

# BANNER OF LIGHT.

AN EXPONENT OF THE SPIRITUAL

VOL. LIII.

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## Spiritual Phenomena.

THE SPIRITUALISTIC EXPERIENCES OF PROF. J. W. CADWELL, MESMERIST.

NUMBER THIRTEEN.

Prepared expressly for the Banner of Light.

As I did not have space in my last number to relate all of my experiences with Mr. Mumler and his spirit-photographs, I think would be interesting to the readers of the Banner of Light, I will continue as completely as possible. Before I fully decided to purchase the views which he had prepared to exhibit with a stereoscopic lantern, as I have before related, I called on Mr. J. W. Black, the well-known photographer, to consult him as to the best light for properly presenting them on canvas. As he was the owner of one of our stereoscopic exhibitions, I supposed him to be the most capable person to advise me.

"What are you going to exhibit?" said Mr. Black, as I asked him to give me the desired information. When I answered, "Mr. Mumler's spirit-photographs," he made a very disagreeable remark, which indicated that he knew they were a stupendous fraud. "If you want to know anything about Mr. Mumler," continued Mr. Black, "go to the corner of West and Washington streets, and ask those well-known jewelers, Bigelow Brothers & Kennard, and they will tell you all about him." I was almost certain, from the positive manner of the man, that I should be able to learn something about spirit-photographs that would throw a doubt over their genuineness.

An hour later, I was in the private office of the firm I was directed to call upon, in consultation with the senior member. "Can you tell me anything?" I asked, "in relation to Mr. Mumler's veracity or honesty?" He replied that Mr. Mumler had worked for them some six or seven years, and without an exception, was the best designer and engraver they ever had in their employ. "We have entrusted him," continued the gentleman, "with thousands of dollars' worth of gold and silver ware to be engraved, and found him to be perfectly honorable and reliable in every respect; but why do you ask?" I said I wished to learn something of Mr. Mumler in regard to those spirit-photographs.

"Oh!" said he, with a sneer, "that is a fraud from beginning to end." I thought I had struck at last the keynote that would reveal an explanation of one phase of mediumship, and I asked, "How do you know?" "Why," said he, "it is preposterous to suppose that a man can come back and be photographed after he is dead, and appear in the same clothes he wore while alive." "But why?" I asked, "should Mr. Mumler, who you say is honest and truthful, go into this business unless he believes it to be as he represents?" The man turned his head, and brought his hand down upon his knee with considerable force, as he replied, "I don't know, sir; it is one of the strangest things on earth, that Mr. Mumler, who is earning an average of eight dollars a day in our employ, should leave it, and make himself as poor as a church mouse in an effort to convince the world that spirit-photography is a reality." I left the office of Bigelow Brothers & Kennard more convinced of the honesty of Mr. Mumler, and the genuineness of spirit-photographs, than when I entered the gallery of Mr. Black.

Having heard that Mr. Moses Dow, the editor of the well-known Waterbury Magazine, had been to Mr. Mumler's gallery, and obtained a spirit-photograph, I called at his office to learn all I could from him, as the testimony of such a man is worth that of a score of less experienced individuals.

sumed name, and had a sitting with her of an hour's duration, during which she was entranced, and told him more wonderful things than she had told his friend. An intelligence controlled Mrs. Hardy that claimed to be a young lady who formerly assisted him in his office, by the name of Mabel Warren; and also related events which no one knew but Mr. Dow and herself. She also requested him to go to Mr. Mumler's gallery, and ask for his photograph, and said that, if possible, she would have her taken at the same time. Fearing there might be an understanding between those mediums, he changed his clothing, and, under a different name, called on Mr. Mumler, sat for his photograph, and to his surprise Mabel Warren was standing by his side, almost as distinctly visible in the picture as himself. At an expense of nearly two hundred dollars he had it enlarged to life size, and mounted in a nice black walnut case, which he kept in his office. He seemed to take a real pleasure in showing me the photograph of his spirit-friend, which he assured me was a perfect likeness of her. In the picture a beautiful lady, apparently about twenty years of age, has one hand on his shoulder, holding between the thumb and forefinger an opening moss rosebud, an exact counterpart of one Mr. Dow placed there while he lay in his casket; the other passes over his forehead, and clasps his hand. Her head is embellished with a wreath of white lilies. Where did she get those flowers? That was a mystery to me once, and until I received positive evidence, which I will give by-and-by, that more beautiful flowers bloom in the gardens of the spirit-world than mortal eyes have ever seen on earth. I know for myself that all that is grand and beautiful in this life exists in the invisible world. Human faces that show signs of sorrow and care here, will glow there with a radiance few on earth have ever dreamed of.

While in Mr. Dow's office, he showed me a communication from Mabel Warren, that he assured me was written on a slate in the presence of Dr. Slade, which I think was the first I had ever seen from that medium. He said that a few days after the photograph was taken, he was in New York on business, and having heard of Dr. Slade he purchased a small slate, placed it beneath his arm, under his coat, and called at the doctor's office. He had never seen Dr. Slade before, and when he stepped into the room, he found him sitting at a table, writing. On his forehead, as he said, was a difference, what slate he used, Mr. Dow leaned over until his chest touched the edge of the table, took the slate from beneath his coat, placed a crumb of pencil thereon, and held it close up to the under side of the table. Dr. Slade neither saw nor touched the slate; and inside of two minutes the upper surface was entirely covered with an intelligent communication, which he allowed me to read; and Mr. Dow declared that it was in the well-known handwriting of Mabel Warren, and her name was signed thereto, in full. He had a glass cut to the size of the slate, and secured to it, to preserve the writing. In this communication she thanks him, not only for calling on Mrs. Hardy, but for having his photograph taken at Mr. Mumler's gallery. She also requested him to go to Moravia, N. Y., and attend one of Mrs. Andrews's seances, where, if possible, she would materialize so that he might know her.

