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Form-Materializations.

SPIRITUAL PHENOMENA — SPIRITUAL GUARDIANSHIP, ETC.

To the Editor of the Banner of Light :

About June, 1878, I attended a highly interesting musical entertainment at a private residence in Calcutta-that of a gentleman who nobly devotes himself, at great expense, to the restoration of the ancient Hindu music that was crushed by the Mohammedan conquest of Hindoostan about eight hundred years ago.

One of the numerous performers on this occasion particularly engaged my attention, for reason of the peculiar manner of his contribution. Holding a small-sized trumpet in each hand, with their mouth please pressed against his neck, one on each side of the tracken, he produced music that was particularly pleasing, at least to my ear. This part at an end, the kind host (at whose side I was seated) had these instruments placed in my hands. I observed that the mouth-pieces, though of usual form, were entirely solid, not perforated, and therefore concluded that their music was a spir-

vitual manifestation. About a year after this event I saw a person in

my room (in London, Eng.,) whom I recognized ers at the above-named concert, but I cannot now remember if it was that of the mysterious trumpeter or not. Almost immediately thereafter I wrote to my friend in Calcutta, expressing apprehension of the death of one of his mu-sicians, and designated him, but made no allusion, I think, to the cause of my apprehension. My correspondent's response to the above closes with remarking "that the gentleman of whom you speak is dead, but how you

could anticipate that event is more than I can imagine."

Upon an evening soon after arriving at the residence of my brother Thomas, at Vaucluse, last October, I attended a materializing seance. Beside the medium (Mrs. H.). only another Mrs. H., my brother and self, were present. Twelve thoroughly materialized forms presented themselves, all females excepting the last one, seven of these spirits being those of my brother's wife and six of her daughters. Most of these spirits remained outside of the cabinet a long time and stood close by or sat in a chair at our side. Gertrude, with characteristic consideration, passed to the further side of the room, where she administered magnetic passes to Mrs. H. (an invalid), who was unable to leave her chair without assistance.

Two of these materialized daughters made lace in our presence in considerable quantityapparently producing it from nothing, as has been their custom on these occasions for three years, past. In, roply, to my suggestion that tils lace is not a product of the moment, but only a materialization of the spirit lace they use in the spiritual world, and that it is materialized on these occasions just as their own spirits are. I received an affirmative; a confirmation of a theory I had entertained about a year.

During this process, I remarked to the spirit that I saw no sparks, nor heard the loud of plation, as of electricity, that I had witnessed on similar occasions at this house in 1880 and 81. Immediately upon this remark, the same crackling sounds commenced; but with comparative feebleness, and unattended with the scintillation that had formerly been a concomitant. On those former occasions we saw and heard thousands of them—and these amount in our faces, so near to us the manipulating material-lized spirit stood. To our eves and ears these masses of sparks appeared to be exactly such as are emitted (and as multitudinous) when a blacksmith is kindling—"blowing up"—his chargoal fire, with all the blast the capacity of his bellows will permit.

mysterious lace-making (at this house, in 1880), the quantity of these sparks was such that I wondered this gagay lace was not immediately lower portion of his face, instead of displaying consumed by them, but I soon observed that the fine and full beard that is any to charactering these dary looking particles lodged in the fine Turks; presented only a scanty crop of solds of the lace and then gradually died out, without affecting to lace at all; so far as any of the speciators could perceive, not even though his features and general appearance acceptability is thus playing demonstrating that

these apparent sparks were not of fire, while their gradual disappearance as clearly indicated their non-electric character.

Next to that of its production, perhaps the most mysterious feature of this lace consists in the fact that when nearly all of it has melted away from sight, the residue, of only a handsize-or so in area—only a few square inches has become so comparatively tenacious, that to dissipate this little remnant as much more time is required for its dissipation as does the dissolution of as many square yards at the commencement of this puzzling process.

If scientists, or others, would investigate and explain the mystery of this apparent "alchemy," chemistry, pyrotechnics, or whatever it may be called, interesting, even valuable results might ensue. These fabrics pass from sight not by transition, but by virtue of mere transmutation, apparently—the manner thereof being as incomprehensible as that of their advent.

Strangest of all, perhaps, is the fact that careful chemical analysis of this fairy lace reveals that it is composed of cotton; for I must remark that these evanescent fabrics become permanent by virtue of rubbing—a fact I discovered when, upon asking the spirit of one of my nieces to give me a lock of her hair, and also a little piece of the lace, each of which she rubbed bardly for a minute or two between her hands. before they were cut off, this being done with aciasors.

These are extraordinary facts, certainly, and little wonder if those who have not witnessed them should regard them as being impossible, and therefore mere illusions—as, in fact, the entire outer world may be, for aught we know; and must be at least intangible, if the Buckleyan theory, that is gaining ground daily, be correct.

Some of these fabrics, that are so "like fairy gifts fading away," are silk to the eye and fingers. One of the scarfs presented last October was at least six feet long, and brilliant, gorgeous, in fact, with inwrought figures of black and gold, and large as the palm of an ordinary hand. "Incredible!" But do these circumstances present more mysterious or unanswerable questions of "alchemy" than do the facts of our own sublunary chemistry? This deals with "mere matter," to be sure: but can we really account for existence of matter-for its production? Do not these apparently more permanent objects present problems that are as insoluble as are those that concern these spiritual phenomena? Are not some forms of terrestrial matter as evanescent as is the spiritual lace, etc., above named? Do not vegetable and animal and mineral forms of matter decay, melt away, disappear before our eyes as mysteriously and unaccountably as do the materiasseribea'? any one asserts otherwise, let him present his reasons. Let those who so complacently regard these phenomena as being merely "chimerical," present an explanation of the manner of their origin, and a practical definition of the word.

I have the hair and lace that the materialized spirit of my niece presented to me more than two years ago, both of them being fully intact, and the beautiful deep brown, nearly black hair. apparently as natural, soft, bright and glossy as

We learned at the seance last fall that this lace possesses another and most mysterious property: that it is not only as raiment that it is useful, but is also used as a depository of a force that materialized spirits appear to be able to avail themselves of in a manner that imports to them-or at least affords-additional physical strength, and nearly as immediately as does a draught of alcoholic beverage to mortals.

Of the twelve spirits who materialized at our October seance, only one spoke to us otherwise than by signs, though two of them endeavored to do so by availing themselves of the mysteriously stored force above mentioned. only one of these having succeeded. The manner of availing themselves of this force—so far as it was then manifested to us—was by gathering as large a quantity of the materialized lace as could be readily compressed and contained between both hands. This they applied to and vigorously pressed against their throats, all of it disappeared. The successful spirit was only able to say, "God is good!" and this very faintly; but the experiment will no doubt be repeated at future scances.

The last spirit that materialized at this time was that of a man the only male that did. He addressed himself to me, signifying by signs that he was a Turk. He was a lean man, of ordinary stature, and appeared to be about sixty years of age. His figure was slender, but he appeared to be vigorous? his countebance was bright and his manner and movements sprightly and | quick, and he was evidently much pleased with this opportunity of greeting us, its difficulties nevertheless.

He was robed in white and wore a white turban, such as is common to Mohammedans, and I therefore took for granted he was one. On the left side of his turban appeared to be the place, usual crescent, and in close proximity thereto something that appeared to be a small plume I recollect that when I first witnessed this of some sort, but apparently further back in the turban than usual, and so involved by a fold of it I could not see it distlictly. The

I addressed him in English, and he evidently | Newport through Long Island Sound to that clearly understood me; butterhether this fact | city. implied knowledge thereof on his part or an unseen interpreter, I am unable to say. It occurred to me that this man was probably the same whose spirit I saw in my chamber in Lon- night, and awaking at morning, against going don during the winter of 1878-79, and to my question on that point he promptly responded affirmatively. I then red inded him of the accepting such auggestions, I combated them, mysterious playing upon the silver trumpet that I witnessed in Calculta in 1878. In reply to this suggestion he immediately placed a finger of each of his hands on either side of his "windpipe," as if he meant to indicate that he was the performer. But whether he so meant I am unable to say. Under such difficulties of spirits not unfrequently find themselves obliged loose—at least general-manner. It is my impression, however, that the pipe-performer I saw in Calcutta was a much heavier man than the one above described, though my impaired memory may not be accurate on that point.

It is well known among those who are ismiliar with these manifestations that the same spirits are able to present themselves more easily and more accurately through some particular mediums than through others; and also that results of a seance are parallel with the conditions of the medium and the circle, and that success will be in proportion to their harmony. As to the sincerity of this spirit from Calcutta, I do not doubt it, especially as an habitual attendance at spiritual seances of nearly thirty years has revealed no good reason for believing that any spiritual medium or departed spirit has over desired to deceive or mislead me.

It may not be impropable, however, that any one attending such circles with hope to be able to mislead and entrap the medium (as not a few are said to do) must sconer or later, find himself in his own enare, in conformity with a text that assures us that "That which ye seek that shall ye find"; and this whether such baseness of conduct be in the name of the socalled "only true religion" or otherwise.

That spirits of departed mortals, especially parents, should desire to communicate with those they left behind and afford them aid and comfort if possible types to be as untural to suppose as it is to hope, to any mortal whatever, unless fools, fiends and bigots must be excepted from this general category. Superstitions or unnatural modes of religious faith and consequent condition of mind of those who entertain them; may render individuals more or less inaccessible to such forms of apiritual intervention, but history, "profane" as well as of to day,) clearly indicates that such "manifestations are a part of the economy of Nature. Nor is there a jot of real evidence to the it, "Yes; I see a very bright and Interesting contrary. Let those who think otherwise, or scene on Long Island Sound, but I can see no so declare, offer one good reason for their opin-

'It seems certain as possible that no such reason can be presented; that in the structure of standing similar efforts to divert me from my our portion of the universe there is probably no foundation whatever for any theory of the kind, as if in the origin of things it had been determined that the gainsayer should have nothing whereupon to stand-that so precious a privilege as is that which permits communication between the mundane and spiritual worlds "must and shall be preserved," however important may be their suppression to the interests of opponents.

Evidence of spiritual guardianship—call it by whatever name we may please—appears to have always abounded, and especially toward infants and children, these having not yet been rendered inaccessible to it by religious sects that regard such approach from the other world not only inimical, but absolutely "devillah."

How frequently we hear of children falling from heights that must have been fatal to adults, yet in no wise injured.

Who, that has been familiar with childhood, has not seen infant eyes fast fixed upon apparent vacancy, yet stery feature beaming with delight, its eyes testifying visual recognition of something others do not see; while its joy-suffused face and eagurly outstretched arms suggest caresses on the part of a spirit of a deceased chins and lips, during a period of several min grandmother, or malden "great aunt," and jus-utes, the lace gradually lessening in volume, as "tification of the "angel's whisper"; and also If it was absorbed or evaporated until nearly of the theory that recognizes blairvoyance" as an inborn faculty of mankind—a faculty that had become so nearly extinguished in the interests of a form of ecclesiasticism that must-and very soon-be entirely starved out unless Spiritualism can be suppressed, and independent and strictly secular public free schools be abolished.

That "Spiritual Guardianship," so called (and whether this be the proper term therefor, or solution of this subject, or not), is a fact, and that its exercise is recognized in vast numbers of instances to-day, and most so in large districts of these United States, where intelligence also most abounds, none need doubt who will impartially investigate the subject. Under such circumstances it is unnecessary to cite instances of its exercise. Nevertheless, I hope a case of my own experience therein may not be out of

About New Year of 1874, I think it was, having gone to Philadelphia to spend the winter and spring there, as I was in the habit of doing, I very soon received a letter from a friend, advising me of circumstances that rendered my return to Newport, R. I., highly advisable, and the following Monday. There were no lives early as practicable. The prospect of doing so lost on this occasion, nor was any one injured, was quite agreeable, but direumstances were so far as I have heard. It may therefore apsuch that I must delay my departure about two pear that the unseen parties, who so perseverweeks. I therefore fixed upon a following Fri. ingly endeavored to prevent me from taking day morning for my departure to New York, passage for Friday night on this steamer, need

I had no sooner decided upon this arrange-

ment, than I found myself being warned-by spirits, apparently-especially on retiring at to Newport by way of Long Island Sound. Strange as it may seem on my part, instead of and with settled determination to take the route I had proposed; but at the same time giv ing my advisers reasons for so doing.

On one of these occasions I explained to my unseen friends that by taking this route I would be enabled to check my luggage entirely through, and thus dispose of an approvance that accurate communication I doubt not that was exceedingly disagreeable, and which I must encounter if I took the rail route through Conto answer our especial questions to them in a necticut, etc., instead. To this an unseen loose—at least general—manner. It is my im—speaker replied: "Express your baggage."

I regarded this advice as a triumph on my part, inasmuch as I knew that the Adams Express Company had quarrelled with the proprietors of the Sound steamers to Rhode Island, and that therefore their arrangement with the line had ceased, and, as I supposed, their Express to Newport had been suspended. I called at the Adams Express office, then corner of Market and 11th streets, immediately after breakfast, when I was surprised at learning that their rupture with the steamboat company made no difference in my case, lnasmuch as the Company sent their Express to Newport by the land route.

I lost my point, but none the less on that account was my determination to take the Sound route to Newport, though my unseen and ton kind advisers continued their warning, and with ever-increasing earnestness, from day to day, endeavored to impress me with the importance of abandoning it. On one of these occaslong, soon after retiring (while yet in Philadelphia), I was presented with as clear a view of that portion of Long Island Sound that lies not far from "Throg's Neck," as I ever had from the deck of a steamer passing by it : this view seeming as real as reality itself. The Sound appeared to be unusually boisterous, but with only a "chop" that could not disturb a steamer. To be sure, the Sound appeared to be almost absolutely choked with sloops and schooners that were passing each other in all directions, and at a degree of speed that indicated a very stiff breeze; also with a proximity that implied a source of peril that, strange to say, did not at all, occur to me at the time-a circomstance that I afterward contemplated, with wonder that I did not then perceive the danger of collision that this so clearly indicated, and was so evidently meant to warn me against, as "sacred," (to say nothing of these phenomena subsequent events fully demonstrated. While contemplating this visionary scene of crowded , i remarked to the spirits that presented reason therein why I should not go to Newport by steamer." Strange as it may seem to some, my obtuseness, not to say obstinacy, notwithcourse were continued daily, and without success, until when on the Wednesday that was next previous to the Friday morning on which I was to leave Philadelphia for New York on my way to Newport, through Long Island Sound, that same night, a voice that appeared to come from the ceiling of my chamber, and immediately as I awoke, said, in loud and clear tone, and most deliberate manner, "Divine messenger-steamboat disaster." To this I immediately replied: "I do not believe in Divine messengers, but I do in spiritual ones, and I will now promise you that I will go to Newport by land, if I have to walk all the way." With this promise on my part these interpositions ceased entirely, at least I heard nothing more of the kind upon this particular subject. But, wicked as it may seem, on that same day, having narrated these incidents to a friend, I remarked that I would nevertheless go through the Sound to Newport by the forbidden steamer, had I not promised otherwise.

Having abandoned my original plan, occurrences incidental thereto detained me in Philadelphia until the next following Monday morning, when I took the rail route from Philadelphia to Peacedale, R. I., via New York and New Haven, arriving at my brother's house at Peacedale at late dusk that same evening. My brother being absent, only the servants were in the house, so that I had no occasion to speak of my late experience. Nor do I think the subject had at all occurred to me since I left Philadelphia, nor until, when later in the evening, I happened to see the Providence Daily Journal of that same Monday morning lying upon a table, and under a glare of gaslight. As I am not an habitual reader of the papers, I doubt if I should have noticed this one, had not my attention been attracted thereto by a caption at the top of it that announced "Steamboat Disaster on the Sound." It appears that the steamer Newport, having left New York for Newport at her usual hour on the then previous Friday evening, encountered a severe snow squall off Watch Hill, and being in utter darkness was soon in collision with another steamer, that so crushed her bow, and below the water line, that she was in danger of going to the bottom. It would appear she was delayed several hours, inasmuch as she did not arrive in Providence in time for the Saturday morning edition of the Dally Journal, and therefore it was that the account of the incident did not appear in that edition until the following Monday. There were no lives with the intention of there taking the steamer not have so troubled or concerned themselves

about it. It is certain, however, there must be great discomfort on such occasions, as well as delay, to say nothing of the intense alarm that is sure to afflict nearly every passenger who encounters such an accident as occurred to the Newport on that stormy night. Furthermore, it is well known that the shock of nerves, particularly those of elderly persons, that is incldent to such accidents, not unfrequently induces paralysis, or at least precipitates it-an infliction that not a few regard as far more to be deprecated than that of death itself. Also it appears that departed spirits are not always able to foresee the future, but only in particular cases, and these, not unfrequently, only in a general sense, and not the particular instances thereof, at least all of their incidents.

A highly intelligent and reliable man, whom I knew very well, who had commanded sea-going steamers during several years, who was on board the Newport when this accident occurred, stated that the steamer was in great peril; that he was very apprehensive at the time, and that she must have surely gone to the bottom bad there been a "ground swell" instead of only a very rough "chop." Jos. P. HAZARD,

The Rebiewer.

Written for the Banner of Light, MARRIAGE AND DIVORCE.

By Richard B. Westbrook, D. D., LL.B., author of "The Bible-Whence and What?" Philadelphia: Printed for the author by J. B. Lippincott & Co. 1883. pp, 152.*

Canon Law - Luther - Melanchthon - Milton Civil Courte-N.E. Diverce Beform League

-Rev. Dr. Woolsey, Edward Quincy,
Jr., Rev. Dr. Dix and B. B.

Westbrook, D. D., on Divorce, etc., etc.

BY ALFRED E. GILES.

Indissoluble marriage and no diverce, is the doctrine and practice of the Roman Catholic church. With awful maledictions, pains and penalties, it has for many centuries upheld this regulation upon its members, and wherever else it could enforce it. The Bible, all Protestant sects, and monogamic indissoluble marriage are the work, outgrowth and offspring of the Roman Catholic church. Much, and yet not all did Martin Luther and Henry VIII, shake from themselves of the works, dogmes and infinitely. themselves of the works, dogmas and indiv of that church when they renounced at le to its Pope, and became founders, the one of the Protestant Lutheran, and the other of the Protestant Episcopal church. From that are cient fane of superstition they carried with them the dogma that the Bible is an authoritative and sufficient rule of religious faith and otice. While subject to the church, Luther being a monk could not matra his sweetheart, nor Henry VIII. be divorced from his wife; but having made one step to in dividual freedom by turning their backs on that then all powerful church, Luther afterward felt himself at liberty to marry his loved maiden, and Henry to divorce his unloved wife. Thus they pioneered a way for other emancipated minds in Europe and America, through priestly fens and morasses toward the morahealthful heights of political and religious lib-Among the Greeks, Jews and Romans, mar-

riage and divorce at some times, and for long periods, were left pretty much to the control of the contracting or withdrawing parties, and their immediate relatives. It was a matter more of family, than of State concern: Whether man should have one wife, or many wives, depended in these nations on his matrimonial tastes and ability to support them. The maxim of the civil law, matrimonia debent esse libera, was that matrimony ought to be free, both as to entering in and withdrawing from it. It was what the apostle James designates as "the perfect law, the law of liberty." There were no illegitimate children, for as all children, according to nature's laws, are legitimate (otherwise they would not be born), so all were accepted and recognized as legitimate under their laws. From the era of Christianity as a State religion, began the Roman Catholic Church to assume dominion over the conjugal relations of men and women. As Tiberius, and others of the more dissolute and cruel of the twelve Cæsars (some of whom claimed to be, and were worshiped as gods), had, from time to time, intermeddled in family relations, professedly to prevent, or to adjust domestic and social difficulties, so Christian Popes assumed and enlarged a like jurisdiction. The Roman Catholic church made marriage a sacrament; that is, declared and treated it as "a visible sign of an invisible grace for our justification"; and the Council of Trent decreed that "if any shall say that matrimony is not one of the seven sacraments instituted by Christ, let him be accursed." The church limited marriage to the union of one man with one woman, and prohibited polygamy, because Jesus had said, "for this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh." It forbade divorce, because Jesus had said that "whoseever shall dismiss his wife, and marry another, committeth adultery." Drawing its argument from Malachi ii: 7, the Roman Catholie church claimed that its priests were angels of the Lord; and relying on Psalm lxxxii: 6, insisted that they were gods, and held the place, and power, and authority of God on earth.† . Devitalizing all learfling, science and art that was not consecrated to the church, eviscerating the possibility of truth even from

judicial caths (fer one of the canons of the *Kor sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass. Price 50 cents. †Cat:calsus of the Council of Trent, p. 213.

church was "juramentum contra utilalatem ecclesiasticam praestitum non tenet"-meaning, no oath contrary to the interests of the church is binding). Spiritual darkness for a thousand years brooded over Europe; yet there, bishops, priests, and other church functionaries increased enormously in power and wealth. Avoiding marriage for themselves, treating it as unspiritual, and more or less impure, they arrogantly presumed to regulate, solemnize (there are no solemnizations of marriage in the Bible) and control the marriages of all other people.

control the marriages of all other people.

"The Hebrew Scriptures relative to the commerce of the soxes were laid out of the case; and what popes, connells, synoids and human laws determined to be marriage, was marriage, what they determined to be whoredom and fornication, was so; what they determined to be bastardy, was bestardy; but what God had determined to be, or not to be, any of these, alguined no more than if he had never determined anything about the matter,"—Madan's Thelypihora III., 261. "The ambition and avarice of the clergy in the Middle Ages, laid the rest of the world under contribution in the business of marriage, made it a sacrament, obscured the real essence and nature of it, and wrested it out of the hands of the civil power, as to the outboard and public recognition of it, to seenre it to themselves: after which a main and woman could not marry but for the emolument of the Clurch. A powly married couple to secure it to themselves; after which a man-and woman could not marry but for the emolu-ment of the Church. A newly married couple were not suffered to live together for a given time, unless they paid the Church for a dispen-sation. A man was not allowed Christian burial, unless he bequeathed something to the Church. In short, a man could neither come into the world, continue in it, nor go out of it, without being faid under contribution by the elergy." (Alexander's History of Women, Vol. 11, p. 250). olergy." (A II., p. 250).

Here we may see, whate'er we see healde, The layman bridle i, and the clergy ride.

As time went on, the cruelty, rapacity and despotism of the Roman Catholic Church became too oppressive for wilful and strong-minded men in certain parts of Europe to endure. Hence, early in the sixteenth century was developed the so-called Protestant Reformation. From out of their religious beliefs, the Reformers excommunicated the infallibilities of the Pope, and the supremacy of the Roman Catholie Church; but not of its canonical books, out of which, and upon which that Church had bullt irrelf. "The Bible-the Bible ! the religion of the Protestants!" became the Shibboleth of the Reformers; and they retained the Bible subject to their private and individual interpretation of it, as their final and supreme arbiter in matters of religion. But the Bible was the composite work, the Canon and Book of the bishops, scholars and underlings of the Roman Catholic Church. They had voted cortain Jewish books and epistles into the Canon, and voted others out. By elipping off and altering some parts of the admitted books, and by interpolating therein other parts, they had adjusted, and, as it were, dovetailed all parts together, and then slowly and surely, at one and another of their synods and councils, with threats, curses, pains and ponalties against all dissentients, had shackled it upon the European world as a divinely and authoritatively inspired back when interpreted by the Church. Upon. and from this Roman Catholic book the Protestantathen proceeded to build their churches, and to enact their articles of belief and discipline. So far as Protestants use their reason in interpreting the words and authority of the Bible, they are rationalists and truly Protestants; but so far as they subordinate themselves in its interpretation to the traditions of the elders, to the rulers, decretals and canons of councils and synods, they are Pharisees and Catholics. Protestantism is, as it were, an half-way-house from theologic myths and fables, to intuitive truths and scientific certitudes; from slavery to freedom; from embryo dark ness to spiritual light. Its many seets and churches are but restaurants, more or less reason lighted, on the bighway.

In the course of the Reformation in Germany occurred a case wherein a wife had deserted her husband-a preacher. It gave opportunity to certain of the Reformers to interpret and apply the scriptural texts which they thought covyears of age, did not, as anti-divorce pulpiteers now do, interpret Matthew v : 32, or any other words of Jesus, as prohibiting another marriage; but found permission for it in I. Corinthians, vii : 15, and wrote: "Since a preacher's wife has dealt so dishonestly with him, I cannot make his right longer or shorter than God hath done, who through St. Paul pronounces the following decision: 'If the unbelieving depart, let him depart; the brother or sister is not bound in such cases.' Whoever will not stay, let him be off; the other party is not bound to stay unmarried. If he cannot remain without a wife, let him wed another." Beza, Melanchthön, and others, signed the same opinion; Zwingli, Calvin, and other leading German reformers, held like views.

