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## Spiritual Phenomena.

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

NUMBER THIRTEEN.

Propared expressly for the Banner of Light.

As I did not have space in my last number to relate all of my experience with Mr. Mumler and his spirit-photographs that I think would be interesting to the readers of the Banner of Light. I will continue it as concisely as possible. Before I fully decided to purchase the views which he had prepared to exhibit with a stereopticon 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 canvast As he was the owner of one or more stereopticod exhibitious. I supposed bim to be the most of

pable person to ndvise me.
"What are you going to exhibit it 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 diangreeable remark, which indicated that he knew they were a stupendons fraud. "If you want to know anything about Mr. Mumler," continued Mr. Black, "go to the corner of West and Washing. ton streets, and ask those well-known jewelers, should be able to learn something about spiritphotographs 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 consulta-

tion 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, come back and be photographed after he is dead, and appear in the same clothes he wore while glive.". "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 do n't know, sir; it is one of the strangest things on earth, that Mr. Mumler, who was 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. Mr. Dow engaged an expressman to remove his the Divare office of Bigelow Brothers & Ken-most valuable things to a place of safety. nard more convinced of the honesty of Mr. Mumler, and the gentimeness of spirit photographs, than whem I chtered the gallery of Mr.

Having heard that Mr. Moses Dow, the editor of the well-known Warb-ley Mayazing, and been to Mr. Mumler's gallery, and obtained a spiritphotograph, I called at his office to learn all I smoke had become too dense for human endur-could from him; as the testimony of such a man ance, and the other valuables became a proy to is worth that of a score of less experienced in-

Mr. Dow frankly and willingly gave me the full particulars of his experience, and they added one more link to the lengthering chain added one more link to the lengthening chain of evidences of the truth of the previousna. He said that a friend of his had a sitting with noble face he pointed to the case containing Mrs. Mary Hardy, and she either was to specify the protection, and with a look of Joy on his noble face he pointed to the case containing the peared to he, controlled by a dead relative of the pointed to the case containing the property his friend, and told him of some, things which he will how by a dead relative of the protect of the property his friend, and told him of some things which had taken place. Mr. Dow's friend relative wall known by J. J. D. Ayer, gave some dotted what had taken place. Mr. Dow decided to call on Mrs. Hardy, and investigate for him pelf. He went to her residence, gave an as

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sumed name, and had a citting with her of an hour's duration, during which she was entranced, and told him more wonderful thicks than she had told his friend. An intelligence controlled Mrs. Hardy that claimed to be a wile there it was entranced, and the shift with controlled fier said that the spirit winds will the shift with controlled fier said that the spirit winds will the shift with the controlled fier said that the spirit winds will the shift with controlled fier said that the spirit winds will the shift with the said ovents which no one knew but Mr. Dow and herself. Bhe also requested him to go to Mr. Mumler's gallery, and alt for his photograph, and said that, if possible, she would have her's taken at the same time. Fearing there diums, he changed his clothing, and, under a different name, called on Mr. Mumler, sat for his photograph, and to his surprise Mabel Variety, and standard as the same time. Fearing there diums, he changed his clothing, and, under a up; closed the doyn! I had any mortal form, he changed his clothing, and to his surprise Mabel Variety, who had a my make the acquaintance of a number of ladies and gentlemen, who wished me to meet them and gentlemen, who wished the property as and gentlemen, who wished me to meet them and gentlemen, who wished the property as and gentlemen, who wished the mean and gentlemen, who wished the property as and gentlemen, who wished the mand gentlemen, who wished the mand gentlemen and gentlemen. The mand gentlemen and gentlemen and gentlemen and gentlemen an ren, was standing by his side, almost as ciletingtly visible in the picture as himself. At an expanse 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 be assured me was a perfect likeness of her. In the pleture 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 her both lay in its casket; the other passes over his less arm, and oldspr his hand. Her head is enlied 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 wardens 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. at the operation of being very skeptical, asked if his could use his complete, "On helpe informed that to made no discount to 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; igelow brothers & Kennard, and they will | and Mr. Dow declared that it was in the well tell you all about him." I was almost certain; known handwriting of Mabel Warren, and her from the positive manner of the man, that I 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 bim 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 should 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 be engaged a back to take him to the residence of Mr. Keeler, where Mrs. Andrews was holding her seauces, 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, tit is preposterous to suppose that a man can 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 thin earth-life and as seen in her photo-

troplates 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

the devouring element..... The office of the Waverley Magazine was soon afterward opened in the large Waverley Building in Charlestown, which city has since become a part of Boston: I called on Mr. Dow in

inner and arm, unattended to any mortal form, became righle reaching downward, with something between the foredings; and thumb which it laid in Mrs. Carpanter lab. I called to Mrs. Morse to open the door that we might have more light, and found the Persent" to consist of a oviously formed with them, and one day between elevan and twelf and have an enter to my which the law to the law the law that love heat an anchor. To me it was more valuable than the "anchor, sure and standing," that I often heat spoken of at Methodici prayer meetings.

anchor, nor me it was more valuable than the standar, witten 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 allways obtaining satisfactory results. Mr. Minder was advised by his spirit guides to start in a new enterprise, that of photo electrotyplus and he is now doing a successful business at 68 Oliver street, Boston. I had but of highest and also of a communication written by its right riend between blood shates photo-electrotyplus by him last summer, for my book. They to Meanerize," written by me, under spirit friends an their friends and neighbors in him last summer, for my book. They to Meanerize," written by me, under spirit higgshon, as a missionary work for Spirituality to doan their friends and neighbors in the public gladly peruse its mages, which my mail yield me will cause hundreds to be coming the test fill our philosophy, whitwoulds sor being the took on Spiritualism, if presented to them of the game. Those who purchase the book of Colby & Rich, a Montgomery Place, Botton, will have a cabinet sleed photo-electrotype of myself, one of the most remarkable communications. Written between photo-electrotype of mrealf, one of the most remarkable communications, written between doughnuts. After teaching children for two or spirit world, and also leady how to meamerize and develop mediums. The book is one all ceipts taken being the compensation they resulting its will be bleaded to loan their friends: ceived for teaching. itualists will be pl n moir triedds: 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 spiritphotographs is in the overanxiety of the spirits. They are more interested in this and all other phenomena than are matals. 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 valu 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. If the split fail for want of the proper magnetism, his spriety 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 sitter can recognize.

wore is in earth-life and as seen in her photograph, was langing down in front of one about this customer does not; and instead of reason-der; and placing the foreinger of one hand back of it, she waved it toward Mr. Dow, and a smile of gladness illustrated 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 Waverley Magazine, Mr. Dow engaged an expressman to remove his most valuable things to a place of safety. There were thousands of dollars worth of electrons and other morable proparations, a spirit that could be reasonable to ask many of his in the morable of the safety. There were thousands of dollars worth of elec-The photographer knows this too well, but fumes arising from some phemical preparations, that cannot be seen recenting by any human eye, can be photographed, and become distinctly visible in the photograph. And that spirits, who cannot be seen by the natural eye; may be photographed. It know as well as I know that those tames can be. And there is no question so full of interest to mortals as is that asked by one of old, "It's markine shall be live again?"

I have seen soores of spirit photographs that were unmistakably recognized, and every one of them has been a livious answer to that question; and may the grand Banner of Light wave until every man and woman onearth shall know that though they the they shall live again. I knew that if Mr. Municr's spirit photographs were genuine, they would stand the test of the most thorough investigation. And the same holds good respecting every phase of medium-

Shortly after giving my entertalnments in Mercantile Hall, Boston of which I have made mention in two or three previous numbers, I

its presence. It would require a large-sized volume to contain all the interesting events that transpired at these offcles, and I will relate only one now, as that will suffice for conveying to the reader a general idea of their na-

ture. 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

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 berself.

"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 drys, and with a face as pale as death exclaimed, in 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." "Lahall 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 gaved 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.

I did not see her again for many years, and then under widely different circumstances. In Nov., 1681, I happened to be in New York City on a Sabbath day, and wandered into the Harvard Rooms, where Spiritualists and Liberalists were holding a discussion; and while there Mrs. Colby, the well-known lecturer on Spiritualism, came in, accompanied by that sweet singer, Mrs. Smith, who enlivens the meetings where Mrs. Colby lectures with her beautiful songs; and, seeing me, ene came to where I was sitting, grasped my hand with a fervency that I shall never forget, and thanked me for being the humble instrument in alding a spirit that she had taught how to sing "Johnny Schmolker" in saving her from the "jaws of death" and a sudden entrance into what to her then was only a land of forgetfulness, but now a world where the one she loved so well awaits her coming. The lady who became so unexpectedly a me-

dium for spirits to control is Mrs. Ada Wardwell of No. 3 Irving street, Boston, and the little boy that Mrs. Smith taught how to sing has, since that eventful circle, been ber controlling spirit and has given me many a test through her lips, proving as true that oft-repeated assertion, "Truth is stranger than flotion."

[To be continued.]

A CONCERT WITH THE SPIRITS, ETC To the Editor of the Banner of Light : In pursuing my investigations of the phe-

nomena of Spiritualism, I have lately attended. the senuces 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 conplusive; confirmation, to my thinking, stronger than that of holy writ. Eard, after all, the strangest thing about it is that it is not strange at all Howstrangeit would be if spirits could not do these so-called wonderful things! 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 sad indeed 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 with nessed by me at a recent scance with Mrs. Attacked the city. Although it is too much the faddion with

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 be
side 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 sliting beside, and had never seen her until the
previous evening. "I know you," said thespirit,
"you j tanghit me to sing 'Johnny Schmolker,"
"May out in Denver; and my mother made them
hig doughnuts we had at the plosic:"

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 plonte in the hall in
Denver, but could not remember the pan 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 haddied 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 attended my circle, rather
than stay alone. When she had told me this

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 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 be a spirit that was playing so sweetly on the gultar, doating 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 find been present to enjoy them. I came away thorothy satisfied in my mind as to the genuineness of

satisfied in my mind as to the genuineness of the manifestations.

the manifestations.

In my rambles round the scance rooms of the city, I often call at 36 Hanson street, in the handsome parlor of which dwelling Mys. Mayosteers 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 blessed to see an event the condens middle. much pleased to see so many there and so much interest manifested. Some valuable tests were given by the medium's control, which were fully recognized. recognized. WM. L. Chows 8 Pembroke street, Boston, March 9th, 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 ones. 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 ficor 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 hadly 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

destriction the principle with the edit

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of these disturbing elements, previous to going into the cabinet. The cabinet was a little closet off from a room; this was examined before the test scance and found to contain nother than the cabinet of the cabinet ing but a piece of loose carpeting and a chair for the medium.

After the seauce was closed a gentleman, who was chosen by a guiding spirit, went into the cabinet to awaken the medium; others folcabinet to awaken the medium; others tollowed, and found Mrs. Markee just as they had left her—the flour in her hands, her dress nalled to the floor, and the sewing in her dress at the front in the same condition as that in which it had been left. How our mediums are abused through the ignorance of those who little understand the laws that control and govern these metters!

derstand the laws that control and governments and these matters!

The two dark circles which I attended were wonderful and grand to me. Our spirit-friends would materialize, come and pat us, and thus make their presence known. Some would come and talk in a strong volce, take a text and deliver a grand exhortation, telling the sitters to go on with the good work and not mind the sneers of their neighbors, but stand up for the truth and fight the good fight. These seances are having a telling effect, waking the public up to the highest pitch and causing hot discussions on Spiritualism. Many persons here are, in consequence, desirous of investigating further into its mysteries.

H. J. Kilboun. ther into its mysteries. La Fargeville, N. Y.

#### A BEANCE WITH MRS. BLISS.

To the Editor of the Banner of Light:

A private family (Mr. and Mrs. D.) at the South End, this city, living in the topmost suite of rooms in one of our fashionable family hotels, recently invited me to join them in a scance for materialization, at which Mrs. James A. Bliss was to not as medium.

They had arranged a convenient cabinet by utilizing a small connecting closet between the sitting-room and bed-room, the bed-room door being looked and draped with black cambric, and a curtain of the same material, parting in the center, being hung over the open door. A trailing vine of ivy, which had grown under the care of a loved sister, who recently passed to the spirit-world, had, with tender thoughtfulness and refined taste, been trained over the doorway through which they hoped to see her materialized form emerge before them. For this hope there was good reason, inasmuch as she had been frequently recognized by them at the public seances of Mrs. Bliss and Mrs. Pickering. A paper shade was placed over the globe of the gas-burner in the parlor, opening from the sitting room, directly back of the chairs ar-ranged for the sitters, so that the light shone upon the cabinet, and could be increased or di-

upon the cabinet, and could be increased or di-minished at pleasure.

Two gentlemen beside myself had been in-vited, so that upon the arrival of Mrs. Bliss she found alx persons in all, two ladies and four gentlemen, forming a most harmonious party, and thus giving her "conditions" which the medium at once recognized with expressions of real gratitude. Having been up with a sick husband nearly all the night before, after hold-ing a circle in the evening she was naturally ing a circle in the evening, she was naturally very much exhausted, and doubted whether our scance would be a success. After a few moments' conversation, during which I had opportunity to note the dress of the medium, the arrangement of her hair, etc., she entered the cabinet, seating herself in the chair, for which there was only sufficient room. In about one and a half minutes, as I counted the seconds, from the fall of the curtain, a form appeared in the doorway, resembling in complexion an indian girl. In stature and form much like the mediam, but differently dressed, in short dark skirt, with one lighter stripe around the bottom skirt, with one lighter stripe around the bottom of it: On the head a cap, glistening apparently with luminous pearl-colored ornaments, which also shone on the veil that fell down the back. Each of the party was invited to come forward and look closely at her, and when all had done so she came boldly out into the room, apparently as substantial a being as any of us. She received a bouquet brought as a present to her, and plucking a white rose from it, asked to have the bouquet placed on a table, when runhave the bouquet placed on a table, when, run-ning back to the cabinet, she obtained a pin, and with it afflixed the flower to my coat. The sig-nificance of this act became apparent when a voice from the cabinet said that "Blue Flower" that pinned that rose upon the tall brave with the very pin which Mrs. D. had used in pinning a collar upon her sister's neck as her hody lay in the casket, and that it was done at that sister's reneral, and as neither Mrs. Bliss nor any one present but. Mrs. D. knew that such a pin had been placed there, the statement was certainly a remarkable one. I record this circumstance a remarkable one: I record this circumstance as favoring the genuine character of the manifestation, because in my own mind there was a donbt whicher the substantial figure of "Blue Flower" was not that of the medium. But be that at it may, the swarthy Indian girl was hardly out of sight behind the curtain, when a white figure appeared at the aperture. Mrs. D., her husband and sister were called to the cabinet, and at once recognized their spirit-sister. I stood within a foot of the figure, and although the features were unfamiliar to me, they were unlike those of the medium, and the covering of the head and entire dress was white.

If would require too much of your space to

If would require too much of your space to describe the reculiarities of the seventeen different forms that were presented that evening. One gentleman stated that he distinctly recognized the features of his wife, himself and the his standing by his side at the cabinet also being Mrs. Bliss scated in the chair while the pirit form was before them.

The contrast was very marked between the

agure of an apparently young man in male at-tire, called "Billy the bootblack," and the alfire, called "Billy the bootblack," and the al-leged forms of Lucille and Helen Western, who frequently appear at these scances, one of them head taller than the other, and both dressed in pure white garments; and then the tail mas-culing form of Capt. Hodges, the head control of her band, dressed in military costume, and at least six feet high.

I selved that my hand might be taken by a epirit and laid on the head of the medium (as I am told is sometimes done), and going up to the curtain for that purpose, a form dressed entirely in white raiment parted the curtain, and I looked directly upon it with as comprehensive gaze as I could summon, hoping to recognize some friend, when instead of my hand being aken, the curtain dropped, and instantly Mrs. plies emerged from the cabinet dressed precise-ly as she was when she entered it, and so far as Ly as she was when she entered it, and so far as I could determine by careful scrutiny, without any portion of it disarranged.

From my personal observation I am not able

to say whether the medium was in the cabinet at all times or not, or whether, as in the case of Mrs. Markee, the substance of her body and clothing is transfigured to produce these various forms. But I was certainly impressed with the entire honesty of the medium, and believe that where such harmonious conditions can be obtained as existed upon this occasion, the fact of spirit-materialization through her mediumahip can be demonstrated to the satisfaction of any unprejudiced observer.

DR. H. B. STORER. Boston, March 12th, 1883.

The sheet anchors of allonathy in our time have been bleeding, opium, alcohol, mercury, antimony, and an ever-increasing host of deadity poisons. Lancets, and leaches went out of fashion some years ago, but there are signs of a revival of this mode of depletion. Ergot, digitally, strichnia, iodine, bromine, are in full mae. The deadlest poisons of Central American Andrews and expected to cure disease—an expectation, never resulted—though nature, with her aver healing power, may cure in spite of them. aver healing power, may cure in spite of them. These things are very strange. Why should soon use deadly things, hoping to cure? A drug pass hinder the cure of a broken bone or the acaling of a wound, but rest and food alone can help it.—The Heroid of Health, London, Eng.

Dresses, cloaks, coats, stockings and all Diamond Dyea. Fashionable colors only 10 cts. | Register,

free Thought. ne Banner of Lights

To the Editor of the Banner of Light:

You have from time to time turned your batteries so effectively on the contortionist. Cumberland, or whatever other alfas he may have, a ci-devant pupil of Bishop, whose fame is so sweet at the "Old South," Boston, or the Western Infirmary, Glasgow, that it seems hardly worth while to occupy further space in your columns with the unsavory theme. But the individual in question is patted on the back by the Albany Argus, with other old ladies of the same kidney, and deserves another klok.

THE "ARGUS" AND CUMBERLAND.

(The editor of the Argus has been elected Re gent, and it is a queer outlook for the cause of education. Heaven forgive the Legislature, if it can, and comfort his colleagues.) The dons of Oxford and Cambridge, bailies of Glas-

of Oxford and Cambridge, bailies of Glagow, ex Mayors, ex Governors and poets of Boston, and parsons of New York and Brooklyn, have all mixed themselves in the same blind pit, with nothing to show for it but the dislocated bone they wield as deftly as Samson One of this crew, the peer and whilom friend of Bishop, comes here and is taken up by the Argus in the same generous feeling of fellowship it had for Waite, as a useful and Christian lecturer in his mingled show of conjurer's tricks and "chalk talks all about Jesus." A dash of moral and religious platitudes sprinkles here and there the columns of the Argus, and it would feel aggrieved if you were to doubt its veracity or, sincerity, outside of politics. Yet it is hard to reconcile its published opinions with any degree of intelligent thought that nature may have originally given.

it is hard to reconcile its published opinions with any degree of intelligent thought that nature may have originally given.

The queer crowd these exposers (?) draw seems to find the strong argument of the performer in the blatant and unmeaning offer to bet \$3000 against \$50; sowe green goose is induced to let his name be published as stake-holder, perhaps a doctor who may have a certain notoriety of name in a neighboring town for the cure of chicken pcx, and then these unutterable donkies call this "scientific proof."

Oh! the overweening conceit of these men, who have no more conception of a psychological lawthan Harold Skimpole had of finance; who for the life of them can't tell a "psychic force from a sardine"; reveling in ignorance thirty years behind the knowledge of the day; setting themselves up in impotent rivalry as authorities against the experience of millions and the long protracted studies of the first men of science of the day, fortified by thousands of exact, rigorous and scientific experiments. Ah! these profound judges of pneumatic phenomans those profound judges of pneumatic phenomena, seeking inspiration in the deformed shoulder blades of a peripatetic showman and professional trickster!

How impossible it is to understand such dense

How impossible it is to understand such dense stolidity and wishy-washy trifling. We can only account for it on the supposition that prejudice has so disordered the brain that it is impossible to reason on the subject. These men seem to have lost some faculty which goes to make up the sum total of a reasoning being; in fact are a sort of cerebral cunuch that could be hung up to advantage with Prof. Typdall's "intellectual whoredom of Spiritualism."

Let us turn to the rational side, which con-

Let us turn to the rational side, which con-trasts so favorably with the folly and incohe-

rency of the ignorant.
. Some interesting experiments are now being prosecuted in this place by a party of gentle-men and ladies to the number of twenty. An iron case has been made, with burglar-proof locks, in which Mrs. Markee, the well known medium, is to be locked up at each scance. A great many curious things have transpired, but the plincipal object—of beholding the forms outside of the cage—has not been satisfactori-ly accomplished in all instances. At the termination of the scances an account ought to be forwarded to you for publication, which I will cheerfully do if no better description is furnished you. Yours respectfully, VIATOR.

Albany, N. Y., March 1st, 1883.

DO "CIRCUMSTANCES ALTER CASES." OR CASES ALTER CIRCUMSTÂNCES?

To the Editor of the Banner of Light:

I happened the other day to see in the New York Tribune a statement that a young man who was walking in the suburbs of the city of New Orleans, being overtaken by a thunder-storm, took refuge in a negro cabin, where he was struck dead while reading a Bible he had taken from his pooket.

It would appear from the above that "God's Word" is no lightning rod: at any rate, that such an one is not entirely reliable-especially as its inventor was not a "believer,"

Had this evidently piously disposed person been reading either "Tom Paine," "Voltaire," or "Col. Bob. Ingersoll," what a triumph such or Col. Doo. Ingerson, manual stances, would have a fate, under such circumstances, would have been considered by some of our Christian clergy; and how (in all probability,) that event would have been construed into a manifestation of the "just wrath of an all merciful God"; of his intolerance of infidelity to "His Church." (Should it not rather appear that Heaven is no

respecter of versons—merely as such—or of forms of faith? If any one supposes there is any degree, whatever, of wickedness, baseness, malice, or cruelty, that "God" will not, has not, or does not tolerate, let him read the blackest record on earth, the most wicked, most dia-bolical, most cruel of all—that of the so-called God's own Church. It must surely seem to fol-low that a God' that tolerated such an institu-

low that a God that tolerated such an institu-tion would tolerate anything—any institution; and this, though it should constitute the foulest, most "hellish" of all, and in his own name. If "church" or "men of God" suppose there is anything Hoaven will not tolerate, let it be remembered that he tolerated Thomas Paine, Rev. Wm. E. Channing, and even Theodore Parker, who did so much toward undermining "his church."

