnace at Washington, Penn.

We print regularly, over the editorial heading on our fourth page, the announcement that "We do not read anonymous letters and communications." While we are willing if requested, to withhold from publicity the name of the writer of any article, sketch, report sto.)

The Independent Characteristically. Parker Memorial Hall The Independent of Feb. 8th in its "Notices of Recent Reviews," says:

"There is no reason in the world why Prof. H. Ulrici, on 'Spiritism a Scientific Question,' should not be heard in reply to the open letter addressed to him by Prof. Wundt: but to find this reply translated by the Rev. J. B. Chase at the head of the January number of the New Englander is, to say the least, an odd selection for the banner article of the number."

Yes, that is it. A learned German professor defending his belief in Spiritualism should be heard in reply. But by all means let his reply be hidden away in some obscure corner, if possible. To find that reply translated by a clergyman, and then put at the head of the New Englander, is-well, is at least "odd."

(This is what the Independent critic means to say. What he does say is that to find all this is

'an odd selection" 1) Overlooking, however, this incoherence, we will inform the Independent that it is as far surpassed by the New Englander in liberality and candor as it is in grammatical accuracy. This is not the first time that the New Haven bi-monthly has opened its columns to a fair discussion of the subject which the Independent chooses to call "Spiritism," and to full defenses of the views of Ulrici and his coadjutors.

The Independent, on the contrary, has repeatedly allowed the most calumnious and indeed silly attacks on Spiritualism—as witness two articles by the Rev. George Washburn, D. D., two years ago, entitled," Every Medium a Fraud"-and to none of these, with a single exception, has it, so far as we know, admitted a reply. That exception was made in favor of the late eminent writer, Mr. Epes Sargent, then in the last days of his earthly life. He was allowed to answer the first of Dr. Washburn's articles. But to the second his weakening hand was unequal, and a Congregational clergyman, who took up his pen in as temperate and courteous a spirit as that of Mr. Sargent himself, to finish his work, was refused a hearing.

We wish we could say that this was "at least odd" for a religious newspaper.

But there is hope even for the Independent. In saying so much as this, "There is no reason in the world why Prof. Ulrici should not be heard in reply," it would seem to have advanced a little way toward a decent fairness.

The Last Words of Mr. Stephens.

We chronicled in our last issue the transition to spirit-life of Alexander H. Stephens, whose name has been prominently before the people of the United States for years as that of a statesman of honest convictions and pronounced power. The steadfast fealty which he paid to whatever appeared to him to be the true line of conduct, was never more clearly demonstrated in his long career than when he came to that hour which waits for every man, when "this mortal must put on immortality." The Brooklyn Eagle is responsible for the following incident, in proof of this assertion:

"The closing scenes of Mr. Stephens's life were both touching and dignified. His last official act was the signing of a pardon, and his last noticeable words to his physiciain that except Toombs (a remarkable exception) and his family, he liked him better than any man on earth, the latter proposed to read a chapter in the Bible and pray with him. To this the expir ing statesman replied: 'I do object, and most decided ly. I have no objection to grayer, for I believe in it but I do object to death-bed repentance. I have made it a rule of my life to live each day as if it were going to be my last. In the heat of politics I may have some times forgotten myself, but I am no better to-day on my death bed than I have tried to be every day of my life, and I have no special preparations to make, and philosophers at the door of death. Free from cant, allowances for the worst of us than we ever make for each other."

Victory in Maine!

The bigots of Maine, who have been doing their best to establish a medical autocracy in that State, have received a severe check at the hands of the Augusta Legislature, which will probably keep them quiet for the next two years, at least—the House and Senate having each voted to indefinitely postpone the Doctors' before it. The committee of the Maine Legislature, to whom the Druggists' Bill was referred, have also reported "Ought not to pass" regarding that instrument: so the friends of medical freedom thereabout can rejoice in a double victory over a monopoly-seeking Allopathy and its allies.

W. S. W." announces in the Shewano (Wis.) County Journal, that the effort will be made during the present session of the Wisconsin Legislature to repeal the "pharmacy law" enacted last winter. The writer also pays his respects to those who for several sessions of the Legislature in that State have tried to create a monopoly in the practice of medicine for the "regulars," and shut out any competition by progressive physicians who have learned something, and says sententiously to the lawmakers thereabouts (and the remark is applicable everywhere where the passage of such laws is asked for by the "Orthodox" medicos):

"The Legislature should create no monopolies of this kind, but leave the people as free to choose their own kind of doctors as they are to choose their grocers, tailors or shoemakers. Let every system of prac-tice and every practitioner stand or fall upon its or his own merits, and hold every one responsible for malpractice.. The people are the best judges of what they want, and who they would best like to employ. Let them enjoy this privilege."

We see by several of our Essex County exchanges that the United States Commissioner of Agriculture, Dr. GEORGE B. LORING, is spoken of as liable to be a prominent candidate for Governor of Massachusetts at the next State election. We hope he will be nominated. as he is well known in this State as a man of sterling integrity, combined with large executive ability, and would doubtlessly be elected should his name be used in the panyass. "In the last two years," says the Newburyport Valley Visitor, "Dr. Loring has done himself much credit in his public services, and won much personal popularity at Washington. For any position in the gift of the people he was never to strong as now.

Min The Saratoga (N. Y.) Eagle of the 10th publishes two articles upon Spiritualism, from correspondents, and editorially remarks. The aggregate amount of literature devoted to Spiritualism, and the number of people who openitualism, and the number of people who openitualism that a pleasure will depart of reach through the same of medians would be absorbed to those who are not small at with the facts."

Berkeley and Appleton Streets, Boston.

GRAND CELEBRATION OF THE

THIRTY-FIFTH ANNIVERSARY

ADVENTOF

Modern Spiritualism, Saturday, March 31st, 1883.

MORNING EXERCISES AT 10:30:

Organ Recital; Singing; Opening Invocation, and Anniversary Address and Poem by W. J. COLVILLE; Singing; Lecture by GEORGE A. FULLER; Singing; Address by ALLEN PUT-NAM; Organ Finale.

AFTERNOON SESSION AT 3.

Young People's Festival; Organ Recital; Singing; Address by Mr. J. B. HATCH; Various Exercises by the Shawmut Spiritual Lyceum; Dramatic Readings by Misses EMMA GREEN-LEAF and FLAVIA COLLIE; Singing by accomplished Juvenile Vocalists; Lecture by Mrs. ABBY N. BURNHAM; Poem by W. J. COLVILLE : Organ Finale.

EVENING:

A Grand Musical and Literary Entertainment, at 7:45, when a fine corps of Professional Artistes will appear.

Admission free at 10:30 A. M. and 3 P. M.; collections to defray expenses. Evening admission, 15 cents.

As will be seen by the above Order of Exercises, the proceedings at Parker Memorial Hall, March 31st, will be of a most refined, instructive and entertaining character.

As this Anniversary Celebration is gotten up solely in honor of the glorious cause which all should be proud to represent, we feel sure it is unnecessary to do more than call the attention of the friends of Spiritualism in this part of the vineyard to it in order to secure crowded attendances throughout the day and evening.

Prof. Babbitt of 130 Sycamore street, Cincinnati, writes us that Mr. Bowman of Atlanta, Ga., is now addressing the Union Spiritualists of Cincinnati with much eloquence and power, and should be kept employed by our Spiritual societies. Mr. Bowman graduated at the Virginia University, and still later graduated through the Methodist and Universalist pulpits, until he reached our breezy and sunny height of Spiritualism. Dr. Babbitt also says were worthy of Marous Aurelius. After having said that his American Health Company is already quite a success, his combined sun-healing, steam-bathing and electro-magnectic instruments being sent for from various quarters and pronounced by medical men to be the most effective healing instrument yet devised.

This young year is evidently pregnant with deep and dire significance in the Old World. The leaders of power in England and Germany are old men tottering on the verge of the beyond; Queen Victoria is not young; the no special pleas to offer. These are words fit to be Emperor of Russia sleeps on dynamite; France enrolled with the wisest expressions ever made by is feverish, and awaits a orisis: Spain and Italy they bespeak a mind conscious of its own fallings, yet sustained by the belief that the God who is over all. and through all, accepts integrity of purpose in lieu of dition which is favorable at any moment to an great achievements, and is prepared to make larger entire and radical change, in the condition of affairs. A single night might alter the destiny of kings. Under these adverse circumstances no wonder people of foresight are leaving their homes for America.

Prof. Cadwell's course of lectures in Bridgeport, Ct., upon "Mesmerism" have attracted large crowds, which at its close showed no signs of diminution. On the evening of Sunday, the 4th inst, he delivered a free lecture, in which he stated his full belief in Spiritual-Plot law, which was so persistently brought ism, and described phenomena he had witnessed. . "For about two hours," says: the Bridgeport Standard, "he poured out statement after statement, vouching for their truth, telling just how they happened, and saying that they were only a few of the wonderful facts he had personal knowledge of."

We have just learned that Dr. D. E. Caswell, who is an excellent trance medium, has formed "four Egyptian Lodges for the return of ancient spirits." These four Lodges, he informs us, number flity-one persons. Dr. C. has also formed a class for the development of what he denominates "the lost arts of healing"; and would be pleased to form other classes, out of the city, on Tuesday and Friday evenings. The object of these classes appears to be, if possible, to establish a higher form of healing. Par-ticulars can be obtained by addressing him at 30 Worcester Square, Boston, Mass,

The Pharmaceutical Society in Massa chusetts, we are informed, has sent out a postalcard, since the late hearing on the bill, to its members, which card closes, with the few ex-pressive words—showing; what they would be satisfied with this year to! A strong pull, and we shall pet something to start on." This carnest adjuration was no doubt intended to be pri vately addressed to the Society, but the public, against whose good this organization is practically scheming, deserves to be warned and put on guard by reading it; hence we give it publicity. . . stead a many control of the profit of the

BRENTANO & Co., who have long sustained one of the best reputations as caterers to the literary tastes and wants of the New York publle, have opened an establishment in the city of Washington, corner bf Eleventh street and Pennsylvants Avenue, that alls a desideratum long needed at the National Capital. Every-thing in the way of books, periodicals and papers, domestic and foreign, can there be obtained. It is complete in every particular, even to a fashion department and bindery. No.1 of our new volume-LIII -will con-

tain many attractions in the way of recitals of recurrent phénomena, reports of what is being accomplished for the cause in various parts of the world, etc., etc. Among the good things to be given our readers in that lastic will be an original poem, written for the Binner of Light by Mrs. Emints Trittle, and entitled Thy Lovi on us Distourn, Odd Confeded Thy Lovi 13 Read the amnouncement put forth by a Winsted (Ot.) correspondent, on our third page.

A Phenomenal Book, A recently published volume entitled "A Book Written by the Spirits of the So-Called Dead, with their own Materialized Hands," will attract more than an ordinary degree of atten-

tion, from the fact that it is claimed to have been produced by means of the phenomenal process of independent slate-writing. Of the reliability of this claim no one acquainted with the parties who make it can have any question. The contents consist of communications from various spirits, many of whom, when upon earth, occupied prominent positions. One of the most interesting chapters is that in which is given a descriptive account of a journey to the planet Mars, its inhabitants, and the remarkable perfection of their lives, forms of government and social surroundings. The communications embody lofty teachings and valuable suggestions. 'Accounts of phenomena are many and intensely interesting. Portraits are given of Mr. C. G. Helleberg, who conducted the seances and to whom the various writings were addressed, and of Mrs. Lizzie S. Green, the medium of their transmission. An advertisement in another column gives further details of this remarkable volume.

During the last visit to Washington, D. C., of Mrs. Richmond, to her credit be it spoken, she suggested to the ladies connected with the Spiritual Society, the formation of a Ladies' Union, which should meet at regular intervals for definite spiritualistic purposes, and also serve as an auxiliary to strengthen the efficiency of the original or parent Society. The suggestion took root in good soil, says a correspondent. and gives every promise of being a plant of enduring growth. This Ladies' Union held its first anniversary on the evening of March 1st, at the residence of Dr. and Mrs. McEwen, at which there were fully one hundred persons present, the regular bi-monthly sociable uniting their forces with them. The meeting was an acknowledged success, and gave much pleasure to the friends in attendance. An interesting programme was furnished; consisting of meritorious solos by several ladies and gentlemen, in addition to an excellent quartette, consisting of Mrs. Clarence McEwen, Miss Charlton, Joseph Smith and Mr. Watson. Recitations were also given by N. Frank White, Miss Belle Bacon, Miss Ada Townsend and Miss Connor. Mrs. H. F. Wright, the Secretary, read a full report of: the origin and purpose of the Union; and its capabilities of usefulness. The Treasurer's report was also submitted, which showed a good balance on the right side.

The practical outcome of this one suggestion from Mrs. Richmond indicates, what can be done elsewhere and everywhere, when seconded. by women who are both earnest and intelligent in matters of reform and reformatory work. The retinion closed with a bountiful supply of refreshments provided by the management.

