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Spiritual Phenomena.

Mr. and Mrs. Joseph Caffray—Remarkable Mediums.

To the Editor of the Banner of Light:

These two interesting young people from Syracuse, New York, who are destined to occupy a high rank among our best public mediums, are still in the enjoyment of their honeymoon; for after a long attachment they were married on the 2d of the present month of January. The bride is a beautiful little creature of only eighteen summers, her husband counting not yet twenty-four. Our venerable friend, Mr. Thos. R. Hazard, who at eighty-eight is still wonderfully young in body as in mind, and who is second to none in our country, or the world, in his long and large experience as a Spiritualist, regards Mr. Caffray as one of the very best mediums he has ever known, in the variety as well as excellence of the manifestations produced through him. His young bride's special phase is that of materialization. At their joint séances, therefore, such a variety of the most interesting phenomena appear as cannot fail, so soon as they become more generally known, to secure for them a high degree of popularity. Indeed, what I fear for them is that it may lead to too numerous and promisouous attendance at their séances, with all the dangers to fine mediumship incident to that practice; amongst which not the least is that of their being victimized by well-meaning but mistaken "fraud-hunters." Such instruments for the spirits ought not to have to depend on their public séances for their subsistence, but ought to be taken up by some wealthy friends of our cause, or by some Spiritualist Association, who should at once provide excellence of the manifestations, and their constant reliableness, than the number of the attendance of promiscuous, fee-paying visitors. When shall we have a Spiritualist Institute organized and endowed with a view to this object, or some wealthy individual to follow the example of Count de Bullet?
Without giving descriptive details, I propose

to state summarily the principal phenomena 1 have witnessed at séances, public or private, with Mr. Caffray and his little wife.

1. A great deal of psychography, in the form of writing on closed slates, and once on a piece of paper inside of a tightly corked glass phial. It was a four-ounce phial from which we had sacred not to be well preserved. The locket to empty a cough mixture, no other phial being found on the premises. In Mr. Hazard's similits two sides being held in a gold rim, on which lar experience it was a one-ounce phial. In light), and heard the progress of the writing. We had ourselves put the paper in the phials, after identifying it by writing our names on the back. In reference to slate-writing, I have twice witnessed the following: Mr. Caffray, would of the spirit from whom he wished a communication, and then he handed the closed slates successively to each for him to rest them on his the writing was always audible to all round the table, and on examination each person was found to have received a communication from were in various handwritings, and in one appeared a curious handwriting recognized as that of the spirit when in the flesh.

2. I have twice witnessed a knot being tied in pieces of cord (one of about the size of a quill, the other somewhat thicker), while I held one end of the cord, and another person, under my vigilant eye, held the other end. At the place of the knot, the cord had become quite warm, as in Prof. Zöllner's analogous experience with Slade there appeared also to have been a development of heat accompanying the passage of making public a matter so private and so sacred, matter through matter, and as is also usually the case when an iron ring passes upon the arm of Spiritualism and to the medium through whom a medium, while his hand is in the grasp of it came, decides me to do so. another person. (Scientific readers will recognize in this a new instance of the "correlation of forces.") On a third occasion of this experiment | tween our feet, holding in the palm of his hand, it failed, owing, it was said, to the medium and covered with his closed fingers, a coin (a being exhausted. The expected knot did not cent), which he said would presently disappear come. On this occasion, when, after a very long from there and would be transferred to any seance, we were about to separate, I requested place I should name. I named my left vest Mr. Caffray to let my friends witness what I pocket: He opened his outstretched hand sevhad twice seen, the phenomenon of a knot get- eral times, the coin being found to remain still

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two trials the knot did not come, but the part | that of opening and shutting his hand under of the cord acted upon was found to have become warm. Probably if we had remained a little be sure to see it another time.

3. Twice, too, have I witnessed a gold ring which was outside of a piece of cotton twins pass upon it so as to be hanging upon it, the two ends of the twine being securely held in my hand. The twine (about two feet long,) being doubled, I held the two ends in my left hand, and held up the loop end of the doubled string by the forefinger of my right hand being passed through it, after having first strung the ring upon the doubled string. The medium then took the ring as it hung there, between his fingers, telling me to drop the loop the moment he should say, "Drop it." This being done, the ring was now found hanging inside the loop, having (necessarily) passed through one of the two thicknesses of the string. When I asked him on what depended his giving the signal, he answered, "When I feel the power." "And how do you feel the power?" "By the warmth of the ring." The first time the ring used was one borrowed from his wife's finger. I had no doubt of the honesty of either the ring or its wearer, but it was obvious that outside hearers of the story when narrated would be ready with some theory of a conjurer's ring prepared to open and shut. I therefore requested a repetition of the trial with a ring from my own finger, which was readily complied with, with the same success as before. The story of my ring is sufficiently told by the engraved inscription inside, which is, "J. L. O'S., from his mother, Dec. 25th, 1829." It had been worn over fiftyfour years.

4. While this was in progress, an exclamation

from Mrs. Caffray called my attention to a light on the other side of the room (to which her husband's back was turned); she said, "There is a lady there over the bed." She presently added, 'The lady is your mother, sir." (I had not mentioned that the ring had any connection with her.) Very soon I felt very familiar tender little touches, which I knew, from frequent experience, as well as the blind know the identity of their friends from their touch. Such things are not for the public, and a sense of duty compels me to overcome much reluctance when l write what follows. Besides other familiar caresses, her customary sign was traced on my forehead by gentle fingers, namely, the cross made in a peculiar way. An audible kiss was imprinted on my forehead, and, on my mental request, followed by one on my lips, and a few words of blessing whispered in my ear. A further mental request or suggestion from me was followed by the application of her fingers to my shirt bosom, which was then unbuttoned, as were also two other under-shirts beneath (worn in consequence of a bad cough and the extraordinary cold of the weather), and a precious locket which has been worn by me since May, 1860. was drawn forth, while still left hanging from my neck, and audibly kissed by the spirit. Through for and protect them (as did Count de Builet | all the gas overhead was down so low that it | to me in the same way as before; one having | venture. Hence probably the crowded meetin Paris), having in view rather the progressive was nearly dark. We were sitting (Caffray, his disappeared. "So Jim won't take them, but ing. It resulted in Mr. Caffray being called up wife and myself) at a small painted table, the top of which was of a very light buff color. "There's something on the table, and it's oval," exclaimed Mr. Uaffray, and he turned up the gas. There lay, indeed, a little oval heap (two and a quarter inches long) of what had been contained in the locket, namely, a lock of hair. within which was a flower (white carnation) which had been drying there since May 21st. 1860, on which day, in Lisbon, it had been taken from the breast of my mother when she was transferred to her coffin from a death-bed which I arrived from sea a few hours too late to witness. Such a last gift had of course been too was now empty; it was of glass, the edges of were inscribed some last words as they had been both cases we held the phial to our ears (in full | caught by a close-listening ear. It was evident that the locket, which was now empty, had not been opened, but that its contents had passed out through the process, familiar in spiritualistic experience, of matter passing through matter. It was tight-shut, and needed the aid of a pentell each gentleman present to think earnestly knife to open it, and when I did now open it to replace the contents, the glass slipped out, as sometimes does the crystal of a watch. The locket had not passed out of my hand, being held to a shoulder, and against his ear. The process of black ribbon, and the whole thing was new (and quite exciting) to the mediums. By way of completing this demonstrative manifestation, I asked my mother to tell me the inscription enthe spirit thought of and desired by him. They graved on the rim. Mr. Caffray took up a slate which was lying on the table, and we united in holding it up some six or eight inches above the table, and presently heard the scratching of a pencil on the under side. The inscription was correctly given: "My hope and my trust. I bless him from my heart. Pray to live unto holiness. May 21st, 1860." To which was further added as a signature on the slate, "Mary, your Mother." I know of no more beautiful manifestation of spirit action, nor more conclusive in its evidence of identity; and though I still shrink from thus

> "5. Once in full midday light Mr. Caffray sat opposite me, at about two feet of distance be-

a stronger sense of duty, both to the cause of

my watchful eyes, nor had anybody stirred from his seat. I felt in my vest-pocket, but the coin longer the knot would have come, but, as we was not there. The accustomed voice of one of were all on foot, and breaking up, a third trial his controls ("Jim," stated to have been in life was not attempted, as I told them they would about a hundred years ago an Apache Indian and medicine-man, or medium,) then said: "Let Mr. O'Sullivan examine his left breast pocket, where there are some clgars." The cent was there.

This reminds me of a similar phenomenor which I have often heard told by my mother (at which I was present, though not exactly competent to testify about it, having been an infant in the arms of a beautiful Jewess nurse, nearly seventy years ago). It was at the town of Mogador, in Morocco, where my father held a consular appointment. A Moorish dervish was brought in to my mother by her servants, as a great saint who could do marvelous things. Among the feats she then witnessed was this: The dervish, standing at the opposite side of a large room from her, told her to conceal anywhere about her person, unseen by him, a coin, and to keep it securely. She stuck it inside the tight silk belt round her waist, where she could both see its projection and feel it as she held her finger pressed upon it. "Has the lady got it safe?" he asked two or three times in Arabic (the first language I lisped). Each time the coin was safe. "Has the lady got it now?" To her amazement it was gone, and had been transferred a distance of about a dozen feet to the palm of his hand; where of course it was allowed to remain. I have often heard her relate it, insisting that she was wide awake and fully conscious; that nobody had approached her; and that the coin had been safe under her belt, to both her senses of sight and touch, a moment before it was no longer there. I used to argue against it, mainly with the theory of her having been mesmerized through the eye and will of the dervish, who had then taken it from under her belt; but I am now sure that he was simply a medium, as are also the Fakirs of India, whose miracles and "impossible" facts are called "tricks" of conjuring by the countless English witnesses who attest them.

6. And apropos of cigars, it seems that this Apache control (whose full name is given as "Tiger-faced Jim,") is said to be himself fond of a cigar, which always disappears from any place where I may have placed one for him; and is then no more seen. One day I had laid one down on a shelf for him, and another on the mantelpiece for Mr. Caffray. After a while, as we were sitting at the table, one after another five cigars were thrown on the table from underneath it, or rather three were thus thrown up, and two dropped down upon it, not from oping powers would appear on the platform, the ceiling, but out of the air from a height about two feet above the table. I then remembered that four cigars had remained in a paper bag in the breast pocket of my overcoat on the | from the crowd. Being called upon by the prebed. I found they had disappeared out of the paper bag, which remained in the pocket. "Oh! he wants more," I said; "well, you are wel- netized slates with him, but that if next Suncome to them," and I placed them all on the day his young pupil should again not musreturns those he had taken from the bag in the to the platform, to which Mr. Newton sumpocket." I said. And so it remained. He kept his own one, and forced back on me the other one lady. Mr. Caffray's two slates, well sponged, four, which he had taken from my pocket. The medium had not known of the cigars in the bag, nor had they stirred from their seats by my side. He told me that "Jim" does not smoke them through his (the medium's) lips, but that he evidently likes the taste of the tobacco, (as little "Willie" does that of bonbons,) and that some day I would see the light of a cigar being smoked in the air with no human fingers holding it. He said that he had often seen it, though I have

not yet done so. 7. One evening we were five gentlemen present at one of Mr. Caffray's public séances (this was before the coming of his bride to New York). He handed each of us a bit of paper, requesting each to write the name of some spirit from whom we should like to receive a communication, each folding his paper up into a pellet. Without opening, the medium at once threw them into the fire as he received them. The room having then been darkened, he took up a slate which had been sponged clean, and it was passed around the circle, each one being told to hold it on his shoulder resting against his ear. As each thus held it we heard the writing as it scratched upon the slate; and on the gas being turned up each was found to have received a pertinent and intelligent communication, signed by the spirit whose name he had written on his pellet, which had been burned up unopened before the eyes of all of us. On two other subsequent occasions a slate was passed around in the same way, on which the successive writings were heard, and each was found to have received a communication signed by the spirit friend from whom in his own unuttered thought he desired to hear. In one of er, I was told to "never lose my beautiful locket, but wear it always for my sake." On one occasion (only) the handwriting and signature -which were peculiar - were recognized as those of the person from whose spirit the writ-

8. Numerous spirit-lights floating about the room, and coming close to the several persons present, was a frequent manifestation of the presence of the spirits. As many as nine played over and about Mr. Hazard with great brillian-

ing came.

9, For materialization the medium is Mrs. Caffray, who goes into the cabinet Numerous materialized forms appear, some much smaller and some much larger than the medium. Mr.

differing in size, who successively sat on his lap and lavished caresses on him. On one occasion which I witnessed, a very tall and large form wearing a shining badge gave to two gentlemen who were called up to the cabinet Masonic signs ndicating an advanced degree in Masonry-one of them being the grip called "the lion's paw." My mother has three times appeared and seated herself on my lap, giving the signs which identified her, with kisses and sweet whispered words, though not showing her face, which was covered with a thin white gauze. She has also each time given me a flower, namely, twice the same flower (white carnation) as that of her locket, and ouce a fresh crimson poppy with its accompanying leaves. On the occasion of the poppy a white carnation had already been given me by another spirit called "Patience," who said that it was from my mother. Her hands felt and looked like those of the medium, while it was certain that she was considerably taller than that lady. Mr. Hazard also failed to distinguish the faces of his daughters, though they gave their names. It was clearly one of the cases in which the spirit-form is partly drawn from that of the medium. The spirit named "Patience" always appears, coming forth out of the cabinet as a girl of about twelve years She always gives flowers to the several visitors; on one occasion nearly a hatful of them, intermixed with smilax, fresh and wet. A little boy called "Willie" also appears, and talks with a childish voice and cats the bonbons brought

Mrs. Caffray is still young in her mediumship, and promises well to develop into one of our finest materializing mediums.

10. One evening (dark séance) when five gen tlemen were in the circle round a table, all hands being joined (including those of Mr. Caffray, who was talking with us), the signal for breaking up and departure was given in an original way. Our hats and overcoats were heaped on the bed. All our respective hats were placed, without a mistake, on our heads, while a cigar (taken from my overcoat pocket,) was put into my mouth. This was certainly a hint impossible to be mistaken. J. L. O'SULLIVAN.