In England, however, though marriage was not held in the civil courts to be a sacrament. but rather a contract, or mutual obligation between its parties, yet desertion by one of the parties was not deemed so sufficient an annulment of the marriage tie as to reinstate the deserted party into the right to contract another marriage; an opposite opinion to that arrived at by the German reformers. Canon law-that is, the decrees and bulls of Popes-and the precedents of former Roman Catholic ecclesiastical councils and courts, notwithstanding the Reformation, largely controlled English marriage law. Good and strong men from time to time en deavored to liberalize it. John Milton's wife, when he was about thirty five years of age, in the year 1643, long before he wrote "Paradise Lost," deserted him. This sad experience caused him carefully, by study and reflection, to investigate the nature, purposes and limitations of marriage and divorce. He published a tract; probably no one in England was better qualified to write it, or has since written a better one on the subject, entitled "The Doctrine and "Discipline of Divorce-Restored to the good of both sexes, from the bondage of canon law. and other mistakes, to the true meaning of eScripture in the Law and Gospel compact Addressed to the Parliament of England with the Assembly." There is here space only for some few of his briefest arguments:

"When I remember the little that our Saviour could prevail about this doctrine of charlty against the orabbed textuists of his time, I make no wonder, but rest confident that whose make no wonder, but rest confident that whose prefers either matrimony or other ordinance, before the good of man and the plain exigence of charity, let him be Papist or Protestant, or what he will, he is no better than a Pharisee and understands not the gospel."—Millon's Prose Works, Vol. I., p. 337. London Ed., 1806.

"What thing more instituted to the solace and delight of man than marriage? And yet the misinterpreting of some scripture. hath changed the blessings of matrimony into a familiar and combabiling mischief! at least into a drooping and disconsolate; household captivity without refuge of redemption. Now if any two he but once handed in the church and have tasted in any sort the nuptial bed, let when find themselves never no mistaken in

"Luiher's Works, Welsh's Edition, Vol. X

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their dispositions, through any error, concealment or misadventure, that through their different tempers, thoughts and constitutions they can neither be to one another a remedy against loneliness, nor live in any union or content ment all their days; yet they shall, so they be found weaponed to the least possibility of sensual enjoyment, be made, spite of antipathy, to fadge together... What a calamity is this!"-p. 345,
"For many ages marriage lay in disgrace with most of the ancient doctors, as a work of the

most of the ancient doctors, as a work of the itesh, almost a defilement, wholly denied to priests, and the second time dissunded to all, as he that reads Tertullian or Jerome may see

priests, and the second time dissunded to all, as he that reads Tertullian or Jerome may see at large. Afterward it was thought so sand mental that no adultery or desertion could dissolve it; and this is the sense of the canen courts in England to this day, but in no other reformed church."—p. 316.

"An act of papal enorachment it was to pluck the power and arbitrament of divorce irom the master of the family, into whose hands God and the law of nature had put it, and Christ so left it, preaching only to the conscience... But the popes of Rome, perceiving the great reverence and high authority it would give them, even over princes, to have the judging and deciding of such a main consequence in the life of man as was divorce, wrought so upon the superstition of those ages as to divest them of that right which God from the beginning had entrusted to the husband; by which means they subjected that ancient and naturally Homestic preregative to an external and unfitting judicature."—Vol. II., p. 53.

"What a violent and cruel thing it is to force."

"What a violent and cruel thing it is to force what a violent and cruel thing it is to note the continuing together of those whom God and Nature, in the centlest end of marriage, nover joined."—p. 353.

"Marriage is a covenant, the very being whereof consists not in forced cohabitation and

counterfeit performance of duties, but in un-feigned love and peace."—p. 357.

"Love in marriage cannot live nor submit unless it be mutual, and where love cannot he, there can be left of wedlock nothing but the empty husks of an unboly matrimony, as undelightful and unpleasing to God as any other kind of hypocrisy."—p. 358.

"It is less a breach of wedlock to part with the and unique approach between them at the control of th

wise and quiet consent betimes, than still to soil and to profane that mystery of joy and union with a polluting sadness and perpetual distemper."—p. 359.

"Christ tells us who should not be put asunder them when find both intendictions."

"Christ tells us who should not be put asunder, namely, those whom God hath joined. When is it that God may be said to join? When the parties and their friends consent? No, surely, for that may concur to lewdest ends. When the church rites are finished? Neither; for the efficacy of these depends upon the presupposed fitness of either party. Perhaps after carnal knowledge? Least of all; for that may join persons whom neither law nor nature does join. It remains that only when the minds are oin. It remains that only when the minds are itly disposed and enabled to maintain a cheer filly disposed and enabled to manner of each ful conversation to the solace and love of each other, according as God intended and promised the according to the solation of matrimony, 'I in the very first foundation of matrimony. 'I will make him a helpment for him.'.. So likewise in I. Cor., vii: 15: 'In marriage God hath called us to peace.'"—p. 39.

Ecclesiastical courts and canon law are not practically known in the United States, except in the trials of accused heretical ministers, or of church-members awakening to their reason. Possessed of no physical power to enforce their judgment, such courts do not manifest their barbarities, and can vent their absurdities only in and upon their own narrow circle of cherchmembers. Henry Word Beecher in 1874 is reported to have said:

"The gates of Hell opened into this world through Ecclesiastical judicatories, and the greatest crueities have been practiced by Christian seets, and the world has been presented with a hideous bloody mouthed God that makes men only to drown them. The Church dominion in the world has been simply monstrous; there have been no excesses more abominable than those committed under Church discipline; the dhurch has been under the dominion of devils.

Kortunate for human happiness is it that in he Duited States, divorces are cognized only by the civil courts. In these tribunals, the natur 1 rights, the conjugal rights inherent and inborn in monand women, not as derived from the concessions of Catholic Connoils, or of Protestant Conferences, are to some extent acknowledged and allowed; but not so much as they ought to be in the interests of freedom, good morals and human brotherhood. Conscapently the complaints and miseries of unfortunately married couples are more respectfully heard and divorce rollef more freely granted in these cecular courts than under canon law. This liberality has provoked to remonstrance the priesteraft, both Catholic and Protestant. Encyclical letters of the present Pope and his predecessor bewail the freedom of divorce, and call upon the Catholic clergy, so far as they can to prevent it. The Evangelical clergy also, in the New England States, notwithstanding their batred in other matters to their ancestral Roman Catholic Church, yet in respect to Divorce, conjoin with the Catholic clergy. Orthodox Doctors of Divinity, presidents of colleges and heads of theological schools, known sometimes as nurseries of superstition, publish essays and books to induce legislators and judges to probibit divorce and to enthrall all improper and ill-yoking couples, all married unfortunates, from possibility of escape from their prison houses except through the loop-holes that "crabbed textuists" and blind guides which strain at gnats and swallow camels, may perchance leave open to them.

In March, 1882, two bishops—one an Episcopal, the other a Methodist-some twenty or more Orthodox and Baptist ministers, together with one or two Catholic priests (there were no Unitarians, Universalists, Spiritualists or other liberals among them), bewailed in Boston before a State Legislative Committee the frequency of divorce in Massachusetts, and insisted that it ought to be stopped. These clerical conspirators against freedom and human rights asked that certain church and denominational marriage and divorce rules of theirs, should be enact ed into State Statutes for the governance under grievous pains and penalties of all the people of the State, most of whom are not church-members. They stopped their ears and did not remain at this legislative hearing to listen to opponents' answers, but were intent only in securing enactments of imprisonments and fines which in modern legislation take the place of the ancient Jewish stones), to hurl them against offenders. Certain of these same cleries since then have organized the New England Divorce Reform League, and are soliciting funds and engineering lectures and sermons, to enable them to constrict marriage and divorce legislation in other States. "Eternal vigilance is the price of liberty," sald a patriot, a warning as needful against the plots of Evangelical Christian ministers and their church-members as when the monition was first uttored.

As the word "Jesuit." coined by priests who professed to be all self-devoted followers of Jesus, has, from the often villanous conduct of those who hore it, become a synonym of decait and craftiness, so the uncharitableness, bigotry and conspiracies of many Evangelical ministers and churchlings against people's natural rights (which Rev. Dr. Mark Hopkins taught are among the most underlying general and powerful of our principles of action, and which Rev. Dr. Francis Wayland said were as truly rights, as are the rights of God), t have so defiled and

Boston Monday Lecture, 1830-81, p. 718 Limitations of Human Responsibility, p. W.

cankered the word "Christian," once a synonym of courage, honor and charity, that many intelligent and upright men and women in America and Europe now pointedly disolaim its application to themselves. The idea of selfgovernment, or true Scriptural righteouspess, in entering in, or withdrawing from the marriage atatus, without the intervention of priest or magistrate, is one apparently impossible of clean conception by priests and ministers. They, and it speaks sadly for inward whited sepulchres, can nesociate such an idea only with licentiousness or immorality. It was a philosopher and a wise man, recently diplomated as doctor of Anthropology, but more widely known as being the anthor of "Nature's Divine Revelations," who said: "Our churches represent only ignorance, bigotry and tyranny when they deal with hu man vature." "Ministers as a rule," said Robert G. Ingersoll, a natural statesman, whose eloquent and convincing orations have largely contributed in emancipating people's minds from priestly domination and misguidance-"ministers as a rule know but little of public affairs, and they always account for the action of people they do not agree with, by attributing to them the lowest and basest motives." Wm. Von Humboldt, himself a philosopher and a statesman, in his work, "The Sphere and Duties of Government," instead of advocating with Catholic priests and Evangelical ministers, legislative oversight in marriage and divorce matters, would withdraw them entirely from its supervision. His ideas, as quoted in the Westminster Review, vol. 62, p. 485, are as follows:

"The State should entirely withdraw it active soll itude from the institution of matrimony, ... and leave it wholly to the free choice of individuals, and the various contracts they may enter into with respect to it. I should not be deterred from the adoption of this principle, by the fear that all family relations might be disturbed, or their manifestations impeded...

For experience frequently convinces us, that For experience frequently convinces us, that pust where law has imposed no fatters, morality most surely binds; the idea of external coercion is one entirely foreign to an institution or institution. is one entirely foreign to an institution which, like matrimony, reposes only on inclination, or an inward sense of duty; and the results of such coercive insultations do not at all correspond to the design in which they originate."

If some of the liberal features of a marriage system thus indicated by Humboldt were adopted in New England, is it not possible that faw or no illegitimate children would be born, that the evilsof prostitution (so enormous in the capital cities of Christian countries) would be largely abated, and that the harmony of families and the general welfare would be immensely promoted?"

But the idea of marriage being contracted or dissolved with the freedom here intimated by Von Humboldt, does not readily find lodgment in ecclesiastically educated minds. Rev. Dr Woolsey in the April number of the North American Review, pp. 305, 306, writes that:

"The State ought never to adopt the rule of granting divorce by mutual consent, for in every such case the parties will consult only their own interests and desire; while the State as the guarding of the highest interests of a comas the guardian of the highest interests of a community which has perpetual existence, must
look to the permanent good of all. Moreover,
religion and morals have more to do with marriage and the welfare of the family than with
any other institutions. So that if the State
should make light of these spiritual powers, or
even disregard a porvading opinion entertained
concerning them by its people, it may do itself
an injury which admits of no reparation."
The legitlemete inforces from this paragraph

The legitimate inference from this paragraph is that the State is supreme over its citizens in each and every department of their lives; that it can rightfully control their actions and their thoughts, so far as it is possible, even in the spheres of religion and morals; and that by not holding this jurisdiction, and sometimes exerclaing it, it might do itself irreparable injury. This, which appears to us to be Rev. Dr. Wool. sev's idea of the office of the State, allows the same scope to its powers, as has been held and acted upon by czars, popes, potentates and their apologists and upholders. It is the idea that the people were made for the State, and not the State for the people. It is an exempli- hurtful, injurious, disastrous to themselves in made for the Sabbath and not the Sabbath for man. Differences of opinion on the moral qual- [tional privilege, and it is their social, moral, ity of actions will inevitably arise, according as those actions are viewed from a monarchical or from a republican point of view. Hume says, "All regulations" as to marriage and divorce "are equally lawful and equally conformable to the principles of nature." Rev. Dr. Woolsey fails to indicate that he inwardly is American. Autooratic and priestly ideas, theologic conceptions, "idols of the nations," 'idols of the cave." as Bacon calls them. dominate all priests and ministers. They have psychologized Rev. Dr. Woolsey, and, resurrected dne time, have found utterance in his books and articles on divorce legislation. From a republican point of view, they must melt into thin air and leave not a wreck behind.

It may be necessary here to dwell somewhat zovernments, characteristics which essentially 'state" assuming to be "the guardian of the highest interests of a community," which state Rev. Dr. Woolsey in the nineteenth century

would galvanize into life to rule Americans. Rev. Dr. Woolsey, and other evangelical and catholic ecclesiastics in the United States and elsewhere, professedly regard human nature as totally, or at least essentially depraved. In their doctrines, in their plans and methods for promoting human welfare and good morals, they do not so appreciate, as liberals do, the essential, energizing and divine principles of human nature, out of which have developed democratic and republican forms of government. Among these principles are love of liberty and desire for happiness; they are inherevery human being. They are man's birthright. unjustly or unfortunately repressed) and to be exercised and enjoyed in the life to come. But many statutes, Protestant and Catholic in their origin, are probibitions of men's natural rights. Church history recking with blood, the flames and dungeons of the Inquisition, the axe, thumb-screw and gallows of English and Scotch religionists, and the additional divorce-restraining penal statutes now asked for, by Catholic priests and evangelical ministers, are proof of the statement.

The National, and several State governments of the United States, are founded on the recognition and acknowledgment that liberty and all men possess natural, essential and inalienable rights to be free and happy, each in his own way, and as he pleases, provided that he invade not the equal liverty and happiness of other persons. These stones, which church and emilit would seem to be an established fact that. His memory will always be revered. This can pire builders rejected, are become the chief whether the operating spirit be in mortal or in be gratifully said also of Dr. Graves's Heart corner atones in republican operations. To spirit life, the subject op medium, when thrown Regulator, Like only a small corner the blessings of liberty to ourselves and into an unconscious trance state, becomes, in old heart troubles. As a cartain special life in

the Preamble of the Constitution of the United States. All men have "natural, essential and inalienable rights;"... "of enjoying and defending their lives and liberties; "... in fine, of seeking and obtaining their safety and happiness," is in the very first article of the Constitution of Massachusetts. No infringement on the corresponding equal rights of other people, is the limitation upon the exercise of these natural rights; in other words, justice is the limitation. To establish justice (suam cuique, to each his own,) is an expressed object of the National, and to "obtain right and justice" conformably to the laws," is a declared purpose of the State Constitution. Of course the laws ought to be just laws; for justice could not be obtained conformably to unjust laws. The American idea of civil government is the very opposite of the ideals on which Asiatic and European governments (often the earthly, as well as the heavenly ideals of priests, bishops and ministers who speak adoringly of thrones) were founded. Their objects were the aggrandizement of the rulers and clergy at the expense of the people; the result was the people were enslaved, and the rulers became czars, slon, as they were engaged in playing a game popes, kings, and some of them were called gods. But the American idea of government, a government by the people, of the people, for the people," thus tersely phrased by President Lincoln, is to secure to the people, to each and every one of them individually, all the blessings and privileges of Lineury. He is to be unliampered, unbound, free from traditions, from restraints of applent and of modern political and religious chieftains; to be liberated from papal bulls, from blshops' surveillance, and edicts of kings, from homilles of priests, exhortations of ministers, and exageses of dectors of divinity; himself alone to judge (as did Jesus, Luke xii: 57) what is right; restrained only by the single limitation of not infringing the equal rights of any other person; in other words, restrained by the principle of Justice. This American idea of government, differently pura ed in the Constitution of the several States, is the same in principle as what Herbert Spencer has demonstrated as the law of social relationships: namely, "that every man has freedom to do all that he wills, provided that he infringes not the equal freedom of any other man." Perfectly consonant with it is Justinian's explanation of justice, viz., "to live honestly, to hurt nobody, to render to every one his due," which Lysander Spooner, in his recent admirable tractate entitled "Natural Law, or the Science of Justice." epitomizes into the phrase "to live bonestly," since to live honestly is "to hurt no one, and give to every one bis due."

If these views are correct, it follows that "the State" is not, as Rov. Dr. Woolsey seems to teach, "the guardian of the highest interests of a community," (an ambiguous phrase, because of the diverse meanings of " highest interests,") but only of its libertles; and may disregard "religion and morals, and a pervading opinion concerning them," except so far as said relig ion, morals and opinion may unjustly invade the religion, morals and opinious of other people; in which event it is the duty of the State to protect the corresponding rights and liberties of the invaded people.

Herbert Spencer, while recently in New York, said that Americans were gradually losing their liberties. Many thoughtful Americans, calm observers, have expressed a similar opinion. More than ten years ago Mr. W. F. Jamieson published in Chicago his work entitled The Clergy a Source of Danger to the American Republic," containing startling facts and sound arguments in support of the charge. Since then further and gross usurpations from the peoples' rights of ungranted powers by courts and legislatures, operated on and influenced by clerical agencies, point in the same backward direction.

It follows, therefore, from the foregoing principles of American republican liberty, that terity, it is their natural right, their constitu olvil, and highest duty to separate; legally if possible, to sever what then is a barbarous and superstitious bond; and while doing so, it is equally their duty to deal honestly (if possible, generously) with each other in respect to property and the best care of their offepring. It is true that all American courts and legislatures do not perceive the full efficacy of the American idea of human natural rights, and of individual freedom, limited only by justice; and do not, in their administration of public affairs, allow these principles full play. Their hesitation, from effete despotic dynasties, and born out of | their restraint may be, perhaps, because their readings have been, and their thoughts and rea sonings now are, more or less in the blasting shadow of ancient ecclesiasticism. Not unlikely malarious vapors of mythological religious the subtle poison of canon law, even when dion the characteristics of American republican | luted by passing through the veins and brains of several generations of ancestors, still infects differentiate a republican State from the their understandings, and obscures their per centions of freedom, justice and honesty.

[Concluded next week.]

REPLY TO ADDISON KELLY,

Addrson Kelly, Esq., Dear Sir-In an open letter addressed to the writer of this in the Banner of Light of Feb. 10th., you ask: "Have you any experience in using iron or wooden rings in a cabinet, and having spirits materialize with them around their necks, and letting some one hold the ring while they dematerialize out of it? It seems to me that this would be a practical and interesting experiment." In answer I will say that the practice of testing the spirit-phenomena by means of physent and inborn, are a part of the nature of ical or material appliances, so far as my experiences and observations extend, uniformly has to be pleasurably exercised in this life (if not the effect to defeat the object sought; whereas if it be left entirely to the spirit-operators who do the wonderful works to prescribe the necessary conditions themselves, they will be sure, provided the investigators remain in a quiet, harmoni ous, childlike frame of mind, seeking to be taught rather than to teach, in the end produce such abundant proof of the truth of the phenomens, including "form-materialization," that it will be impossible to doubt its genuineness. I would like to go more fully than space will allow into the interesting questions raised by you in re spect to the affinity that exists between the magnetizer and his subject (whether on the spiritual or physical plane), of which I have happiness are all men's prerogatives, and that had some experience, but must confess that the wider my observation extends in those directions the less I perceive I comprehend of the Atlantic It is not saying too much to at the intricate and complex laws that govern in the spiritual phenomena. To illustrate in part— laid to rest with equal point and circumstable.

torture or pain, so for as the cause of annoyance is confined to the medium's own individuai person. But how is it with the "form materialization" phenomenon? In that it would appear, so far as my observation extends, that not only the materialized spirit-form and the medlum's own individual person become alike shrinkingly sensitive to outside intrusion, but even the touching of the curtain of the cabinet will affect in degree the manifestations, but slightly perhaps, provided the annoyance comes from a person in the circle who is in sympathy with the medium, but fatally should a like interference proceed from the hand of an uncongenial individual in the circle.

I have witnessed the exhibition of this phase of the wonderful phenomena in scores of instances. Whilst attending materializing 66ances in my own isolated house in the country. with but one or two other congenial persons besides the medium, I have not only taken the different members of my spirit-family in my arms, or seated them on my knee, but have occasionally playfully boxed my daughters' ears, sometimes two of them in close succesof be peep with me, from the sides of the ourtain, as they used to do when in earth life; nor could I perceive that our romping play apparently affected either the medium or the manifestations unfavorably. Such experiments as these, and hundreds of others of somewhat similar import, have convinced me that in séances for "form-materialization" the minds or thoughts of the sitters exert an infinitely greater effect upon the manifestations than do any external acts. If these be in sympathy with the medium and the spirits, the loudest kind of racket will scarcely have a fatally injurious effect upon the manifestations; but if the mind of only one individual present be seething, as it were, with suspicious and maligpant thoughts, it may produce a total stagnation of the phenomenon, however decorous and apparently harmonious may be the outward surroundings. Whoever has attended Mrs. Reynolds's (formerly Crindle) form-materializing scances, may remember a little chatterbox child who holds a conspicuous place in her manifestations. Some years ago Mrs. Roynolds (then Crindle)

came to Philadelphia, and held circles at the rooms then and now occupied by Henry C. Gordon. At a scance held a short time before Mis. C. left the city, the little spirit girl, Effic. (as I am told), announced to the sitters in the circle that she intended in future to manifest at both Mrs. Crindle's and Mr. Gordon's cire cles, which promise she seems to have faithfully kept, as I have myself seen apparently the same little spirit-girl on many occasions since at Gordou's, and also at many of Mrs. Urindle's circles I have attended. At Gordon's she goes by the name of Cobweb, whilst at Mrs. Urindio's she is called Effle; but at both circles she is, to all appearance, the same everlasting little talker and chatterbox with whom I have playfully conversed for quite a time on many occasions. Now to the point I am aiming at: Recently I was at Gordon's, on the regular night for his materializing séances. With the exception of Mr. Kerr, Gordon's assistant. I was the only person present. The evening was cold and the fire was low, the persecuted and sorely-abused medium having but little to spare wherewith to buy coal. So I commenced sitting with my cloak on. One of the first spirits that materialized was my daughter Gertrude, who beckoned me to come to her as she at od in the open door of the cabinet. As I turned about to take my seat (not noticing that Gertrude was following close behind me), I threw off my cloak, and in doing so, hit something close behind me quite a hard blow. On turning, I saw it was my daughter I had struck with my elbow, almost hard enough. seemingly, to knock down a person of her fiall form. But, singular as it may seem, the blow did not seem to disconcert or affect her in the when married couples find that their union is least, she continuing to stand quietly by me as though nothing of the kind had happened. fication of the pharisaic idea that man was bodies and minds, entailing disease on their pos Now, I believe that had the blow been struck in anger, the shock might have proved very dis astrous to both the spirit and the medium.

Well, things moved on satisfactorily until toward the close of the seance, when little Cobweb came out and began to chatter with me as she had formerly been accustomed to do at both Mrs. Crindle's and Mr. Gordon's ofrcles. Mr. Kerr told me that this was the first time Cobweb had been at the circle for quite a long time. After we had joked awhile I said to her: Cobweb, the 'fraud-hunters' say you are nothing but the medium, dressed up in women's clothes, and on his or her knees, which makes your frock always reach down to the floor (as in fact it then and generally did). Now." said I, "yo: must show me your foot, so that I can contradict their lies." Upon this Cobweb stepped for a moment behind the closed curtain, but soon came out again, and holding up her garment, protruded her little child's foot, as perfect in all its parts as I ever saw, covered only with a white stocking. Said I, "You must let me feel of it, too," putting my hand out toward it at the same time. At first Cobweb seemed rather averse to my touching her foot, but directly relented, when, although she rather shrank from the touch. I handled it to my satisfaction and resumed my seat, upon which the little girl said: "If some persons had handled my foot so I should n't have been strong enough to get back into the box, and my medy would have been made sick," or words to that effect. I think the little girl's remarks might afford much food for reflection for professional "fraud-hunters" in particular, were they capable of honest reflection.

In conclusion I may say that from the best light I have been able to obtain on the subject, I am strongly inclined to think that psychology, mesmerism, clairvoyance, clairaudience, the gift of healing, inspiration, and the hundredand one other occult phases of Modern Spirit nalism, are but progressive links in one great chain, the lowest of which may rest on earth,

whilst the highest reaches to heaven. Yours truly, THOMAS R. HAZARD. Philadelphia, Pa., 1883.

There are eleven States in which women can rote for school directors.

Dr. Benson's Celery Pills cured my mother of severe nervous headache." J. Miller, State Hill, Pa.

Both hemispheres joined hands in manifest. ing respect and homage to the mortal remains of the late Geo. Perbody, the illustrious philanthropist. England and America conjointly provided a fleet of ships to escort his body across he grathfully said also of Dr. Graves's Heart Regulator; the only remeds over discovered for all heart troubles: As a certain specific 16 will our posterity" is the final purpose declared in most phases of the phenomena, oblivious to always be cherished. Nour draggist has is

THE SPIRITS SPRING.

made 125 马维/马

For well I know, o'er sunny seas The bluebird waits for April skies; And at the roots of forest trees The Maydowers sleep in frugrant ease, And violets hide their szure eyes.

Oh thou, by winds of grief o'erblown in that, by winds of great detailed in the inside some wolden summer's beet,
Take heart! Thy birds are only flown,
Thy blossoms waiting, tearful sown,
To greet these in the immortal year,
—[Edna Dean Proctor.

A Spirit-Conference with the Veterans.

(Reported for the Banner of Light by John W. Day.)