We have had our attention particularly called to a letter written by Dr. T. A. Bland, editor of the Council Fire, to the Evening Critic, in which the writer proceeds to give to our Senator Dawes'a "hauling over the coals" for (asserted) insincere professions made to Dr. Bland in relation to the confirmation of Agent Miles's re-nomination as Indian Agent for the Osage Agency. When the nomination was referred to the committee for an investigation, Mr. Dawes, who is Chairman of the Senate Indian Committee, was at once called upon by Dr. Bland, who informed the Senator that the Osages had filed serious charges against Agent Miles in the Indian Office, which were sustained by sworn testimony. Dr. Bland states that Senator Dawes promised to lay the matter before his committee." but that "he did not do it." And he further charges that the reappointment of Agent-Miles was confirmed on the very day on which Mr. Dawes promised to lay Dr. Bland's commu nication before his committee. On being called on afterward by Dr. Bland, the Senator is reported to have declined to see him; whereupon Dr. Bland wrote him a letter, saying that, until he explained himself, his action was an insult to the writer of the letter, and "incompatible with the character of an honorable senator."

FAITHISTS is the name of a newly organzed Society in New York, the members of which are more or less familiar with the teachings of Oahspe and disposed to follow them. Its object is to pick up the waifs of society, orphan infants, foundlings and other little ones who have no one to care for them, and, gathering them in a colony, provide for their wants, and bring them up and educate them free from the contamination of evil influences, special attention being paid to their diet, to the end that purity not only of mind but of body may be secured to them. No one engaged in the accomplishment of this work is to receive any pay, and all contributions from without are to be applied directly to the benefit of the children. The Society is classified into lodges. Lodge No. 1 holds public, services at 154 West Thirty-fifth street, New York. An account of the proceedings at one of its meetings on the evening of Sunday, March 4th, was given in the New York Herald of the 5th.

Alfonso Denné writes us from the city of Mexico under a recent date, renewing his request (made in a previous issue of the Banner) that some materializing medium visit this fruitful field for the purpose of civing private scances in some of the principal bosics, pitestaics that one willing to make the journey will he feels positive, be amply repaid peophiarily, as well as do an excellent and abiding work for the cause on a comparatively new ground. Any medium of this description wishing to inquire for particulars, can address our correspondent as above.

We are glad to know, says Mind and Matter, that Mrs. Bliss is being appreciated as she leserves to be in Boston; She is a grand medium, and as faithful to her spirit supported mission as ever, a medium was No medium was ever made to endure a more bitter and cruel persecution, and none ever bore them selves with more true heroism and nobleness of soul, than did she. No success that may attend her mediumistic labors will be equal to her deserving.

In another column of this issue will be found a poetic tribute to the memory of Dr. S. B./BRITTAN, referring to the demission whom the Winsted (Ot.) Press remarked whom the Winsted (Ot.) Press remarked with a time "Dr. Brittan was to have applied before the Lecture Association of this place this season and it will be difficult for the committee of him another person to exactly all his place. The was a political polare, among the large and he would have made in the accellent repulsation of the absolution had be lived to address it. BET CLIEBY, ME SERIES IN FO

The Fact Meeting.

The severe storm of Saturday, March 10th, kept many away from this meeting. A general interest was manifested, and the facts related worthy of the close attention they received.

Mr. John Wetherbee stated that a young man who died under the influence of strong drink made his, presence known through a medium, before any person present was conscious of his death; thereby proving the phenomena to be beyond the scope of mind-reading. Dr. Storer described a recent scane with Mrs. Bliss, which took place in a private room, and under the best of test conditions. He also remarked that he had invited Mr. Whitlock to hold Fact Meetings at Onset Bay this coming summer, and that the invitation had been accepted. Mrs. Maud E. Lord related an incident of a spirit who had been but a few hours released from his body, which was lying in the depot, he having been killed by a railroad accident. This spirit went to the house of a friend, woke him from sleep, and requested the friend to secure his body before; it should be taken to the Morgue. Mr. Whitlock spoke of the fourth number of Facts as being ready for delivery, which he said finished the first volume of four hundred and fifty pages, occupied by statements gathered from the Fact Meetings at Lake Pleasant, Onset Bay, Queen City Park, and Horticaltural Hall, Boston, selections from the best Spiritualist iterature, and an index containing over eleven hundred references to various phenomena.

[Facts can be obtained at the office of the Banmade his presence known through a medium,

[Facts can be obtained at the office of the Banner of Light. An advertisement, will be found in another column.]

Beston Spiritual Temple.

On Sunday, March 11th, this Society held its regular meetings in Horticultural Hall, the lectures, as usual, being delivered by the guides of W. J. Colville—in the morning, upon "The Worship of God in Spirit and in Truth," and in the evening "The Earth and Other Planets, How they Influence Each Other." This last discourse was of a peculiarly novel and fascinating order. It treated Astrology in a rational manner, and without conflicting with any of the known facts of science, dealt freely with the oft-disputed question of planetary influence. Interesting descriptions of Mercury and Venus were given in poetic language, and much sound advice added, with regard to the necessity of making the most of the earthly life we are now living. The control, though claiming to be of the Greek philosophic school; urged his hearers to regard this world' as a necessary centre of education, and not to encourage any desire to leave it until work upon it was completed. Graphic descriptions of sprittife, and the contrasts of the spirit world adjacent to earth, with a glimpse at Mars, closed one of the most brilliant lectures pronounced through Mr. Colvine's organism in On Sunday next Mr. Colvilles subjects will be-10% A. M., "Does Death End Alll, or Does it End Anything?" 71/2 P.M., "The Earth and Other Planets." continued.

Parker Memorial Hall.

The first of a series of spiritual meetings was held in this hall on Sunday last, March 11th, at 3 P. M., The musical portion of the service was beautifully rendered, Mme. Fries Bishop sustaining the solos. The platform was adorned with flowers presented by influential Spiritualists of this city, who are deeply inter ested in these gatherings. W. J. Colville, under influence of his guides, delivered an impressive invocation and an excellent discourse upon "Free Trade and its Moral Influence upon a Community." The lecture was frequently applauded. At its conclusion a boem was improvised on "The Better Land and the Better Age." These meetings depend for their support upon voluntary contributions. The seats are free, and all are cordially invited to attend. Sunday next, March 18th the musical service will include selections from Handel's "Messiah" and Rossini's "Stabat Mater," and Mr. Colvile will speak, under spirit-influence, on "The Ideal Novel, or How to Secure the Moral Culture of the Masses through Popular Literature." Services begin at 3 P. M. precisely.

Medical Colleges.

A bill to prevent the formation of medical colleges was discussed in the House this week, its object being to except medical associations from the provisions of the general law relative to the incorporation of associations for certain purposes. What next? If this bill should become a law there will be no end to class and monopoly legislation.

A delicate missive has reached us, announcing that on Wednesday, March 14th, 1883, ing condition in its new home. It is fully attended on Miss Florence Tebb. daughter of Mr. and Mrs. s Florence Tebb, daughter of Mr. and Mrs. William Tebb, 7 Albert Road, Gloucester Gate, London, N. W., Eng., was to be married to Mr. W. F. R. Weldon. Unable, through conditions of time and space, to be present personally to ex- These are extemporized entertainments which seem press our congratulations, we take this method of heartily wishing the newly wedded pair a happy and prosperous voyage along the sea of life.

"NATURE'S METHODS" is the name of a compend of womanly hints from the pen of a woman who has had years of experience in the care and cure of the sick. It is emphatically a book for women, and as such will make plain to the most unscientific and unskilled the ways and means to remove disease, and to avoid nervous maladies and other forms of suffering common to their sex. See H. F. Thayer & .Co.'s advertisement, fifth page.

William F. Nye, writes from New Bedford, Mass, that it is the intention of the managers of the course of Spiritualist lectures in that place to continue the sessions to a point in time near the convocation of the summer camp-meetings. "We desire," he writes, "that speakers acquaint us of any Sundays they can fill an engagement for next three months save March, 18th and 25th, when H. P. Fairfield speaks for us."

IN PHILADELPHIA the Thirty-Fifth Anniversary will be colebrated on the first Sunday in April, at the hall of the First Association of Spiritualists, 810 Spring-Garden street, as we are informed by Mr. James Shumway, Secretary of the Society. Exercises will be held day and evening. Th addition to the regular lectures, short addresses will be made by Ed. S. Wheeler, H. B.; Champion, and others. The Children's Lyceum will also take part

A correspondent, Wm. L. Crowe, favors us with an article (which we shall print next week) bearing witness to the genuine character of the phenomena occurring in presence of Mrs. Annie Lord Ohamberlain and others of the Boston mediums:

The eightleth abniversary of the birthday of Mis. Aky Post of Rochester, N. Y., was observed by her friends, March 8th, remarks respecting which prepared for insertion this week; are unavoidably deferred until our next.

J. RANDALL BROWN, the ublquitous missionary, (v) is operating in the West again. Our patrons should give him—and his machinations, too-a wide berth.

Mrs. Annie Lord Chamberlain's séances held at 45 Indiana Place, Boston, richly deserve atronage of inquirers concerning the spirobmena.

M. M. S. J. Zelo B. Green, independent state writing and remit and did minas, we are informed, removed from see Longworth; to \$20. West Seventh; street, the

pantel the memetis, is giving a series of the series of th

Movements of Lecturers and Mediums. [Matter for this Department should reach our office by mesday morning to insure insertion the same week.

Zella 8. Hastings hopes to be able to commence her work in the lecturing field, as soon as the severity of the weather has passed. She will make engagements for the coming spring and summer in the Rastern and Middle States. Spiritualists and Liberalists wishing her services, can address her at Bartonsville, Vt.,

Mrs. Mary F. Lovering of Rast Boston, Mass., will lecture before the Brooklyn Spiritual Fraternity. March 16th, at the church of the New Spiritual Dispensation, Clinton Avenue, between Park, and Myrtle Avenues, at 7% P. M.; also take part in the speaking and sliging at the Anniversary meetings there March, 30th and 31st. Her address is No. 242 West 53d street, New York City.

Mrs. E. R. Still may be addressed for the present at 824 Washington street, Boston, Mass.

Mrs. Clara A. Fleld 1s, we are pained to announce prostrated by a severe tiliness at her home in Hotel Van Rensselaer, Tremont street, Boston, and is unable even to attend to her correspondence, while the filling of her lecture engagements is for the present out of the question. She will have the sympathy of many triends in her affliction. Due notice of any improvement in her case will be given hereafter.

Edgar W. Emerson, Manchester, N. H., is engaged in Haverhill, Mass., Sunday, March 18th.

Ed. S. Wheeler will address the First Association of Spiritualists of Philadelphia, March 25th, to be followed by Mrs. A. H. Colby on all the Sundays of April, and Mrs. Lillie on those of May.

Mrs. Hattle Mason begins an engagement at Gardner, Mass., about March 16th.

J. William Fletcher, has already been, engaged for Neshaminy Falls, Lily Dale, Cassadaga Lake and Niantic Camp Meetings. Mrs. M. A. French, formerly of Boston, is now lo

cated at No. 1010 7th street, N. W., Washington, D. C. Mrs. Shirley addressed the Worcester Spiritualists on Sunday, March 11th; will speak in Portland, Me., March 18th and 25th; psychometric readings will be given in connection with the lectures.

On Feb. 25th Mrs. Juliette Yeaw, and on March 10th and 11th, H. F. J. Scribner addressed the friends in Manchester, N. H., to good acceptance. The platform of the City Hall, Manchester, will be occupied by I. P. Greenleaf, March 18th and 25th; by Jennie B. Hagan, April 1st and 8th; and by Mrs. M. S. T. Wood April 15th and 22d.

Fred A. Heath, the blind medium, spoke in Waltham, Feb. 25th and March 4th; was in Keene, N. H., the 11th; will be in Newburyport the 18th. Would like an engagement for the 25th; and can be addressed at 27 Lawrence street, Charlestown, Mass.

C. H. Harding addressed the Natick Society, Sunday, March, 11th. For engagements, address him, 186 Essex street, Salem, Mass.

Useful and Artistic Crockery. The Boston correspondent of the Hingham Journal

(always interesting,) writes as follows, under the head-

In no instance of change in fashion of household furnishings has the contrast been so marked as in crockery ware, although walls, ceilings, curtains and furniture coverings have changed from light to dark shades. White is cold, snowy and cheerless, and colors, if harmonized, are very effective in interior decorations. The Centennial World's Fair in Philadelphia marked this change from white to colored, and as one of the managers of that exhibition says: The revival of the old blue willow crockery ware by Miss Southwick, who had charge of the New England kitchen, awakened an extraordinary interest in that article, and many women who saw the quaint old table ware of her grandmother's day, could hardly rest without securing some specimens. The resources of Miss Southwick were severely taxed to supply even a single plate, cup or saucer to take home as a souvenir. She received her supply from Jones, McDuffee & Stratton, of Boston, who fortunately had a stock of this peculiar year. The handsome exhibits, of leading English hanufacturers, with the Japanese displays, excited aymiration for decorated table crockery, which has stadily increased and displaced the old white crockery. The great demand for these goods encouraged the dealers to carry stocks of the decorated patterns so long in use in Europe, and to-day they make a specialty of them. Competition among the great potteries of Staffordshire has reduced prices of the attractive printed sets, now so much in use, down almost to the years of the printed sets, now so much in use, down almost to the years of the printed sets, now so much in use, down almost to the years of the printed sets, now so much in use, down almost to the years of the printed sets, now so much in use, down almost to the years of the great potterns of the printed sets, now so much in use, down almost to the years of the great potterns of the gre "CHANGES OF FASHION."