P. S .- Feb. 14th .- Last Sunday (Feb. 10th) at the meeting of the weekly conference of the "Alliance" in Republican Hall, crowded with some five or six hundred spectators, occurred a manifestation of psychography absolutely unprecedented. I was not present, but relate it from the concurrent testimony of friends who witnessed it. On the preceding Sunday it had been announced that a young man who had become a slate-writer under Mr. Caffray's develand exhibit his newly-acquired faculty. But his courage failed him at the moment of trial, and he could not be prevailed upon to come forward siding officer, Mr. H. J. Newton, to take his place, Mr. Caffray said that he had not his magmoned a committee of four gentlemen and were circulated round from row to row of the benches, and then securely tied together with string. One person in the audience made himself a little conspicuous in the expression of his disbelief in any writing possibly appearing inside the slates. He was invited up to take part in the holding of the double slates. There were thus seven who united in holding them, Mr. Caffray being of course one, and the indispensable one. Soon the sound of writing within the slates began to be heard, and was audible to good ears at the furthest end of the hall The objector alone did not admit it to be writing that was in progress, saying that the sounds were only "detonations." Whether the scratching of a slate pencil or "detonations," they very audibly dotted the i's and crossed the t's. When it ceased Mr. Caffray proceeded to cut the strings, and handed the slates, still unopened, to the committee, while the hostile objector still denied that there was any writing within them. His feelings could not have been enviable when one of the two inner sides proved to be covered with small, but distinct writing, in six different handwritings. On being read aloud, they proved to be addressed to six persons present (two of them members of the committee, and four scattered through the audience). and signed by six names which one and all of those addressed in the communication got up and recognized as those of relatives or friends of theirs in the spirit-life. The slate was then circulated round the rows of benches, as it had been before. Needless to say how unanimous were the satisfaction and applause. The thanks of the meeting were voted to Mr. Caffray, and he and Mrs. Caffray were cordially elected Honmine, among other loving and characteristic orary Members of the Alliance. Such a public things written over the full name of my mothunder five hundred pairs of watchful eyes, besides the committe on the platform, and notwithstanding the adverse influences of so many as must have been present in so large a promiscuous assemblage, was indeed an unprecedented triumph for the medium-and for Spiritual-

Some of the communications were of considerable length, and introduced the names of other relatives beside those of the writer and receiver. On my asking Mr. Caffray to show me the slates, he proved to have been so little elated by the schlevement, and to attach to it so little consequence, that on the same evening wanting the slates for another use (no stores ting tied in a cord whose two ends were set there. On the fourth or fifth time the coin and some much larger than the medium. Mr. being open on Sunday), and having no other oursely held. He readily compiled, yet after was gone. He had made no other motion but. Hazard hat had as many as nine at one private magnetized one (four or five days seem to be being open on Sunday), and having no other

scance, his wife and his eight daughters, greatly | requisite to get a slate well "magnetized"), he had sponged them all out! But he said he had noticed the people taking copies of their respective communications, so that they could be collected if wanted. He was able to quote to me one or two short ones from memory, of which I recollect one, substantially: "My dear George, I remain ever deeply grateful for all you did for me in my miserable condition. The greatest error of my life was when I used that revolver. Your brother ---- (Of course I suppress the name.) The writer had committed suicide.

J. L. O'S.

Remarkable Materializing Neance.

To the Editor of the Banner of Light:

I beg to give the public, through the columns of your valuable paper, the following account of an extraordinary materializing séance which I had with Mr. P. L. O. A. Keeler, medium, at 281 Shawmut avenue, Boston, Jan. 20th, 1884. I shall necessarily be obliged to occupy considerable space, and then even condense the account greatly-for to detail this remarkable adance as fully as I could wish would make a large pamphlet. Bear in mind this was a private seance. No person present but the medium and myself.

I had attended Mr. Keeler's full-light physical séances, and became impressed with his remarkable powers as a medium; hence I became anxious to test his mediumship for full-form materializations alone, and requested him to sit for me. He called on me at my hotel on the 25th to confer concerning it, and was somewhat excited, fearing harm might come to him by so doing. I remarked I did not apprehend the least danger, and while we were discussing the subject, his right hand commenced shaking, and he remarked: "I feel like writing something." At my request he sat at my table and I handed him a pencil, and myspirit-sister, controlling his organism, wrote: "I want to come alone and sit down with you and say a great deal; I can't do it in a promiscuous circle. Oh! we have so much to say to you! We will come and sit down, and walk around with you, and oh! we can have such a nice time. Uncle Luther wants to give you some directions of importance. Mary."

Then one of Mr. Keeler's controls took possession and wrote: "The room is full of friends, and they are rejoiced because you have decided to sit and give them an opportunity to come and linger with Mr. Holland as long as they want to. If you can sit in the room you have sat in, which is all so thoroughly magnetized, we can all do so much better, and come so much stronger. George Christy." This was addressed to the medium.

The control again selzed the pencil and wrote: "Hello, Mr. Holland, I know you. G. C." I then inquired audibly of the spirit: "Do you mean to have the medium sit at 31 Dover street?"-where I had attended Mr. Keeler's full-light séances. To this the spirit replied in writing: "No; at Shawmut avenue, where you sit." I had attended two of Mrs. Hatch's seshelf. But presently four were again returned | ter the necessary courage, he would himself | ances at that place. I then inquired of the spirit if it would be likely to injure seriously either the medium or myself. To this he replied: "I hear you. Oh! my goodness, no; it will fatigue you both some, but you will not be injured in the least. You will be all strong again a few hours afterward; and oh! won't we have a grand time? May I come, too? Henry (a dear friend of mine) is coming. We will come together. Put your trust in me and all will be well. There will be over twenty there.

> Accordingly the arrangements were made for the following evening, Jan. 26th, at 7 o'clock. At the appointed time we were there. The anticipated event caused me considerable nervousness during the preceding day, and the medium much more; so that on his arrival he was not able to take his position. It was decided to sit together at the table for a few moments, holding each other's hands, which we did, I at the same time assuring him that I should call around him none but good spirits, and my spirits with his control would protect him. After a few moments he exclaimed: "Oh! what a beautiful sight! Never before did I see anything like it, or at all to compare in beauty to it. The colors are so soft and beautiful, and such a magnificent landscape. I see beautiful, soft waving clouds floating toward us. My! what can it be? What does it mean?" I replied: "The spirits are giving you assurance of their love and protection; nothing but good can come to us at this séance." "Oh!" he replied, "I feel so nice-now you have quieted me completely." He then went to his cabinet room, and we arranged for the seance. I first examined the room most thoroughly, and saw that everything was honest, and that it was utterly impossible for any person to enter without my permission. I extinguished the light in the medium's room, dropped the curtains, turned down the gas in my room, arranged a half-dozen chairs for my spirit-guests, and seated myself alone by the side of a centretable that stood in front of the fireplace—and all was ready. But a few short moments clapsed, and the

controlling spirit came into my room, and, approaching me, introduced himself as the control, Washington Emmons, formerly from Belfast, Maine. He had no palate, so that it was difficult for me at first to understand him; but I soon became accustomed to his speech and understood him without difficulty. Approaching me, he said: "My dear friend, Mr. Holland, you were very kind to my medium; he was pretty badly scared; I will see that you both are taken good care of. If you will now please step to the light and raise it a little we. will adjust that. They can stand a good light

[Continued on eighth page.]

[From the Atlantic Monthly.] HOW THE WOMEN WENT FROM DO-VER---1662.

The tossing spray of Cocheco's fall Hardened to ice on its rocky wall. As through Dover town, in the chill, gray dawn, Three women passed, at the cart-tail drawn! By the meeting-house in Salisbury town The sufferers stood, in the red sundown, liare for the lash! Oh, pitying night, Drop swift thy curtain and hide the sight! With shame in his eye and wrath on his lip; The Salisbury constable dropped his whip. This warrant means murder foul and red; Cursed is he who serves it," he said.

"Show me the order, and meanwhile strike
A blow at your peril!" said Justice Pike.
Of all the rulers the land possessed
Wisest and boldest was he, and best. He scoffed at witchcraft; the priest he met As man meels man; his feet he set Beyond his dark aye, standing upright, Soul-free, with his face to the morning light:

"Cut loose these poor ones, and let them go; Come what will of it, all men shall know No warrant is good, though backed by the Crown, For whipping women in Salisbury town!" The hearts of the villagers, half released From creed of terror and rule of pries By a primal instinct owned the right Of human pity in law's despite.

The Quakers sank on their knees in praise And thanks. A last, low sunset blaze Flashed out from under a cloud, and shed A golden glory on each bowed head. The tale is one of an evil time. When souls were fettered, and thought was crime, and heresy's whisper above its breath Meant shameful scourging, and bonds, and death

What marvel, that hunted and sorely tried, Even woman rebuiled and prophesied, And soft words rarely answered back The grim persuasion of whip and rack! If her cry from the whipping-post and jail Pierced sharp as the Kenlte's driven nail, Oh woman, at ease in these happier days, Forbear to judge of thy sister's ways!

How much thy beautiful life may owe
To her faith and courage thou can'st not know,
Nor how from the paths of thy calm retreat
She smoothed the thorns with her bleeding feet.
JOHN G. WHITTIER.

foreign Correspondence.

Spiritualism in the West of England. To the Editor of the Banner of Light:

Every one in whose life the "ministry of angels" is a realized fact, must of necessity feel an interest in the progress of the cause of spiritual truth throughout the world; and hence, in responding to the hearty invitation of the edifor to contribute to the widely-read columns of the Banner, I shall offer no apology to its numerous readers for making this, my first communication, more of a fragment of history than aught else.

Plymouth, from which these lines are dated, is the largest of three towns lying in close proximity to each other, and from its commercial and political importance, as well as its charming situation and scenery, has carned for itself the soubriquet of "Queen of the West."

There is abundant evidence that in early times the Celts, Sclaves and Belge inhabited the spot on which the township now stands, and it is famous as the port at which assembled the English fleet on the occasion of the attempted Spaulsh invasion; while, later on, from it sailed those noble souls, the Pilgrim Fathers. who sought in far-off climes that "liberty to worship God" denied them at home. The population of the borough now numbers 72,547, while that of the sister towns stands as follows: Devenport, 44,967; Stonehouse, 14,965. Its present is fully in keeping with the past, for while churches and chapels abound, from the beautiful Roman Catholic cathedral down to the humble halls of the "Salvation Army" (an organization whose members apparently possess a maximum amount of zeal, and a minimum of discretion), yet Spiritualists, Secularists, and the heterodox in general, find here a home not un-

worthy "the great unchurched." The Free Spiritual Society, the most westerly in England, is one of the youngest Associations of Spiritualists, its formation having taken place in the early part of the year 1881. In company with others of a kindred character, its existence is due mainly to a violent outbreak of Orthodox bigotry, which, ill-directed, overshot its mark, and instead of stamping out "the hated thing," served to organize into a compact body the hitherto straggling believers in spiritcommunion. For some years a few friends residing in the district had held circles, and received occasional visits from mediums and lecturers, including J. Burns, O. S. T., editor of the Medium and Daybreak, Mr. Wallace, the pioneer, and W. Eglinton. In the year above mentioned, however, it would seem that the angel-world determined to "assault the creeds," that men might be led to the light, and Mr. Henry Pine, who had been for upward of forty years a member and hard worker in the ranks of the Bible Christian Society (an offshoot from the Wesleyans), was suddenly called upon to renounce Spiritualism and to close his doors against inquirers. The venerable man, whose name must always command respect, and whose knowledge of the glorious certainties of immortality was not a tender plant of a day's growth, but a stout tree of many winters' rearing, positively refused, and was, as a matter of course, looked upon as unclean, and treated accordingly. The Rev. Charles Ware, who was no stranger to spirit manifestations, also shared the same fate, and shortly after, in the house of the patriarch Pine, were inaugurated those Sunday gatherings that formed the foundation of the present local movement. From the house the meetings were transferred to a large room, in order that the public might the more readily attend, and in turn to the Richmond Hall, which has been occupied ever since. Mr. Ware continued with the Society as regular speaker until the month of September, 1882, and accomplished much good. The critics who at the commencement looked with supercilious contempt on this "new departure," after finding that it did not fall to pieces, as they had fondly anticipated that it would do, for the most part tried to ridicule the Society out of existence; but the successful resistance offered to this species of warfare, and the utter inability of clerically-patronized conjurers to work mischief, has afforded indubitable proof that it is as true to-day as in olden time that "they who are for us are more than they who are against us." Richmond Hall will accommodate about two hundred persons, and the rostrum, since Mr. Ware's departure, has been filled by speakers both capable and highly creditable to the cause. Among these may be named Charles W. Dymond, C. E., a gentleman whose genial

manner and scientific attainments constituted

him a host in himself, and won many warm

friends; J. J. Morse, too well known to need

more than passing mention here; E. W. Wallis,

than whom few are more respected in this quar-

ter; W. J. Colville, who, by his eloquent advo-

cacy and marvelous poetic improvisations, deep-

ly stirred the thinking community; John Hash, a trabes medium of some power, who con-

tributed largely to the Society's well-being in

its early days, and Mrs. Caroline Groom of Birmingham, whose oratorical powers and wonderful clairvoyant tests, given publicly, have done much to bring peace to troubled souls by demonstrating immortality.

During the last nine months, the large and increasing congregations have been regularly ministered to by R. S. Clarke, whose efforts, together with those of his spirit inspirers, have been highly successful. This worker has been recently reengaged for a further period of six months, to prevent his departure from the neighborhood, and as a proof of the esteem of the brethren, was made the recipient of a purse of gold on his return from lecturing visits to Birmingham and Walsall a few weeks since.

There are several other mediums in process of development, all calculated to be of benefit in the future. Chief among these is John T. Paynter, a friend whose trance addresses are admired, and portend increased usefulness.

A large number of circles, both private and public, are being held in the town and vicinity, and it is scarcely too much to say that ere long. the results will possibly be such as to afford gratification to those who have labored so assiduously in the cultivation of the elements necessary to the deepening of the spiritual life, while the establishment of a Children's Progressive Lyceum in times not far distant will, without doubt, be the means of further consolidating and strengthening the local work.

The Plymouth Society has the advantage of being presided over by a gentleman, who will continue, it is earnestly hoped, to fill the position, which he at present does so worthily and so well. In J. Bowring Sloman all mediums find a friend, while the cause in the Three Towns is deeply indebted to him for the liberality with which he has ever supported the labors of its apostles. Bro. Sloman is ably seconded by Vice-President Stenteford, in whom are combined far-reaching sagacity and trustworthy experience-alike beneficial to all concerned.

Exeter, the cathedral city of Devonshire, was invaded by the Rev. C. Ware in September, 1882, and public work opened in the Odd Fellow's Hall, where it was continued until within the last few weeks, when, on the departure of the pioneer for Leeds, it was temporarily suspended. Several mediums were developed, and it is pleasing to know that these propose to devote themselves to the service of the angels. A "Free Spiritual Research Society" has been organized, and there is every probability that Spiritualism will become a power in that district. There are many difficulties to be overcome, many enemies to be subdued, but "Magna est veritas et prevalebit."