On the evening of Thursday, March 15th, a party of eight persons, comprising Miss M. T. Shelhamer (the Banner of Light medium), Dr. J. A. Shelhamer (her brother), Prof. C. P. Longley, Mrs. Blokford, Mr, and Mrs. Flint, and Mr. and Mrs. Day, made a pilgrimage to the elevated ground in Chelsea, known of old as "Powderhorn Hill," on the summit of which stands a beautiful edifice originally erected as a summer hotel, but now devoted to use as a Soldiers' Home.

Of the attractions and benefits of this finely Of the attractions and orients of this thely-appointed residence for worn-out soldlers of the late civil war the daily pless of Boston has frequently made mention; and certainly noth-ing can be more pleasant to encounter than the cheerful appearance of the lumates (some time ty-six in number), the excellent discipline maintained by Gen. James A. Cunningham, its maintained by Gen. James A. Cunningham, its efficient superintendent (who was a brilliant soldier in the civil struggle, and was for years afterward the popular Adjutant-General of the State of Massachusetta, and the motherly kindness with which his esteemed lady, Mrs. Cunningham, the matron, presides over the hospital and all the departments popular to her vocation. It may here be mentioned that the hospital duties; ever since the foundation of the Home, have been arduous; and have severally taxed the energies of matron and nurses alike, owing to the large proportion among the veterans sent the large proportion among the veterans sent to it of confirmed and denleted invalids, whose right to a place in an institution of this kind is self-evident.

Too much cannot be said in praise of what Gan and Mrs. Channels are been been been brought to

Gen. and Mrs. Cumingham have brought to pass for the good of those under their charge, since their appointment to the positions of trust which they may occupy; and the writer of these which they now occupy; and the writer of these lines joins with thousands of the friends of affiliated humanity throughout the State, in wishing them "God speed" in their mission of true benevolences which the Grand Army, the Ludies' (Memorial) Aid Society, and charitable citizens generally have united to pecuniarly support and advance.

On the evening in question, the guests were at once ushered into that part of the building where the entertainments are held which kind ly volunteers from outside frequently give to help in whiling away the wintry evenings for the inmates; the men having been sented in order, Gen Cunningham at sted the object of the present assembling, and expressed his gratitude to Miss Shelhamer and irlends for their attendance. He then introduced Dr. J. A. Shelhamer as Chairman of the exercises about to

be participated in.

Dr. Shelbamer briefly expressed his pleasure at meeting with the veterans on this his second visit to the Home, and introduced Mrs. Nellie M. Day, who sang a patriotic ballad, "Our Country's Flar."

Dr. S. then remarked that as some present might not understand what was to follow, without explanation, he wished the company to know that Rev. John Pierpont-once a minin the army, but who had since become a deal-zen of spirit life—would now control the vocal organism of Miss Shelbamer, and—in a certain measure dependent upon the observance of various delicate conditions, both on the mortaland spiritual plane—speak to them through it as he would have done through his own when on earth. These remarks as to the nature of mediumistic control would apply to the other latel ligences who might address them during the

Spirit John Pienront then controlled. He briefly reverted to the object for which the me-dium had been brought to the Home by her guides; spoke of his connection with the army as chaplain—he being especially known in that capacity in Washington; and he was just as much interested in the welfaroof his former com-rades as he was before he loft the mortal hody; and that he had controlled the medium rather to extend to those before him a fraternal greet-ing, than to make any lengthy or formal re-

marks.

At the conclusion of his introductory, Mrs. Bickford and 'Prof. Longley sang "The Golden Gates are Left Ajar," when the medium was controlled by an intelligence giving the name of Dr. John H. Currier. The remarks of this intelligence were eloquent and highly characteristic of that gentleman while on earth. He endorsed what Mr. Pierpont had just said as to the close sympathy which still existed between the veterans whether in the body or out—such being his feelings at the mevent time in a heightened degree as he looked on the faces before him. He alluded to his service in the Fourteenth Massachusetts Battery; said he had been brought safely out of the war by the wro tection of his spirit-friends—relating one striking instance in proof of this assertion, which occurred before Petersburg, Va.; and concluded with a bright picture of the liome of the spirit, where war was not, and where peace was accented forever!

Mrs. Nellie M. Day sang "The Light in the Window," and Prof. Longley followed with an original vocal selection, after which Dr. Shellhamer introduced Spirit Robers Anderson—a former soldier in the ranks of the antional army—to whom, as the chief originator, on the spirit side, of the present meeting, had been assigned by the invisibles the duty of making the regular address of the evening:

REMARKS OF ROBERT ANDERSON. marks.
At the conclusion of his introductory, Mrs.

assigned by the invisibles the duty of making the regular address of the evening:

REMARKS OF ROBERT ANDERSON.

Comrades and Friends: Shall I say, as did those who have preceded me, that it gives me great pleasure to see you? The very fact that I am here proves that it affords, me satisfaction to meet you at this time. I also, was an old soldler, and contracted in the awamns of Louisians the disease which retained its hold on my system till after many years it brought me to the spirit world. I am not sorry that lendeavered to do my part, and went into the battle to accomplish what I might for the nation. In my humble way, in those times of peril and of danger. I do not regret that I took up my knapsnok and went forth, and remained at my post till I returned home through disability. I have not come here to preach to you, but to have a sobial and friendly italk. I had a strong desire to yielt you, to see what kind of a home you had been provided with; and I am indeed pleased to that that you have such a grand and beautiful abiding place, though it is not more than your due; because of the trials and sufferings which, you have theen called upon to endure. It is something to be provided with such a beautiful holme; and I would estat, that is given me special pleasure at this time to see displayed before me the name of a Ladies' Aid Society; wherever the ladies argit mit and continuously interested in a work, that, work is bound to succeed. If It were not for file ladies are willing to do their part, I consider the object or Institution for which their labors are not forth, as sure of a successful issue. I have observed, wherever I have been, that the dades have taken great interest in the veterans and it was softrom the time of the first battle of the war and I am sure that the veterans and thereish pleasant memories as I do, of what the women of our country did for the benefit and encouragement of the soldiers in the dark days of old latrife. The home of the first battle of the war and it are a successful is and t REMARKS OF ROBERT ANDRESON.

ing and the sad at heart; and I wish at this time to bear to her and to her good companion, and to all concerned, the thanks of the spirits and angels for the kindness extended to those of the former inmates of the home who have passed out of the mortal body and entered into the dumain of spirit. He.

passed out of the mortal body and entered into the domain of spirit-life.

I suppose there is not one present who enlisted in the good cause of liberty who has not passed through strange and trying experiences, the memory of which will always remain with him, and the recital of which would be of instructive interest. In like manner, I, a desize of the structive interest. of the spiritual realm, but still a man in all that makes up human individuality, look back and recall by the exercise of memory the incidents and experiences which I witnessed or passed through; all these experiences have tended to through; all these experiences have tended to broaden out my view of life; they have given me something to think of; and when I was welcomed in spiritalife by old commades, I felt that the friendships formed in the army were friendships that could never grow dim. This is something worth working for; forming friendships which can never decay! I tell you, my brothers and friends, the fellowship tried by fire and baptized in danger, is a something which sheds a ray of glory on all our lives.

I temember as I glance down the past, at this time, a singular experience of mine, some

I remember as I glance down the past, at this time, a singular experience of mine, some what akin in its nature—though not perhaps so startling in its extent—to the anecdote is lated by Spirit Brother Culmuzz, who preceded me, wherein he was protected by unseen friends while serving in the army of the Union: It was on picket in the swamps of Louisland. We had had a long and tolkome march, and we nightfull honed for the repose which overwearled nature hoped for the repose which overwearied nature demanded but it fell to my lot to be detailed on picket duty, and I was forthwith placed at my post to await through the seemingly interminable hours the coming of the relief guard. my post to await through the seemingly interminable hours the coming of the relief guard.
I was not a young man when I entered the service, but the opposite; and I felt extremely,
as I stood at my station, the need of the rest I
had looked forward to with such hope for so
long. It seemed almost impossible that I could
refrain from fallting asleep, despite the baying
of the bloodhounds which at intervals reached
my ears, and the consciousness that I had been
assigned a special post of dauger. While in
this condition, where wearied nature on the
one hand was combating the sense of duty and
responsibility on the other, I was suddenly
startled by a noise near by, which seemed to
announce the approach of an enemy. The
sound of some body pushing itself through the
thicket near at hand aroused me fully, and I
prepared to give the alarm, but the visitor
proved to be a young horse which had broken
from its covert: Subsequently, after leaving
the army and coming in nearer contact with
mediums for spirit-communication, I was informed that invisible friends of mine had atond
out the long watch with me till I was relieved,
and that they had enabled me by various devices, of which the latter was one, to keep
awake, when my exhausted frame seemed ut
terly unwilling to obey the demand of my will
in this direction.

On another occasion, a squad of us were trying to mush our way onward over a piece of
ground which seemed to abound in neight was.

on another decasion, a squar of us were try-ing to jush our way onward over a piece of ground which seemed to abound in prickly sub-stances against which every now and then (it being is the night.) our men came into collision being in the night, our men came into collision and were tripped up, falling to the earth and giving expression in so doing to vivorous expletives indicative of their dissatisfaction! At last, one more thoughtful than the rest, delermined to find out the nature of these obstructions, and on striking a light, himself and all our party were most agreeably surprised to find them to be pineappies, and in an ediale state. The "feast of pines" that followed was something which was ever after remembered. I wish The "least of pines" that followed was some-thing which was ever after remembered. I wish it were in my power to materialize for you some two hundred of such pineapples at this time; I feel sure you could furnish the appetite for their consumption.

There are many good times which we can all recall, and many sad ones; they are all chapters in our lives—chapters which will be read by us with interest in days to come; they will never be lost to us because they are in entirety a part

be lost to us because they are in entirety a part of the vital life of humanity.

How endearing the thoughts of home in those

ion; night watches under the solomu stars how each one that twinkled in the blue of night seemed to speak of conditions that once were, but perhaps could never he again; how in hours of sickness and hunger and exposure and pain, the heart reverted to the friends so far away, and it seemed that the highest point of earthly pleasure would be to return to them once more. At last the hour came, and the forces of the nation returned to their homes, but some found to At last the hour came, and the forces of the nation returned to their homes, but some found chances where they had looked for stability; some found that the death angel, passing them by on the field of battle, had struck its deadly blow in the home circle, out of which some loved light had gone to shine no more in mortal, though its chastened radiance could yet (if they but recognized its presence) shine upon them from the spirit shore! But whatever the trial, or danger, or sorrow experienced, either on the tented field or by reason of denth's work among friends in their absence, let all work among friends in their absence, let all who bore the arms of the nation in those days of peril, be comforted with the thought of the vast and beneficent consequences which they individually did their best to make possible. Let them be cheered by the thought that they did their best to defend the Union, to preserve law and order, and to keep inviolate the institutional freedom bequeathed to them by the fathers of the republic; let them be cheered by the prospect of universal personal liberty beneath our stripes and stars; let them be glad nearli our stripes and stars; let them be glad-dened at the sight of a reunited people pre-sing on, under the blessing of the great Powers on on, under the blessing of the great Fowers on High, to the sollevement of grander results for humanity's well-being than all the ages of earth's past history have even known?

I must bring my, remarks to a close; the temptation to continue is great for there are so many things to speak of; but as Bobby Burns has it:

"A chief's amang ye takin' notes,

And, falth, he'll prent it?";
and I do not wish to amena, unnecessarily dis-

Achiel's amang ve takin' notes.

And, faith, he'll prent it';
and I do not wish to appear unnecessarily discursive or rambling in what I have to say. At the age of sixty four years I was samuloned higher, and it is not two years since my name was called and I was obliged to respond. Accept my blessing. It may not seem of much importance to you, but it is fully and faithful ly given; it is sent out from a heart that is loyal and true. It is true that my native land was old England, but it is also true that when I came to Boston to make my abiding place I accepted all that the United States had to offer me, and also all that was demanded of me in return. I was satisfied to pay everything I owed to my new country, and so felt like a oblid of this nation, though an adopted one; therefore Lenlisted in defence of its liberties, while in the mortal, and now, from the aprict shore I send it my blessing, and feel that if, it is possible for me to do anything as a man (though is

the mortal, and now, from the apirit enorsirend it my blessing, and feel that if it is possible for me to do anything as a man (though i
am not a mortal) to extend the freedom, the
harpinese, the glory of this nation, it is ny
duty to do so unreservedly—it is my duty to return and assist all works in these directions in
every way within my power.

Comrades and Ertends—I bring you my blessing; not only mine, but that of many who return
to bestow from spirit-life their benedictions
upon you. Oh! may your hearts and lives be
hladdened by the influences which angels bring
to you. May you realize that Heaven is a state
of happiness, a condition of joy, obtainable by
natural, and not, as quee taught, by miraculous
processes! It we do not earn our heaven hers,
bless God! we all have a chance of earning it
hereafter, when we have left the cares and
orosses, the untoward circumstances of birth
and conditions which often make earth-life, so
sad, and have entered the bright realms of spiritual and unending progress.

itual and unending progress.
[Spirit Andress by the rendition of the following original poem:

The stringle was derce and long, comrades,
But the conflict at last was o'er,
And though we suffered with pain and cold,
And waded through fields of gore,
Yot the victories won were dear, comrades,
And the welcome home was aweet.
While the music that Likd of our coming, boys,
Gayestic to our wear; feet.

Oh the tales we told and the sough we sung
By the bivones dree at night;
Archerer so thrilling; and good; and strong,
As they were in the dim camp light;
But the friendships formed in the Southern swamps
Still gleam with a deathless power,

While the mem'ries of that Auld Lang Syne Return to our hearts this hour.

Then hurrah I for the gallant boys in blue, Now weary and inded grown.

Whose hearts are as noble, and brave, and true,
As in days that have long since flowing
And we gather in joy with them to night
From the tented hills above,
To give them a rousing song of cheer
In token of triendly love.

Ob. comrades! the folisome march on earth,
With its battles, is nearly done;
The road is long, and the pathway steep,
But the victory's almost won.;
You may hear through the flercest din and fray
The heralds of coming peace.
And see, as the smoke wreaths clear away,
The glories of day increase!

You have saved your country's dag from shame,

And have sept its honor bright;
You have conquered treason in the name
Of fiberty and right
So, courage, boys, for a liftle white;
Your picketing time is brief,
And soon you will hear the corporal's guard
Bringing your blest Relief!

Oh! brothers all, we may look above,
And behold in the radiant light.
The beautiful faces of those you love,
Now faces from mortal sight;
And see I in the distance the gates aja,
Through which you shall enter heaven,
And meet with the loved ones who gather there,
When the pass-word of Life is given.

When the pass-word of Life is given.

Prof. Longley and Mrs. Bickford then sang
"In Heaven We'll Know Our Own," after
which "Loren.A." the little Indian guide of Miss
Shelhamer, whose coming is a pleasant feature
at the Hanner of Light scance-mom, controlled
the medium. She prefaced the specific part of
her mission on the present occision with a few
congratulatory words, rendered in her own
quaint dialect, to Gen. and Mis. Cunningham,
to their aids, and to the votenina under their
care, concerning the pleasant and harmonious
feeling which seemed to predominate in all the
atmosphere of the Itome; and said the father of atmosphere of the Home; and said the father of the medium herself, now in the spirit-world, was, while in the mortal, a soldjer for the Union during a three years' period of sulistment. She

CONTINUED:
LOTELA SEES A SPITIT WHO SAYS: "Oh if I could only tell the peace and joy of the new life:" and he says: "I don't think | can talk much, but it seems to me that I mustlet them all know

continued:

but it seems to me that I mustbet them all know that I am alive, and doing will, and that, after all, death is a very easy thing to go through when you get at it." He thinks that you must know him. He has only gone before a little while. He is happy here, and has not lost his interest in you all. Danket Danky.

LOTELA sees another spirk who is very much pleased to come, and who says: "I want to tell the boys that I am happy to see them, and would like to shake them by the hand. They will no longer have to gotbrough the danger of battle or the privations of the march, but each one, when the journey of life is over, will, in the better land, find some congenial and special employment to which to devote his individual energies, and win victories which shall make his spirit glad. John Wentworth." He was a great big fellow. He was not an immate.

mate.

LOTELA sees another addier brave: he has been listening to the shiring. He no soem to be very old for one who has been a long time in service in the army. Helpelonged to the 12th Massachusetts regiment if infantry. He has been gone some moons, or months, as you call it, and he wants to send a nessage of thanks to any he ways he does it or the target and he ways he does it or the target and he ways he does it or the target and he ways he does it or the target and he ways he does it or the target and he ways he does it or the target and he ways he does it or the target and he ways he does it or the target and he ways he ways he does it or the target and he ways he does it or the target and he ways he does it or the target and he ways he does it or the target and he ways he does it or the target and he ways he does it or the target and he ways he does it or the target and he way he ways he does it or the target and he ways h it, and he wants to send a hessage of thanks to you; he says he does n't experience such suffering as he did here, and thanks the passed from the mortal form he is all light now. He has got out of his suffering body and he feels glad. He says he wants you all to know that he is well situated now, and would not come back to this earth life again, if such a thing were possible. Joseph Emelison Dank he says, was the name by which he was known. I don't think he has been gone more tien four moons, or months.

There are other soldler braves with blue coats There are other some r graves plut one coats present; they raise their handsover the boys, and Pierront sire says, "Surely surely a blessing will follow these braves and journades, from their friends in the higher lifewho return to give them the benediction of bye and sympa-

At the conclusion of LOTELAS remarks Gen. At the conclusion of Loteras remarks Gen.
Cauningham said the present ivening's entertainment had been a new experience to some who were in attendance. It was truly a surprise to him that Miss Shehamer had men tioned the names of little light Dank, and Danket Dally. He did not think it possible that she could have known them; he was quite confident that but sw in the Home knew Dank's middle name. (Though he had had occasion to write that make several times.) had occasion to write that name several times, he was doubtful if, on the spul of the moment, he could have given it himsel. He closed by returning his thanks, and thee of the officers and men, to Miss Shellnamer for her kindly coming with the other friends, to o so much to interest the voterans assembled.

terest the veterans assembled.
After a few remarks by JohnW. Day, the services concluded by the singing congregational) of "Home, Sweet Home"—Prd. Longley, Miss Shelhamer and Mrs. Bickford hading.
After the dismissal of the men the guests were shown over the building—isiting the haundry, the kitchen, the living—owns, the library, and various points of interest—and finally departed with the best of whose for the future species of this worthy institution. success of this worthy institution.

Banner Correspondence.

Massachusets.

BOSTON .- "A. S. H." write: "Rev. W. H. Cudworth spoke in the Boston Theire Sunday ovening, March 18th, and in his remarkstated as an illustration of his theme, that a young lay book keeper, with whom he was personally acquinited, informed him that she at one time became puzzed over her balance sheet, and after many efforts at aktisfactory solution, gave up in despair. On reachig home she kneit in prayer and 'asked the Lord to hip her? find the mistake; and ston, in vision, a smal book flitted before her, containing the figures requite to produce the deficiency. The next morning he visited the store where she was employed, and find the little book, which had been overlooked, and she contained the desired figures to balance her ash account. The young lady, he said, was not prient, but had given him leave to relate the fact—or fords to that effect. If Mr. Cudworth, with his well-nown information concerning spiritual gifts, had existed the ording of the little book on the spiritualito theory, it seems to me it would have harmonized liter with the views of some of his audience who receives such incidents as being quite common at prest in almost every family which has mediumistic bersons among its members." worth spoke in the Boston Theire Sunday evening,

Burnel might

RAST DES MOINES. Dr. J.I. Glie writes that during Mrs. C. L. V. Bichmond's lift to Des Moines, she gave a public reception at histaguetic Institute, since which time the Spiritualist of that neighbor hold have held public circles theston the evenings of Tuesday and Friday of each wet. These are eith carried on and to them the publicare cordially juyited. Their success has been vet marked. Several persons well and favorably kuch in that locality have bren developed as mediumand an interest in spiritual truths is rapidly extendly.

Louisiana

NEW OBLEANS John V. Sain writes: "We have started an institute to devop mediums, and meet with fair success. The athaphere here in the winter menths is favorable for heling mediums, also materialization; but during the immer months we have to disperse our work. Til world is moving; many persons here are inquiring by knowledge concerning Modern Spiritualism, and direct them to your Banner of Light."

Minnesota

LUVEBRE.-W. N. Davidson wies: "In my judgment the Banner of Light is by fathe ablest journal devoted to Spiritualism. Not leastmong its valuable features is the absence from its culmus of personal-iles and orimination—things which o sally mar con-temporary papers in the same outer. After cannot fall of a permanent influence for good."

n s. New York. ALBANY, W. H. Vosburgh wes, March 19th : "We are having a very approximately rival of apiritual interest, here. Our Society, has yound a new and contrainty located half and and rooms tached, where, we are now holding our mostlers. J. "Illiam Fitchber is speaking here on Sundays at 2:30 at 7:50 f. M. to large and appropriative audiences."

Biliousness and Bilious Patients.

Perintning to Bile, Billons Symptoms, Rillous Temperaments. THE RENEDY.

The Bilious is a disorder of the human system. A technical definition of the term is this: 'Pertaining to the bile; disordered in respect an excess of bile; as, billous temperament; billous symptoms."

The word bile, when employed in the sense in which it is to be understood in this article. signifies, according to the Dictionaries, "a yellow, greenish, bitter, visold, nauseous fluid se-oreted by the liver." "Any derangement of the blle at once manifests itself in great bodily discomfort, in less of appetite, and in despondency," recently recently an author of a valueble treatise upon this subject,

The same writer further adds: "Some of the following symptoms are usually prominent: Pain in the right side, which is very sensitive to pressure. The pain will sometimes appear to he located under the shoulder blade. There is also irregular appetite, flatulence, a sense of fullness in the region of the stomach, and, sooner or later, the skin and whites of the eyes become yellow, the stools olay-colored and the urine yellow, depositing a copious sediment." The balance of the too familiar train of ills needs no further mention here. The billous is, as will be seen, an affliction of great magnitude, and of varied forms of direct and indirect appearance. The disease is no respecter of persons or localities. Its deadly and implacable enemy is found in

KIDNRY-WORT.

It acts on the liver and kidneys at the same time, and by its mild but efficient cathartic effects moves the bowels freely. The morbid polsons that have been the cause of all this disease and suffering will be thrown off; new life will be infused into every organ, and nature. thus aided, will soon restore the patient to health.

Physicians of repute and standing, men who are honored for their problty, and respected and trusted for their scientific attainments, are using Kidney-Wort in their practice regularly. No stronger evidence of the worth of the remedy would seem to be necessary. Such endorsements are few and far between. We had almost said that they were without precedent in the blstory of a proprietary remedy. Be that as it may, however, the fact remains established that Kidney-Wort is a matchless remedy, and one that needs only to be tested to demonstrate its fare merit as a healer of most of the common maladies of the human family.

DR. PHILIP C. BALLOU

Lives in Monkton, Vt. Under date of April 20th, 1882, the Doctor wrote to the proprietors of Kidney-Wort, and said, among other things : "Nearly a year ago I wrote you about the success I had had in the use of Kidney-Wort in my practice. The past year I have used it more than ever, and with the best results. It cured Mr. Ethan Lawrence, of this town, of a terrible case of bloated kidney disorder. I have also treated many other diseases successfully with it. Constipation, in all its forms, yields to it, and in rheumatic affections I have known it to give almost immediate relief. In female disorders it is equally successful. Take it all in all, it is the most wonderful medicine I have ever used." Dr. Ballou does not stand alone in his experience with this remedy. R. K. Clark, M. D., of South Hero, Vt., says: "Kidney-Wort does all that is claimed for it." Whilst Dr. C. M. Summerlin, of Sun Hill, Washington Co., Georgia, says, in a nutshell: "Kidney-Wort cured my wife when my own and other physicians prescriptions only palliated her troubles."

VEGETABLE COMPOUND.

A Sure Cure for all FEMALE WEAK-NESSES, including Leucorrhoa, Irregular and Painful Menstruction. Inflammation and Ulceration of the Womb, Flooding, PROLAPSUS. UTERI, &c.

.03 Pleasant to the taste, efficacious and immediate in its effect. It is a great belp in pregnancy, and relieves pain during labor and at regular portods.

Physicians use it and Prescribe it Freely FOR ALL WEAKNESSES of the generative organs of either sex, it is second to no remedy that has ever been before the public; and for all diseases of the Kidneys is in the Greatest Remedy in the World.

67 KIDNEY COMPLAINTS of Either Sex Find Great Relief in its Use.

LYDIA E. IINKHAM'N BLOOD PURIFIER will crudicate every vestigo of Humors from the blood, at the same time will give tone and strength to the system, As matvelous in results as the Compound. Both the Compound and Blood Parifler are pre

pared at 23 and 235 Westorn avenue, Lynn, Mass. Price of either, \$1. Bix bottles for \$5. The Compound is sent by mail in the form of pills, or of lozonges, ou receipt of price.

i per box for either, Mrs. Pinkham freely answers all letters of inquiry. Enclose 3 cent stamp, Bend for pamphiet. Mention this paper.

AP-LYDIA E. PIRRHAM'S LIVES PILLS cure Constipation, Billoueness and Torpidity of the Liver, Twenty-

to Sold by all Druggists.