THE LADIES' AID SOCIETY, which meets at 1031 Wainington street, Boston, seems to be in a flourishits evening meeting on the same day, which is of a social character, is also well patronized; at 8 o'clock the exercises take a more formal shape, with speeches from the members and visitors, and tests from mediums. to be much enjoyed by those taking part as well as by present in abundance, so that, this portion of the entertainment is an interesting feature. 10 45

The Sunday meetings also are attractive. Mrs. S. A. Byrnes, the well-known lecturer, has for the past few Sunday afternoons occupied the platform, aided at the close by Mrs. Pennell or some other test medium. The evening meeting embodies a conference on matters spiritual and progressive, and the exercises are always interesting and instructive. On last Sunday evening the subject was "Experiences," and some new people appeared interestingly in the role of speakers; so that the giving of these "Experiences" proved double blessings, first as interesting testimony, second in loosening tongues that usually are more silent, hence increasing the variety-changing "mute inglorious Miltons" into active ones.

"FACTS."-The fourth (December) number of the nagazine, "FACTS," is before us, and presents a most ormidable array of invincible arguments in support it the truths of Modern Spiritualism, One may argue for an indefinite length of time respecting a theory conterning: the existence of a truth and fail to con vince another of its existence; but when the truth itself is presented, nothing more need be said, its ex-istance is self-evident. It is so with these truths of Spiritualism: the facts herein given, the credibility of the witnesses being established, admit of no question. For this reason Mr. Whitlook is doing the public an invaluable service in giving in so compact and preservable a form these indisputable proofs of a future life, and the ability of those who, once with us, and now partakers of that life, to communicate with their friends on ear h. Place a copy of this magazine in the hands of a skeptical friend, and if he can be induced to read it, you will soon and him giving serious thought to what he may litherto have looked upon as unworthy of his consideration. Several engravings are given in this number also an index of the contents of the volume.

BIRTHIAY PARTY. - We attended on the evening of Monda) last a pleasant birthday party given by Mr. and Mrs. J. B. Hatch, Jr., at their residence in South Boston. The harmonious company which assembled on this occasion was gratified by youst and instru-mental mule by Mr. and Mrs. Oaborne, Mrs. Nallie mental mulic by Mr. and Mrs. Vanorne, Mrs. Mellie M. Day and others; remarks by the guides of Miss M. T. Shelbaner; the singing of Mr. C. P. Longley of several original song compositions, the musicol which was his own, arranged for words by Miss Shelhamer; and interesting addresses by J. B. Hatch, Sen. and John W. Day. Miter partaking of a bountiful supply of refreshments, the triends adjourned with best wishes for host and hosters.

Hair and Scalp diseases thoroughly oured by Dr. O. W. Benson's Skin Chre. None like it. 11, druggists.

In aid of Charles H. Foster, received since our last report.

Mrs. D. E. S. Cardington, Ohlo. It pains us to be obliged to announce that Bro. Foster's case is a hopeless one, and he will need all the assistance the friends may be able to bestow.

Denations;

Of the Thirty-Fifth Anniversary of Modern Spiritualism by the First Spiritualist Ladies' Aid Society of Boston, in Horticultural Halli-

The anniversary exercises will commence Saturday morning, March 31st, at 10:30, and the morning will be devoted to short addresses from

various speakers—Dr. A. H. Richardson presiding. Local speakers and mediums are invited to be present, and participate in this service.

At 2:30 p. M. J. Frank Baxter will deliver the anniversary address; his musical and mediumistic talents forming a prominent feature of the occasion. ccasion.

The evening services will consist of music

The evening services will consist of music, recitations, mediumistic exercises and addresses. Messrs. J. F. Baxter. Edgar W. Emerson, Miss&manda, Balley, and others, will add interest to the meeting.

Sunday A. M., April 1st, at the Ladies Aid Parlor, 1031 Washington street, a test circle will be held by Mr. Edgar W. Emerson, Mrs. Pennell and other well-known mediums.

Sunday P. M., at 2:30, lecture by Mrs. Sarah A. Byrnes—tests by Edgar W. Emerson.

Sunday evening, a conference meeting.

It is hoped that these festivities will prove as instructive and highly enjoyable as on former occasions; both to the Society and the friends from abroad.

Those wishing to remain during the day on Sunday will find refreshments at the parlors.

A. M. H. TYLER, Chairman of Committee.

Our Jubilee!

A Pentecostal Feast; Celebration of the Thirty-Fifth An-niversary of the Advent of Modern Spiritualism by the Church of the New Spiritual Dispensation, 133 Clinton Avenue, below Myrtle, Brooklyn, N. Y., March 30th, Biet, and April 1et, 1883.

ORDER OF EXERCISES: Friday evening, March 30th, at OIDER OF EXERCISES: Friday evening, March 30th, at 7% o'clock, singing by choir and congregation of an original ode, written by Mrs. F. O. Hyzer-Baltimore, Md., "Resurrection"; opening addred by Hon. A. H. Dalley, President of the Society, "Belleving, therefore I Speak"; "The Leaven of Spiritualism, "Rev. C. P. McCarthy; "Spiritualism or Materialism, which will ye Choose?" D.

Saturday, March Sist, at 1014 A. M., address by Mrs. Milton Rathbun of New York City, "How to Best Aid, Sus-tain and Develop True Mediumship"; addresses by Dr. J. V. Mansfield, New York City; Mrs. Mary F. Lovering, Boston; Mrs. T. B. Stryker, and Mr. J. Clegg Wright of Liverpool, England.

2½ P. M.: Organization as applied to local work, addresses by Miss A. M. Beecher, Prof. S. Chase and Hon. A. H.

714 P. M. sharp: A Veteran and Ploneers' Meeting; opening address by Mrs. Amanda M. Spence of New York City, the first trance speaker ever developed in this country; Chas. Partridge, of New York City, will give an account of his visitto the Fox girls at Hydesville, his conversion, and subsequent bringing of the Fox children to New York City; Dr. J. V. Mansfield will speak, 600 spirits and give their names; closing address by Mrs. Nellie J. T. Brigham of

New York Oily.

Sunday, April 1st, 10½ A. M. 1 "How can we Best Interest the Young in Spiritualismy" address by Prof. S. Chase, of New York Tribune; addresses will also be made by Miss A. M. Beecher, W. C. Bowen, and Mr. Le Grand Douglass, President of Young People's Union; songs and recitations by the children, 2½ P. M.: Address through organism of Mr. J. Clegg

Wright of Livernool, England, "The Present and Future Outlook of Spiritualism from the Spirit Side of View." 7% P. M.: Retrospective and Prospective; Shortaddresses by Rev. C. P. McCarthy, Hop. A. H. Dalley, Prof. S. Chase, W. C. Bowen, Mrs. T. B. Stryker, D. M. Cole and

ent at our meetings Saturday and see and describe spirits. Mrs. Julia Hendley, of New York City, will sit on platform, and spirit-raps, as they were heard at Hydesville March 31st, 1848, will be heard at all our meetings. . .

SPIRIT PHENOMENA. - Dr. J. V. Mansfield will be pres

A cordial and fraternal invitation is extended to all medi-ums, Societies and Spiritualists in New York and Brooklyn to unite with us in making this a Pentecostal Feast. Admission to all meetings, 10 cents; 7 tickets for 50 cents. The Music Committee will be under the Chairmanship of George Middleton.

Committee of Arrangements: B. B. Nichols, Chairman; Col. John D. Graham, Secretary; Hon. A. H. Dalley, Treas-

Meetings in Haverbill, Mass.

Meetings in Haverbill, mass.

To the Editor of the Banner of Light:

The recent speakers before the Spiritualists of Haverbill and Bradford have been Mr. Cephas B. Lynn, Miss Jennie Rhind, Miss L. Barnicoat, and Mr. Joseph D. Stiles, who have addressed, the andidence to good acceptance. Preparations are being made to celebrate the coming Anniversary of the advent of Modern Spiritualism, on which coession Mr. Cephas B. Lynn will be the speaker, The Philosophy is having steady and substantial growth in this section.

E. P. H.

Errors

There are many manifest errors at the present day, exhibiting themselves in almost every conceivable manner. One of the greatest of these errors is the almost wholesale swallowing of so many patent nostrums and drugs. The consumers do not know how the audience. There is hardly an evening when interesting and well known speakers and mediums are not go blindly into their use, and, nine times out of ten or of what poisonous materials they are composed, yet pay dearly for their stupidity. Avoid such secret patent compounds as you would the attack of a ferocious wild beast. There are many of our readers, or some of their friends, who are confirmed invalids, and to such we take pleasure in referring them to the wonderful curative action to be found in magnetic currents when placed upon the body, and desire to refer them to Dr. Thayer's advertisement on our last page, from whom, if they will write, they can obtain full and accurate information.

European Travel.

Persons contemplating a trip to Europe, or any other part of the globe, either alone or with exoursion pariles, will find it to their advantage to investigate the numerous facilities offered by Thos. Cook & Son, the renowned Excursion Managers, of 261 Broadway, New Full particulars of their arrangements will be mailed

free, on application, to any one interested.

A Dramatic and Musical Entertain-

A Dramatic and Musicus Lines.

Mill be given in Paine Memorial Building, on Saturday evening, March 17th, for the benefit of a lady of culture and a sincere Spiritualist, who through ill health is at present financially embarrassed. W. J. Colville, Mrs. and the Misses Warren and other telented artists will take part. Tickets only twenty-five

Banner Promiums.

By reference to our third page the reader will find the announcement made by Colby & Rick, publishers of the Banner of Light, as to the PREMIUM ENGRAVINGS, BOOKS and PAM-HLETS which they are now offering to their

authoribers.

The nictures furnished are really works of marit—as all may be personally assured by looking at them—and the books and pamphlets are excellent in kind and degree.

We trust all our present subspribers will, in addition to keeping their own names upon our mailing books, aid us further in the direction of acquiring new readers by informing their friends and neighbors of the premiums now offered, and the general claims which the Banner of Light rightfully presents upon the public appreciation and patronage.

Spiritualist Meetings in Brooklyn.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Secrety, now permanently located at Conservator, Hall, corner of Bedford Avenue and Yuko Street, holdsservices every Sunday at 11 A. R. and 7:48 F. K. Speakers under engagement: Mr. A. B. French for March Mr. F.O. Myzer, for June. All the French for March Mr. F.O. Myzer, for June. All the Spiritual papers on sale in the hall and all meetings free. H. W. Hengold, President.

Church of the New Spiritual Dispensation, Clinion Avenue, between Tark and Myrits Avenues (entrance on Clinton and Waverly Avenues) Services every Sunday Services every School, meets every Schools, fraternity of Sunday Services of Services at 18 options Prychiol Travernity meets every Schools fraternity meets every Schools of the purpose of forming chasses in medium of the Services and Proceedings of Services at 18 options of Services at 18 option

Spiritualist Meetings in New York. The First Society of Epiritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 10 M A. W. and YM P. M. Henry J. Newton, President; Henry Van Gilder, Heerstary.

The American Spiritualist Alliance meets every Sunday attenuous at 3% o'clock in Republican Hall, 55 West 33d street, Henry Eddle, President.

SECULAR PRESS BUREAU, AMERICAN SPIRITUALIST ALLIANCE, No. 206 Broadway, New York.

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The Secular Press Bureau has been reurganized for efficient work. during the present year, and all persons who approve of its objects are requested to forward any published attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Bureau, to Nelson Choss, Secretary, 260 Braadway, New York City.

RATES OF ADVERTISING.

Each line in Agute type, twenty cents for the first and subsequent insertious on the fifth or eighth page and fifteen cents for every insertion on the seventh page.

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

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The subscription price of the Banner of Light is \$3,50 per year, or \$1,75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

MOTICE TO OUR ENGLISH PATHONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Hammer of Eight at fitteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his office. A New Bridge street, Ludgate Oircus, E. O., London, England, where single copies of the Banner can be obtained at 4d. each; if sent per post, ½d. extra. Mr. Morse also keeps for sale the Spiritual and Hestermastory Workspublished by us. Coley & Rich.

ALBERT MORTON, 210 Stockton street, keeps for sale the Banner of Light and Spiritual and Reforma-tory Works published by Colby & Rich.

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SPECIAL NOTICES.