Falmouth, one of the largest towns in the adjacent County of Cornwall, can boast of a few enthusiastic souls, whose avowal of their belief in spirit-communion has brought upon them the bitterest persecution from the so-called followers of Jesus of Nazareth. Unfortunately, it is a fact that in those parts where "Orthodox' Christianity "reigns supreme," freedom of thought is practically unknown. A deal of "hifalutin" about "liberty," etc., is very often heard, but it is seldom exemplified in the lives of the blinded adherents of creeds. Cornwall is one of the manifold spots where men mistake creed for religion, and act accordingly, and hence regrettable incidents are not "few and far between." Bro. Charles Truscott can testify that "a man's foes are those of his own household," for this friend, whose years are near the alloted "three-score and ten," and whose only crime is that he is one of the sacrilegious (?) persons who "raise the dead," (what a mistaken notion,) has endured almost incredible hardships at the hands of those in whom love should have been the chief virtue. But as even tribulation can bring reward, the sufferings of the oppressed shall not be without recompense in the great hereafter. Bro. Gloyn, too, has not escaped unscathed, and his hearty grip of the hand, cheery words, and stout championship, are not lost upon those who speak in the town Rundell, ex-Mayor and Alderman of the Borough, completes the trio who have stood by the cause through evil report and good. Here, too, resides, when in England, Miss Susan E. Gay, author of an appreciative life of J. William Fletcher, and other works, who has, by her literary productions, earned deserved respect. J. J. Morse, E. W. Wallis, C. Ware, and R. S. Clarke have all spoken here to large audiences, and have generally been listened to with attention, although "Mrs. Grundy" has in the past and still does keep many from avowing their convictions; yet there is coming a day, already foreshadowed, when the tyranny of sects shall forever cease to be," and men shall be able to express their thoughts without fear of intolerant religionists. As an instance of the narrowness of spirit frequently manifested, the citation of the proceedings on the occasion of a recent visit from R. S. Clarke may be interesting. The Town Hall had been duly engaged and paid for, and large placards were posted about, announcing the subjects to be dealt with by the medium's inspirers. The title of the evening's discourse, "Why does not God Kill the Devil?" gave great dissatisfaction, however, to the worshipers at the various churches and chapels, by whom the question was denounced as "blasphemous"; and in consequence of the representations made, a special meeting of a sub-committee of the Town Council was convened, to consider whether the license to use the hall could not be revoked. It was only after the friends had intimated their intention of vigorously opposing any hostile decision of the Corporation that the matter was

of the pulpitarians. How true is the proverb. that "the devil taken away, Orthodoxy fails." Saltash contains a few Spiritualists, and in former years was the scene of several triumphs, It was visited a few weeks since by R. S. Clarke, who held a reception there and repeats the experiment in February; but whether anything of a more public character will be undertaken is at present undecided.

allowed to stand, and the services were conse-

quently proceeded with, to the no small chagrin

There are isolated brethren in other parts of the county, and several in the beautiful Devonshire watering-place, Torquay; but, so far as can be learned, few opportunities now offer for open ministration by mediums. The future may possibly witness a development of energy as the result of enthusiasm. Spiritualism in the west of England has become a mighty power in a comparatively short space of time, although the way was prepared by the silent leavening that had been taking place for years. We look forward with confidence to the day when each town shall have its temple, of spirituality, at whose shrine shall minister the priests of the real religion of humanity. The outlook is a bright one, the work to be accomplished great, the laborers few but constantly

As Gerald Massey rightly says: "The people's advent's coming," and the masses, so long the playthings of priestcraft and the tools of designing men, shall yet bask in the sunlight of truth and reason, and recognize their relation-R. S. CLARKE. ship to the angel-world.

Plymouth, Eng., Jan. 25th, 1884.

Letter from W. J. Colville. To the Editor of the Banner of Light:

It may be some of my American friends will think I have forgotten them altogether, so long | subjoined concise and comprehensive address time has elapsed since they have had a line from me; but though they are constantly in mind, and I have received kind letters from a great many, I have been engaged so incessantly lecturing, traveling and writing, that every day has witnessed the breaking of some resolution to write to friends across the sea.

I think all your readers, as well as yourself, will be pleased to learn that in England preju- and to satisfy your minds that the amount of dice and intolerance are rapidly yielding to the incoming wave of spiritual enlightenment which is now rapidly sweeping over "Anglia's peaceful shores." I have been very kindly and cour- in extent and far greater in practical value teously received wherever I have been; people seem hungry for spiritual food everywhere, and very ready to eat what the guides offer them. My guides do not advocate proselytism, but they do believe in giving the people a chance to get something to feed upon when they are famishing, therefore are in most cordial sympathy with every institution and individual working for the dissemination of truth, and the consequent liberalization and enlightenment of

over England than when I was last here. All that has subsided is some of the idiotic curiosity which prevailed in some quarters and threatened disturbance at public gatherings and seances. All who have withdrawn from the cause are those whose pretended support did it more harm than good. Messrs. Fraud-Hunter, Spirit-Grabber & Co., are pretty effectually silenced, as they have burned themselves with the fire they lighted for the purpose of burning those against whom they had a prejudice. The public and private work of Spiritualism goes on hand-in-hand. Wherever there are the most well-conducted private circles, there the public meetings are best sustained. Newspaper discussions, carried on in a dignified and able manner, have also done something to spread the cause.

All the spiritual periodicals are doing a steady and effective work; the Medium and Daybreak always has had, and continues to have, the largest circulation. My new spiritual romance, "Bertha," has gone to press and will be out in a few days. I am having it stereotyped, and hope to make arrangements for an American edition very shortly. I hope the animated discussions on "Reëmbodiment," in London Light and Herald of Progress, have caused many copies of Kardec's "Genesis" to be sold in England. I hear many appreciative words spoken of the book. I have also heard its general teachings ignorantly opposed: but all persons have not vet grown to that point where they can appreciate Kardec's philosophy. Mrs. Britten's new book is highly spoken of; it is certainly a very valuable contribution to spiritual literature, though some of its remarks on Spiritualism in France are very amusing. If some people's ideas of the spirit-world and the eternity of physical relationships are correct I think, for our own peace of mind, we had better try and become converts to Materialism; for a Pinofore heaven, with "sisters, cousins and aunts," etc., must be an appalling catastrophe, in many instances, if we are tollive in it forever!!!!!

Spiritualism is making sure if not rapid headway in France as well as in England. I spent Christmas in Paris, where I gave three private lectures to cultured and representative audiences. We have had so far a very mild winter; scarcely a flake of snow has fallen, except in the extreme north, and even there there has been but little. Not having as yet received an ofial letter from Boston, telling me whether the offer made by my guides has been accepted or not, I cannot say positively on what date I shall again be among my Boston friends. All I know is that my guides have made no arrangements for work in England later than February 17th. Personally I have no strong feelings in the matter; I have many good friends on both sides the Atlantic, and I am glad to work in whatever field the guides in their wisdom may select for me to do. With best wishes to all our mutual friends, believe me, in haste,

Yours sincerely, ... W. J. COLVILLE. 4 Waterloo Road, Manchester, Jan. 21st; 1884.

Verifications of Spirit-Messages. LAURA KENDRIOKI (1994)

I have just looked over this week's Banner of Mght, and read with interest, the communication from LAURA KENDRICK. I knew her intimately, lived in the same house with her for months, and enjoyed her confidence, and unhesitatingly say there can be no her confidence, and unhesitatingly say there can be no doubt that the communication comes direct from her. No one who knew her well, knew her waylof expressing herself, knew her idolatry for Mr. Kendrick, could for a moment doubt it. Her life was a strange and checkered one, and her soul fulling grandeur and hollity; but she was saidy misninderstood white here. Miss Shelbamer is a grand instrument, in the hands of the spirit world; may she long continue her mission on earth.

Yours for truth.

Bridgeport, Conn., Feb. 8th, 1884.

LOWELL BARTLETT.

I was surprised and very much pleased to see in the "Message Department" of the Bander of Light of Peb. 9th, a communication from Lowell Bantiers of Newburyport, Mass. I knew him well, and his statements are true. He was not a Spiritualist, and T As he says, his "body was an old one; it saws great many years of life"; he must have met with good friends in splittland, who assisted him in returning so soon after passing from mortal life; ...

Haverhill, Mass., Feb. 8th, 1884.

The cruelty of a Fijian, god, who, represented as devouring the souls of the dead, may be supposed to inflict torture during the process, is small compared with the cruelty of a God who condemns man to tortures which are eternal; and the accription of that cruelty, though habitual in ecclesiastical formulas, occasionally occurring in sermions, and still sometimes pictorially illustrated; is becoming so intolerable to the better natured that while some theologians distinctly deny it, others drop it out of their teachings. Nineteenth Cantury.

Wendell Phillips, a great leader of the anti-slavery movement, is dead. His eloquent voice commanded the country's attention; his intensity stirred the nation's heart. He was not content with striking the shackles from four million bondsmen! His ambitton was to make the world free, and for struggling peoples everywhere he had words of tencourager
ment and praise. His name and fame will outlive many centuries. He has left his footprints
on the rocks of time.—Ohicago Frees.

Heart Disease has brought many to an untimely grave. The heart is as liable as other increasing and filled with intense sarnesiness, tor. \$1 per bottle. alin ac jugares than to

The Rostrum.

Valedictory Address of Prof. J. Rodes Buchanan.

The post-graduate lectures of the College of Therapeutics closed on the 9th, and the valedictory exercises occurred on Monday, the 11th of February, at Wells Memorial Hall, Boston on which occasion Dr. Buchanan delivered the

You have now finished attendance on our Post-Graduate course of Lectures. In this course we have not thoroughly developed any subject. We have only given you enough for a beginning of the studies and investigations which are to follow if you have a lofty aim.

But we have given enough to show you the vast amount of knowledge within your reach, useful therapeutic knowledge belonging to a post-graduate course, because not included in the curriculum of any medical college, is greater than all they do teach.

You have, I believe, fully realized that for a successful medical practice (exclusive of surgical operations) far more may be profitably learned from a proper post-graduate course extending through six months, than from all that colleges and hospitals, governed by the code, can possibly impart. You have had sufficient evidence of this, not only in the new physiology you have learned, but in the remarkable cures, effected by a rational practice, which we have Spiritualism is fifty per cent. stronger all reported, and in the remarkable cures which some of you have effected after the learning and skill of college graduates had utterly failed, for want of the knowledge which is given in this post graduate course.

It is impossible for the medical profession to advance rapidly when fettered by a code which properly belongs to the Old World, and has no place under the flag which is the emblem of liberty.

The American system of medical ethics which I with others was instrumental in establishing nearly forty years ago in the parent school of American Eclecticism at Cincinnati, abolishes medical sectarianism, medical creeds, and the dogmatic power of societies and majorities to restrain professional freedom. That power has always been a curse to humanity. It has not been able to extinguish intelligence and annihilate progress, but it has been able to crush originality, to discourage improvement, and to defy common sense and common humanity. It organized a professional stolidity which enabled colleges to defy the simple and almost self-evident demonstration by Harvey of the circulation of the blood-which enabled them to maintain for seventeen centuries, in defiance of experience, the unscientific and destructive practice of bleeding, and which enabled them to refuse for more than a hundred and fifty years to adopt the proper treatment for sourcy after it had been discovered, although it had become a national scourge, and paralyzed the English

It has so fettered and cramped the profession that fashionable medical colleges to-day living under the code do not teach one half of the art of healing, and keep their pupils in profound to norance of the grandest, the most profound, and the most useful portions of therapeutic science and the writings of the most instructive scientists, of which we have given you an imperfect

Our course of instruction has been but a brief experimental trial of what can be done under every disadvantage, and is only a premonition of what may be done hereafter in the way of post-graduate, instruction; ,but | brief as it has been, it has been fascinating alike to teachers and pupils, and I have never before seen such enthusiasm and pleasure developed in a course of medical teaching. I would say have heretofore entered their profession under selfish code which fetters every movement of the sound of my voice and the authority of my original genius. signature on their diplomas, that in the present, status of post-graduate instruction, they would be gratified and surprised at its extensive de-

Brief as your instruction has been, it has liven you the elements of professional success, which, if efficiently used, will lead you on to a pareer of honor; and, lest you should feel embarrassed by the diffidence of a new career in the face of formidable opposition, I would briefly state the advantages which you have acquired in the acquisition of that rare and profound knowledge of biology and therapeutics which has been walled out of the old colleges by the same inhospitable spirit which rejected Harvey.

The art of DIAGNOSIS is the chief basis of professional success. It is the pons asinorum where the superficial and untrained are unable to pass. In this you have been trained to understand the methods and to exercise the highest skill, and you have given proofs of your ability in this hall.

Biology-the science of life-should be mainly the science of the brain and nervous system, in which that life resides. But the science of the brain is a vast hiatus in the colleges, and hence their science of life is full of the grossest,

errors, leading to disastrous results in the treatment of disease.

I think you understand clearly the relation of life to the various tissues, and the true principles of hygiene. The anatomy of the brain has been given you, in connection with its vital forces, and if you follow up this study faithfully, you will be able to judge of any constitution by the organic conformation of the brain.

In this new study of the brain you have been introduced to a new world of science—not speculative or debatable, but positive, for you have proved it all in your personal experiments in this hall. In judging this nobler half of physiology, how large an area should it be given in medical colleges when we see the space and honor accorded to the comparatively limited discoveries of Magendie, Bell, Marshall Hall, Claude Bernard and Brown-Seguard, not one of whom has solved a single problem in reference to the brain, or made any great addition to our therapentics.

Equally new is the science of SARCOGNOMY, in which you have been carefully trained the principles of which you have abundantly yerifled here and elsewhere. You will have your own amusement when, by the knowledge it gives you of the complex relations of soul, brain and body, you are enabled to show to those who think themselves well educated in therapeutic. science, how much there is in man of which

duced to remedies which are of great practical value, but which are unfamiliar alike in the text books and the colleges.

In short, whatever you may say or do under the post-graduate instruction in science. will be a wonder or a puzzle to your professional competitors as well as a satisfaction to your patients, for you have been trained in Anthropology, Hygiene and Therapeutics.

The birth and introduction of new sciences is as painful and difficult as the birth of a human being; and although the sciences brought before you have been sanctioned by scientific committees and colleges, after careful investigation and demonstration, and adopted in one leading medical college as its philosophy, their establishment in authority must be, if history teaches us truly, effected by as arduous a struggle as the Lutheran Reformation or American Independence. In that struggle 1 trust you will do your part, and that your motto will be "Excelsior."

Scientific truth once discovered and proclaimed is sure of adoption in time, however difficult the career of its early champions. In this city, where Garrison was mobbed, where Wendell Phillips was ostracised and his life eudangered, and Theodore Parker frowned upon, any great revolutionary truth is sure of a cold and hostile reception at first, and an honorable triumph at last. It was well said by Garrison: "Nobody ought to despair whose cause is just." It may not be given to him to see its triumph, but that is only a question of time."

The progress of truth, however, is the slow march of centuries, for the mass of mankind, cultured and uncultured alike, are profoundly indifferent to real progress, which is effected only by a few individuals. The burning of coal as a fuel, the use of gas for illumination, the use of steam-engines for manufacturing labor, the use of steam instead of sails for navigation, the use of iron rails instead of broken stone for roads, were all opposed by the educated and uneducated alike, and were forced upon the reluctant masses of ignorant labor and learned culture by the enlightened few.

The slow progress of the healing art is but a part of the general inertia of mankind. Forty years ago, when I first visited Boston, the idea of medical freedom was almost unknown; today it is represented by eight medical colleges and several thousand physicians. To this freedom we would now add unlimited progress and a thorough knowledge of the entire constitution of man. I am no longer solitary in this movement. Scores of able physicians are ready to cooperate; men of financial ability are interested in real progress, and, if Boston has a just appreciation of science, a noble institu-tion will be established here; if not, it will be established elsewhere, as I have had generous offers from three different localities.