He even tolerates the city of Boston, which, abounding most in public schools, libraries, etc. to.—and being also the most intelligent city in the world—has nevertheless erected memorials to both Paine, and Parker, thus "flying," as it were, "in the face of heaven" itself, as if having learned how to "see God," that abandoned olty would repel the light of his heavenly countered. tenance.

Such appears to be an effect of increasing in-tolligence upon the human mind and human soul, and, most deplorable of all, upon church orthodoxy. As if the more light in the head the more darkness in the soul!

Where is all this to end? What is to be done?

Public schools cannot be squelched; nor can racks nor dungeons—those most potent and necessary arguments of Orthodoxy—nor even the fires of Smithfield, nor the gallows-tree of Salem, be restored, however earnestly invoked; eo dire and ungodly is the influence of free, un-trammeled schoolhouses.

What, then, is to become of "True Religion"? Unless these crentures, these godless monsters who dare to think for themselves, can be sup-pressed, what is to become of mankind? Will Heaven tolerate such state of things much long-

er? How can it?
Why, if this state of things is permitted much longer the church itself will not be able to save mankind from perdition; and the world will be deluged with "infidelity," and not only the chief part of mankind consequently be doomed to everlasting torment in "hell fire," but one need not be surprised to see a statue of heresy itself—which is the real "Saviour of Mankind" and champion of human progress—and that in deell—which is the real "Saylour of Mankind" and champion of human progress—and that in the Roman Plazza Espagns, fishinking in the very face of the "Immsculate Conception," that crowns a column there, by sanction not only of God but even that of a Romish Pope. Let us hope heaven will not be duite discouraged nevertheless.

The man who knows nothing of Mrs. Lydia p. it.—The Herald of Health, London, Eng.

B. Pinkham and her sovereign remedy for would be be be colored; stockings and all en is wanted for a juryman. The lain clienty mante can be colored successfully with the proves that he does not read the property. If II. . M. B. Hayden.

a lasue you mention the recent departure of Mrs. Maria B. Hayden, M. D., of New Thus another of the early and most emclent s in Spiritualism has been called to her reand thus, one by one, they are passing to the

Ba long has Mrs. Hayden been withdrawn from the public field, as an instrument of the great reawakening, that she is hardly known to the present genera tion of believers in spirit-return; yet there must be thousands in this and other countries to whom the announcement of her transition will bring a thrill of mingled sorrow and joy - sorrow that earth is deprived of one who has been instrumental in bringing glad tidings to so many hearts; joy in recalling their own emotions when, in her presence, they first listened o unmistakable signals from the loved ones gone be fore; joy, too, that she at length has entered upon the fruition of the labors and crosses which always are the lot of the ploneer in an unpopular cause.

It was to Mrs. Hayden's instrumentality that the writer was indebted for his first conclusive and unquestionable messages from the, till then, silent land He had, in two or three instances previously, listened to "mysterious rappings" in the presence of another person, but of so feeble and uncertain a character as to leave the question of their origin and nature somewhat in doubt-especially as they seemed to indicate something opposed to all his previous beliefs.

Some time in the year 1852 (more than thirty years ago) I was invited by my friend and then office-companion, B. P. SHILLABEB, Esq.-since widely known in the literary world as the author of "Mrs. Partington and her Saylow!"-to meet him one afternoon at the residence of Mrk. Hayden, in Lowell street, Boston Mr. 8., as all his acquaintances well know, is a most genial and large bearted gentleman (may his shadow never Be less!) who, when he finds a good thing, is al ways anxious to share it with his friends. He believed he had found a gloriously good thing, at the place above pamed - even an open chappel of communication with the realm of the departed-and he was anxious that all his friends should avail themselves of

It.
I met him according to appointment, and the interview which followed can never beforgotten. Mrs. Hayden was then an entire stranger to me. Around her table I found gathered a number of gentlemen, several of whom were connected with the newspaper press of Boston, but with none of them had I any acquaintance excepting the friend who introduced me. They were intently engaged in endeavoring by turns to obtain communications from friends by means of telegraphic signals, or "raps," using a printed alphabet and spelling out words letter by letter, after the manuer then in vogue. As I watched them, they appeared to have indifferent success and little satisfaction, and I had no expectation of doing better.

But when my turn came, there seemed to be a new accession of force. The raps became loud, jubilant, almost impatient. I need not now give the details of that, to me, most remarkable scance. Suffice it to say, that by the communications rapped out to me in the next few minutes (I taking care to conceal the aipha het so that no visible person could see the letters I was pointing to), all my preconceived theories of explanation were blown to the winds, and I found myself face to face, as it were, with an invisible intelligence of aimlug to be my father, and presenting astounding evidences of the truthfulness of the claim. While puzzling over these results, the intelligence indicated a desire to give a further commission, and on taking the pencil, there was rapped out, letter by letter, a message of several lines, of so exalted and inspiring a charac-ter, so different from caything of the kind I had thus far seen, and withal so characteristic of my sainted father (then twenty years deceased, and of whom no one present could have known anything), that it veritably seemed as If he was standing by myside. Others as well as myself were deeply impressed, and for days and weeks afterward a felt as if a voice from the su-

pernal world were ringing in my ears!

This was the turning point of my life, for though I did not fully yield my fredence to the identity of the communicating spiritually proof upon proof had accumulated in subsequent fivestigations, yet I could never frame a reasonable hypothesis to overcome the evidences then and there presented. A new worldliterally " new heavens and a new earth"—from that hour began to open to my conceptions; new associ ates and new occupations engaged my attention, and the whole course of my life was changed.

At a subsequent interview at Mrs. Hayden's, the remarkable mediumship of a member of my own family (of a kind then unknown) was foretold, which in due time was realized, and thus "the gates" of the superfireside, and have continued open over since.

But my own case was probably only one of thousands in this country and across the Atlantic, of persons who were equally indebted to Mrs. Hayden's medium ship for their first bositive evidences of a life beyond the grave. Of a calm and equable mind and a commanding presence, she was courteous, condescending and patient to the last degree with captions and unreasonable skeptles; and her vigorous physical system seemed an exhaustless reservoir of the force employed in making the eignals from the other shore. Hence few who sought evidence through her mediumship, with any show of candor and regard for the necessary conditions -- so far as my observations extended-failed to obtain convincing proofs both of the spirit-origin of the mysterious raps and of the presence of their departed friends.

Many years have elapsed since the writer has met with Mrs. H., not having seen her, so far as he can recollect, since she entered upon her career as a practicing physician in the city of New York. In that, he has been told, she achieved distinction and success. Whether the remarkable phenomena of which she was an early subject continued to follow her in her later years he has no personal knowledge, though he has been informed that they ceased in consequence of a severe iliness some years since, but that she ever he lleved in their genuineness as signals from the invisible world there is no doubt

I feel, Mr. Editor, that I cannot allow this occasion to pass without giving expression to this earnest though meagre tribute to the services of one to whom I am so deeply indebted, and whose rewards in the present life I fear were all too few. May the great hereafter make abundant, compensations to the unre-

This reminds me to add, for the encouragement of others who still tread the thorny path of mediumship, that a few evenings since I was in company with a clairvoyant medium who unexpectedly announced that she felt berself en rapport with Mrs. Hayden in her new home "on the evergreen shore." "She is yet too feeble to come to me," she said, "and so I have gone to her. I find her reclining on a couch, amid beautiful surroundings, and ministered to by friends. She says, 'I wish to say to you, do not dread the fransition from that world to this. There is nothing to fear: Accustom yourselves to anticipate it, and discipline your bodies to overcome that instinctive shrinking which they feel. The passage will then be easier. I have met my children whom I loved so much, and they, with others, had provided for me a most beautiful home. Indeed, my reception here was a great sur-prise. I did not know that I had done anything on earth to merit distinction; but I was met by a great number, many of whom I did not remember, who said that I had been the instrument of bringing life and immortality to light to them, and they had come to welcome me from earth. In fact, the avenues through which I was brought were arched, and hing, with flowers by their hands, and the music was most ray, isbing! I how see that every set of our lives is re-membered and appreciated and rewarded; here, if not on earth. Tell this to these whom I have left behind, and tell them to be falthful and of good cheer, for the reward shall be theirs."

To this I need add nothing, only that I have endeavord of report accurally the substance of the mes-sige (there was much flore of a private character which I to not report) and that, under the droum-

Di asmedi Ellir Diy cured my akin diseasa. D. D. Olumbi 2 (1. a. 110 Ala (1. drugalat).

Written for the Banner of Light. THY LOVE ON US DESCEND.

BY EMMA TUTTLE.

Thou knowest, oh, God ! and it is sweet to think We need not sit in judgment on one heart . Which trembles 'neath a weight of woe or wrong, Nor tear one wound apart. Fhou only askest that our souls be true

And in Thy wisdom trust; We need not search with ploreing eyes for sin, For Thou art strong and just.

Oh! never yet grew harm from generous words, And nover pain from gentle, trusting eyes; But vague distrust and cold accusing looks Wring out despairing cries. We may not bear them, and Thine car alone Bend low to catch their wail;

But we may read their secrets in deep lines. On faces sad and pale. Dear Christ I whose God-like soul all pity felt When clay-encumbered, low on earth wert Thou;

Weak minds still waver, and crushed hearts still ache Be Thou as pitying now! Teach us who emulate Thy holy life, Thy sweet and woolng art, To lead all mortals to the Father's feet,

And choose the better part. T is not from Thee we copy cold contempt. Nor, lacking Charity, build walls of doubt, Making dark duageons where we prison souls And will not let them out.

When turned Thy holy face with ancer or scorn From either foe or friend? Thou left the Pharisee that cruel part:

Thy love on us descend!

#### American Spiritualist Alliance.

At the meeting held on Sunday, the 11th inst., the opening address was delivered by Mr. Jules Jeanneret, on "Is Inspiration the only Source of Knowledge?" The speaker commenced by saying that this question "belongs more to the infinite than to the finite; brings us face to face with problems related to the inner man, that mysterious ego whom science, from its materialistic standpoint, has valuit tried to analyze." . . . "To consider this question in its true light, we must admit something else in man beside the visible, ponderous body; we must admit that which gives life to all matter-the spirit, and that which we may call the intellectual organ of the spirit, the soul. Those points admitted, we have in man an embodied spirit; a being capable of thinking, of understanding, and, therefore, endowed with the faculty of acquiring and retaining knowledge." . . . "Science, having ignored the element which alone can help it to solve the problem of life, having always attempted, figuratively speaking, to form a true circle without first having esfablished a centre, has been unable to accomplish the feat." "Matter," the speaker said, "sublimize it as you

may, never has possessed and never will possess knowledge, but is always submissive to its dictation. Throughout the whole universe, knowledge ordains, matter obeys. The Eternal Mind permeates everything, and regulates everything, by laws as immutable as they are wise, and so potent and eublime, that man's feeble intellect can but imperfectly comprehend them.".... "Knowledge is eminently spiritual. Its requirement and its acquirement belonging only to intelligence, we must regard it as spiritual food, and necessary to spiritual growth and development: Its as similation by the soul bringing man in closer communion with Infinite Wisdom, harmonizing his mind to the dictates of the Supreme Mind, and bringing to each individual the means of his own salvation." . . . . "Thought being essentially of spiritual origin, neces sarily and constantly gravitates to the spiritual plane and spiritual conditions, and we are brought thereby into immediate connection with the realms of thought or spiritual spheres. Through the continual outpour ing of thought-force from those spheres, we, under certain conditions, receive impressions more or less vivid, more or less true, as those impressions have to harmonize with our own mental powers of receptivity.". ... "Our wants, our inclinations, give rise to desires which are formulated in thought. If such desires become eager, intense, we call them aspirations. Aspiration directing our minds with persistency in a special direction, the impressions coming in masser to that aspiration will tend toward the same direction. When our aspirations are elevating, noble, godly, seeking for truth, impregnated with unselfish love, and longing for useful knowledge or glorious achievements benefiting humanity, those impressions may brighten into inspiration. Inspiration is the perfame of heavenly thoughts entering the souls of men. In all ages. and through every avenue of progressive knowledge, through science, art and literature, in political, social and industrial economy, we can nerceive the brilliant results and the stupendous achievements of that slight but mighty power-Inspiration. Who can appreciate the mag nitude of its work in the past? Who can foretell the immensity of its future labors? To humanity the angel hosts have come to-day, leaded with heavenly blossoms of love, of light, of truth. The gift of inspiration is precious enough to be worthy of our most, persistent efforts to obtain it. We can hardly conceive of any transcendent achievement in any line of human action without its powerful help. We cannot command faspiration; we can only seek for it. Still it is not enough intensely to desire it. Action and aspiration must jointly labor toward its attainment. It will be revealed only to those whose powers of perception and execution are harmoniously blended; to those who are prepared to give as freely as it is given unto them."

Mr. Jeanneret referred to the enochs in the history of the world when inspiration has been so marked and manifest as to take the form of revelation, teaching great spiritual truths, and reviving in men's souls the sacred principles of reverence and love for the Su-preme Being, and of obedience to his will. Man, it was said, has the power of understanding or knowing many things through the exercise of his own faculties. "From the moment that man, as individualized soul, begins his earthly existence, this process of knowledge, assimilation, of feeding the soul, is put into operation : for, no matter what its latent powers or its innate faculties may be, the soul at the beginning is inappearance destitute of knowledge, and its first efforts are directed to the exploration of the immediate surroundings of its material body. To control that body, to subject its mechanism to its will, to learn how to direct the different organs of perception, and how to harmonize their almultaneous action, are the soul's first experiments, and the results then obtained constitute the soul's incipient knowledge.

The speaker further traced the various modes in which knowledge is acquired at different periods of bodlly development, and spoke of incidents of extraordinary precocity as indicating inspiration. While much is given by inspiration, "who will venture to say that all the man's experience of years, all his observa-tions, have brought no knowledge to his soul?" "Inapiration," he said, "depends on natural law, and there is always a cause adequate to the effect. Lofty thoughts attract lofty happration; but lofty thoughts are the result of previous knowledge; knowledge acquired gives birth, to other knowledge." "Friends," is said in closing, "the search for knowledge is a never ceasing process. It begins at the cradle, but does not end at the grave. To day, in the finite, imprisoned in an organism, limited in our conceptions. limited in our expressions, yet we must know. Tomorrow, in the infinite, freed from that organism unlimited by time or space, we still must know. In the absolute, nothing repels the inspirational flow, no barrier opposes its unlimited action. Spirit to spirit, mind to mind, thought becomes tangible a reality which the spirit grasps without effort.".

The above sketch imperfectly presents the substance of this thoughtful paper. It was followed by remarks by the President, Mr. Charles P. McCarthy, Judge Darrow and Dr. Atkinson, all of whom spoke in commendatory terms of the address; and enlarged to some extent on some of its topics.

HERRY KIDDLE, Pres. New York, March 12th, 1883.

A covetous man is a dog in a wheel, that roasteth meat for others.

Late March Magazines.

THE REBALD OF HEALTH has for its leading article an essay upon Education by James Parton, in which he arenes that the present system incapsoltates the most important duties of life; that aducation of the hand and less of the dhave a university appear more like a factory villa is in the midst of a thousand acres of oultivated land, than as the dull, dry, scholastic hot-house for brain forcing it now does. There should be a chime of hells to summon at 6 A. M. two thousand men to all branches of mechanical and agricultural labor, and at to to their rooms for study. He reasons that as the wealth of a nation, and the health and happiness of its people, are largely dependent upon manual labor. the education of young men and women should embrace a practical knowledge of that labor; and that the education of an individual lacks one of its most essontial requirements that is lacking in that particular. Mr. Parton's ideal university is not so long a look sheed as one might conclude upon first thought, for we are rapidly nearing the adoption of a more rational system of education than now prevails. "Fashion and Physiology" is the litle of a paper by Dr. Fothergill, and the remaining articles of this number are re-plete with instruction. M. L. Holbrook, M. D., publisher, 13 Laight street. New York.

THE ELECTRICIAN. -The current issue of this fournal gives much interesting matter upon electrical solence, and its application to the practical affairs of life. Of its many interesting and instructive articles we may mention as epecially so, "Experiments with the Microphone," "Prof. Tyndall on Light and the Eye," "Storage Batteries," "History of Electricity and Elec-tric Lighting," and "Hismination of Internal Cavities by Meaus of the Electric Light." Many of the subjects treated upon are finely illustrated. Published by Williams & Co., 115 Nassau street, New York.

VICE'S ILLUSTRATED MONTHLY MAGAZINE has for a frontispiece a brilliantly colored lithograph of Portulaças, with an article upon the cultivation of those bright gems of the flower-garden, and much desirable information for amateur florists respecting the coming seedtime. James Vick, publisher, Rochester,

THE SIDEREAL MESSENGER contains its usual variety of astronomical matter invaluable to students. Conducted by Wm. W. Payne, Director of Carlton College Observatory, Northfield, Minn.

NOTES, QUERIES AND ANSWERS .- Nos. 8 and 9 cannot fall to be highly appreciated by all who would become duly equipped to answer difficult questions upon literary; scientific and historical subjects. Manchester, N. H.: S. C. & L. M. Gould.

DYE'S GOVERNMENT COUNTERERST DETECTOR. No. 9 of Vol. XXXI. furnishes a statement of the Public Debt, List of Counterfeit Bills now incirculation, Counterfelt. Stolen and Lost U. S. Bonds, the Legal Tender Coins of all the commercial nations, and much . more of value to the public not elsewhere to be found. 🔏 Published at 1338 Chestnut street, Philadelphia.

WILFORD'S MICBOCOSM for this month contains articles by various writers upon theological and scientific subjects, those of the former class below mainly in support of the dogmas whose antiquity renders them sacred in their eyes, and which are for that reason to be accepted as infallible truths. Hall & Co., 23 Park Row, New York.

THE PANSY.—This pictorial for boys and girls, edited by Mrs. G. R. Alden ("Pansy"), is attractive and instructive, and is furnished either weekly, seminonthly, or monthly, at a low price. Published by Lothrop & Co., Boston.

THE UNIVERSE.—A fine literary taste is shown in the original and selected articles that are given the public on the pages of this new monthly. A few illustrations are also given. The Universe Publishing Co., St. Louis, Mo.

THE LADIES' FLORAL CABINET contains seasonsble directions for the management of gardens, the arrangement of flowers to produce the most pleasing effects, No. V. of "The Wonders of the Vegetable Kingdom," several illustrated articles on Home Decorations, etc. Cabinet Co., 22 Vesey street, New York.

THE YOUNG SCIENTIST has an illustrated article on "Amateur Wood Carving," "Easy Experiments in Electricity," "Casting in Plaster of Paris," and a core of others related to home arts. Published at 40 Maiden Lane, New York.

THE PRIMARY TEACHER opens with an essay on "The Underlying Principles of Riementary Instruc-tion," by Miss Ellen Hyde, following which various topics relating to primary education are treated upon. N. E. Publishing Co., Boston.

RECEIVED: THE VACCINATION INQUIRER AND HEALTH REVIEW. The organ of the London Society for the Abolition of Compulsory Vaccination, 414 Victoria street, Westminster, S. W., London, Eng. NATIONAL ANTI-COMPULSORY VACCINATION RE-

ponten.-Edited by Mrs. Hume Rothery. Published by G. F. Poole, Cheltenham, Eng.

THE SOCIOLOGIST.—A monthly journal devoted to the increase of Knowledge of the Natural Laws that

Control Human Happiness. A. Chavannes & Co., Adair Creek, Rast Tennessee. THE MANUFACTURER AND BUILDER. - A Practical Journal of Industrial Progress. Published at 21 Park Row. New York.

THE U. S. VETERINARY JOURNAL. - Devoted to the treatment of Horses, and other Domestic Animals. Published by the U. S. Veterinary Journal Co., Chicago, Ill.

THE YOUNG FOLKS' MUSICAL MONTHLY, published by the Music Publishing Company, Strongsville, Ohio, containing among other good things "In Summertime." song, by Theo Marzials: "Slumber Song" by Franz Behr, op. 205.

"THE MUSICAL HARP," a monthly magazine of choice music, and literature in conformity thereto; issued by the Harp Publishing Company, Berea, O.

Brooklyn (E. D.) Spiritual Conference. Composite Rooms; corner South 2d and 4th Streets, Monday Evening, March 6th.

The Chairman, Mr. C. R. Miller, introduced Mr. J. A. Bartlett, who defined the relations of matter with spirit on various plans. A full report of his remarks is published in the March number of The. Psychometrio Circular. Mrs. Brigge, of West Winfield, N. Y. fully endorsed the able address of Mr. Bartlett, and in her relation of experiences in lecturing, and in witnessing phenomena, was listened to with great interest. Mr. Peavy said that every exposure of Spiritual-tam resulted in an extension of an interest in the subject. He hoped the clergy would go on exposing, for by so doing they weakened their own and strength ened the position of Spiritualists. Mr. P. closed by

ened the position of Spiritualists. Mr. P. closed by giving an account of two scances recently attended by him at Airs. Pickering's in Boston, remarking that the value of these meetings with spirit friends could not be over estimated.