Dr. F. L. H. Willis will be at the Quincy House, Brattlest., Boston, every Wednesday and Thursday, from 10 till 3, till further notice.

J. V. Mansfield, Test Medium, answers sealed letters, at 100 West 56th street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ja.6.

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ADVERTISEMENTS.

UROPE!!!

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Nory .- Thomas Cook & Son carry out all arrangenents through their own contracts and employees, and never transfer liability to sub-contractors, or other per-sons, under any circumstances. 4**—March 17.

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March 17.—6w**

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ings is given in a preface from the able pen of Judge Holbrook of Chicago, in which he says:

"I have often read them with pleasure, and found them full of good, ripe thought of high moral and religious tone, and wonder not, now that the author is in the 'sere and yellow leaf' of autumn, and the time of fruitage will soon be past, that friends have besought him to garner up some of the pearls and give them a proper setting as a memento of himself and for the benefit of the world. I think all will be amply rewarded by a perusal of the collection."

Contents: Dedicatory: Introductory: Prefatory; Did all Things come by Chance? Humility Inherited; What shall my Mission be? Fraternity; The Prayerof Jessi; Nature's Theology; The 'Answering Voice; Euperma Guesta; The Tiny Raps; Life's Echool Rooms; Eural Life: The Mariner's Faith: Acorns and Cake; The Little Augel Minnerws; The Sund of Beneficence; Soul-Mating; The Ascaded Wm. Lloyd Garrison; The Anthem of Nature; We Go Not Out from Nature; Inscribable Providence; A Rindly Whisper; The Voice I Heard; Never, Never Lost; Tyranny; How Bleat I was in Giving; The Little Guest at Supper; The Lott of Earth Forever in God's Keeping; Leaves; Valedictory; Robert Burne's Nuptlals with Highland Mary in Spirit-Life; The Dying Poet.

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Montgomery Flace, every TUESDAY and FRIDAY AFTERWOOK. The Hall (which is used only for these séances)
will be open at 2 o'clock, and services commence at 2
o'clock precisely, at which time the doors will be closed,
allowing ne egress until the conclusion of the séance, excapt in case of absolute necessity. The public are cordiality fewtiad.

The Meesarca published under the above heading indi-

Stally esseted.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil—consequently those who pass from the earthly aphere in an underwickly state, eventually progress to a higher condition. We sak the reader to receive no doctrine put forth by marrits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—so more.

as more.

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

AP Ratural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral efforings.

AP We invite written questions for answer at these seances.

Mines the linear wishes it distinctly understood that she fives no private sittings at any time; neither does she reserve visitors on Tuesdays, Wednesdays or Fridays.)

ASP Letters of inquiry in regard to this department of the Sanner should not be addressed to the medium in any case.

LEWIS B. WILSON, Underman.

SPIRIT MESSAGES. GIVEN THEOUGH THE MEDIUMSHIP OF MISS M. T. SHELHAMER.

[Report of Public Séance held Jan. 9th, 1883-

continued from last week.]

Millie Hadley. [To the Chairman:] I feel so happy in having the power to day to come and send my love to my friends, for I have tried to come in person and announce myself ever since I passed from the body. One good spirit who came a long time ago from our town was kind enough to give a few words for me. I had then just passed from the mortal form—but I have not been able to send a word for myself to my dear mother from the mortal form—but I have not been able to send a word for myself to my dear mother and the loved ones who are in the bodily form. To-day I come, but I cannot express the deep love of my spirit for those who are near to me. I can only bring them influences from the higher life, which I trust will surround their spirits with peace and gladness, so that the present sorrow will be banished, and the clouds that pain engenders will dissipate, while the clear sunlight of happiness will shine upon their lives and into their home. Charlie sends his love, and wishes me to say that he is active in the spirit-world. He is engaged in pursuits that are congenial to him. and he has no desire to return to mortal life. We are happy together. We have been helping Avery, who is doing well and is highly pleased with spirit-life. He sends his love to all, with the request that none shall grieve for him. All the dear spirits unite in sending their love and sympathy to the dear ones here, and we are all waiting patiently for the time when we will meet and welcome our own earth-friends to our beautiful home in the Summer-Land. All my weakness has disappeared; I have no pain or weariness; I am now atrong, active and free: I feel delighted to think peared; I have no pain or weariness; I am now atrong, active and free: I feel delighted to think I have passed from the body, even though it was when the days of early womanhood were opening before me. I was ready to renounce all things in the material existence, because I felt that the dear sprittworld would provide feit that the dear spirit-world would provide for me conditions and opportunities for the unfoldment of my being. I am not nor have I been, disappointed or dissatisfied. I am pleased with my new life. I call it my new life, although some time has elapsed since I passed to the some time has elapsed since I passed to the spirit-world; yet everything is new and fresh to me; all things appeal to my sense of the beautiful, and awaken tender emotions within my soul. It is only in the spirit of love and gladness that I return to our dear ones to-day. My home is sweet: but it is natural; it is surrounded by beautiful fields and gardens. I have all the delights that minister to my wants, and by the contemplation of which I may grow. I frequently return to the dear ones here. I know at times they feel my presence. This gives me strength and power. Each time I come I seem to do so more freely, and with more gladness, knowing that whatever influence I come I seem to do so more freely, and with more gladness, knowing that whatever influence I can bring from the higher life will tend to awaken and bless the spirits of those who yet linger here. Please call me Millie Hadley, from East Lexington. My mother takes your paper; she will see my message. I have brought her influences many times which she has felt and recognized.

Mrs. Lucy A. Jewett.

meeting. I felt like stepping up here to see what was going on, and then when I heard that sweet young lady speaking, and knew she was sweet young han speaking, and knew she was sending a few words of love to her friends, I felt that I must do the same. I will try to do the best I can. I have been invited to this place. I was told that spirits who came here ould make themselves known to their friends on earth, and I have been looking round to see how this could be. I lived a good many years in the body, almost seventy-nine, I grew weary and tired, and at last the spirit slipped away, leaving the old form behind to decay. I now wonder how it was that I could ever be sad or any other than the thoust of decay. sorrowful at the thought of death, or that the idea of my friends passing away from me to another life should inflict anything like sorrow upon my being; but it was because I did not other life understand what death really means, what it amounts to.

I am glad to come back and say to my friends, it is only a beautiful change; the passing away of old conditions that have cramped the powers of our being, and the bringing forth of new surroundings that give opportunity for unfoldment, for the attainment of knowledge and the learned since passing over. I have watched others pass through the change what you call death—I have heard them declare it is a most blessed experience, and one which they were

glad to encounter.

I wish to send my love home to my dear ones. I want to send my love nome to my dear ones.
I want them to seel that I am no longer weary;
no sadness comes to me; I am happy and strong.
I would ask them to seek to learn all that they
can concerning spirits who have passed from
the mortal form. If I know that my friends
wish me to come to them privately, I shall be wish me to come to them privately, I shall be only too glad to do so. I am anxious to have a private talk with them, and tell them many things which they would not like to have me speak of before the public. I passed away the latter part of May. The old form was laid to rest early in June; but the spirit found a new life—a glad, young summer of experience, one rich in beauty, in the eternal world. I was called Mrs. Lucy A. Jewett. I am the wife of Israel H. Jewett of Ipswich, Mass.

Elisha N. Child.

[To the Chairman:] Good afternoon, sir. I don't know why it is that I should be afflicted by pains and aches in returning, for I am fully conscious that I have not possession of my own old body, and that I am only partially controlling this little form; but in coming in contact with this instrument I feel filled with pain and suffering. Perhaps if I explained the cause of my dearthurs to the stornel world I may free

my departure to the eternal world I may free myself from these conditions.

I was ill a very short time. I was attacked by what you call pleura, which filled me with extreme pain for a brief space of time, and was the cause of sending my spirit from the body. is present, we bring our deepest sympathy and richest love; we would unfold, his life into the special powers of the spheres for we know it has been given to him to be of use to himself and differently from what I did. From my present standpoint I perceive many little things which I would like to have arranged matters somewhat differently from what I did. From my present standpoint I perceive many little things which I would like to change; but I cannot do that. Perhaps if I can come into direct personal communication with my Iriends—those who are interested in the settlement of my affairs—if my be able to advise with them, give them some instruction. It remains to be seen whether or no they will attend to these things because, you understand, sit, these spiritual clease seem to the present of the present of the spirit world many years ago; Jandould was promised to the spirit world many years ago; Jandould was power into consolous, intelligent communication with the same of Elizabeth and Emily.

There is another spirit, not a believe the many into the spirit world many years ago; Jandould was power into consolous, intelligent communication with the same person; over the cast is of the spirit world many years ago; Jandould was power into consolous, intelligent communication with the same person; over the spirit had been the present that their friends, who have cast off the spirit world many years ago; Jandould was power into consolous, intelligent communication with the same person; over the consolous, intelligent communication with the same person; over the consolous, intelligent communication with the same person; over the consolous, intelligent communication with the same person; over the consolous, intelligent communication with the same person; over the consolous, intelligent communication with the same person; over the consolous, intelligent communication with the same person; over the consolous into communication. The consolous into persons the consolous into communication with the same person; over the c

modus operands of spiritual communication;
Perhaps, were I here under the conditions which surround them, I would be ready to reject what might appeal to me from the spiritual world; but I hope my friends will be ready to give me an opportunity of coming many times to them. I have much to say, many things to reveal which I feel will be for their own and my advantage, spiritually and materially. I have a material form, and the world in which I reside is as much material to me, and fully as substantial, as was the one which I have left. I cannot come back and call it spirit; I cannot say it is vague and intangible; for when I touch my spirit friends I touch what appears to be flesh and blood; and when I enter my home, I enter what appears to be a veritable house; that is, its belongings and furnishings are fully as real and tangible as are those of the abode which I resided in in the mortal life; consequently I come back ready to give my friends an account of the life which I now live, of its conditions and surroundings. I send them my greetings and my love. Rest assured I will never forget them.

I was well known at in Worcester; many

assured I will never forget them.

I was well known, sir, in Worcester; many who reside there at this time can tell you who I am and what I was. I am not here to speak of my business career, but only to announce my safe arrival in the spiritual world, and to waft fraternal greetings to dear ones in the body. Elisha N. Child. I passed to the spirit-world early in the last year.

John L. Bergen.

[To the Chairman:] Sometimes, sir, when I come around those of my family who are yet in the body, I feel full of trouble; I am concerned with the affairs which belonged to the body, and I cannot rid myself of them. I do not know enough of the spirit world, although I have been there for quite a long time—my friends who are here will say a good while—to understand how to fling saids those announces.

results. I have tried to do as well as I know how. If my friends object to my coming in this way, I can only say: If you will provide me with other means, with private ways, I will be very glad to come and make my wishes known. John L. Bergen.

Eva May Clark.

[To the Chairman:] I am allowed to come this afternoon, and I feel so glad, for I wish to send my love to my papa. I came once before, a long time ago, and my message gave papa ever so much happiness. Now I know he needs something again. He has not heard from any of us for so long somethings he deels at howel. of us for so long, sometimes he feels as though he was almost forsaken by his spirit-friends. It is not because they do not come to him, but only because they have not the instrument at their disposal to make their presence known to him. I wish to say we are all with you; every one

of us comes from time to time, each one to ful-fill their own mission, to perform their own line of work; each one to bring a certain influence which at the time is needed by your spirit, and to teach you concerning spiritual things; so we all send our love, and wish to assure you and others that they are at all times surrounded by spiritual influences. Aunt Emeline and Aunt Lydia are particular to have me send their love to-day. They say that for some time past they have been trying to make themselves known, but have not succeeded in so doing. The im-pressions which papa has had of late came from unt Lydia. She wanted him to advise Uncle Merrick to do a certain thing which she felt would be for good, and so she and others have been for a long time working upon papa, in order that he may influence my uncle for a certain work.

I must say, while here, that Charlie Towle desires to have his remembrances sent to his friends in Boaton and vicinity. He wants his brothers to feel that he is still alive; that albrothers to feel that he is still alive; that although years ago he passed ont of mortal existence, yet he by no means left them, and since that time he has been with them, taking an interest in their business life and gaining experience from it. He also wishes his love sent to his family, and wants each one to feel that he will meet them by and by, when they enter the spirit world. spirit-world.

There is a beautiful spirit here, a lady, bright and shining; she comes to one who is near and dear to her, in the audience. She says: "I wish to bring my love, and to say that the spiritual world has given me many bright and beautiful gifts, opportunities for the rounding out of that interior life which belongs to the spirit; privi-leges which I never before possessed, and I feel only too well satisfied with the life which has come to me." Our dear sister is also happy; she rejoices in the good, that at times comes to the rejoices in the good that at times comes to the loved ones here, also in the new powers which come to us in the spiritual world. Father sends his love, and brings an influence that will be for the best unfoldment of those who are yet in the body. Other dear ones unite in their expressions of sympathy, and in the desire to bring peace and harmony to the hearts and homes of our friends on earth. To the one who is present we have our desires twenty the hearts. is present, we bring our deepest sympathy and richest love; we would unfold his life into the harmonies of the spheres for we know it has been given to him to be of use to himself and blessing unto others. We feel that he is walking, and has been, in the true path which leadeth

Now you want to know my name. It is Eva May Clark. My papa is L. C. Clark, and his business place is 53 Church street, Boston.

