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Banner of Light.

BOSTON, SATURDAY, APRIL 14, 1883.

The Thirty-Fifth Anniversary of the Advent of Modern Spiritualism; Services in Parker Memorial. Paine and Horticultural Balls, Boston; in Leominater, Mass., Poquonock, Ct., Portland, Me., and Vineland, N. J.

The Sist of March, 1883-anniversary of the return of the date when Modern Spiritualism made its first recognized appeal to the acceptance of humanity-has passed to join those that have preceded it; but was welcomed at its coming by thousands of Spiritualists all over the world with appropriate kervices, the memory of the pleasure attendant on which will ever be cherished, both by those who par-

ticipated in and those who listened to the ex-ercises of speech and song.

In the Bainer of Light for April 7th a brief resime was given of the various meetings held in Boston, on that day, and the outcome there-of, and the announcement was made that the subject of the Anniversary proceedings at Parker Memorial, also in different parts of the country, would be reverted to in subsequent leaves, the first installment of which pledge is here redeemed:

On the morning of Saturday, March Sist, an excellent audience, in point of numbers and intelligence, assembled in this hall, corner Appleton and Berkeley streets, this city. W. J. Colvilla officierd as Pracident pleton and Berkeley streets, this city, w. c. Colville officiated as President. An organ vol-untary by Mr. W. Milligan was the initial ser-

untary by Mr. W. Milligan was the initial service.

Mr. Colville then sang, "Angels Ever Bright and Fair," his guides following his musical invocation with the utterance of a soulful invitation that all good influences might draw near the company there convened, and that harmony and spiritual profit might result from the commemorative services about to be enjoyed.

Mrs. Lorania Wilder then rendered a vocal selection, after which the guides of Mr. Colville proceeded with the delivery of the regular

proceeded with the delivery of the regular ANNIVERSARY ADDRESS.

After referring briefly to the fact that George A. Fuller, who was to have been present according to the programme had been prevented by another engagement, and that his place would be supplied by Prof. J. R. Buchapan; also to the anticipated remarks from Allen Putnam, Esq., who had for so many years been a firm and consistent speaker and writer in the cause of the New Dispensation; and further, calling attention to the general excellence of the order of the New Dispensation; and further, calling attention to the general excellence of the order of exercises announced for the day and evening. Mr. Colville went on to state that meetings of the present nature were one of the necessities of outspoken minds; it was necessary to the satisfaction of interior convictions of truth that men ahould proclaim them not only within the precincts of their own families, but openly in public places, and before the world in general.

Spiritualism, in its modern phase, was born

as anable places, and before the world in general.

Spiritinalism, in its modern phase, was born into the life of human conception and recognition that life grand records, proving that men every where in every sain, every land, and every where in human experiences in grand every where in human experiences, in good every where in human experiences in the first man to the Present flay, was rull of every decided limit, which said on the war so of the rist man to the Present flay, was rull of every decided limit, which said on the said had been every said the said spiritual said more into this say of every said the said said and every where in the said and the said said the said of the said said the said that the past had been said the delay attendant on its coming in its surpress of manyer to a demand of that sars for a least every beautiful said, seed for many every beautiful said, seed for the said of the said of the said the delay attendant on its coming in its surpress of winter had to be supplanted by the swarp of winter had to be supplanted by the swarp of winter had to be supplanted by the swarp of winter had to be supplanted by the swarp of winter had to be supplanted by the swarp of winter had to be supplanted by the swarp of win

of ripening fruitage? Intellectually and spiritually speaking, humanity had its high tides; and its low lides; and the speaker would have his hearers remember in this connection, that as geology revealed the coming in of certain life conditions in the history of the planet, and the going out of the period litted for them to continue, and hence their passing away, so they who now listened to his voice should interpret and understand relatively the meaning of those decisrations made by men in the past that certain things were to "be judged" at a given time, or that certain things would "continue unto the end "—since they had no reference to the consuming of the world itself, or its annihilation as a planet, but merely referred to those cycles or periods whose conclusion marked the incoming of other great changes in the order of unfolding life." of ripening fruitage! Intellectually and spirit-

der of unfolding life.

When Spiritualism came it came without being asked for by human lips; but it did come in answer to the instinctive demands of human life. Men were not satisfied with the soulless naterialism inculcated by prominent scientists on the one hand, nor with the thoughtless and unreasoning superstition taught by churchmen on the other, and found themselves halting between two opinions; seeking rest and finding none, either in bold assertion or in balding attention. Spiritualism had come to give the needed rest to unrought its assertions with

ahe would wish to be endowed on entering the sphere of mortal life and its activities. The speaker declared that the gift of mediumship was just as purely a natural gift and was just as much born in its possessor as any other which went to make up the individual, such as the went to make up the individual, such as the love of art, a natural voice for singing, etc., and that all efforts at the cultivation of it where it is not must fail of their object. The Theosophists endeavored to make mediums of those who were not born as such, and what was the testimony offered in this regard by the Theosophists? Why, those very people who believe in the cultivation of spiritual powers by means of impressive caremonies and extraneous rites had been found honest enough to confass that the tivation of spiritual powers by means of impressive ceremonies, and extraneous rites had been found honest enough to confess that the learned initiates of the Orient were excelled by the uncultured and untrained but born mediums of the Modern Dispensation. The simple manifestations of disenthralled intelligence given through these untrained instruments transcended the plane of forced flowers and all the self-induced physical wonders wrought by the devotees of rites and ceremonies. This belief that the manifestation of the gifts of the spirit, in whatsoever order of value, was capable of attainment through study and preparation, under the tutelage of adepts, had been made in Asia especially, (and indeed for this matter in every part of the world,) the very foundation of caste and Pharisaism—and constituted everywhere the basis upon which rested the superstructure of the multiplied creeds of earth: It led to the view that some occult connection existed between upon which rested the superstructure of the multiplied creeds of earth: It led to the view that some occult connection existed between the spiritual powers and those who, judged by firtail special standards, were possessed of regular education for their expression to man; if other words, it led to system of speculation in spiritual gifts, into which mystle society, follogists injustrity and theological seminary had slike entered with sublushing confidence and persoculty avidity. For instance, its existence was clearly to be traced in the Roman Catholic Ohurob, which has always believed in these spiritual gifts and their manifestation; it had always been whet bed of a bertail kind of Spiritualism; but a Spiritualism which had a decided limit, which said to the waves of the great ocean of demonstration. Thus far shalt thou come, and no further I. Its whole ideal regarding these fifts and their manifestation was that there was a point in these things beyond which there was no progress, and that was when the limit of that Church was passed, that any deviation from their own humanly imposed standards and restrictions was necessarily here.

By And the same feeling would be found to origin—

was that there was a point in these things be yound which there was no progress, and that was when the limit of that Church was passed, that was any deviation from their own humanly imposed studards and restribtions was necessarily here say. And the same feeling would be found to rin through church systems generally, whether of os called beathern or Obristian mature and origin.

The speaker would not however, be undernstood to declare that the churche of riental or Obeldental did no good; they wrought each a work in its appropriate sphere; but he wiseled to controlled must, respectively and schewen freedom and limitations; the church declared itself the measure of the man receptivity and achievement in this direction to the church declared itself the measure of the man receptivity and achievement in this direction the spiritual scale.

The speaker referred in passing, to those who controlled must, resolutely he less power in the measure of the must be controlled must, resolutely must be controlled must, resolutely be controlled must, resolutely be must be controlled must, resolutely the member of the must be controlled must, resolutely the must be controlled must, resolutely the must be controlled must, resolutely the must be co

and other orders of religious belief were imported to this continent, and each and every one exhibited in some way the evidence that it had been transplanted from its natification, and set out in that of a foreign country and under an alien sky: While by this inherent lack of life they showed that they were not indigenous to America, Spiritualism demonstrated itself in an unstudied manner to be a native, and full of the rugged power of an ever-increasing vitality. Belearing to the two systems of thought active

the rugged power of an ever-increasing vitality. Beleaving to the two systems of thought active in this country—the one a supreme affirmation which tended to the worship of every word of the Bible, and the other which greeted the "miracles," "supernaturalism" and kindred points connected with the Scriptural narratives with supreme denial, the speaker held that Spiritualism taught the truth to be in the middle ground between the two. There was nothing outside or above nature; hence "supernatural" was a misnomer. Men might dogmatize as long as they pleased, but as long as the term "supernatural" was used it would really be only a name for that which was outside the limits which their own tynorance had established. Spiritualism explained the Biblical miracles on the principles of and in harmony with natural materialism inculcated by prominent asientiats on the one hand, nor with the thoughtless and unreasoning superstillun taoght by churchmen on the other, and found themselves in help the second of the one hand, nor with the thoughtless and there or two opinions; seeking rest and finding none, either in held assertion or in help the proofs palpable alike to the masser seeking none, either in held assertion or in help the proofs palpable alike to the masser seeking and the masser seeking the seeking that he had not the proofs palpable alike to the seeking manuspirations, and therefore at points all thanksgiving was ascending in its honor.

The speaker cited as one example of the good fruit attendant on the coming of the Modern Dispensation, the demonstrations which its brought concerning the equality of the seeking is the first of the one and the seeking of the Modern Dispensation, the demonstrations which its brought concerning the equality of the seeking was acconding in its honor.

The speaker cited as one example of the good fruit attendant on the coming of the Modern Dispensation, the demonstrations which its brought concerning the equality of the seeking was acconding in the honor.

The speaker cited as one example of the good fruit attendant on the coming of the Modern Dispensation, the demonstrations which its brought concerning the equality of the seeking of the Modern Dispensation, the demonstrations which its brought concerning the throught concerning with the instrumentality of his manuscript plorious creations of harmony untry beyond the immost soul of the beholder; how a noted composed on the proposed of the following the interest shape) to the solutions, the for girls at Hydseville, N.Y. and selected them as the witnesses who were to testify, or the intermental tripy of his manuscript plorious creations of harmony untry beyond the prover of the selected them as the witnesses who were to testify of the continuity of on solutions in the proposed of the following the proposed of the following the propos

or which statement he cited the cases of the Fox girls, Cora L. V. Scott (now Mrs. Richmond) and others, who had not epurned an education, but made the best of what advantages they possessed, and were used as they were found by their guides. Our own consciences would be our judges, and would in due session appoint for us the penelty of having re-

season appoint for us the penalty of having re-fused anything which would have been of beneit to us.

Mediumistlo power, he reiterated, could not be developed by secular education. While truth could hurt no one, from whatever source that truth proceeded, mere statistics and details could not weigh and measure the soul-power necessary to the mediumistic office. As an instance of this, he cited the frequent paucity of results which was attendant on mere professional learning, and the grand victories which the filted though uneducated instruments of spirit-power were able to win in the field of remedial practice—saying that even children were known among the people to day who wrought by this power remarkable cures as healers beyond the capability of the regular physicians, while the measure of their "booklearning" was of course small indeed. Those learning" was of course small indeed. Those who had followed out college courses, or who had imbided certain theories, and hence judged everything by college standards, or were determined that the course of the c everything by college standards, or were determined that everything they met with should square with those pet theories, presented to the spirit-workers who sought to use them the prospect of a grim struggle with the systems and hypotheses which they have accepted—systems and hypotheses which had been formed by those who loved theories rather than facts;

by those who loved theories rather than facts; and hence the labor of the development of their mediumistic powers is of a double character—to awaken the interior gifts and to remove the extraneous burden which inculcated ideas have fastened upon the individual consolousness. The chief need of the spirit workers was a receptive state on the part of the instrument.

This exhibition of attachment on its part to theories rather than facts, was in the speaker's opinion athe reason, why the so-called popular church of the day was gradually losing its hold upon the veneration and respect of the people. The young men, educated for its ministry were taught to maintain certain doctrines and dogmas which must be maintained, in the face of whatsoever acts light might come, if their particular division of the church system is to be continued.

life, who might on any occasion draw nigh, might be uplifted and encouraged to make the ence for a half-hour.

In the afternoon the hall was packed full to overflowing, nearly an hour before time for

Read the messages [said the speaker] in the Read to messages [said the speaker] in the Renner of Light, that have been published from year to year; they contain nothing remarkable in the way of elequence, of grace, of intellectualin the way of eloquence, of grace, of intellectuality. Why then do they occupy so large a space in the largest and most influential spiritual paper that has ever been published? Simply because they aim to show that people, on going out of the body, are the same in characteristics and gifts as they were before taking that step. If it was proved, on the contrary, that immediately on going out of the body persons became, by some wonderful change, archangels, orators, poets, or anything so distinctively different from themselves while on earth, it would be a had lesson to the world. Persons might be led to think they would wait to die in order to attain to this great knowledge; but when the disembodied spirits return to you, showing that they to the great knowledge; but when the disembodied spirits return to you, showing that they are not "miraculously" changed, that they have but taken one stop in advance, they demonstrate that improvement is attained because of efforts to achieve it, and emphasize the oft made declaration that Modern Spiritualism comes into the world to show the naturalness of the spiritualism.

of the spiritual life.

People did not question the source of needed blessings too closely; as the traveler, an hun-gered, would eat of bread though offered him upon a coarse wooden platter (while he was wont under more favorable circumstances to est from more costly material or plate). or, if athirst, would gladly use the most ordinary drinking utensil that might contain a cooling draught (though when not thirsty he might be captious both as to utensil and liquid alike); so the nationt for instance, who received help. the patient, for instance, who received help from a healer would not question as to wheth-er he or she had been educated or not—the benefit conferred would be regarded by the one relieved as a sufficient excuse or reason for one relieved as a sufficient excuse or reason for the employment of any instrument toward recovery. And this rule applied with equal force along the whole line of the demonstration of spirit-existence and power to mortals. All the talk about "the higher aspects" of Spiritualism was merely a talk about the platter upon which the bread was placed, the utensit in which the draught was contained. Those who entertained such ideals looked upon the service in which the applicual food and drink were offered rather than on the bread of the spiritual water of life which Spiritualism brought to a needy world. Spiritualism came to many who could not afford to wait until the "scientific" men of the day became educated up to a point where a gerrect conception of its nature and outcome was possible on their part; people could not wait for mediums till each instrument had completed a college career as a preparation for the pleted a college career as a preparation for the duty laid upon it. Spiritualism came in its own way to suswer the immediate needs of humanity. It came also to those who needed it, upon their own plans, the one best fitted for their appreciation; it had an important and glorious message to deliver, and the style of its

delivery was not so important in the estimation of the unseen intelligences, as that it be so placed before humanity that the recipients

dorsers and promulgators; while their acts and teachings had in degree beclouded Spiritualism itself, they could rightfully charge none of the troubles that came to themselves to its account.
The speaker affirmed that he had never The speaker affirmed that he had never known of a single instance wherein Spiritualism had brought a person lower than such person was at the time he or she accepted it as a verity. He had, however, known it to unmask hypocrisy and littleness of soul—the noxious weeds, the abhorrent insects, the mire of the mental swamp—which were hidden before it shed its ways that the hours a community Splyitualism. swamp—which were hidden before it shed its great light upon a community. Spiritualism came eminently as a revelator; it showed people what they were at the present stage of being—what they would be when they passed out of the material form. It demonstrated the truth of the olden saying: "Whatsoever a man soweth, that shall he also reap." He would have his hearers remember that spiritual mediums were sensitives; that conditions had largely to do with the best fitness of the instrument for do with the best fitness of the instrument for use at given times. The speaker had attended seauces with mediums at one time and received correct and valuable information, and then at other sittings with the same individuals had marked questionable results which mainly were to be charged to the account of strong psychological power exerted upon the instrument by the will of some of the sitters. Let each remember that fraud carried to a scance-chamber would, in accordance with a natural law, return to the carrier in source recognizable man-ner; while a feeling of harmony, and a receptive frame of mind, were eminently fitted to evoke

frame of mind, were eminently fitted to evoke the most satisfactory results.

Spiritualism, in the deepest significance of its mission, meant a work for individual elevation and improvement; it did not come to build up great institutions among men, but it would yet permeate with its liberalizing influence at the institutions extant at the present day. It had room enough in its ranks for all humanity collectively, but its chief mission was to the individual. individual

Mr. Colville closed his eloquent remarks with an inspirational poem, after which Prof. C. P. Longley vocalized his beautiful song, "We'll all meet again in the Morning-Land." [To be continued.]

Ladler Aid Society. " (Reported for the Banner of Light.)

The celebration of the Thirty-Fifth Anniversary of the Advent of Modern Spiritualism was observed by the Ladles' Aid Society of this city, March Sist and April 1st.

The marked success of this observance demonatrated beyond question the growing interest in the New Dispensation-as the lower Hortionitural Hall was packed to its capacity three times on Saturday, and the Ladies' Ald Par-lor three times on Sunday, while hundreds went away, not being able to find even stand-

went away, not being able to find even standing-room.

The morning exercises at Horticultural Hall consisted of able and interesting speaking; sweet and impressive music was furnished by Miss Amanda Bailey and Mrs. Hall of Salem. The meeting was presided over by the warmhearted, dignified Dr. A. H. Richardson. Mrs. Abbie Burnham offered the invocation. Ehen Cobb made the opening address in his usual impressive manner. He was warmly received and cordially applauded at the close of his ramarks. Short addresses were made by Mrs. N. J. Willis, Mrs. Maud E. Lord, Prof. Clayton and Dr. Richardson—all of whom seemed especially inspired for the grand occasion, Dr. H. B. Btorer, the silver-tongued orator of the spiritual ranks, was unusually happy in his remarks,

In the afternoon the hall was packed full to overflowing, nearly an hour before time for opening, as it was known that the good and popular J. Frank Baxter was to deliver the anniversary address. Dr. Richardson not being present to preside, Mrs. A. M. H. Tyler, President of the Society, took the chair, and in introducing Mr. Baxter, the orator of the day, spoke as follows:

"Friends: We are gathered to celebrate the Thirty Fifth Anniversary of the advent of Modern Spiritualism. As the First Spiritualist Ladies: Ald Society of Boston we celebrate our first birthday, for those who met with us one year ago to day will remember that our good President stood before you, and with a certain sort of pride read the charter we had that day received making us a legitimate child of the Commonwealth—therefore a yearling to-day. Commonwealth—therefore a yearling to day. Yet there are, perhaps, within the sound of my voice two who have survived a band of lades who met, as they believe, under the direction of a spirit calling herself 'Charity,' Oct. Th. 1857, in the quiet of one of their homes, where the birth and christening of this society took place. Hence we are twenty-five years old, although in an especial sense one year marks our Progress.

Now to me a similar statement is true of Spiritualism. Its phenomena have accompanied all human existence, and have occurred in every period through all the shadowy past; and we could scarcely mistake in celebrating its birth on any day we chose. It looks down upon us from the ages, and the especial feature of its thirty five years of modern life is its incorporation into the hearts and lives of liberal thinking men and women who have been determined in their efforts to strip it of its demonism, its su-pernaturalism and the abuses heaped upon it by ecclesiastical power, and to render the re-turn of the disembodied dead natural, joyous and welcome. and welcome.

Anniversaries are milestones upon the jour-

Anniversaries are milestones upon the journey of human life, and we travelers upon the different roads of this journey have each come to-day to this junction; and we halt and pitch our tents for a little that we may counsel to-gether concerning the way over which we have come, take our bearings and gain courage to continue our onward journey. Some of us have come over rugged pathways; our feet are torn with the thorns of opposition and briars of slanderous tongues. Others have encountered storms of adverse fortune and seen the tempest sweep away every mortal support, leaving only ruin away every mortal support, leaving only ruln and desolution. Another has groped her way through the valley of humiliation, where the fog and darkness of woe and want have settled dawn upon her till in the bitterness of her soul she bath cried "My God, why hast thou forsaken mag"

Steep, slippery, mountainous ascents have been climbed, and happy the traveler, if, attaining the top to-day, he catch a glimpse of the sunshine of the cternal city toward which we hasten. Let us reverently remember those who have fallen by the wayside, or who with rapid stride have fallshed their course and whose feet have gained the immortal shore. Our loved President, with six associate members, have arisen from our ranks during the might be benefited by the revelations it conveyed.

Spiritualism never did any injury to anybody.

Immoral people had entered the ranks of its endered the ranks of its end in our presence at: this hour no less surely than one year ago to day—accompanied by an unnumbered host; the gates being not only siar, but wide open?

To some of us this journey of life has been through flowery meadows, by babbling streams and laughing brooks. We have heard the voices of angels in many a cool sequestered spot, and with radiant hearts we tell you life is full of joy and happiness. Do you ask why this diver-sity of paths? We bid you wait for the dawn-ing of the morning when wisdom shall unfold her secrets for the reply. Now let us gather all the sweetness we can from the blossoms of inspiration thrown in our way during the morning session, and also from the eloquent lips of one-to whom you are about to listen, and for whom you now patiently walt. He has earned the good name he bears and the honorable position he holds in our mearts; carned them by a life true to his convictions, by fidelity to a fixed purpose, and by earnest faithful labor. We now have the pleasure of listening to Mr. J. Frank Baxter,'

The evening meeting was another grand gathering of the cohorts of Spiritualism, full of good ering of the cohorts of Spiritualism, full of good nature and enthusiasm. The exercises were made especially interesting by the readings of the well-known talented elocutionist, Lucetto Webster, and by a speech appropriate to the occasion by Master Ernest Fleet.

John Wetherbee was present. The warm place which he occupies in the hearts of Spiritualists was indicated by the applause called out by the mention of his name. He was interesting, as he always is.

by the mention of his name. He was interesting, as he always is.

Mrs. Shirley of Worcester, Mr. Harding of Salem, and others, spoke with enthusiasm.

On Sunday the meetings at the Ladies Aid Parlor, 1031 Washington street, indicated no abatement of interest. Addresses were made by Prof. J. Rodes Buchanan, Prof. Clayton, Mr. John Wetherbes, and many others.

Mr. Edgar Emerson was present at each of the meetings on Saturday and Sunday, and in-terested the audience with his wonderful tests.

Paine Hall.

On Sunday morning, April 1st, Barrows's full orchestra with an inspiring selection opened our annual Festival held in commemoration of the advent of Modern Spiritualism.

Conductor Weaver and the school then read the Anniversary Lesson and sang the Anniversary Ode from the "Instructor." After the Banner March a short intermission was taken to rearrange the seats, so that the large number of people who were waiting in the ante-rooms might be admitted. A cornet solo was given by A. L. Gardner; the G. A. R. Quartette of Chelsea was then in-

the G. A. R. Quartette of Chelsea was then introduced and given a hearty reception.

The Anniversary piece arranged by our gentlemanly Assistant Conductor, S. W. Russell, was given by fourteen of the scholars, each one reciting a beautiful little poem, at the close presenting a letter, until after the last recitation we had the words Thirty-fith Anniversary in large letters on our platform. The Assistant Conductor deserves the warmest thanks of the Lyceum for this pleasing production. Miss Amy Peters, who has labored so earnestly through the season to make our Lyceum sessions interesting, read a selection very appropriate for the cocasion. Recitations followed by Flora Frazier and Lena Onthank; the rendering of "Save Mother" by the latter was very line, and was warmly applauded by the audience. Miss Mand Jordan, child violinist, was given except after success usual.

was given encore after encore as usual.

Miss Heien M. Dill (whom the Lyceum ever honors for her tender care of an invalid mother) sang a beautiful selection; Miss Flavia Colle, [Continued on eighth page.]

Kew Publications.

Pearls.

And quoted odes, and jewels five words long, That, on the stretched fore-singer of all time, Spargle forever.

Kind messages that pass from land to land; Kind letters that betray the heart's deep history; In which we feel the pressure of a hand-One touch of fire-and all the rest is mystery. -[Long/ellow.

We must learn to infuse sublimity into triffes—that is power .- Millet.

Nature's fair table book, our tender souls, We scrawl all o'er with old and empty rules, Stale memorandums of the schools. -[Swift.

Constantly choose rather to want less than to have more.-Thomas & Kempls.

Because I hold the laws in due respect And fear to be unjust, am I a coward? Meek let me be to all the friends of truth, And only terrible amongst its foes--{Philonides.

Consolations console only those who are willing to be consoled.

Let never day nor night unballowed pass. But still remember what the Lord hath done. -{Shakspeare.

We think our civilization is near its meridien, but we are yet only at the cock-crowing and the morning star, - Emerson.

Spiritual Phenomena.

(From the Providence Journal of Feb. 14th. 1831.) THE PHILOSOPHY, AND PHENOMENA OF MODERN SPIRITUALISM. NO. II.

"Philosophy, Wisdom and Rollgion support each Shor; he who will not reason is a bigot, he who cannot reason is a fool, and he who date not is a save,"—Sir William Drummond.

Dramond.