Mr. C. R. Miller said that materialization was foreing its way upon public attention, and could not be set aside. He instanced several recent occurrences and said that psychometry and materialization were twins that went hand in hand. Dea Cole said that were twins that went hand in hand. Dea Cole said that we could talk about eternity, but we could not comprehend it, and there may be laws and conditions that we counct possibly understand. You are not going and enty late a blaze of glory, but grow into a state his which new power will be as natural to you as that you now wield; and the glory and the joy will be proportioned to that which you have given to others. Mr. Michigal spoke of materialization, and mentioned several evidences of its reality received by himself and others.

The meetings of this Conference are well attended by an intelligent class of persons, and are doing a good work.

-The man with a flat head is a dangerous animal.

The nerves of the human body have been called so many attings, in the make up of that mighty mechanism. Excessive tension or relaxation of these chords is always followed by ill effects Dr. Graves's Heart Regulator cures all forms of mervous prostration, eleeplessness. and heart disease in every stage.

Brown's Bronchial Troches for Coughs and Colds: "I have used them for more than a dozen years, and think them the heat and most convenient relief extant."-Rev. C. M. Humphrey, Gratz, Kv.

## Pearls

And quoted odes, and jewels five words long, That, on the stretched fore-langer of all time, sparkle forever,"

The drying up a single tear has g Of honest fame than shedding se

Bear little trials patiently, that you may learn how to bear great ones,

Vast and great Is what I love; the far-extended ocean To a little riviet 1 prefer. -[Prior. None but the guilty can be long and completely mis-

-[Byron

erable.- Goldsmith. Can thy style discerning eye

The hidden working builder spy, Who builds, yet makes no chips, no din, With bemmer soft as snowflake's flight? -[Emerson

The grumblers never work, and the workers never

Music has charms to southe a savage breast. To soften rocks, or bend a knotted oak. I've read that things inanimate have moved, And as with living souls have been informed By magic numbers and persuasive sound. -[Congreve.

One of the rarest pieces of luck is an opportunity for merited beneficence.-Marie Rechenbach

## Banner Correspondence.

Illinois.

PONTIAC.—William B. Fyte writes: "Some years ago an old German named Shipp emigrated to this ago an old German named Shipp emigrated to this continent, and found his way to this locality; he was poor, and got a few acres of land adjoining this town. He was unmarried, had no family, and lived a hermit's life, werking his little tract of land and living as best he could. Through course of time he was taken slok; was waited upon during his slokness by a German family of the name of Countryman, with whom I have been acquainted for the past thirty years. The old German died. A gentleman of the name of Gaylord, whose home is to New York State, and who is a stanch Spiritualist, and an honest old man, was visiting his son-in-law, who is a respectable dentist in this city, and whose name is Townsend. Mr. Gaylord would occasionally ramble around the suburbs of our town, and one day, thinking he would like to take East some of one Western walnuts, the Doctor told him to take a walk down on the banks of the river, and doubtless he would find some on the trees in that locality. He did so; and while in the neighborhood of an humble dwelling, to whose Inmates he was an entire stranger, and not only to them but to every one else in town, save the family of his son in-law, his spirit-guides emtrolled and informed him that there was a spirit of an old German, present, whose name was Shipp; that the spirit was anxious to have him stop at the house he was near, and tell the family, whose name was Countryman, that he, the spirit Shipp, was comfortable, and to thank them, in his name, for the attention they had shown to him while lying on list death-bed. Mr. Gaylord obeyed the request of Spirit Shipp; saw Mrs. Countryman, who is no Spiritualist, told her of the request of the departed one, and tears ran down her cheoks. I saw Mrs. Countryman afterward, asked her about the circumstances, and as to whether Shipp over resided East, whether he had ever seen Mr. Gaylord. I may also say that the family of which inquiries she gave a decided negative. The German that come directly out West, and could never have seen Mr. Gaylord. I continent, and found his way to this locality; he was

RFFINGHAM .- Mrs. B. F. Kagay writes: "The citizens of this place have again been startled by the manifestations of spirit-presence given through the

manifestations of spirit-presence given through the mediumship of W. H. Powell at four public scances, these being the first of the kind presented here. The writing upon the sinte with the index finger of Mr. Powell astonished every-one, and all softs of theories were advanced as to the source and method of the production of so wonderful a phenomenon.

A lady, Janie E. Stames, wrote, a prilet to her mother, asking her to shake, hands with the range with the rest, the lady scoretly writing another pellet, holding it in her hand. While Mr. Powell was entranced, the spirit in control, walked him across the floor, selected the lady smoog twenty-five persons, shook hands with her, answered all questions, and oven rectified an error that happened twenty-two years ago. Several other strong evidences of the prosence and identity of spirits were given; and various inquiries satisfactorily replied to."

OHIOAGO.-E. W. Baldwin writes: "The South Bide meeting, at No. 2730 State street, continues to prosper. New mediums are being brought before the prosper. New meeting furnishes additional evidence of the value of public gatherings by the Spiritualists, though small, in the developing of public workers of every phase. Mrs. Fanny P. Kingsbury has been developed at this meeting as a speaker, until she is in demand at many of the surrounding towns. Mrs. Coverdad is steadily improving in speaking and giving public tests. Mrs. Mary Withers is developing a beautiful style of speaking, under control. Mrs. Severance a few months ago would not allow her controls to come at all in public, but is now acquiring the courage to broaden her usediness. Mrs. A. B. Coman is another excellent medium in prospect. Another superior medium is Mrs. William Longhurst. He has for years kept back his controls, and would be doing so still were it not for these meetings.

The last three Sundays Mr. W. H. Blair, of New York State, has been stirring us up with his effective speaking. He has other business to which he devotes most of his attention, but he should give all his time to rostrum work. I take pride in alluding to the valuable work this meeting is accomplishing, and it is apparent illat every town in the United States should have a public Spiritualist meeting. If at first they can do no more than have printed discourses read; it will be profitable. Let the trial be made, and in no instance will the effort bo lost." public. This meeting furnishes additional evidence of

## Massachusetts.

BOSTON.-The subjoined testimonial is published at the request of the officers and members of C. P. L.

No. 11

Dear Mys. Bickn-ill

Pales Wish. Bickn-ill

Pales Wish bickn-ill

Pales Wish. Bickn-ill

Replaced Charactery of the city, cironmatences which make imperative your retirement from the 'effice of Guandian of our Unidiren's Progressive Lycoum, we, your recent astociates and co-workers, present this termal and slight expression of the sentiment of esteem the state of the constant of the sentiment of esteem the state of the sentiment of esteem the state of city of the land of the sentiment of esteem the state of city of the land of the sentiment of the happiness of others in all our social relations, your candor and rare jungment with the land arbitror in cases of personal differences, so likely to arise in all our ganizations, have all conspired to knitour hearts to yours by ties which no time nor change, no advertity, no breath of blind and heartless consure can ever, weaken or rend Balty.

Dear Mother and Priend: Be assured that wherever duty or inclination may lead you, or whatever may bettle, you bear with you the inest tender where for your knitare, the foliates the foliates and the most fervent payers hat he good angels may ever attend you. This we beg you accept as the language of the heart from the S. W. Ruesezll, Assistant dot, MBS, Josie Halder, Guardian, Miss Religious Lassistant dot, Miss Religious Lassistant dot, Miss Religious Religio

[Alonzo Danforth; past Secretary of the Children' [Alonzo Danforth, past Secretary, of the Children's Progressive Lyceum, No. 1, meeting in Paine Hall, Boston, writes: "Atous latest monthly meeting, held March 1st, our Conductor, D. N. Ford, resigned his position. For fifteen years has he been identified with this Lyceum, and now, with this shange, all Bpirlitualists and Liberals ought to give him many thanks for doing his best to make the Lyceum what it is to-day. Through storms and sunshine he has been at his post. May the remembrance of the years passed with us, and associations connected therewith, be pleasant to him, and may he be privileged to see the outcome of his and our labors carried to perfection; [1].

" NORTH READING .- Name M. Breed writes: "On

ing at 353 Shawmut Avenue, who, by the way, has been for a number of years a very reliable test and husiness medium, possessed of wonderful healing powers, and also very correct in psychometric readings, recently at for said-writing. After several sittings, the slates lying upon the table, with a liny bit of pencil between them, there was the word 'good' written plainly upon them. At another sitting, the slates being in the drawer of the small table, the face and bust of a person was plainly drawn upon the top of the upper slate, the pencil being between the two slates. This certainly shows that we may expect soon to have another of these wonderful slate writing mediums in our midst to confound the 'Cooks' and 'Cumberlands,' both on this side, and those in the spirit-world not in sympathy with progress and development. Certainly I shall watch with a good deal of interest the case mentioned. It is now definitely known that there are some slxty-four phases of occlumship which the spirit-world are using to convince the world that life is sternal. I cannot refrain just here from giving vent to my disgust, and entering my protest against the reply given by lier. Dr. Mercetith (as reported) to a question propounded by one of his audience, in a recent examination of the 'Bunday schoollesson' at Tremont Temple. He stated that the appearance of Jesus alter his death and burial clearly proved his divinity. He was asked if this fact proved Jesus's divinity? 'Yes,' was his answer. The gentleman then said, 'What will you do with five hundred men and women in this city, in telligent and truthful, who state that they have seen conversed with, and shaken the hands and embraced those who have passed away?' The charitable, beau tituit reply of this 'Master in Israel,' this follower (?) of 'the meek and lowly Jesus,' was, 'I would send them all to the Insane Asylum i' That is not development, and the line shoult receive a rebuke that they would remember, and I believe they will; if not from us, from the spirit-world."

New York.

CASSADAGA .- Thomas B. Buel writes: "The Cassadaga Lake Association of Spiritualists have a right to feel comewhat proud of the exhibit they have made and are making in establishing their summer home, during their Association life of three years. Their ex-periment proves that they are meeting a want for this section of the Blate so bealthy and natural that success during their Association life of three years. Their experiment proves that they are meeting a want for this section of the State so beatthy and natural that success is assured for the coming years, beyond all possibility of failure. Our location, it is found, extends as far ekyward as the famed Chautauqua—hence cool breezes are the rule. An effort is new being made, with considerable prospect of success, to erect this season in time for the August meetings an amphitheatra—constructed on the model of the building at Fair Pointwith capacity for seating from three to four thousand people. It is designed to have an improvement upon the platform plan of this building, by which it can be enlarged with little trouble to the lize desirable for Children's Progressive Lyceum exhibitions, amateur theatrical entertainments and dances. Sufficient has already been subscribed to ensure the commencement of this much needed improvement, but more will be wanted between this and June 1st, to make the building available for meetings this season. It is to be hoped our triends will keep this in mind, and meet the want promptly and liberally. Enthusiasm on this subject it is expected will be at its height during the annual ploude the 9th and 10th of June.

Another prospective improvement is the establishment of a Children's Progressive Lyceum. Preliminary steps in this direction were taken last season, the management being given to Mr. Thomas Lees of Cleveland, O., who, assisted by Aliss Tillie Lees and Miss Hattle divers of Jamestown, made a very creditable heginning. Much is expected from this department for the future success of the Association.

The speakers engaged for August next are J. W. Fletcher, Lyman C. Howe, Mrs. R. S. Lillie, Mrs. A. H. Colby, W. W. King, Mr. and Mrs. R. Hadoon Tuitle, J. E. Merson, J. Frank Baxter, Nelfie J. T. Brigham, Judge R. S. McCormick. Others are confidently expected who are not yet definitely engaged.

The Drass Band engaged will be led by Mr. John Eggera, the noted cornet proyer: The enthusiasu

heen considered.

The Brass Band engaged will be led by Mr. John Eggers, the noted cornet player: The enthusiasm visible on all sides for the month or two of summer-life at Cassadags, now drawing uear, has not been equaled at this time of the year, hence a good time is anticipated. That there may be no failure in the realization of all that can be reasonably expected in this regard, will be the aim of the officers of the Association."

#### California.

LOS ANGELES. - Rodney Montague writes: "In repewing my subscription for the Banner of Light 1 would say the paper is much enjoyed at its regular would say the paper is much enjoyed at its regular visits, and I could not well do without it. It upens a tresh fund of intelligence to this mundane sphere from spirit life; this to me is of all importance; it meets the wants of my nature and my highest aspirations, and I amfast moving on to know and experience its immortal realities. I am blind and confined to my bed; the attractions of earth are passing away, and I am étaiding as a minúte man upon the confines of two worlds. I know I shall not be taken by surprise when my marching orders come, and I long for the moment that I may meet my friends on the other shore.

shore.'
Our city is making much progress in population and building. Upward of a thousand houses have been erected in the past year, and very many others are being build. Could you be placed here some night, under the giare of twenty-eight electric lights, placed on seven towers—four to each tower—which are one hundred and fifty feet high, spreading their light all over the city, you would conclude (as we have) that this was surely a newera in the history of Los Angeles, and that the old gaz-lights had gone to be heard of no more."

## New Hampshire.

MANCHESTER .- "D. B." writes : "On Feb. 25th Mrs. Juliette Yeaw gave us two lectures-good andiences greeting her appearance once more on our plat ences greeting her appearance once more on our plat-form. She is so well known among your readers that we are estished no word from us could add anything to her already well-deserved popularity. She always meets a hearty welcome here. March 4th and 11th our plat-form was occupied by H. F. J. Borbner, of Strafford, Vt. Mr. S. was formerly a Borbner, of Strafford, Vt. Mr. S. was formerly a Boptias infiniter, and no doubt was an earnest worker in that field. The zeal and earnestness which characterized his efforts here are certainly commendable to him as a free-thinker, and he carries with him the best wishes of our people in his progress in spiritual knowledge."

## Michigan.

DETROIT .- J. O. Mellok writes that he sent a look of hair to Mrs. Severance, of Whitewater, Wis., as a rial of her psychometric ability. The reply was per fectly satisfactory, and the events predicted have since taken place precisely as forefold. On corre-spondent advises all interested in psychometry to ad-dress Mrs. Severance.

#### The Emperor of Germany a Spiritualist

In a letter from D. D. Home, published in the Medium and Daybreak of Feb. 16th, he says:

"My first meeting with the Prince of Prussis was at once amusing and interesting. The Emperor William of to day, then Prince Re-gent, sent one of his aid de-camps to ask me to call on him at 3 p. m. I went as desired, and call on him at 3 P. M. I went as desired, and on entering the drawing room I was received by a gentleman whose commanding presence agreeably impressed me; but as he began a solice of questions, more or less personal; and pointed, I became reticent, and replied rather coldly. It was a relief when the door opened and the Prince Regent came in I was taken shack when he laughingly said: I see that I do not require to present you to my son; for your not require to present you to my son, for you already know him. The last time I saw His Majesty was the year 1870, during the Franco-Prussian war, at a chateau near Versailles, and he said to me: "Ab. Mr. Home, when I relate the strange things I witnessed in your presence they laugh at me; but that does not change the fact, and it is a truth nevertheless.

JOSEPH COOK, "the Boston Lecturer," has been going round the world. As we know, he came to England. Here, in a published letter, is one of his reminiscences. "There is not more liquor drunk in Scotland than in England. At a first-class railway restaurant in England. I would sometimes be taking a glass of milk, when a sepulchral voice over my shoulder would say to the waiter, 'Give me a half pint of whiskey.' I would look round, and there I would see a grand, inely-dressed, but bloated English gentleman, who when he had received his half-a pint of whiskey would toss it off in a second, and turn away. Even the newsboys sell whis-NORTH READING.—Namie M. Breed writes: "On Thursday, 'Reb, 1st, accompanied by some friends, I attended an arternoon ecance of Miss Heien Berry, at which I received eight pages of writing that I know which I received eight pages of writing that I know most beautiful I ever saw, and I distinctly beheid the hand that beld it. from the ends of the fingers to the write. My friends also received striking and convincing tests in writing, and my mether held very pleast and bottles of Irish whiskey lying in them side by side." All this is unmitigated nonsense, long tests in writing, and my mether held very pleast and someoning tests in writing, and my mether held very pleast and someoning tests in writing, and my mether held very pleast and second, my friends also received striking and convincing tests in writing, and my mether held very pleast with the spirit daughter. Hiss Gerty, Berry raws her some very good tests, and we all came away felling perfectly satisfied and greatly blessed." Boston, I will be a second, Nobody in "Boston, I will be measured." We are constantly witnessed it will be measured. We are constantly witnessed it was an experimental to be measured. We are constantly witnessed it was an experimental to be measured. We are constantly witnessed it was an experimental to be measured. We are constantly witnessed it was a second. Nobody ever asks for helf-a pint of whiskey in the was for helf-a pint of whiskey in the second. Nobody in these will be measured. We are constantly witnessed it was a second. Nobody we will be measured. We are constantly witnessed it was a second. Nobody aver asks for helf-a pint of whiskey in the was for helf-a pint of whiskey in the was for helf-a pint of whiskey in the second. Nobody in the second of measured we are constantly witnessed it was a second. Nobody we are sensitive was a second. Nobody we are constantly witnessed it was a second of the measured. We are constantly witnessed it was a second of the measured where the proper is a second. Nobody we have a second of the

The Eightleth Birthday of Mrs. Amy Post.

The eightieth birthday of Mrs. Amy Post was the occasion of a very pleasant gathering of a host of the friends of that well-known philanthropic lady, at her residence in Rochester, N. Y., on the evening of Thursday, March 8th, the observance having been postponed from the 20th of December, on account of the illness and death of one of her most intimate acquaintances. Mrs. Post has passed a life of great usefulness. She early espoused the cause of freedom for all mankind, and her house was for years the rendezvous of those who sought to secure that inalienable right to those who had been deprived of it, and she endorsed the Woman's Rights movement at its inception. Once a firm believer in Calvinistic theology, she drifted from that to athelem, and was in a receptive condition for the real truth when it should be vouchsafed to her. It came with the advent of Modern Spiritualism. She welcomed it with all the earnestness that a shipwrecked mariner welcomes his rescuer, and in the face of scorn and bitter persecution advocated and

On the evening of the 14th of November, 1848, an audience of about four hurbred assembled in Corinthian Hall, Rochester, to witness the first exhibition in public of spirit-manifestations. The "Fox Girls" had been urged to take this step by their spirit guides, in direct opposition to their own personal, inclinations. Mrs. Post accompanied the mediums to the platform, and, with a few others, remained there during the entire evening. This act of here required the exercise of a strong moral courage, for the persecution to which the cause was at that hour subjected, reaching in many cases to violence, few of the Spiritualists of the present time have any conception of. Mrs. Post subsequently sheltered those pioneer mediums in her house at a time when their lives were threatened, and they undoubtedly would have fallen victims to the lawlessness of an excited crowd but for her interposition.

The friends having all gathered on March 8th, as above noted. Dr. Farlin, on their behalf, presented Mrs. Post with an engrossed and framed copy of the following testimonial, numerously algned:

"The undersigned, your spiritual liberal friends in Rochester and vicinity, take pleasure in congratulating you upon the attainment of your eightieth year and in presenting to you this te-timopial and the gifts accompanying it, as alight tokens of our appreciation of your life-long devotion to the principles of human justice and universal mental liberty."

The above was accompanied with a beautiful sandal wood photograph album, an easy-chair and a gold pen. Mrs. Post, who was entirely taken by surprise, returned her thanks to the donors in a few appropriate remarks. A letter from Laura M. Delano, of Milwaukee, was then road, addresses made by Mrs. Gaidner and Mr. R. D. Jones, and at an early hour the assemblace dispersed, after extending their personal congratulations and good wishes to Mrs. Post.

#### Spiritualism in Philadelphia. To the Editor of the Banner of Light :

The First Association of Spiritualists of Philadelphia announces that all the preparations are about com-pleted for its coming Camp Meeting. The tents are all taken, and we expect to have to build several more to meet the wants of those desirous to camp with us. This season we open July 12th and break camp Sept. 3d. Most of our speakers are already engaged." A new and much larger pavilion is to be built this spring, and many other improvements made which will add to the comfort and convenience of the campers. Capt. J. F. Kepper, 613 Spring-Garden street, has been chosen to act as Buperintendent. Any information desired as to renting of tents, etc., can be had of him. The Association will spare no expense to make this year's meeting surpass all former ones as to the comfort of those who come to camp with us the whole or part of the time. 'We have some of the best speakers engaged. and shall have one lecture each week day, except Monday, and two on Sundays. We hope to see representa tives from every State in the Union. Parties desiring further information and circulars, may address us at 607 Miner street, Philadelphia, Pa.

The meetings at our hall, 810 Spring Garden street. are, as usual, crowded every Sunday. We had Mr. O. P. Kellogg of New Lyme, Ashtabula Co., with us for the first time last month, and all we can say is, we were more than pleased with bim. He is an inspirational speaker, rapid in his utterance and original, and will please any Society that can secure his services Howill open our Camp-Meeting with Mrs. R. Sheppard Lille, who will occupy our rostrum the first two weeks. This month we have J. Frank Baxter with us for three Bundays. Mr. Baxter, as usual, with his cultured and logical discourses, fine singing and tests, fills our ball to its utmost capacity. Mr. Edward S. Wheeler will occupy our restrum the last Sunday in this month; Mrs. Amelia H. Colby during April, and Mrs. Lillie in May, which closes the course before opening our Camp

Meeting. Our Sunday School, or Lyceum, is progressing finely under the management of Mr. and Mrs. Champion, and Dr. Turner as Conductor. I think every Society should use strong efforts to establish one of these. I believe it more important and will accomplish more good than having so many lectures. Give us the Lyceum and one lecture instead of two, and we will be doing some thing for the upbuilding of our cause, which shall re-sult in establishing those principles in the minds of the young which we deem essential to the happiness of every individual; for we verily believe that whoever truly and conscientiously believes and lives up to the standard of truth revealed in our philosophy, must be a better man or woman.