[Report of Public Scance held Jan. 12th, 1883.] Invocation.

Incline thy heart to us, oh! Spirit of Love, that we may receive of thy tenderness and be made whole. In the light of thy pure perfection we would walk, that we might come near to thee in sympathy, in holiness, in perfect peace and righteonesss. Thou Beloved One, whose ways are wise, whose laws are eternal, may the spirit of harpony brood in our midst at this hour. May we receive some word of truth, some thought of goodness from the sphere of wisdom and of peace, that will benefit the inner life, and cause the highest attributes within to burst forth and unfold in greater, purity and loveliness, than they have ever done before. May each and every one present, and those who are removed from immediate personal contact with us to day, but who may come under the influence of the teachings sent forth, be benefited; elevated and instructed in some manner, by the work which the angels desire to perform. Thus shall each one become blessed by giving forth of their good works unto others, and all draw nearer and nearer unto the Infinite Fount of Love and Goodness forevermore.

Questions and Answers.

CONTROLLING SPIRIT. - Mr. Chairman, you way now present your queries.

Ques.—[By H. K. Stanton, Concord, N. H.]

Will the placing of the hands together, in such a manner that the ends of the fingers meet, cause a more powerful flow of magnetism through the system, or any part of it, and thereby benefit it?

through the system, or any part of it, and thereby benefit it?

Ans.—Certain magnetizers declare that by placing the tips of the fingers together, or the hands together, the magnetic flow will course throughout the system more regularly than it otherwise would do; other magnetizers assert that by placing the palm of the right hand upon the back of the left one, the magnetic flow will become more regular and even. Our observation of these points declares that the results flowing from them are so insignificant and unimportant that they are unworthy of consideration. We are of the opinion that if each member of the body is unconfined by tightly fitting bands or garments, and is so disposed that the circulation of the blood will be free and unimpeded, the magnetic aura will permeate every part of the system, regardless of any particular point.

body, and I cannot ridd myself of them. I do not know enough of the spirithworld, although in have been there for quite a long time—my friends who are here will say a good while—to understand how to filing aside those annoyances, which sometimes arise and come between mediand others like a cloud. I am told that a growth and others like a cloud. I am told that a growth and others like a cloud. I am told that specific thereby, but because I think if I can come into communication with friends of mine in the procession, not that I expect to gain relief thereby, but because I think if I can come into communication with friends of mine in the body I may influence them to do what I think will be for the best. Then others tell me that what I think is all right appears to be all wrong to them, and so perhaps they will not do all rows to them, and so perhaps they will not do an told the same and the specific that it is a statisfied with his proceedings; that I do feel better satisfied with the way a form of the same than they have been; thus if any dependent of the same than they have been; thus if any dependent of the same than they have been; thus if any dependent of the same than they have been; thus if any dependent of the same than they have been; the sident of the same than they have been; the sident of the same than they have been; the sident of the same than they have been; the sident of the same than they have been; the sident of the same than they have been; the sident of the same than they have been; the sident of the same than they have been; the sident of the same than they have been; the sident of the same than they have been; the sident of the same than they have been; the sident of the same than they have been; the sident of the same than they have been; the sident of the same than they have been the same than they have the same than they have the same than the s

but I do not feel so at this moment. I am alive, and anxious to express my personality through some mediumistic organism, in order to reach my friends who are yet in the body. I passed from physical life very suddenly. I did not anticipate the change. I did not know that my body hadworn out so fully that I must free my self of it. I did not understand what you call spiritual things. I now wish I had comprehended and considered them. Had I done so I would have met with a different reception in the spiritual world; I would have made preparation for my change; I would have known, perhaps, that the summous weuld come to me suddenly, without warning. but I do not feel so at this moment. I am alive

denly, without warning.

I have met those who passed away previous to my own death. They appear to be as natural and tangible as they were in the body; they ral and tangible as they were in the body; they do not wear the appearance of old age; rather is the expression of youth stamped upon their form and features; they seem to enjoy life, and to take up readily the duties which some to them. I feel to associate with them in order to learn the lessons which spiritual life affords to mankind. I have tried to go forward in those studies which appeal to my sense of reason and of right. I wish my friends to give me an opportunity of coming to them in person. I would like very much to hold a conversation with them, that they may know that I have the power of asserting my individuality, of demonstrating my identity, fully as much set did when I was an inhabitant of a mortal form.

I was well known in Lowell of this State. I was somewhat concerned in political matters at one time, so that my name was passed abound from one to another. I am not now connected with any party or faction. I still take my stand upon independent ground, as I did previous to my departure from the body. I feel that the

with any party or faction. I still take mystand upon independent ground, as I did previous to my departure from the body. I feel that the old systems or parties have become worn outsomething like the bodies of which the gentleman spoke a little, time ago—that a new form must be created; a form that will be vitalized by the spirit, not only of liberty and independence, but of justice and moral right. I will lend my induence for the stabilishment of such a form or party in the political world, if I find it will be of service to any one.

I handly know what to call the trouble that caused my death. Some would say it was heart discass. But I cannot understand that there was any serious complication of liest troubles so I think I must say my wind his come, and I could not remain any longers in the mortal form. I wish my friends to feel satisfied. Some time has elapsed since my departure, still, locationally I behold regret and sorrow in the hearts of those near to me pecause of the chabges which death has been for the test.

I fell dead, physically speaking in a stable on Worthen street Lowell. I am Samuel V. Spalding.

my surroundings in the spiritual life, for I have not taken note of that to any extent, but because of the complications arising here upon the earthly side in regard to matters which have my name connected with them.

I wish my friends to investigate the claims of Spiritualism, for I feel, that they will not only be benefited by so doing, but that I will, thus have opportunities of gaining knowledge concerning these things. I now feel hampered and limited, and cannot avail myself of my powers and energies as T could when in the form for the best advantage of others and myself. It seems as though a cloud came between me and the best advantage of others and myself. It seems as though a cloud came between me and the desire which I have in view, which prevents me from outworking that particular line of labor. I feel this limitation in coming here, and it prevents the utterance of that which I most desire to mention, therefore I will not tarry. I will only ask my friends to seek a private spiritual channel, and allow me to make use of it. By so doing I know I shall be able to give them many points upon matters in which they are interested, and which have not been made clear to them. made clear to them.
I was invited and advised to come here by a

I was invited and advised to come here by a spirit once well known in your city, whe has manifested from this place, and found the experience of advantage to him. I was told that by coming here I will be able to throw saide some of the limitations which press upon me, and find opportunities for outworking those plans and desires which I have, and which I feel must be brought forward and accombilished.

plished.

I hardly hope to find my friends accepting this as coming from the spirit-world, but if I can draw their attention, and fix it upon anything embraced in Spiritualism, I shall have gained a point, and perhaps in this way may be able to influence them to investigate something able to influence them to investigate something more of its claims, by which means I may be brought into closer contact with them. There are certain matters connected with the

Milton estate which I wish to discuss with my friends. I wish to give them information as to why I did not do so and so when in the body; why certain matters were seemingly neglected, and why the business was not made as plain as they feel it should have been. If they will give me an opportunity I know I can explain these matters to them.
I passed from the body, that is, I died, so far

I passed from the body, that is, I died, so far as earthly life is concerned, in the autumn of 1881. I was known as a man of business and energy. My name is John Amory Lowell.

Francis Amory, Sen., and Francis Amory, Jr., desire also to come into communication with our relatives, feeling that they can give information upon vital points, which will be of service to those who are yet in the body.

I trust my message will reach Augustus Amory.

Amory.

J. O. Barney.

[To the Chairman:] Finding the way open for me, sir, I follow in upon the steps of that spirit, for I have been interested, also, in the settlement of worldly affairs. I am likewise anxious to come into communication with my friends in the body. For a couple of years or more I have been seeking to manifest my presence, and to make my desires known, and as a last resort. I come to this place. I do not intend to give a lengthy message, only to send my to give a lengthy message, only to send my greetings and regards to my friends and relatives, to ask them to seek to learn something of the spiritual world, because they have many dear ones over there who are anxious to open a dear ones over there who are anxious to open a line of communication between this and the other life, and who desire to present certain views to the acceptance of those who are in the body. They send their greetings and love, in connection with my own, and we assure our friends that if they will give us the opportunity we will be ready to return and make our presence known. I wish those nearest to me to open what you call a circle to sit twice a to open what you call a circle, to sit twice a week, during the evening, for I think in a little while I will be able to make my wishes known to them through the agency of the medial powers of one dear one, as I find she is a writing medium, and we will be able to impress our ideas upon her brain. I know I have not spoken very plainly, but I think this will do for the first time. Please to announce me as J. O. Barney, of Lincoln, R. I.

Horace G. Bosworth.

To the Chairman: I do not desire to cone publicly to my friends, but I have not been able to reach them, and am obliged to make use of Ended to me at this place

Samuel V. Spalding.

[To the Chairman:] Well, sir, I presume that
I am one whom the world looks upon as dead
but I do not feel so at this moment. Tam alive

a dear wife and son upon the earth, and now I life, and which sent me to the spirit-world.

If I do not speak clearly upon matters pertaining to spiritual things, I trust you will pardon me, for they have not hitherto engaged my attention to any extent, and now, finding my self apart from the mortal form, yet closely al-

The feelings which came upon me, at times, seemed to sink me into the depths of despondency, from which, I could, not rise. I felt, that something very disastrous was to occur to meaforeboding of evil—but I did not understand its purport. I did not know from whence it came. Now I understand, as I could not then that I was subject to the various ohanges of planetary life; that the conditions of the planets at that time had an effect upon my physical system; the atmosphere did not supply me with those elements which my physical body needed, consequently there seemed to be a lack of nervous force, of that vitality which should have been mine.

I have been studying into these laws. I know that, outside influences were the cause of my depression. I also know that spirit intelligences were seeking to impress me with the snowledge that my little girl was soon to be taken from us. I did not realize what this meant when the change came, and she was snatched away from my arms. I felt that a terrible doom had fallen upon my spirit; and that I was soon to follow her. From that the I did not armite from the tond their myself from it by the band of death; therefore I took my own life—committed what you sall sunfeds—and I rest timingly? Not because I surrounded myself by unpleasant conditions, but because on the armitely are and sorrow which have come to my loved uses—the grief which I see in their heart; and I come back to give them my loved uses—the grief which I see in their and stay and shapends hers.

We are growing in any physical shapends hers.

We are growing in any physical shapends hers.

We are growing in any physical shapends hers. Sale to give in minimum, and do agains them that quindantly is with the and stay conds hers. We are growing in mayolness in the spiritual world. We wish them to lead that there is a reunion to all lindred spirits. We will meet our loved ones who are now in the body when they pass to the spirit world. Here we hall form a anspiry family and live in peace and unity together. The part of the spirit world the pass to feel that we are not even now segmented by and by they may understand concerning the laws of spiritual life—the pass of spirits to return and manifest of their earthly rished.

I want my brother not in seel unhappy because of my death, awanthin to know that I am still alive, and these spirits been provided with conditions that the stand to be even to the law to conditions where the stand of law surrounded by conditions where the stand of the segment of the spirit and to stroke where the law of the light and the spirit and to construct the spirit and to the spirit and to construct the spirit of that work which it is an and the spirit and to the spirit and the spirit and to the spirit and to the spirit and the spirits and to the spirits and the spirits and the spirits and the spirits and to the spirits and the spirits a

Who also spoke for Harriet Elita Wellington.

Wh. Comstock, Trank and Emmu.

[To the Chairman of I feel it to be my duty to return to your division from and manifest my presence, Not only am I grassful for the privity lege of coming, in order that I may send my love publicly to my friends and assure them of my continued and abiding interest in their welfare, but also do I feel that I must return be cause, as one who was a worker in the spiritual cause when here, I feel I should come and demonstrate the truth of a spiritual sexistence. Now that I am myself a spirit, disembodied of a physical form, I wishing dear friends to know that I often come to their homes bringing an influence of love to their hearts. (I hold out the hand of greeting to them, and would clasp theirs in a loving, tender grasp Algain strength, and magnetism from them when I feel that they are directing their thoughts and loving, memories toward me in my spirit home.

I wish to say I really did manifest to cortain of friends in Putney, Wt., recently, and also in Woodstock. I brought my influence to them as best I could. That which I opened out before their view was given to me in order that they might know that their spirit-friends watch over and guide them, and that by and by they will have the power to accomplish those things, which have been promised and prophesied, and which have been promised and prophesied, and

will have the power to accomplish those things which have been promised and prophesied, and which will surely come to pass.