What is known among Spiritualists as mind or thought-reading was one of the first stumbling-blocks. I had to contend with in my lavestication of the varied phenomena of Modern Spiritualism. Not long after the manifestations commenced, it was which charged that neither rapping, entranced or any other class of spiritual mediums, could give reliable information to sitters in their circles, unless the questioner, or some other person present, had in his or her own mind or memory the purport of the alleged spirity answer. Whilst the plausible theory involved in this objection admits the existence of a serious spiritual phenomenon second only in importance to that claimed by believers in "Buritualism" per set it was, nevertheless, if true, damaging to a veiler in the return to earth of the spirits of the departed and their intelligent communication with mortals still in that calitated by believers in "spiritualism" per as it was the content of the co

cannot speak from experience; but I understand by the Journal that if Mr. Camberland's own theory of his power be accepted, "it is a mental and physical attribute, not peculiar, although abnormally developed by nature and training in bimself. This has been scientifically described as the peculiar faculty and cultivation of the 'motor' or sensatory nerves, enabling them to receive sensations from the muscles and nerves of others, so as to read even minute and unemotional thoughts when absolutely concentrated." Most experienced investigators of the spiritual phenomena, I think, are aware of the fact that in cases where persons visit spirit mediums to obtain information on any subject of a personal nature, it is claimed, both by mediums and the spiritus controlling them, that the latter may often be brought into closer mental or spiritual rapport with an individual by the nediums taking the inquirer's hand in theirs; but that this is not an essential requisite, in "thought reading" by spirits out of the mental body has been established, in my mind, by thousands of experiments and examples. If, indeed, it betrue that Mr. Camberland has the faculty of discerning "minute and unemotional thoughts" in the minds of his subjects, solely by the "sensations" these unemotional thoughts impart to the "muscles" and "sensatory nerves," then, indeed, I am free to admit that his phenomenal shillies or powers differ from those of any spirit claiming to have left the mortal form I have ever been privileged to cummunicate with. At the same time, I do not mean to be understood as dehave ever been privileged to communicate with. At he same time, I do not mean to be understood as de-I have ever been privileged to communicate with. At the same time, I do not mean to be understood as denying that Mr. C. really possesses the faculty of "mind-reading," and that the gift or faculty has been exceedingly well-developed in him, though not on the principles nor by the methods be claims. Mr. Cumberland's advint on the shores of America I think was heralded by a circular addressed to the people of the United States, in which he claims that his labors in the cause of moral, religious and scientific truth in England had received the recorded sanctim, cointenance and support of more than a thousand of the most advanced minds of Great Britain, including arch-blabops, blabops, ministers of religion, statesmen, judges, lawyers, scientists and doctors of every kind and grade funtions, ministers of religion, statesmen, judges, lawyers, scientists and doctors of every kind and grade funtions. Mr. Cumberland claims to have complished men, Mr. Cumberland claims to have completely demolished the great debusion that within the last third of a century had spread itself over-every quarter of the globe, and demonstrated to their entire satisfaction "that the exhibitions of all spiritualistic mediums are humbugs and frauds, perpetrated either by clumsy mechanical devices," such as "rappings made through the displacement of the tendons of the foot," reading are numouse and frauds, perpetrated either by clumsy mechanical devices," such as "rappings made through the displacement of the tendons of the foot," reading "unemotional thought" in the minds of individuals through the "senastions," communicated from the "muscles and nerves." of their hands to his, and last, though not least, through bis wonderful skill in exposing the tricks of the (so called) mediums for the "materialization of forms," and his demolishing of all these by one decisive blow, administered after the following unique and ingenious nursely acceptable (as lowing unique and ingenious purely scientific (as claimed) fashion, and described in the Boston Herald

of Jan 9th, 1883, as follows:

"On the open stage he (Mr. C.) showed how he pulled down the slack of the cord at the neck, fastening it to his clothing, and that the tapes that were pulled through the backrof the tag (supposed to be those scaled around his wrists) were loose pieces of cloth, so that his hands were free. And by loosening the neck cord he merged from the bag without disturbing the scale. In this lottom of the bug were mat rials for the different 'make-ups,' and by amearing his face with glycerine and applying a mask of retion batting, the pale spirituolie faces of the departed were insulated." of Jan. 9th. 1883, as follows:

Although Mr. Cumberland's unique methods of demonstrating the fraud and trickery universally practiced as he alignes, by all mediums, sufficed to convince the leading minds of Great Britain that all the vanished phenomena, including "materialization," is founded in debusion, trickery and fraud, before succumbing wholly to the dictum of the lean ned and time-honored authorities. I should like to narrate, and I submit to the readers a few more of the marvelous tricks of mediums out af the many thousands I have been witness to in addition to those contained in my article already printed in the Journal of the 30th of January, commencing with one that I conceive to be purely of the "miod-treating "type. Not long after I commenced investigating the subject, I was slitting one evening at a table in my own house with Mr. L., an automatic medium; and two personal friends. Mediums of this phase are so called because spirits claim to encircle their arm and hand with some magnetic electric or other occult arra, by means of which they are enabled to write independent of the mind of the medium. Shortly after we were seated, a spirit friend cautioned me to beware of a certain individual I had met and conversed with on that day. On my asking the name of the person, aliment to, the spirit declined exposing it. Laban proposed to write, and spirit declined exposing it. Laban proposed to write, and spirit declined exposing it. Laban proposed to write, and spirit declined exposing it. Although Mr. Cumberland's unique methods of de-

In a tight paper envelope, the medium to take each paper in turn in his hand until the right one was reached, when the spirit was to respond affirmatively. In this way i probably submitted a dozen or more names to the medium without getting an affirmative reply from the apirit in control. These included the names of all the individuals I remembered conversing with through the entire day that I could have the remotert conception of being the individual that was alluded to by the spirit. So I paused and asked my friends to mange the subject and question the spirit regarding some matters of their own. This they did, while I sat quietly beside the table opposite the medium, simply observing what passed. All at once I recollected having conversed with a certain person on that day that I the medium was at the time aggreed in writing on.

quietly beside the table opposite the medium, simply observing what passed. All at once I recollected having conversed with a certain person on that day that I had not mentioned.

The medium was at the time engaged in writing an answer to some questions that had been proposed by one of my friends, but just as the thought of the name of the person alluded to was brought tomy recollection, the hand of the medium, leaving its unfinished sentence, flew across the table with lightning speed, and, after striking me on the force part of my head, hastly wrote. "That's it." Nor was this all, but, ascendingly to make the thing doubly sure, the hand of the medium was directly used to Indite a sentence addressed to me, in which the surname of the person in question was so shrewdly introduced that, whilst it was impossible but that I hould discern its import, no stranger to the circumstance would bave suspected the word to have head a personal application. This i suppose to have been a clear and unequivocal case of "mind-reading," but not after the "muscle" method practiced (as alleged) by Mr. Cumberland. I may add that the warning was very appropriate. Again: It is now more than twenty years ago that my daughter Anna, whilst we were visiting an aunt in Brooklyn. New York, was stricten down with scarlet fever. The medium, who was then living on Bond street, New York. (I had never seen Foster but once before, and then for a short time only.) On my taking a seat opposite to him at a small table I simply fold him that I had called to obtain advice in a case of sickness, without saying what it was or who was the pattent. The medium sked me to write the name of the slok person on a piece of paper and fold I tightly. This I did, without the medium's band: "My son, we have been to see Anna. She has an attack of scarlet fever. Give yourself no unensiness; you are doing all that is necessary, and she will recover." This was the purport of my mother's communication, and, I think, nearly lier words. All the affect of the paper to the

for the threat. After my mother retired my wife and several other spirits of departed friends controlled the medium and spoke encouragingly to me. I was also advised before leaving to take the hand of the medium in mine, that the spirits might thus charge me with healing elements, to impart by contact in like manner to my daughter on my return to Brooklyn.

I was also asked by my spiritirlends to return to New York every morning, and have the bealing elements renewed through Mr. Foster's exceptional organization, which I did until my daughter became convalencent. Through imprudence in enting too freely, sine expertenced a severe relapse, which finally assumed a most threating aspect, the scarlet fever being at that time very prevalent and fatal in Brooklyn. A young lady about Anna's age had just died in the near neighborhood, and her aunt became greatly slean. I, bowever, declined doing so, and started for New York, leaving my daughter in a stupor, apparently bordering on detends seemed to be aware with Mr. Foster's critical situation, but still instated that she would recover. They bade me to hold the medium's hand in mine for an unusual long time, that they might charge me well with healing magnetism to impart to my sick child, telling me to be sure and the by her side through the night, holding her hand in mine. My faith had about left me, and when about to leave the room I remarked that I had but little or no hops for Anna's recovery. Our spirit-friends, however, continued to encourage me, and more than once lold me that the crists would be passed the coming night, and that it were o'clock." In the morning she would be better. This assurance was repeated more than once. On my -r-turn to Brooklyn, in accordance with the advice of

occult powers her cure was accomplished. Oscolo. the famous Seminole Indian chief, was one of the juilder or familiar spirits of Mr. I., the automatic medium I have before minded to. Oscola is a spirit of great and varied powers, as most indian spirits seem to be. On a certain day (being entirely alone), whilst stepping about rather quickly in my corn crib at random, I accidentally hit, the top of my head against some hard substance. My bead was protected by a thick hat, and I soon recovered from the shock and thought no more of the matter. Some hour or two after I went to Newport, six miles away, in a buggy, and held a séance alone with Mr. L., at his own house, as I olien did. Very soon after we were seated at the lable, Oscola (who was then, as he centimues to be, a loved and faithful friend of mine) came in great glee, and, addressing me, hastily wrote by the hand of the medium, in his imperfect English. "Warn't you make hen you had soo?" Baid I. "How do you know that I hit my head?" Oscola replied, "I seed you." This may have been a case of "mind-reading." or it might have been a case of clairvoyance wherein the Indian chief was really present with me in spirit when the accident occurred. Oscola was very much attached to my son, then a little boy, and often talked about him at our séances, when he would tell me what he saw him doing about the grounds six miles away, describing very correctly the tools he might be using and the child's garden work he was about. When I returned home I generally found that Oscola had spoken quite correctly, On one of three occasions I asked Oscola to describe anything he saw worthy of note in my garden or park. Among other things he described covered to including its color, with the exception of the mouth, which he said was "red." I nod often not him that he was mistaken, and that the reptile's mouth was not red. Oscola, bowever, persisted in eaving that he mouth was called over I found that the roof of the mouth was of him had been effaced from my external memory whilst it r

sence in the winter season, occupied a part of my house.

The medium also, described very correctly an old lady who occupied three small rooms in a lean-to of the house, who, she said, was at the time conversing with the farmer's family, and complaining about her stove that had taken to mocking that morning so that she could not stay in the room, and very graphically repeated some peouliar words the old lady saed in her conversation, which were exceedingly characteristic of her. A day or two after this I went to Vaucluse, and (without speaking of what had occurred at tire. Gay's) learned that on the morning I was with the medium or I can did without speaking of what had occurred at tire. Gay's learned that on the morning I was with the medium in floaton a quantity of soot had fallen down the chimney in the old lady's room; and lodged against the she could be considered by Ars. Has stove for much except the farmer's room and complained of the annoyance very much after the manner described by Ars. Has, It shis was a case of minds feeding. If sell pretty, must that Mrs. Gay did soot divine it, by any bredess combetted with the muscles? If my hand we have seen annothed with the muscles? If my hand we have seen annothed and memorious thoughts, for the very ling a sense down.

good reason that the medium did not hold my band in her's during my visit, nor was it possible that incidents should have been known to me at the very moment they were occurring hirty miles away.

Mr. L. the automatio medium, was also an excellent "ilpping medium," so called, because instead of the "spirit rap," communications with the spirits are conducted simply by the medium placing his hands loosely on the upper surface of a table or other emooth topped plesse of turniture (I have known an empty flour barrel; used as a battery with equally good ricet as a table), when questions will be answered and communications in general be made by the controlling spirits by raising one side of the table and striking its feet on the floor, instead of their making "raps" on its surface. Through the letters of the alphabet and otherwise I have received, after this slow introductory mode of spirit communication, enough to filt a large volume in print, to say nothing of multiludes of other phases of the "tipping" phenomena, such as the raising of tables, planos and other weighty pieces of furniture, etc., in mid-air, sometimes without contact elither of mediums or other persons in any way whatever. Once, many years ago, while Mr. L. was sitting on the east side of my diloring room, full fifteen feet distant from myself and little daughter (we being on the west alde), by way of experiment we placed our hands on the top of a heavy work-stand, with drawers, that stood midway between two windows, through both of which the sun was shining brightly. After a little while the stand rose welve or more inches in the air, and was thus held and dapgled by an invisible power for some considerable time. I have also seen in my own house, a very heavy manage of not less than forty-five degrees without its claiming a large lighted kerosens lamp that was also seen in my own house, a very heavy manage of not less than forty-five degrees without its called my held of the calling whilstour hands were on its surface, and thrown will such violence

THE NEW "MRS, PARTINGTON" AND HER BROOM. BY H. C. D.

To the Editor of the Banner of Light: A lady, understood to be connected with the reportorial staff of the Boston Transcript, has undertaken to give her views respecting certain Spiritualist seances she has attended, for the purpose, it would see n, of not so much imparting a knowledge of the subject, as of strengthening the prejudices of those who, through ignorance, are disposed to condemn it as an imposition. In her first article she says: "Boston is the admitted headquarters of that modern sphinx, Spirit Materialization." Now it appears to me the writer claims undue honors for this city. She admits that "It (Bpiritualism) has millions of believe ere in the United States, and millions more in England, Germany, France, Russia and Australia"; and it can hardly be supposed that, such being the case,

not exist to as great a degree as in Boston. linw far this critic is qualified to judge of the facts of Spiritualism may be learned from her remark: ' Nobody has yet had a proper opportunity of testing this mystery." which betrays at once how little she knows of that in which she assumes to teach others. Has not every one else had as " proper opportunity" as these " millions and millions" of whom she speaks; and who, it is reasonable to conclude, have availed themselves of it and become convinced of the truthe of Spiritualism, not upon hearsny evidence, but upon

there is no place where this form of spirit-power does

personal, critical examination of its claims and proofs? I have never attended a seance given by the lady first alluded to by the Transcript writer, but I have talked with many clear headed, rational men and women who have, who bave assured me they there received absolute tests, communications from friends, and about matters of which the medium could have had no possible cognizance. These people were not all known to be Spiritualists, and I am inclined to give more weight to their testimony, impartial, unblased as it was, than to that of one whose chief purpose is to caler to the prejudices of the public against an hapopular subject.

The spirit in which this pseudo-investigator set about her inquiries is indicated by her opening remarks; she "put her social conscience in her pocket"; she "resolved to break rules with all the recklessness which the occasion justified," and she enjoyed breaking them. So far I think the lady has told the truth; I can believe what she says about her own motives and actions, for I think she has been ac quainted with herself long enough to know whereof she is speaking. This frank acknowledgment on her part gives us a cue to her investigations, and we could go on and tell what her experience would be likely to be without reading another word of her letters.

She next recounts her own little performances at the first circle. The man by whose side she sat, and whom est, straight forward gentleman. While she was holding a guitar some force, the medium, she intimates attempted to take it from her, but did not succeed. Now, the medium is physically a much stronger woman than the writer, and would have succeeded it gaining possession of the gultar had it been herself and not a spirit who made the attempt. She telle us that she caught a spirit hand, and afterward compar ing it with the medium's found it very similar. As she says precisely the same thing of the next circle she attended, which statement for the best of reasons I am disposed to question the accuracy of, I do not place much dependence upon it. The medium's hand may have resembled the spirit hand she clasped; but so might the hands of half the ladies in the circle.

The second adventure of this female Diogenes was also in a dark circle. In this, as in the other scance, she clasped a hand, found it warm, bony, like the medium's, etc. Now, regarding the matter of taking s hand, I think it very probable; most visitors at the seances have that privilege: but as regards her comparing it with the medium's afterward, that I deny, and feel qualified to do so, as I happen to be that medium. It is the testimony of visitors that these hands differ in size, shape, degree of heat, firmness of texture, etc. and though mine may resemble one of them, it cannot

Next the lany favors us with her idea of a materiallzation. A spirit form came and represented itself as grandchild to an elderly gentleman, and : plece to a young lady, and gave its name correctly. Now this veracious reporter admits that the form allowed itself to be kissed and fondled, and that its soft curis were felt; and then goes on to say that it resembled a bit of gauze smeared with phosphorus or paint, carried on the point of a pencil or small rod! Imagine one kissing a lead pencil I feeling the soft cheek of a rod ! The gentleman and lady were at the time strangers to me, and I have not seen them since, but should like to

have their opinion on the subject. She now tells us "writings were obtained upon blocks of paper, but nothing striking occurred." Had she been an honest, fair minded observer, bent on get-ling at and telling the whole truth, wheller she could explain it from her point of view or not, she would have told her readers that just here very striking, and unexplainable phenomena did take placer for fully three fourths of the company present received messages, which, they solemnly declared, being strangers to myself, were communications from friends on the other side, and that no person present could have written the matter contained in them. There was no hap hazard about these messages; they were put into the hands of the persons for whom they were intended, and in no instance was there a mistake made. The reporter of the Transcript know all about these messages, for they were read aloud, with the exception of one, which the recipient declared contained allu-Blons to private family matters. "

Just a word about the conditions under which this reporter took her seat. She told us she wished to make a little investigation of Spiritualism in a general way; that she was going to say nothing of any particular medium or place, but only give her opinions of it as a selence or a philosophy. We told her before also sat down what the conditions of the circle were, and she agreed to observe them, and yet she tells he now that her only surpose and her only happiness was in de-Uberately breaking her word!

Lastly, the sphoter stiends a materializing stance.

Lastly, the sphoter stiends a materializing stance.

She there are reching to convince her that It was not the medium, manual parading. She says nothing of, seeing many both one form at a time, any of steing the medium in her, subject during the stance, nor of seeing the ing a during demands during the stance nor of seeing a during demands of the primerical designs.

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monly given. If the gives a correct account of what took place, the scance was inferior to those usually given by Mrs. B.; But as she possesses the faculty of forgetting everything hard to explain away, we cannot, from her story, form any opinion as to what really did transpire. I see no reason, however, why as much weight should not be given to the opinions of those who thought they recognized their friends in the faces and forms appearing, as to her's, who could see in them all only that of the medium. If the first were blased by a firm belief in the possibility of the phenomena, so was she biased by her prejudices. the two her opinion is likely to be the less honest and

impartial. Now in what spirit did this woman set about her work? Did she desire to know the truth, or only to make capital for herself as a smart, clever reporter, with the ability for seeing just a little further into this matter than any one else? If the Transcript or any other paper really wishes to inform its readers upon the subject of Spiritualism, let it send some fair-minded, impartial person, one capable of giving a report of the results obtained in an honest, manly way. suppressing or distorting nothing, and leaving the explanations, if he is incapable of making any, to the intelligence of his readers. To assume that all spiritual phenomena are the simple tricks this reporter claims them to be, and that by them the thousands and thousands of intelligent men and women who believe in Spiritualism have been deceived into the belief, is an insult to the lutelligence of the human race.

> For the Banner of Light. ANGEL-MINISTRY. BY J. S. DRAPER. .

Amid Judean wilds, unseen of men, The lowly-born of Bethlehem watting stood, A conqueror o'er his inward fees. Oh i then, While weak from battle-strokes for truth and good, With hope and even life's great aim yet dim, "The augels came and ministered to him."

A thorn-strown path was drawing to its end, And omens marked a painful, fatal close; Pictures of perfidy in foe and friend, Nor least, the bitter cross before him rose. Deserted? Not for on the mount of prayer Those elder spirits came to cheer him there

The city, bushed in solemn stillness, sleeps; None hears that yearning, agonizing prayer, Nor sees the bloody sweat of him that keeps His last dread watch smid the night chilled air. None sees? or hears? Behold with strengthening

A spirit stands before him in that hour. Read, oh! my soul, the lesson of that life: If he (the type of what we may become). When lonely, angulahed, overborne with strife, Received from those who left their heavenly home Sweet solace, guidance, help to bear his load When cross-worn, fainting on his weary road-

Then how much more should we, to weakness born, Our wanderings many, skies with doubt o'ercast, Helpless full oft, hearts bleeding, anguish-torn, At times e'en wishing every day our last.

Accept the visite from dear friends above Who come to aid and cheer us with their love! Wayland, 1888.

Verifications of Spirit-Messages.

ANTHONY O. BOYLE. To the Editor of the Banner of Light :

I see in your paper of Nov. 4th a message from ANTHONY O. BOYLE, of New Orleans. I knew him very well for some years; he used to be employed in the counting-room of the New Orleans Republican, and the then editor, Gov. Michael Hahn, whose post office is Hahnville, St. Charles Parish, La., will identify him as readily as I will; also J. M. G. Parker, brotherin law of your Gov. Butler, and formerly postmaster of New Orleans, who all were well acquainted with him. He was, when I left New Orleans in 1879, employed in the office of the special agent of the Treasury, Major George D. Weeks, of Brooklyn, N. Y.

He was, as he said, an excellent penman, and was a good, whole-souled fellow. I did not know, until I read his messaye from the other world, that good, jovial Andy Boyle, as we all used to call him, had gone to the great beyond. The message seems to talk just as he used to in life, and I have no doubt is a true communication from our good friend who has passed over be employed in the counting-room of the New

tion from our good friend who has passed over the river.

What a glorious thing to be thus convinced that we shall live in the Great Herenfter, when the trials, tribulations, wanderings and heart-burnings of this world are over. J. S. MORGAN.

J. S. Morgan. I. too, knew him well, and the message is characteristic of him. I did not know, either that he had passed over the river of life. Taylor, Col., Feb. 1st, 1883. C. H. THOMAS.

BARKER VAN VOORBIS

To the Editor of the Banner of Light; In your issue of March 10th I find in your Message Department a communication from Barrer Van Voorrie. I had never heard of him, but on inquiry find there was such a person, and his affairs are very decidedly in a muddled state, as he represented in his message. I am trying to do what I can to have his relations know of it. I believe I am the only one who takes the Banner of Light in Catakill. I am here only temporarily, is the reason I had no knowledge of Mr. Van Voorries. I was a little dublous about entering into explanations at first, not caring to have the subject lightly treated; but I find, on the contrary, though some little astonishment has been expressed. In your issue of March 10th I find in your some little astonishment has been expressed, many are inclined to give it credence, and one or two are willing to put themselves out to find the family of Me. VAN VOORHIS. Respectfully. Mes. A. E. Muse.

Respectfully. MBS. A Catskill, N. Y., March 24th, 1883.

To the Editor of the Banner of Light: ELLA, TO HER MOTHER.

Allow me from the fullness of my heart to acknowledge the communication which I received from my daughter ELLA, through the Banner of Light of March 10th. I would also ask that you will extend to Miss Shelbamer my sincere gratuation has been been asked. will extend to miss Sicilating by sincere grad-itude for her kindness in acting as the instru-ment by which I am permitted to receive the comforting message, "irecognize perfectly, all expressions of interest and sympathy given me, as natural to my daughter ELLA, Fraternally yours, Mrs. B.M. HAYNES, Boston, Mass., March 27th, 1883.

J. O. BARNEY—H. G. BOSWORTH. To the Editor of the Banner of Light : ...

L have lately proved the communication from J. O. BARNEY and the one following it from Hondon G. Boswonts, in the Bonner of Light of 17th, March, as true, as therein pul lished. The first was of Lincoln, and the last of Pawtunket. R. l. 1 found that the reason udged to be the cause of the suicide of Horace Botworth was the loss by death of his child.

Yours truly.

Yours truly. Providence, R. L., March 26th, 1883. ાં જેવે 🕃 LEVI HEYWOOD.

To the Editor of the Banner of Light: I read in your paper of Dec. 16th a communication purporting to come from LEVI HEY. wood of Gardner, Mass, who died last July aged 82 years. He was well known here, where he carried on the chair-manufacturing business quite extensively. I have known him for over forty years, and his message is correct. In the Communication of the Communication with the communication of th

Gardner, Mass., March 9th, 1883. BOLONON FLETCHER.

To the Editor of the Banner of Light:

I see in the Banner of Light of March 3d a message from SOLONON FLETCHER, of Winchester, Mass. I have been acquainted with him for the last twenty years, and can truly say I believe the message is from him; and I think all the people who knew "Uncle Solomon" will say the same.

Watefield, Mass.

Watefield, Mass.

"Dr. Benson's Bkin (Cura mas Ariven away all my eruptions." Ida C. Fonsy, Hamilton III.

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WALES ABOUT ZION. Ten Lectures by L. M. Atwood, D. D. 16mo, sloth, pp. 167. Reition: Universalist Publishing House.