After he returned to Boston he started with his wife for Moravia. Fearing that some one might know him, himself and wife traveled as strangers to each other. When they arrived in Moravia he engaged a hack to take him to the residence of Mr. Keeler, where Mrs. Andrews was holding her seances, and Mrs. Dow engaged another for herself.

When it was time, for the seance, each acted independently of the other, and sat as far apart as possible to avoid exciting suspicion that they were related.

At the appointed hour, Mrs. Andrews came in and took her accustomed seat. Hardly had she done so before the curtain that hung before the window of her cabinet was moved aside, and Mabel Warren, as beautiful as he had ever seen her, appeared, and as natural as if still alive. One ringlet of her hair, as she usually wore it, and as seen in her photograph, was hanging down in front of one shoulder; and placing the forefinger of one hand back of it, she waved it toward Mr. Dow, and a smile of gladness illuminated her face, as she realized by his looks and words that she was fully recognized. She turned from him to Mrs. Dow, saluted her as she had him, and faded from their sight.

When the great fire in Boston was sweeping toward the office of the Waterbury Magazine, Mr. Dow engaged an expressman to remove his most valuable things to a place of safety. There were thousands of dollars' worth of electroplates and other movable property, but the first thing taken was that black walnut case containing the spirit-photograph of Mabel Warren, and the desk in which was the slate upon which was written the communication from her. Ere the expressman returned the smoke had become too dense for human endurance, and the other valuables became a prey to the devouring element.

that, again, him, more than he valued all the rest of his property in Boston.

I called on Mr. Post, Carpenter, one day, and while there Mrs. Carpenter became entranced, and the spirit of Mabel Warren came and presented for my earnest attention a photograph of spirit-phenomena, and which, I thought, would do with that medium, as it had done with the other. I complied with her request and sat with her in a small hall-way between two rooms, and took her hand in mine. Mrs. Morse, the lady who was the proprietor of the Spiritualist Home, when Mrs. Weston gave it up, closed the door. Almost immediately a hand and arm, unattached to any mortal form, became visible, reaching downward, with something between the forefinger and thumb which I held in Mrs. Carpenter's palm. I called to Mrs. Morse to open the door, that we might have more light, and found the "present" to consist of a curiously formed anchor. I fastened it to my watch-chain, and, one day between eleven and twelve o'clock it mysteriously disappeared. A few days after, I lost it. Mr. Mumler made an attempt to take a photograph of one of my spirit-friends for me. In this picture a lady is seen standing by my side, holding another reason, the one I lost, only apparently larger, directly in front of my face. Who the lady is I do not know, but several tests, unknown to any other, have pronounced her to be Joan Schmolker. I do not think Mr. Mumler knew that Joan had been lost, an anchor. To me it was more valuable than the anchor, sure and steadfast, that I often hear spoken of at Methodist prayer meetings.

A recital of all the tests which I know my friends and acquaintances, and I have received would fill two numbers of the Banner. Owing to the great difficulty of always obtaining satisfactory results, Mr. Mumler was advised by his spirit-guides to start in a new enterprise, that of photo-electrotypy, and he is now doing a successful business at 63 Oliver street, Boston. I had sent of my old and also of a communication written by a spirit-friend, between closed slates photo-electrotyped by him last summer for my book, "How to Mesmerize," written by me, under the impression, as a missionary work for Spiritualists, to loan their friends and neighbors, and I will cause its pages, which, by my spirit-friend, will cause hundreds to become converts to our philosophy, who would not read a book on Spiritualism, if presented to them in that name. Those who purchase the book of Colby & Rich, 1 Montgomery Place, Boston, will have a cabinet-sized photo-electrotype of myself, one of the most remarkable communications, written between closed slates, that I have ever seen from the spirit-world, and also have how to mesmerize and develop mediums. The book is one all Spiritualists will be pleased to loan their friends; it will also familiarize them with the present labors of Mr. Mumler, who has been faithful in presenting to the world a grand proof of immortality, and also show them that mesmerism was an important factor in the "miracles" of Bible times.

The greatest difficulty in the taking of spirit-photographs is the over-anxiety of the spirits. They are more interested in this and all other phenomena than are mortals. The love they bear their friends does not die at the death of the physical body. Their greatest desire is to let those friends know that they still live; and the more mediumistic the person who sits for a photograph is, the more likelihood there is of obtaining a perfect likeness of a spirit-friend.

If the last person who sat for a photograph was not possessed of any mediumistic qualities, his own relatives may have tried in vain to clothe their spirit-form with sufficient magnetic aura from the medium (Mr. Mumler) or the one who was sitting for his photograph, to make an impression on the sensitive plate in the camera. At the spirit-fall for want of the proper magnetism, his anxiety may increase; and if the next one who sits furnishes the necessary conditions, that spirit may be the first one photographed, instead of some spirit that the latter can recognize.

The photographer knows this too well, but his customer does not; and instead of reasoning for himself, he clings to a reasonable theory for the sake of a false culture, cries "Fraud!" and the honest and conscientious medium is condemned for a crime of which he is innocent of all intentional deception. His being photographed on the wrong plate, sometimes of this nature happened often; and Mr. Mumler was compelled to ask many of his customers to sit several times before obtaining a photograph, a spirit that could be recognized. I know from experiments that I have witnessed, that fumes arising from some chemical preparations, that cannot be seen, and which any human eye can be photographed, and become distinctly visible in the photograph. And that spirit, who cannot be seen by the natural eye, may be photographed, I know as well as I know that those fumes can be seen. And there is no question so full of interest to mortals as is that asked by one of old, "If a man die shall he live again?" I have seen scores of spirit-photographs that were unmistakably recognized; and every one of them has been a glorious answer to that question; and may the grand Banner of Light wave until every man and woman on earth shall know that though they die they shall live again.