I am interested in the movements of Spiritualism, in the progress of the truth that it promulgates, and I feel it to be the duty of every earnest worker, spiritual or mortal, to use his or her best energies for the promotion of the great work. I feel that we should unite our energies, become associated in loving sympathy, in order to perform the best labor in the cause of humanity is I come back; extending my hand of sympathy, of greeting, to my associates and co-workers. I wish to say to them. Think of me as still associated with you in every good work as one who desires to make her influence felt in harmony with your lown; and that all may feel there is indeed a power beyond which is working for the welfare of huyond which is working for the welfare of hu-

yond which is working for the welfare of humanity.

I was a medium. I felt, while in the body, the presence of the dear angels. I knew that they were around me every hour and moment of my life. They brought great strength to my spirit. Through their ministrations I was enabled to give to others. I he bread of life. I knew then, as I know how, that they could use my organism for, the accomplishment of their work, and I ever felt it to be my duty to pay allegiance to the spiritual world. Now that I am apart from the mortal form, I do not behold spirits any more clearly than I did at times when encased in the body, and I still feel it to be my duty, whenever possible, to give demonstrations of their power unto mortals who are longing to know something of the dear ones gone before, of their homes and occupations, and of the conflittons surrounding them. If one cannot see the light, because his external vigiour cannot see the light, because his external vision is blind, it would be folly for him to imagine that none others can behold the sunshine or see the glorbus works of our Father, as displayed in blooming flowers and verdant fields. Because one is not girted with clairvoyant sight, would be foolish for him to declare, that it would be foolish for him to declare that another cannot behold the spiritual world and its inhabitaits. I return and manifest to mortals, to give them what encouragement I cau. I would assure each friend and worker in the cause of truth and instice that their efforts will be appreciated, and by and by they will pass to the world beyond, where they will meet with a grand welcome from kindred spirits.

HABRIET BLIZA WELLINGTON.

I wish to tell you of a spirit who is present, who desires to manifest but cannot seem to take control of the medium. She is a lady of perhaps sixty years of age; she may be a year or two older. She comes in order to bring her love to her friends, to assure them that she is not dead, but will live foreyermore. This soirt not dead, but will live forevermore. This spirit, is very anxious to reach her loved ones in the Is very anxious to reach her loved ones in the body, that they may know that spirits can and do return, that she has the power of knowing their wants and necessities, of seeing their conditions, and under proper conditions of ministering to them. I get the name of Harriet Eliza Wellington. And now I see that she was the companion of Jonas C. Wellington. The home seems to have been on North Avenue, North Cambridge, and if I get this correctly, I should say she) has been a resident of the higher life about one year.

W. H. COMBTOCK. And now another form appears before me, that of a gentleman, who has not been in the spirit-world any length of time—I should say a, few weeks. His trouble must have been either a dear wife and son upon the earth, and now lew weeks. His trouble must have been either am anxious to reach them, and give them lider, the throat or chest. He is unable to manifold in any welfare and existence in another feet, but desires to send his love to his friends, world. I want them to know that I am repair and to assure them that he passed safely over united with our little darling; she has been returned to me, and in her, presence I am freeling spirit gained considerable experience while in myself from those conditions which operated upon me during the last few weeks of mortal form, part of which has already upon me during the last few weeks of mortal been for his advantage since passing from the last few weeks. spirit gained considerable experience while in the mortal form, part of which has already been for his advantage since passing from the body. He was very well known in Swanton, Vt. His name is W. H. Comstock.

PRANKITION OF LAND

Now I see the form of a young man. He comes before me, but he appears to be attracted by some one in the audience. He is tall and allm, with brown hair and dark blue eyes, I self apart from the mortal form, yet closely alled to the dear ones in the body. I feel I must take up a new study—seek to know something of the spiritual life of the individual. I do not feel altogether happy and pleasant in returning; conditions which pressed upon me during the latter part of my life seem to come back with new force. My spirit was depressed, and acceedingly anxlous. I could not explain or account for it had I been called upon to do so. The feelings which came upon me, at times, seemed to sink me into the depths of despondency, from which I could not rise. I felt that something very disastrous was to occur to me a foreboding of evil—but I did not understand its purport. I did not know from whence it came. Now I understand, as I could not then that I was subject to the various changes of planetary life; that the conditions of the planetary life; the latter latter latter latter latter latter latter

Now a, young lady, wearing a blue, dress, appears before me. Sie holds in her hand a carnation pink. She says: "Tell them I have come as I promised, but I cannot do as well as I hope to do by and by. I send my love. I think the spirit world is beautiful. The homewhich I have found is very sweet. I am satisfied and happy. I do not want any who remain here to mourn for me, for I am now well conditioned. Tell them I will wipe way swery rearron their eyes land thing them only have and peace. I will manifest if possible absorptione materializing processes were soon. I have at tempted to do to before out did not succeed as well as I hope to by and by "This is also for some one in this city; I should as reonweeted with some one who is present. The right he name of Eliza connected with it, the two manes do not belong to the same person.

Now I will give you my name, that my friends Wife William And S PAMA and in our see ma

Eliza connected with it, the two names do not belong to the same person.

Now I will give you my name, that my friends may know I have returned bearing my best love and greeting. Wish I have made my presence known which they have made my presence known which have made my presence known which they have made my presence known which they performed by analysty which have what has been accomplished Leak is mothing to what has been accomplished Leak is mothing to what will be performed by analysty which had been monitate my own health and bear memorial through which may manifest and not only of monitate my own health and bear memorial and greetings of other spirituate to boil force in the sortowing ones who as well it is and say it will be tendance for many year. It is and say it will be tendance for many year. It is and say it will be tendance for many year. It is and say it will be the spiritual world. She sends het make the spiritual world. She sends het make the private to the spiritual world. She sends het make the femals whom the made on this factors the the remains whom he made on this factors. It is the remains the made on this factor will be taken my interest to the private the monitation of all the femals whom abstract my manifest of a light of the femals whom he made on this world. It is the femals whom he made on this world. It is the femals whom he made on this world. It is the femals whom he made on this world. It is the femals whom he made on this world. It is the femals whom he made on this world. It is the femals whom he made on this world. It is the sends he made on the made of the femals whom he made on this world. It is the sends he will be sends

the driven snow, with a sheen more beautiful than saits, it hey seem to and indeed they do radiate a glow around her entire being, and any spirit whe approaches her is illuminated by the same light. Seel that I will only get good by coming in after her.

"Twink to send my love to my friends: They do not know much concerning Spiritualism." A sister of mine has recently visited a medium in Boston, that is, she attended a circle, and received a listle; glimpse of spiritual knowledge. Which has aroused her interest and attention so that she is anxious to know something more. She was induced to go to a circle with a friend whoread the interest and stention so that she is anxious to know something more. She was induced to go to a circle with a friend whoread the first of the man and called her she shift to my aster a home, and called her she shift to my aster and to all my friends. I what hem for know that I am with them, and it hims if my sister will investigate as she has continued a plan in her unland. I will be able to come and manifest my presence to her. I think I will be able to come and manifest my presence to her. I think I will be able to come and manifest my presence to her. I think I will be able to come and manifest my presence to her. I think I will be able to come and manifest my presence to her. I think I will be able to come and manifest my presence to her. I think I will be able to come and manifest my presence to her. I think I will be able to come and manifest my presence to her. I think I will be able to come and manifest my presence to her. I think I will be able to come and manifest my presence to her. I think I will be able to come and manifest my presence to her. I think I will be able to come and manifest my presence to her in the same and on the same and the sa

and need.

I want to come to my sister in private, and talk of these things. I do not feel at home here, coming in a public meeting, but if, hyfriend Susan will take my message to my sister, as I think she will, that she may know I have come head. back, I am in hopes the two together will arrange a sitting with a medium, where I can come and manifest my presence. I am Clara

MESSAGES TO BE PUBLISHED. Jan. 16.—Mrs. Mary Ann-Robbins; Harriet M. Ramsdell liza B. Smith; Father Cleveland; Frank Wells; Jac. Manilog.

Manilo Blossom, for Mrs. Fannie Congdon, Joseph Cheevor, Carries Brow.

Fob. 3.—John Meskimeni, Alice A. Pinkney; Charlie H.
French: Mrs. Roxans Crofcot; George A. Hewitt.
Fob. 9.—Issao Tabor; Mary Etta Piercet James Millor;
Juligo Erra Wilkinson; Star Flower; Lillie, to Mrs. H.
Fob. 18.—Andrew Bigelow; Jeremiah Desmond; George
Davis; Alice Cheever; Barali Higgins; Lilla Ventriss.
Fob. 16.—Edson N. Leonard; Bouloma Bankin; dirs. Annie E. Aletcaif; Mrs. Hannah Van Winkie; John Hazieton; E. A. Stevens.
Fob. 20.—Bernard Thornton; Nancy Sumner; Rollin
Stanford; Mary Eliza Pitman; Kancy A. W. Priest;
Alice Feabody. Stanford: Mary Eliza Pitman; Nancy A. W. Priest;
Alies Peabody.
Feb. 22.—William E. Dodge: Dr. H. O. Wright: Rhods.
Winchester; Mrs. A. Jones; Pardon Thompson; Julia E.
Feb. 22.—William E. Dodge: Dr. H. O. Wright: Rhods.
Winchester; Mrs. A. Jones; Pardon Thompson; Julia E.
Feb. 27.—D. P. White: Will Jackson; Julius Pratte:
Eliza Ohesley: Lotels, for Andrew Stacy, Anne O. Carlyle, William Stone, Annie O. Thomton.

Marph 2—Children's Day.—Bortha Washington Palmer
Willie, Witte Maud Lillam Merritt; Ellie Mointyret Fred
McKenny: David Mannield; Olive Belle Sandham; Julia
Muth; Willie, Kennedy: Johnie McArthur; Lotels, for
Sammie Lewis, Lizzio Evans, Frankle Bartley, Georgie
Whito, Millie Waker.

March 6—Dr. 8, P. Fronch; Mary Ella Hallett; Hon.
James Wilson; William Jenkins Paugu; Mrs. Elizabeth
Park.

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March 19.

March 20.

March 19.

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"The Poots and the Spiritualism:

"Religion of Fatih and Sushien.

Philosophy of the Inspirations of Genius."

"Religion of Fatih and Sushien.

Rev. Dr. John Hall and the Logic of the Pulpit."

"Solentific Evidence of Spiritualism."

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"The Spiritual Controversy.

"Religious Intelerance.

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"Science Versus Dogmatism.

Rev. Joseph Cock's Lectures Reviewed."

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"The Tribune on Spiritualism.

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"Charges of the Tabernacle Pastor Examined."

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Faith and Philesophy, Science and Religion."

"Another Witness to the Truth.

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"The Watchman on Spiritualism.

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"Shaking the Ancient Towers.

"Watchman, what of the night?"

"Spiritualism and its foce on trial.

Britan Reviews Dr. Bostwick Hawley."

"The Mystery Revealed.

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Unfriendly attitude of the Christian Pulpit."

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"Spiritualism and the Greek Church.

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"APPENDIX E.—Oplinions of Distinguished Spiritualists—Voices of the People—Popular Estimate of the Secular Press Bureau—Viewsof the Press,"

"APPENDIX E.—Voice from the Spirit-World—Messages from Henry J. Raymond—Dr. H. F. Gardner—Dr. William E. Channing—Horace Greeley—Hon, John W. Edmonds—George Bipley, LL. D.—Mrs. Frances Harriet Green MelDurgal—N. P. Willia."

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RUPTURES CURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS, Sand Stamp for Circular. Address CAPT. W. A. COLLINGS, Smithville, Jefferson Co., N.Y. [Mention this paper.] Fob. 24.—13w*

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Two large obtave volumes, handsometry printed and beams, in their Price Shiphese control from

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ALL SORTS OF PARAGRAPHS.

Parties who expect an answer to their queries for information, sent by letter to this office, MUST enclose a return stamp.

Bro. J. M. Peebles thinks he shall take a run over the waters to London (Eng.) next summer. Has his faith enabled him to run upon the water before he attempts to walk?

Archimedes invented the phrase, "Give us a rest," when he offered to move the world with his lever.

The Saturday Evening Gazette thinks that "Mr. Joseph Cook is certainly the most trying and most disagreeable of all the winter discomforts that afflict New England," and calls him "the apostle of wind."

—Boston Globe.

In Austin, Tex., a colored congregation recently discharged their pastor because he made too frequent and uncomplimentary reference to "de powers ob

WEATHER IS WEATHER, AND WIGGINS IS ITS

PROPHET.
Great Wiggins kindly us informs That March will bring some heavy storms, But when he fixes on a date He does not rightly calculate. He doubtless soon will use his powers To tell of fearful April showers; But if a date he fixes on, He'd better make it April 1. Perhaps he'll tell us by-and-bye We'll have warm weather in July, With rain upon the Fourth, no doubt, Enough to put the fireworks out. He might predict some drifting snows On or before December's close; On dates he well may take his chance, Or guided be by circumstance. His information all should prize.
R'en should it happen Wiggins lies
Whene'er he fixes on a date,
For oft great minds miscalculate.