The purpose of this took is, as stated by its smitor, "to predout facile and the considerations resential to ! just opinion of the value of the different denominations

of Christians The opening lecture is upon "The Good and Evilof Sects." Those that follow treat upon Roman Catholics, Episcopallans, Congregationalists, Methodists; Baptists, Swedenborgians, Unitarians, Universalists and Spiritualists. How far the writer is qualified to present facts and considerations essential to a just opinion of the value" of the last-named class, that in which our readers are more especially interested, may be judged by his statement: "I know nothing of Spiritualism except what I have learned from others." He however, admits that the explanation given of certain phenomena by Spiritualista "is, at least, probable." "I feel," he cays, "no disposition, as I know of no warrant, to deny it. I regard it as more than probable that some persons, perhaps many persons, have really had satisfactory evidence that those said to be dead are truly alive.". He follows this declaration with the usual characteristic remarks of the doubting Thomases of the ministerial profession: "I receive with caution all testimony on this point;" "I have learned how easily men are duped by mystery;" "I know that much of the pretended phenomena is sheer imposture, and much more of it delusion," etc. How does he know? how has he learned?" Not by any personal effort of his own, for he says:

"Although my personal knowledge of the matter is second hand, it should be observed that my knowledge of the facts on which the supernatural claims of Christianity are founded is second-hand abo." Certainly so; it could not well be otherwise, since the foundation facts of Christianity occurred nearly bineteen centuries ago; but the facts of Modern Spiritualism are taking place this very day in scores of localities easily accessible to him: hence there is no reasonable expuse why he should obtain a "knowledge" thereof ond-hand," as he admits he has his. If one chooses to form conclusions respecting a new revelation of truth upon the testimony of others, he is at liberty to do so, and the public are at liberty to place their estimate upon the value of his conclusions; but he only exhibits the weakness of his position in accepting the questionable testimony of half a dozen witnesses of events that occurred almost two thousand years ago.

of witnesses to events transpiring in his own day. THE TEMPLE OF THE ROSY CROSS. The Soul: Its Powers, Migrations and Transmigrations. By F. R. Dowd. 16mo. paper. Philadelphia: John R. Rue, jr., Printer, 43 South Fourth

and rejecting the positive evidence of as many million

street. A book embodying the principles of the Rosierucians, an order, or, as the author prefers, a fraternity whose members are of all nationalities and all climes, and have been known in bistory as Essenes, Illuminati, etc., but since the time of Christian Resencentz by their present name. The writer of this work remarks that the religion they represent was once universal-"long ere written history began; for evidences of fire-worship are acattered over all the earth in the form of Rosicrucian symbols." The book before us is one that cannot be hurriedly read and comprehended. It contains scarce a page that does not present statements that will attract attention by their divergement from the usual track of thought. These will startle at first, their truth be doubted, perhaps blankly denied; but the impression they make cannot be easily thrown off. The mind, having been brought into a relation with the idea involved, is strongly drawn into a closer one, as grains of steel to a magnet. As the au-

ther says (p. 57):

"We can never know a thing or principle except by contact therewith. I deas grow in the mind as vegetation grows in the earth. Thoughts are the letters of a word; the word is part of a sentence. A complete sentence or a combination of incomplete sentences or a combination of incomplete sentences contains an idea. "We heav think and think if out to a clear and perfect definition, is: will idea us or good; it is like a plant struck by frosts or, withered by drouth. But if, in our analysis of facts, we coincelve an idea. In matter how vague—and dwell upon to in thought, it gradually takes form and grows to maturity. Maturity is a perfected idea. When an idea is matured in the mind it enters into the soul and becomes an integral part of the thinker, and he is changed thereby."

Our exceedingly limited space will not allow us to

Our exceedingly limited space will not allow us to gratify our inclination to give even a few of the new and progressive views with which this book abounds. Olearly and tersely written, it will attract the thoughtful attention of readers, especially so from the fact that there are but few if any works of its kind within reach of the public, and be read with feelings of dee ipterest by all who are sufficiently advanced to enter tain in their minds a consideration of its many novel

MARRAGE AND DIVORCE. By Richard B. Westbrook, D. D., LL. B., author of "The Bible—Whence and What?" 18mo, cloth, pp. 152. Philadelphia: Printed for the author by J. B. Lippincott & Co.

The author majotains that human laws can neither

make nor break a true marriage union, the nature of which union he proceeds to describe; he then gives a bistory of marriage, more particularly as enunciated in the Old and New Testaments, as also of divorce. He advocates the enactment of a liberal divorce law, judiciously framed and firmly administered, for the United States, to which all State laws should conform; sees no reason for regarding marriage as a religious rite, much less a sacrament, in the church sense; and, though admitting that ecclesiastics may "solemnize" the marriage of church members to any extent they please, he hopes the time will come when the civil magistrate alone will be authorized to sanotion the civil contract; to have it otherwise forms a quast union of Church and State, and is a violation of the secular principle upon which the United States are established. The book is destined to do much good and is worthy of a careful reading. The author states that he believes its main position in regard to the subjects treated upon to be incontrovertible.

ON THE Wing, Rambling Notes of a Trip to the Pacific. By Mary B. Blake, author of "Po-ems." "Rambling Talks," etc. 10mo, cloth, pp. 231, Boston: Leg & Shepard.

The contents of this volume, a series of graphic and brillantly written aketches, first appeared in the Boston Journal and baving undergone careful revision are here presented in a very acceptable form. The vastness of the Western plains, the ploturesque canone and high mountain passes of Colorado, the Xosemite and other wonders of the Sierra Nevada, the qualit sights of the Mexican border, and the attractions of Southern Gallfornia, and the strange phases of life met with in Ban Prancisco, in the mining towns. Salt Lake City and among the aborigines, are described to so natural a manner that one easily imagines himself a companion of the author over her pleasant route, much of which is new and but recently traveled. The book will be an indispensable one to tourists and its reading give much pleasure to "the home guard." POEMS AND RHYTHMICAL EXPRESSIONS. By

Dr. Di Ambrose Davis. 24mo, cloth, pp. 72. Boston : Colby & Rich, publishers. Nearly if not quite all of the contents of this volume have previously appeared in print, in various papers and periodicals, and have been gathered and published in this form in compliance with off repeated requests and solicitations of friends of the author. A kindly feeling toward all mankind, a desire to felp these in need, whether that need be of the body of inind, hope for the despairing, and light for those wild walk in darkness, pervade and illuminate his pagel.

When we shall be endowed withour spiritual bodies. I think that they will be so constituted that we may send thoughts and feelings invalistance in no time at all. - Hawthorne (25) kg oll a Ni azono

FLIES, reaches, and not ourse rate, mice, crows, chipmunks, cleared out by Hough an Rate! 15c.

A sententions of the character of the ch

Ifrom Good Cheer for February, I THE SINGING BAND.

(NOTE, The Singing Sand is found on the shores of the great lakes, and was so christened by the Indiana, now hearly extinct except in a few solitary piaces. You can distinguish this sand from any other by a peculiar y sweet sound arising from the feet.)

BY MRS. CLARA DOTY BATES.

Along the beach.

Where each to each
The wavelets talked in whispered speech,
With Idly lollering steps I strayed.
Harkening the murmur that they made,
Like far off words and laughter, bleut
With many a wind-blown instrument.

On either hand.
The sunny strand
Was one wide reach of glaring sand;
A silent waste without a stir;
A bit of desert, as it were,
Desolate; voicelens; in the heat,
But for the wasternat its feet.

"An I why," I sighed,
"Is one denied
Color and life and voice beside?
Why one have waves with loamy crest,
And white sails on its buoyant breast,
While yet the other can but show
One idler's footsteps, to and fro?"

Just then anear,
My well-schooled ear
A musical new sound could hear—
A resonant, grinding sound, yet sweet.
That seemed to come from "neath my feet,
And I was quick to understand
I walked the fabled singing sand.

Ab I then no more That lifeless shore look of blank describen were;

its look of blank desertion wore;
My fancy on its margin drew
The prow of many a bark cance,
Rude wigwams rose, and livre and there
Upcuried blue smoke on the blue air.

A vanished race,
With scarce a trace
But legand now in all the place!
Yet what a busy peopled shore;
If spirit-oys bus canned it over!
What print of kest and foot and hand
Here on the initian's singing sand!

Banner Correspondence.

ALLIANCE.-W. S. Pettit writes: "On the evening of Sanday, Merch 25th, Mrs J. T. Lillie closed her engagement with the independent Church of our city by an address to an audiouce that filled the hall to repletion, many standing the entire evening and many
going away for want of room. Her subject, 'Lile and
its Crowns,' was handled with power and eloquence;
it was certainly one of her grandest efforts during her
three months stay with us. We had thirteen additions to our ranks, making thirty in all since Mrs.
Lille has been with us. all of whom are men and wo
men of worth. Mr. Lille is a fine musician, and one
of these genial souls that win their way into your affections. They came here Jan. 1st, and found quite a
number of friends, and have now left a far greater host
of them. The cloud that overshadowed us as we bads
them added revealed a silver lining, for they promised
to return soon. We had quite assurpties Sunday morning, the last of their stay with us. by finding the stand,
plottire, clock and chandellers trimmed with smilax,
that of the stand being interwoven with flowers, a headtiful vass of them completing the picture, the gift of
our young florist. Leroy Sanborn, for which we tendered
a unanimous vote of thanks in the evening at the close
of service.

On the evening preceding the above a farewell reby an address to an audience that filled the hall to re

a unanimous vote of inables in the evening at the close of service.

On the evening preceding the above a farewell reception was tendered Mr. and Mrs. Lillie, at the residence of Mr. and Mrs. Pettt, on which occasion they were agreeably surprised by the util of a beautiful silver outdreed or and cake basket combined, presented by Mrs. J. D. Jones, Scoretary of the Society, in a few very appropriate remarks, after which Mr. Pettit delivered a poem composed by himself for the occasion."

In connection with the above we have received the

"Mrs. Shepard-Lillie has just closed a three months' engagement with the Independent Church Society. Her success socially and as a lectorpes is anhabitabilated by an increased membership of thirty to our society; she has made us strong in numbers and spiritually great. The Society request that you publish the following resolutions adopted by a unanimous vote:

Whereas, As Mrs. Shepard I, Illiela perseament with the

lowing resolutions adopted by a unanimous vote:

Where's, As Mrs. Shenerd Lillin's engagement with the
Independent Church of Allinace. (). It being prought to a
successful close, and as her lectures and social qualities
have been productive of great good and of lasting benedit to
this Society, which is attested by a largely increased membership; now, therefore.

Revolved, That we, the mismbers and friends of this Boclety; extend to have our bordial and heartfalt thanks
and invite her to renew an engag ment with us at a future
time, when her other engagements will admit of it; also,
Revolved, That we heartfly thank Mr, Lillie for courtibniting with music and song so much that entertains and delights [1810].

Resolved, That acopy of these Resolutions be given to
Mrs. and Mr. Lillie as a testimousle of our resort and esteem, and that a copy be sent the Banner of Light for publication.

Kansas.

TOPEKA. Thomas R. Reed writes; "Having attended a scance given by Mr. J. H. Mott, of Memphis, Mo., I propose to give the renders of the Banner of Mo., 1 Propose to give the readers of the Banner of Light some account of my experience in connection with. It. The cabinet employed by Mr. Mott was made when the bones was built, and is of brick and mortar. Its size is 3% by 4 feet, the height being the same as the room in which it is located. The door is similar to all the other doors in the house, with an aperture of 15 by 21 inches, over which is suspended: a curtain. After an examination of the cabinet by all who desired to make it, Mrs. Mott arranged; the atters, twelve in number, in front of it, and Mr. Mott seated himself within it. The light was such as to enable every person in the room to be distinctly seen. In a minute and a half after the door of the cabinet was closed the curtain was moved aside; and the face of a spirit whom Mrs. Mott introduced as Gen. Blodsoe was seen. Each sitter was asked to approach him, and when I did so I perceived that he wore a military costume. After he appeared several times be began to talk, every word holm; distinctly heard. Upon his departure many other spirits came, at shint intervals, each of whom called those with whom they were acquainted to the cabinet aperture, and converged with them from two to five minutes. Among them was one whom I recognized as my aunt, who passed loxipiti-life fitteen years ago; and a young man of about, twenty-five, whom I was given to understand was my brother, though, never having seen him to serthly form. I was unable to recognize him. At the close of the material zations the medium was controlled by a spirit, who, being a German, spoke in imperface English, described spiritificing, attending each of the sitters, and closed the sance.

After taking our seats in the parlor I isquired of the "Light some account of my experience in connection

friends, attending each of the sitters, and closed the sance.

After taking our seats in the parlor I isquired of the sitters as to their recognition of spirits that had appeared at the aperture. Buch one said that they not only recognized their spirit friends, but were given some wonderful tests; and that they were positive they held communion with their loved ones; their clothing was as real, and its style identical with that worn by them in Satth-ille. A lady from St. Louis asid that plus of her children and her hubband appeared at one seance, and that she fully recognized them. This same lady had two flower seeds given her by her spirit-mobied. She said her mother was a great lover of flowers, and when in the body would travel long distances for them. The bringing of flower seeds, to be the seeds to be she considered a good test, for she was a great love of the spirits at Mr. Motia, are wonderful. After I had had two altitings several of my friends in spirit life came, and "debilified them as soon, by appearance," and by facis indicated by them that happened in fulle; of which no one knows but the spirit and myself."

Pennsylvania. 10. 10. beloved inspand David Danforth, his taken the Hon-mer of Cleges since it was Britipublished. We were both convinced of the graphy of Sufficialism thirty four years ago, and he passed to the other life in the full belief that he dould return and has done so; in fact has herely been way. He and Dr. Currier make themselves known, burgarevening in our bouse, and recently he and Britishorth, who was well known in Lawrence were helselves by J. W. Fietcher in the hall, after his morning lecture? At hem. The PITTSBURGH.—Wentering, Wenyek writes they, auffering severely from an attack for rhompatism re-

pittibued having an attack of rheunatism resuffering severely from an attack of rheunatism resulting in rendering, his right form antirely useless;
and having been under the term of a physician of the
"regular school" until he may write nisted of better, he applied, as a last right, of her provided of the second of t

manifested in the propagation of this theory among the poor and ignorant as has been shown in the dis-semination of the exploded dogmas of the past, and that some organization may be formed that, mindful of the precepts of the lowly Neureme, having in view the interest of humanity, shall scatter some rays of light in the dark places of earth."

CHELSEA .- "A Seeker after Truth" writes: "Joseph D. Stiles has been speaking and giving tests be-fore the Chelsen Boolety of Spiritualists of fate. Mr. fore the Chelsen Society of Spiritualists of late. Mr. Charles Chiltenden, one of the Superintendents of the Gus Company, this city, speaks of his tests as being remarkable, and that many spirits who came were old residents of Chelses he was acquainted with some thirty or forty years ago, and feels satisfied that Mr. Etiles could not of himself have given the full names and their occupation, etc. He spoke of Dr. Baker, Dea. Jonathan Loring, Uncle 'Zeol. Perkins, John Fenno, and many others. Mr. Etiles gives from twenty-five to one hundred names of spirits at one scance, and spirits seldom announce themselves without being respirits seldom announce themselves without being re-cognized by some one present."

Indiana.

INDIANAPOLIS.-M. J. Vielrn writes: "Nearly three weeks ago a young boy by the name of Nathan Bright, living in this city, went to the river, fell in, and was drowned. The father, and others, searched for the body several days, but without success. One evening the mother of the lost boy was entranced an hour and a half, during which time she plainly saw the body of her boy, one arm across the back, and the other across the breast, face downward. Bhe stated to her husband what she had seen, Next day Mr. Bright and some friends went to the spot designated by her, and in a few minutes the body was taken out, found to be in the same position which the medium stated. One of our daily papers, the Bentinst, gave the statement nearly as I have related, and it created quite a commotion among the church people."

Our correspondent states that about a month ago a man died under somewhat strange circumstances. An liningest was held, but the finding of the jury not being satisfactory to a brother of the deceased, he visited a medium, when, by independent slate-writing, the man came, stated that he was murdered, and gave all the particulars, even to the full names and whereabouts of those who perpetrated the crime. A full report of this interriew and its results was published in the Indianapolis Times. Bright, living in this city, went to the river, fell in, and

interview and its results was published in the Indianapolis Times.

"Ten or twelve years ago," continues the writer,
"such statements would not be allowed to appear in
any of the papers of this city, but the press (as well as
the people, is last passing to the liberal side of the
house, and fear of popular opinion is vanishing. In
our household we have been having some interesting
seances, the medium being one of the eldest of the
family, and while it is not a new phase, the demonstrations have been of tather a remarkable character.

I read with great interest and pleasure, in a recent
number of the Banner of Lipit, a synopsis of Oalspe,
by Frankin Smith, from which I judge the book to be
a revelation which the world is in need of,"

New Jersey.

PLAINFIELD. -T. B. Morse writes: "My apprecia tion of your services in the great cause in which you are engaged may be found in the fact that I have taken the Banner of Light from its first number. I was then the only Spiritualist in this little conservative city. We only spirituality in this little conservative city. We have many more bow, among them two clergymen; some are outspoken, but most, for various reasons, choose to remain (neog. I shall want your paper but a short time longer, having lived in this breathing world about eightly-two years; but when I pass over, if the conditions are right, I will call at your Free Circle for more light."

TRENTON .- A. Neldermeler, Secretary of the First Spiritualist Association, desires to call the attention Spiritualist Association, desires to call the attention of Societies and the public generally to Mrs. Adeline M. Gladding of Philacelphia, as a worker who has been the means of carrying the light of Spiritualism into many lamilies. The lectures delivered through her mediumship are said to be eloquent and instructive, and her guides, both in public and private, give the most convincing proofs of spirit-existence. She has spoken in Trenton severat times with general acceptance and is highly recommended by the Executive Committee of the Association.

Arkansas.

LITTLE ROCK. - "A subscriber" writes: "For more than a year I have been an interested reader of the Banner of Light. I have compared its teachings

the Banner of Light. I have compared its teachings with Scripture and with nature, and am convinced that the construction Spiritualism places upon revealed truth is not only beautiful, but reasonable and inst. The lecture on The Parable of Tares and Wheat! I prize very highly.

We have quite a number of Spiritualists in our city, and are hoping that some good lecturer will soon appear and address us. I am satisfied that one could attract a large audience, and that it would pay to come, both spiritually and pecuniarily. About two months ago we had a company here claiming to be genuine mediums. They drew a crowded house, but ialled to do snything they advertised, except ropetying. The name of the company was 'The Miss Annie Eva Fay Combination.'

New Hampshire.

WALPOLE .- W. B. Porter, M. D., upon a renewal of subscription writes: "Wel cannot be deprived of the Banner of Light any more than we can give up our the Banner of Light any more than we can give up our daily food; for as our bread gives us physical, strength, so the grand and progressive truths which fill its pages expand and illuminate our spiritual natures; and give us strength to walk the rugged high way of life with a firmer tread, and a more perfect confidence in the future. No periodical comes lute my office that we sail peruse with so much interest as the Banner. It has done, and is still doing, a noble work, in all communities. The dark shadows of superstitutes and done work and the strength of the communities. tion and doubt, which once velled our vision, are fast passing away, and cheering beams of light are photographing upon our souls the matchless pictures of an immortal existence."

Towa.

WEST ALBANY,-John, Hutchinson writes: "We still continue our free circles, and many come-some to investigate, and some who have investigated to reto investigate, and some who have investigated to receive communications from friends and relatives who
have passed on. The cause is progressing in this part
of the world. Mrs. Hutchinson and myself wish the
Ranner of Dight success in all its departments, and
our hearitest sympathies are tendered Miss Sheihamer,
the ministrant in your Free Circle Room. As I see
many of our earnest workers in the past year have
passed on. from labor to reward, it suggests the hope
that when those who now control the Banner, on the
earth plane 'join' the innumerable throng,' they who
are left in obarge will be true to the trust committed
to them."

April Magazines.

THE HERALD OF HEALTH.-The opening article is a plea for the adoption of improved methods of dealing with the criminal classes, in which the laws of heredity are prominently outlined. "Cooked vs. Uncooked Water," Running as an Exercise," and Dyspeptics and the Sick," are the remaining general articles, followed by instructive matter, classified as "Answers to Questions," "Topics of the Month," and "Studies in Hygiene for Women." M. L. Holbrook, M. D., publisher, New York,

THE BUILDER AND WOOD WORKER .- "Hints on the Use of Drawing Instruments," "Words on Saw tig," "Spoliation of Predious Woods by Being used for Puel in Mexico," "Simple Ways and Means for Decorating the Home," are among the many articles it the April number of this monthly, interspersed with numerous architectual and ornamental designs. C. D. Lakey publisher, 176 Broadway, New York.

THE UNIVERSE The contents of the current num Dorfully sustain the high degree of liberary taste and good judgment indicated to the first leave of this new monthly. Universe Publishing Co., St. Louis, Mo.

Peninsylvania. The continued of the cont

SECULAR PRESS BUREAU, Organized under the Direction of the American Spiritualist Alliance, of living Place, New York.

To the Editor of the New York Sun:

The Secular Press Bureau, an organization in this city, asks through me the privilege of a few words in relation to some of the statements of an article entitled, "Spiritualism and Voodooism," that appeared in the editorial columns of your issue of the 1th inst. It is there remarked: "Are not Voodooism and Spiritualism closely akin? They both pretend to effect material results by the ald of supernatural influences. They are both black arts."

Of course the Sun is too liberal, too intelligent and too fair to misrepresent or insuit de signedly a religious faith which, to use its own language in a recent review of Rev. T. B. Hall's book in defense of Modern Spiritualism, "counts its adherents by myriads (it should have said millions) and which has been accepted by some of the strongest and most highly cul-

have said millions), and which has been accepted by some of the strongest and most highly oultivated minds of this century; or—to say nothing of the religious element in Spiritualish (if we may exclude it)—to belittle a doctrine, or body of facts, which some of the most illustrious scientists of the age have endorsed as genuine and some of the best of men have pronounced good and holy when properly applied. But to assert that the vile and degrading ceremonles which are ordinarily understood as Voodooism, and which this article represents as a kind of barbarous witcheraft, are "akin" to that which won the enthuslastic support of such men as Judge Edmonds, Enes Sargont. to that which won the enthusiastic support of such men as Judge Edmonds, Epes Sargent, Prof. Hare, A. R. Wallace, Prof. Crockes and Prof. Zöliner, with many others, including Victor Hugo, perhaps the most illustricus literary man of this time, is unworthy of the editor of so enlightened a journal as the Sun, and almost an insult to such of its readers as know anything of that great subject.

There are Spiritualists and Spiritualists, as there are Christians and Christians, That of the former some should plungs into foollah and debasing practices is not surprising; and, per-

the former some should plunge into foolish and debasing practices is not surprising; and, perhaps, with their depraved notions, the persons referred to may have attempted to practice what the Sun calls a "black art" (if there be such a thing); but when it says, without qualication, that Spiritualism is such an art, it does injustice to itself; for the statement is as far as possible from the truth.

There are no incantations magical rites, or conjuring geremonies of any kind at aniritual-

possible from the truth.

There are no incantatious, magical rites, or conjuring ceremonies of any kind at spiritualistic séauces; if there were, they would require a different designation. The "sittings" are more of the nature of prayer-meetings; for prayer to the Supreme (not to spirits) is sometimes offered, and hymns (such as "Nesrer, my God, to Thee!") are always sung.

Whatever Voodoolsm may be—whether it is to be considered a low order of Spiritism, magic or occultism, or not—I do not intend to discuss here; certainly Spiritualism is no more akin to it than were the "miracles" of Paul and Barnabas akin to the incantations of Simon Mague, or Rev. Dr. J. P. Newman (who has recently announced himself a Spiritualist) is to a Voodoo or Nagual priest. The phenomena investigated and encouraged by Spiritualists are not the result of "supernatural influences," as stated, but the results of natural law; although the unseen agencies are spiritual, as was that which wrote on the walls of Belshazzar's palace and gave to Moses the tables of the Jewish law. They are supramundane, it is true, but the universe of God and the laws that control it comprehend both matter and spirit, and true salence will ere long 'he obligad to recognize it comprehend both matter and spirit, and true science will ere long be obliged to recognize

that great and all-important fact.
Yours respectfully, HENRY KIDDLE.
New York, March 19th, 1883.

The Phantom Engine.

A LOCOMOTIVE IN THE CLOUDS, GUIDED BY THE HAND OF THE DEAD.