The resistance to improvement would not be so great if men could realize the extent of the divine wisdom of the God whom they blindly worship. Had they a just sense of the infinite wisdom embodied in the entire creation, they would realize with due reverence and modesty that the volume of the unknown is always inflnitely greater than the volume of the known: that much of it must necessarily be inconceivable to mortals in this life, and that the further we go into the realms of the unknown, the more miraculously astonishing the revelations must become.

A soul organized in harmony with the Divine cannot recoil from the exploration of the mysteries of life, but must welcome with ineffable delight each discovery in the realm of the unknown, and must struggle like an imprisoned bird against the narrow limitations of earthly sciences which have not even reached the interior of human life, and which, as taught in colleges, know little of either the soul or the brain, the general trend of medical biologists being toward absolute ignorance of the soul and denial of its existence. To this deplorable in a course of medical teaching. I would say degeneracy and bilindness have the colleges now to more than a thousand physicians who been conducted by the paralyzing power of a

The College of Therapeutics hopes to pioneer the way to a profound knowledge of the constitution of man, soul, brain and body, to an accurate diagnosis and reliable prognosis in disease and the enlightened use of the numberless remedies which Divine Benevolence has prepared for our use.

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

On Sunday, Feb. 3d, the exercises were opened with one of Strauss's duets by Mrs. and Miss McCarthy, given by these ladies in their usual brilliant style. And here let us render honor to whom honor is due: Mr. McCarthy having kindly consented to take charge of the musical part of our Sunday meetings until March next, is doing his utmost to satisfactorily discharge his obligations, ably assisted by his whole family, whose musical talent is far above the average. 1. Their success is evident from the hearty and undoubtedly wall-marited applause which greeted the rendering of the following programme: 11 Dust, Strauss, Mrs. and Miss McCarthy; 2. Anthem, "O'! Render Thanks," Sharman, Mrs., Miss and Mr. McCarthy. After address: 8. Duet; Diabelli, Mrs. and Gracie McCarthy? 4. Song, "The Maniac," H. Russell, Mr. McCarthy

After the opening duet, Judge Cross spoke upon the encouraging manner in which the work of affiliation between the different spirititualistic societies was progressing, in pursuance of the appeal made by the American Spiritualist Alliance, the movement extending apparently over the whole world.

Mr. Henry J. Newton followed, reading Lizzie Doten's poem, "Outward Bound." Mr. Charles Dawbarn then began his address on "The Gospel of True Manhood," and sald in substance:

. The theory of evolution has so revolutionized) thought that no independent thinker places any faith in theological inspiration or in the ecclesiastical deity. The result, as a general thing, is materialism; without any hope of a ru ture existence. Of this future existence, however, Spiritualism offers proof; byet it offers no proof whatever that our individuality will not in the some day, as taught by Buddhailbe absorbed in Hear the creative Godhendan Faspire much higher, and my aspirations are founded upon a the ory of creation harmonising with the facts we possess. The existing accounts of creation are founded uponximagination of for mediatogifts were, in the past, considered as divine gifts, and inspired usterances were not then, as they bil are to day ambinisted to the probe of billight on co their philosophy has never draamed, and how saved resions Therefore these theories of ores and speedily cures may be effected by means of thou which spready from ignorant controls or which they have never heard, for the word mutuaght mediums become absent controls of the which they have never heard, for the word mutuaght mediums become absent controls of the word mutuaght mediums become absent controls of the word mutuaght mediums become absent controls of the word mutuaght mediums. organs to disease; if you have it been in the Sarognomy, and the science it represents are to disease; if you have it been in the Sarognomy, and the science it represents are to disease; if you have it been in the science it represents are to disease; if you have it been in the colleges, with the idea that heaven stituently with the idea that heaven stituently in the Materia Residual in

created, for it recognizes the fact that something must always have existed; it also assumes that the uncreated called everything into existence and made every law that governs matter. But, from the very unchangeable nature of law, the uncreated could only have exlated by virtue of the laws that enabled his existence, and was necessarily in subjection to law, and therefore never a supreme sovereign; for if subjected to the law of time, which is illustrated by his apparent impossibility to create age in the fully developed man, who, it is assumed, he first created, and who at the moment of his perfected creation was only a few seconds old, this all-powerful Delty would also be subjected to the law of matter and of spirit; therefore be in no way supreme; and all religions founded on that conception of Delty evi-

dently stand on an impeachable basis. Something has always existed. The some-thing of to day was not produced from the nothing of yesterday. This at once allows that matter is uncreated, has always existed; it also evidences the coëxistence of law, for what is really meant by law in this connection is the inherent obligation of matter carried by every atom in relation to itself and to every other atom. These two eternal factors, matter and law, are therefore part of the Universal I Am. But in time we find a third all-important factor, intelligence, ordinarily called soul and spirit, and so absolutely distinct from matter that we cannot even conceive the possibility of will aid wisdom as an emanation of matter by virtue of law. Here we are in presence of an eternal, coexistent, universal trinity, and if we acknowledge matter, law and intelligence as absolutely eternal, wherein is the necessity for the conception of one God, which is simply a human guess at truth? for as a matter of fact. man cannot think of any intelligent action separate from a personality.

This opens new fields of thought in regard to mad, and on his brow I propose to place the crown of eternal sovereignty. I claim that the human soul, which is individualized intelligence, was never created, has always existed and will always exist, and that it is as easy to conceive of the perpetual existence of man's soul as of the eternity of matter and law. But though soul, matter and law may comprehend one infinite whole, the individualized soul demands a local habitation and a home, which we will locate as in the realm of souldom.

Here the lecturer plotured the manner in which a gathering or congress of souls would probably proceed to work out the idea of the formation of a new planetary system; their condensing of matter, and seeking to bring it under the laws that will develop cometary motion; how this mass of matter, under guiding intelligence in the direction of law, will, little by little, become, after having been controlled by many intelligent bands, the centre of a system, a world upon which life is ready to mani-

But, said the eloquent speaker, in this dawn of earth-life we find no more need of a great supreme than in any of the steps of progress we have been championing; for matter is in motion, and the action of intelligence upon the conditions which present themselves soon calls into existence those forms of life adapted to the then existing conditions. So the conditions of life force the changes we call evolution, and from lichen to mammoth, from monad to man, the brotherhood is eternal. For there can be no intelligence manifested by matter other than is presented by soul-life; the visible, material form of life is thus entirely the result of conditions, but the life is the same, and when at last matter becomes refined enough, it permits the expression of individual soul, called incarnation, or manhood, on earth.

It may be easily imagined that many souls may shrink from this experience, for I do not assume that the individualized soul can leave the realm of souldom and at once manifest in the human form on earth. It must be by slow process that the soul can prepare for birth into earth-life, just as the soul returns inward from earth-life, sphere by sphere. Earth-life is but a single link in the chain of soul-experience; a very fractional portion of such experiences. We know or can conceive but very little of the experiences before birth into earth-life, for the necessary effect of incarnation would most likely be a gradual oblivion to past experiences. Nay, further: it is also quite possible that millions of years may roll by ere the soul can entirely shake off the effects of sensualism and selfishness of its earth-life. But what are millions of years in comparison with eternity? and if through such experience the soul can gain knowledge which is of enduring benefit to itself and to others, what matters a short time of linconvenience, vicissitude and suffering? This is evidently the object of the individualized soul in taking up the conditions of earthlife, and it is well illustrated by the action of the disinterested and unegoistic scientist, which can be considered as the highest standard of manhood, who uses the best part of his life and subjects himself to the greatest sacrifices, without any hope of remuneration, in his endeavors to bestow upon humanity the beneficial effects of his labors of love.

This is a brief condensation of a theory giving a rational explanation of much we call mystery, reasonably explaining man's universal conviction in his own immortality. It is in accord with the known facts of Spiritualism, and by taking the crown from an imaginary delty and placing it upon the brow of manhood, it will broaden life on earth, completely destroy the fear of death, and prove itself what I have ventured to call it, "The Gospel of True Manhood, Mr. Henry J. Newton, Rev. Chas. McCarthy and Chairman Cross, followed with short addresses, sharply criticising the first speaker's discourse. under

J. F. JEANERET, As't Cor. Sec.

Brooklyn (E. D.) Spiritual Conference.

To the Editor of the Banner of Light: In Composite Rooms, corner of South 2d and 4th streets, Monday evening, Feb. 4th, the Chairman, Mr. C. R. Miller, announced a short series of lectures by Mrs. C. L. V. Richmond. after which our esteemed friend, Mrs. M. Muhlig, made a brief address, preceded by an invocation.

prof. Pierce described his Orthodox training in Connecticut, and related some of his experiences during his investigations and mediumistic

unfoldment Mr. Ostrander, of New York City, followed with some remarks upon the present aspect of Church and Society, claiming that the general restlessness and commotion in the atmosphere betoken a coming wave of progress, which will revolutionize; and reform humanity and place manking upon a higher plane, [6] 1641 had Mrs. Cadwall of Asteria, a lady who has

unvery appeared before the public was intro-duced. Herguide and control same. Nearer, my annoying kidney and Offinity Diseases. 31.

God, to Thee," and announced himself as Nelse Seymour, formerly well known in New York

Mr. S. T. Marchant followed, taking as a text: "The chastisement of our peace was upon him, and with his stripes we are healed," applying the words to our mediumistic instruments, "who like mirrors reflect the conditions of those surrounding them, and in addition to not being compensated for their time and services, are stripped of their possessions and reduced to poverty." On this point the speaker remarked that the trials and sufferings of mediums hold them to their work; that the love of wealth has turned many from spiritual light, and such have entered spirit-life poor indeed, being deprived of all material power and unpossessed of

spiritual wealth. and Mr. Swift, the medium, gave an account of a scance at the house of Mr. Henry Kiddle. with A. W. S. Rothermel, previous to Mr. K.'s departure South for his health. During that seance a materialized hand had written a letter of introduction, addressed and signed with names unknown to the medium and Mr. Kiddle, but afterward verified as correct. The controlling spirit made an extended address upon a variety W. H. COFFIN. Sec. of topics.

Banner Correspondence.

Massachusetts.

SPRINGFIELD.-H. A. Budington writes: "J. W. Fletcher concluded his engagement here with two lectures on Sunday. Feb. 10th. At the close of the evening discourse the following spirits presented theming discourse the following spirits presented themselves and were recognized: Laura Elliot; Rev. Edward G. Sears (who was formerly connected with the
Springfield Datty Union); Herbert H. Vaientine (who
brought three spirit-children of James U. Johnson, of
this city); Lyman Wheeler; George H. Estes (an old
Springfield armorer, and member of De Soto Lodge of
Odd Fellows); Daniel A. Tuttie (a paper manufacturer);
Charles Dexter; Jennie Lyman; Frank, N. Williams;
John Harris.

Mr. Fletcher remarked: 'Now I see an old man, He
says: "Say to them I am old Calvin Hall, of Somers,
Ct. Tell my people that I am alive yet, and could I
use a pen again, I would write still stronger in favor
of the disposition of my property for the spread of
Spiritualism."

Mr. Fletcher said : 'I see two little children, a girl

Spiritualism."

Mr. Fletcher said: 'I see two little children, a girl and boy. They had some very severe disease of the throat. The girl says her name is Carrie, and the boy says his is Arihur. Their patents are John and Helen Hosley. "Tell papa and mamma that we are all well now and we are all over the scarlet fever, and we send our love to our dear papa and mamma."

'I see the name. Samuel Harris. This spirit says: "When I entered, the spirit world I think you never saw a man more astonished. I found that the people whom I never expected to see, became my teachers; and those whom I expected to meet, could not instruct me at all. I have now made up my mind that I did not know much of anything before death concerning heaven, and I am now going to begin at the bottom and see if I can learn something. Hence I come back to earth to take the first step to help myself, and to influence, if possible, some members of my family. I believed so much, when on earth, that I had no chance to know much."

'Here comes a man who walks with quick nervous step. He gives me the nama of Samuel Bowles. He says he is not so dead as some people would like to have him. He used to express his opinions freely, and he proposes to do so. Being as much alive as ever, with his intellect intensified, he will be active and say what he wishes to, notwithstanding the adverse criticism of earth people."

BOSTON.—Alonzo. Danforth; Corresponding Secre-

BOSTON.-Alonzo Danforth, Corresponding Secre tary of the Spiritistic Phenomena Association, writes: At the regular weekly meeting of this Society the following was the sense of those who were present in

Whereas, Welearn that the great change incident to 'all that breathe' has come over our much esteemed country-man and fellow citizen, Wendell Phillips; who steemed country-man and fellow citizen, Wendell Phillips, the friend of humanity and the fee of oppression, who has given the long years of his life—at the sacrifice of social honors—to the work of establishing the principles of truth as involved in the divine right of equity and justice to all men; therefore be it

the divine right or equity and justice to an inea, the close be it.

Resolved, That has humanitarians it is with feelings of prefeund sorrow that we are forced to realize that this good man and pillanthropist has ceased his mortal work; and feeling as we do that an honest man is the grandest result of creative effort, we scarcely expect in our generation to 'look upon his like again.'

Resolved, That we view the life of Wendell Phillips as that of one of whom it may be truly and reverently said, 'Well done, good and faithful servant, 'thou hast been faithful to thy mortal convictions, enter thou into the joys of the immortal.'

Ohio.

ASHLAND .- F. W. Coffin writes: "Enclosed find postal note for three dollars for a year's subscription of the Banner of Light, a paper I very highly prize, and hope to take as long as f am able to read it. I pulled up to the 75th station of mortal life the sixth of January, and am admonished there are but few more at most. I know there will be many in this and the higher life who will bless you for the light of truth the Banner has brought to them."

GENEVA.-Joseph Brett writes: "Spiritualism, so despised by some, will not down at the beck of its misinformed and unfortunate opponents. For the last thirty five years it has been subjected to the most aggravating assaults from professed friends and prograyating assaults from professed friends and pronounced foes. Nothing of a mere speculative nature could endure the falsehoods, the ostracisms and contumely that has been heaped upon it. Its mediums are denounced as knaves, and its believers as dupes. Conversely is it true, that it offers a philosophy of the most constant experience. This constant experience is more than a match for perhistent inexperience, in asmuch as constant experience is able to affirm and sustain its affirmations, while persistent inexperience denies without knowledge, thus exhibiting the 'impudence of ignorance and the insanity of impudence.'

By intustism may be termed strange, for the reason that its basic energy underlies its determined existence, and ever insists upon the applies status.' Everywhere upon the earth it demonstrates by words, by motion, by materialized identity, its sacred gospel of happiness, and is entitled to all the ascriptions of praise that any ministry of angels ever received. This gospel of peace and good will to earth's needy souls was pleasingly and profitably presented to us, in parlor and hall, by that worthy and accomplished young lady, Miss Carrie Downer of Baldwinsville, N. Y., in December last. May the holy trinity of Grace, Mercy and Truth, be and abide with Miss Downer and her motherly companion—yea, more, with the millions of earnest lovers of the gospel of Spiritualism—now and forever." nounced foes. Nothingof a mere speculative nature

Vermont.