-[Daily Advertiser. There is to be a short elevated railway between the two exhibition buildings on the Back Bay, this city, next autumn, and Edison's electric motor will be employed thereon. There will be a long elevated railway running across the whole city, from Dorchester District to Charlestown and beyond, inside of two years, probably. Ought to be one now.

The murder-conspiracy trials in Dublin will be gin

The city of Montreal has made a claim for taxes on a church on the ground that a Fair was lately held in the building for profit; whereas, to be exempt from taxation, buildings must be used exclusively for divine purposes.

All who are interested in the theory or phenomena All who are interested in the theory or phenomena of Spiritualism, should read the Banner of Light. This paper has been published over a quarter of a century, and is the ablest and fairest exponent of liberal and advanced thought that is printed. It always contains something of interest, and deals fairly with all questions. Colby & Rich, Publishers, 9 Montgomery Place, Boston.—Amesbury Weekly News.

A California Board of Supervisors appropriated a sum to give a citizen a wooden leg, and charged the amount to "permanent repairs and improvements."

"Don't pull me around so." said the thief to the policeman, "I have a felon upon my finger!" "And I have my finger upon a felon," remarked the policeman, with a sardonic smile.

Every child is a living refutation of the infernal dogmas of endless hate and total depravity.

MARCH. As the wild air stirs and sways
The tree-swung cradle of a child,
So the breath of these rude days
Rocks the year. Be calm and mild,
Trembling hours: she will arise
With new love within her eyes.—[Shelley.

Wiggins's "tidal wave" proved to be a clam-orous affair, at least in Newport, R. I., as the wave sent two hundred bushels of mammoth beach-clams "high and dry," some weighing over one and a half pounds each. So the poor people there bless Wiggins's alleged tidal

There has been a grub blizzard at City Hall; but it turned out a petly squall.

Iron ocean steamers are not as safe as wooden ones.

The eminent composer, Wagner, recently deceased was the owner of a mausoleum, in which his remains were to be deposited, but they were not the first to occupy it. Some time since his favorite dog. "Russ," was poisoned, whereupon Wagner caused the body to he placed in the mausoleum, and in front of it an effigy of the dog, with this inscription attached: "Here Russ

We have received from the New York News Company a specimen package of what is designated its TELEGRAPH WEITING PAPER: and find it to be an excellent article of Manila stock, with good surface, and of general adaptability to the wants of professional writers.

A WAHNIN'. A WAHNIN.

De man what 'pends on de rooster fer ter crow
An' wake 'im up 'arly in de mawnin',
May sumtime fin' dat de rooster is no mo',
But wuz stolen sev'al 'ours 'fore de dawnin'.

—Georgia Major.

Prince Gortschakoff, ex-Chancellor of Russia-and during his life a most uncompromising friend of the United States has passed to spirit life.

Bev. James Freeman Clarke's discourse, delivered in Music Hall, Boston, Sunday evening, March 11th, on Three Different Views of the Bible," was an admirable plea for the use of reason regarding Scriptural statements, as opposed to an unquestioning worship of its letter on one hand, and the utter rejection of everything contained in the Bible on the other.

The Concert given by W. J. Colville in Horticultural Hall Wednesday, Murch 7th, was a marked success. The artists were at their best, and received, as they well deserved, copious applause and beautiful floral tributes. The plano used was kindly loaned by the Exercision Plano Co., who have very generously consented to furnish one of their fine instruments for the Spiritual Anniversary in Parker Memorial, March Sist

The Montana Legislature has just retused, by a clear side, to pass a "nickel-plated" Orthodox "Sunday law"

Spiritualist Meetings in Boston.

Beauer of Light Circle-Room. No. 9 Montgowner, Flace - Every Tuceday and Friday afternoon at 3 o'clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Herticultural Hall.—The Boston Spiritual Temple, Sundays, at 10/A.M. and 7/4 r. M. W. J. Colville, Speaker; R. Holmes, President; W. A. Duncklee, Treasurer, The public cordially invited. ne public cornially havited.

New Ern Hall.—The Shawmut Shritish Lycoum, 177
remont street, Sundays, at 10 H A. M. J. B. Hatch, Con

Paine Memorial Hall-Children's Progressive Ly-beum No. 1, Appleton street, Sundays, at 10% o'clock. ID. i. Ford, Conductor. Eastle Hall. 616 Washington street, corner of

Eagle Hall, \$15 Washinglen street, corner of Essex.—Sundays, at 10% A.M., 2% and 7% P. M. Eben Cobb. Conductor. Meetings also Wednesday afternoons at 30 clock.

Harmony Hall, 34 Essex Street (1st flight).—Sundays, at 10% A.M. and 2% and 7% P. M.; Thursdays, at 3 P.M. Prescott Robinson, Chairman.

Spiritual Lecture—Rossa, 38 Hanson Street.—W. J. Colville's guides conduct the following meetings: Sundays, 3% P. M., for Bible interpretations, Tuesdays, 3. P.M., Public Reception for Answering Important Questions.

Leadies' Aid Society, 1621 Washington Street.—Fridays, at 2% P.M. Business Meeting at 4 o'clock. Sunday afternoon, at 2% o'clock, Tests, etc. Conference in the evening. Mrs. A.M. H. Tyler, President.

Eagle Hall.—Spiritual meetings every Saturday evening, at 7% o'clock. Dr. N. P. Smith, trance orator and test medium.

Mystic Hall, 70 Main Street, Charlestown District.—Sunday afternoons, at 30 clock. C. B. Marsh, Con-

Chelses Spiritual Association, Odd Fellows' Building, opposite Beilingham-street Horse Car Station, Sundays, at 3 and 7½ F. M. Next Sunday at termoon, conference in the evening Mrs. S. Dick will speak and give tests from the platform.

THE LADIES HARMONIAL AID SOCIETY, Friday afternoons, at 20 clock, in same hall. Business meeting at 4%.
Entertainments in the evening. Mrs. S. A. Thayer, Press.

NEW EBA HALL.-Our eyes were again gladdened: by the bright beams of the morning sun, and the atmoby the bright beams of the morning sun, and the atmosphere, although tinged with the breath of winter, was clear and bracing, causing no discomfort. As we entered the hall we were met by the bright, sunny, and happy faces of our dear children; let those who do not believe in Lyceums (and there are such,) enter our Lyceums when the children are gathering, and view their happy faces, and we think they will change their minds and become patrons toward the support of such schools. A person said to me the other day: "Mr. Rand, your Lyceum seems like an entertainment; not like a Sunday school; what and when do you teach your children?" I answered this questioner by saying: "I thanked the spirit world that it was entertaining; for that was more than Old Theology had ever succeeded in making its Sunday schools, and therefore that fact alone showed progress. As for when we taught them, it was every moment that the Lyceum was in session. We taught the pupils to love each other; we developed the latent talents which were hidden within them, both in elecution and in song; we taught them confidence and grace, making them ornaments to any society in which they might be placed." I further stated that "There is not one of the many who have grown from childhood to manhood and womanhood, who have belonged to our Lyceums, but will tell you of the happy hours they have spent there." So, friends, give us your approving smiles, your support and aid; and help us on with the great work.

Our opening exercises were as usual, and the prosphere, although tinged with the breath of winter. was

work.
Our opening exercises were as usual, and the programme of our children as follows: Song, by little Blanche, followed by a whistling solo, by the same; song by Louisa Wait, same age of little Blanche; recitations, Eva Myers, Rosie Wilber, Georgie Wilber, Josephine Myers, Grade Burroughs, Ernest Fleet, Ralph Millken, and Miss Hattle Young (by request). A reading by Mr. Rand, and fitting remarks by Conductor J. B. Hatch, Eben Cobb, and Miss Khox closed the exercises of the day.

Assistant Conductor Sharomut Lyceum.

8 Webster street, Charlestown District.

LADIES' AID PARLOR.-The Progressive School held very interesting session last Sunday. All expressed themselves much pleased with the exercises, which consisted of singing, a short march, and a lesson from our paper. The question, "What does Spiritualism Teach?" was responded to by nearly every scholar. A lesson in vocal music, and one in elecution, were given, with which all were very much pleased. After a few recitations from the children, we listened to a few able remarks from Father Locke. The school will hald an Easter Restival the offernous and sevening of hold an Easter Festival the afternoon and evening of the 24th, and we hope our friends will help us to make it a success. Next Sunday the particulars will be given; and tickets for sale.

HATTIE E. WILSON.

CHARLESTOWN, MYSTIC HALL. - Sunday, March 11th, the hall was well filled at the usual hour with a good audience, whose members paid the closest attention to the interesting remarks made, and universally recognized tests given by Mr. David Brown. Mr. Brown will speak and give tests in this hall next Sunday, March 18th, at 3 P. M.

CHELSEA.—The Spiritualists hereabouts are making preparations for holding their anniversary on Friday afternoon and evening, March 30th. They propose to have some of the best speakers and mediums with them on that occasion.

Meetings in Troy, N. Y.

The growing interest in Spiritualism throughout the country is manifesting itself in a pronounced manner in Troy, and large and interested audiences greet the present speaker there, Mr. J. W. Fletcher. This deep and growing interest is not only due to the speaker and the able management, but to the fair and complimentary notices that have appeared in all the papers, those of the Times, Telephone and Sunday Budget being especially so.

The lectures of Sunday last were of a highly entertaining character and won frequent recognition of approval. The tests in the evening were pronounced and accurate. Mr. A. B. French speaks in the same hall Tuesday, Wednesday and Thursday evenings, while Mr. Fletcher's services have been secured for every

Meetings in Portland, Me.

To the Editor of the Banner of Light:

Dr. H. P. Fairfield has been with us the past two Sundays. March 4th he took for his subject in the afternoon, "The Signs of the Ages," In the evening, "The Second Coming of Christ." He treated these subjects in his usual vigorous and logical style, making many fine points which were appreciated in full by the audiences. Thursday evening, March 8th, he lectured to a large audience upon the theme," Who and What is God?" The audience, were much pleased, and many pronounced this the best lecture they had heard for some time. March 14th, Dr. Fairfield closed his present engagement with our Society, speaking in the afternoon on "The Soul's Communion." and in the evening. "How do We Know our Spirit Friends Communicate?" Both lectures were listened to with the close of the lecture, it control claiming to be Edgar A. Poe gave a poem in a style characteristic of that author. Dr. Faitfield has been invited to return to Portland at his earliest convenience. Next Sunday, Mrs. E. M. Shirley of Worcester, Massi, will occupy our platform. To the Editor of the Banner of Light: will occupy our platform.

In England there is a Land's End, and also a Grave's End. The family of Graves is very, ancient. One of its members, Dr. Grayes, the dis-coverer of the celebrated Heart. Regulator bearing his name, is entitled by imperitable fame. His remedy is one in fact, also all regular hands as we have reason to know personally—Lake, s. Jan. American Spiritualist Alliance.

At the meeting on Sunday last, the exercises we commenced by the reading of a poem by Mrs. M. A. Newton, after which the opening, address was delivered by Mr. F. F. Cook, selecting for his subject, !! Fundamental Spiritual Conceptions !! **Fix Description of the commenced by damental Spiritual Conceptions? ***He commended by reviewing the different schools of thought in relation to matter and conscious being speaking of the materialistic monists—the believers in matter alone—the dualists, or believers in matter and spirit, and, the trists, who asset the threefold nature of man, matter, spirit and soul. "When you ask," he said, "the monists estentiat what it is that differentiates matter into the various objects of material nature, he answers, process; and, if you ask him what process is he answers, process; and, if you ask him what process is he answers, again, 'process; for, being limited to this, he cannot admit there is anything else, There is nothing behind this; no intelligence is concleved as the source, of its. This view is especially German, and is taking a strong hold upon many minds; but it is destined to be aborts lived as such barren philosophy must be."

The speaker then referred to the dualistic belief of the Carristian, which comprehended body and sonl, or spirit, as separate entities, both made by God, though he concedes something to evolution in regard to body; while as to spirit he always postulates miracle: Everything is done by the nat of God; and this is brought in to solve every difficulty, as, for example, when the soul enters the body. This Mr. Cook condemned, as violating the essential principle of the continuity of causation."

The relation of matter to spirit was then discus

cansation...

The relation of matter to spirit was then discussed, the position that spirit is evolved from matter being strongly disputed. "Spirit," the speaker said, "must be essentially consciousness—the self-recognition of existence, and must be eternal—without beginning or end. This brings me to the main object of this lecture: to show you how matter, dead matter, can give the spirit consciousness." The speaker then combated the position that spirit is refined matter. He said the atomic theory is a mere hypothesis of science. Nelther the atom nor the molecule had ever been seen. The constitution of matter is unknown. "It has been said that there, can be no form without matter; but that is a mistake. The image in my mind is a form, but it is not material. If the spirit body, so called, is a material body, and grows with the physical body, it must partake of its characteristics—including its deformities. The double-headed girl I once saw, that included two distinct persons, must be in spirit-life united, if the sarthly body is the mold of the material spirit body, that is, if the latter is, as is conceived, built up within the former." This the speaker thought a horrible conception, to which he would prefer the Christian idea of a special flat of God in the creation of everything.