"Am I superatitious?" was the inquisitorial

"Am I superatitious?" was the inquisitorial reply of a railroad engineer, made to a Nashville reporter in answer to a question as to whether he, like nearly every other man in his profession, was influenced by presentiments or strange happenings, for which there could be given no satisfactory explanations.
"I don't know," continued the engineer, "that the word superatitious conveys the same meaning to my mind that does to yours, but in support of the position I take of the existence of supernatural agencies I will give you an experience of mine which befell me intely, and which, to say the least, was most remarkable. Of course I would not like for you to use my name should you see fit to put my statement in print, for fear it might burt me with the company. You know the fate of a train-load of preprint, for fear it might hart me with the com-pany. You know the fate of a train-load of pre-cious lives depends very often upon the move-ment of my hand on the lever. Upon all fast passenger trains, one of which I run, you are aware that the most careful men are piaced in charge of the engines. Once it is known that an engineer drinks, or is influenced by super-nitions beliefs he is removed if recipied in atitious beliefs, he is removed, if retained in their service at all, to freight, construction and

other slow trains.
"Well, I started out to tell you," continued "Well, I started out to tell you," continued the reporter's informer, as he stood in the cab of his engine, waiting for the sharp ring of the conductor's bell as a signal to pull out, "the experience I will now relate: Some time ago my partner, an engineer on the Nashville and Chattanooga Road, upon which I am now running, was killed in a wreck. When found by his rescuers he was standing up in his cab, with his hand on the lever, stone dead, and jammed up on all sides by pieces of timber, iron rods, and parts of the boiler. The accident occurred near Cowan, just this side of the tunnel at that point. Although months and months have passed since that time, I never went flying past the locality at night that the staring eyes and passed since that time, I never went flying past the locality at night that the staring eyes and pallid face of my 'pard' did not appear to me, in my mind's eye, just as I had seen them in death. Well, one stormy night only a few trips ago, as we neared Cowan tunnel, I heard, or at least I thought I could distinguish the whistle of an engine approaching from the opposite direction. By my schedule I knew I would meet no train for a good distance, and I turned with inquiring looks to my fireman, who at the same time called my attention to the dread sound. It was the work of a second to reverse the engine and put on the air brakes, and with a shuddering, convulsive movement the engine slowed up, stopped, and commenced to back. Meandering, convulsive movement the engine slowed up, stopped, and commenced to back. Meantime my fireman had leaned out of the cab as far as possible to look up the track. Peering out for a few seconds, he drew in and turning to me I noticed that his face was livid, and his eyes protruded from their sockets. He made an ineffectual effort to speak, but at the same time pointed toward the summit of the mountain that frowned above us. With a feeling of wonder and strangs fear my eyes followed the directors. that frowned above us. With a feeling of won-der and strange fear my eyes followed the direc-tion my assistant's arm pointed, where a sight met my gaze that, as used to danger and excite-ment as I had become, froze my blood. There, ampended in mid sir, and enveloped in a pecu-liar kind of illuminated hase, was a chantom engine gliding across the sky, its wheels revolv-

Deserving of Confidence. There is no RRIFE ----- PRIMITY ----- PRIMITY ------ PRIMITY -----fidence of the community as BROWN'S BRON-CHIAL TROCHES. Those suffering from Asthmatic and Bronchial Diseases, Coughs and Colds, should try them. Price 25 cents.

OF LIGHT.

Passed to Spirit-Life:

March 15th, Polly, wife of Jordan Stanford, of South

March 15th, Polly, wife of Jordan Stanford, of South Gardiner, Me.

The very sudden death of our much respected and esteemed friend, Mrs. Jordan Stanford, requires more than a passing purice. There are hondreds in whose lives har departure will cause a desciate void; but from her husband, at his time of ille, and saler fifty-four years of happy marriage relations, overlything has been taken. Induced, she was the most laving, tender and devoted of women in her home. "It was my pleasure to know her many year," said an acquaintance, "and I can pronounce no better epitaph upon her than to make the decistration that throughout that ported I never heard her speak as unkind word of any one," he had a singularly abitable disposition, and united to many delightful traits of mind and character, was the crowning one of clarity. To her family she was all in all-their counsellor, friend and director; the sustaining pillar that held them togother in unbounded love and devotion. They will plant roses of love on the soil that cover a hobbe heart; but the thorn of undying regrat will ever remain in the rown hearts.

From his home, at West Duxbury, Mass., March 4th Briggs T Weslon.

Briggs T Weston.

Air. Weston was an earnest Spiritualist for many years; many of our public speakers will learn with sadness that he has passed away, and will miss his gonial manner. He had been the President of the Spiritual Society for over four years. He leaves a widow, who, with many cheristent friends, will miss his visible presence, but trust they will feel his spiritual presence. May his widow, with her face gitt of mediumship, coloy the blessed consolation of communion with her departed companion—cheering her lonely hours. Although it was a blesk whiter day, many friends from the adjoining towns assembled to pay their last tribute of love and esteem to him whom they had long known. Services were conducted by the wriges.

SABAH A. BYRNES.

From her residence in Darlington, Wis., March 4th, 1883 Mrs. Rebecca Carr Vance, at the advanced age of 08 years? mouths said 22 days.

mouths and 22 days.

She was born at Londonderry, Nova Scotia, July 8th, 1784, where she was, on Oct. 3d. 1802, married to Thomas Vance. Her married the was imply. Eour children—Thes. Carr Vance. Wm. T. Vance, Mrs. Mary A. Carr and Mrs. Maryla T. Hair-survive their mother. Their father, Thomas Vance, pessed to spirit-life at Bronson, Mich., Dec. 18th, 1834. Mrs. Vance's early teachings were consonant with the Presupterian fatth, but after rigid investigation she accepted the beautiful philosophy of biptitualism as her fatth, which continued to the end of her earthly carrier. So she believed and lived, and, serenely comforted, passed away, beautiful in life to the last.

Platavieto, Neb.

From the home of his father, Mr. Thomas Nute, in Dover, N. H., March 22d, Joseph Justin Nuto, aged 34 years. ver, N. H., March 221, Josoph Justin Nuto, aged 34 years. He left a body worn by sickness, and was set free from severs suffering to join the communion of congenial spirite in the higher life. Each is the view of those in the immediate home circle of the event which has called them to mourn. But they are comforted by a faith founded on long-continued ovidence of the presence of lovel ones passed beyond the voil of sense, and the hope of a happy retinion in the spirit-sphere. These convictions were strikingly confirmed in the closing scenes, by which the way was encored. It was evident that those who had gone before were present to minister loving help and welcome the departed to the new home.

E. N.

From Chatfield, Minn., Feb. 22d, of slow consumption,

From Chatdeld, Minn., Feb. 22d, of slow consumption, Mrs. Elizabeth Ducher, aged 74 years.

She had been a subscriber to the Banner of Light for over twenty years, but the last year, she being numble to read, it was discontinued. Though long weakened physically by disease, her raind was an active and her memory as good as as they ever were. She dearly loved the Banner, and claimed that the reading of it kept her mind vigorous and progresive. She was always charitable to the faults of others, saying it was the best they could do with the light they had received. Always pleasant and cherful, she waited patiently for the 'pale begains and therful, she waited patiently for the 'pale begains in the watther over to the butter shores of the Spirit-Land.

1. J. H.

From his home in Shaftshury, Vt., Feb. 10th, 1883, Mr. George B. Draper, aged 86 years. George R. Draper, aged 33 years.

Mr. Draper was a devoted and practical Spiritualist, and was possessed of more than an average of natural and acquired ability. His funeral was attended by a large number of the inabiliants of Shattsbury and the surrounding towns, who universally expressed their high appreciation of his moral worth and general usclubers as a ditzen. An appropriate funeral discourse was delivered by hirs. Faund Davis Smith, of Brandon, VI. HARVEY HOWES.

From South Thomaston, Me., Mrs. Julia D w, aged 65

years.

the was a free-thinker, onlightening her mind from error by an intuitive perception of truth. Her mother, when aged, became an inspirational writer, in the cardiest years of spiritualism. Her book of fine-toned operty remains unpublished. The writer spots to the friends of the deceased in the Baptate Church of that place. Stany friends tram other denominations were present, who were willing listeners to the inspiration of the bour.

MARY E. THOMPSON.

From Dalton, Mass SMarch 22d, Miss Harriet Lawrence aged 65 years.

She had been an invalid for thirty years, and a great sufferer during most of the time. She was a firm believer in Spiritualism and a strong advocate of its truths. She had a strong intellect, a warm heart, and was a firm and loving friend. Her pure apirit has gone to join her dear ones in apirit-life.

L. G. Bichandson.

Chelsia, Mass. (Oblivary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty, cents for each additional line, payable in advance, is required. Ten words make a line. No poetry admitted under this heading.)

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Both the Compound and Blood Purifier are prepared at 233 and 235 Western Avenue, Lynn, Mass. Price of either, \$1. Bix bottles for \$5. Bent by mail in the form of pills, or of forenges, on receipt of price, it per box for either. Mrs. Pinkham freely answers all letters of inquiry. Enclose 8 ct. stamp. Bend for pamphlet.

No family should be without LYDIA E. PINKHAM'S LIVER PILLS! They care constitution, billousness, and torpulity of the liver. 25 cents per box.

May 27. Sold by all Druggists. - 64

HEART TROUBLES. ONE IN THREE HAVE THEM

And think the Eldneys or Liver are at Fault.

HTPERTROPHY, or enlargement of the Ven-tricles. Dr. Grave's Heart Regulator has good record. PERICARDITIS, or Inflammation of the heart-case. Dr. Graves's Heart Regulator meds the demand. WATER in this heart-case. (Accompanies Dropsy, Use Dr. Graves's Heart Regulator. It acts promptly. SOFTENING of the Heart. (Very common.) PALPETATION. Dr. Graves's Regulator is a sure

ANGINA PECTORIE, or Menralgia of the Heart Dr. Gravis's Héart Regulator shows immediate results ARTA STARTLING PACT! Heart troubles, in the aggre gate are inferior only to consumption in fatality. Dr. Graves's Heart Regulator is a specific. Price il per bottle, six bottles for il, by express. Bend stamp for emi-nent physicians' treatise on these diseases.

yous Prostration and Sleeplessness, Dr. Graves's Heart Regulator has no equal. E. Incalls, Sole Agent in America, Concord, N. H.

Oct. 14.-1700W

HEART DISEASE.

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Any Person sending BIRECT TO THE BANNER OP LIGHT OFFICE, No. 9 Monigomery Place, Boston, Mass., \$3,00 for a year's subscription to the BANNER OF LIGHT will be entitled to ONE of the below-described beautiful works of art, or a choice of one of the following Books, of his or her own selection. For each additional Engraving 50 cents extra.

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KAY OBTAIN FOR THEMSELVES AND PRIENDS THE FOLLOWING PREMIUMS BY COMPLYING 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 lier dusky robes. The chasped hands, upturned countenance, and heavenward gaze, most beautifully embody the very ideal of hopeful, trustful, earnest prayer. The sun has gone down. Neither the expiring candle nor the moon, 'cold and pale,' shiding through the fifted clouds and the partially curtained whidow, produces the soft light that falls over the woman's face and liminiaries the roots. It is typical of that light which flows from above and foods the sout in its sacred moments of true devotion. Painted by Joseph John, and engraved on street by J. R. Rice. Size of sheet, 2xx2 inches; engraved surface, 10x21 inches.

"LIFE'S MORNING AND EVENING."

Ariver, symbolizing the life of man, winds throughs landscape of hill and plain, bearing on its current the time-worn bark of an aged Filiprim. An Angel accompanies the boat, one hand resting on the holm, while with the other abs polita lowerd the open sea—an emblem of sternity—remaining "Life's Morning" to live good and pure lives, so "That when their tarks shall float at eventude," they may be like "Life's Evening," fitted for the "crown of immortal worth," A hand of angels are reattering flowers, typical of God's inspired teachings. From the original poluting by Joseph John. Engraved on steel by J. A. J. Wilcox, Biro of sheet, 22x22 inches; engraved surface, 15x20 inches.

"THE ORPHANS' RESCUE."

THE ORPHANS' RESCUE."

This beautiful ploture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the swollen stream, two ornans were playing. It was late in the day, before the storin ceased, and the clouds, lightened of their burders, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnoliced, leaving a clear, bright sky along the horizon. Unnoliced, the boat became denched from its fasterings and floated out from alore. Quickly the current carried it beyond all earthly help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precipied clarge. As it neared the brink of the fearful catarised the children were stricken with terror, and thought that death was inevitable. Fright gave way to composure and resignation, as, with a determined and residiests impulse that the third through her whole being, she grasped the rope that lay by hor side, when to be an and residiest furnod, as by some unseen power, toward a gulet eddy in the stream—all title have among the rocks. The boy, of more tenderinge, and not controlled by that mysterious influence, in despite felt toward his herole sister, his little form nearly paralyzed with fear. Engraved on steel by J. A. J. Wilcox, from the original painting by Jesush John. Size of sheet, 22225 inches; engraved surface, 15220 inches.

"HOMEWARD."

An lineiration of the first line in Gray's Elegy: 'The curiew toils the knell of parling day, '" " " from the church tower lattice in sunset's fading light, 'The lowing here winds slowly o'er the lea, " toward the humble cottage in the distance. 'The plowman homeward plock his weary way," and the tired heres took eagetly toward their home and its rust. A boy and his dog are cagetly human in the mellow earth. The little girl imparia life and beauty to the picture, in one hand site holds will flowers, in the other grass for "my celt," Sented under a tree in the churchyard, around which the twillight shadows are closing in, the poet writes, "And leaves the world to darkness and to me," "Now fades the glimmering fundscape on the sight," Sisten, copied in black and two lints. Designed and painted by Joseph John. Size of sheet, 72x28 inches.

"FARM-YARD AT SUNSET."

The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. The companion-piece to "Homoward," (or "The Guriew"). Copied from the well-known and justly celebrated pointing designed by Joseph John. Stein, copied in black and two tints, Size of sheet, 22x28 inches.

"THE DAWNING LIGHT."

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

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

A mother and her child are away from the city for recreation in a German woodland; and golden page are added to "life's book of happy hours." The mother is seated in the forest shade. Her little girl "Bo-Peeps" around a tree through the foliage, her face radiant with a loving, gleetingulai expression. Both facus are fall of sweetness and joy. Planted by Meyer Von Brumen. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22:23 inches.

"THE HARVEST LUNCH."

OFFERED AS A PREMIUM FOR THE PIRST TIME.

The harvesters gather on the bank of a spring, shaded by The harvesters gather on the bank of a spring, shaded by an eim standing on the edge of a grote made vecal with the song of lirds. The farmer spreads the neonday feast from a basket brought there by his daughter, "All kindicd graces burning over her cheek." From a picture she is filling a brother's cup, while another is waiting for the cooling draught. A lad is studying the countenance of his degitant is waiting for his long, that is waiting for his long, that is waiting for his land. Horses stached to a wagon loaded with hay, impart a most pleasing effect. A rusin youth, proud of the team, leans against his favorite berse. A little boy and girl are passing a lunch to brother and aster frolicking on the loaded hay, btein, copied in black and two tints from Joseph John's noted painting. Bise of sheet, 22128 luches.

BOOKS.

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

THE PSALMS OF LIFE. A Compilation of Pasins, Hymns, Chants, Anthems, etc., with music, embodying the dipiritual, Progressive and Reformatory sentiment of the presentage. By John S. Adams. Paper.

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EFECTAL NOTICES.

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

Perusal.

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

Banner of Pight.

BOSTON, SATURDAY, APRIL 14, 1883.

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THE WORK OF BRINITUALISM is astroad as the universe. It extends from the highest spheres of angelle life to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission at obless mankind.—John Pierpent.

The Medium, John Brown-Psychological Facts, etc.

The faithful personal attendant of Queen Victoria, Mr. John Brown, who passed to spirit-life March 28th, 1883, from Windsor Castle-a fact of which we made brief mention in our last issue—
was no common individual. It has been known for years that Mr. Brown was a trace medium, whom the late Prince Albert, as a spirit, had no difficulty in controlling. This is said to have been the cause why the English scandal-mongers were so swilt in imputing wrong motives to the good Queen. Secure as she was behind the shield of a spotless reputation and an irrepreachable life, she did not condeasend to notice the slanders set afloat against her by those who were jaclous of her marked attentions to Mr. Brown, and they soon died out. The Queen's attachment to him, it is said, runs back to the time she became the wife of Prince Albert, with whom Mr. B. was a favorite, and she did not soruple to offend any personage, however influential, as proof of her confidence in her devoted servant.

"We have said that Mr. Brown was a trance medium, and after the death of the Queen's consort was the instrument used by the spirit to communicate with the Queen, whenever occasion required him to do so; and our reason for knowing this fact is that Prince Albert in the meantime very often visited our private Sunday evening seased to spirit-life), and always spoke of the Queen in the most endearing terms. We remember particularly on one occasion when we visited our medium in company with her earthly physician, the Prince stepped in and requested us to allow the spirit.

It is abridged from the words of the Lite had to be with whose the short one called the story from her case which in the words of the Lite had to be abrued the story from her grandmother, one of the children who will know to one the story from her grandmother, one of the children who will know to one the story from her grandmother, one of the children who will know to one of the story from her grandmother, one of the children who will know to one the same that the story from her grandmother, one of the melber of the body particular one of the same in which such the Rtore in the late the story will know the one of the ch which we made brief mention in our last issuewas no common individual. It has been known

ny with her earthly physician, the Prince stepped in and requested us to allow the spirit of Mrs. Conant to accompany him to London, as the Queen was quite ill. The reason for this was, he said, that a spirit-physician to whom he had appealed, desired to put Victoria en rapport/with a medium like Mrs. Conant, in order to form a magnetic relation between her and the medium Brown, to enable him (the physician) to throw off the incipient disease that was lurking about her system. The result was that the lady medium went in spirit with Prince Albert, and remained at Windsor Castle at least three hours, during which time Daisy, a little Indian spirit-child, held possession of Mrs. Conant's physical form. She was gone so long that our friend inquired why Mrs. C. did not return. "Don't know," was the reply of the Indian girl; "all I know is that she went over the big water with the Albert chief."."It is time she came home," said the doctor, "and I had better call her back." Through his psychological power (which every Spiritualist understands who has had experience with mediums) he accordingly willed that she return, as we were obliged to remain near the medium, while she was absent in spirit, and she came back with astonishing rapidity. "Why," she said on coming to her normal condition, "What's the matter? It seems as though I have been flying through the air at a rapid rate." The next instant she was controlled by a spirit, who said in a masculine tone of voice: "England greets America! John Brown, I only come in to get clear. Good-night." This sudden and uncommon phase of the seance was so extraordinary that we asked for an explanation from our spirit-friends, to which answer was given that at the time the spirit of Mrs. Conant was called back to her earthly body by her doctor, she was so closely en rapport with Brown's spirit as to force him to accompany her to Boston. In the meantime one of his spirit-guides occupied his material form.

We are perfectly aware that this statement will be received by many with incredulity; but we give it in all honesty, knowing as we do that direct spirit-communion is an established fact. and that spirit-friends are as anxious for the welfare of their dear ones on the earth, as those who still live here are for one another.

We have had many as strange experiences as the one related above the past quarter of a century; and we venture to say that the mundane world will in the near future witness more extraordinary phases of spirit-power throughmediums who are being rapidly developed than the past history of the earth has ever recorded. They will be so unmistakable that none but the veriest bigots will gainsay them.

What is called by the Forinightly Review (an able English magazine,) simply "Thought-Transference," is often the exhibition of spirit. lieving proscriptive measures necessary, he has presence, as, experienced psychologists wall.

their physical forms we know often instantly gravitate to some one or more of their most intimate friends, and impress upon the sensorium of the brain of such-no matter what space at the time divides them—the fact of their demise-These Facts are denominated "mysterious in. cidents" by the uninitiated; but they are not, Oftentimes spirits give their friends information of mundane events while the latter are in the most negative condition, such as is induced by sleep. They are called "dreams." Here is a brief illustration of our hypothesis, which we elip from last Sunday's Boston Globe:

"During the great flood at Tituville, Penn., a boy named John Pierce was drowned, but a vigorous search, stimulated by the offer of a reward, failed to find his body. Last week a Methodist elergyman named Hoover dreamed that he saw the spot where the body lay, and the dream made-such an impression upon blin that he related it several times, and finalty it was published in the local paper. Tuesday the dead boy's father and the clergyman found the body at the spot where the clergyman had seen it in his dream."

We have cursorily alluded above to spirits who, having passed to the life beyond, can and often do return in propria personæ and communicate with their loved ones of earth through medial instrumentalities; and also to the case of Mrs. Conant, although she was not a resident at the time of the spirit-realm, going a long journey and returning after an absence of three hours. And we may also allude in this connection to the fact of persons wandering away from their bodies when in profound slumber, and remembering what they saw and heard on returning to consciousness, although such persons may not have possessed acknowledged medial powers: Fully developed mediums, however, can wander abroad when they (or rather their bodies) slumber, and communicate their thoughts or impressions to those they may visit; and it is no uncommon occurrence that such visitors see the spirits who have temporarily absented themselves from their earthly tabernacles of flesh. In corroboration of these facts we quote from the Fortnightly Review some very interesting statements. The editor says:

statements. The editor says:

"The following account, given us by a personal friend of our own (whose name and address we are at liberty to mention privately), differs from ordinary thought-transference, not only in the vividness of the impression, but in the fact that one at least of the percipients was asleep:

'One Sunday night hast winter, at 1 A. M., I wished strongly to communicate the idea of my presence to two friends, who resided about three miles from the house where I was staying. When I next saw them, a few days atterward, I expressly refrained from mentioning my experiment; but in the course of conversation one of them said. "You would not believe what a strange night we spent last Sunday;" and then recounted that both the friends believed they had seen my figure standing in their room. The expertence has vivid enough to wake them completely, and they both looked at their watches, and found it to be exactly one o'clock.' (One of these friends has supplied independent testimony to this circumstance.]

This circumstance affords a natural transition to the next class of cases where the percipient is in that rater and deeper state of slumber known as the 'mesmeric trance.'"

Here is another case which the Review gives:

Here is another case which the Review gives:

known to us:

'Mrs. Hunter had had a friend from whom she had parted in coldness, and whom she had not since seen, or corresponded with. "Poor Z. was very far from my thoughts when one night I had just got into bed. The fire burned brightly, and there was my usual nightlight. I was placing my head on the piltows when I beheld, close to the side of the bed, and on a level with it, Z's head, and the same wisiful look on his face which it had worn when we narted, years before beheld, close to the side of the bed, and on a level with it. Z's head, and the same wistful look on his face which it had worn when we parted, years before. Starting up, I cried out. What do you want? I did not fear; auger was my feeling. Slowly it retreated, and just as it disappeared in the shadow of the wall a bright spark of light shone for a few seconds, and slowly expired. A few days after my sister wrote: You will have heard of poor Z's death, on his way to the south of France. I had beard nothing about him Yor years. Special reasons prevented my inquiring particularly into the precise moment of his death. Strange to say, my bedfellow was his great pet among my children; she, however, slept through this strange laterview."

The following spanier dream written down by the

Strange to say, my bedfellow was his great pet among my children; she, however, siept through this strange interview."

The following singular dream, written down by the dreamer, the Rev. Joseph Wlikins, a Dissenting minister at Weymouth (who died in 1800), is indorsed by the late. Dr. Abercrombie of Edinburgh, a man, we need hardly say, of the greatest scientific acumen:

'Joseph Wlikins, while a young man, absent from home, dreamed, without any apparent reason, that he returned home, reached the house at night, found the front door looked, entered by the back door, visited his mother's room, found her awake and said to her:

'Mother, I am going on a long journey, and am come to bid you good by." A day or two afterward this young man received a letter from his father asking how he was and alleging his mother's anxiety on account of a vision which lad visited her on a night which was, in fact, that of the son's dream. The mother, lying-awake in bed, had heard some one try the front door and enter by the back door, and had then seen the son enter her room, heard him say to her, "Mother I am going on a long journey and am come to bid you good by," and had answered, "Oh i dear son, thou art dead i'w words which the son had also heard her say in his dream."

The Anniversary.

We have devoted considerable space on the first and eighth pages of the present issue to reports of services held in commemoration of the Thirty-Fifth Anniversary of the Advent of Modern Spiritualism, in Boston, at Parker Memorial. Horticultural and Paine Halls, and Ladies' Aid Parlor; in Leominster, Mass.; Poquonock, Ct.; Portland, Me., and Vineland,

We have already received, up to date-and placed on file for publication as rapidly as their accommodation can be provided for-reports of a similar nature from correspondents in Brook-LYN, N. Y. (two societies: E. D. Spiritual Conference, Composite Rooms, and Church of the New Spiritual Dispensation—the latter embodying a verbatim report of the address delivered by Mrs. Milton Rathbun); PHILADELPHIA, Pa.; ATLANTA, Ga.; CHICAGO, Ill.; CLEVELAND and Cincinnati, O.; Sabatoga, Troy and AUBURN, N. Y.; MICHIGAN CITY, Ind.; COUN-CIL BLUFFS and OTTUMWA, Ia.; GLENBURN, Me.; WORCESTER and CHELSEA, Mass.; Mil-WAUKER, Wis., and MANCHESTEB, N. H.

A telegram to the New York Sun dated Vienna, April 4th, says: "The Bishop of Bohemia has become so much alarmed at the rapid spread of Spiritualism in that country that, believing proscriptive measures necessary, he has public interest in this matter. The letter of declared any one professing belief in Spiritual Benator Hoar was especially earnest and inknow. Those who have suddenly passed from little doctrines to be guilty of heresy."

The Indian Meeting in Boston.

On Wednesday evening, the day before the annual Fast Day, a meeting was held in Tremont Temple in this city to listen to a discussion of the Indian question which had been proposed by the Women's Indian Association of Massachusetts and the National Indian Rights Association. Edward Everett Hale presided, and opened the proceedings with some perlinent and forcible remarks, which duly impressed the meeting. He claimed that the Indian question was at last solved; that all branches of the Government had now come to an agreement respecting the possibilities of the Indian race, and that the door of a brighter day in this respect had opened to us. The army officers on the frontier are friends of the Indlans. Agency appointments are largely suggested by the different missionary societies, and through these societies philanthropists all over the country have had their interest excited in the cause of the Indian. Frontler railroad communication has also been an advantage. Whenever there is an abuse now reported on a reservation, it is easy to send out a commission to investigate it.