JAMES SHUNWAY, Secretary First Ass'n Spiritualists, Philadelphia, Pa.

TAKE CARE OF A COLD.—Hardly a day passes in this climate of ours, between the chilly days of autumn and the months of June, that the community is not startled by the amouncement of the sudden death of some prominent man who has been at the head, perhaps, of vaid enterprises. We feel almost certain, before making the inquiry, that the immediate cause of death was pneumonia. The oblivary probably repeats that threadbare untruth about the ingrutable mysteries of Providence." There of death was pneumonia. The colcursy probably repeats that threadbare untruth about the "insorutable mysteries of Providence." There is really no mystery about it. Business men, and particularly Americans, are so intent on pushing their business that they lose sight of all else. They think they have no time to be ill, and in many instances they only realize the danger of delay when the shadow of death is upon them. Had, they less ambition to "die rich" they would be more likely to need the warnings of danger that are always given, and then not one case of passimonia in one hundred would prove fatal. They person—and particularly one over forty years of age—who neglects a severe cold at this, season of the year is in danger of pneumonia. The only safe plan is to remain in a warm, comfortable room, or, in severe cases, in bed, employing such remedies as may be prescribed by a competent physician. If there is delay in taking care of one's self until the inflammation is established there is great danger of a fatal result.—Hall's Journal of danger of a fatal result. - Hall's Journal of Health.

The Medical College of this city, at the conclusion of its last term, let loose upon poor humanity eighteen young dootors and three apotheoaries. How many individuals must disbefore these now overwise young persons learn that they know searcely anything?—Deutsche Zeitung, Charleston, S. C.

"I wo boxes of Dr. Bonson's Celery and Chamomite Pills suied me of incurallia, when the Driv couldn's." Outcom Busing, Wiceless, Nova Bootle.

KIDNEY-WORT HAS BEEN PROVED

KIDNEY DISEASES. Does a lame back or disordered urine undicate hat you are a victim? THEN DV NOTHEST ATE; use Kidney-Wort at once, (druggist recomend it) and it will speedily overcome the disease at restore healthy action.

Tadies For complaints peculiar to the complaints peculiar to the complaints peculiar to the complaints peculiar to the complete c

"My friend, E. C. Legard, of this city, used to be drawn double from painful kidney Disease, kidney-Wort cured him." - Jas. M. Kidney, Drugaist, Alleguany City, Pa.,

IS A SURE CURE

For all diseases of the Kidneys and LIVER.

It has specific action on this most important organ, enabling it to throw off torpidity and inaction, attniniating the healthy secretion of the like, and by keeping the bowels in free condition, effecting its regular discharge.

MALARIA. If you are suffering from mala-malarita, ris, have the chills, are billous, peptle or constituted, Kidney-Wort will surely peptic or constinated, Kidney-Wort will surely we and quickly cure. the Spring, to cleanse the System, every one ald take a thorough course of it.

Sold BY DRUGGISTS. Price \$1.

## NEY-W

"I've gained 20 lbs. in two months." writes Mr. J. C. Power, of Trenton, Ill., (Dec. 2-52), "and am a well man, I'd suffered with liver disorders since 1832. Kidney-Wort cured me." I water hirong words from a New York clergyman: "I unbesidatingly recommend Kidnay-Wort. It greatly benefited me," says Rev. C. E. Kemble, of Mohawk, K. Y.

# FOR THE PERMANENT CURE OF A

No other disease is so prevalent in this country as constitution, and no remedy has ever equalled the colorated Kidney-Wort as a cure. Whatever the ause, however obstinate the case, this remedy will by vercome it.

PILES. This distressing complaint with Consupation. Kidney-Wort strengthens the weakened parts and quickly cures all kinds of Piles to when physicians and medicines have before

Fir you have either of these troubles

PRICE \$1. USE | Druggists Soll

## DINDI-MAUI

## HE CREAT CURE RHEUMATISM

As it is for all the painful diseases of the KIDNEYS, LIVER AND BOWELS.

The loanges the system of the acrid paison that a course the dreadful suffering which only the victims of the acrid paison that are the course the dreadful suffering which only the victims of the course of the co

THOUSANDS OF CASES
of the worst forms of this terrible disease have been quickly relieved, and in a short time
PERFECTLY CURED.
PRICE, II. Liquid on DRY. SOLD BY DRUGGISTS.
Dry can be sent by mail.
WELLS, RICHARDSON & Co., Burlington. Vt.

## (IDNEY-W

"I had habitual costiveness, pain in the back, and rheu-matism," writes S. J. Scott, Burlington, Vt. "Kidney-Wort has cured them all,"

Is a Positive Cure

For all those Painful Complaints and Weakness es so common to our best female population.

A Medicine for Women. Invented by a Woman. Prepared by & Woman.

The Greatost Medical Discovery Since the Dawn of Ristory.

AT It revives the drooping spirits, invigorates and harmonizes the organic functions, gives elasticity and firmness to the step, restores the natural justre to the eye, and plants on the pale cheek of woman the fresh reses of life's spring and carly summer time.

Physicians use It and Prescribe It Freely - Ca

It removes faintness, flatulency, destroys all craving for stimulant, and rolleves weakness of the stomach, That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. For the cure of Kidney Complaints of either sex

... (bis Compound is unsurpassed. I.YDIA E. PINKHAM'S BLOOD PURIFIER will oradicate every vestige of Humors from the Blood, and give ione and strength to the system of man, woman or child. Insist on having it.

Both the Compound and Blood Purider are prepared at

238 and 235 Western Avenue, Lynn, Mass. Price of either, 41. Six bottles for \$5. Sent by mail in the form of pills, or of lozenges, on receipt of price, \$1 per box for either. Mrs. Pinkham freely answers all letters of inquiry. Enclose et, stamp. Bend for pamphlet. Sec. 35.

No family should be without LYDIA E, PINKHAM'S LIVER PILLS. They cure constitution, billousness, and torpidity of the liver. 25 cents per box. May 27. (4)

HEART DISEASE. IS YOUR

# HEART

SOUND? Hany people think themselves sick and doc

tor for kidney or liver troubles, or dyspepsia, while if the truth were known, the real cause is at the heart.

Therenowned Dr. Olendinning startlingly says, "one therd of my subjects show signs of heart diseast."

The heart weighs about nine ounces, and yet man's twenty-eight-pounds of blood pass through it once in a minute and a half, resting not day or night!- Burely thu subject should have careful attention.

Dr. Graves, a celebrated physician, has prepared specific for all heart troubles and kindred disorders. Il te known as Dr. Graves's Heart Begalator, and can be obtained at your druggist's, \$1 per bottle, sis bottles for to by express. Hend stamp for Dr. Graves's thorough and exhaustics treatise.

P. B. Ingalie, Sole American Agent, Concord, W. H. HEART TROUBLES

## Oct. 7.-Lycow...

DUSH'S Nerve and Billous Remedies. G. It year Nerve and your Liver Right, and your Who Body will be Hight.

Bach you contains both remedies. Malled, postpaid, it seems a box, or six boxes or gs, so.

Formale by COLBY & RICH.

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## BANNER OF

MAY OBTAIN FOR THEMSELVES AND PRIENDS THE MOLTOMING BREMINNS BA CONSTAING MILE THE TERMS ABOVE MENTIONED

"NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which Night has trailed her dunkty robes. The chaped 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 candle nor the moon, 'cold and pale,' minimig through the ritted clouds and the partially cartained window, produces the soft light that falls over the woman's face and huminates the room. It is typical of that light which flows from above and floods the soul in its sucred moments of true devotion. Painted by Joseph John, and engraved on steel by J. E. Rice. Size of sheet, 2223 inches; engraved surface, 10x21 inches.

#### "LIFE'S MORNING AND EVENING."

Arter, 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 hims resting on the helm, while with the other abe points toward the open sea—an emblen of eternity—reminding "Life's Morning" to live good and pure lives, so "That when their barks shall feat at eventide," they may be like "Life's Evening," fitted for the "cruwn of immertal 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. Witcox. Bize of sheet, 22:23 inches; engraved surface, 15:20 inches.

#### "THE ORPHANS' RESCUE,"

This beautiful picture lifts the vell of materiality from beholding eyes, and revests the guardians of the Angel World. In a heat, as it lay in the avoiden 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 beat became detached from its fastenings and fosted outfrom shore. Quickly the current carried it beyond all earthly help. Through the founding rapids, and by precipitous rocks, dashed the bark with its precious charge. As it neared the brink of the fearful cateried the children were stricken with terror, and thought that death was inevitable. Buddenly there cames wondrous change in the little girl. Fright gave way to composure and resignation, as, with a detarnition and resistics inpulies that thrilted through her whole being, she grasped the rope that by by her side, when to her amprise the boat turned, as by some unseen power, toward a gulet oddy in the afream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in degrate full toward his herofe sister, his little form nearly paralyzed with fear. Engraved on steel by J. A. J. Whox, from the original painting by Joseph John. Sire of sheet, 22223 inches; engraved surface, 1820 inches.

#### "HOMEWARD."

An illustration of the first line in Gray's Elegy: "The curiew toils the knell of parting day," " " " from the church tower bathed in sanast's fading light, "The lowing berd winds slowly o'er the les," toward the hunble cettage in the distance. "The plowings homeward plods his weary way," and the thred berses look eagerly 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 "iny cult." Seated under a tree in the church-yard, around which the whight shadows are cleaning in, the poet writes, "And leaves the world to darkness and to me," "Now fades the glimmering landscape on the sight." Heein, copied in black and two lints. Pasigned and painted by Joseph John, Size of sheet, 22:28 inches.

"FARM-YARD SUNSET."

The scene is in harvest useful the banks of a river. The farm-house, trees, water hill, key and clouds form the background. In the foreground are the most bargronious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. The companion-piece to "Hemeward," (or "The Curfew"). Copied from the well-known and justly celebrated painting designed by Joseph John. Stolu, copied in black and two tints. Bize of sheet, 2222 inches.

## "THE DAWNING LIGHT."

In 1872 Professor John, the distinguished Inspirational Artist, visited Hydesville, in Arcanta townish, wayle County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undylus 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 thus a "work of love" and enthushasm to him, as his hand was guided in designing and perfecting this muster production of art? From the original painting by Joseph John. Engraved on steel by J. W. Watts. Sizeo, sheet, 2022 inches.

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

A mother and her child are away from the city for recreathen in a German woodland; and golden pages are added to "life's book of happy hours." The mother is easted in the forest chance. Her little girl "Bo-Peeps" around a tree-through the foliage, her face radiant with a loving, gleeful, regulah expression. Both faces are full of sweetness and joy. Painted by hieyer Von Bremen. Engraved on steed by J. A. J. Wilcox. Size of sheet, 22x28 inches.

#### "THE HARVEST LUNCH." OFFERED AS A PREMIUM FOR THE PIRST TIME.

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

BOOKS.

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

portuni.

Notices of Spiritualist Meetings, in order to insure promot insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

# Banner of **Bight**

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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 towast conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission sto bless manking. 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; while 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 new reaping that 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 carnestly 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 retrespection 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 emblazonment that cannot be concealed if it would. But occasions come, 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 the Banner itself has been engaged in doing, but | cated for its future. 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 Ranner 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 onn he 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 communion, the new truth of this modern age, which it has done all it could to demonstrate without money and without luvestigate him. It will probably come to this price to thousands who were hungering and on his part: Spirits undoubledly communicate. Professionally looked on a great many dying thirsting for just that kind of knowledge, it has but they are all old: And had because fact do not scenes, and therefore were not liable to be carmade it a special duty to advocate the cause of | teach the Andover theology!"

justice to the Indians, so long the victims of armed viole ce and robbery, and to vindicate their rights as members of the great human most solitary and alone among the family. the country, it began this seemingly tournals hopeless task, in the face of storming ridicule and vitaleration on the one hand, and of indifference and neglect on the other; but it leadily on its way and bore up against in: held a numerable 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 un-Intunate and helpless, is dear to the thought of the invisibles, and is readily espoused by the Bunner of Light. What others are pleased to style philauthropy, 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 benevolent 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 furely 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

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 it a 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 attalument with the Banner, for which it has labored coaselessly. No less has it exerted itself to secure overywhere 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 éntail 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 will thus become more manifest not only what | and crush it because it is not yet what is indi-

Without boasting, then, and in no spirit of self-aggrandizement, furthest 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 posttion 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 beavenly 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

While reverently acknowledging its dependence upon the spiritual workers in the great realm of thought-the spirit-world-it would not for a moment forgot 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 malica 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 spiritnal 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 sales 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 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 haug himself with it, if he does not face about and become a more ingenuous 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

#### 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 degma 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 continues for-"The spirit is a unit, and is indissoluble. The integrity of personal identity is a sublime fact. We can never he 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 guille-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, be 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 thon 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 Isalah 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 angelle 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 Ellas, "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 Gebenna, where he preached to the unhappy spirits, to the antediluvisus, 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 spiritife and spirit-communion 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-nuswer, 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 Weslev'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 dving, Hannah Mere 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 elequent 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. Beechor 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 ballot-box would be elevated and purified in 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 deathbeds, 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 ried away by any sudden impulse of imagina-

tion, saw what they deemed a sort of effluence rise from her body and pass into the upper air. He spoke of the thiogs seen as "an aërial 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 blographer 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 ! oh, 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 be, 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 conaciousness of the body.

When he visited the room in which Shakspeare was born, he said that so great was the power of excitation of his mind that he lest 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 reconciled in his mind many religious problems and had much effect on, his preaching. Many things which he folt 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 Hicroglyphs.

The New York Sun of a late date avers that several Chicago physicians have been detected sharing with druggists the profits of prescriptions. Hieroglyphics 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" (1 in the domain of meum and tuum, seems want ing in this case. The sharing of profits between the prescriber and the compounder, together with a use of secret signs whereby sedium chloride et aqua pura can be dispensed at even a greater price, when practicable, than the average druggistic conscience will allow at a venture, are two points which righly merit the exercise of its reflective faculties on the part of the general public. These hieroglyphics 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 pharmaciet 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 physiclan) 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, 163 of them have just received their degrees and diplomas from the University of the City of New York; 121, including 34 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 La V. Richmond in San Francisco deserves especial mention. Those who have listened to her spiritguides 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 'Phonix' deepened the impression as he spoke of Spiritualism as the only answer to Ma-

"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 ellence, 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 contineut now submerged under the Pacific Ocean. were clear and full of interest."

Blackbirds have been soon 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 llars to the funds of two charitable in case any "exposer of Spiritual-ed certain phenomena under the institutid ism " prod 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 retold 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 at-terward. 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 meutioned, 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 vaccing 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 myrlads 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 childron's children. 🦂

Dr. Swan, of Hartford, spoke in favor of a repeal, and Drs. Pease of Enfield, and Chamberiain 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 2d, 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 theraneutic nowers 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 psychometrio 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 placetheir talents derided, and the entire atmosphere of the school degrading and benumbing to their higher powers, which in the College of Therapeutics would be honored and cultivated.

4

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 Wordester were of this class, and that a delegation from his place of residence formed a part of the audience, not one of whom could off any consideration be induced to enter a said to room. The methods pursued in regard to Epiritualism 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 hong 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;" Brittan's "Spiritual Tele-graphi bapers, seven volumes; Stilling's Pheumitology ", Cabagnet's "Celestial Telegraph;" "Tikany's Monthly," bound volumes; besides several other works of kindred character— which he will dispose of at a reasonable price. and solicits correspondence.

#### The Apaches.

Brigadier-General Crook has written from Prescott, Ari., to Secretary Teller, commending Agent Wilpox's management of the Apache Indlans at San Carlos agency. He says that for several months the Apaches have been very quiet. They are now preparing the lands for tillage and require but one boon, and that is the arrest of irresponsible parties hanging around the agency who are now throwing obstructions in Agent Wilcox's path. These men are styled the vilest renegades, for whom no words in the dictionary are too strong. They are the remnants of the old Indian ring of the Territory, who never made an honest cent in their lives, but grew fat on the proceeds of Indian hostilities. They are vampires, who feed on the blood of their fellow-creatures. A number still loiter about San Carlos agency. To root them out will do more good than to send down an extra regiment of cavalry. Their stories have done much to keep numbers of rich Arizona mines from being developed. General Crook declares that if this lawless element is discouraged, he will be able to prevent such another Apsohe outbreak as that of last year.

The Maine Legislature has recontly made a law for the protection of animals, which our whole souled, humanitarian contemporary, the Gardiner Home Journal, beartly applauds, and whose opinion that it is much more to the credit of the State than the statute it has recently adopted, having for its purpose the reformation of a man by hanging him, we fully endorse. The Anti-Cruelty bill imposes a fine of one hundred dollars or a year's imprisonment, or both, on any person that abuses a horse or any other animal. Any person who in any way aids or abets the use of a live bird for target shooting, is to pay a fine of not over fifty dollars, or go to jail for thirty days, or both, Railroad companies are also compelled by this law to have some merciful regard for animals in transit. It is a bad showing for Christianity that, notwithstanding it claims to be "the mother of civilization," and this as a Christian nation, such laws are called for, but so it is; and it is a matter of history that all leading reforms, all eminent progressive movements, and in our day all positive proof of a future life; in eight-page monthly paper which bears the words fact, all that has served to better the condition of mankind, has had its inception outside of the Church, and been mainly supported and carried to a successful issue by men and women not within its ranks.

We promised some time since to publish an article by MR. JOSEPH P. HAZARD, of Rhode Island, on the subject of "Spiritual Phenomena -Spiritual Guardianship," etc., but have been obliged to defer its publication, with other lengthy accepted articles, from lack of space. Mr. Hazard has had much experience in the investigation of the phenomena, and no doubt his matter upon this important subject will be perused with interest. The communication will appear in the next issue of the Banner of Light, with several other highly interesting articles, among which we may name one by A. E. GILES, Esq., of Hyde Park, on the subject of the law of divorce, which is so fully occupying the public mind at this time.

The attention of those citizens of New York who think the Allopathic medical laws of that State have no teeth, is called to the fact (forwhich we are indebted to the columns of the Evening Herald of Syracuse, 14th inst.,) that a French physician from Montreal, Dr. J. E. Bergeson, was arrested in that city on March 13th charged with the helnous orime of attempting to treat the sick without permission of the Board of Censors of the Medical Society, or having registered his intention of doing so at the County Clerk's office. He plead not guilty, and was given time to prove that he had registered, as he claimed to have done.

olis, Ind., says that Spiritualism in this city is making grand advances: "Everybody seems to be investigating its claims. The mediums are all busy. The meetings at the different halls are well attended, and everything is moving along nicely. In common with the other medial instruments, C. F. Pidgeon is hard at work -having more calls from the city than he can attend to. He has just returned from Anderson, where he spent eight days pleasantly, and stirred up quite an interest. People in Shelbyville are also much interested."

The materializing scances of Mrs. Bliss are proving quite successful. The attendance last Saturday afternoon was between thirty and forty; but though so large the best of order prevailed and the manifestations numerous. A large majority of the spirit-forms were recognized, and their joy at being so appeared to be unbounded. Dr. H. B. Storer has an article on our second page, regarding his own experiences at a seance given by Mrs. Bliss, which merits the attention of the thoughtful.

W. J. Colville is announced to lecture in Duxbury, Mass., Tuesday, March 27th. Societies or responsible individuals desiring his services on week-day evenings can secure them on moderate terms by addressing him at 38 Hanson street, Boston, where he holds a free public reception every Friday at 8 P. M. and meetings for Bible interpretations on Saturdays, at 3:30.

27 That very worthy organization, the Franklin Typographical Society of Boston, has issued its fifty-ninth annual report. During the past year \$1,925 have been disbursed to sick members. Its present roll of membership numbers 370. It has a well stocked library, has recently inaugurated a lecture course, and is in a generally prosperous condition.

MA A young lady, a pupil in the High School at North Adams, Mass., is reported in The Valley News as being glited in a remarkable degree with mediumistic powers, which, her parents say, have been in process of development for seven years. Her controls are enthusiastic in their accounts of what they anticipate being able to accomplish.

W. J. Colville most cordially welcomes all to the lecture-room, 36 Hanson street, Boston, Good Friday evening, March 23d, on which occasion his guides will lecture upon "Christ on the Cross in the Nineteenth Century." Belections from the "Messiah" and "Passion Music" will be rendered.

BE Elsewhere in this issue of the Banner of Light the reader will find announcements regarding the forthcoming Cassadaga Lake (N. Y.) and Neshaminy (Pa.) Camp-Meetings.

Thomas R. Hazard, Esq., will reply, in our columns next week, to the inquiries made of him by Mr. Addison Kelly, which we published awbile since.

As an instance in proof of the assertion which we have repeatedly made, that the present laws on the statute-books of Massachusetts are amply sufficient, if enforced, to punish all maipractice in the medical field - and that, bence, the annual petitions to the General Court, on the part of the "Regulars," for additional laws, framed in their own interest, but proclaimed to be for the protection of "the people," are wholly unnecessary-the recent case of Mrs. Fenno, of Somerville, may be cited, wherein a famale practitioner being, as the press accounts have it, "convicted of malpractice resulting in the death" of a lady patient, was sentenced to five years' hard labor in the women's prison at Sherborn, though a petition that judgment be suspended regarding her was presented in court signed by two ministers. two doctors, an alderman, a lawyer and many citizens of Somerville.

THE VACCINATION INQUIRER (London, Eng.) and NATIONAL ANTI-COMPUTSORY REPORTER (Cheltenham, Eng.) for this month give a fine exhibit of the rapid growth in Europe of a feeling of opposition to vaccination. Five deaths by vaccination in one family are reported, as also others in various localities. Dr. Dunlop of the St. Pancras Workhouse has been called to answer a summons charging him "with feloniously killing and slaying" a child by means of vaccination, and his trial was in progress at last date. Of nineteen cases of smallpox in Leeds, seventeen of them had been vaccinated.