I know that if Mr. Mumler's spirit-photographs were genuine, they would stand the test of the most thorough investigation. And the same holds good respecting every phase of mediumship. Shortly after giving my entertainments in Mercantile Hall, Boston, of which I have made mention in two or three previous numbers, I made the acquaintance of a number of ladies and gentlemen, who wished me to meet them and some of their friends at stated times in their own homes for development; and for nearly a year I continued to hold developing circles on Wednesday afternoons in the parlors of one or another member of the circle, receiving for my services whatever my railroad fares amounted to from place to place where I was giving my regular entertainments and back again. Several of the best-known mediums in Boston became such, and my meager influence, I magnetized them sufficiently for the spirits to control. Some were sufficiently sensitive to be entranced the first day; others required a dozen magnetizings before a spirit could manifest its presence. It would require a large-sized volume to contain all the interesting events that transpired at these circles, and I will relate only one now, as that will suffice for conveying to the reader a general idea of their nature.

One afternoon our circle was held in the parlors of Mrs. Dr. A. E. Cutter, at 72 Essex street, but now located at Wicket's Island, and who for many years has been well known to hundreds of the readers of the Banner of Light. About twenty ladies were present on this occasion, some of whom I had never seen before. I mesmerized several of them sufficiently to render them entirely unconscious, and requested that if there were any spirits present who could control any one of them, they would do so.

While making an effort to mesmerize or magnetize another lady, one of my subjects began to act as if controlled by a small child. I at once approached the lady, and asked if there was a spirit entrancing her that could talk. Putting one finger in her mouth, in a childish way, she pointed to a lady on the opposite side of the room, and said, "I came here with her; she taught me how to sing 'Johnny Schmolker.'" I asked the lady pointed to to come and sit beside the newly-developed medium. When she had done so, I asked her if she knew the lady who was being controlled, and she replied that she did not know a single person in Boston, except the lady she came with, and had been sitting beside, and had never seen her until the previous evening. "I know you," said the spirit, "you taught me to sing 'Johnny Schmolker,' you sat in Denver; and my mother made them big doughnuts we had at the picnic."

The lady seemed very much surprised at this unexpected revelation. In answer to my inquiry, she said that she had assisted her husband in teaching children how to sing, not only in Denver, but in many other cities in the West. She remembered having a picnic in the hall in Denver, but could not remember the part of doughnuts. After teaching children for two or three weeks they would give a concert, the receipts taken being the compensation they received for teaching.

The lady said that her husband had died in the West, and she had come to Boston to see some old friends, and on her arrival at their residence, the day before, she found to her great sorrow that they had moved away, none knew where, and she had stopped over night with the present occupant of her friends' former home, and with her had attended my circle, rather than stay alone. When she had told me this much, the boy spirit said to the lady that her husband was standing beside her, and gave a minute description of him, which the lady declared was as correct as she could describe him herself.

"He wants to know," said the spirit, "what that is that you have in your pocket; and he says you must not take it." The lady gave a quick start, grasped the pocket of her dress, and with a face as pale as death exclaimed, "A whisper through her closed teeth, 'I shall take it before I sleep.'"

A half dozen or more subjects had become partially or fully controlled in the meantime; and the members of the circle who were not were busy in talking with their spirit-friends, and no one save Mrs. Cutter, the lady and myself, knew the nature of the developments that were being made by the spirit of a boy, who, ere he left the body cold in death, in Denver, had learned how to sing "Johnny Schmolker." "I shall take the poison," she said, "and join my husband in the other life; if there is any, or sink into eternal forgetfulness."

What money they had saved had been expended in his sickness and funeral and in paying her fare to Boston; and all she had left was three dollars. "Your husband," said the spirit through the entranced medium, "wants you to stay as long as possible, as he can get more earth-experience through you." She said that she had no way to earn a living, as she could not teach alone. I urged her to make an effort, helped her to do so in Rockland, where some friends of mine resided, and she cleared over seventy-five dollars in that town in some four weeks' time.

dium for spirits to control is Mrs. Ada Wardwell of No. 8 Irving street, Boston, and the little boy that Mrs. Smith taught how to sing has, since that eventful circle, been her controlling spirit and has given me many a test through her lips, proving as true that oft-repeated assertion, "Truth is stranger than fiction."

[To be continued.]

## A CONCERT WITH THE SPIRITS, ETC.

To the Editor of the Banner of Light:

In pursuing my investigations of the phenomena of Spiritualism, I have lately attended the seances of nearly all the public mediums of the City of Boston, with the exception of Mrs. Fay's. To a candid and honest mind, searching after positive evidences of the existence of disembodied spirits, and their ability to manifest their power, and even fully materialize, the proof given through the instrumentality of Mrs. Maud E. Lord, Mrs. Chamberlain and Mrs. J. R. Pickering, must be ample and conclusive; confirmation, to my thinking, stronger than that of holy writ. And, after all, the strangest thing about it is that it is not strange at all. How strange it would be if spirits could not do these so-called wonderful things! I think we may safely conclude that if it were not for the downright ignorance and intolerance of the wrongly and imperfectly educated human mind, much more positive and conclusive manifestations of spirit power and presence would be given in almost every direction. However, I suppose that in these matters we are but children of a larger growth; for it would be an undignified and needless to realize that spiritual knowledge was ordained to be stationary and unprogressive for all time.