SOUTH WOODSTOCK.—Nathaniel Randall, M. D. writes us that in the earliest days of Spiritualism in Vermont. Woodstock was the town that bore the first fruit, and sowed it broadcast throughout the State-Manda, B. Randall, John D. Power, Thales B. Winn, Manda. B. Bandall, John D. Power, Thales B. Winn, Thomas Middleton, B. D. Randall and Nathaniel Randall were among the early laborers. "The independent rap's were given at my house through several mediums, and I sawnie it publish some of the astonishing phenomena in our village, paper, whereupon an intimate friend, Rey. D. H. Banney, (liberal Baptist) son of Gov. Ranney, who lived in Bastleboro, answered me in this wise, viz., that there was no trick or deception in the raps—but a law, not understood, a reflex action of the mind; that we got nothing higher or different from the minds present." Our correspondent concludes by stating that meeting. Mr. R. shortly, afterward in his (Ranney's) investigations had "corresponded with ours," whereupon he confessed, that he had aince giving his first reply met with some singular phenomena in and through the mediumship of a young girl which had exploded his fofmer theory completely. Mr. Ranney, however, declined to ayow his changed helief in this regard publicly. [In contributing this leaf from the early, hisbory of the cause. Dr. Rannall eltesackase which has since found frequent parallel among the ministry—even the great Joseph Cook himself having laid himself liable to the suspicion that he's knows far more concerning and is, more deeply, impressed by the facts presented by Spiritualism to his understanding than he is willing to admit before the people at large.] Thomas Middleton, B. D. Randall and Nathaniel Ran-

into the swilling to admit before the people at large. I than he is willing to admit before the people at large. I than he is will be a supply and a

The Rebiewer.

Unconstitutionality of Sunday Laws. A not very large, but a very valuable pamphiete to thuse who would effectually labor for the preservation of the liberties of the people against the encroachments of bigotry, has lately been published in Washington, D. C., the purpose of which is to show that all laws relating to the observance of one day of the week in accordance with the rulings of any religious belief, as a day to be held more sacred than another, and on which any rational recreation or occupation shall be prohibited, are contrary to the Constitution of the United States, and it does so in such a very thorough and satisfactory manner that it is a matter of surprise to us that such laws are allowed to exist in any State or Territory of this nation.

The writer asks, Are Sunday laws right or wrong? and in discussing the question first quotes Article VI. of the Constitution, viz.: "But no religious test shall ever be required as a qualification to any office or pubile trust under the United States," and the following provision in its First Amendment: "Congress shall make no law respecting 'an establishment of religion or prohibiting the free exercise thereof," adding, that the words," religious: test " relate to the Bible and mean a critical trial and examination of a man as to his belief in that book.

It is acknowledged by every one that the institution of the Sabbath rests wholly on the Bible; that it is a "sacred day," a day in which man shall do no work, because the Bible says it is; any law, therefore, that compels man to observe that day in any special manner the church directs, forces him to admit his belief in that book, establishes a religion founded on that belief. and prohibits liberty of conscience in direct violation of the Constitution under which he lives. The Amendment above referred to not, only says, "Congress shall make no law respecting an establishment of religion," but distinctly and expressly says, as if in anticipation of efforts to thwart its purpose, "or prohibiting the word 'free' in this connection has any significance, as it doubtless has, it means an exercise of religion, untrammeled by the Bible, or by churches, or by bothin other words, it means full, absolute religious liberty. This word plainly proves that our American Constitution cares nothing at all for either orthodoxy, or heterodoxy, or indifference, or infidelity in church matters. In other words, the Constitution does not re-

cognize the Bible." The Constitution declares itself to be "the supreme law of the land," and that " the judges in every State shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding"; therefore, every judge who uphoids and enforces the law of any State compelling a special observance of Sunday does so in violation of his oath binding him to act in accordance with the Constitution of the United States. It is his duty when any case shall come before him under such a law to dismiss it, and declare that law null and void.

. In summing up the conclusions arrived at, our author

In summing up the conclusions arrived at, our author says:

"According to the Declaration of Independence and the Constitution of the United States, the two fundamental charters of our American freedom, everybody in this country is entitled to pursue his happiness on Sunday, in other words, to spend the first day of the week as he pleases; provided he does not violate the criminal, law, Constitutionally, as shown before, this country has nothing at all to do with the Bible. The commandment contained in it, that relates to the observance of Sabbath or Saturday, the last and not the first day of the week, was given to the ancient Jews, by their elergy, in the business interest of the latter. But afficient Jewish church laws certainly and happily do not legally bind free, American citizens. Our noble American Constitution most emphatically and most decisively protects the American people against anything of the kind."

Those who profess to consider themselves deputed to

Those who profess to consider themselves deputed to protect what they deem to be the interests of " the Almighty" on earth, and to that end aim to oblige every individual to submit to their dictation, are evidently aware of the facts set forth in this pamphlet; hence their efforts to put God and the Bible into the Constitution, and by so doing weld the first link in a chain that shall in due time have others added; until a once free people shall find themselves bound in churchly fetters as firmly as the people of past centuries were The links may be more brightly polished and more artistic in workmanship, but they will be equally as merciless and as galling to those who wear them.

We have no fears that these plotters against mental freedom will accomplish their designs, and yet we remember the bold avowal made in times past, and doubtless entertained by many now, though they dare not express it, that the end justifies the means, no matter what those means may be, in what they call working for Christ and upbuilding the kingdom of God upon earth"; and that it is as true now as ever, and has ever been true, that "the price of liberty is eternal vigilance." Let this pamphlet, therefore, be freely distributed and be read by the people, that all may know their rights, and knowing, dare maintain them

*BUNDAY LAWS. By John George Hertwig. Washing-

(From the Boston Daily Herald of Feb. 18th, 1884, 1 Mrs. Fay's Mediumship.

AN ALLEGED EXPOSURE—REPORT OF AN IN VESTIGATING COMMITTEE.

To the Board of Directors of the Spiritualistic Phenomena Association:

The committee to whom: was referred the complaint of Mrs. H. B. Fay that she had been publicly assailed as to her mediumship, beg

leave to submit the following report: Most of the committee have no acquaintance with the lady, or personal knowledge as to the extent or power of her mediumship. We find that on Jan. 15th last she gave a seance at her residence on Concord street; in this city, for materialization. This seance was quite largely

materialization. This seance was quite largely attended, and, among others, there was present a "Herald man," who wrote an article which appeared two days later in that paper.

The tone of this article was slainderous and abusive of Spiritualists, generally, and an attack on the mediumship of Mrs. Fay. Without replying to the former, as to the latter we would say in our opinion, the principal statements on the truth of which all he relates concerning the medium depends, are as follows:

"The writer, seeing his opportunity, sprang across the floor, and, in the dim light, entered the cabinet and swept its space with extended arms."... Saying, later on, to the company. "I want you to understand that there was no person in the cabinet when I entered it, nor the

son in the cabinet when I entered it, nor the ghost of a person."

The only inference we can draw from the ghest of a person."

The only inference we can draw from the above statements is that Mrs. Tay had left her cabinet and was outside, personating spirits. Your committee are unanimously of the opinion that this man never entered the cabinet at all. The only evidence they have been able to find that he did so is his own statement, while it is the concurrent testimony of all those who sat nearest the cabinet, and in a position to know, that he did not enter it. We have the written testimony of some ten or twelve reputable persons that he did not enter the cabinet. That he sprang across the floor and approached to it, and thrust his arms by the outsin, is no don't true, but his body was entirely outside the cabinet. While in this position it was impossible for him to sweep its entire space with extended arms, or determine in the more dim light that pervaded therein, whether any person was in the cabinet or not. The writer of the Herald article is a man not unknown to some members of your committee. He had come to the surface several times in the past in the abuse of some of Boston's best mediums. The very admitty written article shows him to be an adept in the business of assailing mediums. Your committee, before closing, desire to say

be an adept in the business of assailing mediums discontinuous and an all sits of the same that they regret the ready willingness with that they regret the ready willingness with which bertain persons attack mediums who practice the scored calling of continuousting with those who are what some call dead! Our regrets are exceeded only by our surprise that any so-called Spiritualition newspapers, should seem to vie with the religious and seems. We recommend that the Association rates at once as large a sum of money at possible, to be used in the defense of mediums who may be availed.

while practicing one of the divine rites of our religion.

We believe the time has come in this country when there should be had a judicial decision as when there should be had a judicial decision as to the rights and privileges of our mediums, as to whether the sacred altars raised in their homes, however humble they may be, shall net receive the same protection that other Societies and Associations receive. Why should not the Spiritualist receive the same protection under the law while engaged in this, to him, solemn duty of communing with his departed friends that the church has while performing any of its rites and ceremonies? its rites and ceremonies?

FOSTER D. EDWARDS. GEORGE M. ATWOOD. HENRY S. COOK. ALONZO DANFORTH.

Hopeless Epilepsy Cured.

"The doctors pronounced my case to be one of hopeless epilepsy," says our correspondent, W. C. Browning, Attorney at Law, Judsonia, Ark., "and declared death to be my only relief. Samaritan Nervine has cured me." Get at druggist's. \$1.50.

SPIRITUALIST MEETINGS.

BEVERLY, MASS.—The Spiritualists' Union holds nectings every Sunday at 2½ and 7½ F. M., in Union Hall. Daries Holden, President; E. T. Shaw, Tressurer and secretary. The public cordially invited.

Secretary. The public cordially invited.

OMECAGO, RLL.—The First Society of Spiritualists meets each Sunday in Martin's Spirit Rooms, corner Wood and Walnut streets, at 10:45 A. M. and 7:45 P. M. Dr. L. Bushnell, President. Children's hour, 0:45 A. M. All are cordially invited. Collins Eaton, Secretary.

The Progressive Lycsum needs in Union Park Hall, on Madison street, near Bishop Court, at 12:30 and closes at 2:30 p. M. every Sunday. All are invited. Z. T. Griffen.

The Spiritual Progressive Society meets at Griffen Street, Sundays, at 3 p. M. H. O. Loose, President; H. S. Cornford, Secretary; Mrs. N. Moore, President; H. S. Cornford, Secretary; Mrs. N. Moore, Treasurer. Mrs. Harrison and others will speak and give tests.

CLEVELAND, OHIO.—The Church of the Spiritual Era holds meetings over Sunday at 10% A. M. and 7 P. M. in Weisgebor's Hall, corner of Prospect and Brownell streets. Seats free. The Children's Progressive Lyceum meets in the same place at 1 P. M. Charles L. Watson, Conductor.

Conductor.

CINCINNATI, OHIO.—The Union Spiritualists meet in Odd Fellow's Hall, cor. Fourth and Home streets, every Sunday at 11% A.M. and 7% F.M. E. D. Babbitt, Vice President; Stephen Gano, Treasurer; Chas. S. Kinsoy, Secretary.—Children's Progressive Lyceum meets in same hall at 9% A.M.—Charles S. Kinsey, Conductor; Charles H. Donahower. Assistant Conductor; Miss Anna Polsson, Guardian; Miss Mary Bowman, Secretary; Mrs. Roberts, Treasurer.

urer.

CEDAR RAPIDS, IOWA.—First Society of Christian Spiritualists meets every Sunday, at 7½ r. m., at Enos Free Library Rooms, Iowa Avenue, Inspirational speaking, Dr. J. L. Enos, President: Mrs. Nannle V. Warren, Vice-President; Dr. Hamilton Warren, Secretary and Trensurer. ERIE: PA.—The First Spiritualist Society of the City and County of Eric holds meeting severy Sunday at 10½ A.M. and 7½ P.M. in G. A. R. Hall. Hon, F. F. Farrar, Presi-dent; Col. Irvin Camp, Treasurer and Corresponding Sec-

HARTFORD. CONN .- The First Association of Spir-HARTFORD, CONN.—The First Association of Spiritualists bolds meetings every sunday afternoon and evening in its ball, No, 81 Asylum street. E. M. Lay, President: Mrs. L. A. Pasco, Corresponding Secretary.

The Hartford Association of Spiritualists holds meetings every Sunday afternoon and evening in Whittesey: Hall, 32 Asylum street. Public circle every Thursday svening, and a sociable Friday evening, Henry Bacon, President; Benj. Dart, Vice President; Charles J. Mills, Secretary; Royal R. Tracy, Treasurer.

JACKSON, MICH.—The Spiritualists hold meetings overy Sunday evening in Fond Hall, on Courtiand street, at 7 Sciock; conference until 8. Regular speaker, Dr. J. W. Kenyon.

W. Kenyon.

LYNN, MANS.—The Spiritual Union Society meets in Templar's Hall. No. 30 Market street, every Sunday, at 10% a.M. and 2½ and 7½ p.M. Mediums and speakers are cordially invited to take part in the exercises. I. Frazier, President; A. C. Robinson, Secretary.

LEONENSTER, MANS.—Mostings are held every other Bunday in Allen's Hall, at 2 and 6½ o'clock P. M. Charles T. Wilder. President; F. L. Haskell, Treasurer; Mrs. Fannie Wilder, Secretary,

Fannie Wilder, Secretary.

LOS ANGELES. CAL.—The First Spiritual Society meets overy Sunday at 2 r. m. at Good Templar's Hall, Main street. All cordially invited, especially strangers. President, J. Hilley: Vice-President, J. H. Cotton: Secretary, Mrs. Nettle C. Woir; Trassurer, F. Lindguist.

MANGHESTER, N. II.—The Spiritualist Society holds meetings in Forren's Hall every Sunday at 2% and 6% P. M. Mrs. A. H. Emery, President: Mrs. Lucy Whittie, Vice President; Mrs. Geo. B. Amidon, Secretary.

President; Mrs. Geo. B. Amidon, Secretary.

MILWAUKEE, WEN,—Spiritualist meetings are held at Boynton's Hall every Sunday evening at 7M. Mrs. L.M. Spencer, regular speaker.

NEW ORLEANS, LA.—The Association of Spiritualists meets at Odd Fellows' Hall, Camp street, every Sunday, at 11 A.M., Investigators are invited to attend.

NEW HAVEN, CONN.—New Haven Association of Spiritualists, No. 100 Grange street. Services every Sunday at 2 and 7% P. M.

at 2 and 7% P. M.

NEWHURYPORT, MASS.—The First Spiritual Society holds meetings overy Sunday at Fraternity Hall, at 2% and 7% P. M. Albert Russell, President; E. P. Pride, Vice President; Moses A. Plummer, Treasurer; D. T. Reed, Musical Director; R. E. Brawn, Secretary.

OTTUMWA.IA.—The Spiritualists meet in Union Hall very Sunday, at 11 A. M. and 7½ P. M. Mrs. Nettle Pease ox, regular speaker. All are cordially invited to attend, dmittance at all times free. W. F. McCarroll, Chairman Computer.