TROUBLES HEART 25 ONE IN THREE HAVE THEM -

and think the Kidneys or Liver are at Fault

HYPERTROPHY, or enlargement of the Ventricles. Dr. Graves's Heart Regulator has good record. PERICAEDITIS, or inflammention of the heart-case. Dr. Graves's Heart Rejulator meds the demand. TWATER in the heart-ease. (Accompanies Dropsy.)
The Dr. Graver's Heart Repulator. It acts promptly.

SOFTENING of the Heart. (Vory common.)

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AST A STABILING FAOT! Heart troubles in the aggregate are interior only to consumption in fatality. Dr. Graves's Heart Regulator is a specific. Price il per bottle, six bottles for (5, by express. Soud stamp for emi-nant physicians' treatise on these diseases.

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(MATARRH, Diphtheria, and all Throat Dis-pens, cushes by the me of DE. J. R. MEEGGES. THROAT HAMEDY. Mt. Andrew Jackson Davis-witten: Der Higges Throat Remoty for the Throat and Ontarchal Acceptions, including Diphtheria, I know to be equal to the cialism to the advertisement. I Price, so comb per bottle, Bent by express only, For sale by COLET & BICH.

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TO THE

BANNER OF

MAY ODTAIN FOR THEMSELVES AND PRIENDS THE POLLOWING PREMIUMS BY COMPLEING WITH 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 iner dusky robes. The clasped hands, unturned countenance, and heavenward gaze, most beautifully embody the very ideal of hopeful, trusted, caracst prayer. The sun has gone down. Neither the expiring causie nor the moon, "cold and take," shinting through the rived clouds and the partially curtained whatow, produces the soft light that fails over the woman's face and libuminates sho room. It is typical of that light which flows from above and floods the soul in its sarred moments of true devotion. Painted by Joseph John, and engraved on steel by J. R. Rice. Size of sheet, 22x28 inches; eugraved surface, 16x21 inches.

"LIFE'S MORNING AND EVENING."

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the time-worn bark of an aged Flightim. An Angel accompanies the boat, one hand resting on the belin, while wite the other she points lowerd the open sea—an emblem of cloristy—reminding "Life's Morning" to live good and pure lives, so "That when their barks shall fleat at eventile, "they may be like "Life's Evening," fitted for the "crown of instantial worth." A band of angels are reattering flowers, typical of Units lumpired teachings. From the original ministing by Joseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22,228 inches; engraved surface, 15x20 inches.

"THE ORPHANS' RESCUE."

This beautiful picture lifts the veil of materiality from bobolding eyes, and reveals the guardians of the Angol World. In a boat, as it may in the swolen stream, two orphans were playing. It was also in the day, before the storm ceased, and the clouds, lightened of their lundens, shifted away before the wind, leaving a clear, bright sky along the horizon. Dunotived, the bast hecame dencied from the fastenings and floated out from shore. Quickly the current carried it beyond all certiful help. Through the forming rapids, and by procloitous rocks, dashed the bark with its proclois charge. As it memed the brink of the fearth cainnet the children were stricken with terror, and thought that death was he while he here came a wondrous change in the littleght. Fright gave way to composure and resignation, as, with a determined and resistics impulse that thrided through her whole holing, she grasped the top that thy by her side, when to her surprise the beat turned, as by some unseen power, toward a quite dely in the stream—a little have a mong the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair foil toward bir herole sister, his interform mearly paralyzed with fear. Rugraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Size of shoot,

"HOMEWARD."

An illustration of the first line in Gray's Elegy: "The curiew total the knellof porting day," """ "from the church tower lathed in anneat's hoding light, "The lowing herd winds slowly o'er the lea," toward the homble codinge in the distance.
"The powman homeward plots his wenty way," and the tired horses look caparity to ward the rhome and its rest. A boy and his dog are engarly funding in the mellow cach. The fittle girl imparis life and beauty to the picture. In one mand the holis wild flowers, in the fillier grass for "my et it." Scated under a tree in the church-yard, around which the tallight shadows are closing in, the poet writes, "And leaves the world to dathness and some of "Now fadeathing themselving hadoone on the sight." Stain, Copied in black and two time, Postgred and painted by Joseph John, Size of sheet, 22x28 inches.

"FARM-YARD AT SUNSET."

The scene is in harvest time on the batks of a river. The farin-bons, trees, water, till, sky and clouds form the background. In the teleground are the most earmonious groupings, in which are beautiful and interesting blendings of a hippy family with the unimal kingdom. The companion-piece to "Homeward," (or "The Curfew"). Capica from the well-known and justly celebrated painting designed by seeph John. Stoln, copied in black and two tints. Size of sheet, 2222 inches.

"THE DAWNING LIGHT."

In 1872 Professor John, the distinguished Inspirationa Artist, visited Hydesville, in Arcadia township, Wayne-County, N. Y., and made a caroful drawing of the world-renowned house and surrounding soupery where Spiritual Telegraphy began its giorious and up to mission of light and love. The artist seeing a paintee at the order, with his soul in full accord with this subject of the wind light, how could it have been otherwisely and enthusiasus to him, as his band to the indesigning and perfecting this master product in 1972. Then the original painting by Joseph John. Engravair on steel by J. W. Watts. Sizu., shoot, 2022 inches.

"WOODLAND HOURS."

OFFERED AS A PREMIUM FOR THE PIRST TIME.

A mother and her child are away from the city for recrostion in a German woodland; and golden pages are added to "life's book of happy hours." The quoties is sent d in the forest shade. Her fittle girl "Bo-Peape" around a troe through the foliage, her they tradiant with a loving, gleeful, rogatab expression. Both faces are full of sweetness and joy. Planted by Meyor Von Hremen. Engraved on steel by J. A. J. Wilcox. Bize of chect, 22x28 luches.

"THE HARVEST LUNCH."_

OFFERED AS A PREMIUM FOR THE FIRST TIME.

The harvesters gather on the bank of a spring, shaded by an eim standing on the edge of a grove made event with the song of birds. The farmer appears the monde event with the song of birds. The farmer appears the mondely feast from a basket brought ther, by his daughter. "All kindied graces burnther event either, by the daughter. "All the solding a burcher's cap, while nather is waiting for the cooling draught. A had is studying the countenance of his dog, that is waiting for the lunch: Horses attarhed the swayon loaded with lary, impart a most pleasing effect. A rustic youth, proud at the team, same against his two-rite horse. A little boy and girl are passing a lunch to brother and sister froileding on the loaded buy, stein, copied in black and two thus from Joseph John's noted pointing. Size of sleet, 22122 inches.

BOOKS.

GHOST LAND: OB. RESEARCHES INTO THE MYSTERIES OF OCCULT SPHITISM. Histrated in a scries of autobiographical papers, with extracts from the records of singical Sesures etc., etc. Translated and odited by Emma Hardinge Britten. Paper, pp. 484.

THE CHESTER FAMILY: A NEW TEMPERANCE STORY. By Julia M. Friend. The curse of the drunk-ard's appetite is vividly illustrated in this story of real life. Cloth.

THE PSALMS OF LIFE. A Compilation of Pashus, Hymna Chants, Anth-ma, etc., with music, enthousing the Sprintan, Progressive and Reformatory sentiment of the presentage. By John S. Adams, Paper.

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AGASSIZ AND SPIRITUALISM: Involving the Invo

TALES OF THE SUN-RAYS. What Hans Christian Anderson tolls a dear child about the Bun-Rays. Dedicated to the Dear Child Sunds, by the Spirit Hans Christian Anderson. Written down through the mediumahly of Adolema, Baroness von Vay, of Gunobits (in Styris); Austria, and translated by Dr. G. Bloede, of Brooklyn, M.Y. Paper

THE LIFE. The main object of this little volume is to give to suggestive teaching a recognition and a force (in the domain of religion and morals) greater than dictation has, transfer. 1. 25 to 1

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

BPECIAL NOTICES.

AG In quading from the BANNE OF LIGHT care should be taken to distinguish between editorial articles and the communications (condense dorotherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give uterance.

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

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

Banner of Wight.

BOSTON, SATURDAY, MARCH 31, 1883.

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

Notice to City Patrons.

April 5th having been appointed by the Governor as Fast Day, the Banner of Light establishment will be closed. Patrons can obtain their papers at the Banner of Light Bookstore, 9 Montgomery Place, on Wednesday morning,

TO CORRESPONDENTS.

Parties having notices, etc., which they wish inserted in the Banner for April 7th, must see What their matter is at this office on or before Monday morning, April 2d.

Rev. M. J. Savage's Experiences with Spirit-Phenomena.

We have intended for several weeks past to lay before our readers an account of the experiences of Rev. M. J. Savage with slate-writing phenomens, the facts of which we have obtained from authentic sources, but have been prevented from doing so by the press of other matters upon our columns, until the present time. A lady of this city, whose character for truth and veracity is unquestioned by all who know her, has been in possession of remarkable mediumistic gifts from the advent of Modern Spiritualism. Even before that time, upward of forty years ago, when but a child of four years, she was in the habit of holding conversations with spirits, they replying to her inquiries in audible tones, very interesting chapter, and constition of evidences already existing of the nearness of the spirit-world and the ability of its inhabitants to communicate with their friends

upon earth.

The lady we refer the whom we will here designate as Mrs. 1,5 he medium through whom, within the part inteen months, Mr. Savage has received what to most minds would be thought proof palpable of the truth of spirit communion. She has been for a period of four years a member of his congregation, and for two seasons an efficient teacher of a class in his Sabbath school. Mr. Savage held three scances with Mrs. B. at her own house, and the same number in his own private study, under conditions said by him to be perfectly satisfactory. These senuces were conducted without any thought of pecuniary remuneration, the lady volunteering her services, not only for the purpose of satisfying Mr. Savage, but herself, of the reality of the phenomenon known as independent slate-writing. They both were, in fact, investigators, the medium being as desirons as Mr. S. of detecting the deception, if any existed, and if the conclusions they reached respecting the matter differed, it was not for want of evidence of the same convincing nature, given to each, but because one had popular opinion to enter to, the other none but the God-within to satisfy.

At these seances a slate was held under a table. Mr. Savage grasping one end of it with one hand, and Mrs. B. the other, the unemployed hand of each resting on the top of the table. This manner of holding it the sitter being directly opposite the medium, was one of the conditions required for obtaining the writing. Mr. Savage was fully aware of this, and on one occasion ventured to test it, by changing the position of his hand from the end to the side of the slate, when immediately upon doing so the writing ceased, much to the surprise of the medium, who was ignorant of what Mr. S. had done. Mr. Savage restored the requisite condition, whereupon the writing was resumed, and when the signal of its termination was heard, and the slate examined, the fact of what he had done was found written upon it. This Mr. Savage remarked as being very wonderful.

At another time a writing signed "Benjamin Pearce" stated that he (Pearce) once read an ensay at the Radical Club at one of its meetings at the house of Mr. Sargent on Chestnut street in this city, and that some question was asked in connection therewith by Mr. Savage. The latter remembered the ofroumstance and admitted the truth of the communication.

The impossibility of Mrs. B.'s writing the communications that appeared on the slate, while Mr. Savage held one end of it and Mrs. B. the other, not to mention the improbability of | tion is a wonder-worker whose limitations have never her being able to write truthfully of what she yet been discovered." had no knowledge, and mentioning names, dates and places of which she had never heard,

A second second

but a test of this was at one time devised by Mrs. Savage at a scance held in the study. After the slate had been placed in position, as before described, Mrs. S. took hold of the sleeve of Mrs. B.'s dress, at the wrist of the hand beneath the table, and while this was done, the writing was produced as before.

It was during a seance with this medium that Mr. Savage received the very convincing proof of the presence of a third person when himself and the medium were alone visible, which we have previously described, but which is worthy of being repeated in this connection: Upon withdrawing the slate from beneath the table. Mr. Savage, after looking a moment at the writing said, "This is indeed very strange," and, fixing his gaze intently upon Mrs. B., "Do you know my middle name?" She replied that she did not; she had always heard him spoken of as Minot or M. J. Savage, and had no recollection of having heard any other.

"Well," he remarked, "there are very few if any in this city who address me in any other way, or even know my full name." He then read from the slate a message signed with his brother's name, substantially as follows:

"Minot, or Minot Judson, as our father used to say, why will you not, when you have had so much evidence of the truth of this, admit that it is true?"

Mr. S. confirmed a strong proof of the genuineness of this message by saying to Mrs. B. that his father commonly addressed him as Minot, but when he had anything of a serious or important nature to say, invariably, "Minot Judaon."

It is not requisite that we mention further incidents of Mr. Savago's experiences in this city, though we might do so. We have given sufficient to show that he has received an amount of evidence of the truth of Spiritualism -at least its phenomena-far greater than is usually required to convince any reasonably intelligent person of the truth of any other subject; and why, in the face of all this, one who professes to be recentive to all truth, come whence it may, publicly rejects as false what he privately receives as true, is an inquiry which all will naturally make, but which only one, and that himself, can answer. The very last time Mr. Savage met Mrs. B. he said to her, "I have not yet been able to account for the wonderful things I have witnessed at our sittings."

It was very unfortunate for Mr. Savage that he so bitterly denounced to his Bible class dark circles, while at the same time he knew that all the incidents we bave related, and others of a similar kind, occurred to the while sitting with the medium, in total darkness, at her residence and his own; and that he always expressed himself to her as being fully satisfied with that condition. He did more than this: In frequent conversations he entered into discusslons upon the why and the wherefore of the conditions imposed, and not only accepted with marked approval the reasons given by Mrs. B., as intuitively sensed by her, but suggested some very apt ones himself.

Since writing the above we have been informed that Mr. Savage has had further experience in slate-writing in Chicago; but from what we learn the manifestations, though very good, were no better than the many he has witnessed in this city. He has appeared in print with an endorsement of the Chicago medium, stating that as regards what he witnessed in her presence, "all talk of fraud or trickery appears to be absurd"; while one of his own parishioners, a lady of most estimable character, and of a more than ordinary sensitive nature, who gave hours that in the aggregate amounted to days of exhaustive service, beneath his own roof, and under his own careful surveillance, he, by implication at least, charges with duplicity. What other inference could Mrs. B. draw when, in her presence, before the Bible class, he publicly pronounced his anathema against all that class against attending them! tute a valuable addition to the vast accumula- wondered at that Mrs. B. at that time felt in- best." clined to arise and, face to face with her accuser, question him of his own experience? It was, indeed, a strange return for the gratuitous, unselfish and exhaustive service she had rendered l him.

An Eclipse of "The Sun."

Many of the writers for the daily press whio exhibit more than an ordinary degree of common sense in their treatment of other subjects, and a knowledge of them sufficient to do so intelligently, display a want of both these desirable qualifications just as soon as they touch upon Spiritualism. Whether this is owing to the fact of their being deficient of what they should possess, or to an idea of their own or of the managing editor that to write otherwise would offend their readers, it is difficult to determine. At any rate, it is lamentably true that there is little if any justice in their method of dealing with Spiritualism, which, if it had not been the eternal and invincible truth that it is, it would long since have succumbed to the persistent efforts of those who, through ignorance or wilfulness, have for the past third of a century misrepresented, abused and maligned it.

We are led to these remarks by seeing an artlole appearing as an editorial in a recent issue of the New York Sun, in which, speaking of statements made in a court, and under oath, by a person who declared he had seen certain spiritual manifestations, the writer says: ~

"But because the evidence was given under oath we are not bound to accept it as true. In fact, it is no more entitled to belief than the unaworn statements of the same sort, of which we have so many."

Then of what value is an oath in a court of justice? If, indeed, after a witness has solemply sworn to state the truth, what he states is no more likely to be true than if he had not taken the oath, what need is there of all the ceremony that forms the leading feature in the administration of our laws? Why not bring in Tom, Jack and Harry, and let them say what they choose affecting a case, it may be of life or death? But we think differently; we have more regard for human conscience, and we believe that what one states under oath is the truth; that, even, no matter how bad one's reputation for veracity may be, when under oath, with the penalty of perjury staring him in the face, it is reasonable to presume hespeaks what he honestly believes to be the truth.

The writer continues:

"Unquestionably thousands of people are convinced that they have heard spirit-voices and seen spirithands, and they would be ready to take their oath to it. But, after all, because people think they have seen a thing that is marvelous, that is no good reason for believing that it actually occurred. The imagina

He may as well; have said millions as "thonsands," and if he had be would have been nearwas too apparent to admit of a shadow of doubt; er the truth; for, the world over, that numeri- making a prior engagement

cal valuation represents those who are thus convinced. They include persons of all ages and degrees of intelligence, from the child just emerging from infancy to the centenarian just about to make, what but for his being thus convinced, would be a plunge in the dark; from the schoolboy to the experienced man of solence; from the peasant in his cottage to the king on his throne. But, according to this astute writer in the Sun, though all these millions "think they have seen a thing that is marvelous, that is no good reason that it actually occurred." He would have us think that their belief is based wholly on imagination-and says. "imagination is a wonder-worker , whose limitations have never yet been discovered"; but, as we view it, if the experience that has befallen the believers in Spiritualism has been wrought by that wonderful "wonder-worker," the discovery will very soon be made. Judging from the article from which we quote, we conclude that those who would learn anything of the truth of Spiritualism, stand a poor chance of obtaining any light upon it from this "Sun that shipes for all." We trust, however, that this display of darkness is simply the result of a temporary eclipse, from which the New York luminary will eventually emerge.

Our Course.

Many sincere friends in different parts of the country from time to time, for several years, have written to us letters begging of us not to reply to certain people who have grossly misrepresented us before the public. Our spirit friends, knowing full well the status of the Banner of Light, have also many times advised us to remain silent under the libelous missiles sent out by selfish persons for the sole purpose of destroying our usefulness. Our old friend, Mr. S. S. Jones, late editor and publisher of the Religio-Philosophical Journal, informs us that he is still our friend, and that he still desires peace in our ranks, and shall work earnestly with others to accomplan the important end in view. One of the most valuable of the letters received came from Dr. Eugene Crowell, of Brooklyn, N. Y., which we feel to make an extract from at this, time, when the spiritual waters are more agitated tlan ever before. He says: "I am sorry to find you so discouraged by annoyances and obstacles which probably are inseparable from the josition you occupy. Of course I cannot realize them as you do, but I can readily understand that you are beset by many of that class who constitute the floating drift-wood of Spiritualim; who, being deficient in capacity to manage their own affairs, are of course fully competent to manage yours, and as to that matter all the other great interests of Spiritualism, separately or collectively, far better than you and others, who have, for many long years, been and now are devoting your energies and life to the work, while their vitality and strength have been expended through their lungs in irrational declarations of what should be done, and how they would do it. I am not blind to hese things, for with less force they come home to me; but I have a firm and living faith not only in the wisdom but power of the angel hists who are controlling and directing this molement, and I constantly derive comfort from the reflection that these are only the thorns which are provided to occasionally prick, if not p pierce us, so that we shall not stagnate, and like well-fed and pampered priests become indifferent to our duty. I do not believe that inv true reformer-true to his mission-ever exaped the cross, which seems inseparable from the crown, and no bright crown was ever you excepting through trials and labor. Such reflectious comfort me to labor on, and entrust results with God and the spirit-world; and surely you-doing the work you are, which it s) much more important than mine-ought to find even greater comfort and encouragement in like reflections, and I

The Thirty-Fifth Anniversary

Of the advent of Moden Spiritualism will be celebrated generally throughout the country, as it should be. By riference to our eighth page the reader will gain in idea of what is to be done in this direction is Boston, New York, Philadelphia, Chicago, and other places. We are glad to note that the pterest in regard to practically remembering the 31st of March and its lessons is on the increas on the part of Spiritualists everywhere.

Stuart Cumberland has taken his show to Canada, and at last accounts had invelgled prominent citizens of Tounto into a seeming endorsement of himself an his entertainment, which in this city proved p be, in the main, simply an exhibition of the well-known parlor pastime of "Guessing," wich we have many a time seen as well presented y a party of young folks for their own amusement as by "the well-known English thought-reder" before a gaping audience for its edifiction. His Canada programme was the same at that presented at all places previously visite by him; the same preliminary meeting of missters, doctors, press reporters and others whom he invariably employa, as a bill-poster does blank wall, for advertising purposes. Accoling to the Toronto Globe, he opened his remaks to these gentlemen, who attended for the urpose of seeing an exhibition of mind-readin, by saying "he did not profess to read a perso's mind," and then proceeded to show by experiments that he did.

We learn that MrsRichmond, the eloquent trance-speaker, is cturing each Sunday in San Francisco to thigeneral acceptance of the Spiritualists of theliocality. Notwithstanding this fact, her melumship is attacked by a correspondent, in inmeasured terms, through the avenue of a Wetern paper. Those who have for many years listened to the inspired discourses given by jer guides upon the public rostrum, in this courry and in England, and who have so highly apreciated them, will no doubt feel deeply grieve when they become cognizant of this fact.

Our friend and crrespondent, Judge Nelson Cross, has during to present week been in Boston on a brief visit. He reports the cause progressing satisfactorily in New York City. Regarding the message if Spirit EDWARD Cross, presented on the 6: page of the Banner for March 3d, he testifies is follows: "I surely recognize the communicator; the names given and allusions made in itere to my mind conolusive evidences of its genineness."

Mrs. Bliss recently announced that in order to accommodate allyho desire to honestly investigate the material sation phenomena. her scances can be attende by any one without

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Dr. Brittan's Latest Book.

Now that Dr. S. B. Brittan has passed to the land of souls a peculiar interest centres upon the concluding portion of the life in the mortal of him who was for so long an able and determined worker for Spiritualism; and in this mellow twilight of grateful memory the important volume" which his industrious hand and illuminated brain bequeathed to posterity shines out with chastened radiance as a fit memento of its author. Dr. Brittan's classic and forceful writings have made converts of thousands of people in different parts of the world. and it should be a specialty with all true friends of the cause he so dearly loved to aid in extensively circulating the last great work of his life, whose pages so clearly illustrate and defend the facts and philosophy of the Modern Dispensation. Of this grand book The Fox Lake (Wis.) Representative remarks:

"We are under obligations to the publishers—Colby & Rich, Boston—of Professor S. B. Brittan's last work, entitled 'THE BATTLE-GROUND OF THE SPIRITUAL REFORMATION.' It is a finely printed volume of some 500 pages. The title of the work well indicates the nature The title of the work well indicates the nature of its contents, and the subject matter is one of very general interest to nil investigators, believers or disbelievers in the subject of Modern Spiritualism. No one can read this volume without being more than repaid for the time consumed, and also benefited by its most able and candid presentation of its general subject. It presents and answers in an understandable manner the numerous objections to and charges against Spiritualism, and gives the reader a clear and definite idea of what it really is."

* Battle-Ground of the Spiritual Reformation, By. S. 3, Brittan, M. D. For-sale by Colby & Rich, 9 Mont-comery Place, Boston, Mars. Price, \$2,00.

The New York Medical Bill.

Members of the New York Legislature who desire freedom to employ progressive modes of treatment or any person whom they have confidence in when disease fastens itself upon them, should not be found willing to allow the documentary and other efforts made this session, in the direction of the securing of these rights, by earnest citizens of that State, to slumber in the keeping of committees, without putting forth some exertion to bring the matter into legislative notice. The bill asked for grants to all modes of practice equal rights before the law. Friends of the bill everywhere in New York should remind their legislative representatives of the important issue at stake.

Notice to Subscribers for "Genesis."

Those friends who have responded to the announcements made in these columns regarding the new book GENESIS, which W. J. Colville has translated from the French of Allan Kardec, and which Colby & Rich propose to bring out from the press in due time, are informedas a report of progress-that the manuscript of the volume is In the printer's hands, and that the work will probably be out by the first of June next. Subscribers for GENESIS will be notified of its appearance by postal card.

A SPIRITUALISTIC TRICK.—Some time ago at a spiritualistic séance—the genuine article—a flery hand was seen waving overhead in the darkness, rushing from end to end of the room with incredible swittness, now end to end of the room with incredible swittness, now high, now low, and occasionally smiting people on the cheek with the cold clammy contact of a corpse. In spite of the medium's stringent injunctions that no one should move, a gentleman clutched this swful apparation as it swept past him, and, regardless of protestations and threats, refused to let it go until the lights, were turned up. Then the messenger from the other, world proved to he nothing more supernatural than a dirty white kid glove, rubbed with phosphorus and stuffed with wet fow; this, at the end of a this line, was suspended from a fishing rod which could be reduced telescopically to a length convenient for the pocket. Thus the medium could cause all manner of appalling "manifestations" without rising from his chair.—Chambers's Journal. Chambers's Journal has heretofore been con-

sidered by the public a reliable publication; but when it descends to allow such a monstrous canard as the above to appear in it, it is a sure sign that bigotry and ignorance control its editorial department. Their very absurdity stulti-"spiritual manifestations" given in the dark, earnestly hope you may for I cannot conceive | fies the falsehoods contained in the paragraph. declaring dark circles to be productive of fraud of any other way in which you can be support. Every Spiritualist familiar with the phenomena a detailed account of which experiences would and fraud only, and warned the members of ed in your arduous labor, and strengthened to knows that no such duplicity is ever practiced sion for anything of the kind. Therefore we say from our knowledge of the modus operandi of the spiritual forces which are at times manifest in objective life, that no "dirty white kid glove" or "fishing-rod" is ever used in producing "lights" or "hands" at such seauces. The article is a libel upon the sound judgment and honesty of many of the best people in this and the old country.