Said Mr. Hale, the Indians are no longer in another country, they are literally at our side. It was chiefly owing to these changes, he thought, that the Indian question had been answered. It only remains for the country to determine that the efforts of the Indian Bureau, of the Indian Commissioner, of the missionary societies, of Gen. Armstrong of Hampton, and Cart. Pratt of Carlisle should be generously supported. The Women's Indian Association of Massachusetts is organized to extend information concerning the-Indians, and the work which is in progress for their elevation. The National Indian Rights Association was formed at Philadelphia not long since, in order to supervise such measures as may be introduced in Congress to affect the Indians.

Mr. Herbert Welsh, of Philadelphia, recently returned from the West, admitted a complete change of views on his part in relation to the Indian and his destiny. He said it was personal observation in the Sioux and other reservations that had chiefly changed them; and that he found everywhere that the Indian was the victim of had faith. He illustrated this statement by the proceedings of a railroad company that wished to extend its road from the terminus of the Milwaukee Railroad to Deadwood. It is only right, in constructing this road, to pay the Indians for the land necessarily taken from them in doing it. The railroad people want an eighty-mile strip of land along the line of the road for settlement. They proposed, therefore, to pay the Indians for the land to be taken in cattle; but when the value of the cattle came to be figured up, it brought the price of the land for its Indian owners down to three cents per acre. When our government made its treaty with these same Sloux, granting them their present much coveted reservation, it was provided in the treaty that no such bargain should be held to be binding without the approval of two-thirds of the tribe.

But the provision of the treaty was wholly disregarded in the purchase of this land by the railroad company. An attempt was made to pass a bill through Congress permitting the railroad company to proceed with its enterprise, notwithstanding this treaty guarantee of the rights of the Indians. It hung along till the close of the session, when, in the usual confusion of business, the railroad company expected to rush it through; but by the watchfulness and energy of the real friends of the Indians, it was defeated. The speaker disavowed everything like an appeal to the sentimentality of his hearers or the public in respect to the Indians; he only asked that they should have a chance to defend themselves. Senator Dawes is at the head of the present Indian Committee in Congress, and he thought it thoroughly understood the Indian question, and was anxious to defend | more our friend argued the flercer the dog beand protect the rights of the Indians, who are | came. Finally, after a delay of half-an-hour, the wards of the nation. His account of his he left him barking, and for aught we know trip through the reservations included a great | he may be barking yet. Just as our friend was many interesting statements. He said there were not less than fifty thousand Indian children to day, to whom, under the spirit, if not the terms, of our treaty, we ought to give an education; whereas, in point of fact, we educate only a small portion of them.

A young Pawnee, named James Murle, an Indian pupil at the Hampton School, addressed the meeting in very good English in a declamation, pleading the cause of the Indian in a manner to evoke the hearty applause of his listeners. His appearance at the meeting excited a very deep interest.

Capt. Pratt. of the Carlisle School, recited his experience with Indian pupils at the institution over which he is placed. He said he had many pupils there who evince remarkable aptitude in their studies, and work hard on the farms to support themselves at the place. These pupils exert a considerable influence with the tribes to which they belong, when sent back to them from school. He asserted that the present Apache war would never have occurred if there had been ten Carlisle pupils in the tribe. The treaties made with the Indians fifteen years ago, he said, should provide schools for 1140 Indian children among the Cheyennes and Apaches: but provision was really made for only 205 of them. Of the Comanches, 800 children were eligible; but only 103 were able to obtain schooling. And the same discrepancy

existed in relation to the other tribes. Gen. Armstrong of the Hampton Institute reported a state of peace at present both in the northwest and southwest, with slight qualifications in the latter section. He declared that the newspaper accounts of Indian raids were in many cases false, and in others greatly exaggerated; for the most part, the Indians on the reservations are tranquil. If one band makes a raid, all are blamed for it. The Indians need nothing so much as good care and wise help. The present indiscriminate way of giving out supplies makes the recipients of them lazy and greedy. It was argued that if the five millions annually voted by Congress to reduce the Indians were made but two millions, and that sum was mainly devoted to their education, the result would be a surprise to everybody, since it would be so immensely advantageous to the Indians and the country. Better men are needed at the Agencies. The speaker said he was hopeful of the future, if the people of the country would only give proper support to the associations and institutions organized for the benefit of the Indians.

Letters of regret were read to the meeting from Senators Hoar, and Dawes, of Massachusetts, the poet Whittler, ex-Secretary Carl Schurz, and others; and a committee was appointed by the chair to call another meeting whenever it deemed it advisable, to arouse teresting. He said the capacity of the Indian

for civilization and citizenship was proved; if anybody doubted it, he commended to him the reading of Chief Bushyhead's wonderful Thanksgiving proclamation to the Cherokees for 1881. There are about as many Indians now as when the Pilgrim Fathers landed at Plymouth—two hundred and fifty thousand, and less than half of them, dwelling beyond the Mississippl, require to be dealt with by the Government. Yet, since the adoption of our Constitution, this quarter of a million of Indians has cost the Government over one thousand millions of dollars. The Senator's words were in the highest degree encouraging.

The New Postal Notes.

According to the Postal Note bill which passed the last Congress, the issue is authorized of a postal note that in many respects will be equivalent to fractional currency. Since the fractional currency law was repealed there has been expressed a more and more general desire that Congress should provide some method by which small sums may be easily remitted through the accompanying advice. This is precisely the purpose in enacting the Postal Note bill-to afford the utmost practical safety for making small remittances at the lowest possible expense. The belief is that the new Postal Note law will fully meet the public requirement, and also simplify in a great degree the operations of the money order system.

The existing British system has been followed as closely as possible. There are now forty thousand post-offices in the country, of which six thousand are postal money order offices. These postal notes are to be engraved on steel in a style of art gaual to the greenback or the national bank uptes, and will be very expensive. as compared with the printed money order. This care is taken for the better protection of the purchaser. The present money order system is somewhat modified by the law, while the postal notes are for sums less than five dollars, on each of which a fee of three cents will be charged. They are to be made payable to bearer, when duly receipted, at any money order office which the remitter may select; and a postal note is to be made payable in like manner to bearer at the office of issue. Such notes will be invalid after three months from the last day of the month of their issue; and in order to collect it after that time it will have to be forwarded to the Superintendent of the money order system at Washington, with an application, according to a prescribed form, for duplicate, on which an additional three centswill be charged.

The new law, as will at once be seen, will greatly benefit the large class of people who are beyond the reach of banks, but who desire some safe and cheap way of making remittances in payment for books, newspapers, magazines and light merchandize. Publishers of books and newspapers will not fail to be extremely grateful for the additional facilities which the new law will extend to them in the rapid transaction of their business.

An Incident with a Moral.

A friend of ours, well known for his many acts of benevolence, had his attention directed, one day last week, to the case of a very worthy individual in want; so he started out on a mission of good works. He had proceeded but a few steps when he came to a large stone in his path. He undertook to push it aside with his foot, and in doing so sprained his ankle, and went on his way limping and suffering some pain. Presently a dog rushed out from an alleyway and barked at him furiously and persistently. He stopped to conciliate the canine. The dog barked, and our friend talked and tried to reason with him; but it was of no avail; the dog's indignation seemed to increase, and the congratulating himself upon having escaped at obstacles in the fulfillment of his mission, he heard a voice saying, "You're doing wrong!
You're doing wrong!" This being constantly repeated, he looked to see from whom the remark came, and found it to be the ejaculation of a parrot in the window of a dwelling-house. He had, however, been so much delayed that he concluded to keep on his way, notwithstanding the asseverations of the feathered warbler. So, replying to the charge, "Never mind i no matter!" he kept on and finally accomplished the good purpose for which he set out. We thought. as our friend related this to us, that we could discern a moral in it. Perhaps some of our readers may think so, too.

Mr. John Mould of Gosforth makes some very sensible remarks in The Herald of Pro gress-an English spiritualistic publication-in regard to mediumship, which will apply with equal force to this country. In speaking of Mr. Chambera's mediumship he says: "I have during the last ten years sat with many physical mediums. I must, however, confess I have never sat with one of whom I was not freely warned (always in confidence of course) that he or she was an impodent impostor or an arrant knave; but baving, in the majority of instances, found it to be otherwise. I have long since ceased to attach any importance to the favorable or unfavorable testimony of Spiritualists who feel themselves burdened with a public responsibility, as I have almost invariably found such persons were more eager to direct public at tention to themselves than to the occurrence of phenomena." It is just this spirit which the English critic so truthfully delineates that has caused and is still causing so much inharmony in our ranks. When broader views and more charity obtain, the cause of Spiritualism will advance with ten-fold speed. It would be well for our public speakers to most these points from the rostrum, we think, to the end that beneficent results may be speedily attained.

13 The statement is made in the Herald of this city, that nearly two hundred members of two Roman Catholic Churches, the St. Francis and St. John's, in Cincinnati, O., have announced themselves as being Spiritualists, and that for such action, though evidently involuntary on their part, they have been publicly denounced from the pulpit. The clergy in charge think that the class of people liable to be affected by Spiritualism is nearly exhausted. We shall see

A correspondent of the Harbinger of Light Melbourne) states that an effort is being made in Sydney to organize a Spiritualistic Association independent of the Freethinkers, with whom they have hitherto been associated in the management of public meetings. The presence of Mrs. Watson and the deep interest among the people, in her lectures has led to the step of go being taken.

The New Store

Of Mesers. W. S. Butler & Co. or, rather, the enlargement of their old store by the smalgamation of the former armory of the Boston Cadets and the first story of the estate at the corner of Montgomery Place and Tremont street, is a significant indication of business prosperity, Enlargement, remodeling and ornamentation have gone on, until to-day this firm possesses the largest, as well as one of the handsomest, buildings in the city, exclusively devoted to ladies' furnishing goods. The salesroom on the first floor is a marvel of mercantile enterprise, and a Whittier steam elevator, managed by a lady, takes passengers to the salesrooms on the second floor, where there are ample room and light in which to display goods. On the third floor are the private offices of the firm, with waiting and tollet-rooms for ladies, and the fourth floor is used for wholesale business. The fifth floor contains a wholesale room, and a room at the rear which contains closets, tables, etc., for the convenience of the employes, especial care having been taken for the comfort of mails, which shall at the same time be simpler such as lunch in the building. Throughout, the and cheaper than the present money order and structure is most excellently adapted to the purposes which it is to serve. The very many patrons of 90, 92 and 94, now 90 to 98. Trement street, cannot fail to highly appreciate the thoughtfulness of Messrs. Butler & Co., who have provided so well for their accommodation.

The College of Therapeutics.

The opening of the College of Therapeutics on Monday, April 2d, at Berkeley Hall, Boston, was attended by a very intelligent and crowded auditory, who were interested and instructed by the introductory remarks of Professors Humiston and Dutton, and the Secretary, Dr. Wellington, who among other important statements, read extracts from the letter of an eminent American statesman and reformer, in which he pronounced the "Moral Education " of Dr. Buchanan "a revelation," and "the best book of the century."

The address of Dr. Buchanan, the President, was a comprehensive and powerful review of Science and Philosophy as they are and as they should be, and was received with great enthusiasm and applause. The lectures are now in progress at Berkeley Hall during the forencon of every day; and last Saturday evening Dr. Buchanan gave a lecture on "Medical and Hygienic Science for the People," which excited deep interest and brought in additional students. Those who wish to attend Dr. Buchanan's lectures, which are given daily at 10 o'clock, will learn therefrom the entire principles and methods of healing by vital power, and investigating disease by the psychometric diagnosis -a course of instruction which places magnetic healing on a scientific basis.

The Jesuits will celebrate in this city on the 15th lost, the two hundred and fiftleth anniversary of their establishment or arrival in this country. On the same day will occur "the golden jubilee" of what is called the province of Maryland. Thus it happens that the Jesuits have been much longer in this country, and also that they are rather more numerous than most Protestants imagine; yet it is very doubtful if the intelligence and skill of these Jesuits are at all what imagination makes them out to be. In any event, considering the freedom of the Jesuits, they cannot be said to have accomplished much, and the explanation is easy. The Jesuits are not excessively wise, and they are opposed by nearly everybody not a member of their particular order. The regular clergy of the Roman Catholic Church is known to dislike the Jesuits. The anniversary of the latter thus is a curlosity rather than anything else. It is of no important significance whatever. Indeed, as among the things established in this country two hundred and fifty years ago, the Jesuits have accomplished very little. This shows a healthy state of affairs, both olvil and ecolesi-

ST On the evening of April 1st exercises control of Miss M. T. Shelhamer by the sprightly Indian influence "Lotela"-(also of the anniversary of the mortal birth of the now ascended mother of this medium)-were held at the residence of Mr. and Mrs. J. B. Hatch, Jr., in South Boston. The services included the singing of spiritual songs by Prof. C. P. Longley, Dr. J. A. Shelhamer, Mr. and Mrs. Hatch, Jr., Miss M. T. Shelhamer, Mrs. Nellie M. Day, and Mr. John C. Bond; remarks by Spirit John Plerpont, and others, through the mediumship of Miss Shelhamer; a few words in which congratulations and memorles were equally blended by J. B. Hatch, Sen., and John W. Day; and the partaking of choice refreshments, after which the company dispersed.

The visit of the "Monday Lecturer" to the antipodes does not appear to have dampened the ardor of the friends of liberal thought in that region. Mrs. Watson, trance speaker, has called together, it is reported, the largest audiences ever assembled in Sydney, and is now doing the same at Melbourne. Miss Woods, materializing medium, is in the former city; Mr. and Mrs. Hearn are shortly to be there, and it is stated by a correspondent of the Harbinger that an engagement has been made with Col. Ingersoll to deliver a series of lectures. We are inclined, however, to question the reliability of the latter report, in view of the Colonel's present engagements in Washington, and else-

23 A correspondent writes us that snother minister of the regular Evangelical order, Rev. T. J. Mackay of Council Bluffs, Iowa, has thrown the creed of the Church to the winds, and announced himself as an advocate of liberal and progressive religious views. What may by some be thought the strangest, is the fact that his society makes no objection to his course, but is disposed to accompany him in his new departure.

Rev. H. W. Beecher, in the course of his sermon last Sunday, said the world was revolving toward perfection, and the day would come when violence, cruelty and destruction would be changed, and would harmonize with simplicity, innocence, beauty sid love. A beautiful ides; but current events all over the world seem to be swipging the pendulum the other WAY.

23 We are informed that Roscoe, the flower and test. medium of Providence, R. I., is at present in Springfield, Mass.; and that the manifestations of spirit power at his scances are convincing many of the truths of Spiritualism.

Springer and the meeting of the American Spiritual Alliance Lat Sunday prepared by Judge Hallon Gross is received at the moment of goods represed it will appear in our columns part week.

We learn that the "Rev. F. Monok. LL.D., F.A.S.," who advertises himself as the teaching and healing pastor," etc. - under the inspiration of Christ;-"In the name of Jesus, rheumatism leave this man "-is attracting considerable curiosity in Brooklyn, N. Y., at the present time, in consequence of his extensive advertising in the Daily Eagle of that oity-no less than twenty-four advertisements appearing upon a single page of that paper, cocupying several columns. The N. Y. Sun decoribes this individual and his doings as follows: "He is an Englishman, with a long, dark beard and monstache, and hair that falls to his shoulders. His forearms are noticeably short. He dresses in black and wears gold stude in his shirt front. He read a number of selections from the Bible at the Brooklyn Tabernacle last Sunday night, and preached a sermon in which he denounced a New York newspaper, and said that he had cured the sight of a boy named Kellogg, who was cross-eyed, and had restored to health another boy who was taken from the hospital for treatment by laying on his (Monck's) hands. He said the Christian churches and ministers were under a for of superstition." Many in the audience laughed at his bombastic language, when he turned angrily to the spec-

tators and said: "It is not necessary for you in the galleries to make fools of yourselves by laughing. It is necessary for this man to submit to a second treatment."

Judging from a report of proceedings in the Ohio Legislature on the 23d ult., the mercantile value of sermons is not placed at a very high figure by some members of that body of law-makers. A discussion arose upon the claim of a clergyman of Xenia for one hundred and fifteen dollars for preaching twenty-three sermons to the boys of the Soldiers' and Sailors' Orphan Home, during which the excited dispulants vented their feelings in some rather strong expressions. One member declared that instead of the minister being paid for preaching he should pay the boys "for being obliged to listen to hell-terrifying sermons." This remark, says the Cleveland Press, "occasioned a real Christian wrangle. Members pranced up and down the alsles with clenched fists. The Presbyterians and Methodists felt especially displeased with one speaker for saying that the sermons of ministers of their denominations were worth not more than five cents per dozen."

Mar It seems that the New York Legislature has killed the libel bill which, had it been enacted, would have turned the State into a hunting-ground against newspapers. The Legislature now has a obsuce to take a further sten for the protection of the press, says the Boston Daily Advertiser, or rather for the securing to It of equal rights with any citizen. A bill has been introduced which provides that the complaint of a criminal libel must be accompanied by a bond, with adequate sureties, to secure the defendant newspaper its reasonable expenses in case the libel is not proved. In which case irresponsible persons would thus be hindered from malicious proceedings.

Mrs. Mary A. Wheeler, a magnetic physlolan of Syracuse, N. Y., was taken from a number of patients on the 20th ult., by an officar of the law and carried before a Justice of the Peace, charged with a violation of the laws of the State of New York, in healing the sick! The Standard of that city, in reporting the oage, indulges in language more befittings an account of a pugilistic encounter, than one involving life, health, and the individual rights of a respectable citizen. After a brief prelimimary examination a further consideration was postponed to a later date, of the result of which we are uninformed.

PETER COOPER of New York, after a well-spent life on earth, has gone to the immortal realm to live. His spirit took its flight early on Wednesday morning of last week. The venerable philanthropist was born in the city of New York Feb. 12th, 1791, and was therefore at the time of his demise in the ninety-the year of his age. The funeral took place Souls' Church DRYDIUTGAY remains were interred in Greenwood cemetery.

We call especial attention to the message on the sixth page by Spirit Robert Mon-RIS, JR. He was known neither to our medium nor ourself. We notice this message particularly, because it is evidently from an intelligent individual who has but recently become an inhabitant of the spirit-world. We should be pleased to hear from those who knew this person as to the fact or otherwise of bis identity.

"The Tabernacis Pulpit" is the name of a new publication issued by H. L. Rose, Washington, D. C. It is to appear monthly, each number to contain a sermon by Rev. W. W. Hicks, minister of the Tabernacle Society, and items of general interest.

Dr. D. E. Caswell, the excellent trance medium for general manifestations, as well as a good medical olairvoyant, has removed his office from 80 Worcester Square to 55 Elm street, Charlestown District, Boston.

Send for Raymond's Phenomenal Paper. free of charge. E. A. W. Raymond, 93 Summer etreet, Worcester, Mass.

** We are informed by a correspondent that Mrs. L. A. Coffin, of Boston, has mot with a sad loss in the removal to splitt-life April 5th of a dear prother, George S. Andrews, of Brooklyn, M. X., after two hours steamess. She re-ceived the news on the evening of that date, which will explain to those who called on her for althings during the carpain to these who called on her for althings during the day, the reason she told them that such a weight of sorrow had fallen of her (which she could not account for) that she was totally unfitted for husiness—an occult condition for which the intelligence reaching her that evening prought the minister. Mr. A. was convinced of the truths of Sparting his his ministerations through the mediumahib of the Lavangert Brothers. He was Superintendent of the Brookin Athensum for twenty rears, and yas widely known as 'Uncle George,' one of the most benevolent man in Brookings? He has ere this been phivileged to meet with many of these be has been who will now assist him.

Persistency Worthy of a Better Cause.

To the Editor of the Bander of Light:

The monopolists in the Pharmacy trade who have worked so hard this season to obtain the passage of some kind of a law whereby they can control matters in Massachusetts to suit themselves; are both to give up their pet theories. After a majority of the Legislative Public Health Committee had decided that there was no need of any law such as was sought, two of the said Committee brought in a measure, Hill; which was forthwith voted down in the Monay and inten not satisfied with this project being "doubly killed," a member saked to have the vote reconsidered. Doubless the Bill will receive the same late at the second voting, and thus the fight will end, for this year at least.

Was & Finds. In aid of Charles H. Poster and father, received since our

OPENING.

W.S. BUTLER & CO.

Take pleasure in announcing that the alterations in their store are now completed, and that they are occupying Nos. 90, 92, 94, 96 and 98 Tremont Street and 1 and 2 Montgomery Place,

The second floor is now also open for business, and on the third floor is a Ladies' Reception Room, where every attention will be given to the comfort of our customers.

These alterations will give us muchneeded additional room for the display of our stock, and will afford to the ladies better accommodations and light than are found in any other store in our line.

To inaugurate this opening we are prepared to offer the following bar-

2 1.2 and 3-inch Moire in all desirable shades. 10c.: 3 1-2 and 4-inch at

The above Ribbons are the cheapest lot offered in any market.

4 1-2 incl Ottoman All-Silk Ribbons in all desirable shades at 25c. per yard: retailed in Boston at 60c.

We also offer a more complete line of Satins and Gres Grains in better quality and at lower prices than in any other establishment in this city. Our line in Ottoman Ribbons from

We have placed on our counters a line of Black and Colored Watered Sash Ribbons at 25c. per yard.

No. 4 to No. 12 is complete.

In our Ribbon Department we claim to be able to match in shade any Dress Goods found in this market.

We cannot enumerate the varieties in our stock, and ask the public to convince themselves in person of our earnest desire to give them what we

OPENING.

Troy (N. Y.) Lectures.

Rach lecture seems to strengthen and confirm our hold upon the public. Mr. Fietcher's guides have been giving a series of very interesting discourses upon "Man and Woman," which have received most favorable notice from the press and excited not a little comment among the "phurch people" who were shooked at the statement that "the religions of the world had been the enemy of woman." The criticisms were answered last Sunday evening in a most comprehensive and striking manner. There was a large delegation down from Albany anxious to make arrangements for Mr. Fletcher to deliver a course of lectures in that city, which his numerous engagements will for the present prevent. The lecture on Sunday evening was followed by tests in which full names, dates and particulars as to friends, etc., were given and fully recognized. Mr. Fletcher will lecture the remaining Sundays of April before our society, and was announced to deliver an Anniversary address in Williamsburg. He will be at Lake Pleasant after August 14th. hold upon the public. Mr. Fletcher's guides have been after August 14th.

* Mrs. Lydia E. Plnkham's Vegetable Compound is a most valuable medicine for ladies of all ages who may be afflicted with any form of disease peculiar to the sex. Her Remedies are not only put up in liquid form but in Pills and Lozenges, in which forms they are securely sent through the mails.

RUPTURE CURED. - New method. Send for circular. Dr. J. A. House, 126 Fifth Avenue, New York City. . . .

SECULAR PRESS BUREAU. ORGANIZED UNDER THE DIRECTION OF AMERICAN SPIRITUALIST ALLIANCE, No. 206 Broadway, New York.

HENRY HIDDLE, Pres. NELSON CROSS, Sec. O. P. McCarthy, Cor. Sec. T. R. Allen, Ass't Sec. HENRY J. NEWTON, Treus.

The Secular Frees Bureau has been reorganized for efficient work during the present year, and all persons who approve of its objects are requested to forward any published attacks upon Spiritualism coming under their sotice which they feel should be taken in hand by the Bureau, to NELSON CHOSE, Secretary, 206 Broadway, New York City.

Spiritualist Meetings in New York. The First Seciety of Epiritualists holds meetings every Sunday in Republican Hall, 55 West 22d street, at 10% A. N. and 78 r. N. Henry J. Hewton, President; Henry Van Gilder, Secretary.

The American Epiritualist Alliance meets every Sunday attempon at 1% o'clock in Republican Hall, 55 West 22d street, H. F. Kiddle, Secretary.

RATES OF ADVERTISING.

Each time for Again type, swenty come for the first and subsequent insertions on the fifth or eightly pure and fifthem comes for every insertion on the inventile page.

Ignoral feathers, forty comic per line, Rinden, sands insertion.

Bushama Carda thirty comic per line, Again, each insertion.

Jackson in the efficient estimate, large type.

Leaded matter, fifty comic per line.

Payments in all mess in networks.

AP Advertisement to be proved at configuration of the left at the other party of the province of the data where of the data where

SPECIAL NOTICES.

Dr. F. L. H. Willis will be at the Quincy House, Brattlest, Boston, every Wednesday and Thursday, frem 10 till 8, till further notice.

J. V. Manufield, Test Municus, answers scaled letters, at 100 West 55th street, New York, Terms, 23 and four 8-cent stamps., REGISTER XOUR LETTERS.

Mr. Albert Morton, at his store, 210 Stookton street. San Francisco. Cal., is prepared to supply the demands of the public for spiritual, books magazines and papers. He solicits the cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths

OPENING

DEPARTMENT.