My object in addressing you at present is to make mention of the manifestations witnessed by me at a recent seance with Mrs. Annie Lord Chamberlain, at 45 Indiana Place, this city. Although it is too much the fashion with philosophical Spiritualists to neglect "the day of small things," yet to me these same small things are worthy of all respect, as furnishing indubitable proofs of the power of spirits to operate; and the phenomena occurring through the medial instrumentality of Mrs. Chamberlain must be considered as furnishing convincing evidence to certain classes of people. True, it may be they are but the A B C of the manifestations of spirit power, yet they would, perhaps, furnish more solid conviction to three-fourths of mankind than any amount of philosophical speculation or abstract reasoning. I had not heard of this lady as a reliable medium and honest woman; and I must bear witness to her courtesy and kindness, both personally, and her desire to give me a seance, when the stormy weather prevented a large attendance. On Tuesday evening last we assembled at Mrs. Chamberlain's city residence, and it was not five minutes after the circle was formed before the manifestations commenced. We had Spirits Dr. Gallatin (who gave me a treatment which I think benefited me), Red Jacket, Mayflower, Jennie, etc., who laughed, talked, and chatted merrily for nearly two hours, varying the performance with playing on the bass and kettle drums, harmonica, guitar, and imitating the banjo on the guitar. Mayflower, in answer to my request, played "Home, Sweet Home" very sweetly on the harmonica; and afterwards I sang a familiar air, while the spirits accompanied me on the bass drum, guitar and harmonica, in good time, and almost without a discord. A spirit asked me to whistle, and I whistled several lively tunes, the spirits playing the accompaniment on the instruments with a considerable degree of harmony.

The manner in which the spirits carry about the large musical instruments is astonishing; although the room is perfectly dark, they never cause the least harm or dread. I ventured to apply several tests; and in response to mental requests, the spirits replied correctly and instantaneously by doing the very things I had mentally requested them to do. Spirits came and stood by me, patted me, kissed me, etc.; and once, when I mentally doubted if it could really and honestly be a spirit, as I was playing the guitar, floating quietly in the air, the instrument was immediately brought over in front of my face, and drawn backward and forward, close to my eyes, so that I could see that no human hand was playing it.

I will not trespass upon your space by attempting to describe all the striking manifestations that took place; suffice it to say that they were many and various, and exceedingly entertaining; and I wish a larger company had been present to enjoy them. I came away thoroughly satisfied in my mind as to the genuineness of the manifestations.

In my rambles round the seance rooms of the city, I often call at 36 Hanson street, in the handsome parlor of which dwelling Mrs. Mayo Steers holds a developing circle every Thursday evening. This lady is an excellent medium and a most agreeable woman. Last Thursday evening I attended another of her circles, and was much pleased to see so many valuable and so much interest manifested. Some valuable tests were given by the medium's control, which were fully recognized.

Wm. L. CROWE.  
8 Pembroke street, Boston, March 20th, 1883.

## FORM-MATERIALIZATIONS.

To the Editor of the Banner of Light:

I wish to say that Mrs. E. J. Markee, now residing in Watertown, N. Y., was at this place in the early part of February, and remained a week; during the time she gave three seances in the light and three dark circles. I attended all but one dark circle. The materializations were the most wonderful of any manifestations even given in this place. Mrs. Markee is a powerful medium, as those Spiritualists know who have seen or attended her circles or read the accounts of them.

The light seances were all good. From fifteen to twenty forms appeared at each sitting, and many spirits were recognized by earth friends. They greeted and talked to each other face to face.

The second light seance was a test one: to satisfy a few skeptics, Mrs. Markee submitted to have her dress sewed and, when seated in the cabinet, the bottom of her dress tacked to the floor and her hands filled with flour; manifestations occurred just the same in character, but were not quite as satisfactory on this occasion as at other times; for conditions were badly mixed and stirred up by a few who came and attempted to conduct things to suit themselves; the rules were read; however, and those who would not conform to them were requested to leave, and did so. During this time Mrs. Markee became very nervous, through the presence

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convenient relief extant."-Rev. C. M. Hunt  
rep. Gratz, Ky.







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

### The Banner Record.

With this number of the *Banner* we enter upon the twenty-seventh year of its existence. Modern Spiritualism was at the time of the establishment of this paper only in its infancy; to-day its adherents are numbered by millions. Within this time many of the ablest advocates of the New Dispensation have passed to spirit-life, and are now ready to reward which their good deeds in the earthly sphere of existence entitle them to. And what a blessed thought it is, the knowledge that they still live, and are able to assist in the grand work to which they were so earnestly devoted while here; that indeed they are more efficient than ever before.

Under these circumstances who will say it is not proper for us at this time—while casting the glance of retrospection over the checkered past—to advert briefly to our own labors in the cause to which we have given the best portion of our mundane existence?

In verity, the record of the *Banner of Light* is to be found upon all its folds, inscribed in characters of living light. It is an emblemment that cannot be concealed if it would. But occasional cause, as at the present time, when it seems necessary, for the sake of the sacred cause which it has advocated so long, to pause and recur to that record, point by point. It will thus become more manifest not only what the *Banner* itself has been engaged in doing, but what has actually been done. And the recent communication of a respected correspondent and an honored veteran in the ranks—J. M. Spear of Philadelphia—which was not long since published in our columns, serves to refresh the memory of the *Banner* readers in entering upon any review.

Mr. Spear openly declares that he sustains the *Banner* for seven distinct reasons, which are ample and satisfactory to him. Beginning by saying that he regards it as "a reliable exponent of Spiritualism," he states his reasons in the following order—and it need hardly be added that they would not be cited by us here unless we were ourselves satisfied with their truthfulness and were willing to adopt them as our own:—Because it maintains the equal rights of the sexes; because it advocates the civilization, education and kind treatment of Indians; because it opposes medical monopoly, especially the vaccination dogma, which would make blood-poisoning universal, thus making a healthy mind in a healthy body impossible; because it advocates a new and improved system of education; because it has, for more than twenty-five years, maintained free and open rooms for public circle meetings, and during that time thousands of spirit-messages have been there given, and published in its columns; because it urges that spirit-intelligences should name the conditions they desire, when they communicate through their selected mediums; and because, philanthropically, it welcomes and judiciously distributes donations to aid the poor, the sick and the unfortunate.