The Saratoga (N. Y.) Eagle is giving a llberal use of its columns to the friends and opponents of Spiritualism. Rev. W. T. Biddle pursues a somewhat amusing method of combating it. He goes back twenty-five years or more, and finds something in the remarks of somebody professing to be a Spiritualist, that does not harmonize with his views of theologya much longer journey backward than he need have taken—and sets up a charge against Spiritualists of substituting one of its then prominent writers in place of Christ as "the redeemer of the world"! a course on the part of our reverend opponent that savors neither of wit nor wisdom.

In the same paper G. W. King, M. D., makes a remark at the opening of an article in defense of the truth, which serves as a good commentary on the writer above alluded to:

"Within a few months have appeared in the Eagle some articles against Spiritualism from writers who evidently know nothing (judging them by their fruits) about their subject, and would like to keep other people equally ignorant. The most singular thing about such writers is, they claim, in or out of their articles to believe in the immortality of the soul, yet they are trying to fight a demonstration of their belief, being unwilling to add knowledge to their faith. Some writers inherit and outlivate a spicidal tendency, and cannot be kept from yielding to their inclinations whenever they get hold of a pen or pencil. The only safe course for readers is to ' prove all things."

The importance to the interests of England, as well as France, of a Channel tunnel no one doubts; but the scheme hangs fire from fear, should it be built, of risk of sudden invasion in case of war with France. This is simply nonsense. In case such attempt were made, how easy it would be to flood the tunnel at once, by having danger gates provided in advance, and telegraphic apparatus ready to convey the intelligence at the other end of the tunnel. No enemy would dare take the risk of invasion from either end of the line with such guards provided.

12 We regret to learn from her husband that Mrs. J. R. Pickering, the excellent and reliable medium for the materialization of spiritforms, has closed her searces until further notice on account of severe sickness.

By reference to the sixth page the reader will find a spirit-message from our old friend. WASH, A. DANSKIN, of Baltimore, and one from our ascended brother, Dr. S. B. BRITTAN, et New York.

Cremation to be Stopped.

In the State where cradle-and-grave life insurance prevails as a popular system, one might almost naturally suppose that the people would: oppose cremation as a substitute for burial. In Pennsylvania a bill has been introduced in the Legislature, prohibiting the oremation of human bodies under a heavy penalty. The bill is supported by the argument that it is a practice offensive to the religious faith of those who hold the doctrine of a literal resurrection. This would obviously amount to an assumption that creeds have a right to legal protection in this country, something that has never before been brought out in quite so open a manner. It is also objected to cremation that it would put It out of the power of experts to discover traces of crime by destroying all evidence of its commission. We quite agree with the Boston Herald in this matter, that it can make little difference whether the body goes back to dust through the slow and noisome processes of decomposition or by the quick and purifying influence of fire. And one man's "faith" has nothing to do with dictating another man's practice. As cremation can be done only by the wish of the one who is to be cremated. It is not very likely that he would be murdered any sooner in the hopes of the deed being concealed by cremation.

ET The dally newspapers have given long accounts of a shocking explosion in London, doing immense injury to real estate, and cite the London papers as authority that the disaster was occasioned by the so called Feniaus by the use of dynamice; yet no suspicion rests on a single individual. May it not turn out in the end that it was simply a gas explosion? We are inclined to this hypothesis from the fact that a gas explosion took place in this city on "St. Patrick's Day," which injured several persons and did much damage to real estate. The particulars are these: A dull, heavy gas explosion that shook the ground for blocks around startled people in the vicinity of Appleton street at 11:25 o'clock A. M. on the 17th. Those in the immediate neighborhood saw the street and sidewalk suddenly thrown into the air and the windows and other débris from house No. 34 come flying outward. One passer-by was hurled several feet into the street, and was left badly injured in the midst of the wreck. An alarm was soon sent out from Box 71, but fortunately the additional peril of fire was not added, and the damage is confined to that done by the explosion. Had this explosion occurred in London, the leading press there would undoubtedly have attributed it to Irish malcontents. We cannot possibly believe that human nature is so vile under any circumstances as to peril the lives of innocent persons in the manner described, whatever reason they may have for their animosity. If there are such persons anywhere, they are simply miscreants, and should be summarily dealt with. We cannot believe in total depravity. It is shocking to think of.

*The Boston Transcript asks, "Why should not our asylums for the insane become genuine hospitals, with no stigma attaching to a recourse to them? If their ministrations could be welcomed, and not dreaded, many more would resort to them in the curable stages of alienation when permanent recovery is possible." It is an inquiry which only procedes the action which is certain to be taken at no distant day. The Transcript cites the proceedings of the National Association for the Protection of the Insane and the Prevention of Insanity, which has called the attention of college faculties to the need of additional instruction for medical students. both didactic and clinical, in mental diseases; and it adds that there is little doubt that the study of minds diseased has not kept pace with that of the science of medicine generally. The truth is dawning on the public mind by slow stages, that insanity is not something to be visited with punishment; that it is not a mental malady to be trafficked with for the sake of revenge or avarice, or both; but that it is to be alleviated and cured by the application of an interior acquaintance with the laws of the mind and the moral nature, with which the existing system, we regret to say, has but slight rela-

EF In a recent Banner of Light we directed the attention of our readers to a new, and what may be justly termed a remarkable book. written by spirits with their own hands, and would here again allude to it as one in which they will find very much to interest themselves. Mr. C. G. Helleberg, in whose presence the writings were produced; sends us a photograph of a slate upon the frame of which is this inscription: "This communication to C. G. Helleberg was written in the light, the 24th of Nov. 1882, between two slates, as seen here, he holding the slates together by one end, while the medium, Dr. D. J. Stansbury, held the other end with his hand." Upon the slate is the following, legibly written:

"My FRIEND : Allow me the privilege of communicating a thought while your other friends are gathering their forces. The sublime truths of the Spiritual Philosophy, as accepted by you to day, are endorsed by all the leading Transcendentalists of former times who, from their exalted position in the sphere of light and wisdom, are now engaged in supplementing their earthly labors with a combined effort in spirit-life that will redeem the world from Superstition. Your friend, SWEDENBORG."

The Orthodox papers, while commending the occasional and far-apart symptoms of revivals as vivaciously as they can, still are not by any means satisfied with the demonstrations and developments as they at present foot up. They confess that they would like to see the Pentecost of 1807 repeated, if that were to be allowed them, forgetting that the essential element of an ordinary revival is the occurrence of some great calamity. If we are therefore to infer that they would much rather see a breakdown in the business world, with the wrecks which it leaves so thickly in its wake, than not to enjoy the stormy tempest of revivalism with their own hand only on the helm, we may not be doing them any injustice, though they will of course resent the imputation with a vigor that verges on irreligion itself.

A friend writing us from Elkhart, Ind., states that certain parties whom he suspects to be the "H. Melville Fay Combination," (and we suspect that he is about right in the idea) have furt arrived in that place. The names now are "Prof. L. E. Monsroec." Laura Mon-trose," "Miss Carrie Bay!" etc., etc. H. A. D'Arcey, who we are informed represented himself as business manager, told our correspondent that "he had a letter of introduction from the Banner of Light but had mislaid it." We have no knowledge of any such party (or parties) under the same specified, and therefore, on general principles of ordinary caution, ward our Western residers not to be imposed upon by them is not supported that the supported to the support of the

The Case of Charles H. Foster.

We are pained to announce that there seems no hope of the recovery of this once widely-useful instru-ment in the field of spirit mediumship. Indeed, the cases of himself and his father are both hopeless so far as presenting any prospect of recovery.

J. B. Bettle, Req., a prominent citizen of Salem, Mass., and an honorable man in the strictest sense of the term, has heretolore voluntarily and cheerfully discharged, "without money and without price," the duty of disbursing the funds which generous hearts, both through our columns and privately, have donated for the support of Mr. Poster, and the assistance of his afflicted parent. Mr. Bettis has won the esteem of all with whom he has come in contact in his errand of mercy (for which service for humanity we feel sure his reward will reach him in the spirit world if not in this), but the demands made upon his time and strength in the ordinary paths of life, have at last -obliged him to resign the post he has so faithfully filled. Accordingly last week he called at our office with the desire to exchange receipts, and give a closing account of his stewardship so far as the Foster-Fund of the Banner was concerned. We have heretofore acknowledged the sum of \$567.14, which has been paid over to Mr. Bettis, and by him satisfactorily accounted for to us; and thus his part of the work reaches its close.

Mr. Bettle now desires to recommend to the attent tion of such Spiritbalists of the country as may feel to pecuciarily assist in the support, in degree, of the sorely stricken medium and his invalid father, or the son slone, Mr. Caleb Buffum, of Salem, who has been appointed legal guardian of Joshua L. and Charles H. Foster, and who will endeavor to do his best toward the careful expenditure for the benefit of the donces of such moneys as may come into his hands for these distinctive purposes. Friends willing-and we trust there are many who will answer the appeal affirmatively-to contribute to this worthy end can address Mr. Buffum, at 13 Buffum street, Salem, Mass. Anv amounts for the Foster Fund which may be sent to this office will be acknowledged in these columns as heretofore.

Right and Wrong Uses of the Bible.

The series of sermons on this topic which, at the time of their delivery in New York, were the cause of much discussion, and a feeling of opposition that is about to culminate in the arraignment and trial of their nuthor, Rev. R. Heber Newton, paster of All Soul's Church, in that city, on charge of heresy, have been published in a volume of two hundred and sixty four pages, at the low price of twenty cents, by the John W. Lovell Company, New York. In the preface Mr. Newton states that the views they present have not been hastly reached or lightly accepted; that they represent a growth of years, and their essential thought was given in a sermon preached and published by him eight years ago. In these sermons he has en-deavored to address and solighten, to use his own words, a "large and rapidly growing body of men who can no longer hold the traditional view of the Bible. but who yet realize that within this view there is a real and profound truth; a truth which we all need, if haply we can get it out from its archaic form without destroying its life, and can clothe it anew in a shape that we can intelligently grasp and sincerely hold."

Living Inspirations.

If the story of Prometheus was once a fable. we are sure that in an important sense it is a Table no longer. Invisible hands have rekindled immortal fires on our own allars to warn the great heart and light up the face of humanity. The relations of great thoughts and noble deeds to the realms of spiritual causation are daily becoming more perceptible. Through all the inherent forces and essential laws of the celestial, spiritual and natural worlds, a Divine energy is infused, and Powersunseen speak in the inspired thoughts of living men who sit like stars at the celestial gates.—S. B. Brittan.

The Anniversary in England

Will be observed by an entertainment, so it was announced on the 16th, in Neumeyer Hall, London, on the 28th, to be presided over by Mr. T. Everitt; and in Temperance Hall Gurney Villa, South Durham District, by services afternoon and evening, Sunday, April 1st.

The Congregationalists have less candidates for the ministry than they had in 1876, by 52. This is counting the students in the seven leading theological seminaries. The Presbyterians, in their seven leading seminaries, have 58 less than in 1876. Meantime there has been an increase of 667 Presbyterian churches, and of :360 Congregational. The managers of the educational interests in both denominations are much exercised about this state of affairs, and :all the more so because the indications, as they carefully figure them up, are that for some years to come there will be an increasing scarcity of ministers. One of the shrewdest observers of ecclesiastical affairs says that the decline is not local or denominational, but that it is widespread and long continued. He regards the symptoms as worse than those of a sudden collapse, as indicating a lack of vitality in the system.

The Governor of Wyoming has given more testimony in favor of woman suffrage as practiced in that Territory. He says that it has had a beneficial effect upon the politics and upon the government of the Territory; that the women take an interest in the elections, and that a smaller percentage of women than of men stay away from the polls. They are less persistent office-seekers than the men, but when elected to office they have in every case done their duty satisfactorily. They are accorded entire liberty of action. Frequently a wife votes in opposition to her husband, and it has even happened that wives have worked and voted for one ticket when their husbands were candidates on the other.

The University of Toronto, Canada, is indignant over the seizure of the works of Tyndall, Huxley, Darwin, and other authors, by Customs officers, on the ground that they are "irreligious, immoral and of dangerous character." No wonder the College is indignant. This is only a desperate movement on the part of theological bigots to suppress free thought; but it will signally fall, as did the attempt some years ago in this country to put "God in the Constitution." The people everywhere are becoming deeply alive to the importance of abso-Jute freedom in religious matters, knowing full well that this is the only true road to progress.

BE The friends in different sections of the country who may celebrate the Thirty-Fifth Anniversary of Modern Spiritualism, March :31st, are especially requested to send us reports for publication in the Banner at as early a day as possible.

A correspondential favor from Byran Boardman, which we shall print next week, informs us that the "Begulars" have again been defeated in Connectiout in their efforts for the passage of a "Doctors' Plot" law by the present Legislature.

Mrs. E. Ho Britton has challenged Rev. J. H. Skewed, or any other clergyman of Liverpool, to a public debate upon any phase of Spiritualism vitor as many nights as he may wish to continue it.

ALL SORTS OF PARAGRAPHS.

The earth is fringed and carpeted, not with forests but with grass. Only see that you have enough of little virtues and common adelities and you need not mourn because you are neither a renowned here nor a

The ink with which the Bank of England notes are printed is manufactured by that institution itself from linseed oil and the charred busks and vines of Rhenish grapes; it produces impressions of a peculiar velvery black, especially in the heavier figures.

New York talks with Cleveland, Ohio, by telephone

Yankee baked beans are becoming popular in New York. Large shipments from Boston are sent there in caus, which open as fresh as when first baked. Brown bread will probably follow suit one of these days.

While sadness and laughter each other greet, Sunshine and shadow must mingle and meet: .Thus our time passes, with bitter and sweet, And so it will be 'till life is complete-

Complete in that land where there is no night, And Wrong is eclipsed by the glory of Right !

Two hundred people of Indiana Co., Pa., have been speculating in grain. They had a sure thing of it, of course. But one minister, one deacon and twenty-two church-members, now hopelessly bankrupt, are of the opinion that grain-gambling on the sure-thing plan is awfully wicked, tenfold more wicked, in fact, than they have ever before discovered it was. — Psoria.

It has been decided to close the Presbyterian Theological Seminary, at Danville, Ky., at least temporarily, because of a lack of funds, its endowment not being sufficient to maintain even four professorships.

A French National Woman's Suffrage Society has lately been founded in Paris, mainly through the exertions of Madame Sales, who has been appointed treasurer.

Social science affirms that woman's place in society makes the level of civilization.—Wendsii Philips.

A fanatical religious sect, who live in New Mexico and just across the border in Mexico, underwent on Saturday, 24th, the most horrible tortures to atone for their sins, and with the imagination that they were adding to "the glories" of the Easter season. The whole affair was an instance of the "survival" of the theological training of the Dark Ages in the hearts of ignorant men.

A new method for staying the progress of fire is the employing of compressed paper doors. Iron doors and doors of wood lined with tin are said to be inferior to doors of paper.

Saturday, March 24th, was the first anniversary of the death of Prof. Longfellow.

An enlightened mind is not boodwinked; it is not shut up in a gloomy prison till it thinks the walls of its own dangeon the limits of the universe, and the reach of its own chain the outer verge of all intelligence.—

Drift-Wood.

Mrs. Helen Hunt Jackson, widely known as "H. H.," has been appointed by Secretary Teller a special inspector of matters relating to land titles among the California Indians.

The Philadelphia Ledger wisely observes that "numerous swallows of March dust do not make a sum-

The question of admitting girls to Tuits College is being considered, a committee having been chosen to investigate the advisability of the plan.

There lives in the land of Japan A very liguidrious man, Who sketches with toll, In water and oil, Strange scenes for the Japanese fan. He paints with a Chinaman's queue;
And uses vermilion and blue;
He delights in large herds
Of long-legged birds,
Which he makes with the bodies askew. To picture each current event;
He strives with the noble intent
To picture each current event;
He often spends hours
Over intricate flowers,
And receives just the eighth of a cent.
—[Exchange.

A World's International Exhibition at Calcutta is

set down for some time during 1883. Two million dollars annually are appropriated by Congress for the printing of public documents, most of which, according to the Sun, find their way into

junk-shops. The last descendant of the famous Portuguese navigator, Magellan, appeared the other day in a Paris police conrt. His name was only: "Jeronimo Collac de Maghalaens da Gama Monez Vellasco Sarmento

Alarono Bulhoes de San de Maria Salema "!!! The proper church contribution box trick now is not to drop a big old-fashioned copper into it with sufficient noise to make people think it was a half dollar, but to close the hand, empty, of course, then open it when well into the box, and folks will imagine you have put a bill in.

Deliberate with caution, but act with decision; and yield with graciousness or oppose with firmness.—Col-

The great bridge over the East River, between New York and Brooklyn, is to be opened June 1st. The event will be celebrated, and the President is expected to be present. It has been proposed to march the Decoration Day procession across the bridge.

Carl Marx, the great German Socialist, is dead.

On a tembstone in the Isle of Wight is inscribed: To the memory of Miss Martha Grin; She was so very pure within. She tracked the shell of her earthly skin And hatched berself a cherubim.

At a fancy ball recently at Sydney, New South Wales, Mrs. J. M. Sweet, the wife of the editor of the Morning Herald, appeared as the "Press" in several pages of the paper named, printed in colors on a beautiful white satin. Every column was in a different color, and each was brought out as distinctly as if printed on paper in the ordinary issue. The body was represented with flage of the various Colonies-all in their proper colors. The head-dress was that of Mi-nerva, with the words, "The Press," in bold relief, printed in thirteen different colors. The costume was much admired.

Bome of the Asiatics are now cooking their meals on Yankee stoyes. This is preferable to the old style of serving up Yankees on Asiatic stoyes.—N. Y. Com-

The supply of seceptable ministers is below the demand, and the religious journals are quite seriously discussing the situation. It is reasonable to expect a lack of candidates for places in the far, West, but the Congregationalist makes the statement that twentyfive of the "leading and most commanding pulpits" of its denomination in New England are vacant.

Whosever lends a greedy ear to a slanderous report is either himself of a radically had disposition or a mere child in sense.—Menander.

The tears of youth are like spring dew, which evaporates and embellishes the flower that it has visited, but the troubles of old age are like the sombre autumn tempest that beats down the leaves and devastates the tree itself.

A Philadelphia cabman, whenever he failed to get a fare on the arrival of a train, was in the habit of vent-ing his disappointment by threading his borse unmerclfully. The animal's patience gave way at last, and one night recently, when its owner was in the stall, it seized him deftly by the nape of the neck with its teeth, and choked him to death.

At a legal examination of a witness belonging to this ofty, the question was asked: "What is your occupation?" He replied: "I am an operative." "Where are you employed?" "My wife works in the Ocean mill !"—Valley Visitor, Newburyport; Mals.

he falt the heat the most, replied, "When I was going

to Berne." The pebbles in our path weary us, and make us footsore more than the rocks, which require only a bold effort to surmount.

Movements of Lecturers and Mediams. [Matter for this Department should reach our office by

Tuesday morning to insure insertion the same week.] Joseph D. Stilles has been lecturing and giving public tests in Chelsea, Mass., with great acceptance. The

latter form a very attractive feature, as be usually gives the names of from thirty to one hundred spirits with descriptions of or incidents relating to them, by which a large number it not all are recognized.

W. L. Jack, M. D., of Haverbill, Mass., will be at the Anniversary gatherings in Philadelphia.

J. W. Fletcher will lecture in Troy during April.

Dr. Lee F. Webster of Portland, Me., whose services in Malue have had the effect of attracting the attention and convincing many of the truth and value of Spiritpalism, has recently lectured in Bradley, giving great satisfaction.

Dr. Vosburgh, of Troy, is meeting with remarkable success in bealing.

In Salem, Mass., the Spiritualist platform was occupied March 18th by Mrs. Low of Dauvers; 25th, by Mrs. Abbie N. Burdham. Mrs. S. Dick will speak there the first two Sundays of April. Dr. Benton, the mesmerist, is attracting large audi-

ences in Troy, N. Y., to bis lectures on Psychology. Prof. Joseph Rodes Buchanan, President of the American University of Boston, lectured in Cleveland, O., on the evening of Sunday, March 18th, on "What the World Most Needs." The Herald of that city devoted a column of its space to a condensation of his

views expressed on that occasion, Miss Lucy Barnicoat of Chelsea occupied the rostrum at Wakefield, Sunday, March 25th, giving tests and psychometric readings with excellent success. She will speak there again June 3d.

Bishop A. Beals closed his engagement in Sacramento, Cal., on the fith, and is now in Los Angeles. where he is to commence an engagement April 1st.

W. J. Colville lectured to appreciative audiences in Providence, R. I., March 21st; South Sudbury, Mass., March 22d; Duxbury, Mass., March 27th. Wednesday, March 28th, he commenced a series of six consecutive Wednesday evening lectures in Natick, Mass. Responsible parties can secure his services for Tuesday or Thursday evenings on moderate terms. Address 36 Hanson street, Boston, where he holds a public reception every Friday evening at 8 o'clock, to which every one is invited.

We regret to learn that Mrs. R. I. Hull is very ill at the present time.

A correspondent informs us that Mr. Rothermel is holding scances in Albany, N. Y., with marked success, and that his powers have largely increased since his arrival there. His address in that city is No. 60 Howard street.

Charles E. Watkins is meeting with much success in Grand Rapids, Mich., says a correspondent, in giving independent slate writing proofs of spirit presence, not only in private, but in public before the Liberal and Spiritual Convention; as also in the exercise of his recently-developed healing powers. His present address is as above.

Hon. Warren Chase having finished his course of lectures for the winter in California-seven Sundays in San Francisco, five in Sacramento and two in Santa Barbara-left the latter place with his family, March 16th, for St. Louis, where he was to lecture March 25th. and the last four Sundays of April in Toledo, O. They will visit Terre Haute, Ind., the 1st of April. Mr. Chase' address will be for April, 382 Adams street, Toledo, O. and Mrs. R. L. Chase, 517 Market street, Trenton, N. J., till July 1st. After that, himself and wife will visit the Camp-Meetings in Massachusetts.

It gives us great pleasure to be able to announce that the health of Mrs. Clara A. Field of Boston (Hotel Van Rensselaer), is now improving, and that her reappearance in the field of mediumistic labor is hoped for, at an early days

Dr. Abbie E. Cutter of Wicket's Island Home, East Wareham, Mass., is giving a course of fectures to the ladies of Philadelphia upon Physiology and the Laws of Life and Health, in City Institute Hall, Eighteenth and Chestnut streets.

Mrs. L. A. Coffin of this city visited Brockton, last Sunday evening, and spoke to a highly appreciative audience, in Perkins Hall. Her psychometric readings were very interesting, especially so in regard to some antique articles; so also were the descriptions of spirits, in which she gave names that were recognized by parties present. So writes Mr. J. B. Blanchard of Brockton.

Mrs. H. W. Cushman, the musical medium, is now

located at 18 Aliston street (off Bunker Hill street), Charlestown District, this city.

Prof. W. W. Clayton delivered two lectures in East Braintree, Mass., on Sunday, March 25th, which gave good satisfaction. He is recognized there for Sunday, April 1st, at 2:30 and 7 o'clock P. M.

Mrs. Sarah A. Byrnes will speak in Portland, Me., April 8th and 15th; in Wakefield, Mass., May 20th at the Harwich Camp-meeting July 19th; at Onset Bay, July 20th; at Lake Pleasant, Aug. 3d; at Neshaminy, Philadelphia, Aug. 6th, 11th, 12th and 18th; and would like to make further engagements. Ad-

dress 32 Mather street, Dorchester, Mass. Fred A. Heath, the bilad medium, spoke to large audiences in Newburyport March 18th; will be there again April 29th; was in Fall River March 25th; will assist in the Anniversary exercises in Leominster the 31st, and speaks there April 1st. He will be in Clin-ton April 8th. Would like to make engagements for May and June. Address him 27 Lawrence street,

Charlestown, Mass.

Capt. H. H. Brown spoke in Bingbamton, N. Y., March 16th and 27th; Norwich, N. J., the 18th; Deansville the 25th; Sherburne the 20th. He will give the Applyersary address at Horseheads, N. Y., April 1st. He wishes engagements in New England for May.

To the Editor of the Banner of Light:

Last Monday, the 20th inst. I called for the first time on Mr. Matthews, 1223 South Sixth street, Philadelphia, an English trance-medium, whom I had never, seen before, and who evidently knew nothing of me. Shortly after Mr. M. was entranced bis hand was controlled to write the following communication, which I copy from the original, word for word as it was THOMAS R. HAZARD. Philadelphia, Pa., March 24th, 1883.

"Thomas, things have changed, and I am now in that state of being where we know. The change is glorious, and I want to tell you that spirit-life is a real thing. Men may deride it, but you know, as I know, that it is based on truth. "The light must shine." I am gaining strength and will manifest more and more.

Your old friend, Henry." After a few moments' pause the spirit resumed writing, thus:

sumed writing, thus:

"I am determined to faish my work begun on earth, and the world shall know that I still live, and that midst the france grand and living light still shines and will grow brighter and brighter. I feel weak at present, but would have been more so had not my remains passed through fire, for that freed the spirit at once. God help the mediums, for they have much to contend with! I did not think it was so hard for them. I have followed you for days, for you are my dear old friend, and I am still as ever your old friend.