In order to place this department at once in rank with any first-class millinery establishment, we have secured the best talent to be had to give our hats that beauty and elegance which is consistent with refined faste, at popular prices to suit all trade.

The success of such a department has never been tried in this city, a department where stylish trimmed hats are sold at but small advance on the cost of hat and trimmings, and we hope that the ladles of Boston and vicinity will avail themselves of the opportunity to leave their orders early. so they can receive proper attention.

DEPARTMENT.

We shall enumerate but a few of the bargains we intend offering:

3-yard Nottingham Lace Curtains, 64c. per pair. 3 1-2-yard Nottingham Lace Curtains,

75c. per pair. 3 1-2-yard Nottingham Lace Curtains, \$1 per pair.

3 1-2-yard Nottingham Lace Curtains, \$1,25 per pair. Each and every one of these Curtains

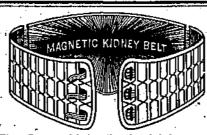
is sold by our competitors at almost double these prices. Antique Curtains, 3 1-2 yards long, at

\$2,50, \$3, \$3,50 and \$4. Cretonnes, in beautiful designs, at 20c.

Fringes in variety from 17c. upward.

Everything appertaining to this department will be offered at equally low figures.

W. S. BUTLER & CO.



Why suffer on, and declare there is no help for you, when our Magnetic Shields will renew all your life-forces, redouble your strength, impart energy and power to you quicker that history equals magnetism for curing disease! Nothing known to science excels our Shields as a Curative Agent i It is the great Specific for consumption: where all the besi remedies have falled, we have wrought complete cures in undrede of cases.

If you want evidence, send for our publications and get it. Our "PLAIN ROAD TO HEALTH" will explain her and why Magnetism acts so quickly and powerfully. Bent to any address on application. Get it; read it; answer and want to be well, this book points the way. Doubt no more. Read the book, then decide!

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Manufactory 279 West Madison street. April 14. COLD MEDAL, PARIS, 1878.

BAKER'S

CHOCOLATES. Baker's Premium Chocolate, the best preparation of plain

Checolate for family use .- Baker's Breakfast Cocoa, from which the excess of oil has been removed, easily digested and admirably adapted for invalids. - Baker's Vanilla Checolate, as a drink or eaten as confectionery is a delicious article; highly recommended by tourists.—Baker's Broma, invaluable as a diet for children .- German Sweet Chocolate, a most excellent article for families.

Sold by Grocers everywhere. W. BAKER & CO., Dorchester, Mass.

TO LECTURERS, PHYSICIANS.

TIOR SALE—A set of 55 splendid Off Paintings, axe ft., I giving illustrations in Anatomy, Physiology, Disease, science, etc. A person to travel with these and give illustrated Talks or Lectures on Physiology, Hygiene, etc., may make a fortune, as present owner has, who wishes now to retire. They are about as good as now, mounted on rollers, and will be sold at a great bergain, offering a splendid chance for some lady or contieman capable of talking in public, Address MAROUS MORTON, M. D., P.O. Box S., Northboro, Mass.

MRS. M. A. MORRISON, MAGNETIC BEALER THEATH ALL DISEASES. No. 25 East Newton street, Boston. Once hours from 9 A. M. to 9 P. M. April 14.—14

UNTIL JULY 1st, 1883, DIAGNOSIS of Disease and trial box medicines free, Bend look patient's hair, age, sex, and 25 cts, to DB, UARPENTER, 19 A Tremont street, Boston, Mass., April 14-1w

MRS. LOOMIS, Test and Healing Medium, gives Psychometric Readings for persons at a distance. Bix questions by mail sanswered for 50 cents. Hotel Van Remiseles, 319 A Tremont street, Boston.

April 14.—2w*

MRS. OHAPMAN, Medical and Business Medior tests and development Sunday and Wednesday evenings.

April 14.—14*

VOUR CHART OF DESTINY. By a Bohemian I. Gypy, Sendage, color of eres and hair, with 20 cents, to G. WELLES, Parkville, L. I., N. Y. 24 - April 14.

B. BIXBY, MAGNETIO HEALES, & Hancock street, Boston, Mass.

DROF, BEARSE, Astrologer, 259 Meridian Latreet, East, Boston, Mass. Your whole life written, horoscope thereof free of charge. Beliable on Business, Marriage, Disease, and all Financial and Social Affairs. Send age, stamp, and hour of birth if possible, April 14.—114

M 188 HATTIE SMART, Inspirational Speak-

W. S. BUTLER & CO. 90 TO 98 TREMONT ST. 122 MONTGOMERY PL.

OPENING OF OUR Cotton Underwear Department.

In order to place this department properly before the public, we shall offer at less than cost our inaugurating sale, as follows:

Lot 1. Chemises, Drawers, Corset Covers, for Ladies and Children, at rear part of our store, and has been made 25c, each.

Lot 2. Chemises, Drawers, Skirts, 50c. each.

Lot 3. The same, at 75c. Lot 4. The same, at \$1,00.

We refrain from giving a description of each and every article, and preclusters of tucks, &c., and showing a and many others. poor article.

. We hope ladies will avail themselves of this sale, as we shall not feel able to continue it for any length of time.

We have replenished this department with all the Novelties that are offered in the market, and shall mention in particular but two special lots of trimming laces, which we shall offer at 9c. and 12 1-2c. per yard, in Eddweiss, 2·1-2 to 4 inches wide, these being the cheapest goods offered in this market.

MADE UP LACE GOODS.

We shall offer, aside from our regular line of Fichus, Scarfs, Collars and

Ruchings, the following bargains: Let 1. 50 dozen Collars, at 12 1-2c. 50 dozen Collars, at 25c.

50 dozen Collars, at 50c. 25 dozen Fichus, each at 25 and

37 1-2c. 50 dozen Fichus, at 50c. 100 dozen Meull hand embroidered

Fichus, at 25c., 35c. and 50c.; worth double the price. We call your attention to the above goods, the same being but small lots,

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Each book containing a complete story or first-class novel by a celebrated American or European author, handsomely illustrated and bound in neat pamphlet form. These bound in cloth, if bought separately at the bookstore, would cost refute our statements if you can ! If you are sick, and \$1,00 each. Below we give the names of some of the gifted authors of the books we present to every subscriber to HOUSE AND HOME: George Eliot, Mrs. Henry Wood, Wilkle Collins, Rhoda Broughton, Miss M. E. Braddon, Alfred Tennyson, Walter Scott, Author of Dora Thorne Charles Dickens, Charles Iteade and other equally celebrated writers. REMEMBEH, yearly subscribers to HOUSE AND HOME will receive 30 Books as above

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SPECIAL PATIENTS.

A NEW PLAN. PATIENTS AT A DISTANCE.

A THEATED BY THE MONTH. A large number of my patients at a distance have made inquiries in regard to special Terms for treatments by Magnetized Paper and other remedies by the month, and I am induced to make the following offer: I will, upon the receipt of a lock of their and one or two leading symptoms, give the letter a special atting and allow my spirit-guides to carefully diagnose the disease, and I will send the result to the patient together with the remedies prescribed by them by mail or express. Without quiter charges than the regular monthly fee. I will renew the remedies during the month and answer all jetters at my own expense. This class of patients will receive appeals attention, and the Magnetized Paper and other remedies will be especially prepared to meat their womies. Terms altion per month, in all cases strictly in advance. Bend your name for my book of cetimonials. Register your letters, or send a postal order, as I will not be responsible for money sent in any other way. Address DB. JAMES A. BLIER, No. 168 Harrison Avenue, Boston, Mass.

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TRANSIENT and Permanent, 30 Worrester Square 1, \$1,00 to \$1,50 per day. Address MRS. J. F. FOSS. April 14,—4* SUGGESTIVE THOUGHTS

The Purpose and Process of All Things. All his thoughts are striking. No space is wasted in mere words; it is crammed to the brim with ideas, each idea pointing to still others not expressed. The writer's theories do not agree in many respects with the accepted science of the day. The writer carries his theories on and unward, and over into the immortal life. His chapters on the higher stages of individual life, and on "Boundless Being," are full of thoughts that point to the higher full of thoughts that point to the higher ford Times.

April 14. For sale by COUBY & RICH. र प्राथमिक्षाम् । भौते ५,६ वश्चित्रे हे भिन्ने

Message Bepartment.

Prible Free-Circle Meetings

Are held at the HANNEE OF LIGHT OFFICE, No. 9
Montgomery Place, every Tureday and Friday AffreNow. The hill (which is used only for these stance,
will be open at 2 evelet, and services commence, at evelet in the the doors will be closed
allowing no ogress until the conclusion of the stance, excopt in case of absolute accessity. The prefix are cordially servited.

The Messages published under the above heading indicate that spirit carry with them the characteristics of their
earth-life to that beyond—whether for good or evil—consequantly those who pass from the earthly sphare in an undevalued state, eventually progress to a higher condition.
We sak the reader to receive no dearrine you forth by
myrize in these columns that does not comport with his or
her revue. All express as much of truth as they percoivemore.

her reacon. Alexpress as much of truth as her perceives to more.

All it is our carnest desire that those who may recognize the meanes of their spirit-friends will verify them by interming us of the fact for publication.

All Natural flowers upon our Circle-Room table are gratefully spireclated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a piece are to place upon the alter of Spirituality their floral effectives.

All We invite written questions for answer at these

stances.

[Miss the harmer witnes it distinctly understood that she gives no private sittings at any time; notitor does she receive visitors on Tuesdays, Wednesdays or Fridays.]

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

LEWIS B. WILSON, Chairman.

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

[Report of Public Séance held Jan. 26th, 1883continued from last week.]

Lotels,\ For Mrs. Eleanor S. D. Twiss, Mary E. Jacobs, Henry Crofts, H. M. L., Minnie.

How do, Wilson brave? Lotela come to do the rest of the work for spirits who can't get control of the medy.

MRS. ELEANOR S. D. TWISS.

There is a spirit here who was intending to come, but could not get control, so Lotela will give her message for her. She says: "I wish to send my love to my friends; I have many o' them in this earthly life. They may be sur prised to hear that I have returned from the spirit world, because many of them have no faith in such an existence; that is, they do not believe spirits have the power to return and manifest to mortals; but I have been luvestigating this law, and have sought to make my presence known to those who were near to me. I wish them to realize that I am not far from them; that the friends of earth who passed on the them. them; that the friends of earth who passed on to the higher life do return, bringing their messages of love and expressions of sympathy. We are united and happy in the spirit-world We wish to confer a great blessing upon those who linger here, and that blessing is, to assure them of the truth of immortality; that there is no separation of souls nor of friendly hearts because of the change called death. My father is with me; he comes to day not to communicate but to give me strength and support, which he always did in earthly life. I now know his ministrations and influence were around me previous to my departure from the body, but I did not realize it then. He gave me greeting and welcome when I passed to the beautiful spirit home which he had prepared for me. He

spirit home which he had prepared for me. He sends his greetings to all friends of earth. He was well known—one who stamped his characteristics and individuality upon all things with which be came in contact. He was called the Honorable Mr. Lyman.

In a little time I will come in private to my friends, if I can only find an opportunity open to do so. It will be two years the coming March since I passed out from the earthly body. I have many friends in Northampton. To them I hope to come. Tell them I bring thanks and blessing for all the kindness bestowed upon me, and for the loving remembrances of me after my spirit had departed from its earthly tenement. I was the wife of Thomas Jefferson Twiss, of Philadelphia. Mrs. Eleanor S. D. Twiss."

MARY E. JACOBS.

MARY E. JACOBS.

A spirit is here who says: "My name is MARY E. JACOBS. I lived in New York City for a number of years. I was forty-five years old when I died. My friends are in New York. I want to reach them if I can. I send them my love, and tell them I am doing well." When the spirit comes up close to the medv she is very much troubled. She adds: "I take on the conditions I died with, of heart disease. I did not pass out suddenly, but was afflicted for some time before I died. Tell my friends that I am glad I did not remain longer in the mortal form. I have been I died with, of heart disease. I did not pass out suddenly, but was afflicted for some time before it may spirit, which is congenial to me, and in studying lessons of great worth since passing to the other life. I know that I have gained more knowledge than I ever did in all the years of my earthly existence, so I am prepared to give to them, if they will come to me; and I am told that I will be assisted by the guides, at a circle in New York, to manifest myself to them, they will be assisted by the guides, at a circle in New York, to manifest myself to them, they will be assisted by the guides, at a circle in New York, to manifest myself to them, they will be assisted by the guides, at a circle in New York, to manifest myself to them, they will be assisted by the guides, at a circle in New York, to manifest myself to them, they will be assisted by the guides, at a circle in New York, to manifest myself to them, they will be assisted by the guides, at a circle in New York, to manifest myself to them, they will be assisted by the guides, at a circle in New York, to manifest myself to them, they will be assisted by the guides, at a circle in New York, to manifest myself to them, they will be assisted by the guides, at a circle in New York, to manifest myself to them, through the medium called Mrs. Williams. I have yellowed mother with me to-day, that she also may partake of the blessed influence of the minute of the manifesting. I wish to say I came then in colorate the mother of the manifesting. I wish to say I came then in colorate the manifesting of the manifesting of the minute of th learn whether I could really make myself seen. I know that I can; so I wish my friends to hunt un that medium, visit her, and allow me to come to them. I do not think I can give them any-thing very strong or lengthy in the way of man-ifestation there, but I can give them my name, and let them see my face and form materialand let them see my face and form materialized, so they will recognize me. Then, if they become more interested in these things, and visit other mediums, I know I can give them many_convincing proofs of the existence of appirits." That spirit talks kind of queer; Lotela thinks she is a German, or some way connected with the Germans, because she do n't get it in year good English. very good English.

HENRY CRAFTS.

There's a spirit way down in the room, here, that wants to give a few words; his name is HENRY CRAFTS. He says: "Tell my friend, who is present, that I am with him. I bring my regards. I wish all my friends to know that I am well. I do not wish to come back to earthly life; I am satisfied with the change. I think that I will be able by and by to give messages to my friends, those who are believers in the spiritual philosophy, and those who have no faith in its teachings. If I can accomplish this, I will be perfectly satisfied. In regard to material affairs connected with myself and those friends who are yet in the form, I will say nothing here, only that I am working for the benefit ing here, only that I am working for the benefit dividuals who wield their pen for what they of my loved ones, and feel that I will be able to know and feel to be for the interest of humani-arrange conditions so that they will be pleasing to those who are most interested."

I sometimes come into contact with one

to those who are most interested."

H. M. L.

Here 's a spirit who has manifested before; she wants to say a few words now; she says: "I feel that what I formerly gave you produced an effect upon your mind. I come to day, and ampered to upilit and strengthen your spirit. I wish you to feel that we are indeed working for your welfare, that we cannot arrange bonditions as we desire, because we are hampered by materialistic things, and we must work in accordance with law, not in violation of it, therefore our movements are, at times, slow. I see all things working to an ultimate end. Press on take upon you for a little time longer. I do not ask you to break away from conditions that are binding you; it would not be right, looking at the manifer from one point of right, looking at the manifer from one point of right, looking at the manifer from one point of right, looking at the manifer from one point of right, looking at the manifer from one point of right, looking at the manifer from one point of right, looking at the manifer from one point of right, looking at the manifer from one point of right, looking at the manifer from one point of right, looking at the manifer from the contract with one sweet spirit in the earthly form who desires to bless human kind with peace and concord. Through the I express myself, bearing that which awhich awhich as the manifer in the earthly form who desires to bless human kind with peace and concord. Through the I express myself, bearing that which aymbolizes peace, in the olive branch, I would faculties, I am unfolding powers which will a faculties. I am unfolding powers which will faculties. courage! endeavor to endure the trials that are upon you for a little time longer. I do not ask you to break away from conditions that are binding you; it would not be right, looking at the matter from one point of view: and we wish to be satisfied upon all points before the change is made. Therefore, feel that we are with you, bringing you strength and courage, and our love; then you can struggle on, and bear the burdens laid upon you until the time comes when they will fall off naturally, as I have abiding faith they will do before many months have rolled away. H. M. L., to one in the auditories.

MINSTE.

Here's a young spirit-squaw; she knows some one here, too. She gives her name as MINSIE.
She says: "I am so glad to come to day and bring my token of love: It is a floral offering of bright and blooming flowers called in the Summer Land and brought to earthly scenes and conditions, in order to influence the life of one present. I bring it with the love and sympathy of all who are wide me in my heartful. thy of all who are with me in my beautiful home above. I do not with to live again in the earthly form; I am delighted with the home of

the spirit. I know I can work in conjunction with you and gain knowledge from your experience. I can also bring you influences from beyond that will unfold your interior nature, to that together we may reap a mutual benefit. of that together we may reap a mutual benefit. Tell Sarah I will come and bring an offering that will be very grateful and pleasant to her; it will be composed of the flowers that were once favorites of mine; it will be an emblem of hope to her, a bow of promise that will speak to her mind and to her heart. She will understand, and, I hope, feel encouraged and cheered. The shadows that at times have fallen from her life will roll away when the time comes. I know such experiences will by-and by be completed, and she will need them no longer. Tell her the work is a grand one; she will be strengthened to fulfill it wisely and well."

[Report of Public Seance held Jan. 30th, 1883.]

Glorious are thy works, Aimighty Godi wondrous the expression of thy power upon every hand! The interest showeth thy bandiwork, the world teems with blessing which all shall gather up and appreciate when humanity becomes thoroughly, unfolded in the principles of love and justice. Oh! our, Father! we acknowledge our relationship to thee, for a dlying consciousness of it permeates our entire being; we feel indeed that we are linked to thee, who art the infinite, the Omnipotent Source of all life. At this moment we would gather all humanity within the em trace of our love, that all may learn of thee and thy holy ones who delight to minister unto the suffaring and to the weary. May inspiration be sent forth from this place that will be of service unto some weary heart; may some word of counsel be given that will pilift the sprrowing; may an influence of peace be dispensed that will bless and benefit whoever it may come in contact with. Invocation.

Questions and Answers.

CONTROLLING SPIRIT. - Your questions are ow in order, Mr. Chairman.
Ques.—[By J. V. Dunbar.] Will the information obtained in this ille, by a person who is a great reader, but who, on account of not having good memory, falls to consciously retain that information, be of as much benefit to him in spirit-life as were his mental faculties other-wise organized?

Ans.—Freed from the limitations of the phys

ical body, memory asserts itself, gains power, and consciousness, and what has hitherto seemed to have been lost in oblivion, returns to one with renewed force; therefore the individ-ual who has gained information through observation and the perusal of good works will find himself still retaining that knowledge in the spiritual world, even though his mental faculties, while in the body, did seem to have become impaired. Perhaps not quite as readily would he acquire the information desired, at first, as do those whose memory and other faculties have been keenly alive during all their existence in the physical body, but in a little time, if he so desires, he will find all his mental and spiritual faculties quickened and consciously active.

active.
Q.—Does an increase of spiritual knowledge on earth render the approach of spirits and their control of human affairs more sure and reliable?

A.—Most certainly: as spiritual and all other knowledge increases among mankind, spirits who desire to teach humanity of the eternal world, its laws and conditions, and also to instruct mortals concerning their welfare upon the earth, will have less superstition, error and ignorance to encounter and overcome conse-quently the direct work which they have in hand will be more readily accomplished. Q.—Is psychometry a study and of practical use in the spirit-world?

A.—We look upon psychometry as a soul-soi-ence; it is the clear perception of the interior being. From a study of its laws spirits may at-tain that knowledge and wisdom whereby they may clearly discern the interior nature, char-acteristics and conditions of any objects or in-dividuals with which they may come in con-tact, therefore it is of practical utility,

Mrs. Emma Carter.

I am glad of the opportunity of returning today and sending my love to my friends. I wish
them to feel that I am in entire sympathy with
them, and that my thought frequently goes out
into their earthly homes freighted with the undying love of my spirit. I know that my earthly friends and associates feel this at times, yet
I would have them as keenly conscious of my
abiding presence with them as they were when
I was among them in the physical form. I also
desire to speak to them concerning the work of
my spirit, which is congenial to me, and in

desires me to bear a greeting to those whom she remembers with affectionate regard, and assure them that her lot in the spirit world is beautiful and sweet. Concerning my labor, it is varied; that of the spiritual world is indeed in association with those cultivated spirits whom I delighted to study and enter into communion with when encased in the mortal form. I had periods of internal lucidness; my vision was opened to the immortal world and its inhabitants, and it was my privilege, at times, to be able to pass out from the physical-frame, and enter the homes of those blessed spirits. I am glad to say that I am allowed to mingle and associate with them, to listen to their words of wisdom, to gather up the lessons which they convey to my mind, and to study them well, in order to work them out in practi-

cal life.

I also return frequently to various mediumistic souls, in order to stimulate those abilities which I find within them that I know may be outworked for the blessing and benefit of hu manity. My labor is mostly in the literary field. I know I am assisted by spirits who are more exalted, more powerful and wise than I am myself. I know I am, at times, used as a medium through whom is poured the inspiration of higher intelligences which is brought down to the comprehension of mortals who struzgle in the earthly life. I have been enabled to come into association with certain individuals who wield their pen for what they know and feel to be for the interest of humanity.

manity; and sometimes feels my presence, knows that I do not come in the mild spirit of peace entirely: I come; desirous of working out; practical results for humanity, of stirring hu-man hearts to the necessity of educating their younk and rearing them as useful members of

society.

To another I come who is interested in the dramatic art, and seek to give him influences which will be of use in his profession. So my friends may know that my work is diversified; friends may know that my work is diversified; gave her great sorrow; she may perhaps be able it; expresses, it self, through, various channels; to connect the experiences of the last few and I find not one energy, not one faculty of months with that, and they will appear plain to midd destroyed or laid waste, but all, I am her, assured, may be of service in some way. I have the days are long, by spiritual home is bright and beautiful; it is furnished with those worlds, and when in the body and for which I sometimes when in the body and for which I sometimes this world a goods, than they themselves, and when in the body and for which I sometimes this world a goods, than they themselves, and when in the body and for which I sometimes this world a great wrong for my friend. I work as great wrong for my friend. I know she will ascertain this before another roundings.

only convey some thought to any individual, and awaken a desire to be of use, I shall feel that my work is not in vain.

I have seen the desire in the minds of friends of mine that I should come here and say a few words. It is true I did come once before and announce myself to my friends, and they were gratified; so to-day I am glad to be given the opportunity of again sending my love, and assuring them of my continued activity. There is much more I would say, but I do not desire to give it publicly. Through a dear medium in my own city I will reveal some things which have been brought to my comprehension concerning the experiences of my past life, which assure me all things have been well and for my best good best good

I wish particularly to say to my dear alster-in-law that, having brought to ber impressions, and influences from my spirit-home, I have sought to reveal them to others. I have done so, to a certain extent; I have been gratified. but I feel that what has been given is nothing to what will be given by-and by, for her powers are continually unfolding. I know that, ultimately, great and lasting lessons will be expressed through her organism for the compre-hension of those who delight to listen to the teachings of the spirits. Please, Mr. Chair-man, to announce me as Mrs. Emma Carter, to her friends in Cincinnati.

Robert Morris, Jr.

[To the Chairman:] This is a novel experience [To the Chairman:] This is a novel experience to me, yet I am encouraged to come and manifest my presence. Few, perhaps, will believe that I have returned from an immortal world to announce my continued existence and to express my individuality through mortal lips: but it matters not to me, for I am informed that I shall gain an experience by so doing which will be of value to me in my new life—in the new studies which I am about to take up. I am anxious to receive all the light I possibly can, and, when turning my attention in one direction or another, and preceiving new lines of and, when turning my attention in one direction or another, and perceiving new lines of thought and inquiry. I feel that I must look ahead and upward in order to open my interior senses to the reception of spiritual light which ever streameth from above. In pursuance of this work I am brought or directed here today. Should any of my friends care to hear from me, I shall be pleased to send them greeting, and assure them that my affection or fraternal regard has not lessened in one degree. ternal regard has not lessened in one degree, but that it burns as brightly within my soul as it ever could have done when I was encased in the fleshly garb. I would have them realize and understand, if possible, that life continues on forever so I am taught, and so I believe. I find myself stripped of the earthly tenement, n not myself stripped of the earthly tenement, yet standing erect, possessing all the activities, lasulties and energies which were mine previously, but which in the new existence seem to have become quickened, and to be more keenly alert than ever before; and I feel that I have been given an immortal existence which can never fade, and that I may have the power of going on continuously, gaining information and making progress over the upward road until by and by I become like the anyels of light and by and by I become like the angels of light and

I turn my thought backward, toward the few ast days of my mortal career, and Lam strongely affected. I do not, as yet, fully understand the laws and conditions which governed me in my material life. I do not realize or comprehend why I should have been stripped of the mortal so suddenly—for it was indeed a sudden change to me although a few days of any arrangement. to me, although a few days of apparent preparation were afforded me—but I can understand that there are occult laws in the universe, a comprehension of which has never dawned upon me, and I perceive I have indeed a new upon me, and I perceive I have indeed a new line of study to take up. Turning saide from jurisprudence, I look upward and behold metaphysics; and in contemplating my past life, the few days previous to my departure from the body, I am led to investigate the subtle laws that are existing between nature and humanity; of which we have, as yet, but little comprehension. I did not know that there was such the or whatever it, may have made a relating

external. I know it to be to. I know that these subtle, occult laws operate in nature, throughout the universe, but that they'are, to a degree, as far as anything can be, independent of the spiritual. I desire to study them,

that I may gain information for myself.