To all of which we here plead guilty, and in reply repeat the declaration of our purpose to continue in the same course without swerving or faltering. It will ever be a more blessed recollection for us, that we have chosen to serve rather than rule, to accomplish rather than theorize, and to instruct by example rather than dogmatize and denounce, feeling confident that all true friends of the cause we advocate can be trusted to distinguish between the chaff of pretence and the wheat of performance. Professing to do the work of the invisibles as they have seen fit to enlighten us, the *Banner* has carefully and conscientiously refrained from doing any special work of its own. It has never consciously attempted to dam the free currents of the divine influence. If it could not help, it has tried not to hinder; if it could not always bless, it has not stood off with railing and cursing. It has labored constantly to be spiritually serviceable both negatively and positively. It has exercised charity, patience, long-suffering, and forgiveness, "bearing all things, enduring all things," if by any means better service might be done.

In its larger and simpler circle of work, the *Banner* has, naturally included what was specific and particular. For example, while teaching and impressing the great and all-embracing truth of spirit-communication, the new truth of this modern age, which it has done all it could to demonstrate without money and without price, to thousands who were lingering, and thithering for just that kind of knowledge, it has made it a special duty to advocate the cause of

justice to the Indians, so long the victims of armed violence and robbery, and to vindicate their rights as members of the great human family. Almost solitary and alone among the journals of the country, it began this seemingly hopeless task, in the face of storming ridicule and vituperation on the one hand, and of indifference and neglect on the other; but it held steadily on its way and bore up against insurmountable obstacles, until it enlisted the attention of other journals one by one in the cause, and finally compelled the attention of the Government to its justice and urgency.

The cause of the poor and oppressed, the unfortunate and helpless, is dear to the thought of the invisibles, and is readily espoused by the *Banner of Light*. What others are pleased to style philanthropy, it calls duty; and what is duty becomes a work of love. Hence it has made special efforts to minister to the poor, the sick, and the unfortunate, by collecting, in order to distribute among them, the contributions which sympathy is at all times ready to offer, thus becoming a repository for the benevolence on the one hand, and the suffering and sorrowing on the other. It would have regarded its own teaching as naught, without this plain practical exemplification of its meaning. Precious beyond all other earthly rewards are the blessings of those ready to perish. If any single quality of the human heart can claim a purely spiritual origin, or possesses a purely spiritual significance, it is that of sympathy; from which, as a living root, springs and spreads the priceless flower of benevolence, whose operation is not to cease until the whole world becomes, first humanized, then civilized, and finally advanced to a position where it will recognize its spiritual origin and live in harmony therewith.

The cause of improved education for one sex as well as the other, has been fearlessly and consistently advocated and upheld by the *Banner*, until it now beholds its leading one among those which enlist the discussions of the age. The equal education and the enfranchisement of woman have ever been favorite objects of attainment with the *Banner*, for which it has labored ceaselessly. No less has it exerted itself to secure everywhere that freedom from the tyranny of medical monopoly which would leave every intelligent person free to choose his own physician, and prefer his own method of treatment. And it has unsparingly denounced the special tyranny, so utterly defiant of all the principles which should govern civilized life, which forces a person to introduce active poisonous agents into his own veins, and thus to entail on his innocent offspring a wrong which they might have preferred to avoid encountering even at the cost of existence itself.

Of its work for mediums, those accredited agents of the invisible world in its dealings with humanity, it need hardly speak, except perhaps for the purpose of rounding out its record. It has never been knowingly untrue or faithless to the agents through whom the spirits have done and are doing their work on earth. It would have felt as if it had virtually turned its back on the spirits themselves, if it had slighted, by not defending when assailed, the mediums who are the recognized channels of their intercourse with men. It has not sought to snatch the rich fruits of the knowledge which has been brought to light through them, without even acknowledging the source whence it was derived, in order to make selfish traffic of it with delusive power or vain ambition. Whatever the imperfections of mediumship, as it is recognized and known, it is infinitely preferable to have it as it is than to reject it because it does not happen to be something better. The *Banner* has steadfastly labored to exalt and purify it for the high work it has been summoned to do—never to degrade and crush it because it is not yet what is indicated for its future.

Without boasting, then, and in no spirit of self-aggrandizement, further possible from its thought when contemplating the large work already done and the far larger work to be accomplished, the *Banner* may point to its record with the satisfaction which comes of a purpose inspired of other than self-seeking aims. It has never assumed to be other than a servant of the angelic powers in their newly-begun work on earth; the thought of securing position and wielding authority has never entered into its action and conduct. Preaching humility and self-abnegation, it has steadily endeavored to exemplify them in practice. Its motive and watchword has been Service. If it could be allowed to exist as a link in the golden chain that binds humanity in its feebleness and ignorance to the celestial in its beauty and glory and strength, it could ask for no higher office in the acknowledged economy of human affairs and their heavenly administration. In this spirit and with such a purpose it will pursue its course to the end, asking for no higher or ampler reward than to be still allowed to serve.

While reverently acknowledging its dependence upon the spiritual workers in the great realm of thought—the spirit-world—it would not for a moment forget its thousands of friends in the mundane sphere of life who have so earnestly labored in its behalf, and who still strengthen it by their patronage. To all such the *Banner* is deeply grateful. "With malice toward none, with charity for all," the *Banner* will continue its work for the enlightenment of our common humanity, feeling confident that its already wide-spread influence, under spiritual guidance, will be the means, in a humble way, of promoting peace on earth and good-will to all mankind.