HENDY SYBERT."

Miss Susan H. Wixon will lecture in Paine Hall next Sunday afternoon at 8 o'clock. Subject—"The Rational, Practical and Useful Observance of Sunday." Admission free. The public cordially invited to attend.

Rupture Cured.

All sufferers should send for circular in relation to Dr. House's new method for the relief and cure of Hernia; the result of twelve years' setudy and experience. Treatment rapid, sure and safe; no detention from business; no in-A couriet who was asked in what part of Switzerland | convenience. Dr. J. A. House, 126 Fifth Avenue, New York City.

> Druggists say that Lydia E. Pinkham's Vegstable Compound is the best remedy for female complaints they ever heard of.

Banner Premiums.

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

The pictures furnished are really works of merit—as all may be personally assured by look-ing at them—and the books and pamphlets are excellent in kind and degree.

excellent in kind and degree.

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

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

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No. 206 Brondway, New Work.
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O.F. McCanthy, Cor. Sec. T. E. Allen, Asa't Sec.
HENRY J. NEWTON, Treas.
The Secular Press Bureau has been reignanized for emclant work during the present year, and all persons who approved itsobjects are requested to forward any published allacks upon Spiritualism coming under their noice which they feel should be taken in hand by the Bureau, to
NELSON Choss, Secretary,
200 Broadway, New York City.

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

Donations,

In aid of Horace M. Richards, received at this office:

Mrs. J. Davis, Watertown, Mass...... 1,00 RATES OF ADVERTISING.

Each line in Agaic type, twenty cents for the first and subsequent insertions on the fifth or eighth page and different cents for every insertion on the seventh page.

Special Notices forty cents per line, Minion, each insertion.

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Ar Advertisements to be renewed at continued rates must be left at our Office before 19 %, on Sainrday, a week in advance of the date where-on they are to appear,

BUSINESS CARDS.

THIS PAPER may be found on file at GEO, P. ROW-Bureau (16 Spruce affect), where advertising contracts may be made for it in NEW YORK.

The subscription price of the Banner of Light is \$3,50 per year, or \$1.75 per six months. It will be sent at the price named above to may foreign country embraced in the Universal Postal Union.

NOTICE TO OUR ENGLISH PATROMS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Lights if then shillings per year. Parties destring to so subscribe canaddress Mr. Morse at his office, 4 New Bridge street, Ludgate Olrous, E. C., London, England, where single copies of the Banner can be obtained at 4d. each; if sent per post, Md. extra. Mr. Morse also keeps for east the Spiritual and Beformmatory Works published by us. Colby & Bios.

NAN FRANCISCO BOOK DEPOT.
ALBERT MORTON, 210 Stockton street, keeps for sale the Engmer of Light and Spiritual and Reformatory Works published by Colly & Bleb.

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The Spiritual and Reformatory Works published by COLBY & RICH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, Rhodes Hall, Ro. 505; North 6th street. Subscriptions received for the Mannfer of Light at 25,00 per year. The Banner of Light can be found for sale at Academy Hall, No. 310 Spring Garden street, and at all the Spiritual meetings.

M. W. BENNETT, Publisher and Bookseller, 21 Clinton Place, New York City, keeps for sale the #pirtunal and Beformatory Works published by Colby & Bich.

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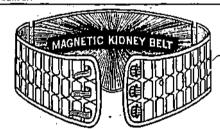
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e'clock precisely, at which time the doors will be circle
allowing no express ontil the conclusion of the shance, except in case of absolute necessity. The public are cordadly invited.

copt in case of absolute necessity. The public are corduly twested.
The discusses published under the above heading indicate that spirite curry with them the characteristics of their
cate that is not be a supposed whether for good or evil—consequently those who have from the earth hy sphere in an undeconsequently those who have from the surthly sphere in an undeconsequently those who have from the surthly sphere in an undeconsequently those who have from the sure in higher condition.

We ask the reader to receive no doctrine put forth by
morrise in those columns that does not compart with his or
ber reason. All express as much of truth as they perceive—
no more.

no more.

All eliptes as much that those who may recognize the messages of their application.

All the ness are the fact for publication.

As a natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleas are to place upon the altar of Spiritunity their norsh efferings.

The We invite written questions for answer at these

searces.

[Mise thethamer wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.)

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Lewis it, Wilson, Unstrumen.

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GIVEN THROUGH THE MEDIUMBHIP OF MISS M. T. BHELHAMER.

[Report of Public Séance held Jan. 19th, 1883.] Invocation.

Beautiful angels of love and peace! Bright spirits of the when and just? Ye apostles of progress and of true reform? Ye advocates of human right and freedom it we invoke your presence and the power of your implications at this hour. May we freshed belong restrainess and colm which such as ye would wrap around the weavy lives of montais. May our souls become imbured with the carnestness and zeal of your own relations, that we must be ready to conserve with your imburd with the carnestness and zeal of your own missions, that we may be ready to cooperate with you, and to so forth hearing the banners of truth and progress wherever we may tread. We ask the blessing of the angels and the benediction of our Father God to rest upon all mankind. Oh! may every heart encased in fier h be given power and endurance to rise above the evils of external life, and press forward encastly and sincerely toward the land of beauty where same a dwell.

Questions and Answers.

CONTROLLING SPIRIT. - Your questions are

CONTROLLING SPIRIT.—I for questions are now in order, Mr. Chairman.

Qurs.—[By J. McClure.] What is the true explanation of the statement in the Bible concerning devils entering into the swine?

Ars.—We believe the man of whom it was said that he was rept by devils was surrounded and controlled by undeveloped or evil mind-deviled evilts, and that the Navarana discovered. ed spirits, and that the Nazarene discovered the only way possible for him to free this upfortunate man of the obsessing spirits was to allow them to control or influence the kerd of awine near by. These undeveloped spirits, you understand, must have been so crude, so brutal in their nature that it was possible for them to associate with the beasts of whom it is written that they took possession, causing them to fling themselves from the steep into the sea. This must have been an infortunate occurrence for the swine and for those who owned them. but it was much better for a number of such animals to be destroyed than for one human being to be left under the direful influence of undeveloped spirits.

Q.—A correspondent asks: Are negative and positive magnetisms all the species there are; the positive being expressed through the female as well as the male, and vice versa, but only made negative or positive through the will

that controls it?

A.—We know of but one kind of magnetism pertaining to human life. This magnetism, however, has its opposite or positive and necative conditions. The positive condition, as typised by the male, is of a stimulating, vitalizing. energizing nature; the negative condition as typified by the female, is of a tranquilizing soothing or receptive character: either one o these conditions may be induced in any individual, by the direction of the will force.

Q Does every individual possess a germ of mediumship, so that with proper surroundings, and under suitable influences from the spirit-world, he or she may become a means of com-

munication between spirits and mortals?

A.—Mediumship cannot be acquired, it must be inherited. We believe it to be a quality of the soul, inherent in every nature. Medial powers may become suffiled and amplied to legitimate use, under proper influences and surroundings. Some will probably never have these gifts developed during their carthly lives for want of proper conditions, while others will ness, because of the pain which attacks her have them infolded to a greater or less degree according to circumstances and the amount of angels are by her side, supporting and strength-knowledge which they receive, and so on. We enlighter through many an hour of weariness and the strength and pain. Our dear mother sends her love and generation, when every one will be able to pergeneration, when every one will be able to per-ceive the presence of spiritual intelligences walk and talk with them. But that time will not come until humanity has passed through various stages of growth and of refinement and becomes receptive to wisdom from the higher spheres. Then will each one who dwells within the mortal state be enabled to perceive the presence and power of spirit.

Washington A. Danskin.

[To the Chairman:] Good afternoon, sir. am very glad to meet you, and to come into communication with the friends of this life. I feel that the time has come for me to stand upon this platform and announce my presence to my spiritual friends, and others who do not understand the principles and laws pertaining to the spiritual life, but who knew of me, and perhaps may still take an interest in my career. I know the question has cone forth over the land a number of times since I passed to the spirit world why I have not returned to the Banner of Light Public Circle Room and manifested my presence. But I felt disinclined to do sb. It appeared to me I would not be able to express myself clearly and intelligently did I attempt to speak at this place. To-day I do not feel so, for it seems that the time has come, and my proper position for the moment I bring my greetings to my friends. I assur

them I am more than satisfied with the life I have taken up spiritually—that I have met all my anticipations and expectations; every one of them has been realized—and I have found so much more than I could have understood when here which it is impossible for me to express or to explain to you of mortal life. When I entered the appritual world I found myself expected; a reception was prepared for me; my good, wise teacher—my dear father—was present to take me by the hand and lead me into those spheres of eternal life which were adapted to my wants and requirements. My good, kind friend and physician, Dr. Rush, also came to me with leaving receiting and since that the leavest my series and since that the leavest my series are to me with loving greeting, and since that time he has been a wise counsellor and friend. I have come into communication and association with many other loved ones of the higher life, and I feel that I am indeed one among many who are blessed by the existence which has come to

A dear young spirit who is with me - one whom I call my own child, although not of my flesh and blood—desires me to send her love and greetings to my dear wife, and assure her that the loving sympathy and presence of the angels are ever with her. I can say the same, for I feel the truth swelling throughout my entire being, and I am glad for this opportunity of rebeing, and I am gian for this opportunity of re-turning to give expression to the emotions which sway my being. In regard to my dear companion, I would say to her: Yes, I now understand more than I did when with you of the laws of spiritual control, of the experiances through which in moments of quiet you have passed. I felt at all times in perfect ac and now that I am enabled to glance over the interior portion, I still feel to come into closent rapport, with you at all times, and will ever use

rapport with you at all times, and will ever use my influence and energy to make your labor that which will be of great and lasting benefit to mankind, and leave a good result upon your own life and upon your spiritual experience. I believed in Spiritualism, as you all know. I accepted its truths. They appealed to my understanding; my soul came into closest accord with the spirits who came to me from the high-or life. They were wise directors of my affairs, loving counsellors, whose advice never led me astray. I paid allegiance to them here; I do so

now. Spiritualism was a question upon which my mind was settled. No more, to day, am I satisfied concerning its truths than I was when in the mortal form. I return to send loving precting to friends, and assure them wherever it is possible for me to raise my voice, or use my influence in behalf of the cause of truth, I shall be more than ready and willing to do so.

be more than ready and willing to do so.

I have been battling with opposing conditions in various places since I passed away.
Although my spiritual assistance, love and sympathy are with my wife, yet many times have I visited other places, other channels of communication, desiring to send a few words or to wield an influence which would be of service to some one, but have not space ded by these states. some one, but have not succe ded in these at tempts as well as I wished. I am constantly gaining power. I think the time will come, before long, when I will be able to make myself manifest in any places, for the purpose of outworking some good for humanity, or for the subtitual cause. apiritual enuse.

My friend, Francis Smith, accompanies me here to-day. By his influence and power I am assisted to express myself in this manner. He desires to send fraternal greetings to friends, and assure them that he is as active to day as ever was while inhabiting a mortal form. He also became convinced of the truth of Spiritnalism before he passed from the body; the light which then streamed in upon his soul has been of the utmost benefit to him since passing

to the spiritual realm.

In regard to Spiritualism and its truths, I speak as one having authority, for I felt its potency through every avenue of my being. I do so today; and if I express myself strongly, it is only because I feel atrongly.

While direction my wreather and love to all.

Whilst directing my greetings and love to all friends in Baltimore, and elsewhere, I would reserve a portion for the friends of this establishment, and would assure them that I am in entire sympathy with them and their work, and will be glad and ready to come to them in private, at any time when the opportunity is presented to me. I am Washington A. Danskin of Baltimore.

Oliver Kinsey.

[To the Chairman:] Finding the way open, and everything seeming to be clear for my entrance, I come; for it is always a privilege to me to enter into communication with loved ones in the mortal form.

I passed out from earthly life in early years

I had not attained much experience of mortal things; but a lifetime has passed since then, and I have gained experience and discipline concerning material life, as well as that of the spiritual realm, for I have been able to come into close contact with the members of my father's family, and from their life-experiences I have gained that which has been of inestimable value to my own existence.

ble value to my own existence.

I come to day to send my love and regards to my friends, and to tell them that although the mortal life of an individual—hay seem to be cut short, although but a few brief, years may float over his bend, yet the life is not extinguished; it is still allowed to burn on, and to kindle into a flame (bat will send its warmth and radiance through a large area. Thus have I been per-mitted to live, although deprived of the mortal body. I have been given powers of growth and unfoldment, which have brought to my life

many things of blessing and of advantage.
I come to tell my brother, who is present, that lam, as ever, in closest sympathy with him; that I am seeking to direct his movements to a certain extent, but not to deprive him of his individuality, nor to take away from his life any of the power or energy which belongs to it. but to stimulate those inner powers, open out those faculties, bring to him assistance, and at imes rest, when he requires a cessation from

There is a certain work in which he is inter-There is a certain work in which he is interested, and of which I have before speken to him in private. It is growing, but it is a thing of slow growth; we cannot push it shead; we have no desire to do so, for it is a legitimate labor. It will pass through various stages of growth and unfoldment, and in time will proceed the claims to public potings then it will present its claims to public notice; then it will open out to the world its resources, and he of open out to the world its resources, and he of ndvantage to many individuals, particularly those in the southern portion of our country. I wish to encourage him, but not to stimulate, his hopes too much, for the simple reason that it will be some time before any large returns will be realized. I do believe the work is a legitimate one, a useful one, that it is needed by humanity, and will be of service in the future. I would also send my greetings to other members of our family and to my deer sixty who bers of our family, and to my dear sister, who for many years has passed through suffering and trials, whose physical life is one of weariness, because of the pain which attacks her system. I would have her feel that the blessed greetings; our beloved sisters do the same; we all unite in forming one congenial band of spirits, seeking to influence our loved one for her own hest good. I have four brothers in the mortal form, but

I have four prothers in the motiativem, our only one sister. My brothers are Thomas, Isaac, Joseph and Ahram. I would that I could come to each one individually, and advise them for their good, but I know that my counsel would not be accepted by all. I come to brother learning the middings, symptomethe guidance, symptomethe guid er Joseph, who realizes more the guidance, sympathy, assistance and presence of the loved and loving friends of the higher life than do the others. I intend to convey to him a certain code of instructions, by and by, through a private avenue, which I think will be of benefit to him. I am not able to do so yet, as we have not, at present, fully matured the plans which we feel will be of use bereafter.

I know not that I have expressed myself olearly, but I think my brother will understand what I have said. That is all that I care to accomplish to-day. My name is Oliver Kinsev. My brother is Joseph Kinsey, of Cincinnati, O.

Sophia M.

[To the Chairman :] Perhaps it will be ny well for me not to tell you how many years have clapsed since I passed to the spirit world, but elapsed since I passed to the spirit world, but they have been more than the lifetime of one individual. I have gained experience, knowledge and power in that world of light and instruction, which I now feel I can make use of for the benefit of others. I return to your circle-room in order to enter into communication with a certain few individuals who reside in New York City. There is a private circle which meets every week in that city, a special number, and I desire to direct my communication to the mortals who convene at that circle-room. I will say to my friends: Do not feel dis-

I will say to my friends: Do not feel dis-couraged. There are times when you do not receive so much from the spiritual world as you feel you ought to: there are times when the in-spirations and manifestations of spirit power are feeble and few; but there are other time when the demonstration of the presence of an perior intelligences is strong and powerful therefore I say to you, do not feel discouraged even if these manifestations are intermittent-for we are working to unfold your medial pow ers, to draw out the inner faculties which quire to be stimulated and atrengthened before you can receive mything of great moment from the other side of life. There is a work to be performed, but not just at present. This is only performed, but not just at present. This is only a stage of receptiveness, one of preparation for the plane of action you are to occupy; therefore, my friends, feel that you are in the keeping of your spiritual guides, try to realize that they are pouring their influences upon you as you feel the need of them; and when the spring months come we will bring you higher inspiration, clearer intelligence, more powerful manifestations than we have given you of late.

festations than we have given you of late. I wish to say to one particular member of the New York circle, who is a friend of mine.

sends her love; she is a beautiful spirit, one who brings great power and support from the higher spheres. She is one of a band, of which I am a member, who are working for the good of bumanity, who are seeking to unfold the in-terior powers of other individuals, in order that through their instrumentality great good may be accomplished, benutiful utterances from the spirit world may be given forth, and demonstrations of spiritual power be placed before the multitude. Please to appound me as simply Sophia M., to a friend in New York.

Josephine Laingelet.

(To the Chairman: I don't understand this way of proceeding. I did n't know that I should experience such sensations as I do in coming to place to visit you. I was not aware th should meet so many here, for I was invited to come and speak. I was told by kind friends who that I would grow stronger if I should come here and manifest. You are strangers, and I do not like to speak of my last hours.

I believe it is nearly three years since I passed

I believe it is nearly three years since I passed away. I was young. I am still young in years, although I had a family whom I loved. I had a dear, kind, considerate hushand, and heautiful children. I did not know why I should care to go to the spirit-world. I do know now, but I did not know at that time. A d ar friend of mine committed suicide, and I was terribly shocked at the time. I felt as though something dreadful had come over my life; I could not realize what it was. My friend was at a little distance from me, that is, in the same city, but in the eastern portion. I did not see her at the time, so I could not meerstand why I should feel so dreadfully about it. I now know that we were in such utter sympathy. know that we were in such utter sympathy, were so friendly toward each other, that her were so friendly toward each other, that her spirit was attracted to me after abe had passed from the body, and I felt her induence. It seemed to me all the time as though I must do the same as she did; that I could not stay here on the earth any longer; that I must free myself from its conditions and go to the place where she had gone. I had no reason for feeling in this manner; my conditions were pleasant; my home was very beautiful to me; I loved my family. But I now know it was the magnetic condition of May that surrounded me. She had no desire to take me away, but she could not detach herself from my life, and the condition of her mind affected me to such an extent that it seemed as though it was my own extent that it seemed as though it was my own condition. Bad I had the assistance of some condition. Had I had the assistance of some powerful magnetic healer, I am told that this condition would have been broken; my friend would have been taken away to a higher sphere, and I would have been left here in the body. As it was, I committed suicide myself a very few days after the occurrence of my friend's deed; and so I passed to the spirit world; but I was not happy, for I desired to be back again here, with my family, immediately after I had passed from the body. The conditions had been broken; I was no longer under the influence of another splrit, and I felt that if I could only come back and enter my own body, behold my loved ones and care for them as I had done before, I would be perfectly happy. As it was, I was restless for a long time: I could not feel reconciled to the terrible conditions that had come to me.

Now, I am pleased and satisfied with the spir-

itual world. I have been kindly cared for, and gently treated by friends over there, and were it not for loved ones in the body I would not rogret the past, or repine at the fate which has come to me. But I do sometimes long earnestly to enter into communication with those dear ones; to assure them of my welfare; that I am sate in the spirit world, where I have not been punished for my deed; that my spirit is happy, except as it becomes restless at times broause desirous to reach and to bless those who are

I am not used to speaking in this way, but I have felt as though I would like to express my love to my friends, and have them know I have the power of coming back to mortal life, and watching over their interests and welfare; that at times I can come to them in their homes. By and by I hope to make myself felt, and have my friends realize that I am truly with them in

my friends realize that I am truly with them in spirit and in person.

My friend's name was Mary Henderson. She also has suffered intensely because of all this which was brought to me. She did not understand the laws of psychology or of sympathy, consequently she was irresponsible in the influence which she brought to my life. Together we have sought to perform work in connection with mortal life that would be for the henefit of human beings. It was foll that in that was of human beings. I have felt that in that way we can perhaps perform as good a work as we could had we remained in the morial form, and thus retrace our missiers, retract our mistakes. So we are working together, bringing spiritual information so far as we can to those who are mediumistic, in order that ministrations from mediumistic, in order that ministrations from the spiritual life may be sent out to mortals who are in need of them. I would not have my friends feel for a moment that I am unhappy, I come to them merely for the purpose of assuring them of my satisfaction with the spiritual life, only I would like to be with them at times

in close communion.

I am Mrs. Josephine Laingelet. I was the wife of Mr. Mark Laingelet. I belonged in St. Louis. I was called Josie by my friends.

Mary S. Stanley.

At times light pierces the darkness and the clouds vanish; thus the condition of light has come to my spirit. I have passed hrough strange and varied experiences; have been encompassed by clouds and shadows; but the dawning of day has come to me at last; the clouds have dispersed, and I can now see ahead. I come back to bring this glorious news to my riends, that they may feel satisfied as to my condition, that they may comprehend I am advancing in the spiritual world, that those conditions of sorrow and pain which weighed my spirit down while in the body have now departed and I care no longer for them. The dis parted, and I care no longer for them. The dis-appointments which came to me before I passed from the bady, which left such a terrible effect upon me, I now perceive were for my good; that they gave me knowledge which I should have possessed, but which had not before come to me; therefore I do not regret them, although I mourned for them so terribly when here. I have mourned for them so terribly when here. I have been a long time, so it seems to me, in emerging from this condition; at times it would seem as though the effects of sorrow had passed away, then it would come upon my spirit with greater force than ever; I would again be plunged in grief. At length, and for some little time, they seem to have vanished forever, and I feel to rejoice in spirit at the beautiful life which is be

ore me.

My friends in the spiritual world are also My filands in the spiritual world are also gratified with this change that has come. I have passed on with them to a higher sphere. I have entered a realm where all are happy and satisfied, where all is tranquility and peace, where each spirit is busy laboring for the good of others who are unfortunate, and none, have time to devote to selfish personalities, therefore all selfish propensities ellip away unnoticed; and none, carneatly destribute to he of use to come and one carneatly destribute to he of use to come each one, earnestly desiring to be of use to some other, unfolds his own interior being in lovell ness and purity. I am interested in watching those who reside in this place, and in perceiv-ing the lines of peace and excellence which are engraved upon their conntenances, and also in noting the parity which surrounds them; it seems as though a halo of light emanated from their beings, which dispels all darkness. As I watch these spirits, coming down from the higher spheres and mingling with the lowly and undeveloped, bringing light, consolation, hope and cheer, it seems to me that their mission is the highest and purest of which one can cor ceive. I am hoping carnestly to be able to co-operate with them in their good work. I feel that perhaps I will be, as I have been guided to their sphere of existence. I wish my earthly the New York circle, who is a friend of mine. operate with them in their good work. I feel to whom I have become attracted because of faculties in his nature which respond to my own: It is true, what I have told you at your own circle, in times past, that I am prepared to perform a work in conjunction with your self. I am ready to institut you in these less one of life of which you crave a knowledge. I am ready to instill into your mind that information which you long to possess; but remain close of spirit, in order that you may receive from higher, intelligences of those inspirations which we have seen in the minds of those from higher, intelligences of those inspirations will understand an interest in me, because and of their power to return, and communication might be described in the say to him that Lemmie. I send my love to each one, and its work as in days closely allied to Spiritualism body; I stand as closely allied to Spiritualism and its work as in days, past. On the questions of their sphere of existence. I wish my earthly other as in days, past. On the questions of their sphere of existence. I wish my earthly other as in days, past. On the questions of their sphere of existence. I wish my earthly on the point on that I formerly did, I may have meditive that I am prepared them to say in those less are in Boaton—most of them somewhat, but to all intents and pur poses they present the same somewhat, but to all intents and pur poses they present the same somewhat, but to all intents and pur poses they present the same appearance to my mind. I remember, and the thought occurs to me as I stand upon this platform, that when I last end them somewhat, but to all intents and pur poses they present the same appearance to my mind. I remember, and the thought occurs to me as I stand upon this platform, that when I last end the my mind. I send the my mind. I send the my mind and its work as in days, past. On the diestical populations that I formerly did fled them somewhat, but to all its true, which as in the pla

assure them I am ready to meet them when they come to me in the spirit-world. I hope they will not be called upon to pass through such painful experiences as I have been; if they are, they will go through them, and finally emerge from the shadows more purified and sanctified in spirit than they would otherwise, perhaps, have been. I am Mary S. Stanley.

[The Spirit Chairman said : For the information of friends in the mortal, we wish it distinctly understood that the spirit who is now to manifest will not have direct control of the medium, but will transmit his thought to one of her band, who will, in turn, express it through the mortal lips of our instrument.)

Joseph Cotterell.

It is five years, this present month, since I passed on to the land of spirits. I way a Spirit ualist, for I had received convincing demonstra-tions of spirit power; the loved ones of the higher life had manifested to me so distinctly and clearly that there was no possibility of mis-taking their presence. The truths of Spiritualism gave to me unbounded comfort and sakis faction, and since I have sojourned with the inhabitants of the higher spheres, I have also gained power and strength to manifest my pres ence to individuals in the form. I am attracted here across the deep waters, in

order to send a few words to those friends who read your paper, who remember me with kind

ness.

I lived in the body sixty six years. I gained an experience which has been of great use to me since passing to the other life. I wish my friends to know that I am happy and satisfied with the great change which death brought to my being. I am enabled to work in conjunction with those dear friends who surrounded me in

with those dear friends who surrounded the in times past, who brought to me such evidence of their continued existence.