Mr. W. J. Colville lectured in Slade's Hall, Providence, March 14th and 21st, on sub jects chosen by the audience. A great deal of interest has been awakened in these meetings. It is expected that he will speak in the same place for several weeks to come, on Wednesdays, at 8 P. M.

The Massachusetts Legislative Committee on Public Health Teported, March 19th, 'ought not to pass" on a bill to regulate the practice of dentistry. Mesers. Parker and Randall (minority) dissent, and report the bill passed last year and vetoed by Gov. Long.

We have received from its publisher, D. P. Lindsley, Plainfield, N. J., a specimen copy of an SHORT-HAND WRITER as Its title. The short-hand system advocated by this paper is TACHYGRAPHY, the invention of Mr. Lindsley-a style which we con sider preëminently superior to any other form of contracted writing now known to students of the art'reportorial. Bend to Mr. Lindsley, as above, for further information on this important topic.

#### Movements of Lecturers and Mediums.

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

Mrs. S. Dick lectured in Salem, Mass., Feb. 18th and 23th, also March 4th and 11th; in Chelsen, March 18th, and will speak there again the 25th. She will be in Balem-April 1st and 8th; in Newburyport, April 15th. Will answer calls to lecture and attend funerals. Address care Banner of Light, Boston, Mass.

The firm of Bliss & Higgins has been dissolved by mutual consent, we understand. James A. Bliss will still continue the business at the old stand, 168 Harrison Avenue, Boston.

Attention is called to what is said at the conclusion of the Paine Hall Lyceum report, concerning the benefit testimonial to Mrs. H. W. Cushman, which is to occur on Thursday evening, March 22d, at Ladles' Aid Parlor, 1031 Washington street, Boston. Mrs. Cushman is a veteran medium, whose work in the past has been of importance to the cause, and she fully deserves a helping band in this hour of sickness and be-

Mrs. C. Fannie Allyn has been lecturing at Flint Grand Rapids and Pierson, Mich., recently, to crowded houses. She will be in Flint during April.

Miss Lessie N. Goodell has postponed her visit West until autumn, and is desirous of making appointments for lectures in New England. Heraddress is Amherst.

Mrs. C. H. Wildes has removed to No. 2 Haroliton Place Roston.

Prot. W. W. Clayton will lecture in Bast Braintree, Mass., on Sunday, March 25th.

Miss L. Barricoat will speak in Wakefield, Mass., next Sunday, March 25th, and at the Anniversary Meetings in Manchester, N. H., March 30th, and Haverbill, Mass., March Sist and April 1st. . Her address

is 475 Broadway, Chelsea, Mass.
Mrs. Abble N. Burnbam lectured to the Ladles' Aid Society of Boston, Feb. 18th and 25th (afternoons): Cambridgeport, Mass., Feb. 18th and 25th (evenings), also on the 27th and March 4th : in Chelsea, 16th Inst.: Nashua, N. H., 18th. Will speak in Salem, Mass., March 25th, and in the course of Anniversary exercises at the Parker Memorial, Boston, on the 31st; April 1st she speaks in New Kra Hall.

Dr. J. M. Peebles addressed the Spiritualists of Hammonton, N. J., to excellent acceptance, on Sunday, March 11th.

Mrs. Low of Danvers, and Mr. C. H. Harding, were in attendance upon the Spiritualist Society of Salem. Mass., last Sunday. For engagements, address Mr. Harding at 136 Essex street, in that city.

Dr. L. K. Coonley will speak in Faxon's Hall, Onincy. Mass., next Sunday, at 2:30 and 7:30 P. M., and at North Seltuate on the Sunday following. On the 24th, 25th and 26th he will be at Mr. John L. Souther's, in Quincy. Miss Jennie B. Hagan will speak in Manchester, N. H., April 1st and 8th; also at the Anniversary, March 30th. Will make engagements to speak the rest of the season.

## Theology and Proof-Sheets.

England has a Society for the Suppression of Blasphomous Literature. Its object is to prosecute all writers who have uttered expressions of unbelief in Ohristianity, and in particular will it hunt down with impoble zeal men known to the world as Atheists Among those it proposes to correct first of all, we find the names of Huxley, Tyndall, Herbert Spencer, John Morley, and the publishers of John Stuart Mill's works. England has long bosated of her progress, of her liberties, and of her encouragement of selectific research, Freethought, and untrammeled expression of opinion. Is this the otherme? Are we going back to the ideas of enlightened government which prevailed in Henry VIII.'s day? Is our belief to be measured out to us as rations to a convict? Is free speech a detusion and a snare? Must all illerary England submit its proof-sheets to the anti-blasphemers for approval? Did we not regard the operations of this long titled so clety as the broadest of larces frontcal pleasantry would become indignant protest; but, like America's Boolety for the introduction of the name of God into the Constitution—the exact and corporate name escapes our memory-the anti-blasphemous association of England is simply an object for commiseration, es pecially when its feeble shalls are hurled against the foremost philosophers and men of science in our gen-eration.—Syraouse (M. P.) Evening Herald.

Miss Wood if appears is getting materializations sitting in front of the screen. The spirit materializes behind the screen. Grand manifestations have been obtained in this way by many dirdles, as our columns have testified. The Holmeses were successful in this way; Mr. Spriggs, and many others. A cabinet is of more importance to the materializing spirit than to the medium, who, in fact, does not require it at all, Except as a condition for the operating spirits.—The Medium and Daybreak, London, Eng.

Rev. R. B. Donehoo, a prominent Presbyterian elecgyman of Pittsburgh, Pa., it is said recently preached a sermon against the creeds of the day, which he said were tyrannical, and held in higher esteem among theologians than the Gospel itself.

#### ALL SORTS OF PARAGRAPHS.

KIND PATRON, THE BANNER No. 1. VOL. LIII., SHARES HANDS WITH THEE THIS MORNING, AND WILL TELL THEE MANY INTERESTING THINGS. AND IT CONFIDENTLY ENTERTAINS THE HOPE THAT ITS PRIENDS WILL DO WHATEVER THEY CAN to increase its circulation the present year.

A heavy snow-storm was raging in Scotland on the 19th fast. Railway travel was suspended, and many vessels and boats wrecked.

Pretended spiritual mediums-impostors whom this super has exposed many times—have been of late ffeecing the people of Lynn, it is said.

An enthusiastic correspondent of the Investigator advises Bro. Seaver, its editor, to "keep right on as you are doing," just as though the veteran iconoclast was becoming tired of his almost thankless vocation. when the fact is he is more wide awake than ever. knowing as he well does that there is much more hard work for him to do, with others, ere the human mind becomes enlightened enough to shake off the theological shackles which have cramped it so long. But we agree with the correspondent that all liberal-minded people should constantly endeavor to support the napers devoted to impersonal free thought, including of course the Investigator, although Bro, Seaver occasionally gets off his base by calling us "defuded." When "we get over there," he will find the boot on the wrong leg, however. Nous verrons.

THE LAST VETO-NO. 3. "The born of the hunter is heard on the Hill," And its cohoes abroad all honest hearts fill. Monopoly's cohorts shake in their shoes. High-salaried officials all have the blues i

Ira Stewart, a prominent labor reformer, passed to spirit-life, from Boston, on the 13th inst.

Louisa M. Alcott, being accused of coolness toward the cause of woman's sugrage, writes a card to deny the charge. "I am heart and soul on the unpopular side of the question," she says; "so far from losing interest in the movement, every year gives me greater faith in it, greater hope of its success, a larger charity for those who cannot see its wisdom, and a more earn-straight and a more earn-straight and a more earn-straight and a more earn-straight." est wish to use my influence for its advancement."

The annual rentroll of an English baronet is computed to be eight hundred and fifty thousand dollars! And yet many people are starving to death, in Great

face rippling with fun and mischief, heard her aunt say that "a bee had lighted on her cheek." ... Why, Aunty," she said quickly, " the bee took it for a flower →lt is so sweet."

The German Emperor and the Crown Prince will both attend the Luther celebration at Elsleben on the 10th of Nov. next. The fourth centenary of the birth of the author of the Reformation in the place where he was born and died, will be observed with more than usual sciemnity. Among other events by which the day is to be commemorated will be the unveiling by the Emperor of a statue of Martin Luther.

The English revisers of the Old Testament have re norted linished the second revision of the whole, from the first chapter of Genebis to the last of Malachi They will now consider the suggestions, it is said, of the Yankee revisers:

"Holy Bible, book divine,"
Says the poot, "thou art mine";
But the clergy of this age
To revision do engage. Now each thoughtful mind will ask. What nocessitates this task? Digby thinks it is absurd. If the Bible is God's Word!

A woman who had been dumb for fifteen years recently fell from a chair and the shock restored her speech. The next day her husband stumbled over the same piece of ferniture and broke an arm. He then gave the chair away to a bitter enemy.

Rov. W. H. Cudworth addressed the regular meeting in the course of The Suffolk County Unitarian Association, at the Boston Theatre, on Sunday night, the 18th. The audience was large, the music fine, and the remarks of Mr. Cudworth were (as they always are) ullui, carnest qua instruccive.

An amusing episode of the meeting of the allopathic physicians in New York the other night was Dr. Gerrish's slip of the tongue. The doctor was talking vehemently against the new code. "Are we going to allow everybody and anybody to enter our profession?" he cried. "I never consulted with a homeopathist in my life. I have too much respect for them." The speaker evidently meant to say something different, but in his excitement spoke as above. There was a storm of laughter and cheers that was continued for some time, causing the doctor to pause and wonder, as he looked vacantly about him, what he had said to provoke so much merriment.

The British West India squadron is to search for the body of Sir Francis Drake, who was buried nearly three centuries ago, off Puerto Cabello, in a leaden coffin. Every effort will be made to recover the coffin.

> ON DETTING. Bets are the blockhead's argument, The only logic be can vent. His minor and his major; 'Tis to confess your head a worse Investigator than your purse, To reason with a wager.

The Rev. Heber Newton has had his sermons on The Wrong Uses of the Bible" published in bookform.

Lady Florence Dixie was attacked on Saturday, 17th, by two men disgulated as women, who attempted to kill her. She owed the preservation of her life to a faithful St. Bernard dog which accompanied her.

Making a comparison of expenses, Joseph Cook said in Tremont Temple that the entire amounts paid for one year for the civil service, the army, the navy, Congrees (including river and harbor appropriations), State, County and City Governments, and all taxes, which would make a total of \$700,000,000, would not equal the liquor bill of the United States for one year,

Champions of the phonetic system of spelling will feel encouraged by the following: A little fellow in a primary school was asked by his teacher to spell the word knife. After he had correctly done so, he added, "But what 's the K for?"

THE LITTLE BANANA PREL. Like a bar of the beaten gold
I gleam in the summer's sun;
I am little I knew, but I think I can throw
A man that will welgh a ten.
I send out no challenges bold.
I blow me no vaunting born.
But foolish is he who treadeth on me;
He'll wish he had ne'er been born.

—[Burdelts, in Harpor's Monthly.

SUFFRAGE SOCIABLE.—A Suffrage Sociable, one of monthly series, will be given by the Massachusetts Woman Suffrage Association, on Wednesday evening, March 28th, 1883, from 5:30 to 0:30 P. M., in the Melo naon chapel, Tremont Temple, Boston.

Mrs. E. E. Carleton, living in Watertown, Mass., was mordered in her own home, Sunday evening, 18th inst, by an unknown man. The weapon used was a paying stone.

> IN STYLE, As she cometh down the alsie.
> Now the maid will wear a smalsle
> Full of glee:
> Knowing well her new spring staisle
> Sure will raise the others' balsie
> A degree.
> — Independent.

Those who plot mischief live in fear and die misera

Although it is thought that the pawnbroker is an imposition on the public, still he will thrive so long as people continue to "put up" with him.

#### To Correspondents.

AP No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or roturn communications not used.

WE HAVE REPEATEDLY informed correspondents. editorially, that MSS, not used would not be returned besides keeping a standing special notice to this effect upon our editorial page; yet writers still say, " Please return if not used," never even thinking of sending stamps to prepay postage. We are often in receipt of matter upon every conceivable subject that agitates the public mind-good, bad and indifferent-but as a newspaper has limits as well as everything else, it is simply impossible to accommodate everybody. If our patronage was only sufficient to warrant the expense, we would publish a twenty-four page paper every week; but the great public, we have learned by recent experience, prefer to fully feed the animal part of their nature, while leaving the spiritual or intellectual to nearly starve. This reminds us of a little incident aproposol the parsimony of many people in one direction and not in another. We met "an old Spiritualist"-at least he said he was such-on the street some years ago, who asked us why we did not write upon a certain subject -naming it-which he considered of great public importance. Our answer was that we were somewhat surprised at his remark, as we had on several occasions published articles embodying the points to which he had referred-adding, "You must have missed pe rusing the copies of the Banner containing the matter in question." To our surprise he admitted that he had not taken the paper of late, assigning as a reason that he was too poor to do so, at the same time drawing from his pocket a well-filled box of "fine-cut" tobacco, from which he mouthed a large quid. "Ab," we remarked, "you cannot afford to pay for a newspaper, but you do not hesitate to give four times each week what a paper would cost in order to gratify the animal part of your nature." After this the gentleman in question never queried why we did not publish this or that. The moral, however, we hope may serve as a gentle hint in the right direction, viz.: use less of "the weed" and invest in newspapers.

#### Banner Premiums.

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

And yet many people are starving to death, in Great
Britain t

Oscar Wilde is the item of the American colony of donkeys in Paris. In England he is simply a jackt

MR. SEYBERT'S WILL.—All opposition to the will of the late Henry Seybert, wherein he bequeathed with the late Henry Seybert, wherein he bequeathed mailing books, aid us further in the direction of mailing books, aid us further in the direction of mailing books, aid us further in the direction of mailing books, aid us further in the direction of mailing books, aid us further in the direction of mailing books, are wearly not a contribute and the properties and the properties are really works of merit—as all may be personally assured by looking at them—and the books and pamphlets are excellent in kind and degree.

We trust

\$1,125,600 to public obartics and for other good purposes, has been withdrawn, and the will admitted to probate.

A dear little girl, with eyes brimtul of leveliness and her good appreciation and patronage.

SECULAR PRESS BUREAU, ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE,

No. 206 Brondway, New York.

No. 206 Brondway. New York.

HENRY KIDDLE, Pres. NELSON CROSS, Sec. C.P. McCarthy, Cor. Sec. T. E. Allen, Ass't Sec. Henry J. Newton, Treas.

The Secular Press Bureau has been redignalized for emclent work during the present year, and all persons who approved 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, the Secular Cooks, Secretary, 206 Broadway, New York City,

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## Message Bepartment.

Prablic Prec-Circle Meetings
Are held at the BANNER OF LIGHT OFFICE, No. 9
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will be open at 3 o'clock, and services communes at a
c'clock precisely, at which time the doors with be cheed,
allowing, no egrees smith the conclusion of the Mance, except in case of absolute necessity. The public are cordatable travited.

dially sawied.

The Mossages published under the above heading indicate that spirits carry with them the characteristics of their cast that spirits carry with them the characteristics of their cast that spirits carry with them the characteristics of their cast life to the passe from the carring sphere in an understoped state, eventually progress to a higher condition. We sak the reader to receive no doctrine put forth by apprits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

her reason. All express as much of truth as they percented no more.

By It is our earmest desire that those who may recognize the meanages of their spirit-friends will verify them by inserting us of the fact for publication.

By Naturathowers upon our Circle-Room table are gratefully appreciated by our anged 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 alter of Spirituality their floral aderings.

By We invite written questions for answer at these

sances.

[Miss the bamer wishes it distinctly understood that she five no private sittings at any time; neither does she resize visions on Tuesdays, Wodnesdays or Fridays.

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

LEWIS B. WILSON, Chairmans.

#### SPINIT MERSAGES. GIVEN THROUGH THE MEDIUMSHIP OF MISS M. T. SHELHAMER.

#### [Report of Public Séance held Jan. 16th, 1883.] Invocation.

To thee, oh! Father God, would we pray for the gifts of the spirit, which are love, fraternal sympathy, and a sense of inatice unto our fellow-beings. Oh! may we beable to take a comprehension of those attributes of thy divine life into our beings; may we live them out in their fullness, and give of their influence unto others, so that the life within may be unfolded and brought upward nearer to thy eternal and holy kingdom. Oh! our Father, we would pray to receive of thy spirit of truth, which abides forever; we would become recoptive of thy wiadom, which soweth from on high. May we come into hearty and fraternal sympathy with each one of earth who is sad and lonely; may we seek to benefit them, to elevate them above the clouds of sorrow and despair, and guide them poward toward the land of light and glory where angels dwell.

#### Questions and Auswers.

CONTROLLING SPIRIT.-You may now submit your questions, Mr. Chairman.
Ques.—What is the effect in spirit-life of the
late Western calamity by fire? and what effect
has fire on spirits after leaving the form? Are

has fire on spirits after leaving the form? Are they taken charge of?

Ans.—The denizers of the spiritual world have been affected by the late Western calamity, as they are by all such disasters. Through the laws of association spirits come into deep sympathy with the sufferings or joys of humanity; such being the case, where human beings are called upon to suffer physical death, as was the case at the late Western fire [a hotel in Milwankee], spirits come into deep sympathy with them, seek to assuage their misery, and to draw them away from the scene of the disaster. The effect of this terrible experience upon the spirit is various. An individual who clings closely to physical life is perhaps unwilling to leave his suffering body, and cannot be drawn away until some tender and ministering spirit casts a magnetic influence upon him, spirit casts a magnetic influence upon him, putting him into a deep slumber, when the spirit is then taken to the Summer Land. A person who is of a spirituelle nature, whose tenperson who is of a spirituelle nature, whose tendencies and aspirations are upward, easily frees himself from the body, and either remains an interested spectator of the proceedings, or else gazing around him and perceiving the friendly and familiar faces of loving friends who long ago passed over the river of life, receives their kindly, welcome, and with them passes away from the troubled scene, gives no more attention to the physical body which he leaves be hind him. Intelligent and advanted spirits know that many such occasions of sacrifice of human life must occur before humabity be human life must occur before humanity be-comes aroused to the fulfillment of its duty, in erecting buildings of a substantial nature and erection buildings of a substantial nature and in providing facilities for escape when the flames attack these buildings. Until then humanity will be called upon to suffer. But we believe the day will yet dawn when all those who intend to erect buildings will consider the rights and interests, privileges and pleasures of those who are to inhabit them, and provide proper facilities for the preservation of human life.

Only W. H. Allie, bester W. H. Allie, bester when the content of the content of

ife.
Q.—[By W. H. Allis, healer, Boston.] Is it possible and practicable for the spirit guides of a healer to bring the spirit essences of roots and medicinal plants and have their medium inhale and absorb the same during his hours of repose, so that he may impart them to the afflicted in after days?

A.—Everything in life is surrounded by an atmosphere or aura peculiar to itself. The magnetic properties of every plant in nature magnetic properties of every plant in nature.

as well as of every human being, are exhaled and enter the atmosphere. These emanations or refined essences may be gathered up by the spirit physician or spirit chemist and conveyed to a distance. It is not only possible, but it is eometimes the case that a spirit physician gathers in the magnetic elements of certain herbs and plants and conveys these refined essences to some mediumistic organism, which, coming into a state of repose, absorbs and retains them until they are needed, at which time the spirit physician or chemist applies them to the use intended. Not only is this true of the essences of herbs and plants, but the spiritual magnetism of the physician in the higher life is also conveyed into the organism of his instrument during the hours of bodily repose, and there held in reservation until required for external held in reservation until required for external use. We believe the spiritual magnetism of the physician of the higher life is used much more frequently than are the emanations from shrub, plaut or herb.

-{By Frances Lord Swadley, Mariposa. It seems to be a fundamental doctrine of Spiritualism that we come to this planet to develop our higher natures through trial and suffering. If this is true, is it right to attempt to abrogate and assimilate all sin and evil, when but for their existence the human family would lack the experience deemed so essential for the development of the spirit, both here and here

A.-While we believe that the human family A.—While we believe that the human family requires experience of suffering to unfold interior or spiritual attributes, yet we also believe the time is coming when suffering will no longer be needed, because it will have served its purpose to the race, both of enlightenment and purification, and will have performed its part toward bringing in the dawn of that happy era when man will not only know the law of God, but be able to keep it. Nevertheless, were we not to endeavor to subdue evil. in every form. not to endeavor to subdue evil, in every form, we could not defend the innocent, or protect society from the encreachments of those who desire to do wrong, and consequently we would not be fulfilling our duty toward ourselves and onr fellows. When we educate the evil-doer, and direct his attention to the fact that only and direct his attention to the fact that only by living in accordance with the laws of his being can he hope to obtain bappiness of body and of spirit, we then place him upon the road which leadeth to perfection. Every time that we endeavor, not only to cleanse our own lives from evil tendencies, but to free the souls of others from immorality, we assist in placing humanity upon that plane which we believe all will at law tocuty—the plane of life which unfolds a higher law than that of suffering, and which declares that love, a sense of justice and of right will subdue all evil.