The bill before the Legislature to prohibit the sale of intoxicating drinks on election days, is one that cannot meet with serious objections from any quarter in which ordinary intelligence and good intentions prevail. On one day in the year, at least, the experiment of prohibition would be safe, and a blessing to all parties. The ballot would then be kept much cleaner than it now is. Men would vote from deeper convictions, and with clearer views. There would not be so much corrupt influence. Election day would be welcomed rather than dreaded. And, in any and all respects, the ballot-box would be elevated and purified in every one's estimation. We hope the Legislature will permit the experiment to be tried.

A Connecticut correspondent writes: "Possibly a good length of rope is the best thing to allow Mr. Joseph Cook. He is bound eventually to hang himself with it, if he does not face about and become a more ingenious thinker and speaker. I hope that in some way he will be drawn out on Spiritualism until we get all he can say. Then it will be in order to investigate him. It will probably come to this on his part: Spiritism undoubtedly communicates, but they are all bid. And he knows they do it teach the *Andover theology*!"

### Orthodox Testimony.

At the funeral services of an aged lady of New York, on the 30th of January last, Rev. Dr. John P. Newman, a widely-known Orthodox preacher, delivered a discourse that in the main could be readily adopted by Spiritualists in respect to its sentiments, the exceptions being the reference to the dogma of the Trinity and the literal resurrection of the body. Dr. Newman, exclaiming that another life is ended, asks in what sense it has ended? "Not in extinction," he answers, "but rather in change of condition; in the invisibility of the body to us, but in the perpetual consciousness of the departed." He claims for all individuality that it can never be destroyed. "Death," he asserts, "is a removal, not an annihilation." The spiritual and the immaterial continue forever. "The spirit is a unit, and is indissoluble. The integrity of personal identity is a sublime fact. We can never be less than ourselves, nor more than ourselves, nor other than ourselves." He observed that this venerable woman had gone to the bosom of her God, "not to sing songs, nor to be idle nor indifferent as to the scenes of earth and time." And he spoke of the sons and grandchildren over whom she watched with tenderest love here, whom "she will continue to love and cherish hereafter."

Humanity, said Dr. Newman, is ever asking the question if we have heard from beyond the grave, and if so what is the proof of it. The proof, he answers, is twofold: "the testimony of persons in all ages, in all countries, of all religions, and the record of facts contained in the Bible, and in personal experience. The belief is all but universal," he adds, "that the spirits of the departed have returned to earth." He asserts that "in Bible times" two worlds met, and "the communications were as real then between heaven and earth as between New York and London to-day." He says that from Adam to John, "there was frequent intercourse" between those who had gone, and those who were left behind. "And he then proceeds to cite the list of instances which establish the great fact of the communication of spirits with mortals. The list includes the names of Adam, Noah, Abraham, Moses and Solomon. Celestial visions were also given to Isaiah and the prophets. Lot, Daniel, Mary, Peter, Cornelius, Paul and the Apostles, Stephen and the martyrs, Samuel, Moses, and Elias, all visited those on earth, or were themselves visited by angels. The evidence is, said Dr. Newman, that spirits have a knowledge of earth, and have information of the future."

When Moses and Elijah appeared at the transfiguration, said Dr. Newman, each appeared in his own individual character. They showed that they were in the invisible world in their personal identity, and possessed the same consciousness and knowledge as when here; that those in spirit-life know what we are doing, and have a deep interest in our spiritual welfare. Time does not lessen their interest in earth. They are permitted to do in their glorified state what they were not when on earth. The two worlds meet. Peter, James and John were the witnesses to the angelic appearance at the event of the transfiguration. But just such witnesses to-day are refused credence. Dr. Newman asks how they knew the facts of this communication from Moses and Elias. "No matter how," he answers: "they knew them, and thirty years after the event Saint Peter recorded the fact." When Jesus himself came, having lived on earth thirty-three years, he returned to the spirit-world. He said of that world that there are many mansions there; the inhabitants live forever; they are in a garden of delights. He passed three days in the spirit-land; then descended into Gehenna, where he preached to the unhappy spirits, to the antediluvians, to the Sodomites, to all who had died before his crucifixion.

Then he returned to earth and remained forty days. The eight witnesses to the fact of spirit-life and spirit-communication whom Dr. Newman cites—Samuel, Moses, Elias, Christ, and four Apostles—He insists are as good as eight hundred. He asks, then, if the communication between the two worlds continues to this day. Before making answer, he appeals to his hearers to "rise to the sublimity of the great Bible truth," and console their hearts therewith on such an occasion of sorrowing. He cites Wesley's opinion that Swedenborg was visited by the spirits of his departed friends. He says that Dr. Adam Clark believed that departed spirits returned to earth. He recalls the fact that, when dying, Hannah More extended her arms to embrace some one, and called the name of a dear sister long departed, with the exclamation "Joy!" on her lips as she expired. The extraordinary case of the eloquent Buckminster, of Boston, who died suddenly, is also introduced, whose father in New Hampshire, in a dying condition, exclaimed, "My son Joseph is dead," and soon afterward expired himself. Bishop Clark is quoted as saying, after speaking at length of angelic visitants in our varied moods and meditations—"Who shall say that there is not a real presence of the dead with the living?"

### Mr. Beecher Believes in Visions.

At least, he believes in the rapt state of the human spirit. At his regular prayer meeting on Friday night of last week, he is reported by the secular press as having made a new departure. He talked on the martyrdom of Stephen, taking for his general text the seventh chapter of Acts, and the story which it tells. He explained that Stephen, at the close of his tremendous tirade against the Jews, was suddenly seized with an inspiration, the nature of which nobody could realize who had not had a similar experience. It was a condition, he said, in which one was whirled off his feet, carried away by high thoughts and impulses, and set down wherever it might be.