Committee.

PORTLAND, ME.—The People's Spiritual Meeting is held each Sunday afternoon and evening at Mercantile Hall, Farrington Block, Congress street, at 2½ and 7% o'clock. Speakers and mediums desirous of visiting Portland under the auspices of the Society, will address H. C. Berry, 70 Lipcoln street.

Lincoin street.

PHILADELPHIA. PA.—The First Association of
Spiritualists holds meetings regularly every sunday at 10½
A.M. and 7½ F.M., in its hall, 810 Spring-Garden street.
Children's Lycoum meets at 2½ F.M. Dr. J. Truman,
Vice-President: George W. Storer, Secretary; Jos. Wood,
Corresponding Secretary.

The Becond Association of Spiritualists holds conferences every Sunday afternoon at 30 clock, and circles in
the avening, at Thompson-street Church, below Front.

James Marlor, President.

James Marlor, President.

Resident, B. holds a conference every Sunday at 2% F. M., at hall northeast corner oth and Spring-Garden streets.

streets.

PEORIA, ILL.—The Peoria Progressive Association holds regular meetings every Sunday at 10½ A. M. and 8 P. M., at Workmen's Hall, corner Adams and Fulton streets. Speakers and mediums desiring to visit Peoriau der the auspices of the Society, will address Robert Botton, Corresponding Secretary, 1808 North Adams street.

SALEM, MASS.—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 F. M. B. G. Hooper, President; Emma L. Bruce, Secretary.

Saratoga springs, Itssuart, Emiss 2. Butte, Secretary.

***SARATOGA SPRINGS, N. Y.—The First Society of Spritualists holds meetings every Sunday afternoon and evening, also on the first Monday and Tuesday evening of each month, at which Mrs. Neille J. T. Brigham will officiate, in the Supreme Court Room, Town Hall. H. J. Horn, Prosident; W. B. Mills, Vice President; Peter Thompson, Secretary.

***SAN FRANCISCO, CAL.—The First Spiritual Union Society holds a conference and séance every Sunday at 2 P. M., at Ixom Hall, No. 737 Mission street, above Third, Also, meetings for jectures and séance in the syening. The Children's Frogressive Lycoum meets in the same hall at 10 A.M.;

**TRENTON. N. J.—The First Association of Spiritual-TRENTON. N. J.—The First Association of Spiritual-

Jecretary.
TROY, N. Y.—Meetings are held in Keenan Hall, cor-ner of Broadway and 3d street, every bunday, at 3 and 7%

ner of Broadway and 8d street, every bunday, at 3 and 7½ P. M.

Vaneland, N. J.—Meetings are held every Bunday morning and evening. A. C. Cotton, President; John Gage and Elien Dickinsou, Vice Presidents; Mary D. Howe, Hecording Becretary; Busan Cornell, Corresponding Secretary; Mrs. Portia Gage, Treasurer. Children's Progressive Lyceum meets at 12½ P. M. Charles E. Greene, Conductor, WORCENTER, MASS.—The Worcester Association of Spiritualists holds meeting severy Sunday at 2 and 7 P. M. in. Grand. Army Hall. Woodbury C. Smith, President; Thomas Button, Vice-President; Frank Hawson, Treasurer; Edgar Howe, Secretary; Mrs. E. M. Bilriey, Corresponding Secretary.

WEYMOUTH LANDING, MASS.—The Braintree and Weymouth Spiritualists and Liberal Association holds meeting severy Bunday in Williams' Hall, Weymouth Landing, at 2 and 7 o'clock P. M.

SAMARITAN A SPECIFIC For Epilepsy, Spaeme, Convul-NEVER FAILS. NERVINE Slons, Falling Sickness, St. Vitus Dance, Alco-THE GREAT Scrofula, King's

Evil, Ugly Blood Diseases, Dys-NERVE pepela, Nervousness, Bick Headache, Rheuma-

CONQUEROR tism, Nervous Weakness, Brain Worry, Blood Sores, Billousness, Costionness, Narvous Prostration, Kidney Troubles and Irregularities. \$1.50. Sample Testimonials.

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Dr. J. O. McLemoin, Alexander City, Ala. Dr. J. O. McLemoin, Alexander City, Ala.
"I feel is my duty to recommend it."
Dr. D. F. Laughlin, Clyde, Kansas.
"It cured where physicians failed."
Rev. J. A. Edie, Beaver, Pa.

The DR. S. A. RICHMOND MED. CO., St. Joseph, Mo. At Draggista'. C. M. Crittenica, Agent, N. Y. May 19.—1900 (7)

Aew Books. ...

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W. J. COLVILLE'S DISCOURSES.

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SPIRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Stand-point; and it is identical with Spirituality.—Spirit S.

"Washington's Birthday."

Friday, Feb. 22d, being a legal holiday, the Banner of Light Establishment will be closed that it does not. on that important occasion.

Is It He? - A Medico-Theologic "Diagnosis" of Spiritualism.

We have before us, on a folio sheet, a printed synopsis of two sermons delivered in the Congregational Church, in Portland, Ore., by Rev. P. O. Chilstrom and Abner Rush. They form be proven, will show conclusively how much weight thinking minds can reasonably feel they can afford to bestow upon the diatribes of a whilem "Scientific Rationalist," now turned preacher, who has carried his hatred of Spiritualism all the way with him in his long journey from "cultured" agnosticism to infinite affirm-

Some years ago there existed in New York City a certain Dr. Frederick R. Marvin, who claimed to be a specialist in nervous diseases, and if we err not was also a pronounced Rationalist of the most uncompromising scientific pattern. He also added to his other accomplishing except what "the word of God" tells ments(?) a deadly hostility to Spiritualism. We have not heard of him of late, but the circumstances that have made themselves manifest would seem to point to the fact that this redoubted Physician and Philosopher has removed westward from Gotham, experienced religion. (?) and is now endeavoring to "out-Herod" even Revs. Justin D. Fulton, T. De-Witt Talmage, Geo. II. Hepworth & Co., in his insatiate denunciations of the Spiritual Dispensation. If we are mistaken in our man we sincerely ask his pardon-for we desire to do injustice to no one, not even an unscrupulous defamer of our cause like himself-but the earmarks of the matter we are about to consider are so clearly identical with his, as we have known them in the past (always excepting the theological addition which they now present). that it is pardonable on the part of a person knowing the eastern Dr. Marvin, to ascribe to him identity with the western Dr. Marvin with a "Reverend" attachment.

The substance of this "Rev. Dr." Marvin's sermons-as placed before us in the folio sheet above referred to-we are bound to say as a critic of any similar performance would say, is vapid, roystering, unsupported assertion; and the more he reiterates, the stronger he appears to think he makes his statements. What does it amount to, for instance, for the tenant of a pulpit to stand up before an audience, pledged in advance to subscribe to all he chooses to utter, and warn men and women "against the baneful influence of Spiritualism over both body and mind"? He claims to have given the matter "careful examination" before he entered the ministry, and while in the practice of medicine; and to have formed the acquaintance and enjoyed the confidence of "many of the most distinguished leaders of the movement." And he avers that he came to the conclusion "that two-thirds of all the so-called manifestations were the results of gross imposture or of serious disease"-a Marvinian "diagnosis," which will well compare with the most parrot-like denunciations which have ever been applied to any new step in the world's advance by the comfortably-ensconced tenants of the popular pulpits in the age of its advent.

Singularly enough this medico-theologian finds himself choked by facts beyond the power of his successful denial to his own satisfaction -the utter denunciation of everything spiritualistic sticks in his mouth like "Amen" in that of Macbeth-and he is forced to admit that there is a remaining third, not to be included in this sweeping arraignment, but he hastens to explain that while this third comprises "unexplained phenomena of peculiar interest to the cerebro-physiologist and student of mental solence," they "in no way" warrant "the conclu-sions, drawn from them, by the adherents of Spiritualism." He then hastens to reassure his own fluttering courage by shouting out the proninciamento that "the moral tone and ten-

tion regarding the relations existing between insanity and Spiritualism—a baseless argument which has been so frequently overturned by a collation of the relative figures in England and America that no one but an ignorant tyro or a man bent "wil ye nil ye" on a determined to its use : and appeals to the prejudices of his

hearers at all available points. His remarks emphasizing the "illiteracy" of certain of the manifesting spirits only show his own ignorance of that about which he presumes to teach (?) others, or his contempt for the intelligence of his hearers and the Oregonian public generally; since the spiritually revealed fact that the spirit-world denizens are composed of graduates from every social order of earth-life, and the door of return is closed to none, has been frequently explained by speakers and writers on the subject; and the peculiar laws governing the delicate process of mediumistic control by a spirit foreign to the individual organism sought to be spoken or writthe mental acumen, so expressed, between the scope of the channel made use of for such expression and the intelligence seeking to express itself through it-have been so often and painstakingly explained, both by returning spirits and scholarly advocates of Spiritualism in the form, that there seems no excuse for his inflicting upon the people of far Oregon a thrumming of that worn-out and untuned string of the creedal harp of denunciation.

He feels obliged to admit that the modern manifestations "do not differ essentially from those of ancient times"; but he says "we are specially concerned with the age in which we live." Then, pray, what makes this age so different, in this respect, from the ancient age? He calls modern mediums "priestesses of Bedlam"; speaks of their "ravings"; and quotes from a translation of Virgil. On the principle of the old Eastern adage: "An infidel (when converted to Mohammedanism] is worse than ten Turks," he having come over to the Church from the camp of the Scientists, is now specially venomous in his hatred of the olden views he once cherished; and so we find that what he seeks particularly to oppose Spiritualism for is "materialism."(?)(1) He cannot abide 'ghosts that appeal to the five senses"; they walk and talk too much like human beings to suit him; "never," he asserts, "did any form of materialism attack the soul so effectually as Spiritualism." What Rev. Dr. Marvin seems to want is, that Spiritualism shall ignore the soul altogether and make skeptics and doubters as to human immortality. It greatly troubles him

He cannot abide the affirmation of Spiritualism, that "within the physical man there is a spiritual man, corresponding in form and size with its fleshly exterior." Yet that is what Swedenborg affirms continually; and it clearly corresponds with what is spiritually reasonable in our two-fold being. Orthodoxy would have it that the human spirit is a vapor, a Dr. Frederick R. Marvin, and the replies to them | puff of air, a volatile substance, an abstracdelivered in the hall of the First Spiritualist tion. Dr. Marvin's exhibition of chop-logic Society, 674 Washington street, Portland, by would be ludicrous if it were not so extremely childish. There is absolutely nothing of all together interesting reading. Before paying it to be got hold of. He says he was once our respects, however briefly, to this "Rev. Dr." appointed a member of a "scientific" commitappointed a member of a "scientific" commit-Marvin, we would like to raise a question of tee in New York City, "to examine into the personal identity—an identity which, if it can claims of Spiritualism, and every case that presented itself before that committee broke down upon the slightest investigation." Most people would be inclined to say—so much the worse for the committee! To show at once the need of clarification from which Dr. Marvin's mind suffers we have out to repeat his conclusive declaration, that "Spiritualism is a system of unscientific materialism, based upon a line of fraudulent miracles, and is utterly worthless." But even a statement of such sonorous quality does not dispose of the subject.

The rest of his discourse relates to the future life, of which he holds that we can know us! What does he mean by the word of God? And does be believe God has stopped short in his communications with mankind? If he does, how does he know it? Being such a hair-splitter in the logical line, perhaps he will be able to prove it-to demonstrate it even. "Here is the great evil of Spiritualism," he exclaims; "it undermines faith in God's word." By God's word, of course it is presumable that he means to specify the Bible, and perhaps the most ludicrous thing in his whole sermon-when we consider that a revision of that word has been found necessary in our day, and that the Episcopal Church is even now disturbed by the discussion as to its origin, etc., at present going on within the borders of that great ecclesiastical body—is his advice to his heafers, if they wish to know about the future, to "read the Bible." The fact is, however, that many thoroughly conversant with the Bible, among the teachers in the churches, are in doubt that anything is said about the future life in the New Testament called the Gospel revelation; while the Hebrew nation never conceived of a future state, nor did their prophets ever presume to speak of

Dr. Marvin says that the doctrine of immor tality "was in the world thousands of years Perhaps he can tell about the time when ago." it was first proclaimed. Will he do so? He says 'Spiritualism is of the devil"; that it is "one huge, accursed, and abominable lie." If the whilom Scientific Rationalist, Dr. Marvin, in his present creed-bound character were not rather to be pitied than otherwise dealt with, we should not scruple to designate his sweeping assumptions and Don Quixotic assertions regarding Spiritualism in terms which the general use of language among mankind sanctions in such peculiar cases; as it is, we will leave him to his own tormenting reflections.

We regret that we cannot give equal space to the excellent replies of Messrs. Chilstrom and Rush to this insensate stuff; they are more than enough for so slender an occasion, and it would hardly be a compliment to them to say that they utterly overwhelmed the Doctor. There was really nothing to notice in what he said except the temper of it, which fitly merits the sound public chastisement it received at their hands. Well did they retort upon him—the same man who felt indignant that the sages and heroes speak as they do by the mouths of frail human mediums-that for himself he never doubted that God felt fully satisfied when Dr. Marvin attempted to speak for him. But the Doctor has opened a discussion on the higher Pacific coast which he will find he cannot suppress; and therein, at least, he has done work for Spiritualism for which we ought, perhaps, to thank

In the notice of the commemoration of the Anniversary of the Birth of Thomas Paine in Washington, in our dast paper, the name

The Parson to the Rescue!

In the many combats which the independent disciples of advanced conditions in medicine have had to wage with the old-school practitioners, in all the history of the past, the "Regular" medicos have ever found their most misrepresentation of the subject would descend faithful allies in the priests and parsons of various stripes of "regularity." Never has it more clearly proved to be the case than now, in Massachusetts. We warned our readers some weeks since that the Allopaths were working in secret for a "protective bill" in this State, and that we had been informed that this session the Legislature would be approached ostensibly by the people, for the people"—and that the doctors who would be pulling the wires for their own advantage and not that "of the people" would keep out of sight. Subsequent events would seem to indicate that no one among "the people" could be found to champion this doctor-ward looking measure, and so the Regulars in medicine have been forced to call in the aid of the regular preachers: At ten through-also the approximate relations of least, we find the following recorded in the official journal of the Massachusetts House of Representatives for Feb. 13th, under the heading, "Matters Referred" [to Committees]:

Public Health .-. . . By Mr. Beard of Boston, petition of Rev. Oliver Brown and others for a law to regulate the practice of medicine.