## Mrs. Mary Ann Robbins.

Ob, I have suffered! When I heard the gen-tleman speaking I seemed drawn closely to him. I am afraid I prevented him from saying what he desired, but I could not resist the impelling

from the body I have found the teachings of that from the body I have found the teachings of that persuasion to be erroneous to a great extent; that only glimmerings of truth peep out here and there through the folds of the church, while most of it is abronded in darkness. Having been enveloped in that murky vapor, is one reason why I have felt as though groping in shidows since passing from the body. I have been feeling my way, trying to find the right path. I have met friends who have given me kindly counsel, but at first I would not listen in them: I thought they were mistaken in their path. I have met friends who have given me kindly counsel, but at first I would not listen to them: I thought they were mistaken in their views. Now I know they were correct; that it was I who did not see clearly. And then I had other things to trouble me. A dear son of mine was taken from the body. I could not reconcile that with my idea of a just and loving God. At times I felt as though I must have done something very wrong to have brought such a punishment upon me, that my dear child should be taken away and I left upon the earthly plane. This troubled me greatly, so that at times I could hardly contain myself. I did not know exactly what I was doing; my brain seemed to be on fire. My friends thought it wrong of me to grieve so for the death of my child, but I could not help it. The religion of my church did not afford me the consolation which my heart required. A few years elapsed in this way, and every little while the old grief would return. I thought perhaps I had been a miserable shuer—had done wrong in some direction—and that my child was taken from my life as return. I thought perhaps 1 had been a miserable sinuer—had done wrong in some direction—and that my child was taken from my life as a punishment. At last I could no longer bear the thought, and took my own life, so far as the body was concerned. I did not know what I was doing when I ate the drug which took me from the body. I did not realize the consequences of the act, or indeed the responsibility of my own being, until some hours after I was freed from the physical form. I tried then to return, but could not, for I felt that I was to be eternally wretched because of the deed which I had committed. But it was not so, I soon saw eternally wretched because of the deed which I had committed. But it was not so. I soon saw my son, who gave me loving welcome; but when he said to me: "Oh! mother, I when you could have realized that it was best for you to have remained in the body, performing your work and fulfilling your duties to others until the great change came naturally and beautifully to you," I felt as though an arrow was piercing my bosom.

After I discovered that it was possible for me to return, and come into contact with the

to return, and come into contact with the friends whom I loved, I sought to do so, in order triends whom I loved, I sought to do so, in order to relieve myself of the restless thoughts which crowded upon me, and to give them information concerning the spiritual life. And not only at this time would I desire to speak to the dear ones here, but I would say: Oh. friends, no matter how hard the trials and experiences of earth life press after the part of the press and the second contact. earth-life press upon you, no matter how painful your lot in life may be, feel that you are placed here for a purpose, to perform a work which no other can do; that it is your duty to strive to remain in the body, and perform that work faithfully and well, until the change called death shall come through natural law. bringing to you the sweet fruition of a life well

I do not feel constantly unhappy in the spiritual world. I have been surrounded by loving friends, have been given a beautiful home, and everything that is conductive to happiness, only when I feel that I night have performed something more in the body, that there was work which I alone could accomplish, then the clouds arise, and I can hardly see the light before me. But my friends tell me this is only a natural condition which will press away by and by and condition, which will pass away by and by, and I will be given power and opportunity to work for the benefit of others, if I desire to do so. for the benefit of others, if I desire to do so. My object in coming is to attract the attention of my mortal friends to Spiritualism. I wish to take them out of the darkness, the bondage of error, and lead them toward the light of knowledge and of truth. If I can accomplish anything in this way, I shall feel that, after all, life has a meaning for me, that I have been allowed to pass out into the eternal world for the purpose of attracting the attention of others to the great truth of immeriality.

pose of attracting the attention of others to the great truth of immertality.

I speak the best I can. I was not used to speaking in this way when here, and I have not given much attention to these things since passing over to the other life, but I feel it to be my duty to do this. I come, knowing that I shall at least be able to win the approval of my own conscience. I send my love to my friends, and want them to know that I have met the dear ones who have passed away, and we are united. ones who have passed away, and we are united. We are not obliged to accept, and believe in the We are not obliged to accept and believe in the saving grace of any individual; we have only to look to our own lives, to gather up the deeds we have performed, and look over the records of the past, and when we can approve of our own acts we find saving grace for our own souls. This is all the lesson which I have learned in the spirit world. I was the wife of Charles Robbins, of Kensleo, Westchester Co., N. Y. It will be three years next summer since I went from the hody. Mrs. Mary Ann Robbins. from the body. Mrs. Mary Ann Robbins.

## Harriet M. Ramsdell.

I have not a great deal to say, Mr. Chairman; I only wish to bring my love to my friends, and tell them I have been trying for a long time to manifest my presence from this place. I wish to assure my friends that I was with them when they settled my affairs. I have tried to guide them as best I could. I could perceive from my spiritual standpoint little matters which should have been attended to, which I did not realize as important when I was hore see I have been nave been attended to, which I did not realize as important when I was here, so I have been trying to make others comprehend them and attend immediately to their settlement. I wish my friends to feel that I am with them occasionally, bringing my love from the spiritworld. I have a very comfortable home there. I am interested in studying the conditions of that life of which we know so little while we are on the material plane. I am interested in material affairs, for they attract me. There are on the material plane. I am interested in material affairs, for they attract me. There are certain things connected with my old estate which have been appealing to me, even in the spirit world, and until they were settled I did not feel entirely satisfied; but now I do not meddle with these things. I am pleased to allow them to remain in other hands; only if my friends will give me an experience. friends will give me an opportunity of coming to them in private, so that I may speak of their wishes and of my own, I will feel exceedingly obliged to them. Please, air, to announce me as Harriet M. Ramsdell, of Natick, Mass.

## Eliza B. Smith.

[To the Chairman:] And I, also, sir, would be pleased to convey my love and greetings to my friends of earth. I lived in the body sixty-two years; I have not yet been an inhabitant of the spiritual world three years. I have dear ones here whose welfare is very close to my heart: I would like to reach them if possible, and give them advice and spiritual assistance so far as I can. There are friends with me, also, who sond their love and assurances of sympathy and kindly interest. We form a harmonious band of workers in the spiritual world, associated for the purpose not only of unfolding our powers, but also of performing a work which others who are yet in the mortal form may feel, and perhaps by and by comprehend. I would like very much to attract the attention to spiritual things of those in whom I am interested. I feel they have a need of attaining more knowledge, more truth concerning the ble, and give them advice and spiritual assistmore knowledge, more truth concerning the immortal life, and I stand ready to convey it immortal life, and I stand ready to convey it to them, if avenues are opened for me to do so. I lived in Malden, and I have many friends there. I was the wife of Isaac H. Smith. My malden name, sir, was French; my own name is Eliza B. Smith. I would also say that my father, who is with me in the spirit-world, desires to send his greetings, and tells me to say to our friends he has very much he would like to epeak of to those who are here; if they will seek an opportunity of conversing with him through some well-developed medium, he thinks he will be able to give information and advice which will be not only for the material interests of our friends in the body, but also for their spiritual welfare.

he desired, but I could not resist the impelling force which brought me forward.

I have suffered dreadfully in times past, and sometimes I think the experience has been of benefit to me; but I have a constant desire or attraction impelling me back toward earthly life. I hardly know how to overcome it. I do not understand these laws, nor have I learned these lessons as well as I wish I had. I have been told that if I would come here I would gain strength and power from spirits present that would aid me in my future life.

When I lived in the body I belonged to the Methiciant Church. I accepted its teachings; I wise doing what was right; but since I passed

I was doing what was right; but since I passed

ing control of a mediumistic instrument and expressing themselves through mortal life, they will be able to gain a new comprehension of exitance, to understand something more of the laws of being than they have ever done before, and obtain magnetic strength, of which they are in need, and also to free themselves, by coming again in contact with material, consclous life, of some of the imperfections which they have gathered during their passage through the mortal form. While they will receive benefit, they will not injure any one who is present. the mortal form. While they will receive bene-fit, they will not injure any one who is present, for although they will leave behind them some of the coarser elements which clung to their spirits, yet those elements will attach them-selves to no one here, but, going forth into the aimosphere, will be taken up by the cruder por-tions of physical life, and made use of in the outward formation of the natural works of the eternal Creator.

The first of these spirits whom I shall intro-

duce to you, or at least assist in controlling, is a young man who has erred, but who has experienced great misery in consequence. He was unfortunate because of his ignorance; he violated human law, and was obliged to pay the penalty. The other spirit was also a violator of human law, and having passed through a series of atrange experiences, entered the spiritual world feeling himself to be an outcast—"the world condemned." The first spirit has emerged from his darkened state and surroundings, to a great extent, and now only needs a little assistance from higher apirits to enable him to press onward over the young man who has erred, but who has experienced great misory in consequence. He was spirits to enable him to press onward over the road of progression. The other spirit has not yet entered upon that road, to any degree, and is in need of light and strength.

A few words, and then I will pass out. I wish

The first of these spirits whom I shall intro-

again to raise my voice in behalf of humsoity; particularly in the direction where I think there is the most need; I refer to Prison Discipline. In looking over the various reformatory justitutions of our country I can perceive a great need of reformatory work there. The prison disci-pline of our land is not conducive either to the spiritual or material welfare of the inmates of those institutions called reformatory. In place those institutions called reformatory. In place of reforming the offender, they send him out into the world a greater, transgressor against society than he was ever before. He feels that every man's hand is against him, and he will uplift his hand against every man; so, in place of sowing the seed of reform, of a love of justice and of sympathy toward his fellow-beings, prison-life only deepens the perversity of his own nature, and supplies him with those surroundings which call forth the lowest and most undeveloped forces of his being; consequently it appears to me that every earnest reformer. appears to me that every earnest reformer, every individual who has the interest of human every individual who has the interest of human kind at heart, should use his influence, raise his voice and wield his pen in behalf of this great question—the need of reforming our reformatory institutions. Earnest, sincere, philanthropic men should visit our prisons in order to investigate the system of usage in vogue there, understand what the discipline really is which is enforced within those walls. I know the time is coming, and that spirits are working for that end, when our present institutions will the time is coming, and that spirits are working for that end, when our present institutions will be supplanted by establishments of a very different order. Then criminals will be surrounded by other conditions than those which now prevail; they will be treated not only as offenders against the law, but as human beings whose natures are distorted and spiritually ill. They will be provided with proper conditions for the assuagement of their lils and the unfoldment of their higher natures, and with conditions which will be conducive to the moral health, not only of the criminal but of scolety. The highest and best which is contained within the human being will be developed.

I did intend to speak somewhat more clearly, but the magnetism of these spirits and of others who are here is pressing upon me so closely that I feel I must give way.

You will pardon my vertices and feeble speech. I am earnest in spirit. The work of a person will declare whether or no the heart is in the right direction; speech is of no moment to the spirit; yet we are obliged to make use of language in appealing to your sensibilities, when

spirit; yet we are obliged to make use of language in appealing to your censibilities, when seeking to callet your cooperation in the good work which we desire performed—that of elevating; strengthening and blessing suffering humanity.

You will be kind exough, my friend, to announce me as one who has long-been well known in Boston and within the precincts of your Circle-Room. "Father Cleveland."

## Frank Wells.

[To the Chairman:] I don't really care to speak from this place. I came with the good man who has spoken. For nearly two years I have been under the protection and care of that kind spirit, and I feel that I can never repay, him for all the time he has expended upon me. I did not feel like this when I was here. I did not know anything concerning spirit-life, and the way spirits live. I was one whom you perthe way spirits live. I was one whom you perhaps would call lawless, though I did not always mean to do wrong. But sometimes temptation, or some inward thought, would come to me, and at last I submitted to it; that is, I fell into temptation. I was only twenty years of age when I committed the crime which sent me to the State Prison. I did not then realize how I was transaction or night marking or how I was transaction or night. was trespassing against mankind, or how I was wronging my fellow beings. Perhaps I do not fully realize it now, for it seems to me that the punishment was greater than the offence. I was arrested, sir, for breaking and entering a was arrested, sir, for breaking and enterior abuilding. I was sent from Portsmouth to the State Prison in New Hampshire. I was not strong, and my health broke down under the treatment which was given me in the prison, which the spirit who has been here declares to have been too rigorous altogether. I have felt hard against the officer of that institution. I thought I had overcome the feeling, but when I am here, now, speaking to you, the same hardness again returns for it spnears to me he was ness again returns, for it appears to me he was altogether too severe, and I cannot see how he could expect to have, any one reform and wish to be better, by coming under his care and treat-ment. He struck me when I was anable to perform the work set before me, and at a time when I could hardly raise my hand to my head without weariness and pain. At that time I felt as though life was a burden, a hardship, an

Islt as though life was a burden; a hardship, an unjust infliction upon me, and that if I was created by a God, he was a very unkind being. I have outgrown those ideas to a great extent.

I was taken slok with what the doctors call consumption—a wasting away. A complete weariness came over my frame, and I could not perform those duties which the officer declared I should do. He shut, me up all alone, gave me only bread and water, and, declared. I should neglore the work or there would be nothing perform the work or there would be nothing left of me.

I will not relate to you all the sufferings and punishments that were brought upon me; but atayed until I was almost wasted away. A l stayed until's was almost wasted away. At last they allowed me to pass out from the prison walls. But I did not regain health and strength, and in a very little time I passed to the spirit-world. I believe it is two years last autumn since I was taken from the body by spirits who have been very kind to me. They have spoken have been very kind to me. nave seen very kind to me. They have spoken no word of censure concerning my wrong doing but when I entered the spirit-world it all came up before me; the scenes and incidents of that time arose like a picture. I could not only remember them as they occurred, but I could see them as distinctly as you can see the landscape before you at any time. Then I understood how I had transpressed the law, how I had sinned against my fellow-oreatures. I was very sorry instat that time and had the opportunity sorry just at that time, and had the opportunity been given me then I would have retracted the wrong, and would have endeavored to help those whom I tried to injure. But the power was not given me, and I have been groping along ever since. I sometimes feel that I am as good as other people, and can get along just as well; then at other times I feel as though I had fallen back, and could never reach the level of those back, and could! never reach the level of those who are good and never have unkind thoughts toward any one. I don't know why it is that I should feel so, for those who are with me have been kind to me, always speaking gently and encouragingly, and have guided me into places; where the flowers' bloomed, and everything seemed restful. At times thoughts would arise within me which caused me to feel I had no place in that company, but belonged among those who were not so good and true. The kind spirit who has spoken to you tells me this 'is only a morbid condition of my mind, which will yery soon pass away; that the effects of physical in the state of the state of

alle illa tidke "het spalling plyggi

bave entered upon a course of instruction from which I will gain a knowledge of those truths and lessons which I required to bring me into a more restful, satisfied and happy condition."

So I feel willing to learn.

I have come here to tell my story, because my good teacher wishes me to do so. He says that I will be benefited in consequence.

Perhaps my few humble words will arrest the attention of some one who will try to use their influence to befriend those unfortunate ones who do wrong through ignorance, who do not understand that the law of love is the law of

understand that the law of love is the law of
the eternal world, and should govern all minds,
all hearts, for it will make every one consider
the interests and welfare of his fellow-beings,
and desire to bless them by his work.

I belonged in Lawrence, Mass. I feel now
that I would as lief speak my name and teil my
history. At other times, I have felt as though
I never could do so, but my friend, who is my
teacher, kind and true, tells me that by so doing
I shall be uplified. I have faith in his promise.
My name is Frank Wells. I am now about
twenty-four years of age. I was twenty when
the disaster came to me—through my own
wrong-dolog. wrong dolng.

#### Jack Mauning.

[How do you do?] I do pretty well, air, I sup-ose. No, I don't; that is a cussed lie; I don't pose. No, I don't; that is a cussed he; I don't do well at all, and I don't much care whether I do or not. You seem to be a harmless kind of a man. I would n't injure you, and I'll try and be civil, but sometimes when I come round these parts—not this place, I've never been here before, but round these earthly parts—I do feel as though I bated the whole set of you. here before, but round these earthly parts—I do
feel as though I hated the whole set of you.
[You'll outgrow that feeling.] Well. I don't
know; I've been a mighty sort of a while doing
it, and I don't seem to get any better. Iteli
you what it is, man, I've come to the conclusion that a man is just what he is; If he goes
down in this way he has to stay there; I don't
see any way out. I've been preached to, and
chaffed at, times in and times out, and told that
there was a way open right before me to walk
out of this kind of a life, and get up on another
tack, where I could look down on 'the poor
devits that were struggling along. I don't see
it; I haven't found it I don't really believe
it's there. [You have just taken the first step
toward it.] I'd like to know how. [By coming
here to day.] This is a pretty good sort of a
place. I like the looks of the flowers; they are
mighty nice. But I don't see what you've got
all this crowd of people here for? [They have
come to hear what you and others have to say.]
They won't get much out of me. I'm no preacher, and I'm come to hear what you and others have to say.]
They won't get much out of me. I'm no preacher, end I'm no preacher either, on other fellows, or on their doings. I don't know what I am here for. I don't think I want to tell you all about my past life. Are you a parson? [No.] Are you can of the officers? [No.] Are you a dector? [No.] What are you here for? [To help you along.] You'll have a mighty hard time of it, then. It'll be upbill work all the way; and, after all, I don't know as it will amount to anything.

way, and, after all, I don't know as it will amount to anything.
Well, there's a good kind of a saintly-looking chap here, and his advice is to me to go in and make myself heard; and I've come in; and I always did make myself heard when I was in, unless there was a results for hearing mum. always did make myself heard when I was in, unless there was a reason for keeping mum: and there sometimes was. I rather like the looks of that fellow; you call him a spirit, but I do n't see anything ghostly about him. He's lind of saintly-looking; perhaps that's what you call spiritual. Then they tell me I am a spirit. I do n't look saintly—I can tell you that, for I've looked in the glass before now, and know what it is to examine myself; but it has n't done me a bit of good. That's where the rub is. I suppose you folks would just chew over my history if I gave it to you; it would be a delicate little morsel to roll under your tongue. I've a good mind to tell you a little bit of it, so you can have something to talk about.

little bit of it, so you can have something to talk about.

I lived a good long time in the body, and I feel as though I lived in the body now; I don't see any difference. I travel the streets day, in and night out, I see the old buildings, and I can see where changes are going on, just the same as I ever did in the form; and sometimes I dook around the wharves and note the crafts there, just the same as I used to spy round to see what was going on. I can come into what you call contact with fellows who are here. Some of them have forgotten me; others, once in a while, give a thought to my memory; they do n't know I am there in person, jogging their do n't know I am there in person, jogging their

elbows.

I was hauled over the coals more than once for doing what people thought I had no business to do. I was sent into limbo several times; but, 'pon my soul, sir, it didn't make me one bit better; my handa itched just as much to get hold of other fellows' money after I had been there awhile, and I tell you what it is, when I got out I just ment for what I wanted. Then, you know, the "peelers" went for me, and roped me once or twice more; sent me over the coals again; gave me a little extra heating, you know; browned me up a little, then lot me go and cool off a little. I did cool off, and cooled semplody else off, too; ensed them of a little bit of their possessions. I don't believe in a man's having too much; it is n't good for him; and when there's a poor devil that has n't got anything, then it's just as well to help himself to what belongs to somebody that has got too

I know that saintly looking man over there (referring to Father Cleveland) would say that was very poor morals to preach, but it is just the way I feel. And, sir, I 've been just as willing to help some of my old cronles into good luck and out of the clutches of the law, as I was when here. I do n't know but what that's the trouble with me.

when here. I do n't know but what that's the trouble with me. Anyhow, if you can give me anything good, I am ready for it. [Father Cleveland will fell you what is right.] Is it that shining looking fellow, you mean? [Yea.] But he's too good. I do n't like to come near to those people who are so good. You see, they seem to shine all over, and it makes me look kind o' dirty; I'd rather keep away.

Then, I do n't feel very bad. I ve had some preity amart ruts, and I ve given some, too. I can hold my own hand even now, I think. I was known in New York as one of the gentlemen of the city. Certain ones liked to look after me—to know my whereabouts. Perhaps the city felt safer when I was out of the way; not that I ever did any harm to the government, but I did feel once ma while that if I could get hold of some of the old fellows who constituted the government, I should consider them my

hold of some of the old fellows who constituted the government. I should consider them my legitimate prey. What comes easy must go easy, you know; and as I wass crack hand, why I had no difficulty in relieving some fellows of their surplus fands. Well, they should n't meddle with fire if they don't want to burn their fingers. But I'm not going to crack; every one must shoulder his own responsibilities.

[Speaking to the Chairman, and referring to some pinks on the table:] I would n't rob you, but I wish you would give me one of those flowers. [The spirit sticks a pink in the medium's dress.] I always had a weakness for those things, and if there was, any kind of a flower I loved more than another, it was a pink. Whoever was kind enough to furnish these may accept my everlasting thanks. I haven't seen any flowers for a good while. Somehow or other it makes me think of the times when I was a young chap. I had a sweetheart once; I want have the content to the times when I was a young chap. I had a sweetheart once; I don't know what has become of her. She died long ago. When she and I were young, we used to sally along arm in arm, you know; and it was my pleasure sometimes to take that little girl some flowers, and when her little bit of a white hand pinned one of them in my buttonbole, I was just the happiest chap you ever saw. This carries me back to old times. Well, I won. der where that little girl is, anyway ! Why, she was just the least little bit of a white date. she was just the least little bit of a white dalay, that ever you saw. She lived in Oawego. I lived near there, and then I left those parts, and went to the city of New York. I got work there for a little while, but it did n't last, and I got discouraged, and felt as though there was no use of a fellow trying to do anything; it was too big a place; it would n't give him a chance. Then I got in with some chaps who told me I dould keep myself, and live comportable—and I

not in hell! I have n't smelt fire since I went over, and as for brimatone, it is all in this world; there isn't any over there. I have n't been in heaven; I have n't seen my mother, or that little girl. I have seen one or two, like this good man here, and they have spoken for my good, but it has been so much like preaching; and if there was anything i hated it was this everlasting preaching. I you may meet the little girling dyour mother when you go away.) Oh! I want like to! but then how car I do it? Perhaps you are right, but I can't take it in; it is too big for me. If I do I'll let you know, somehow, if I can get back to this line again. I don't know; it is the hardest road I ever traveled. If I can't, I'll ask the good man to let you know. Much obliged to you. Thank you for not in hell! I haven't smelt fire since I went know. Much obliged to you. Thank you for the flower.

the flower.