As he spoke of Stephen's defense, and its effect upon the cause of Christianity, Mr. Beecher remarked that no cause ever succeeded without some one suffering for it; and he explained the manner in which Stephen was ordained for the cause of which he was the first martyr, commonly called the proto-martyr. In reading the verse in which it is declared that Stephen, while looking toward heaven, saw Jesus, Mr. Beecher put the question whether he really did see Christ; and he answered that he was inclined to think he did, and furnished some illustrations of his reasons for so believing.

He acknowledged that there are records of many very remarkable scenes attending deaths, and he related the one told him by Dr. Oliver Wendell Holmes. It was the story of a well-known woman of high standing in society, who, when on her death-bed, seemed rapt in the contemplation of celestial things. After her death the physician and the nurse, who had personally looked on a great many dying scenes, and therefore were not liable to be carried away by any sudden impulse of imagin-

tion, saw what they deemed a sort of effluence rise from her body and pass into the upper air. He spoke of the things seen as "an aerial something." Many persons, he said, had appearances, or apparitions resembling their dead children, come to them, and had looked upon sights that mortal eyes ordinarily never see. The biographer of Edward Payson, he said, spoke of the latter as seeing things unseeable, or as we should say, invisible. When the father of Secretary Evarts, said Mr. Beecher, was dying and rapt in contemplation, he exclaimed, "Oh, wonderful job, wonderful! praise him for the sights I have seen!" He had no such notion as that a stimulus of blood in the brain during the dying hours could bring these visions. He said the mind was then illuminated, and could see through and see things not visible in an ordinary state.

Mr. Beecher said he believed there were secrets in nature not yet revealed to us, and which produce effects upon a higher plane than any that we can reach by our senses; and he therefore believed that Stephen really saw what he did. He saw, said he, with his upper soul in a state of exaltation what he could not have seen with his under soul. And speaking of the ecstasy of martyrs, he explained that they rose to a state in which they felt that they had no fear, regret, or sorrow. He even did not think that any of the martyrs ever felt the flames that burned them; they were lifted above all consciousness of the body.

When he visited the room in which Shakespeare was born, he said that so great was the power of exaltation of his mind that he lost all sensibility of his body, and was actually in such a state that he could not tell whether he afterward walked to the church or was carried thither. Everything appeared beautiful to him, but he could not feel his feet. He never expected to have such a Sunday as that again on this earth. So, too, when he first visited the art galleries of the Luxembourg and the Louvre, his condition of mind in this case being produced by the creations of art. Yet he said it had recoiled in his mind many religious problems, and had much effect on his preaching. Many things which he felt he could not preach he knew to be reconciled upon a higher plane than that upon which we stand. He believed that the rapt state was not set down in the ordinary records of mental conditions, and men who professed to have it were generally thought to be a little loose.

### Pharmaceutical Hieroglyphs.

The New York Sun of a late date avers that "several Chicago physicians have been detected sharing with druggists the profits of prescriptions. Hieroglyphs were used to inform the compounder when to charge extortionate prices." The disinterestedness of those physicians and druggists wherever found who are working to secure the passage of acts of incorporation for their respective professions, so that they may monopolize the business of treating the sick in its every department by excluding other practitioners, and methods (often superior to their own) from the field, is, as the above instance proves, fairly open to suspicion. Even the traditional "honor" which is supposed to exist among certain other sharp "practitioners" (P) in the domain of meum and tuum, seems wanting in this case. The sharing of profits between the prescriber and the compounder, together with a use of secret signs whereby sodium chloride et aqua pura can be dispensed at even a greater price, when practicable, than the average druggist's conscience will allow at a venture, are two points which richly merit the exercise of its reflective faculties on the part of the general public. These hieroglyphs are no myth. The writer of this paragraph has personally met with an instance of their use in making an order on an apothecary—a pharmacist in a neighboring city having once complained to him that on that very day a man had called at his store with the blank of another drug firm upon which a corporate physician had inscribed a prescription, but which the complaining druggist could not fill (and he consequently lost a sale, while the patient was put to the trouble of going for his medicine to the party originally issuing the blank to the physician) because there were certain signs incorporated into the writing which had evidently been previously agreed upon between the M. D. and his pet "compounder" which had no meaning in ordinary drug practice. The Chicago case is another clear indication of the righteousness of the demand now being urged in many quarters that physicians' prescriptions be written out in full, and in plain English!

### A GREAT WEEK FOR NEW DOCTORS!

The New York Sun thus pays its respects, on principle, to the "doctors' mills" now operating in various parts of the country: "This has been a great week for new doctors. According to the latest returns, 153 of them have just received their degrees and diplomas from the University of the City of New York, 121, including 24 dental surgeons, from the University of Maryland; 35 from the Women's Medical College of Pennsylvania, and 45 from the Homeopathic Medical College in this city. This makes a heavy crop of spring doctors for one week's harvesting."

### Mrs. Richmond in San Francisco.

The engagement of Mrs. Cora L. V. Richmond in San Francisco deserves especial mention. Those who have listened to her spirit-guides in that locality must have felt that however great the need of the people, however ardent their longings for richer views of spiritual truths and clearer solutions of the problems of life, there is to be found in the source of these utterances, adequate answer and bounteous supply.

A correspondent writes: "It has been good to witness at once the eagerness of the questionings at the morning meetings, and the satisfaction which followed the clear and lofty replies. The first evening audience was large—the largest gathered here for many years to listen to a spiritual discourse. The next Sunday evening those present numbered eight hundred; and 'Phoenix' deepened the impression as he spoke of Spiritualism as the only answer to Materialism."

"It now became evident that a uniformly large and deeply interested audience could be expected, and the next Sunday's meeting verified this conclusion, for an equal number gathered, and in perfect silence, often rapt attention, listened to a thrillingly eloquent discourse from an ancient spirit on 'Pre-historic California.' This address properly supplemented that interesting one recently published in the *Banner of Light* upon the 'Lost Atlantis.' The statements respecting that ancient civilization which once centered upon the Pacific slope and the continent now submerged under the Pacific Ocean were clear and full of interest."