I do not regret the change, although there are certain things which would call me back, and because of which I would like to have remained upon the earth yet longer; but I find a new field, a new home, a new existence, opening before me. I am welcomed and greeted by those who are wise, and good, and learned; they give me welcome to their spiritual bomes, they open their store-houses of knowledge; I can read and comprehend the studies which they place and comprehend, the studies which they place before me. I have their utmost cooperation in any work, in any study which I wish to pursue. I feel that I am akin to them, and so, perhaps, I feel myself to be more fully a human being, more fully an immortal son of God, than I ever could have done while in the earthly form, since I can claim a divine relationship with the good, the noble and the true of the higher life.

Having taken possession of this organism, and once more expressed myself through mor-tal lips, in a somewhat our lous fashion, I am, I

tal lips. In a somewhat curious fashion, I am, I will admit, studying the law, gaining a faint comprehension of spiritual control. I will now yield, and give way to others.

I express my thanks to you, Mr. Chairman and friends, for permitting me to enter, and send greetings to those who formerly recognized and understood me: I also bear the greetings of those who are with me, and assurances from them; that they are satisfied with the eternal world. I am of Roston I was known as Robin. world. I am of Boston. I was known as Rob-ert Morris, Jr.

Julia Abbott.

My friends are in Springfield. I lived there when I was in the body, and I sometimes think I live there now, I am so eften with those whom I loved when here; but they do not recognize my presence. Sometimes they think of me and wonder where I am and what I can be doing. Some of my friends think it possible that I may be aware of their douglitons and of their lives; others think I have no way of learning how they are cetting along, but that I must be forever shut out from this world and all that belongs to it so I come back here to tell them. even shut out from this world and all that belongs to it, so I come back here to tell them I know many things concerning them, and some of these things they are not aware of themselves. I can tell my friend Sarah Norris why she has been situated as she has for the last few months. She does not know herself; hut if she will look back to a certain day in August and remember the conversation, she had with two individuals whom she thought were her friends, how she laid her plans before them and told them of her hopes, what she desired to do this winter; and then remember how, in a little time afterward, she received news that gave her great sorrow; she may perhaps be able gave her great sorrow; she may perhaps be able to connect the experiences of the last few

"I do not come here to make trouble. I want my friend to know that these two persons were not friendly in spirith to her; they became en' vious; they thought she was receiving more of this worlds goods than they themselves and they carried certain tales to other individuals which effected a great wrong for my friend. I know she will ascertain this before another year has rolled away. I want to tell Barah I

To day I visited Sarah Conway in her beautiful home, where all things serve to delight the artistic taste of the beholder. I entered into communion with her. I felt that if I could only send forth through mortal lips inspirations which I caught up from those who gathered there, I should feel indeed as one blessed. But I cannot do that. I can only bring to those receptive minds which I may approach such influences, such impressions as I feel can be transmitted to them; and if they can be given outward expression, if they can only convey some thought to any individual, and swaken a desire to be of use, I shall feel that my work is not in vain.

I have seen the desire to be of use, I shall feel that my works. It is true I did come once before and

Adam F. Prentiss.

For the last few years I have been interested In bringing certain spirits in need of informa-tion and enlightenment into contact with me-diums whose organisms are unfolded sufficiently for invisible intelligences to peer through them and behold the workings of mortal life; them and behold the workings of mortal life; and those unfortunate ones have gained strength and power by gain coming into contact with materiality; they have seemed to clothe themselves for the time with the old elements which they feel belonged to them, and which they could not seem to do without; and so for a little time they receive these conditions and experiences through medium, and are strengthened greatly, made capable of perceiving spiritual conditions of life when they passed away from the physical state. This is the work in which I have been interested, and which many other spirits are also pursuing; and we are glad to report that a great work which many other spirits are also pursuing; and we are glad to report that a great work has been accomplished; all over this land mediums have been employed, unconsciously to themselves, in giving strength and power to unfortunate spirits. Many mediumistic persons, when their earthly bodies have been sunk in repose, have passed out into association with friends of the higher life, and have given power and strength to unfortunate spirits who need material elements by means of the magnetic material elements by means of the magnetic aura which their organisms exhale; thus the spirits have received benefit, and have been able to progress in spiritual enlightenment; so I come back to say: God bless the mediums, I come back to say: God bless the mediums, and all earnest workers. I am with them here and there, ready to give them any magnetic power of which Lam possessed that I feel will be adapted to their wants or be of advantage to them. It may not be much, but If it is combined with the stimulating, powerful influences of other spirits, it may effect a little good. I now come, feeling in harmony with all, and expressing myself to my friends, that they may know I am not gone to sleep, nor am I idle; I am as awake and active as I possibly could have been when on earth, and more so, be-

am as awake and active as I possibly could have been when on earth, and more so, because I employ my energies in another direction, through channels that I feel will be of benefit to some one else, as well as myself.

Now, Mr. Unsirman, I know I have not expressed myself as clearly as many minds do, but I have, done the best I could with the few moments allotted me. I thank you for permitting meto come. I send my love to all friends. Adam F. Prentiss.

Red Eagle, as Messenger from Col. Meacham.

Meacham.

[To the Chairman! How, chief? Red Eagle comes to send greeting to the pale-faces who know of his work, and to tell them that the labor is increasing, not dying out, as some have thought it would do, but it is gathering power and force; the energy behind will expend itself in good results, in good work. The pale-faces here must feel strong for the summer-time that is near at hand. We will pass through the forests; we will pluck the flowers that are nourished by the smile of Manitou; we will place them before the eyes of those who are, suffering, who will smile and rejoice at them, and then grow strong; we will pause beside the

anything more, for when the time comes, and the Great Spirit says, "All is well," then the outpouring will come, and it will be felt by

outpouring will come, and it will be felt by many.

Red Eagle says to the pale-faces everywhere, who are interested in the spread of the truth, that they have no idea of the amount of good that is performed all over this great land. And while they have no comprehension of this, because in allent ways, through private avences, the sunshine of love and truth is given forth and felt by many hearts that hunger, yet it is nothing to the great work that is to be done for spirits are gathering in council, they are meeting everywhere upon the plains of immortal life, they are concentrating their forces for tal life, they are concentrating their forces for a new outworking of spirit power. You need not fear that your cause is fading; you need not fear, oh! pale-faces, that the work is grow-ing dim; there is no reason to become faint in ing dim; there is no reason to become faint in spirit; for this is of good, it is of the Great Spirit; it is Truth itself manifested through outer life; and it is gaining strength and power from day to day, rolling over the plains, and across the deep waters, making itself felt and seen, as well as heard, wherever it touches. When a few more moons have rolled away, and the glorious gun has turned its course onward, when a few more snows have fallen, and the summer leaves have changed to red and brown summer leaves have changed to red and brown you will find a great power coming to earth, me diums developed everywhere; also a strength from spirit-life brought downward; so that those

diums developed everywhere; also a strength from spirit-life brought downward; so that those who have before doubted and caviled will be compelled to bow their heads in silence, or to confest there is tritin and glory in the universe. Red Eagle wishes also to say that he comes to this council at this hour somewhat as an ambassador from the hunting grounds beyondfrom the great home of the spirit indian-for the pale-face who is there. He has been warmed, fed and welcomed; he has been cared for in the hunting grounds of the red man; he has been their champion and friend in many an hour of peril' and darkness. Now then, in his spiritual manhood, finding his powers unfolding, his energies leaping within him, he dealres to send greating and love to friends on the lower plane. He says, to Red Eagle; To forth from this place to day and bear my greatings to my friends. Tell them I love them; I am in sympathy of spirit with them. My influence and magnetism shall go forth to them, and they will feel strengthened, for Lam protected and assisted by Great Manitou, and also by strong and loving hearts that cooperate with me, sending out magnetism, and spiritual life to sending out magnetism, and spiritual life to sending out magnetism, and spiritual life to assisted by Great Manitou, and also by strong and loving hearts; that; cooperate with me, sending out magnetism and spiritual life to those who are struggling, amid the clouds of earth. They send forth their power and influence to bless the feeble efforts of those who desire to see justice done to other; Give them my love; tell them when the time is ripe, when the Good Spirit speaks, I shall obey, and return in person to send my greetings and my message to the hearts of my friends. Hell Eagle speaks for the pale-face brave breathern, who was the Indian's friend.

Bloscom

With messages from him. Himsels Congdon: Joseph Cheeper: Carrie Snote.

I wish to come said I am permitted. I have
not manifested chefore, but I diave come him
many times, to bry and gain information as a
to know how best to proceed in influencing as
diums, for I am being educated—if I may so as

press it—as a messenger from the spirit world, to give unto morfals tidings of their loved friends who have passed from the earthly body. the clouds. In a little while, it seems to me, the sunshine will sgain stream upon her life and she will not replace for the sorrow that has come to her within the last year. She may wonder how I am going to work. Her mother is interested in this thing, and she is a medium; through her mediumistic powers I can use an influence which will he felt by others. We will speak no word, we will lay no plan before any one, but by coming in contact with those influence which will be felt by others. We will speak no word, we will lay no plan before any one, but by coming in contact with those influence of the spirits who desire to do good, and will be obliged to not in accordance with it; and it lell my friend to be happy and feel that all it will yet be well. Whatever clouds have come to her will be more than balanced by the bright aunlight that is before her.

I send my love to all my friends, and tell them I am not dead, I am allive and happy. I have all the work I desire to do; I have not lime for indulging in any regret for the past. I have all the work I desire to do; I have not lime for indulging in any regret for the past. I leave that behind me. Although memory is a live, and all the sorrows and experiences which were unpleasant can still appear before me, yet they bring me not one pang; I only feel myself stronger and freer because of them. Bo no from day to day, doing that which have a call to do and sending out my love plement to my friends which I rust will be received. I am Julia Abbott.

Adam F. Prentiss.

parents or near relatives over there and gather them together in that beautiful spot; I there they provide them with the sweetest teachings, the purest conditions, that will unfold only the loveliest attributes within the soul. In that spot I have lived. It is like a large green valley, spot I have lived. It is like a large green valley, circular in form, like a nest, and it is entirely owered with the softest, greenest moss and grass; when the sun shines upon it, it glows with a yellow dast; that is why the place is called. Golden Nest. It is surrounded by lofty mountains that shine and glimmer in the sunlight. We sometimes travel to those distant points, in order to learn the many, lessons which may be derived there. Our homes are simple, yet sweet. We have our houses, the same as you have yours; they are small, of a circular form, and resemble the whitest of stones, while flowers and vines grow all around them. The houses are open on every side; we have no storms or cold whids to penetrate them, only the balmiest zephyrs. And we are happy together; we are working—that is, the children only the balmiest zeplyrs. And we are happy together; we are working—that is, the children there—to become messengers unto mortals, that they may receive tidings of the life beyond, and not grope in darkness and doubt, not feel to tremble at the approach of death, or dread the great future which lies before them; When they understand that their dear friends have and love them, in sweet homes and pleasant associations in the higher life, and have the power of actions in the and morning time to those of earth. returning and communicating to those of earth I am sure they will desire to know more and more of that after-life, and to live in prepara-tion for it, so that when they are called upon to-enter the Summer Land they will be ready to-understand and appreciate its conditions and experiences.
I desire to become experienced, so that I can

I desire to become experienced, so that I can manifest through mortal media—as I said, become a messenger. I do not know as I shall confine my work to any one medium; wherever I can find one open to my entrance, through whom I can give information to mortals concerning their loved ones, I will enter. I ampermitted to take control of this organism, in order to experiment with it, that I may know how to proceed when my work is ready for me. how to proceed when my work is ready for me.

MRS. FANNIE CONGDON.

I wish to say I see a spirit present who seems. I wish to say I see a spirit present who seems to be extremely anxious to manifest. She has been in the spirit-life but one year. She lived in Boston; her friends are here—her husband; and many other dear friends. She is not an aged lady, but quite young, and is extremely desirous of having her earthly friends know and realize that she has the power of coming to them. She sends them her love. Her name is MBS. FANNIE CONGDON. There is an individual she wishes to reach by the name of John Congdon. Congdon. Joseph onkeven

Now I see another spirit a male, who would like to send his love so his friends, it should think about three years, have passed since he lived in the body, or nearly that. He does not wish to communicate through this medium only to have his friends know that he is with them at times. He was interested in the settlement of affairs which belonged to him. He would like to come into communication with would like to come into communication with them in private. He expresses himself as satlafled with the spiritual world; it is somewhat different from what he anticipated, but more than meets all hopes and ideas that any one can have of the eternal state. He comes from Malden. Joseph Cherver.

ANOTHER SPIRIT.

Now I see something which appears before me like a picture. It is connected with some one who is present. I see a wood, or a forest, and two persons walking along a path—a young man and a young woman. They seem to be earnestly conversing. The lady has a cluster of wild roses in her hair. She is tall and slender. I do not see the face. Her hair is brown. A storm has come up, and it is raining furiously. There is thunder and lightning. There seems to be an accident. I do not get it very clear. I should think the lady had been strack by lightning, and that the gentleman was stunned, but not dangerously hurt. The lady passed to the spirit world. This bappened a long time ago, and the spirit has been trying to manifest to her friend and to others in the body, but has not been able to, as she wished. Now what comes to me is: She sends her love; she holds out a cluster of wild roses as a token, and decomes to me is: She sends her love; she holds out a cluster of wild roses as a token, and desires her particular friend to know that, through all his experience, through all the changes which have come to him, she has been allowed to be by his side in spirit, and she has received light in the eternal world which has opened her eyes and given her great information, which she could not have possessed in the body, but in spite of all she has not advanced so far in the spiritual life but that he has kept pace with her. When he gained information of spiritual things, it seemed to be adding a link to bind them together, and when he comes to the spiritual world she will be among the first to meet him. I do not get any name. This will either be recognized by some one who is present or some one who will read the description I have given. CARRIE ANOW.

Now a name comes up before me of a spirit who desires to send love to one in the audience: CARRIE Snow. The spirit is a young lady, and desires some one here to take her, love to her friends. She wishes them to feel that she is happy, and would not return to live in the body if she could. All is beautiful where she lives and she desires all her friends to feel satisfied with the change that came to her. She loves them and she hopes to receive their thought filled with love, which she will take to her spirit-home, and keep among her choicest treas uses.

Now, if L should give my name, you would not know me. I have never heard it, spoken since, I went to the spirit-world. My Irlands those who knew me when in the body, where it is considered the search of the spirit in spirit, because they would not be from me in spirit, because they would not be lived in spiritual things; but as I was not one of those little blossoms that fall from the tree of life early, that are gathered by the great Gardener above, and transplanted to the beautiful bowers of light and love, you may be the beautiful bowers of light and love, you may be the Blossoms of the search Now, if L should give my name, you would

Alice Pedestrict Judge: Dr. H. O. Wright; Rhods. Po. 2. | Illands; Judge: Dr. H. O. Wright; Rhods. Windowski, Parker Parker, Parker Pedestrict Parker Pedest

James Wilson; William Jenkins Paugh; Mrs. Elisabeth Park.
Marsh 8.— John M. Brown: Mrs. Carrie A. Pike: George
Beynolds: Maria M. Shepardi Samuel Haten: Anita for
Ed. Wilkins: Annie: Lawrence, John P. Ordwy, Mary
White Bannel Walters.
March 16.—Richard Glaxler: Bebert Burr: Mrs. Mary
Hale: Mrs. E. A. Pesty: John Bentley: Mrs. Mary Wheelwest Warshuita. male: Mrs. E. A. Perty: John Bentley; Mrs. Mary Wheelser: Washouts.
March 20. Rouben Godfrey; Mary Elizabeth Parker;
Joseph Oross; Miss S.L. Skinser; Rifus Chas.
March 22.—Mrs. Releoch S. Cowdrey; Judge Edward
Woodriff; Stilman Brooks; Mrs. Sarah A. Tobey; Rebecta H. Thorner; Themas M. Ryley; William Flankagan.
March 27.—Mrs. Elizabeth Smith; George H. Davis; Edwin Backley; Annie J. Tilden; George E. Pollard; Mary
Godby; odby. March M.—L. Judo Pardeet Aggle Davis Hallt William Hillt Paulina Wright Davis; Red Wing; Cors Joslin ilectal April 3.—Cyrus W. Jeffess: William Blake; Matilda ones; Eudora Draper; Horace P. Milton; Liliah A. Camp-

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Monday evening, April 2d, on the occasion of the Anniversary Ball and Fancy Dress Party, Paine Hall was a scene of animation and beauty. There is an attractiveness to a "far dress party" that causes the participants to more than ordinarily interested in their indi-vidual appearance. Not a discordant feature was visible in the whole affair. Of the Ly-ceum people the following were the most noticeable costumes :

Liceable costumes:

Mr. Benjamin Weaver, handsome court costume of the sixteenth century; Arthur Wedger, courtier; Mr. Laundey, "Prince George"; Mr. F. B. Woodbury, duke; Miss Nellie Peters, "Lady Washington"; Miss Helen M. Dilli, "Pop-Corn Girl"; Mrs. Josle Halden, fancy dress; Miss Annie L. Clark, duchess; Amy Peters, "Minnebaha"; Mamte Havener, "Bo-Feep"; May Waters, "Ginderella"; Jennie Fmith, sister of "Cinderella"; Emma Bell, "Mother Hubbard"; Mr. Meston, policeman; and the "Kitchen Brigade."

About seventy-five couples were present, and all in attendance declared it to be the most auc-cessful ball in every way that the Lyceum ever

The members of the Lyceum desire to thank most heartly the many friends who assisted them in so successfully celebrating the Anni-versary. Francis B. Woodnury, Cor. Sec. 210 Columbus avenue, Boston, Mass.

Leominster, Mass.

To the Editor of the Banner of Light:

The Leominster Spiritualist Society celebrated the Thirty-fifth Anniversary of Modern Spiritualism in its hall, March 3ist, afternoon and evening. Mr. F. A. Heath of Charlestown was present in due season, and yielded to the influences of his guides in the way of speaking, singing, etc. His inspired songs and music formed a pleasing feature of the occasion, and formed a pleasing feature of the occasion, and he made many friends here by the earnest spirit he manifested in the good work. He occupied the platform Sunday, April 1st. Mrs. Yeaw, Miss Burr, Mr. Jones, Mrs. Hull and Mrs. Wilder, all home mediums, lent their aid on the anniversary occasion to make its observance pleasant to all. While they were engaged in serving spiritual food, other members of the Society were actively employed in preparing material food, of which over one hundred people pariook, and pronounced it one of the best suppers served by this Association. All seemed suppors served by this Association. All seemed to do the repast justice, even to our little ones, who were served after their elders, quite a good number of them being present, much to our gratification; for we hope to see them coming up in a way that will enable them in future years to fill our places.

Clinton was well represented, and as the Sun-day law has not been enforced here they were able to remain to hear the last good word and to retarn home more determined than ever to support their own speaker, Mrs. Yeaw, who would address them in Currier's Hall. They are full of zeal as a new society, are exerting every nerve to spread our glorious truth, and, having a very able President, a great philan-thropist, a reformer, a person who has worked hard and long in the cause of temperance, Mr. P. Southwick, we think they are destined to prosper. He favored the audience, afternoon and evening, with remarks which we knew came from the heart, adding a new golden link of friendship between the Clinton, Leominster and other societies that were represented— friends of Spiritualism being present from Fitohburg, Princeton and Sterling; also Rock-bottom, for our dear old co-worker, Mrs. Lutie Murdock, whom the dear friends upon the other side of life have controlled to paint beautiful pictures of buds and blossoms, emblemat-ic of household groups in the form and in spirit-life, favored us with her presence, and many of her old friends gave her a hearty welcome and a friendly clasp of the hand. Not a ripple of inharmony existed during the exercises, and all separated, feeling happier and better for the Anniversary gathering. Spirits in the body and out expressed a desire that we never allow another Anniversary to pass unnoticed. We another Anniversary to pass unnoticed. We return our thanks, as a Society, to all who joined

us on this happy occasion.

In speaking of Clinton I would mention the very excellent mediums of that town, Mrs. Jewett, Mrs. Langley, and Mr. Wiggins, whose services greatly enhanced the interest of our celebration.

MRS. FANNIE C. WILDER, Cor. Secretary.

Poquonock, Ct. To the Editor of the Banner of Light:

Anniversary exercises were duly held at Liberal Hall, in this place of the friends of our cause began to assemble at about 3 P. M., and in a short time the building was well filled. After an hour or two spent in social conversa-tion, supper was amounted, and disposed of-after which all repaired to the spacious hall above, and the exercises of the evening began with an Anniversary song by the members of

the Society.

Mrs. Fiavia Thrall then becoming entranced, delivered a very able address upon the progress which Spiritualism has made in the last thirty-five years, and the duty of Spiritualists at the present time. The children acquitted themselves handsomely under the supervision of Mr. J. G. Hungerford, and it was really a beautiful eight to witness the little ones some twenty or more) as they filed upon the platform, recited their pleces and sang their songs. Special mention may be made of the pleasing manner in which Master Frankis Clark rendered his selection; also of little Harry Hungerford and Miss Lela Thrall. Miss May Chark executed her song in a manner which fairly "brought down the house." The singing of the Packard sisters was highly complimented—and also that of the Strickland elsters, who sang in a very effective

was highly complimented—and also that of the Strickland slaters, who sang in a very effective manner pleces by the popular spiritual composer, U.R. Longley.

The entertainment over, dancing begun, and continued until midnight, when the large company slowly dispersed—all seeming highly pleased at the success of the Anniversary exercises in this place.

H. S. CLARK.

Portland, Me. To the Editor of the Banner of Light:

The Thirty-fifth Anniversary of the advent of Modern Spiritualism was observed in a quiet manner by our Society, April 1st. Mrs. P. D. Bradbury of Fairfield, Me., an old worker in

Bradbury of Fairfield, Me., an old worker in the cause, was the speaker. Her theme was: "God the Soul of Things." A good audience was present, and the speaker was frequently applauded. The beautiful flowers which were brought in by kind friends added much to the enjoyment of the occasion.

In the evening she spoke upon "The Bread of Life to Hungry Souls." Her controls held, that Spiritualism was practically the bread of life to those who would accept it and practice its teachings: "It was at the door of all who would lay aside their bigotry and investigate its claims."

would lay saids took bigotry and investigate its claims.

The best of harmony prevailed throughout the day and aithough we made no great stir, yet we real that our anniversary was productive of good, and that the workers in the cause in the only who have passed on to their reward were present with us, and were pleased with our months and were pleased with our months.

ALL SORTS OF PARAGRAPHS.

SPRING PORMS. Lots of Spring poeses are coming in, But they are so remarkably thin None but "the devil" profits thereby, As he empties the backet on the sly. Quite often bis bag he has to fill? And toto it off to the paper mill.

A sneak thief a few days since stole a brass knob from the entry door of a tenant at 81/2 Montgomery Place. He was a genteel-looking, well-dressed, nobbybow-legged-young man, about five feet six inches in height, whom no one would suspect of so mean an act. This is the second time knobs have been taken from doors at this number. The police should look into junk shops, and accertain if such articles have been of late disposed of. It won't do to allow, such pillerers to thrive. We shall set a trap for these genteel sceundrels hereafter, which will hurt their feelings if they are caught.

A Meigs's elevated railway train is running—in a window!-on Tremont street. The idea is a practical one, no doubt, and, should the Legislature grant a charter, will elevate real estate in the suburbs one of these days, and depress it in the city proper. Evidently such a road is needed, however.

The case against the President and Directors of the Lake Pleasant Spiritual Camp-Meeting Association for criminal libel of Jonathan M. Roberts of Philadelphia, editor of Mind and Matter, ended at Greenfield Tuesday, April 3d, in a verdict of not guilty.

Women are rigidly excluded from St. Malo, a place fifty miles from New Orleans, inhabited by about half a hundred Malays. They have lived there forty years, having originally deserted from French ships while little more than boys.

In the trial of a Buffalo priest for an assault on a child, every member of a church, whether a Roman Catholic or a Protestant, was kept from the jury.

A Washington paper says the White House is haunted. Yes; by hungry office seekers.

Gov. Butler, in his Fast Day proclamation, advised the ministers not to discuss politics in their pulpits. But most of them did. Just what he expected occurred. They soured on him, and he got advertised gratule

The price of St. Albans butter is lower. Hence speculators got blt.

Perfect telephonic communication has been established between New York and Chloago, a distance of one thousand miles. If those cities will now do their bragging and back-talking privately, says the Boston Herald, it will save the reading public a good deal of disgust.

. The pulpit scorns executive advice, and yet advises politicians! How's this?

> When we analyze mankind, But a precious few we find Full of justice without guile.