A significant pointer toward the truth of what we have just said may be found in the fact that this matter on the House Journal for the 13th was introduced on the 12th of February, the last day but one on which new bills could be introduced! [Read what a correspondent says on our eighth page, under the head of

'A Counter-Petition." It is to be hoped that the Committee on Public Health, to whose attention this matter has been referred, will vigorously and rigidly investigate it in all its bearings-and as to whether, as the facts exist, the request for the passage of such a measure can be said to have the slightest foundation in actual need therefor and if possible, oblige this Rev. Mr. Brown and his colleagues to show cause why they have again approached the Legislature, to consume the time of the present session, regarding a project which has been repeatedly and continuously condemned by the Committees and the Legislators of past years, ever since its first suggestion at the State Capitol. Rev. Mr. Brown must have something to say as to why he has left the seclusion of his study, and rushed into the legislative arena in defense of a 'high-tariff-protection bill" for Allopathy and those other shrinking schools of medicine which it graciously permits to cling to its skirts at the present day; and we trust he will not flinch, as chief sponsor for the petition, from "freeing his mind" on this point.

If the freedom to choose one's own physician, and the means to be used toward one's recovery when one is sick, are not important, self-existent and self-evident rights-not merely granted privileges-of every citizen of this Commonwealth, which should in no case be surrendered in favor of the disciples of any specially interested school of practitioners, perhaps the Rev. Mr. B. will demonstrate it before the Health Committee. Perhaps he as a minister will also he able to show the Legislators-which the Regular doctors thus far have not been-why the statutes already in force in Massachusetts against malpractice, etc., are not sufficient to meet all reasonable demands for "the people's " protection.

We shall certainly, in common with all libertyloving people in this State, await the hearings before that Committee with more than usual interest this year, as the clerical element of the present day may then be expected to show its hand-or its hoof-in an effort for the abrogation of some of the most important provisions set forth in that comprehensive charter of freedom: the Massachusetts Bill of Rights!

Self-Government for the Indians.

The Canadian Government now has a bill under consideration by its Parliament, whose object it is to confer certain privileges on the more advanced bands of Indians in Canada. with a view of training them for the exercise of municipal government. The provisions of this interesting and timely measure are well worth particular attention from the people of the United States, as they may serve to guide them in their present desire to dispose of the vexed Indian problem according to justice and reason. It provides, then, that when the government shall consider the Indians on any reservation to be sufficiently civilized to govern themselves, they may take advantage of the act. On the day which the government shall fix, all male Indians of age are to assemble, each year, to elect their councillors, the one who receives the most votes to be chief councillor. At such elections an officer of the government is to preside. The council thus chosen is not to hold more than twelve sessions in any one year, and at these meetings the agent of the reserve is to preside and record the proceedings. His duty will be to address and advise the council upon its powers and duties, but he will have no vote. The council is to be empowered to make by-laws, etc., which will become operative on that special reserve when approved by the Superintendent-General of Indian affairs.

The powers, among others, which will be intrusted to them, are the care of the public health, the repression of intemperance, the subdivision of land in the reserve, the distribution of the subdivided land among the members of the band, the prevention of trespass, the construction of school and other buildings for the use of Indians on the reserve, and the construction and maintenance of roads, bridges, etc. In addition to the foregoing, the bill grants them power to appoint a treasurer and to raise money for municipal purposes, and to punish by imprisonment any infraction of any of the regulations laid down by the Council. The annual report of the Superintendent-General of Indian Affairs has been recently laid before the Dominion Parliament. It makes special reference to the rapid progress toward civilization which the Indians of the Northwest are making. Not counting in the annual grant by Parliament, the amount now standing to the credit of the Indian fund is \$3,150,528. The expenditure last year on account of the Indians was \$1,081,473. The entire Indian population of Canada at the present time is 181,187, of which number 4394 are in attendance on public schools. Last year the Indians in Canada had 54,000 acres of land under cultivation. How different is all this from the Indian policy pursued by the Government of the United States !

In London, Mr. W. Eglinton announces his readiness to give seances to selected circles. Light, in mentioning this, says: "The results denoy of Spiritualism is evil and evil only"; printed "Capt. Wm. Wilder" should have ap of [his] recent scances are, we understand, very research the often exploded Christian inven-peared Capt. William Webster.

The Bow Drawn to Breaking.

Twice have the Allopaths of New York State obtained Doctors' Protective enactments at Albany, each one more stringent than its predecessor, and now through what is known as The Erie County Medical Bill, presented by Senator Campbell, it is striving to gain another step in rigid legal repression regarding medical practice in New York.

Much interest is being awakened in consequence, and opposition to the bill is developing on all hands. A meeting was recently held in Spiritual Hall, Rochester, N. Y., in protest against the bill now pending before the Legislature at Albany, which provides for the appointment of a medical commission, and which the speakers emphatically denounced as unjust in every respect :

R. D. Jones, Esq., who opened the exercises, gave a scathing criticism of the Regulars, both as to the past history of the medical fraternity everywhere, in general, and their doings in New York State particularly. The following is extracted from asynopsis of his remarks published in the columns of that always independent paper, the Rochester Democrat:

"The Allopathists in this State are willing to join hands with the Eclectics and Homeopathists in order to form a combination or monopoly, the purpose of which is to prevent all physicians outside of these schools from practicing. During two recent legislatures in this State, bills were passed, the tendency of which was for the purposes above stated, and now a third bill is pending before the present legislature by which still further encroachments on the liberty of physicians are intended. This bill has been referred to a committee, and is opposed even by many prominent physicians throughout the State. It provides for the appointment of a commission consisting of nine physicians, six of whom shall represent the school having the most extensive practice, or Allopathists, two, the next in extent or the Homeopathists, and one, the next or Eclectic school. This commission is to control and issue licenses for all practicing physicians throughout the State. The Allopathists will of course control the commission, and, with the honeyed words of the spider to the fly, secure a State bill by which we, a long suffering public, will be compelled to have the calomel and other noxious drugs thrust down our throats as of old. The speaker referred to the injustice of such a bill, prohibiting, as it does, the time-honored art of healing by the laying on of hands and other methods, and closed his remarks with an emphatic denunciation of the bill as a whole."

Evidence exists that even the Homeopathsts in New York are taking alarm at this new 'Erie County Medical Bill," in view of the fact of the mighty preponderance of the Allopathic School on the proposed board, and the accompanying facts that but few licenses to practice could be engineered through it for Homeopathic graduates, and that this board, so constituted, would also have the power to annul beyond appeal the licenses of physicians who had been practicing medicine "for cause" (?) (for not being Allopathic, perchance); and are out with a protest to the Legislature, signed by Luke D. Broughton, M. D., of 66 West 4th street, New York City, et al., demanding an equal representation for each school of medicine on the board.

A correspondent of the Independent (Hamburg, N. Y.), alluding to the effort being made by the Medical Association in Erie County to have a law enacted to prevent the curing of diseases by manipulation, or the laying on of hands, suggests that the Ministry and the Church should remonstrate against the passage of a law that makes an offence of what Christ proclaimed Christian to pay one hundred dollars a month for healing the sick by the power of the Spirit of God!"

It will therefore be seen that the bullying spirit which has heretofore characterized the Allopathic system and its disciples everywhere, seems thus in New York to have led it into a serious error, which may result-may all powers of good grant it-in the induction of an opposing movement which shall end in breaking down all "Regular" monopoly laws in the | people find that the new preachers are willing Empire State.

Gerald Massey in Brooklyn.

The other day a Roman Catholic paper, published in Brooklyn, gave public expression to a personal feeling of delight that Gerald Massey did not appear to be meeting with much success on this his second visit to the United States. That utterance was in exact accordance with the natural fitness of things; for if there is one living writer and teacher whose opposition to the false claims of the Romish Church is more fatal than another, it is the author of the "Natural Genesis," in whose work her foundations are for the first time laid absolutely bare. He who demonstrates the actual origin, the 'Natural Genesis" of the ancient errors consecrated by the false faith that is now beginning to pass away, is the pioneer and herald of the true. Such is Gerald Massey in his books and his lectures.

It is too early yet to form an estimate of the lecturer's success. Mr. Massey commenced with a failure in his physical health. A course of lectures was advertised in New York by the United States Lyceum Bureau. Mr. Massey delivered one lecture, which was attended by some of the most radical thinkers, such as Felix Adler, Courtlandt Palmer, Rev. Mr. Frothingham, John Swinton, Heber Newton, and others; and then he broke down. The immediate cause was a severe cold, and loss of voice. But Mr. Massey had been working for ten years on his "Book of the Beginnings" or the "Natural Genesis," delving so deeply in the past, so absorbed at times that he hardly knew whether he was in the body or out of it. and consequently his nervous system was overstrung, and he needed rest and change. This he came to America for, intending to lecture as opportunity offered. He came with the intention of making his way across the Continent to San Francisco, and from thence to Australia, where he is guaranteed engagements and promised every prospect of success. Meanwhile, he has been and is detained for awhile, with Brooklyn for his headquarters; and his services should be sought and utilized all that is possible by the Spiritualists of the Eastern States.

We should sincerely regret if Mr. Gerald Massey were allowed to pass on westward, with no likelihood of return, unheard in the many places where he ought to be engaged to speak, and where his utterances would be of undoubted and permanent benefit to the cause of Spiritualism, of freer thought, of human progress and the truth which is eternal. This happened when he was in this country before; half the offers of engagements came too late to be fulfilled, because the people had waited until they caught the echo of his great success in Boston, in Chicago, in San Francisco, and other large

Mr. Massey's especial mission at the present time is to deliver a course of four new lectures.
These are one of the results of his researches, which Mr. George Jacob Holyoake says are the

most radical ever made by man. This course has just been delivered in Brooklyn. Under the latest form of their titles they appear as-

1. The Mystery of Evil; or the Devil of Darkness in the Light of Evolution.
2. The Fall of Man Explained as an Astronomical Myth and a Physiological Fable.
3. Man in Search of his Soul During Many Thousand Years; and How he Pound It.
4. The Historical Jesus, and the Canonical Ubrist,

He does not object to giving single lectures, but would prefer to give the Course on lower terms, where it may be practicable, as likely to be more satisfactory all round. In Mr. Mas. sey's case there is this advantage to the cause : although a Spiritualist, the press cannot ignore the poet, the scholar, the author. The papers vie with each other (they did so in Brooklyn.) in giving full and fair reports of what he comes to say. Thus the influence of the press largely supplements that of the platform, and some of the most liberal thought of the present time is sown privately in the homes of those who are too indifferent to seek it publicly, and the work is more than doubled.

Mr. Massey is engaged to speak in the "Star Course," Philadelphia, March 20th, and is thinking of following that by a trip to Chicago and back, we understand. Societies, therefore, desirous of securing his valuable services as a lecturer can address him in care of Hon. A H. Dailey, 752 Bushwick avenue, Brooklyn, New

"The New Philosophy of Life.".

At the recent regular monthly dinner of the Liberal Union Club, in Boston, among the speakers was Mr. W. S. Kennedy, who concisely stated the problem of reform to be, simply to get new ideas into people's heads. The reason why they cannot be got to believe in the religion of evolution, for instance, is because they think it all error, and advanced thinkers to be a set of contemptible fanatics or madmen. But they will change this opinion and adopt larger views only for good reasons rendered. and by appealing to universal instincts and motives. The love of truth and sincerity is an universal instinct; but, as a motive, it is not nearly so powerful with the mass of men as are the motives to belief offered by such highlycolored and sensational religions as Christianity and Mohammedanism. Hence, he argued, the task of religious reform is vastly harder now than it has ever been before in the world.

He argued that the motive for change offered by agnosticism is not less but more hopeful than that of the religion of Buddha. What doctrine could be more terrible than that which compels one to go on for millions of æons, atoning for sins committed millions of wons ago, in some previous state of existence, without the power of escape from the ceaseless round of pain, except by the happy chance of being permitted to attain Nirvana, or annihilation, and be blown out like a candle? Yet Buddhism is one of the most popular of religions, and one of the largest in numbers in the world. He therefore believed there was hope for the spread of the religion of reverent Nescience, if it only be accompanied, like Buddhism, by such a splendid body of moral doctrine, illustrated by the lives of great, heroic, ethical teachers, such as shall inspire enthusiasm among masses of people.

The change, he admitted, will be slow, yet not so slow as might be expected, owing to the immense potency of the printed page in illustrating popular statements of scientific truth. to be a duty. "Think," he says, "of compelling | He thought it would be a grand thing if there could be established a Society for the Diffusion of Scientific Religious Knowledge; and he thought, too, a popular magazine ought to be started, which should do for the literary and ethical aspect of the religion of evolution what certain existing magazines are imperfectly and in a fragmentary way accomplishing for its scientific aspect. He believed that, after all, the religion of the future would have for its strongest feature its ethical and social work. When to die, if need be, for their moral and social uplifting, when they catch the enthusiasm of a great moral purpose, then, and not till then, will they begin to believe in the new philosophy of life.

"Exposers of Mediums."

Here is what the veteran Spiritualist lecturer, Hon. Warren Chase, says in the last Offering in regard to the pretended exposures of public mediums:

"During the thirty-six years that I have been connected with Spiritualism and its phenomena I have heard of and known of many pretended exposures of public mediums, and in every case which I have investigated and had opportunities to learn the particuars about, from reliable sources, I have not found one in which the parties pretending to expose were not more guilty than the medium. Of course I do not include those enemies who pretend to be mediums, and are not, and never give any genuine evidence of mediumship. I have never been deceived by this kind, and do not think any one need be; but mediums who have given the most unmistakable proof of mediumship are oftenest most violently attacked, and most vehemently abused by their enemies, and these attacks, however unfounded, are often taken up by some who pretend to be Spiritualists, and circulated, when the only evidence is that of the enemies, who too often make up the entire exposé themselves, often going so far as to carry articles, and get them into the places where they pretend to find them; and sometimes, when seizing a materialized form, which of course escapes from them or draws them to the medium, from whom it is projected, they pretend to have caught the form of the medlum, when they know better."

We have had a similar experience also, hence our defense of the medial instruments of the spirit-world, for which we have been many times falsely accused of having exercised "too much charity," when alluding to them, by hypercritical Spiritualists, as well as other opposers of the phenomena.

We give in this issue, from the pen of Dr. Charles Holland, of New York, a communication purporting to be descriptive of a sitting with a materialization medium recently in this city. If this gentleman's statements can be relied upon, this was one of the most extraordinary events in the annals of the spiritual movement. He is a stranger to us, but he brings credentials to show he is a business man. By them we learn that he is the Vice-President (now acting President) of the "New York Heat, Light and Power Company." There is no doubt of the fact that far better results are produced at materializing circles when only a few harmonious persons are present, than at those where large and promisouous audiences assemble. And now that Mr. Hazard is about to bring this subject—the physical phenomens before the Beybert Investigation Commission, of Philadelphia, we recommend that not over half a dozen persons be present at any one sitting, and that half that number shall be ladies.

Do not fall to peruse Dr. Robert W. Olihant's message on the sixth page. It is replete with most excellent advice.

A Singular Vision.