I am happy in my work; I would not have it otherwise. I have succeeded in bringing influ-ences, to certain individuals in the body which have uplifted them from their old plane of life to a higher circle of existence. I have been en-abled to bring, also, physical strength to a cer-tain individual, which has been of great benefit, therefore I feel that something has been ac-

I wait my greeting across the waters to my friends, and assure them that whenever condifriends, and assure them that whenever condi-tions are favorable, I will be more than grati-fied to come into communication with them, concerning those lines of magnetic sympathy upon which spirits may travel, upon which, also, spirits in the form may come into direct communication with their invisible friends, and, in this way, assist in keeping open the line of communication between the two worlds; and knowing this is a labor for humanity, one of love for the race. I car feel that I am performlove for the race, I can feel that I am performing my mission as it is assigned to me. At some future time I will express myself more fully. This is my first attempt in communicating through this institument, therefore I will-give nothing further. By and by, I know, I will he able to do something more. Joseph Outerell, from Addison Piace, Melbourne Terrace, Brixton, South West, Eng.

[Report of Public Séance held Jan. 23d, 1888.] Onestions and Answers.

Ques.—[By an investigator.] Can spirits answer mental questions? If so, will you explain how?

Ans.—Spirits can answer mental questions that are propounded by mortals, provided a certain degree of unity or sympathy exists between the mortal questioner and the spirit. Any one in spirit-life who is naturally in sympathy with you, who can come into close association and contact with your spirit, can very readily read your thought; so if a question arises in your mind, although you do not give it verbal utter-ance, such a spirit may take note of it and re-

ply as he sees fit.
Q.—[By E. M. B.] A person with mediumistic powers has the following experience: An emanation passes to or from the brain in rays of light. Will you give the meaning and purof light. Will you give the pose of this phenomenon?

pose of this phenomenon?

A.—Emanations passing from the brain of the individual are composed of the magnetic aura or nerve-force of his own being. These emanations are exhaled from the physical organism, and are given forth in rays of light, at times, and at other times have the appearance of varorous substance. Emanations passing to the porous substance. Emanations passing to the brain of a mediumistic person are composed of the magnetic aura of some attendant spirit, who directs them, by the force of his will power, to the brain of his sensitive subject and concentrates them around the mental qualities of that subject, in order to bring him under the apirit's control.

Q.—[By the same.] If a conscious medium wishes to become atrance-medium is there any thing he can do to assist in bringing about that result?

-An individual who desires to become at unconscious trance medium must be ready to enter into a state of passivity or receptivity, and allow his own will to become entirely subjected to the will of the controlling spirit. We would not advise any one who desires to become a trance-medium to mingle in promisenous circles where all classes of minds are to be found, but we would encourage such a person found, but we would encourage such a person to sit at regular intervals, in the privacy of his own home, with a few congenial friends, in order to receive whatever the spiritual world has to give him. Anxiety of mind on this question will retard the development of any medial powers, for the simple reason that whenever the mind is disturbed spirits have not the power to fully control the brain of the individual.

[The Spirit Chairman, Mr. Pierpont, then said : We will make the statement that the circle, this aftermore has been arranged for the purpose of altowing spirits who have not long resided in the higher life to return and manifest to their friends. It is especially designed for the assistance and benefit of spirits who have no become familiar with the life of the interior world.]

S. B. Brittan.

I have been invited to present myself upon your platform, Mr. Chairman, and announce my presence to my friends of earth. Dear Mr. Pierpont has promised to assist me if I should fall in my attempt. I return to express mysell to my friend, because I desire to give them fraternal greeting, and to announce my welfare as a spirit disembodied of a mortal form. To day as I return from the higher life, I cannot but rejoice at the change which has come to me-the transition through which I have passed for I feel like a bird who is loosed from its covert and allowed to soar upward toward its own imperial home in the heavenly blue; and yet when my mind turns toward material life and its affairs, I feel somewhat saddened in spirit, and perhaps, had I the power given to me at this time, I would be willing to take upon myself the old form, to reenter the old associations and experiences, in order to come into contact with friends and dear ones in the earthly life.

Only a few weeks ago I walked among you, a friend and co-worker. Nineteen days ago I was called upon to part with the mortal tabernacle, to lay aside the fleshly cover and enter the immortal world. I was not entirely prepared for the change, although I understood somewhat of the glories that awaited the arisen spirit, and had auticipated the welcomes and greetings which were realized when I entered the immortal world. I sometimes question myself why I was not prepared, why I was not given warn that the change was so soon to come upon me; but my spirit friends declare they acted wisely and well in refraining from announcing to me the change in preparation.

In returning from the spiritual world I main-tain the old position which I did while in the tain the old position which I did while in the body; I stand as closely allied to Spiritualism and its work as in days past. On the questions which agitated my mind I still hold the same opinions that I formerly did. I may have medified them somewhat, but to all intents and purposes they present the same appearance to my mind.

ing mind. I did not then understand as I do to day, that the queries propounded here are suited to the majority of inquiring minds. I did not perceive that the replies given afforded so much information to the seeking individual who is uncultured, perhaps uninformed, upon the great questions of the day: for, at this present moment, I not only perceive a response in the minds of individuals in the audience to the thoughts which have been presented in reply by the controlling intelligence, but I also pering mind. I did not then understand, as I do by the controlling intelligence, but I also per-ceive a number of spirits who are receiving information through this channel, which they could not obtain in any other way. Yet I am still prepared to say that I believe, if a series questions upon scientific and philosophical subjects were framed by scholarly minds, and presented at this place, from time to time, in-terspersed with the various questions which now are given, knowledge might be derived from spiritual sources which, at present, we have not obtained.

MARCH 31, 1883.

I waft my greeting to my friends, and assure them that I have ascended to the spiritual world in the full vigor and strength of the interior self: that my soul is as active and strong as it ever was in times past, and I am ready to work in conjunction with them for the benefit of humanity. I feel to stand by the side of all co-labbrers, and when they strike a blow for the cause of truth, I will be ready to lend my as-sistance and influence to make that blow fall still heavier upon the bonds of error which confine such a large class of suffering humanity. I had invited my friend, Eper Sargent, to visit this place with me and attempt to give utterance to his thought. He declined doing so, stating what I had already known, that he did not care to control a trance-medium, because he felt that, in transmission, the thoughts of the apirit were apt to become diluted and weakened, and would also become colored by the brain-aura of the mediumstic channel through which they were given. I regret that my friend should feel in this manner, because it seems to me that wherever such a mind as his conserver. me that wherever such a mind as his can speak me that wherever such a mind as his can speak a word in defensa of truth it is his duty to do so, because he may thus lend an influence to the cause of right that will set it forward upon the upward road. For my part, I shall endeavorte control as many mediums as I can flud adapted to my purpose, and make my individuality falt and coveraged. I shall do so in order ality felt and recognized. I shall do so in order to gain an experience, through these oh onnels, which will elevate and unfold my own being and enable me to send forth an influence and magnetic strength which will be of benefit to

the mediums and to our cause generally.

I may not succeed in expressing my identity as well as I could wish, but if one little word is spoken in season, one thought sown, like good seed, in fallow ground, I shall feel well repaid for the attempt that I have made.

The constant dropping of water will wear

The constant dropping of water will wear away the hardest stone; so the feeblest stroke, if directed against the arch enemy of truth, constantly and persistently, will weary him in his work and cause him to dee away; therefore let us unite in making our strokes as forcible as possible, and make him hide his head and slink away from mortal sight. Let us buckle on our armor anew and attempt to slay the giant foe of procress — Ignorance — which at present rears its head amid all-classes of society. It is for you, friends, to go to work, and if you will cooperate with those of the higher life I am certain they will be ready to assist you, and together we may work for the appluiding and elevation of the human race. This is my message to my friends: imperfect and feeble though it be. I assure them I am in fraternal sympathy with each one.

To those who are near and dear to my heart I will come in private ways, as I do not wish to ventilate my affairs through the public press. But unto those co workers who stand upon the same platform with myself I send a hearty greeting and the wish, "God speed and bless you!" giant foe of progress - Ignorance - which at

I wish to say to a friend, whom I perceive is present in the audience: I little thought, when present in the audience: I little thought, when last I listened to your sweet songs—which fell upon my heart with new force: and seemed to open to my spirit the golden gates of the Summer-Land, through which I could perceive angels hastening downward to the homes of earth, bearing their messages of light and joy—at that moment, when oblivious to external surroundings any support in the reledent of the arbitrage. ings, enwrapped in the melody of the sphares. I little thought I should not again listen to the sweet words and sounds which awakened dear and loving memories in my soul! When I last clasped your hand in friendly adjen, I did not realize that when we met again it would be under changed conditions, that I should give you greeting from the spiritual world! But so it is. I wish to say that I am in complete sympathy with you and your work, and will en-deavor to assist you. Perhaps I may do so more-materially now than I could had I remained in the mortal form. I have met and conversed with the "little woman." She pours forth her utmost sympathy upon your life; you are indeed blest to have the guidance and assistance, of such an angel of light. S. B. Brittan.

Mabel B. Annabel.

[To the Chairman:] They told me if I would come here I could gain power to come close to my friends in the body, and give them information concerning my life as it now is; also concerning my wishes in regard to their material offsite. affairs. I am not acquainted with this manner of proceeding, and do not understand very well how to act in sending a measure to my friends; but I hope to reach them, that they may know I still live; that I have not by any means forgotten them; that death did not bring oblivion to my spirit, nor did it sink me into such apathy that I could not remember and love those dear ones who were so kind and affectionate toward me. I wish them to know that indeed I am with them, and anxious to make my presence known. I send them my love. I wish them to known. I send them my love. I wish them to realize that I am happy and contented in the spiritual world. I have been there longer than spiritual world. Thave been there longer than the gentleman who has just spoken, and I have been enjoying almost every hour of the time. Kind friends have given me a beautiful home, and have showered upon me so many tokens of their affection, that I feel myself indeed a happy

I was twenty-one years old the first of last July. and I died, my friends say, on the twenty sixth day of that month. "It was summer time here, and when I entered the spirit-world I found summer-time there. I have not seen anything corresponding to winter, cold and frost, in that, beautiful world. I can pluck the flowers to day as I could in the heated term, and they are as fragrant and sweet as in the early days of spring. I bring an offering of these beautiful blossoms to my friends of earth, and from they will be received. I know they will shed an influence of pence and affection around their daily lives. I lived in Salem, Mass. My name is Mabel B. Annabel.

MESSAGES TO HE PUBLISHED. Jan. 23.—Nelton Ludin tou; Charles R. Pat-h; Rath lis Davonport; Josepa H. Lund; Mary Lakin; Francis Sthley.

Jon. 26.—Robert Anderson; Dr. Joel Bhaw; Mrs. Eleanor.
B. D. Twiss: Lutela, for Mary E. Jacobs, Henry Crafts
H. M. L., Minute
Jon. 30.—Mrs. Emma Carter; Robert Morris, Jr.: Julie
Ablott; Adam F. Prentiss; Red Eagle, for Gen. Meachasts;
Blossom, for Mrs. Fannie Congdon, Joseph Chestor, Cartes Snow. 2. John Moskimen: Alico A. Plukney: Charila H.

Feb. 2.—John Moskimen: Alice A. Finency, June 1987.
French: Mrs. Roxans Crutout; George A. Hewitt.
Feb. 8.—Leant Tabor: Mary Etta Plence: James Miller;
Julgs Exra Wilkinson; Star Flower: Lillie, to Mrs. H.
Feb. 13.—Andrew Rigelow; Jeremiah Despondi; George
Dayis: Alice Cheever; Sar it Higgins; Litle Ventras.
Feb. 16.—Edson N. Leanard; colonom Raphili, Mrs. Andrew Rep. 18.
Feb. 26.—Bernard Thornton: Name; Supples: Louis Rep. 20.—Bernard Rep. 20 nie E. Metcali; Mirs. Hannah Van Winkie; John Haaleton: E. A. Bevens.
Feb. 20.—Hernard Thornton; Nancy Sunner; Rollia
Stanford; Mary E ita Pitman; Rancy: A. W. Friest,
Alica Peabody.
Feb. 22.—William E. Dodge; Pr. H. O. Wright; Rhode.
Witchester; Sirs. A. Jones; Parson Thompson; Julia E.
Terry; Annia; John H. Currier;
Feb. 27.—D. P. While; Will; Jackson; Julias Fratt;
Elias Chesey; Lotela, Torgandravillacy, Anne C. CarElias Chesey; Lotela, Torgandravillacy, Anne C. CarIyle; William Stone, Annie O. Thiraton,
March 2. Children's Pays; Bar is Washington Falmer;
Willie Will; Mand Lillen Merritt; Elie Kantyre; Fred
McKenny; Davin Mandeld; Olive Belle Randam; Julia
Muth; Willie Kennskir Jakhnie; McKantyre; Fred
McKenny; Davin Mandeld; Olive Belle Randam; Julia
Muth; Willie Kennskir Jakhnie; McKanthur; Loteks; for
Samula Lewis, Litzie Evans, Frankie, Bartley, Georgie,
Watch 6.—Dr. S. P. French; Mary Ella Hallett; Hon.
James Wilson; William Jenkins; Pays, Mirs, Claricia; Pitc. George

Hare 8.—Jahnati, Brown; Mrs. Carrieta; Pitc. George

Park.

March S. John M. Brown, Mrs. Carrie L. Pike: Glorge !

Reynolds: Maria M. Brown, Mrs. Carrie L. Pike: Glorge !

Reynolds: Maria M. Brown, Brown D. Ordwiy, Marr !

White Supple! Walter .

March Car. Michael Glester Dibbert Chirt. Marr Walter .

Hale Mrs. E. Petty John Borter; Mrs. Marr Walter .

March D. Achts. W Secures Research Administration

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A Little Pilgrim. "An exquisitely written tittle sketch is found in that remarkable production, 'A Little Plurim, 'which is just now attracting much attention both in Europe and America. It is highly imaginative in its scope, representing one of the world-worn and weary plightns of our exertily schere as entering upon the delights of heaven actor death. The picture of heaven is drawn with the rarest delicacy and refloement, and is in agreeable contrast in this respect to the material sketch of the future home furnished in Miss Stuart Thelpp's well-remembered 'Gates/Aja.' The book will be a balm to the heart of many roaders who are in accord with the islind its author, and to others its reading whila ford rare pleasure from the exceeding beauty and affecting simplicity of its almost perfect literary style."—Saturday Recording Gazetta.

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This work contains Lectures on the following subjects:
The New Version; Nuthing; Utopias; The Decout of Man;
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THE LIFE. The main object of this little THE LIFE. The main object of this little and a force (in the domain of religion and among a recognition and a force (in the domain of religion and mornis) greater than dictation ina. It amounces a system of life. It amounces a few primal principles which can hardly be deated by also one, and endeavors to show bow, from althorence to those principles, every. life will grow hot symmetry—is the harmony with itself in this life and the great hereafter, it is sent forth on the work by its author and his associate, as the preface indicates, without the hope or possibility of pocuntary profit to them—small fruit of some of the principles it always to inculcate.

Paper 17 deaths.

Considerate.
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DOES MATTER DO IT ALL? A Reply to Prof. Tendul's Latest Attack on splritualism. By EFES 94 ROEET. We need not comment this carotily worded paper to public attention. After answering in becoming forms the Professor's unmanority sibe at Spiritualism. Mr. Sarpent takes up what the same sessition that it wallsm. Mr. Sarpent takes up what the same sessition that it is any of "the promise and potency of matter." As the sufficient factor in explanation of the mind manifest in the miserre, and presses home some pretty sharp profess if Mr. Tyndales surcerficial accomplishments as a metaphysician.

Paper, 5 cents, postage free,

The Spiritual Jubilec.

GRAND CELEBRATION

THIRTY-FIFTH ANNIVERSARY

ADVENTOF

Modern Spiritualism,

Saturday, March 31st, 1883,

Parker Memorial Hall, Berkeley and Appleton Streets, Boston.

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 Purnan; 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. Shelhamer; Various Exercises by the Shawmut Spiritual Lyceum; Dramatic Readings by Misses Emma Greenleaf and Flavia Collie; Singing by accomplished Juvenile Vocalists; Lecture by Mrs. Abby N. Burnham; Poem by W. J. Colville; Organ Finale.

BURNHAM; Poem by W. J. COLVILLE; Organ Finale.

(THE SHAWMUT SURITUAL LYCEUM of this city, baving accepted an invitation from Mr. W. J. Colville to assist in the exercises on Saturday next, at Parker Memorial Hall, would improve this opportunity to extend an invitation to all children to join with it on that occasion. The Lyceum will participate in the Banner March, calisthenics, recitations, vocal and instrumental music, etc. In addition to the pupils many kind friends have volunteered their services, and we trust the programme, as arranged, will meet with the approval of a generous public. On Bunday, April 1st, the exercises will be continued at New Kra Hall, as follows: In the morning, at 10:45, the regular Lyceum exercises: at 2:45 r. M. Mrs. Abby Burnham will occupy the restrum and deliver the anniversary address, at the close of which she will give an exhibition of her plass of mediumship. Mrs. L. B. Litch will also give tests from the platform. We now appeal to the public to attend and give encouragement to those who are devoling all their energies for the benefit of the young; especially so as this will be the only children's festival in commemoration of the advent of Modern Spiritualism observed in this city, and admission will be free. At the conclusion of the services on Saturday the pupils will be provided with a collation furnished by their friends, all of whom are invited to make donations of cake, fruit, etc.

Lycenn. Conductor Shawmut Spiritual Lyccum.]

EVENING:

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

Admission free at 10:30 A. M. and 3 P. M.; col-

lections to defray expenses. Evening admis-

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

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

Grand Anniversary Exercises

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

Invocation by Mrs. Abbie Burnham.
Address by Mr. Eben Cobb, followed in brief speeches 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.

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

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

musical gifts.

Evening Session.—Exercises will be of avaried nature, musical and recitative, one marked fea-ture of which will be a memorial address pro-nounced by the young orator. 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. nature, musical and recitative, one marked fea-

take part.

Sunday Sessions.—At the Ladies' 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.—Anniversary 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 ont of town.

out of town.
A. M. H. TYLEB, Chairman of Committee.

Paine Hall Anniversary Exercises.

April 1st, 10:30 sharp.—Anniversary Session of Children's Progressive Lyceum No. 1. Entertainment by professional artists entirely, including Maud Jordan, child violinist, Glee Club, several well-known readers and musicians, etc.,

212:45.—Grand banquet for the children. Do-nations of cake, confections, etc., solicited. 7:45 P. M.—Anniversary address by Mrs. Sarah A. Byrnes, also singing, readings and recita-tions by the children.

Admission to either Lyceum or lecture, 10 April 2d, 8 P. M.—Grand Anniversary Ball and

Fancy Dress Party—Barrows's full orchestra. Tickets \$1.00, for sale by all the officers and members of the Lyceum.

Francis B. Woodbury, Cor. Sec.

Corner Berkeley St. and Columbus Avenue.

Chelsea, Mass.

The Spiritualists of Chelsea are to celebrate The spiritualists of Cheisea are to celebrate the coming Analyses ary in their hall, Odd Fellows' Building, Hawthorn street, Friday afternoon and evening, March 30th. Exercises to commence at 2 P. 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. Support at 7 o'clock sharp. Supper at 7 o'clock sharp. S. B. L.

New York City.

Exercises commemorative of the Thirty-fifth Anniversary of the Advent of Modern Spiritual-ism will be held in Republican Hall, on Sunism 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 Partridge, 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 violiuists, Prof. J. Jay Watson and his talented young son, Emmons H. Watson,

MARY A. NEWTON.

128 West 43d street, March 16th, 1883.

Philadelphia, Pa.

The Thirty-Fifth Anniversary will be celebrated on the first Sunday in April, at the hall of the First Association of Spiritualists, \$10 Spring-Garden street. Exercises will be held day, and evening. In addition to the regular lectures, abort addresses will be made by Ed. S. Wheeler, H. B. Champion, and others. The Children's Lyceum will also take part.

The Second Association of Spiritualists of Philadelphis will celebrate the Thirty-Fifth only (n bexes. Price 25 cts.

Auniversary of Modern Spiritualism at Thompson-street Church, between Front street and Frankford Road, on Sunday and Monday, April 1st and 2d. The public are cordially invited, and every effort will be put forth to make the occasion worthy of the day.

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 Avenue, below Myrtle, Brooklyn, N. Y., March 30th 31st, and April 1st, 1883.

Cleft, and April 1st, 1883.

ORDER OF FRERCHER: Friday evening, March 20th, at 75 O'clock, singing by choir and congregation of an original ode, written by Mrs. F. O. Hyzer. Baithmore, Md., "Resultroction"; opening address by Hon. A. H. Dailey, Presultant of the Society. "Belleving, therefore I Speak"; "The Leaven of Spiritualism, "Rev. C. F. McCarthy; "Spiritualism or Materialism, which will ye Choose?" D. M. Cole.

Batuniay, March 31st, at 10% A. M., address by Mrs. Million Rathbun of New York City. "How to Best Aid Bustain and Deviator True Mediumship"; andresses by Dr. J. V. Mansfield, New York City, Mrs. Mary F. Lovering, Boston; Mrs. T. B. Stryker, and Mr. J. Clegg Wright of Liverpool, England.

25 P. M.: Organization as amplied to local work, addresses by Mrs. S. Bescher, Prof. S. Chase and Hou. A. H. Dinliey.

by Miss A. M. Beecher, Prof. S. Chase and Hou. A. H. Indiey.
7.5 P. M. sharp: A Veteran and Pioneers' Meeting; opening address by Mrs. Amanua M. Spence of New York City, the first trance speaker developed in this country; Chas. Partridge, of New York City, will give an account of his visitiothe Fox girlsat Hydesville, his conversion, and subsequent bringing of the Fox children to New York City: Dr. J. V. Maasfield will apeak, see spirits and give their names; closing address by Mrs. Nellie J. T. Brigham of New York City.
Bunday, April int, 10.4 A.M.: "How can we Best Interest the Young in Spiritualism?" address by Frof. B. Chase, of 19e New York Triburs; address by Frof. B. Chase, of 19e New York Triburs; address by Brof. B. Chase, of 19e New York Triburs; addresses will also be made by Miss A. M. Beecher, W. C. Bowen, and Mr. Le Grand Douglass, President of Young People's Ubiou; songs and recliations by the children.
2% F. M.: Address through organism of Mr. J. Clegg Wright of Liverpool, England, "The Present and Future Outlook of Spiritualism from the Spirit Side of View." 74, P. M.: Referespective and Prospective; Shortaddresses by Rev. C. P. McCarthy, Hon. A. H. Dalley, Prof. S. Chase, W. C. Bowen, Mrs. T. B. Stryker, D. M. Cole and others.

Stilht Phanomena.—Dr. J. V. Mannfield will be present and the property of th

Chase, W. C. Bowen, Mrs. T. B. Stryker, D. M. Cole and others. SPIRIT PHENOMENA.—Dr. J. V. Manafeld will be pres SPIRIT PHENOMENA.—Dr. J. V. Manafield will be present at our meetings Baturday and see and describe spirits.
Mrs. Julia Hendley, of New York City, will sit on the platform, and spirit-raps, as they were heard at Hydesville March 31st, 1849, will be heard at all our meetings. A corilal and fraternal invitation is extended to all Mediums, Societies and Spiritualies in New York and Brooklyn to unite with us in making this a Pentecestat Feast.
Admission to all meetings, 10 cents: 7 tickets for 50 cents. The Music Committee will be under the Chairmanship of George Biddleton.
Committee of Arrangements: S. B., Nichols, Chairman; Col. John D. Graham, Secretary; Hou. A. H., Dalley, Treasurer.

Chicago, Ill.

The Second Society of Spiritualists will celebrate the Thirty-fifth Anniversary of the Advent of Modern Spiritualism at Martine's Hall, No. 55 South Ada street, April 1st and 2d, 1883.

April 1st and 2d, 1883.

Committee of Arrangements.—Col. John C. Bundy, President of the Society, Dr. C. I. Thatcher, Vice-Fresident; Mr. 1. W. Bangs, Treasurer; Mr. D. F. Trefry, Sectory.

ORDER OF EXERCISES.

Tetary.

Onder of Exencises.

Sunday. April 1st, 10:30 A. M.—Opening Hynn by the Choir; Invocation, by Lyman C. Howe; Welcome Address, by Col. J. C. Bundy. Fresident, Hong of the Alps, by Miss Julia Lieberknecht; Address, by George F. H. Geer; Duct, by the Velt Sisters; Inspirational Foem, by Lyman C. Howe; Music, by the Choir.

Sunday. April 1st, 2:30 P. M.—Music, by Mrs, Lizzie M. Mofrat; Invocation, by Lyman C. Howe; Song—Old Musician and his Harp, by the Choir; Address, by Lyman C. Howe; Song—Where are You Goling 20 Fast, Old Many by Dr. Geo. B. Nichols; Address, by Mrs. Mary A. Fellows; Music—March of Progress, by Mr. Geo. Ligherknecht; Dayothom? Peem, by Lyman C. Howe.