In opposition to this stands the involutionary theory,

horrible conception, to which he would prefer the Christian idea of a special flat of God in the creation of everything.

In opposition to this stands the involutionary theory, which starts from the idea of spirit combined with matter, and being endowed through that union with all its limitations—of consciousness and volition, or self-hood. Are these the simple, products of matter? Do they exist, and cease to exist, with the organism, which is the instrument of their production? Monism, it is true, buries all these things in the ground with the organism which has performed its functions—performed them as well as the nature of the organism permitted. How are all the diverse conditions of life and character to be accounted for? Mr. Cook thought there was a principle of spiritual science that would account for everything—answer every question logically, philosophically and religiously. According to the theory of involution, to which he had just referred, that principle depended upon the exercise of volition. The soul is where and what it wants to be, and is so for the purpose of getting desired experience. There is no accident in the matter. In the realm of soul and spirit there is only what has been acquired in this way. Whatever exists potentially in the soul must be called out: It is true that whatever is beautiful in the physical or moral universe exists in soul, but it must be brought into play by contact with matter, by experience gained in material life; and this can be done only by bringing opposites together. "The soul says, for example, I lack sympathy, and therefore I must pass The large froit is part. Front scientist. It seeribed as a man of low stature and of composition of the lack of employment of co.000 people.

Pasteur, the French scientist, is described as a man of low stature and powerful frame—pare, angular, and weall-erbeaten. He is a man of few words, abrupt but clear in speech, and of quick, impretual research, he is a steadfast believer in sprintaling. Although but size no interest in evolution theories or positivist doctines. Although his fame reats upon minute material research, he is a steadfast believer in speech, and of quick, impretuous gestures. At brough his fame reats upon minute material research, he is a steadfast believer in speech, and of quick, impretuous gestures. At brough his fame reats upon minute material research, the lack no interest in evolution theories or positivist doctines. He is genila and chapitable, and has been thoroughly removated, was a sassinate the Russian Czar has been inaugurated.

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That Dentists' Bill.

To the Editor of the Banner of Light;
A hearing before the Public Health Committee was accorded March 8th, of the proceedings at which, through the pressure on your space, I will aim to give but an outline. The officers of the Dental College were present to give testimony and reasons why such a law was needed. Dr. Bowker, the Chairman of the Committee, proved equal to the emergency at all points. He asked primarily of the President of the Dental College if dentistry was a profession or a trade. The President replied that he thought it a profession; but Dr. B. thought it a trade in the strict sense, more than a profession; and that it required mechanical skill and experience to make a good dentist, and that these were of far more value than education that could be gained in study, etc.

Several petitioners thought that many non-diploma-tized dentists were pulling sound tests. This seemed to be the principal reason given for the proposed law: but such a plea only created a smile, as it would imply an imbecile condition to allow any dentist to extract a sound tooth. Such a statement evidently falled to impress the minds of the Chairman and Committee to the extent of their recommending a new and monopoly-creating enactment on the strength of it.

The hearing was an amusing one, and clearly revealed the fact that the only tangible object was to gain the control of dental practice for the few rather than leave it free for the many-and get some kind of a law upon the statute book that could be amended

yearly to suit the monopolists.

Dr. Davis said he had been in dentistry practice thirty years, and he considered that natural mechan ical skill was of great importance in doing good work, and the only object (as he saw it) for the law, was to make the people; pay thise dollars for filing a cavity for which dentists formerly charged but one dollar. Dr. Bowker, Chilirman of the Committee, read the following from the Constitution of Massachusetts:

Article 6th.—No man, nor Corporation of Massachusetts:

Article 6th.—No man, nor Corporation of Massachusetts:

Article 8th.—No man, nor Corporation of Ma

The above clause he considered applicable to all the class and monopoly legislation that is before the Gen-eral Court. The Committee efficiently saw it in that light, and their action in the premises doubtless will be in accordance therewith.

Boston, Mass.

Rev. W. C. Bowman, of Atlanta, Ga. To the Editor of the Banner of Light:
The Rev. W. O. Bowman, of Atlanta, Ga., has been addressing Cincinnati audiences binder the auspices of the Union Society of Spiritualists of that city, for the several Sundays last past, and to very great accoptance. He is certainly a gentleman largely gifted in many ways, and in the essentials necessary to a supcessful lecturer. His utterances are not only highly meritorious in point of matter, abounding in terse meritorious in point of matter, abounding in terse sentences which evidence the possession of a vasit store of learning but he is in this and withal an orator of learning but he is a valuable acquisition to the cause of Spiritualism, and cannot fall to be of igreat service. He should be kept constantly at work. We retain him for this month and feel that we will be richly rewarded. He is called the Ingersolt of the South, and deserves all the meannings that may be employed in his favor. Let Spiritualist societies and for him and they will suffering disappointment. Yours for the right. Roward h. Green in the continuant, of March 101, 1881.

55 Sent to Baymone Primomenal Payate 100 of charge 12 at W. 158 mond W. Summer street, Workelster Man.

A WOMAN'S HEPERIENCE. What's Lady of Great Prominence Has to Bay About Her Sex.

On a recent trip by a representative of this paper to the city of Haverbill, Mass, a most in portant incident occurred, which cannot fall to be of the greatest interest to all, and especially to our lady readers. The newspaper man met a lady a trifle past middle age, with luxurious white hair that contrasted strikingly with pieroing black eyes. She possessed a straight, full habit, womanly, but commanding, combined with manners wholly ladylike and yet pronounced. Any acute judge of human nature could see at once that he was in the presence of an unusual personage—one destined to accomplish more than most of her sex, and to exert an influence far reaching in its power. This lady was Mrs. M. W. Wingate. Almost from childhood she has taken a special interest in the bodily troubles of her sex, and has probably been more successful in relieving suffering and saving lives than any other woman in America. Indeed, she seems to have been to women what Florence Nightingale and Dorothy Dix were to the suffering soldiers. The instances of women who were in the greatest agony and apparently beyond the reach of human aid, that she has restored to health and happiness, are almost innumerable, and it was only natural that, the scribe should become specially interested and wish to converse with her more in detail.

"How long have you been engaged in the practice of medicine, Mrs. Wingate?"

"A long time, certainly, How, did you happen to enter the field at that early day when women in the professions were specially frowned down upon?"

"I think I must have inherited a taste from my father, Prof. J. C. Wood of Harvard College. He was eminent in the profession, a hard worker, and equally extrest in his recreations. He hunted considerably, and I remember, when only nine years old I used to dissecutive hirds and animals he had killed. I felt infatuated with medical science, even then, and the infatuation has continued up to the present time."

"And did you begin your studies to early in life?" pieroing black eyes. She possessed a straight, full habit, womanly, but commanding, com-

"And did you begin your studies so early in

"And did you begin your studies so early in life?"

"I can hardly say when I began, for I cannot remember when I did not read medical literature. You would scarcely believe it, but I was a slender girl and did not weigh over 120 pounder but I used to sit up night after night untill 2 o'clock in the morning poring over my studies and never dreaming of the flight of time. It seemed as though calls for my attendance on the sick always came unsolicited. I certainly cannot fix the date when I first began practicing. Of course most of my patients, were women, and the natural sympathy I felt, for my sex has increased during all these years where I have been brought so closely in contact with them and have learned to anticipate their needs and sympathize with their sufferings. After the opening of the Boston Medical College I appeared before the faculty, passed examination and received a diploma. I had practiced for years previous to that time but thought it deyears, previous to that time but thought, it de-strable, to receive another diploma, which I did without any effort."
"Your experience with the many and serious

diseases of women having been so extensive must also be valuable? Can you give me some facts regarding them?"

I find that woman seems born to suffering,

and where she avoids it, it is by reason of some care on her part or owing to some special re-newing power. It is true some women go through life without unusual suffering, bu through life without unusual aufering, but they are none the less in danger, for there are critical periods all along their pathway when the utmost precaution is required. The innimerable complaints called female weaknesse; the irregularities of life and changes of the system all indicate the perils which hang over every woman's career, and which unless attended to, may result disastrously." "But is there no way by which these terrible troubles can be avoided?"
"That has been the problem for years. The habits of life and the demands of fashion are

habits of the and the demands of fashion are clearly at war with the health of wome. It have been perhaps unusually successful in my treatment of their troubles, but there have been many cases that seemed specially tuborn. I recall one in particular. I had exhauted all the usual expedients and the result were not satisfactory. I became worried over the case and really did not know what to do, but finally thought I would try something and one than the definition of the case and the second that the second the seco case and really did not know what to do, not finally thought I would try something but of the usual line. I had heard a certain smooth recommended very highly, and so I procued some and made a chemical analysis of it is found it was perfectly pure, and that the intredidents were unusually valuable. So I begangly, ing it to my patient, changing it, however, into a bottle of my own. To my great joy its eneed to have an almost immediate effect, and a omplete cure was the result. Since then it layer to have an almost immediate effect, and a om-plete cure was the result. Since them I lave used it constantly in my practice, and lave cured every form of female weakness, as well as displacements, dropsical tamors, celludinesy and all such troublet. I have also used it it the best of results in cases of pregnancy and gestation. Indeed I have found it of utold value and benefit."

"Have you any objection to giving m the name of this remedy of which you speak?"
"None whatever. It is Warner's Safe Kiney and Liver Cure."

"Why, that is a proprietary medicine!"
"Certainly, but what of that? I have but
one end in view in the treatment of my patents,
namely—their restoration to health. In the accomplishment of this end I prescribe what believe to be beneficial, no matter what the professional consequences may be." reverse to be beneficial, no matter what the pro-lessional consequences may be."

"I notice in the New York papers: that Doc-tors Hammond, Agnew, and other prominent physicians, are: taking a similar stand Mrs.

"Yes, and all independent thinkers in the profession are bound to do so. I am, however, on the best of terms with my professional bitchen, as you can see," and the lady produced beautiful gold medal mounted in the form of a badge which had been presented her by themedical society known as the Ensign of the Humble Family, of which she is a prominent member. After examining it closely, the reprier remarked that the medical profession yidently were proud of what she had done, as he might well be, in the possession of such a midal? "

"I am proud of that," she replied, and I was also pleased a short time since to researchiff in the power sealed; college at walk will a on the Pacific coast. I do not know how they heard of me out there, but I was bliged to decline their offer."

"And so in vour ever lever with the disease. Yes, and all independent thinkers in the pro-

cline their offer."
"And so, in your experience will the diseases of women you have found success and that Warner's Safe Cure has been amost efficient

Warner's Safe Cure has been amost emoient remedy."

"Yes, I have had unusual spees, and the remedy of which you speak has been proven of great benefit. There are, hower, some base imitations of it to be found in the market; these are had, and should be avoided out the genuine remedy is one of the very best.

"And has not the practice of your profession injured your health?"

"No, I am better now than very before in my life." I froze my limbs last wheer, while riding

116. I froze my limbs last whiter, while riding one cold night to see a patient, and was obliged to remain indoors for over two months. Otherwise I am healthy, as you can see by looking at me."And may I publish this interview, Mrs. Win-

gate?".
"Yes. If what I have told you should be the means of assisting any women who may be suffering, I shall be perfectly willing to have it published."

Anniversary Meeting.

The Thirty Pitth Amilyessary of the advent of Mod-ern Spiritualism, will be attingly calebrated by the Chicago Spiritual Medium, Society, at Shrum's Hall, Corner of Weshington and Green streets, Sunday,
April 1st, at 3 m Javelous splittual manifestations are promised, and the hall will be suitably decotions are promised, and the hall will be suitably decotrated for the octanion.

Summer 388 West Raidelph arec. Chicago, III.

The Herthern Wiscousin Spiritualist Conference Will bold is four days' meeting in Spiritual Hall. One March 3th. 2011, 1811, and April 181, 1821. Teatures of the meeting Dr. Henry Slade, of New York City, the wonderly thate set medium, will be at this meeting. Noted speakers engaged: Mrs. H. S. Bake, of Oallorous, and Judge E. S. Holbrook, of Oblesso. At the guitarist is expected to assist the vocal and instrumental mule.

Friends, improve this opportunity of listening to this array of takent, and of witnessing the wonderful phenomena that take place in the presence of Dr. Slade. The meeting will commence on Thursday evening by Dr. Slade in Inc. The meeting of the "Eternity of Matter!" some time during the meeting. The Dritty Fifth Agniversary of, the Advent of Moarn Spiritualism will be observed on Saturday, March 31st, by appropriate exercises. Bedweed rates at notel. Usual-Ogurbeies by the Omro friends.

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W. I. THAYER, M. D., 455 Fulton Street, Brooklyn, N. Y. [Montin the Banner of Light in writing us.] March 10.

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