Blackbirds have been seen at the Highlands within a few days, which denotes an early spring.

### What the Phenomena and their Conditions Were.

In a recent number we called attention to the challenge given by Mr. John Fowler of Liverpool, consisting of an offer to contribute five thousand dollars to the funds of two charitable institutions in case any "exposer of Spiritualism" produced certain phenomena under the same conditions he had seen them produced. It is needless for us to say that the challenge, after being open to all "exposers," "conjurers," theological elucidators with an "if," and others, for fifteen months, has not been accepted. What the phenomena and conditions were is outlined by Mr. Fowler somewhat, in a letter in the *Liverpool Daily Post* of January 30th, from which we take the following:

"Hitherto I have been unwilling to relate any of my own experiences. I may, however, mention that I have had answers given me to mental questions, and written on an enclosed slate, the said slate being firmly held in my own hands. I have afterward obliterated the replies, and continued my questions, which were answered in a similar way. These were communications of a private nature, and bore the signature of a brother of mine, who had died some years previously in Australia. I have held a bottle filled with water and securely corked by myself, to find that in a few seconds afterwards it contained choice flowers. I have had conversations of mine related to me when I was hundreds of miles away from the spot where they took place. I have had pictures painted in the dark in my own presence, on my own materials, the paint on which was not fully dry for twenty-four hours afterward. I have seen tables lifted without contact. I have had my friends control and speak to me through trance-mediums for hours, not only of things which happened in their earth-life, with which we were well acquainted, but I have been informed of things I was not acquainted with when mentioned, but which afterward I found to be correct. These are only a few facts in my own experience."

### The Vaccination Law before the Connecticut Legislature.

The Judiciary Committee of the Connecticut Legislature gave a hearing, on the 14th, on the bill to repeal the compulsory vaccination law, introduced at the instance of the New England League. Dr. Luddington, of New Britain, declared the law to be an infringement of individual rights, and that in the opinion of many vaccine virus is a positive poison to the blood; a belief founded not in speculation, but on facts that have come under their own observation, and related instances of this in his own family and in his practice as a physician. Further than this, statistics show that it has failed as a prophylactic in myriads of cases, and is not a preventive of small-pox.

Dr. Dobson, of Hartford, regarded the law as unconstitutional. Vaccination, he said, not only fails to prevent the approach of small-pox but actually tends to induce the disease. The worst cases of small-pox, he said, were found among the vaccinated, and in small-pox hospitals a large percentage of the deaths are among those who have been "protected." Where the compulsory law has been resisted the least trouble is experienced with the disease, and that where the law has been enforced the deaths have greatly increased, not only from small-pox but other transmissible diseases. Dr. Dobson said that the compulsory law in our schools exposes the children to many loathsome diseases which not only burdened themselves but were transmitted to their children and their children's children.

Dr. Swan, of Hartford, spoke in favor of a repeal, and Drs. Pease of Enfield, and Chamberlain of Hartford, spoke briefly in favor of continuing the law.

### The College of Therapeutics.

Our readers will see, by the announcement on our fifth page, that the lectures of the American University in its first department, the College of Therapeutics, begin on Monday, April 23, at Berkeley Hall. This is the first opportunity that has been offered for liberal and progressive minds to drink from a fountain of knowledge unpolluted by the decaying remnants of ancient falsehoods. The new college is to teach the entire art, science and philosophy of healing (as its name implies), and will not be limited to the study of drug medication. It will teach the entire science of man, not limited to the mechanical science of materialism, but recognizing psychic science in all its profound and wonderful philosophy as essential to the education of the true physician. Moreover, it will recognize and teach many methods and processes of healing by hydropathic, pneumatic, electric and subtle agencies and medicines which have been ignored in Allopathic schools, until, as Prof. Buchanan affirms, the useful therapeutic powers which they ignore are of more value than all they teach.

It is a favorite idea of the President of the University that persons of sensitive psychometric and spiritual powers are preeminently calculated to practice the healing art with success, and that all such should be educated in therapeutic sciences to qualify them to fill their proper sphere, and supersede the fossils of the profession.

In the Allopathic medical schools such persons would find themselves sadly out of place—their talents derided, and the entire atmosphere of the school degrading and numbing to their higher powers, which in the College of Therapeutics would be honored and cultivated.

A correspondent of the Worcester (Mass.) Gazette (M. J. Fairbank, of North Grafton,) makes some remarks concerning the audiences that were in attendance upon the performances of Cumberland in that city, which are applicable as well to the audiences of all such professional pretenders. These audiences, says the writer, do not give Spiritualism fair play. For the most part, those who constitute them know nothing of its phenomena, yet assume to be judges. He was personally knowing to the fact that a part of the committee at Worcester were of this class, and that a delegation from his place of residence formed a part of the audience, not one of whom would on any consideration be induced to enter a séance room. The methods pursued in regard to Spiritualism by such audiences remind us of the captain in one of Mark Twain's stories who had one of his men killed by a sailor from another ship. The captain wanted the man hung as soon as arrested, and upon being remonstrated with about hanging a man without any trial, says: "Of course we will have a trial; we will hang him this morning, and have his trial this afternoon."

Franklin Smith of Dedham, Mass., has several valuable Spiritual Works that are scarce and out of print, such as "Harris's Lyrics of the Golden Age," Britton's "Spiritual Telegraph," papers, seven volumes; Shilling's "Pneumology," Cabagnet's "Celestial Telegraph," "Many's Monthly," bound volumes; besides several other works of kindred character, which he will dispose of at a reasonable price, and solicits correspondents.



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