Sunday. April 1st, 7:30 P. M.—Music, by Chicago Quartete Club; Upening Address, by Dr. S. J. Avery; Music, by Chicago Quartete Club; Upening Address, by Dr. S. J. Avery; Music, by Chicago Quartete Club; Husic, by Chicago Quartete Club; Husic, by Chicago Quartete Club; Husic, by Chicago Quartete Club; Music, by Chicago Quartete Club; Monday, April 24, 10:30 A. M.—Conference of Mediums, with various manifostations, by Mrs, E. F. Devolf, Clairvoyant; Mrs. Samuel Shepard; Inspirational; Mrs. E. S. Silverston, Test; Mrs. Mary E. Follows, Inspirational; Mrs. Cashoun, Test; Mrs. Mary E. Follows, Inspirational; Mrs. Chang, and others—

Monday, April 2d, 7:30 P. M.—Confing Hymn, by the Choir; Invocation, by Mrs. Samuel Shepard; Music, by Mrs. L. Simmons; Address, by Mrs. S. F. Devolf; Music, by Mrs. L. Simmons; Address, by Mrs. S. F. Devolf; Music, by Mrs. L. Simmons; Address, by Mrs. S. F. Devolf; Music, by Mrs. L. Simmons; Address, by Mrs. S. F. Devolf; Music, by Mrs. L. Simmons; Address, by Mrs. S. F. Devolf; Music, by Mrs. L. Simmons; Address, by Mrs. S. F. Devolf; Music, by Mrs. L. Simmons; Address, by Mrs. S. F. Devolf; Music, by Mrs. Maruel Shepard; Fire Test Manifestation, by Mrs. S. F. Devolf; Music, by Music, by the Cholr;

Music, by the Choir, 7:30 P. M.—Grand Party and Enter-Monday, April 2d, 7:30 P. M.—Grand Party and Enter-tainment. Dancing commences at 80 clock, sharp. Music by Prof. Marilae's Band. No expense has been spared to make this the most enloyable part of the entertainment. Come, and bring your friends.

Anniversary Meeting.

The Thirty-Fifth Anniversary of the advent of 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 r. m. Maryelous spiritual manifestations are promised, and the hall will be suitably decorated for the occasion. Strangers and others invited.

393 West Randolph street, Chicago, Ill.

Raverbill, Mass.

The Spiritualists' Association of Haverhill and Bradford will celebrate the advent of Modern Spiritualism by a Social Entertainment at ern Spiritualism by a Social Entertainment at Good Templars' Hall, on Saturday evening, March 31st, 1883. Supper will be served from 6 to 7:30 o'clock, after which a choice programme of literary and musical exercises will be rendered. Cephas B. Lynn, Miss L. Barnicoat, and other speakers will be present. All friends of progress and intellectual development are cordially invited. Admission 25 cents. Children, 10 cents.

PER ORDER OF COMMITTEE.

Erie, Pa.

The coming Anniversary of the advent of Modern Spiritualism will be duly observed in Erie, at Old's Hall, on Saturday and Sunday, March 31st and April 1st, to conclude with a grand social on Monday evening. In addition to our home talent, which includes Mr. and Mrs. Moses Hull, Rev. J. H. Burnham, the eloquent speaker of Saginaw, Michigan, will be present A general good time is expected.

SIDNEY KELSEY, Sec.

First Spiritualist Society of Erie.

Anniversary in Troy, N. Y.

Saturday evening a grand entertainment will be given at Keenan Hall, consisting of music and recitations, together with Mr. J. William Fletcher's lecture on "Fun in Egypt." Sunday there will be two lectures, Mr. Fletcher speaking afternoon and evening, and giving one of his descriptive seances to close the day's celebration.

Atlanta, Ga.

The Atlanta Society of Spiritualists will celebrate the Thirty-fifth Anniversary of the advent of Modern Spiritualism. Saturday night, March 31st, and Sunday, April 1st.

A cordial invitation is extended to friends in that section to attend.

Pharmacy and Dentists' Bills! To the Editor of the Banner of Light:

Pharmacy and Dentists' Bills!

To the Editor of the Banner of Light:

Both of the above-named bills were referred to the Public Health Committee of the Massachusetts Legislature, and their report was "Ought not to pass." Two of the committee on the pharmacy bill and three on the dentists' bill dissent, and report minority bills similar to those of last year. The bills are inconsistent with any practical business relations. The dentists' bill allows any one to practice without fee or reward, but if they take pay for services rendered, and do not have a diploma or its equivalent, a fine of \$200 can be imposed upon them for being guilty of misdemeanor. Think of an act done in the interest of humanity becoming a crime if the person takes pay for services rendered!

The proposed law is not intended to apply to any one now engaged in the practice of dentistry in the State. What great need is there of new enactments if it does not apply to any one now engaged in the practice? Would it not be soon enough to enact a law when persons are guilty of offence, that the people may be protected? Without question the bill is for the protection and support of a few dentists.

The pharmacy bill is another inconsistent, uncalledfor expense, and doubtless both bills will receive their just doom from the members of the General Court; if not, the Governor, without question, will allow them to share the same fate that the dentists' bill did last year, which was a veto!

H. Boston, Mass.

Millions of packages of the Diamond Dyes have been sold without a single complaint. Everywhere they are the favorite Dyes.

Valuable and Convenient. Brown's BRONCHIAL TROCHES are widely known as an admirable remedy for Bronchitis, Hoarseness, Coughs and other troubles of the Threat and Lungs. They contain no hurtful ingredients. but may at all times be used with safety. Sold

Spiritualist Meetings in Boston.

Banner of Light Circle Room, No. 9 House, ery Place - Every Tuckdy and Friday afternoon o'clock. Admission free. For further particulars, so itsee on sixth page. L. B. Wilson, Chairman. Horticaliural Hall.—The Boton Spiritual Temple Sundays, at 10% A.M. and 7% F.M. W.J. Colville, Speak er; R. Holmes, President; W. A. Duncklee, Treasurer The public cordially lavited.

New Ere Mari. - The Shawmut Spiritual Lyceum, 176 Tremost sizeet, Sundays, at 10% A. M. J. B. Hatch, Con-Paine Memorial Hall.—Children's Progressive Ly-sum No. 1, Appleton street, Sundays, at 10% o'clock. D.

Engle Hall, 616 Washington street, corner o Cobb, Conductor. Meetings also Wednesday afternoons a voloct.

Bo'clock.

Harmony Hall, 24 Easex Street (1st flight).—Sunday, a10% a.m. and 2% and 7% P.M.; Thursdays, at 3 P.M.
Prescott Robinson, Chairman.

Bullfitssal Lecture-Hooin, 36 Hanson Street.—W.
J. Colville's guider conduct the following meetings: Sundays, 3% P.M., for Bible interpretations; Tuesdays, 3P.M., public Reception for Answering Important Questions.

ile Reception for Answering Important Questions.

**Ladfee* Add Society 1631 Washington Etrent.

*Fridays, at 2½ p. M. Bulness Hooting at 40 clock. Sun
day afternoons, at 2½ o'clock. Tests, etc.; Conference i
the evening. Ars. A.M. H. Tyler, President.

Eagle Hall.—Spiritual meetings every Saturday even-ing at 1/2 o'clock. Dr. N. P. Smith, trance orator and test Mysile Hall, 70 Hain Street, Charlestown District. Sunday afternoons, at 30 clock. C. B. Marsh, Conductor.

Chelses Spiritual Association, Odd Follows Build-log, opposite Bellingham-street Horse Car Station. Sun days, at 8 and 74 F. W. Next Sunday afternoon, conference, in the evening, Mrs. Mary Bagley, test medium, will occupy the platform. the platform.

THE LADIES' HARMONIAL AID SOCIETY, Friday aftermoons, at 2 0 clock, in same ball, Business meeting at 41/2.

Entertainments in the evening. Mrs. S. A. Thayer, Prosideat.

NEW ERA HALL-Our exercises on the morning of Sunday, March 25th, were excellent. The first portion was as usual; followed by the recitations of Eva

Was as usual; followed by the recitations of Eva Myers, Josephine Myers, Gracie Burroughs, Bessie Pratt, Emma Ware and Rosie Wilber. A fine plano solo by Lillie Singleton, remarks by the Conductor, and the Banner March closed the session.

G. Frank Rand.

Assistant Conductor Shawmut Lycoum.

8 Webster street, Charlestown District.

P. S.—We would take this copportunity to inform the public that Mrs. Arbie N. Burnham will deliver a lecture for this Lyceum, on next Bunday afternon, at New Rta Hall, and we hope all interpsted in the cause will be present to hear this able speaker. I would also call attention to the Anniversary services at Parker Memorial Hall, under the auspices of W. J. Colville, as the only one in the State where a Lyceum will be present and take part.

C. F. R.

PAINE HALL, MARCH 25TH, 1883.-Overture by Barrows's Orchestra; reading of the "Instructor" Barrows's Orchestra; reading of the "Instructor";
"Conversation" by Conductor Weaver and the chil.
dren; and the Banner March (with full ranks) opened
our Easter session. A cornet solo by A. L. Gardner
was followed by readings and recitations by Rila
Wattr. Flora Frasier, Mamie Havener, Aaron Lowenthal, and Master George Remby. Miss Cora Maxim,
of Wakefield, (who with her sister, Miss Mira Maxim,
have furnished so long and so acceptably music for the
Wakefield Spiritualist meetings) was present, and sang
a beautiful selection. Little Eva Morrison, who always
has a sweet song for us, was well received.
Assistant Conductor Russell addressed the school
interestingly on Easter and Anniversary. Our friend,
Mrs. M. V. Lincoln, also made a few remarks. Mrs.
Mand E. Lord was then called upon, and addressed
the children in her pleasing way. Among our guests
were Dr. Richardson and Mr. Street, of Progressive
School No. 1, who kindly distributed The Temple
Wilhita among our young people.
Miss Jones and Miss Nellie Peters, who have ever a
kind word and loving smile for the children, presented
each one with an Easter card and egg. Calisthenics
and Target March closed the session.
The thanks of the Lyceum are due those who assisted in Mrs. Cushiman's benefit entertainment
We invite all Spiritualists and Liberals to meet with
us in our Anniversary session, April 1st, at 19:30
sharp. Remember, friends, our little ones' banquet,
and send your contributions early to the hall.
Thanks to the friends who have so kindly contributed toward making our Anniversary a success.
210 Columbus Avenue, corner Berkeley street.

Ladies' Aid Parlor,—The Progressive School met 'Conversation" by Conductor Weaver and the chil

LADIES' AID PARLOR.-The Progressive School met here as usual on the morning of March 25th. The children are taking an active interest in their lessons as well as the welfare of the school; but the older ones do not take as active an interest as they have given us

do not take as active an interest as they have given us reason to expect from them.

On Saturday afternoon and evening the children had their Easter Festival. They very much enjoyed the occasion. After supper, we had a short entertainment. All were presented with an Easter erg. We wish to thank those who so kindly contributed refreshments; enabling us not only to supply the children a good supper, but also to have some to give the poor.

As the Ladies' Aid Soolety will need their hall for anniversary exercises next Sunday morning, Mrs. M. J. Folsom has kindly offered her room for our use, and next Sunday morning we are all to meet there—No. 2 Hamilton Place, Room C—instead of the Ladies' Aid Parlor. We hope to see a good attendance. After next Sunday, we meet as usual in the Ladies' Aid Parlor.

ALBERT E. LORD, Secretary.

CHARLESTOWN, MYSTIC HALL, On Sunday, March 25th, another interesting meeting was held in the afternoon at the usual hour. Mr. David Brown, who has become quite popular in this district, occupied the platform, speaking and giving tests in a very eatistactory manner.

Appropriate Anniversary exercises will be held next Sunday, April 1st, at 3 P. M., by Mr. David Brown and others.

C. B. M.

Fact Meetings.

The usual elements seem to be attracted in still greater numbers to the "Fact" meetings. People of many different beliefs and religious ideas there congregate, filling Horticultural Hall to its utmost seating capacity. They do not seem to gather from a mere idle ourlosity, but from an earnest desire to learn the wonderful truths of spirit phenomena there related, as was evident by the interest manifested while Judge Ladd on Saturday was stating his experiences in the materialism and de-materialism of fabrics, and the transportation of different articles and substances by

pirit power. Mr. Wilkinson, of Dorchester, a disbeliever in Spiritualism, made some strong assertions, and again brought up the question of moving the table, which was promptly answered. Mr. John Wetherbee showed that in demonstrations of the most ordinary physical science certain conditions are required to produce desired results. The time was fully occupied for more than two hours, and many people were unable to speak who desired the opportunity, among them Rev. Miles Grant, who merely stated that he liked "Facts," and promised to prove at the next meeting, by facts, that materialization is a fraud, or words to that effect.

Mrs. Maud E. Lord was called for, and during her

remarks told the reverend gentleman of spirits whom she then saw standing beside him.

Mr. Whitlock, the Chairman, remarked that as the Anniversary of Modern Spiritualism was to be celebrated by the Ladies' Aid Society on next Saturday, in Horticultural Hall, the Fact Meeting would be adjourned for two weeks, at which time he would call upon Mr. Grant to open the meeting, and Mrs. Lord to follow. Although an element opposing Spiritualism is usually present, arousing discussion which might seem foreign to the purpose of these meetings, yet we think in reality the facts brought out are more to the point, and stronger in proof of the power of the spirits to communicate with the living and control matter than they would be were there no opposition.

Parker Memorial Hall. A festival service was held in this hall Easter Sun-

day, at 3 P.M. The platform was ornamented with flowering plants kindly loaned for the occasion by ladies of the congregation. The large calla lilies formed an especial feature, and the bouquets of rare blossoms were singularly attractive; large vases of branches of paim completed the effect. The musical selections were an Easter Choral, "Refolce Greatly," and "I know that My Redeemer Liveth," from the Messiani, also a fine duet from Mendelssonin's Elijah, beautifully rendered by Messianes Fries-Bishop and Loranis Wilder. The singers were in excellent voice, and the organist, Mr. W. Milligan, peculiarly effective in his manipulation of the large organ. The attendance was large and representative. W. J. Colville gave an inspirational lecture upon "The Ideal, or Coming Man," in which It was declared that the highest type of manhood is that which includes the strength of Hercules, the bravery of the Greeks and Romans in their paimiest days of power, the intellectual development of the philosophic period, as represented by Plato the self-renouncing spirit of Jesus, and the beauty of Apollo. The coraing Messial, is the spirit of truth working through many instrumentalities: expressing itself not in one mighty warrior who shall reduce the world to obedience, but in a vast commany of inspired ones who, through spiritual power rather than martial bravery, shall induce the world to Jield only to, the sway of Justice. A fine improvisation closed the serladies of the congregation. The large calls lilles

vice. The collection for expenses was liberal, and thus far the Sunday alternoon meetings have succeeded almost beyond the most sanguine expectations of those who have done most to establish and sustain them. Sunday next at 3 P. M. Mr. Colville's lecture will be upon "The Ideal Woman."

By reference to another column, our readers will discover that the Spiritual Anniversary will be colebrated in this hall on Saturday next. The hall will be open all day and evening : the meetings will commence precisely at advertised hours, 10:30 A. M., S.P. M. and

Boston Spiritual Temple.

Sunday last, March 25th, Easter services were held in Horticultural Hall morning and evening. At the former service the hall was filled to its utmost capacity with an audience that listened with deep attention to Mr. Colville's lecture upon "The Resurrection." In the evening Mr. Colville gave an interesting discourse on "Materialization." The fioral decorations of the ball were very tasteful, and the music especially effective on both occasions. Bunday next Mr. Colville's subjects will be, at 10:30, "The New Year of Spiritualism": at 7:30, "Is Spiritualism Destined to Supersede or Permeate Existing Institutions?" The exercises on this occasion will be especially appropriate to the Anniversary. The publicare most cordially invited to be present. ity with an audience that listened with deep attention

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Society, now permanently located at Conservatory Hail, corner of Bedford Avenue and Fulton street, holdspervices every Sunday at 11 A.M. and 7:85 F. M. Speakers under engagement: Mrs. J. 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, President,

chail, and all meetings free. H. W. Benedict, President.

Charach of the New Epiritual Disponantion, Olinton Avenue, between Park and Myrile Avenues (entrance on Clinton and Waverly Avenues). Services every Bunday at 3 and 7½ F.M. Educations! Fraternity, or Sunday Behool, meets every Bundayat 10½ A.M.; Ladles' Aid Society avery Wednesday, at 2½ P.M. Social Fraternity meets every Wednesday evening for social intercourse at 7½ o'clock. Frychio Fraternity meets every faturday evening, at 7½ o'clock, for the purpose of forming classes in mediumship. Froe. A.H. Dailey, President.

Brooklyn Spiritual Fraternity.—Friday evening Conference meetings will be held in the lecture-room of the Church of the NewSpiritual Dipachastion, Clinton Avenue, between Park and Myrtle Avenues, at?;; F. M.

The Eastern District Spiritual Conference meets every Mondayevening at Composite Room, 4th atreet, corner South 2d street, at 7%. Charles R. Miller, President; W. H. Comn, Secretary. Brooklyn (E. D.) Spiritual Conference.

Monday Evening, March 12th, the guides of Mrs. T B. Stryker spoke upon the words, "The Light Shineth in the Darkness, and the Darkness Comprehended It in the Darkness, and the Darkness Comprehended It Not." "Through the dim vista of the past, through every dispensation or new revelation, the truth of these words has been demonstrated; when Moses, the Hebrew lawgiver, led his people; when Socrates sought to give out the light of truth, and was given the hemicok potion by those ignorant of the light, and when the humble Nazarene trod the hills of Judea, and received the doom of crucifixion upon Caivary. As in the past each new manifestation was received with scorn, with hisses, with crucifixion, so Modern Spiritualism was received with hostility, derision and contempt; but it was upheld by those who were powerful enough to sustain it in spite of a world of enemies, and it will go on its mission of love, relimiting those severed by the hand of death, proving that the man, the eternal escance, lives on forever in Individual life. Could you see, as I do, the mighty army of intelligences now hovering over you, radiabl with the light of their love, and more tangible to me than you are, you would know that their presence brings the truth of the words 'On earth peace, good will toward men.' The glorious light which is now heralded to man teaches not that our bereavements are the work of a God who delights in chastising, but the operations of a law of nature. When Moses taught that God was a fealous God, he but demonstrated his own measure of soil. Each man is an individual, and may not measure other men, far less a god, by his own measure of soil. Each man is an individual, and may not measure other men, far less a god, by his own measure of soil. Each man is an individual, and may not measure other men, far less a god, by his own measure of soil. Back man is an individual, and may not measure other men, far less a god, by his own measure of soil. Hack man is an individual, and may not measure of the remended long ago. You who have accepted the higher light have pointing heavenward, would have been redeemed long ago. You who have accepted the higher light have pointin Not." "Through the dim vista of the past, through ev-

Monday Evening, March 19th, Mr. J. Jeanneret delivered an interesting address upon "Man Spiritually Considered in his Relations to Knowledge and Inspi-Considered in his Relations to Knowledge and Inspiration," in which the speaker entered upon a strict analysis, so far as the human intellect is capable, of the subtleties of occult forces that produce and cause to be retained all forms of knowledge in the mind of man. The inspiration of the present day, he remarked, is superior to the inspiration of the past, and gives impetus to a loftier thought and a far nobler action. Thought is a tangible reality in the infinite, which cannot reach the finite imprisoned in trammeling conditions which fetter its ability. The tree of knowledge has its roots in the Absolute, while its branches reach out to infinity.

has its roots in the Austrace, which any report that would on to infinity.

Want of space will not permit any report that would do justice to the lecturer. Mr. Miller, Dr. Slocum and Mr. Windham followed with brief remarks, and Mr. Everest reported interesting experiences at the seauces of Mrs. Ross, in Providence, R. I.

WM. H. COFFIN, Seq.

852 Fullon street, Brooklyn, N. Y.

Spiritualist Meetings in New York. The First Society of Epiritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 10M A. M. and 7% F. W. Henry J. Newton, President; Hen-ry Van Gilder, Secretary.

The American Spiritualist Alliance meets every Bunday afternoon at 25 o'clock in Republican Hall, 55 West 33d street. Henry Kiddle, President.

American Spiritualist Alliance. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Mr. Albert A. Wood delivered the opening address on the "Coalescence of Spirit and Matter," at the meeting of the 18th inst. The speaker stated that the ideas expressed in the paper were those of spirit-investigators. He was listened to attentively by the audience, and was followed by Dr. Atohison, who spoke admiringly of the paper; and also by Mrs. Uillman, Mr. J. Simmons, Mr. Charles Partridge and Mr. Free, Facts were stated which proved spirit-identity—being obtained through the mediumship of Drs. Mansfield and Slade.

New York, March 18th, 1883.

Troy, N. Y.

The lectures of J. W. Fletcher in Troy have never attracted greater attention or elicited more interest than at the present time. A correspondent writes: than at the present time. A correspondent writes:

"The hall is crowded in the evening and well filled in
the afternoon, and the clear comprehensive method of
his lectures elicit the most favorable comment. On
Bunday afternoon last, "Why does not God Kill the
Devil?" furnished the subject for a remarkable discourse, which was both radical and logical. In the
evening, questions were presented by the audience and
answered by the guides, and a more entertaining service could not well be imagined. After the discourse a
large number of tests were given, all of which were recognized as correct. Mr. Fletcher has been reëngaged
for the month of April, so great is the interest awakened.

ened.
The Ladles' Ald Society meets every afternoon, and the foundation for a useful work is being laid. The Anniversary of Spiritualism will be appropriately celebrated in this city."

Mrs..A. H. Colby at Springfield, Mass.

Mrs.A. H. Colby at Springfield, Mass. To the Editor of the Anner of Light:

This remarkable speaker closed a successful engagement at Gill's Hall, on the evening of March 25th. For an hour and a half she held a large audience with her thrilling eloquence on the subject "Who are Christians?" vividiy contrasting the teachings of Jesus with the practices of Christians. The speaker was several times endorsed by outbursts of appliance; at other times she proceeded amid the intense clience of an eager, listening audience. A vote of thanks was tendered to Mrs. Colby for her lectures and to Mrs. O. K. Smith for the sweet songs given by her at their opening and close.

H. A. Budington.

Dr. Benson's Skin Cure is super-excellent for ring vorm." Mrs. E. L. D. Merriam, Blue Hill, Mass.

To Correspondents.

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 return communications not used.

We published in our last issue a notice of the demise of Mr. David McArthur of Amsterdam, N.Y., and the friend who sent it desired ceptes of the paper containing it; but the address has been misplaced. By sending us full address, we withforward the required number of papers.

Passed to Spirit-Life:

Miss Allie Smith, daughter of Mrs. Mary and the late Marcus Smith, of Titusville, Pa., passed to spirit-life Tues. day evening, Feb. 27th, at the premature age of 27-owing to consumption.

to consumption.

Her early departure to the spirit-world is regretted by a loving mother, a fond sister, and a large circle of friends, land it might be added, incumerable acquaintances formed at Lake Cassadaga Camp-Meeting the last two years, when she and her surviving sister Emms contributed so largely and abity to the suterialment of the campers by their talented to coalism.

In private life Miss Alile was well known as a good medium, and it was owing to berknowledge of Spiritualism that she med death so philosophically—even promising, after she had "rested," to return to those who mourned her death, saying, just before passing away, "I will be at the Camp-Meeting sure next season." She will be welcomed by her many friends who assemble there.

Her peaceful transition to spirit-life, through the beautiful philosophy of spiritualism, is a source of inuch comfort to her mother and sister in their bereavement. T. L. Cieveland, O.

The Northern Wisconsin Spiritualist Conference The Northern Wisconsin Spiritualist Conference—
Will hold a four days meeting in Spiritual Hall, Omro,
March 29th, Soth, sist and April Ist, 183. Features of the
meeting: Dr. Henry Sisde, of New York City, the wonderful sinte test medium, will be at this meeting. Noted speakers engaged: Mrs. H. S. Lake, of California, and Judge.
E. S. Holbrook, of Chicago. A fine gultarist is expected
to assist the vocal and instrumental muelc.
Friends, improve this opportunity of listening to this array of talent, and ef witnessing the wonderful phonomenathat take place in the presence of Dr. Blade. The meetingwill commence on Thursday evening by 19r. Blade giving experfences as amedium. Prof. Lockwood will give a lectureon the "Experity of Matter" some time during the meetling. The Thirty-Fifth Anniversary of the Advent of Stodein Spiritualism will be observed on Saturday, March 3ist,
by appropriate exercises. Reduced rates at hotel. Usuals
courtests by the Omro friends.

DH. J. C. PHILLIPS, Sec. Wis. M. LOCKWOOD. Pres.
Omro, March 2d, 1853.

F. Howand, Vice-Pres.

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Another: "I was sworing from Congestion of the Spinal.
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nal life. An appreciative notice of the author and his writ-

ings is given in a preface from the able pen of Judge Rol-

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

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

Contents: Dedicatory: Introductory: Prefacery: Did allThings come by Chance? Hamility Interited: What shall
my Alsaion be? Fraternity: The Prayer of Jesus: Nature'sTheology: The Answering Voice: Bupurnal Guests: The
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Lloyd Garrison: The Anthem of Nature; We Go Not Out;
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The Voice I Heard; Never. Never Lost: Tyranny: How
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