I tumbled into life, someway; that is, my mother said I did. I came in in a hurry; I went through life in a hurry; I also went out of the body in a hurry. I think some of those old fellows who used to get frightened when they heard of me would think it was a most lucky tumble for them. I tell you I've made it hot around their ears; such a buzzing and a fuzzing! they don't know what the matter is; they seem to be abaking and feeling terribly inthey seem to be shaking and feeling terribly in-side. I work upon their nervous system, and make 'em feel uncomfortable, just because they made me feel very uncomfortable when I was

here. I was called Jack Manning. I suppose my mother named me John; she used to call me-Johnnie when I was little: that's so long ago it seems like a dream. I don't know how long l've been here; it seems like an éverlasting long white, and the old gent says it is a good many years since I tumbled out. I hope I'll be back again before many years, and let you know how. l am getting on.

Jos. 19.—Washington A. Dankin; Oliver Kinsey; So-phia W.; Josephine Laingelet; Mary E. Stanley; Josephi Josephine Laingelet; Mary E. Stanley; Josephines, 22.—8, B. Britten. Mah. 2 Cetterell.

Jan. 23.—8. B. Brittan; Mabel B. Annabel; Nelson Luddington; Charles R. Patch; Buth Ella Davenport; Joseph B. Lund; Mary Lakin; Francis Sibley.

Jan. 23.—Robert Anderson; Dr. Joel Shaw; Mrs. Elesnor.

S. D. Twiss; Lockla, for Mary E. Jacobs, Henry Crafts,

H. M. T. Minerie. Jan. 26.—Robert Anderson; Dr. Joel Shaw; Mrs. Eleanor S. D. Twiss; Lotela, for Mary E. Jacobs, Honry Crafts, H. M. I., Minnie. Jan. 20.—Mrs. Emma Carter; Robert Morris, Jr.; Julia Abbott, Adam P. Prontiss; Rod Eagle, for Gon. Mesobum; Hiessom, for Mrs. Fannie Congdon, Joseph Cheever, Car-

Blessom, for Mrs. Fannie Conggon, Josepa Cheever, CarHe Binow.
Fib. 2.—John Meskimen; Alice A. Pinkney; Charlie H.
French; Mrs. Roxana Crotoot; George A. Hewitt.
Fib. 9.—Isnac Tabor; Mary Etta Piorce; James Miler;
Judge Esra Wilkinon; Slar Flower; Lillie, to Mrs. H.
Fib. 12.—Andrew Bigelow; Joremiah Desmond; GeorgeDavies; Alice Cheever; Barah Higglins; Lilia Ventriss.
Feb. 16.—Edson N. Leonard; Eviomen Rambin; Mrs. Authe E. Melcalt; Mrs. Hannah Van Winkie; John Hasteton; E. A. Stavena. ton: E. A. Stevens. Feb. 20.—Bernard Thornton; Nancy Sumper; Rollin Biantord: Mary Eliza Ptiman; Nancy A. W. Priest; Sinnford; Mary Eliza Pitman; Nauoy A. W. Priest; Alvos Peabody.
Feb. 23.—William E. Dodge: Dr. R. O. Wright; Rhoda Winchester; Mrs. A. Jones; Pardon Thompson; Julia E. Terry; Annie; John H. Gurrier.
Feb. 27.—D. P. White; Will Jackson; Julius Fratt; Eliza Obesloy; Lotolo, for Andrew Stacy, Anne O. Carlyle, William Stone, Aunte O. Thornton.
March 2—Calidren's Day.—Ber the Washington Palmer; Willia Wit: Band Lillian Meritit; Elife Michayre; Fred McKenny; Dayld Man field; Olive Belle Sandhami Julia Multi, Willie Kunnody; Johnnie MoArthur; Lotela, for Sammie Lowis, Lizzte Evans, Frankle Bartley, Georgie Wiste, Alliew Millew Milker.
March 6—Dr. R. P. French; Mary Ella Hallett; Ron. James Wilson; William Jenkins Pauge; Mrs. Ellizabett Palk.

Park.
Marcha.—John M. Brown; Mrs. Carris A. Pike; George
Roynolds; Maria M. Sheparit; Samuel Hatch; Anib. for
Ed. Wlikins, Annio Lawrence, John P. Ordway, Mary
White, Samuel Wallers.

#### Verifications of Spirit-Messages. EMMA HOSEA.

To the Editor of the Banner of Light: In the issue of your paper of Feb. 17th is a message from EMMA HOSEA. I wish to thank you for that message. I am the sister she wished to reach. Although I cannot identify her, since she has been so long in the spiritual her, since she has been so long in the spiritual world, still I firmly believe that it is from my dear sister, and I was very much pleased and gratified with all she told me. I was very glad to bear such good news of my graudmother, as she clung so to this life of earth, I feared she would not be satisfied.

I should have written earlier, but that I hoped to hear further from my sister as to the changes in my future. But as yet she has not hear a she to come to mo. I know she will when.

been able to come to mo. I know she will when she cap, so I will not wait any longer, but send these few words of verification. I think the "Message Department" the best

part of your valuable paper.
Wishing you every success in your work, believe me,
Yours very truly,
L. ELEANON HOSEA...
Cincinnati, O., March 2d, 1883.

BUNBRAM.

To the Editor of the Banner of Light : In the Banner of Light of Feb. 17th is a communication from a spirit giving the name of Sunbeam. I read the communication with great pleasure. I feel sure it is from my little indian control, who has been a truthful and loving gride through my mediumistic caver of a caver of aige torough my m twenty five years. She says she has "another name in the spirit-world," that "her medy will know what that means, too." I refer to this part of the message, as it may meet the eyes of the many who have had advice from this beautiful spirit, who will recognize her name, and have learned to love her for her truthfulness. Could they see her, as I do, they would love her for-her beauty. Many thanks to Miss Shelhamer, by whom the message came.

DR. FANNIE C. DEXTER.

LILY.

To the Editor of the Banner of Light:

I find in the "Message Department" of the issue of Feb. 3d, a communication from "LILX" (spoken by "Lotela") to her medium. I recognize every particular of her message and can yough for its wonderful clearness and neouracy, especially as regards my surroundings and perceptible change in development. Her words of encouragement could never be more wel-come, and I trust they will enable me to labor more earnestly than ever before in the work assigned me. Yours for the truth, Mrs. L. F. WALKER.

9 Washington Square, Charlestown, Mass.

## GENTLE WORDS.

Each gentle word is a thought of love, Which finds its way through the blue above, To light beyond on the pearly strand And give thee joy in the better land.

Each gentle word is a wreath of flowers, Gathered fresh from the heart's green bowers, Whose fragrance will reach to the pearly strand. To give thee joy in the better land.

Each gentle word is a harp of gold, Which angels bear to the upper fold; To play thee a song on the pearly strand To give thee joy in the better land.

Kind deeds and words are tinkling bells. Sounding up from the heart's deep wells; Whose chimes will reach the pearly strand, To give thee joy in the better land.

Each gentle word is a swift-winged dove. Bridging the way from the heart of love, Over the wayes to the pearly strand, To bear thee across to the better land.

Each gentle word is a precious stone. Which God will set in a shining crown, And give thee to wear on the pearly strand; When thou hast gained the better land.

—Mrs. F. B. Longoy.

## Passed to Spirit-Life:

From Amsterdam, N. Y., Fob. 27th, at the tipe old ago of so years and 13 days, David McAtthut, shadwool Orathof Soyents and 12 days, David McAithul, Shaitreof Opathwen, Perthabire, Scotland.

He was a remarkable man in many respects. Although
unassaming in manuer, he was a fearless advocate of Truth
and Right. Always a student, his mind, noth within a
few weeks of his death, was as unclouded as in youth. The
weekty visits of the Bennyr of Light were an unfalling
source of pleasure to him and his companion—the family
being in entire accord in belief. Two years ago they made
a journey to Boston, and visited he Ranher fitting home,
etc. His home was always open to the mediums and speakers that came this, way. Although not find in worldly
goods, he was ever ready to fend a helping mad to those in
used. His companion will miss him, but the knowledge of
a future life and a happy returnion on the other side will cheeher in her declining years.

From Quincy, Mass, Tuesday, Feb. 6th, 1882, Aaron W.

From Quinty, mass.

Bussell; aged 17/years were conducted by Her. D. M. WilThe funeral services were conducted by Her. Convinces the funeral services were conducted by Her. Convinces were conducted by Her. C son (Halparian implicate), and W. J. Colville, inspiration speaker; A point was the given by Mr. Colville at the close of his remarka(1), 1 h.

## Adbertisements.

## BALTIMORE ADVERTISEMENT. SARAH A. DANSKIN,

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March 2.

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## The Spiritual Jubilce.

Parker Memorial Hall, Berkeley and Appleton Streets, Boston.

GRAND CELEBRATION

OF THE THIRTY-FIFTH ANNIVERSARY

ADVENT OF

## 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 PUTNAM; Organ Finale.

AFTERNOON SESSION AT 3. AFTERNOON SESSION AT 3,

Young People's Festival; Organ Recital; Singing; Addresses by Mr. J. B. HATCH and Miss M. T. BHELIMANER; Various Exercises by the Shawmut Spiritual Lycoum; Dramatic Readings by Misses Emma Gheenlear and Flavia Collie; Singing by accomplished Juvenile Vocalisis; Lecture by Mrs. Abdy N. Burnham; Poem by W. J. Colville; Organ Finale.

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 8 P. M.; collections to defray expenses. Evening, admissional admission free at 10:30 A. M. and 8 P. M.; collections to defray expenses. sion, 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 henor of the giorious cause which all should be proud to represent, we feel sure it is unnecessary to do more than call the altention of the friends of Spiritualism in this part of the vineyard to it in order to secure crowded attendances throughout the day and evening.

Grand Anniversary Exercises

Under the auspices of the Ladies' Aid Society in Horticultural Hall, opening Saturday, March

in Horticultural Itan, opening Saturday, March 31st, at 10:30 A. M. / Abble Burnham. Invocation by Mr. Abble Burnham. Address by Mr. Eben Cobb, followed in brief specches by Dr. H. B. Storer, Mrs. N. J. Willis, Mrs. Burnham and others, including Edgar Emerson, test medium. The eloquent James Kay Applebee, pastor of the Twenty-Eighth Congregational Society of Boston, has generously accepted an invitation to address the meeting.

to address the meeting.

The exercises/will be opened promptly at the time specified, Dr. A. H. Richardson presiding.

Afternoon Setsion.—Regular Anniversary Address at 2:30 o'clock by J. Frank Baxter, who will also exercise his wonderful medial and musical gifts.

Evening Session.—Exercises will be of a varied nature, musical and recitative, one marked fea-ture of which will be a memorial address pronounced by the young crater. Master Ernst Fleet. Mr. Baxter, Charles Sullivan (probably), and Mrs. Lucette Webster, Miss Amanda Bai-ley, and other favorite singers and readers will

take part.
Sunday Sessions.—At the Ladies' Aid Parlor, Sunday Sessions.—At the Ludies' Aid Parlor, 1031 Washington street, a Mediums' Meeting, opening at 10:30 o'clock. Among other mediums to be present are Mr. Emerson, Mrs. Pennell, Mrs. Bagley, and Mrs. Maud E. Lord (probably).

Afternoon Session.—An address and tests by Mr. Emerson at 2:30 o'clock.

Evening Session.—Analyersary exercises will close with a grand wide-awake conference in the Parlors, commencing at 7:30 o'clock.

Refreshments will be served at the Parlors on Sunday, for accommodation of visitors from out of town.

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

Chelsea, Mass.

The Spiritualists of Chelsea are to celebrate the coming Anniversary in their hall, Odd Felnoon and evening, March 30th. Exercises to commence at 2 r. M. Mrs. Sarah A. Byrnes will deliver the opening address, followed by Mrs. S. Dick, and others. Tests given by Mrs. Mary Bagley, Joseph D. Stiles, and other able talent. Supper at 7 o'clock sharp. S. B. L.

## New York City.

Exercises commemorative of the Thirty-fifth Exercises commemorative of the Thirty-fifth Anniversary of the Advent of Modern Spiritualism will be held in Republican Hall, on Sunday P. M., April 1st, by the First Society of Spiritualists of New York. Speakers: Introductory remarks by the President, Henry J. Newton, Esq., to be followed by Prof. Henry Kiddle, Charles Patriridge, Esq., Mrs. Amanda M. Spence, Mrs. Nellie J. T. Brigham. Singing by Mrs. DeWeir, Mrs. Belle Cole and Mme. Varian; instrumental music by the renowned violinists, Prof. J. Jay Watson and his talented young son, Emmons H. Watson.

MARY A. NEWTON. 128 West 43d-street, March 16th, 1883.

## Our Jubilee!

A Pentecostal Feast: Celebration of the Thirty-Fifth Anniversary of the Advent of Modern Spiritualism by the Church of the New Spiritual Dispensation, 133 Clinton below Myrtle, Brooklyn, N. Y., March 30th, 31st. and April 1st. 1883.

Onder of Exencises: Friday evening, March 30th, at 7% o'clock, slag ng by choir and congregation of an original oile, written by Mrs. F. O. Hyzer, Buttimore, Md., "Resurrection"; opening address by Hon, A. H. Dalley, President of the Society, "Bulleving, therefore I Speak"; "The Leaven of Spiritualism," Hov. C. P. McCarlby; "Spiritualism or Materialism, which will ye Choose?" D. M. Colle.

M. Cole.
Baturday, March 31st, at 101/A, M., address by Mrs. Milbaturday, March 31st, at 101/A, M., address by Mrs. Milbaturday, Mrs. Milbaturday, Mrs. Milbaturday, Mrs. Mrs. Mrs. F. Loveting, Noston: Mrs. T. B. Stryker, and Mr. J. Clegg Wright of Liverpool, England.
24 F. M.: Organization as applied to local work, addresses by Miss A. M. Neecher, Prof. S. Chase and Hon. A. H. Dialey.

by Miss A. M. Beecher, Prof. S. Chase and Hon. A. H. Dalley.

72 P. M. sharp: A Votoran and Pioneous' Meeting; opening address by Miss. Amana M. Spence of New York City, the Orst traines speaker developed in this country; Chas. Partridge, of New York City, will give an account of his visitio the Fox girlsat Hydesville. his conversion, and subsequent uringing of the Fox children in New York City; Pr. J. V. Mansseld will speak, see spirits and give their names; closing address by Miss. Nolite J. T. Brigham of New York City.

Sunday, April 1st, 1012 A. M.: "How can we Best Interest the Young in Spiritualism?" address by Prof. S. Chase, of the New York Tribine; address wy Prof. S. Chase, of the New York Tribine; address will also be made by Miss A. M. Beecher, W. C. Bowen, and Mir. Le Grand Douglase, President of Young People's Union; songs and recipitions by the children.

23 P. M.: Address through erganism of Mr. J. Clegg Wright of Liverpool, England, "The Present and Future Onthook of Spiritualism from the Spiritualism of Mr. J. Clegg Wright of Liverpool, England, "The Present and Future Onthook of Spiritualism from the Spiritualism of Mr. J. Clegg Wright Of Liverpool, England, "The Present and Future Onthook of Spiritualism from the Spiritualism of Mr. J. Clegg Wright Of Liverpool, England, "The Present and Future Onthook of Spiritualism from the Spiritualism Prof. S. Chase, W. C. Bowen, Miss. T. B. Huyker, D. M. Cole and others.

Brillit Puexonend.—Dr. J. V. Mansfield will be present

others.

BFIRIT PHEROHENS.—Dr. J. V. Mansfield will be present at our meetings Saturday and see and describe spirits. Mrs. Jalia Hendley, of New York City, will sit on the platform, and spirit-raps, as they were heard at Hyderville March Jist, 1848, will be heard at all our meetings.

A cordial and fraternal invitation is extended to all Mediums, Societies and Spiritualists in New York and Brooklyn to mite with us in making these Pentecomal Feast, Admirsion to all meetings. It center 7 tickets for 56 cents. The Maste Committee will be under the Chairmanship of George Biddleton.

George Middleton.

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

#### Chicago. To the Editor of the Banner of Light:

The Thirty Fifth Anniversary approaches. The birth of 'Modern Spiritualism dates from March 31st, 1848, when the "mystic rap" was first intelligently questioned and interpreted. After twenty years, when it had won its way to the hearts and homes of millions and established the claim of its spiritual origin beyond all reasonable question, the day of its advent began to be resarded with public interest and appropriately established. This practice has now become general wherever Societies have sufficient attempts and

enthuelasm to raily and do honor to the truths of Spiritualism. Such commemorative demonstrations have an important influence in arousing the dormant energies and interest of believers and calling public attention to the movement. They also inspire the workers with new courage, and furnish an opportunity for pleasant and profitable entertainment in which we may realize a fresh haptism of spiritual life and power. In view of these facts, arrangements are being made to celebrate the Thirty-Fith Anniversary of the Birth of Modern Spiritualism at Martine's Hall, 55 South Ada street, the programme of which will be announced in due time. Let all who love the cause and respect the name of Spiritualism unite for a grand raily and make this one of the most interesting and successful anniversary celebrations ever held in the great West.

Correspondence solicited with mediums, speakers, musicians or any one who may have time and ability to help make this occasion a success and entertain the public acceptably. Societies in the country, who do not celebrate at home, may find this a good time to come to Chicago and Join in the grand hallelniah.

692 W. Lake street, Chicago. D. F. Theppry, Sec.

#### Anniversary Meeting.

The Thirty-Fifth Anniversary of the new or to Modern Spiritualism will be fittingly celebrated by the Chicago Spiritual Mediums' Society, at Shrum's Hall, corner of Washington and Green streets. Sunday, April 1st, at 3 P. M. Marvelous spiritual manifestations are promised, and the hall will be suitably decorated for the occasion. Strangers and others invited.

Geo. Mostow, Chairman.

330 West Randolph street, Chicago, Iti.

#### Philadelphia, Pa.

The Thirty-Fifth Anniversary will be celebrated on the first Sunday in April, at the hali of the First Association of Spiritualists, 810 Spring-Garden street. Exercises will be held day and evening. In addition to the regular lectures, short addresses will be made by Ed. S. Wheeler, H. B. Champlon, and others. The Children's Lyceum will also take part.

#### Spiritualist Meetings in Boston.

Hanner of Light Circle-Room: No. 9 Montgom-ery Place – Every Tuesday and Friday afternoon at 3 o'clock. Admission free. For further particulars, see ne-tice on sixth page. I. B. Wilson, Chairman. Horifultural Hall.—The Botton Spirituht Temple, suchays, at 10% A.M. and 1% p. M. W. J. Colville, Speak-ry R. Holmes, President; W. A. Dunckice, Treasurer, The public cyclicity invited.

ductor.

Faine Memorial Hall.—Children's Progressive Lycom No. 1. Appleton street, Sundays, at 10% o'clock; D. N. Ford, Conductor.

Engle Hall, 616 Washington street, corner of Fasex.—Bundays, at 10% A. M., 2% and 7% P. M. Eben Cobb, Conductor. Meetings also Wednesday afternoons at 10 clock.

Secock.

Harmony Hadi. M Essex Street (1st light).—Bundays, at 10% A.M. and 2% and 7% P.M.; Thirdiays, at 3 r.M.; Proceed Robinson, Chairman.

Hadiritual Lecture-Room, 36 Manson Street.—W. J. Colvillo's guides conduct the following meetings: Sundays, 3% P.M., for Bible Interpretations; Tuesdays, 3 r.M., Conversation on Health and Healing; Pridays, 6 r.M., Public Reception for Answering Important Questions.

Ladles' Aid Society, 1931 Washington Street.— Fridgys, at 2/2 F.M. Busines Diesting at 40°clock. Sun-day afternooms, at 2/4 o°clock. Tests, etc.; Conference in the evening. Mrs. A. M. H. Tyler, President.

Engle Hall.—Spiritual meetings every Saturday even-at 1% o'clock. Dr. N. P. Smith, transforator and test medium. Mystle Hait, 70 Main Sirect. Charlestown Dis-trict.—Sunday afternoons, at 30 clock. C. B. Marsh, Con-ductor.

Chelsen Spiritual Association, Odd Fellows' Building, opposite Bellingham-street Horse Car Station. Sundays, at 3 and 7% F.M. Noxt Bunday afternoon, conference; in the evening, afts. B. Dick will speak, followed by tests, Bublect for lecture: "Ministers and Mediums."

Ministers and Mediums." Friday afternoons, at 2 o'clock, in same hall. Business meeting at 4%, Entertainments in the evening. Mrs. B. A. Thayer, President.