On this truth we'll bet our pile! -Diony.

The Chicago public schools were this year closed, for the first time, on Good Friday. A Chicago paper says that half of the children do not know what Good Friday is, and perhaps some of them could not learn by asking their parents.

We had no occasion for street sprinklers Fast Day. The clouds did the business gratuitously.

There is now said to be one "regular" parchment physician in the United States to every thirteen families, and many young men will soon be getting sheepskins at the Commencements, "qualifying" them to kill or cure. No wonder that undertakers thrive so well.

Chicago is said to be the sand-baggers' paradisethe pest-house of evil-doors.

"Woe to the best-laid plans of mice and men "; Jo Cose has lost his finest Guinea hen ! And yet our Jo does neither sulk nor pout-The hen was never much to crow about.

A boy in New York lost a leg by being run over by a horse-car. He obtained a verdict of \$10,000 damages. He lost a leg and got a leg l-see, it seems.

The Czar of Russia do n't seem to be rushing his corponed to June. Forty thousand picked men have been fully armed as an extra police force to keep order, if possible, when the event takes place.

The horrors of the Tewksbury Almshouse which the Governor of this Commonwealth has unearthedif the evidence can be relied upon-are without parallel in the annals of any community that professes to be Christian. We didn't see the slightest altusion to them in the reports of the ministers' Fast-Day sermons. Professedly high-toned moralists manifest a queer method in endeavoring to carry out their views. They bring poor offenders to justice on the slightest pretence, but shut their eyes to the rich and influential ones. No wonder the common people complain.

Fast Day in Massachusetts was "kept," as usual, by a few attending the churches, while the places of amusement were crowded.

"Col. King and his medium," ("Mrs. Berthia M. King"), alias "Mansfield," alias (we suppose) "Bamoset," alias "the Carbonel Brothers," with other all ases, were in Clinton, Mass., April 8th. Spiritualists should expose this gang of impostors in the secular press. Sometimes they advertise as mediums; then as "exposers of mediums"; just as they think will serve them best financially.

There is a church row in Newburyport, and several

2 lovers sat beneath this shade, And 1 un2 the other said: How 14-8 that you be How 14.8 that you be
Have smiled upon this suit of mine;
If 5 a heart, it palps 4 you—
Thy voice is music melody—
'Tis 7 to be thy loved 1, 2—
Bay, or nymph, will marry me?"
Then lisped she soft, "Why, 13ly."
—[Times-Democrat.

The Ohio Woman Suffrage Association will hold a Convention in Columbus, June 12th and 18th.

The Augustinian Society of Lawrence has decided to go into insolvency. So the poor, credulous people who invested their funds in the institution are to be the sufferers. This shows that the union of religion and finance lacks morality. 🔨

The May Century will contain the fourth of Edward Eggleston's papers on American Colonial History, entitled "The Aborigines and the Colonists." Dr. Eggleston has made wide and special study of Indian life, and his views on this theme cannot but be of interesti salastini <u>da pinana</u>

The papers announce that the "several strands of religious opinion" are to be united in this country. Digby is of the "opinion" that the fabric, when so 'anited," will prove to be mere shouldy.

Describeries Hootings in Boston.

Honner of Light Circle Room. No. 9 Monagemery Place — Every Incolay and Friday Afternoon, at 3 O'clock. Admission free. For further particulars, see no tucy on sixth page. 2: B. Wilson, Chairman.

Hiertfewithernal Frail.—The Boston Spiritual Temple, Samdays, at 10/4 A. N. and 1/6 F. M. W. J. Oriville, Spoaker; H. Holmes, Fraident; W. A. Duneklee, Treasurer, or; H. Holmes, Fraident; W. A. Duneklee, Treasurer, Trappello cordinally invited.

How here Had.—The Shawmant Spiritual Lycoum, 176
Transont street, The Shawmant Spiritual Lycoum, 176
Transont str Spiritualist Meetings in Boston.

N. Ford, Commission . Washington at root, corner of Energy-Bendings, at 1614 A. M., 214 and 74 P. M. Eben Jobb, Commission. Meetings also Wednesday afternoons at

Precott Hobinson, Onlyman.

Bylt Mark Lesture-Ecom. 26 Hansen Sirect. — W.

Colvide's guide conduct the following meetings: Sun-lays, 25 p.m., for Bible Interpretations: Tuesdays, 3 p.m., Saverington on Health and Healing: Fridays, 3 p.m., Put-le Recognition for Answering Important Questions.

Lection A.M. Society, 1021 Washington Street, Fridays, s. 124 r.M. Business Meeting at 40 clock. Sunday attentions, at 22 o'clock. Tests, etc.; Conference in the evening. Mrs. A. M. H. Tyler, President.

Bagie Hall. ... Spiritual meetings every Saturday evening, 817% o'clock.

Mysite Hall, 70 Hain Street, Charlestown Dis-terior, Bunday afternoom, at 8 o'clock. C. B. Marsh, Con-ductor.

Chelsea Spiritaal Amortostem, Odd Fellows' Suliding, opposite Bellingham-street Horse Car Station. Sunday, at Sand 73 F.M. Next Sunday, Joseph D. Stilles, test medium, will occupy the restrum afternoon and evening. THE LADIES' HARMONYAL AID BOURTY, Friday atterpoons, 23 0'clock, in tame hall, Business meeting at 45. Entertainments in the evening. Mrs. H. A. Thayar, President.

NEW ERA HALL-Only a short time ago it was heralded to the world that in one of the largest cities in the Union the only Lyceum in the place had ceased in the Union the only Lyceum in the place had ceased to exist, caused by a light of interest in the Spiritualists in giving it support; and as I read it caused me shame to think that of all the followers of this great religion they could not find time and means to supply one place where their children could be taught the trath of a giorious immortality. And here, in Boston, the Banner City of Lyceums, we find the saize lack of interest manifested. Now this lack of interest is not with the children, for in storm or sunshine we ever find them at their post, ready to work for the cause and listen to the instructions given them; but they want their friends present to give them encouragement in their efforts, the approving smile of parents, and, my word for it, you shall point with pride to your schools as bright stars in the firmament of Spiritualism. Never let it be said in Boston that one star has been obliterated. They are bright lights in the pathway of progress; let it be your duty, Irlends, to ever keep them burning.

Gur opening, exercises on Sunday last were of the usual order, followed by the recitations of Georgie Wilber, Roslo Wilber, Gracie Burroughs, Emma Ware, Charley Pray, Bessle Fratt, Lida Graham, Ernest Fleet; remarks by Mr. Hatch and Mr. Rand. The session closed with the Banner March.

Brank Hall.—On Sunday morning, April 8th, the in the Union the only Lyceum in the place had ceased

PAINE HALL.-On Sunday morning, April 8th, the following programme was carried out by Lyceum No 1: Usual opening exercises by Conductor Weaver and Lyceum; recitations. Flora Frazier, Maria Falis, Amy Peters, Lena Onthank, Allie Waitt, Aaron Lowentbal, Carrie Huff; piano solo, May Watera; vocal selections, Mamie Havener and Miss Helen M. Dill; reading of a comic selection, Mrs. Franois; dialogue—arranged by Helen M. Dill—by eight young ladies. Closed with callsihenies and Target March.

The prizes donated by Mr. Foreythe, Mr. Cherrington and Mrs. Francis were awarded as follows: Mr. F.'s, both to Mamie Havener; Mr. C.'s to Flora Frazier and Eva Morrison; Mrs. F.'s to Preddie Stevens and Allie Waitt.

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

[LA few evenings since, at a meeting of the Leaders, Usual opening exercises by Conductor Weaver and

[A few evenings since, at a meeting of the Leaders, our retiring Guardian, Mrs. B. F. Bloknell, was presented with a purse of about twenty-five dollars, from her many friends in this Lyceum.— 17.]

EAGLE HALL, 616 WARHINGTON STREET. - Our neetings were closely packed on Sunday last. Judge Ladd, who never falls to instruct, gave us a discourse full of profound dialectic reasoning. Prof. W. W. Clayton was carnest and elecquent; his lecture was full of progressive thought and marked by a deep knowledge of the world's bistory; Mrs. Hattle Mason, of Troy, N. Y., was heartly welcomed with both speech and song; Mrs. L. P. Ware, of Lowell, delivered a fine address, under control, and gave many correct tests; fine poems from Harry Donnelly's poetguides; A. S. Pease, Esq., editor of the Saratoga Sun, layored us with a stirring address; Capt. Roberts was emiertainting as usual. Excellent tests and readings were given by Mrs. A. L. Pennell, Mrs. A. E. Cunningham. Mrs. O. W. Odiorne, Mrs. L. A. Coffin, Arthur McKenna and Mrs. Fanne Bray. Mrs. Clarrie L. Alden has made herself a decided favorite with our assemblies by her renderings of yous and instrumental music. Our sincere thanks are tendered to Prof. Longley for his musical assistance. Dr. L. A. Plumb's experiments in vital 'electricity were witnessed with profound attention. Ladd, who never falls to lifetruct, gave us a discourse

LADIES' AID PARLOR.-April 6th, the Children's Progressive School met in this hall as usual, but owing to the weather and sickness, quite a number were absent, the weather and sickness, quite a number were absent, or tardy. It is highly desirable that all who attend should do so prompily at eleven o'clock. The lessons in singing and elecution are grewing more interesting at each session. The Association has decided to hold a May-Day Festival in investigator Hall, at which time the children of the school will, at the carnest request of several friends, repeat the play they performed with so much credit to themselves early in the winter, called "The Fairy of the Fountain." The attractions of a May-Pole dance, songs, duets, etc., will combine to make it a very pleasant entertainment to all who attend.

attend.

[March 25th, the second Issue of our paper made its appearance, and we hope that the appeal to the public, from the school, which will, be found in it will be generously responded to. Any one wishing to subscribe for The Temple Within, or wishing for sample copies of it, can have them by addressing Mr. J. O. Street, 47 Dwight street, Boston, Mass.]

ALBERT A. LOBD, Secretary.

CHARLESTOWN, MYSTIC HALL.—Sunday, April 8th, the platform was occupied by Mr. David Brown, who delivered an interesting discourse, and occupied nearly an hour giving tests, mile which were recognized as correct. Several tests and handkerchite-readings were given by Mr. W. J. Perkins. The half was well filled by an intelligent audience. Mr. Brown will speak and give tests next Sunday, April 15th, at 3 P. M.

MECHANICS' HALL, CHARLESTOWN .- A conference meeting was held on Sunday afternoon last, consisting of remarks by Messrs. Rames, Caldwell, Mrs. Wright and Mrs. Ames, followed by tests by Mr. Perkins and remarks and songs by Father Looke. In the evening the exercises were opened by a song by Miss Ida Hopkins, remarks: by Dr. Eames, improvisations of poems by Dr. Donnelly, song by Miss Gracle Burroughs, followed by tests and psychometric readings by Mr. Perkins. It is the intention of the Chairman to make these meetings second to none in this section of the country, and to make the platform so broad that all who wish to take part, either to sing, to give tests or, to make remarks, may feel perfect freedom in so doing.

Next Sunday Mrs. Folcom, Mrs. L. A. Coffin, Dr. Donnelly, Mr. Perkins, Prof. Clayton, Dr. Eames and other speakers and mediums will be present.

J. W. ROBINSON, Conductor. Wright and Mrs. Ames, followed by tests by Mr. Per-

CHRISRA, - Mrs. Sarah A. Byrnes spoke for the Spiritual Association last Sunday ; subject "Rationalism of Spiritus lism." It was one of the best lectures we have had for a long, time, and was highly appreciated by a large audience.

Boston Spiritual Temple.

Last Sunday morning, despite the unpleasant weather, Horticultural Hall was well filled. ... W. J. Colville's inspired lecture on "The Unwritten Creed of the Future" was a masterly effort, and much appreciated ing she spoke upon "The Bread ingry Souls." Her controls held, sim was 'practically the bread of he would accept it and practice the was at the door of all who de their bigotry and investigete

The Boston Sanday Herald pertinently observes that "if you would improve the manners of men, you mit improve the stock." Yes, indeed; and it can be improved only through our tithough we made no great stir, hat pur anniversary was producted the workers in the cause he have pleased with the workers in the cause he have pleased with the workers in the cause he have pleased with the workers in the cause he have pleased with the workers in the cause he have pleased with the workers in the cause he have pleased with the workers in the cause he have pleased with the workers in the cause he have pleased with the workers in the cause he have pleased with the workers in the cause he have pleased with the workers in the cause he have pleased with the workers in the cause he have pleased at the workers in the cause he have pleased with the workers in the cause he have pleased with the workers in the cause he have pleased with the workers in the cause he have pleased with the workers in the cause he have pleased with the workers in the cause he have pleased with the workers in the cause he have pleased with the workers in the cause he have pleased with the workers in the cause he have pleased with the workers in the cause he have pleased with the workers in the cause he have pleased with the workers in the cause he have pleased with the workers and the workers with recording what is already socretal the workers.

The seaside resorts are getting ready for the summer, while the workers with recording what is already socretal to do in a setration truths, it has because the please with recording what is already socretal to do in the present reed to a limit to truth, and call no man a herotic because the looks beyond their definitions. Taking as text the words, "Thou shall be the hour of the recently in the season or daily papers come to by his auditors. Ourrent topics of interest were free-

"True Philosophy of Conversion." The lecturer very clearly showed the difference between conversion which is but the set of turning round from an unrighteous to a righteous course of living, and the results of long continued persistence in well doing, which eventually completely fit one for the enjoyment of chiestal life.

of colesias ilic.

On Sunday next, at 10:30 A. M., Mr. Colville's subject with be "The Law of Love in its Fractical Application to Modern Life": 7:20 P. M., "Marriage and Divorce, Here and Hereafter."

Parker Memorial Hall.

Last Sunday afternoon an appreciative audience listened to a lecture delivered inspirationally by W. J. Colville, the subject of which was "Joan of Arc, the celebrated Maid of Orleans; the Secret of her Tricelebrated Maid of Orleans; the Seoret of her trumphs, and the Causes of her Ultimate Capture by Her Rhemies." The speaker took the ground that every one has a mission, that in every life a divine call is heard, sooner or later, summoning the spirit to the fulfillment of some special duty. The tasks assigned to all are not similar, but in the light of the spirit equally important. The renowned Maid of Orleans was a natural sceres, a born medium. In her life she amply proved the fallacy of the theory entertained by some, that persons highly endowed mediumistically are less able to battle with the world than are others less fully equipped with spiritual gifts. Inspiration of the true kind makes us stronger, braver, and more efficient for the performance of all our life-work. Whenever we obey that call of the spirit which awkone a response from conscience within, and stirs up all the grand and herole elements in our nature, we, like Joan, can licad armies going forward to vindicate the right and dethrone injustice; and if, like her, we disobey the heavenly voice at last, or heed only the solicitations of men, we may after most brilliant victories fall at last a prey to our adversaries. The lecture was one of great power and practical value, and contained much information valuable to all, and peculiarly applicable to the special instruments of the angel world we call mediums. The music was very pleasing, and a fine poem closed the interesting services.

On Sinday next, April 18th, Mr. Colville's subject will be, "The French Revolution, and the Leading Characters who inspired or Suppressed it." Rervices commence procisely at 8 o'clock. A cordial invitation to attend is given to all. umphs, and the Causes of her Ultimate Capture by Her

Fact Meeting.

Hortfoultural Hall last Saturday afternoon was filled with an audience that for over two hours listened with attention, showing how interested people are in

Rev. Miles Grant was called on to speak first, as he had promised to give facts that would prove materialization to be a fraud. In his remarks the usual arguments used by materialists were cited, the Bible, such portions as suited his purpose, was quoted, and the statements of instances in which it was claimed mediums had been "exposed," were given.

These remarks were answered by Mrs. Maud E. Lord, who made a very telling and convincing reply. Prof. J. R. Buchanan, M. D., showed some independent drawings on slates, and explained the manner of their production. He also spoke very cogently of Mr. Grant's methods and arguments.

Mr. Whitlock insisted that no remarks should be made that would cause any inharmony, in order that these meetings might sustain a reputation for kindly feeling and perfect order; that while we discussed subjects of great importance, and on which there was much difference of opinion, we must do it in a pleasant way. Next flaturday the subject of this meeting will be continued.

An Earnest Call for Aid.

To my Brother and Sister Mediums: In the last number of the Banner of Light, bearing date April 7th, 1883, and on the sixth page of that inestimable paper, I have read a beautiful communication from my dear friend in spirit-life. Achsa W. Sprague. This message is not only full of love and wisdom in its reference to mediums as a class, but in particular manifests the true and sympathetic nature of its author by the manner in which it closes with a most earnest and necessary appeal in behalf of our mutual friend, Horaco M. Richards, of this city.

I have known Bro. Richards for many years as an earnest worker for and with his fellow mediums; his efforts, time and money have each and all been freely given to help them and others, while his well-known and appreciated inspirational poems have carried strength and consolation to many sad and despairing bearts.

I propose and hope that every medium will, in anawer to the appeal of our poetess spirit-sister, Achan W. Sprague, one of the foremost and best of our oldtime ploneer workers in the cause of Spiritualism, give at least one circle to be publicly advertised as for the benefit of Horace M. Richards; the avails of the same to be applied to enable him to publish a volume of his poems, with others from his manuscript colle tion, many of which are from Sister Sprague herself, from the spirit-life, through the mediumship of Mrs. Nettle C. Maynard, Mrs. Cora L. V. Richmond. Miss Lizzie Doten, Mrs. Townsend-Wood and others.

Our Brother Richards has suffered for several years from that terrible and disabling disease, epilepsy, and is now so far reduced as to be quite unable to do anything toward earning even the plainest living for himself. It is to be hoped that, having secured the public cation of the book already described, he could, from the sale of the same, to which he could apply himself. by readings he would be able to give from it, and from the kindness of those it would bring him in contact with, he able not only to keep above want and command proper care while still in the body, but also acoumulate a fund sufficient to defray the expense of anch simple obsequies as may attend his final depart-

ure from the mortal. In any event the literature of Spiritualism will be the richer by another good and readable book, and we shall have lived measurably up to the privilege of doing unto others as we would, under like circumstances, be done by. I have no doubt but that the Ranner of Light, ever the friend of the medium, will take charge of any contribution that may be made to the fund I have suggested. KATY B. ROBINSON. 2123 Brandywine street; Philadelphia, Pa., April 6th, 1883.

The above document sufficiently explains itelf. It is a soulful appeal from a worthy medlum in behalf of a deserving gentleman. Any funds in aid of Mr. Richards which may be sent to this office, by mediums or others, will be acknowledged in our columns, and at once forwarded to the dones.—Ed. B. of L.]

Movements of Lecturers and Mediums.

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

Mrs. M. O. Gale-Kuight closed a five weeks' engagement in Buffalo, N. Y., last Bunday, and is now at liberty to make engagements to speak at grove or camp-meetings. Address 112 N[agara street, Buffato, N. Y. Dr. J. K. Bailey was engaged during March lecturing in Central Ohio. April 1st he delivered an anniversary address in Time. Much interest was manifested, and there was a good attendance at his meet-

Mrs. H. V. Ross holds her last scance for this seaion next Sunday night, April 18th, at her residence in Providence, R. L.

Jennie B. Hagan spoke in Manchester, N. H., April 1st, 8th and 10th, and at Francistown the 11th, to large audiences. Would like engagements for the Sundays and evenings of this month, and for camp-meetings.

A. W. S. Rothermel is in Rochester, N. Y. Arrange

ments can be made for scances by addressing him at 189 North St. Paul street, that city, until about the

the mother of Mrs. C site is unable to hold beances except on the evenings of Tuesday and Friday, at which time all who avail themselves of the opportu-nity of attending will receive indisputable provisor the existence of their departed friends, and much good, both physically and spiritually.

Abby H. Lowe solicits engagements to lecture. Address her at Salem, Mass.

Dr. L. R. Coonley spoke in Gannett's Hall, North Scituate, Mass., April 1st, in connection with the An-niversary exercises, and will occupy the same platform, in company with Mr. Damon, next Sunday, April 10th. Judge Holbrook of Chicago participated in the exer-

cises at Omro, Wis., in commemoration of the Thirtynith Anniversary of the advent of Modern Spirituallam.

James G. Clark was present at the Anniversary exercises in Obleago, Sunday, April 1st, and entertained the sudlence with one of his choice selections. On Bunday, April 8th, he was to sing in Wausau, Wis.

Charles B. Watkins is at Grand Rapids, Mich. Mrs. Mary B. Triplett, mother of Mrs. Ophelia Samuels-Shepard, the lecturer, passed to spirit-life lately at the residence of her son in Arkansas. The remains. were taken to Frankfort, Ky., for interment.

Miss Suste M. Johnson, it is reported, is suffering from I'l health, and will be compelled to give up lectaring for a short time, 🔻

W. J. Colville to now delivering a course of Wednesday evening lectures in Nation, Mass., in Y. M. C. A. Hall, at 7:45 P. M. The subjects are chosen by the audience, and questions are invited after the dis-course. April 4th the subject chosen was "The Bible; Where did it Come from, and What is it Worth?" The treatment it received gained the warm appreciation of the audience. Mr. Colville has attended several funerals of late in and out of Boston. He is open to engagements for lectures on Tuesdays and Thursdays on very moderate terms. Address 36/Hanson

Mr. F. A. Heath, the blind medium, spoke in Legminster, April 1st; Olinton, the 8th; will be in East. Princeton the 15th; Chelsen, 22d, and Newburyport, the 20th ; speaks in Concert Hall, Fall River, May 6th. and 7th. For further engagements address him 27

Lawrence street, Charlestown, Mass. Mr. C. H. Harding lectured in East Braintree, Mass.,, April'8th; Wakefield, 15th; for the Ladies' Aid, in Boston and Cholsen, 29th. Address, 130 Essex street,

Aklem: Dr. H. P. Fairfield speaks for the Spiritualist Society in Haverbill, Mass., Sunday, April 22d; and in Portland, Me., Sunday, May 6th. Would like to makel other engagements. Address him Bex 30. Stafford Springe, Conn.

Dr. Dumont C. Dake, the well-known magnetic healer of New York, has removed his office and residence to No. 30 West Eleventh alreet, New York, (instead of No. 80, as approunced in another column.) Edgar W. Emerson, of Manchester, N. H., is engaged by the Spiritualist Society in Nashua, N. H., for Sunday, April 16th; in Salem, Mass., Sundays,.

Card from Dr. Pecbles.

April 22d and 29th

MESERS. COLBY & RICH-Enclosed in this card for publication, I forward you several letters, asking of mo where this or that book of mine can be procured. me where this or that. Dook of mine can see produced. Similar inquiries are common; and yet it Spiritualists patronized Spiritualist newspapers, as they should, inquiries of this sort would be entirely superfinous. Fermit me to say, then, that though frequently bringing out books or pamphiets, I neither keep them at my residence nor do I peddle them as I travel; but they may be obtained at the Banner of Light Office, Chicago, Ill.

J. H. Prentes,

Hangaronton, N. J.

"Mother Swan's Worm Syrup," for fever-lebness, resuess, worms, constipation, tasteless, 250

Spiritualist Meetings in Brooklyn,

Spiritualist Meclings In Brocklyn,
The Brocklyn Spiritualist Society, now permanenty located at Conservatory Hall, corner of Bedford Assembles and Fultun street, holdsstrytees every Sundayat il 1.27.
and 7:45 r. M. Speakers under engagement: Mrs. F. O.
Hyser, for April: Mr. O. B. Lynn, for May, and Mrs. F.
O. Hyzer, for June. All the Spiritual papers on sale in the hall, and all meeting sires. H. W. Benedict, President.
Church of the New Spiritual Pispensasion, Clinton Avenue, between Park and Myrile Avenues (entraceson Clinton and Waverly Avenues). Services certy Sunday at 3 and 7% r. M. Educational Fraternity, or Sunday School, meeta every Sundayat 10% A.M.; Ladies) And.
Society every Wednesday, 23. 26 r.M. Social Fraternity
meets every Wednesday evening for social intercourse at. meets overy wednesday evening for secon intercourse //s o'clock. Payeble fraterally meets every saturday even-ing, at ?/s o'clock, for the purpose of forming classes in me-liumship. Stee: A. H. Dalley, President.

Brooklyn Spiritual Fracernity. Friday evening: onferencementings will be held in the hecture-room of the hurch of the New Spiritual Disponantice, Clinton Avenue, etween Park and Myrtie Avenues, at 74 r. M. The Eastern District Spiritual Coufer

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W. IRVING TEB, M. D.,

Please mention for the format we appear to the format with the format we are the format with the format we appear to the format

We learn from a private letter, dated Canterbury, N.

Hi, April 8th, that Dr. E. P. Greenleaf—whose serious liliness we reported hat week—is now gaining in health as fast as can be expected, with good prospects of ultimate recovery. He is already able to walk some with salistance.

Prof. W. W. Clayton will lecture in Brookton, Mass. on Sunday evening, April 15th, at 7:30 r. M. Subject:

What is Man?

We learn from a private letter, dated Canterbury, N.

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