NEW ERA HALL.-Sunday after Sunday I meet in the streets of Charlestown and Boston hundreds of children of all ages, who are connected with the creedal Sabbath schools, and I ask myself what is the attraction and interest which draws them there, or induces their parents to see that they attend? I find that it is the parents' belief that the only way to secure the present and future happiness of their children lies through the Church; and so not only do they attend themselves, but see that their children do, also. They have nothing but biled faith upon which to base their belief; but how is it with Spiritualists, who have demonstrations daily of the truth of the immortality of the soul; not by Taith, but by a glorious knowledge? Ye who talk, walk, and clasp hands with the loved ones gone before, do you take the same interest in your children that the churchman does in his? If we judge by the arduous care and perpicxing extremes creedal Sabbath-schools, and I ask myself what is the your children that the churchman does in his? If we ludge by the arduous care and perplexing extremes to which workers in the Lycoum field are often driven to sustain their schools, we should say—No! Now, friends, this is not right. Can you say to your spirit-friends who surround you, who have made you happy by their presence and their teachings, and who have instituted these schools, born of the spirit: "I have porformed my duty"? I think not. Then, friends, come forward; and by your presence, your support and aid, and the attendance of your children, lift some of the load from the weary workers in the field, and prove to the world that your knowledge and happiness shall be transmitted to your children, and that they shall never be made to pass through the cramped and

shall never be made to pass through the cramped and bigoted condition you passed ere the light shone from between "the gates ajar."

Our exercises on Sunday morning, March 18th, consisted of an overture by the orchestra; singling; reading from the Manual; Hanner March; and the following by the pupils: Recitations by Georgie Wilber, Ernst Fleet, Gracie Burroughs, Emma Wark and Rosle Wilber; reading by Mrs. Hattle Sheldon; song by Gracie Burroughs; remarks by Miss M. T. Shelhamer and Conductor J. B. Hatch.

Assistant Conductor Shaumut Lyceum.

8 Webster street, Charlostown District.

## 8 Webster street, Charlestown District.

PAINE HALL, BUNDAY, MARCH 18TH. - Session opened by Barrows's Orchestra. Conductor Weaver called our attention to the Conversation in our " New Instructor" treating of "Chemistry," and the lan-Instructor" treating of "Chemistry," and the language given in the Lycoum Manual to the colors of the solar spectrum. Assistant Conductor Russell gave an interesting explanation of these subjects. All joined in singing "The Lyceum Band," tune, America. Banner March, and cornet solo by A. L. Gardner, followed by readings and recitations by Freddie Stevens, Mary Chadbourne, Lillie Wood, Mamie Havener, Amy Poters, Flora Frasier, Auron Lowenthal, and Master-George Remby. Mr. Arthur Wedger, an earnest workfird our school, treated us to a fine vocal selection. Our little favorite, Eva Morrison, was received with deserved applause, as was also Miss Hattle Rice. Our trio, Miss Jones, Miss Dill, and Mrs. Haidin, were also introduced, and well received. A plane solo by May Waters. Calisthenies, remarks to the audience by Mr. Cherrington, and the Target March closed the session.

oy Mr. Cherrington, and the Target March closed the session.

Mr. Benjamin Dennis, a faithful officer in this school, has been elected Chief of Guards. In our last report the highly appreciated reading by Mrs. Wood should have been Mrs. Brown. Next Bunday Easter cards, eggs, etc., will be distributed to the children, and the excroises will be of an interesting nature. A lengthy programme is being arranged for Auniversary Bunday, which includes Maud Jordan, a Glee Club, and many other attractions. Friends, kindly remember we shall need cake and sweetments for the children's collation that is to be provided on that occasion.

Our Anniversary Ball promises to be the event of the season. The "Kitchen Brigade" announce their intention of "walking around" in the Grand March. Many grotesque and amusing characters will be represented.

Our Lyceum and the Ladies' Aid Society units in

Many gratesque and annuang consistence.

Our Lyceum and the Ladies' Aid Society unite in giving an entertainment Thursday evening of this week (March 22d) at 1631 Washington street, for the benefit of Mrs. H. W. Cushman, the musical medium. Judging by the large sale of tlokets—and the many who have expressed a desire to assist this worthy lady by patronizing this entertainment—it is to be a success.

PRANCIS B. WOODBURY. Cor. Sec. 210 Columbus Avenue, corner Barkeley street.

LADIES' AID PARLOR.-The Progressive School is fact increasing in numbers. Last Sunday the lessons, in which all were deeply interested, occupied all the time, giving no opportunity for recitations or speeches. This week the second issue of The Temple Within will appear. Next Saturday file children will hold an Easter Festival in this place. The children meet in the afternoon for social recreation and supper. In the evening a public entertainment will be given. Admission: adults, ten cents; children not belonging to the school, for afternoon or evening, five cents. All the school, for afternoon or evening, five cents. All interested in the school, and wishing to become members of the association, are invited to meet at the residence of Miss Hartwell, No. 24 Doyer street, Friday evening, March 23d, at eight o clock.

MRS. HATTIE E. WILSON.

Boston, March 18th, 1863.

BAGLE HALL, 616 WASHINGTON STREET. - Our nectings continue to be crowded, and the Angel, Peace, spreads her wings over each gathering. On Peace, spreads her wings over each gathering. On Sunday last we had an able discourse from Judge Ladd, which drew forth many words of commendation. The fountain from which John Weiberbee draws, his inspiration seems to be fed from the clear waters beyond; his prologue is in the material, but in his perceation he reaches the higher spheres. Dr. H. B. Storer paid us a whist and the clear ring of his ever-ready volce, freighted with hurning truth, gave us a gladsome obsert. The remarks of Frot. W. W. Olaylon were truly aboquent, and his power of expression warms the heart at once to conviction. Mrs. Waterbouse and him L. Barnicoat delivered earnest thoughts for the higher

good. Dr. Harry Donnelly's poet-controls delighted their andiences with versatile improvisations upon subjects given by parties present. Capt. Roberts gave us interesting accounts of his experience with spirifriends. Excellent, tests and readings were given by Mrs. Leslie, Mrs. L. P. Ware, Mrs. L. A. Colin. and Mrs. C. W. Odiorne. Enkn Conn., Conductor.

CHARLESTOWN, MYSTIC HALL - Bunday, March 18th, a very interesting meeting was held in the afternoon at the usual hour. Mr. David Brown occupied the platform as speaker and test medium in a manner that was satisfactory to all. Mr. Brown will speak and give tests next Sunday, March 25th, at 3 P. M.

CHELSEA. - The Ludies' Harmoniat Ald Society commences a new year under most favorable auspices. and at a meeting held March 2d elected the following and at a meeting hear waren at selected the solowing officers for the coming twolve month: President, Mrs. S. A. Thayer; Vice President, Mrs. J. K. Logan; Scoretary, Mrs. S. M. Tengar; Assistant Scoretary, Mrs. R. Eldridge; Treasurer, Mrs. M. A. Cilley; Col., Mrs. E. H. Pratt; with an efficient Executive Committee of five members.

6. M. Tengar, Scory.

Beston Spiritual Temple.

Solday last, March 18th, in Horticultural Hall, W. J. Colville, under influence of his guides, spoke to arge audiences. In the morning his subject was, Does Death End All, or, Does Death End Anything?" His discourse dealt with the subject in a masterly manner, and was peculiarly apropos at the present moment. We were glad to notice that it drew out an audience composed, to a considerable extent, of persons not usually frequenters of spiritual meetings. In the evening the lecture was a continuation of that of the previous Sunday. The hall was fuller than usual, and the discourse was listened to with rapt attention. The inspiring intelligence, after making some very scientific and interesting introductory remarks, spoke for some time in reference to the planet Mars. He said that Thomas Carlyle possessed a nature which, if carefully studied, would give us a very fair idea of the Mars temperament; the development of that orb intellectually far surpassing that of earth; but if we wish to consider the intellect and the spirit unfolded together, making life truly symmetrical, we must contemplate Jupiter. A very interesting dissertation upon the asteroids occupied part of the time, and the lecture ended with a glowing peroration upon planets beyond Jupiter, where life is expressed in its most delightful forms, and the soul has gained almost perfect control over the senses.

Sunday next, March 25th (Easter Sunday), the must will be of an elaborate character, and the platform ornamented with choice flowers and evergreens. The subjects of W. J. Colville's discourses will be at 10:30 A. M.. "How are the Dead Raised Up and With 'What Bodies do They Come?" At 7:30, r. M.; "The Past, Present and Future of Spirit Materialization." manner, and was peculiarly apropes at the present

#### Parker Memorial Hall.

An attendance nearly double in size that of the preseding Sunday enjoyed a very pleasing service in this beautiful ball last Sunday at 7 P. M.; Mr. Milligan of ficiated as organist. Mesdames Fries-Bishop and Loraula Wilder, and W. J. Colville charmed the audience with their highly effective singing. The lecture given by Mr. Colville under inspiration fully met the expectations of the most sanguine who had heard reports of his lecture on "The ideal Novel," as delivered in the West. Copious flustrations of what constitutes an ideal romance were drawn from the writings of Shakspeare, Diokens, Scott, Bulwer, Jules Verne and other noted authors. The lecturer maintained that theatrical performances and oppular literature could be made channels for conducting the highest truths to the hearts and minds of the people, and are especially valuable as educators of youth. A novelist should be a seer, a prophet, as well as a correct portrayer of life as it is. Ideal characters are for the most spart real, and the mission of the novelist is not to circlate fiction but fact; so to group characters, and convey truth that every novel, though it may be as thrilling and fascinating as it is possible, shall be a purable setting forth some great moral principle. A pleasing poem ended the services.

On Sonday next an Easter vesper service will be beld. The topic of Mr. Colville's discourse will be "The Ideal Man and Woman." Services will commence at 3°P. M. The musle will be of an exceptionally high order, and will include selections from Handel, Cherubini, and other great composers. with their highly effective singing. The lecture given

#### The Fact Meeting.

At the Pact Meeting last Saturday were many stran-gers who were not Spiritualists, among them the wellknown Elder Grant, who denounced the physical phenomena of Spiritaglism as trickery, and was followed by Dr. Ira Davenport, John Wetherbee, Prof. W. W. Olayton, Dr. H. B. Storer and L. L. Whitlook, who submitted accounts of phenomena they had witnessed, that must have convinced the audience that the Elder did not know much about what he condemned, but like most of his class depended on mere

assertion unsupported by proof. Prof. Franklin, who appears to have made the men tal sciences a special study, made some very pleasant and interesting remarks. An old gentleman, whose name we did not learn, brought forward his Bible and proposed that if any spirits were present they move the deak on the rostrum upon which he had placed it. The audience, was large and enthusiastic in their applause, and if this is any index to the interest taken in the Fact Magazine, Mr. Whitlock has every reason to be encouraged in his efforts.

## J. W. Flotcher in Troy, N. Y.

Nearly a column of the Troy (N. Y.) Telegram of March 19th, is eccupied with a report of Mr. J. W. Fletcher's lecture on the evening previous. His subject was, "The Work Before the Millennium." Men are never tired of boasting of the nineteenth century, the lecturer said. When its large ideas, its liberal thought. Its grand political and social governments are contrasted with those of the past ages, men think the Millennium is not far off. Before that day may come there is much to be done, many wrongs are to be righted. The conditions of capital and labor that permit the few to control the resources and the happiness of the many must be righted, and intemperance, another evil, must be destroyed before the Millennium comes. The great wave of crime must also be checked. The prisons and jalls and reformatories that may be seen on every side, even while Orthodox parsons preach of the spread of religion, are a disgrace to the age, and to Christianity; and are reformatories only in name. Introducing its report of the above the Telegram

says: "There was hardly standing room in the hall when it was time for the meeting to begin. Mr. Fietcher's lecture course is proving very successful, his audience being composed of many intelligent people who admire his liberal thought outside of his spiritualistic affiliations."

Our correspondent, Mr. W. H. Vosburgh, also speaks eryenlogistically of Mr. Fletcher's services in Troy. He says: "The mists are passing, the light streaming in, the interest increasing, and we task the readers of the Danner in this locality to give all aid possible to sustain the movement."

MRS. A. E. CUNNINGHAM, the test and business me dium, recently of Lynn, but of late giving sittings and circles at her residence, No. 9 Davis street, had on Saturday evening last a social gathering of invited friends to the number of forty or fifty, who were happy participants in the pleasure conferred upon them. by good music, good speaking, and good test manifest ations by the lady herself. Mr. Eben Cobb, who is a sort of born or constitutional presiding officer, was asked to conduct the services, and, complying with the request, made an opening speech and then called in Brother Wetherbee, who was followed by a lady un der influence. The scribe does not remember her name, but the invisible speaker made a good solld speech. Prof. Creighton, Dr. Dutton and Prof. Thompson of Montreal succeeded the invisible orator as interesting speakers. Then a Mrs. Wetherbee, in trance, made a speech under the control of our late irlend. Dr. John H. Currier, and the expressions were much in his style. This speech by this Mrs. "Wetherbee," rather added lustre to the well-known name. Then Miss Blanchard gave a reading, and Miss Smith a happy recitation, interesting in itself, and also in the fact that she is the sister of the late Mrs. Mary Hardy. Mrs. Cunningham, in trance, closed with tests to many persons in the room, which seemed to give to the favored parties much satisfaction. The gathering did not break up until after 11 o'clock, and a pleasanter occasion it is not our privilege often to record,

We call especial attention to the prospectus of the Bunner of Light published elsewhere. The Bunner is one of the oldest advocates of the Spiritual Philosophy, and is held in high exteem by its readers.—The Weekly Call, Covington,

THE LOST CHILD.

A PATE WORSE THAN ABDUCTION. How Parents, by a Lack of Precaution and Care, are Responsible for the Death of Their Children.

[Oamden, Me., Herald!]

The moral and legal responsibility of parents, in the care of their children, is, fortunately, attracting the serious attention of the better portion of the entire country. The many instances of child-beating, oppression and other forms of cruelty which have come to light, demand that something be done; and it is gratifying to know that the people are becoming thoroughly aroused. Whether the cruelty be in the form of physical violence or physical neglect matters and—the principle in both cases is the same. The man or woman who neglects his or her own health may be pardoned, as the consequences fall upon the individual alone; but the parent or guardian who permits the inroads of disease or guardian who permits the inroads of disease upon the innocent ones dependent upon him for protection, is criminally liable in the sight of God, however he may appear in the eyes of men. There are, however, parents that intend to care for their children, but who, through tarelessness or the urgency of other duties, permit them to become the innocent victims of disease. Such parents may be stilled of in permit them to become the innocent victims of disease. Such parents may be guiltless of intentional wrong, but the disastrous results upon their children are just as great.

These are truths which must be manifest to every worthy parent, and especially in a vicinity where the unknown effects of the atmosphere, the water and the general tendency to malaria are so great. There are many families in this locality who have been called upon to month untimely losses, even when the greatest.

malaria are so great. There are many families in this locality who have been called upon to mourn untimely losses, even when the greatest care was exercised; but the experience of one only will be given. It is that of the late W. O. Thomas. The children were all most promising, but for some unexplained reason their health and strength seemed to gradually lessen until their friends feared they were the victims of consumption. One by one they sickened and died, until three had departed and two of the surviving byothers were also taken ill. Their names were Hermon and Edward. Hermon, however, seemed the stronger of the two: and while his younger brother was confined to the house constantly, and to his bed much of the time, Hermon was able to be about, but in so weak a condition that he had no desire to play. Eddle's symptoms were terrible! He found difficulty in retaining food upon his stomach, was restless and irritable, and out of his head frequently. At various times three different physicians visited him, and each one told his friends he could not like. He finally got so low that death was only considered a matter of a few days. At that critical time his elder hypothers, aroused was only considered a matter of a few days. At that critical time his elder brothers, aroused almost to the pitch of desperation by the three deaths that had so recently occurred, and the other one staring them in the face, resolved to take the case into their own hands. They accordingly did so, and secured a remedy that was then being miverably need and become was then being universally used, and began giving it to him. Its effect at first was slight, was then being universary used, and began giving it to him. Its effect at first was slight, but any improvement was considered a good symptom. By degrees his strength returned; he was able to eat with a relish, then walk about the bouse, and finally he regained complete health and strength. The boy was so rejoiced over his recovery that, accompanied by the editor of this paper, he went before Justice Charles K. Miller and made oath to the facts of his elckness as above related, and that he was restored to perfect health by the use of Warner's Safe Kidney and Liver Cure.

Now, Edward Thomas's parents, while they lived, undoubtedly, provided faithfully for the wants of all their children; and yet the seeds of disease had taken deep root. Their care in one direction had been counteracted by unknown carelessness in another. Their love was sincers, but wholly misdirected. They should have known that children are just as liable to kidney and liver diseases as grown up people; and that the fatality of Bright's disease of the kidneys is just as great among little children as

and that the fatality of Bright's disease of the kidneys is just as great among little children as with adults. This is a serious subject. Hereditary traits, the after consequences of measles and scarlet fever, diphtheris, and the passing troubles which so easily become chronic, all demand the greatest care and caution. No case of cholera infantum, measles, scarlatins or diphtheria was ever virulent while the child's kidneys and liver were healthy. It would simply be an impossibility. These importantorgans of the body are just forming within the child, and growing with its growth; and they can be growing with its growth; and they can be trained to strength and health as readily as the little mind can be trained to truth and upright-

The importance of carefully watching the slightest troubles of the child, and especially those affecting the kidneys and liver, cannot be too strongly emphasized. Children respond so readily to the proper femedies, and are se sensitive to disease that it is not at despite them. sitive to disease, that it is a sin to deprive them of one at the risk of incurring the other. By a judicious treatment these essential organs can be developed so that a strong constitution, able to resist the inroads of disease through coming years, shall be the result.

The opponents of the doctrine of Eter-Ed. The opponents of the doctrine of Eter-nal Punishment insist on translating the word "overlasting," as "age long," or "age lasting." This is all very well, but what does the phrase, "age long," mean? What is an "age"? The paragraph reporting a lecture by Canon Shut-tleworth, indicates that he has this "age" idea in view, as an element of spiritual science. in view, as an element of spiritual science. The highest Spiritualism refers to the most extended questions, so that if we can grasp these greater problems we will find that they include all the lesser ones. For the satisfaction of such students we have pleasure in referring them to "OAMSPE," which points out what an "age" is, what punishment means, what the obliteration of Hades signifies, and what it is to be saved with an "everlasting salvation." be saved with an "everlasting salvation."
Thinking Spiritualists have a feast before them
in "OAHSPE." [\*]—The Medium and Daybreak,

\*OARSEE, The New Bible. In the words of Jehovih and his Angel Ambassadors. History of the Earth and her Heavens for Twenty-Four Thomaind Years. (Written automatically through the hand of an elderly man of New York.) For sale by Colby & Rich, 9 Montgomery Place, Heator

Vague rumors are affoat in the air of a great and coming change—winter to be gone, but he will not abdicate without a struggle. Day after day he rallies his scattered forces, and night after night pitches his white tents on the hills, and would fain regain his lost ground; but the young prince in every encounter prevails. Slowly and reluctantly the gray old hero retreats up the mountain, till finally the south rain comes in earnest, and in a night he is dead.

Spiritualist Meetings in Brooklyn.

Spiritualist Meetings in Brooklyn,
The Brooklyn Spiritualist Seefelt, now permanently located at Conservatory Hall, corner of Bedford Avenuand Fulton street, holdsservices every Sunday at 11 A. M. and 7:45 P. M. Speakers under engagement. Mr. A. B. A. B. Fronch, for March: Mrs. F. O. Hyser, for April: Mr. O. B. Lynn, for May, and Mrs. F. O. Hyser, for April: Mr. O. B. Lynn, for May, and Mrs. F. O. Hyser, for June. All the Spiritual papers on sale in the hall, and all meetings free. H. W. Benedict, Praddent.

Church of the New Spiritual Dispensation, Clinton Avenue, between Fark and Myttle Avenues (entrance on Clinton and Waverly Avenues). Services every Sanday at 30 A. M.; Ladigs Ald Society every Wednesday, at 24 P. M. Social Fraternity meets every Wednesday, at 24 P. M. Social Intercourse at 74 O'clock. Fsychic Fraternity meets every Wednesday, at 24 P. M. Social Intercourse at 74 O'clock. Fsychic Fraternity meets every Wednesday, at 19 P. M. Social Fraternity Spiritual Praternity Friday evening.

Brooklyn Spiritual Fraternity.—Friday evening Conference meetings will be held in the lecture-room of the Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtie Avenues, at 7% Pl M. The Eastern District Spiritual Conference meet

every Monday evening at Composite Room, 4th street, corner Boundd street, at 7%, Charles R. Miller, President; W. H. Cofin, Becretary.

Spiritualist Meetings in New York The Plant Section of Swirts allow holds meaning every Sunday in Republican Hall, 55 West 20. Attent 20. Attent 21. New Yor. Reservery Yes Glider, Eccretary The American Swirtswalles Alliance (seed every Bunday afternoon at 14 o'clock in Republican Hall, 2 West 26 atreet. Henry Kiddle, President.

The Northern Wiscousin Spiritualint Confes

The Northern Wiscousin spiritually Conformed Will bold a four days' meeting in Spiritual Hall, Omno March 20th, Soit, 13th and April ist. 1893. Features of the meeting: Dr. Hepry Siade, of New York City, the wonder-roi spire text meedium, will be at this meeting. Note speakers engaged: Mrs. H. S. Lake, of California, tand Judge E. S. Helorook, of Onleage. A fine guitarist is axpected to assist the vocal and instrumental music.

Frienda, improve this opportunity of listening to this array of talks, and of witnessing the wonderful phenomena that take place in the prosence of Dr. Sigde. The meeting will commence on Thursday evening by Bir, Blade aviving experiences as a medium. Prof. Lockwood will give a jecture on the "Eternity of Matter" yome time during the meeting. The Thirty-Fifth Anniversary of the Advent of Mos. and Epitualium will be observed on Saurdayy March 20st. by appropriate exercises. Reduced rates at hotel. Usual continues by the Onno friends.

Dr. J. C. Phillips, Sec. Wh. M. Lockwood. Pres. Omro. March 2d, 1883.

F. HOWARD, Vist-Pres.

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mai mo. An appreciative notice of the author and his writings is given in a preface from the able pen of Judge Holbrok of Chicago, in which he says:

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