Dr. Walter Bruce, of Micanopy, Fla., recently had a very singular revelation made to him in a way that is hard to explain. He is a native of Virginia, where he married Miss Stribling, of Fauquier County, some years ago, and soon afterward removed to Florida, as one of the pioneers in orange-planting, and has ever since been actively engaged in that business. He is well known as a man of sound judgment. high standing, and of the most practical ideas. Late on the night of Friday, Dec. 28th. savs the Washington Critic, he was awakened from a sound sleep at his house in Micanopy by so strong a feeling that there was some mysterious presence in his room, that he got up and lighted a lamp and looked all over the house, but finding nothing unusual, he returned to bed and apparently fell into a light sleep, in which there appeared to him a vision of his wife's brother, R. M. Stribling, in a deadly conflict, in which he had his throat cut in a most horrible manner, and was removed to a store near by, where he was placed on a counter, and after the apparent lapse of time he died from the effects of the wound. The vision was so real that Dr. Bruce could sleep no more, and when morning dawned he went out, but could not rid himself of the very strong impression it had made upon him. He related the dream, as he called it, to several of his friends, and later in the day visited a well-known Spiritualist in Gainesville, who told him that some awful calamity must have befallen young Stribling. And sure enough, the next mail from Virginia brought Dr. Bruce a letter, announcing the death of his brotherin-law in the exact manner he had seen and at the very hour that it had appeared to him in his vision. A sister of the murdered man, visiting relatives in Kentucky at the time of his death, had a similar vision, and, while relating it at the breakfast table, was handed a despatch announcing its fulfillment.

The Prediction of a Medium.

It is stated in the public prints that two girls, named Mary Nadeau and Mary Lizzart, visited Mrs. S. B. Craddock, a trance medium, in Lake Village, N. H., for the purpose of obtaining a sitting. In the course of her remarks, while in a trance state. Mrs. Craddock turned to Mary Lizzart, and said: "Your sister is dead." This was on Tuesday, and Emma Lizzart, sister of Mary, had been missing since the Saturday previous. Mrs. Craddock then proceeded to say that the body would be found in the water between two bridges, near the place where was a log, to which was attached a piece of rope; that the head, which appeared to be enveloped in some kind of a garment, was down, and the feet uppermost. The police were notified, and Mr. Whiting, in company with two other gentlemen, procured a boat, and repaired to the spot indicated by Mrs. Craddock. A man named Folsom was the first to discover the body, in the position described by Mrs. Craddock, between two bridges. The head was covered with a nubia. Mr. Whiting subsequently visited Mrs. Craddock, to whom she gave a description of the finding of the body, with surprising accuracy, and entirely to that gentleman's satisfaction. Mrs. Craddock has never visited the locality of the drowning, and was ignorant of the girl's existence up to this time. It is somewhat surprising that the secular press dared to print these facts, afterlying about our mediums as they have done for so many years-calling them "frauds," etc., etc. [The Boston Investigator is requested to copy the above.]

Aid for the Flooded Districts.

The fact that Western floods yearly cause devastation ought not to lessen the sympathy or generosity of our people. The details of suffering lose none of their pathos by the long journey they take in reaching us. The need is undoubted. Promptness is added liberality when relief is demanded. Gifts of money or supplies from the kindly disposed hereabout will be received and faithfully distributed to the sufferers by the Citizens' Committee, S. F. Wilkins, Treasurer. Howard National Bank, Boston.

railroad commissioners of this State at a hearing given by them upon the expediency of running Sunday trains. Mr. Lewis Merriam of Greenfield, who spoke in opposition to the running of trains on Sunday, said—as stated in the Index-"that when he was postmaster he had been many times solicited by citizens to open the office for an hour on Sunday morning, so that they could obtain their letters. He however uniformly refused to do so; but finally an order for the opening came from Washington. He reflected upon it, and almost concluded to resign his position rather than comply with what he deemed a wrong action. Finally he consulted his good friend, Gov. Washburn, 'a consistent Christian,' and the Governor advised him to get his clerk to open the office on that day and attend to the distribution of the letters instead. Mr. Merriam said that he took Gov. Washburn's advice, and had thus never been guilty of working on the Sabbath!"

Mr.W. J. Colville reports himself in another column, his numerous friends will be pleased to know. He says Spiritualism is fifty per cent. stronger all over England than when he was last there. "Newspaper discussions," he avers, "carried on in a dignified and able manner, have also done something to spread the cause." He also informs us that Spiritualism is making rapid headway in France. All which is very good news.

The Religious and Benevolent Associa tion of Waco, Texas, James D. Shaw, regular speaker, began its meetings in Liberal Hall, the new edifice erected by the Society, on Sunday, the 12th of January. We are gratified in learning that the organization is in a prosperous condition, and join in the wish of its members "that by the first of January, 1885, there will be several Liberal Halls in Texas."

We have just received the Jan. 1st and 15th numbers of La Fé Razonada, published in Mexico. It speaks of the Seybert Fund, and quotes from the Spiritual Record, that "if the investigation be carried on according to the desires of the testator, it can only have one result." It also informs us that El Cronista, the organ of the Catholic Church in the City of Mexico, has suspended publication.

It is announced that Rev. S. L. Beal, until recently pastor of the Universalist Church in Brockton, Mass., has abandoned that belief and embraced the knowledge which Spiritualism affords regarding the future life.

Wm. G. Wood of Providence, R. I., recognizes as correct the spirit-communication of SETH VOSE, which appeared in the Banner Message Department, under date of Feb. 9th.

A Veteran Spiritualist Gone Home.

Col. Frederick G. Pope, one of the earliest converts to Modern Spiritualism in this city, passed to spirit-life last Saturday, at his residence, No. 419 Shawmut Avenue, at the age of 59 years.

59 years.

Col. Pope was, up to the time of her decease, the firm friend of Mrs. J. H. Conant, the first medium at the Banner of Light Public Free Circle-Room, who was a boarder in his family for years. He was born in Kennebunk, Me., coming to Boston at the age of seventeen, where he was apprenticed to his brothers to learn the mason's trade.

In the year 1862 he entered the service of his country—then engaged in the throes of the civil war—recruiting a company known as the "Ward 11 Guards," of which he was made captain. The company was attached to the 41st regiment, Col. Winchester; and when the 3d cavalry—of which the 41st was a part—was formed, Capt. Pope was promoted to the rank of major of the new organization, and subsequently made lieutenant colonel, coming home at the close of the war in command of that regiments. at the close of the war in command of that regi-ment, having been made brevet colonel. Since the war he has been employed at the Boston Custom House. He leaves a widow and three

Custom House. He leaves a widow and three children.

His funeral rites were observed on Tuesday afternoon, Feb. 19th, at Parker Memorial Hall, Boston. The arrangements were under the direction of Maj. Edward L. Noyes, of the 3d Massachusetts Cavalry Association, as Chief Marshal of the following societies, of which Col. Pope was a member, who attended the ceremonies: 3d Massachusetts Cavalry Association; Post 32, G. A. R.; officers of the Custom House; Eliot Council, Royal Arcanum; Washington Council, National Association; Suffolk Council, Legion of Honor; Magnet Lodge, K. L. R.; Chickering Lodge, K. H. The following named gentlemen acted as pall bearers: Col. C. F. King, Col. D. P. Muzzey, Capt. W. W. Woodbury, Past Regent Custing, Past Commander William Donaldson, Past President William Chadbourne, Past Dictator C. P. Walker and Secretary E. W. Cody. The remains were interred at Forest Hills Cemetery.

The Davenport Anniversary.

Dr. Ira Davenport, the father of the celebrated "Davenport Boys," commemorated the twenty-ninth anniversary of the advent (phenomenally) of Modern Spiritualism into his family circle, on Wednesday evening, Feb. 13th, at Investigator Hall, Boston. The veteran Spiritualist, Allen Putnam, presided on the occasion, and opened the meeting with a suitable and instructive address. On the platform were the well-known Spiritualists, Dr. H. B. Storer, Mrs. Clara A. Field, John Wetherbee and Prof. W. L. Thompson. Each one made appropriate, instructive and interesting addresses, and in the order in which we have mentioned their names.

Dr. Ira Davenport interested the audience with some of his early experiences both in his family and before the public, closing with a very eloquent tribute to Modern Spiritualism. He was listened to with attention, and applauded, as were also all the other speakers.

Interspersed among the several addresses, give ing variety to the occasion, was the singing by Mrs. M. C. Stone of a hymn written by Judge Ladd, who was among the audience—also other pieces, some of which she accompanied with the guitar. Miss Rosalie Blanchard gave a recitation; Miss Flavia D. Colie, a granddaughter of Dr. Davenport, also gave a recitation. The services continued until quite a late hour, and seemed to be much enjoyed by the good audience present.

The Sentinel, published in Canton, Pa., states that Mr. McNett, of Carpenter, while passing a house he had just finished, at about 2 o'clock in the afternoon, was startled upon seeing at one of its windows apparitions of his wife and child looking at him, his wife with a white gauze-like veil over her face. Thinking he might be mistaken, he set down the pail of water he was carrying and turned around and looked long and searchingly at them, but they did not fade. He turned aside from what seemed to him a premonition of some coming event, and a moment after, upon looking again, they were gone. Greatly depressed, he went to her father's house only to find her in usual health. Forty-eight hours thereafter she was taken suddenly ill, and lived but a week thereafter.

The Sentinel further states that a night or two previous to the death of Mrs. McNett, Mr. A good illustration of the workings of E. W. Rutty, an aged and respected citizen of the special attention of our readers in New the same town, noticed a bright light coming down the road, but instead of following the road around by his house it went through the fields. While he was looking at the light, it commenced to move faster, at the same time rising, and when about over the burial-ground arose into the heavens. Mr. Rutty called his family to see the phenomenon, but they only arrived at the door in time to see it after it had reached the heavens.

> Joseph Brett, writing from Geneva, O. (see Banner Correspondence, third page) forcibly sums up the case regarding Spiritualism and its quiet but continous advance since its advent. Nothing more to the point has ever fallen under our notice than the following paragraph from his letter—which all acquainted with the subject we feel will endorse to the full:

> "For the last thirty-five years it [Snirltualism] has been subjected to the most aggravating assaults from professed friends and pronounced foes. Nothing of a mere speculative nature could endure the falsehoods. the ostracisms and contumely that has been heaped upon it. Its mediums are denounced as knaves, and its believers as dupes. Conversely is it true that it offers a philosophy of the most constant experience. This constant experience is more than a match for persistent inexperience, inasmuch as constant experience is able to affirm and sustain its affirmations. while persistent inexperience denies without knowledge, thus exhibiting the 'impudence of ignorance and the insanity of impudence."

> J. Hudson writes us from St. Louis that Mrs. Maud E. Lord gave her second lecture at the Pickwick Theatre on the 3d inst., closing it with some interesting as well as wonderful tests. She has given, our correspondent informs us, much satisfaction to investigators who have attended her seances and private sittings, and the prospects are that she will on her return to St. Louis in the fall make her home permanently in that city. Our correspondent adds that many families thereabout have discovered that among their number mediumistic persons are to be found, so that for the past six months the interest regarding private circles has been on the increase—such being held assiduously and with good results in many homes at the present time.

Special attention is called to Prof. J. Rodes Buchanan's able valedictory address, delivered before the College of Therapeutics in this city recently, to which we alluded briefly in our last number. It will be found on the second page. The Doctor very pointedly intimates that while scores of able physicians are ready to cooperate with him, yet if men of financial ability who are professedly interested in real progress, do not come forward to sustain the College pecuniarily, it will be established elsewhere, he having had generous offers from three different localities.

ALL SORTS OF PARAGRAPHS.

WENDELL PHILLIPS. WENDELL PHILLIPS.

Come, brothers, here to the burial?

But weep not, rather rejoice

For his fearless life and his fearless death;

For his true, unequalied voice,

Like a silver trumpet sounding

The note of human right;

For his brave heart, always ready

To enter the weak one's fight;

For his soul, unmoved by the mob's wild shout,

Or the social sneers' disgrace;

For his free-born spirit, that drew no line

Between class and creed and race.

—John Boyle O'Reilly.

Bro. Seaver, wouldn't it be politic as well as just for the Free Thinkers, who have been known for so many years as Infidels, to drop the word "Infidel" for a broader one known of Liberal? If the Spiritualists and Liberalists are to fight the coming battles successfully against the enemies of free thought and a free press, it seems to us something should be done to bring about a more harmonious condition of things.

The ruin wrought by the Ohio river flood is immense. Estimates give the loss at \$3,000,000 for Cincinnati, and \$1,000,000 for Newport, Covington and other suburbs. The losses in the Ohio valley and tributary regions will sum up \$25,000,000 to \$40,000,000. Great destitution in that locality is the result, and the sum of \$200,000 (additional) has been voted by Congress.

Woman may well be resigned to the deprivation of some of her "rights" when she sees what power she has-power which the defrauder man tries for in vain. For years, for generations, physicians have been ut tering warnings about the corset: it compressed the lungs, it disfigured the form. The doctors were unanimous; mankind applauded unanimously; wo manking did not deny the truth of the assertions. But no one left off wearing corsets.

We fully agree with our contemparary, the Light for Thinkers, (Atlanta, Ga.,) that no one should accept spirit communion, or any spirit phenomenon, simply on faith. They should prove it by ocular domonstration

"Do we need a New Theology?" asks the anxious Joseph Cook. No. Josie, dear; the Old Theology is still in good repair. The trouble is the intellectual flabblness of some of its expounders. Furthermore, if we did need a New Theology, we should not want one of the Cook brand.—Philadelphia Press.

In the March Wide Awake will appear an interesting article by Margaret Sidney, entitled "The Carlisle School for Indian Youth." The author was a guest of Secretary Teller's Congressional party which visited Carlisle last year, and had admirable opportunities for observation. The narrative is accompanied by sixteen illustrations from photographs.

The second annual meeting of the National Woman Suffrage Association was held in Boston on Tuesday and Wednesday of the past week at Tremont Temple.

If solid happiness we prize, Within our breast this jewel lies, And they are fools who roam; The world has nothing to bestow: From our own selves our joys must flow.

NEW MUSIC .- We have received from Spear & Denoff, 717 Broadway, New York, a copy of "When the Violets are Blooming," song and chorus, by H. A. Free

A certain poetess is said to "make good jellies as well as good poetry." It is suggested that she also make a new departure—1. e., send her jellies to newspaper offices and can her poems. Jellies discount poetry as "inside matter" every time.—Norristown Herald.

The O is significant of nothing, and it is certainly of hi is all that is necessary to a general description.

Consul Van Buren reports that adulterations are destroying the Japanese market for American jellies. In many cases what purport to be fruit jellies from the United States consist chiefly of gelatine with flavoring

As a train by which King Humbert, of Italy, was reently returning from a hunting trip was between Montalto and Corneto, four men on the roadside fired at the carbineer guarding the train. The latter fired six shots at the assailants, and wounded one of them. He also seized and rendered harmless a bottle of gunpowder with a lighted fuse attached, which the miscreants had thrown aboard the train. The men es-

We shall print next week the report of

an interesting and thoughtful discourse recently pronounced before the American Spiritualist Alliance of New York City, by Judge Nelson Cross, and bearing the title of "THE ETHICS OF SPIRITUALISM."

The announcement made on the fifth page of the present issue, by Wm. S. Butler & Co., 90 to 98 Tremont street, Boston, is worthy England.

L. Nolton, jr., Adrian, Mich., writes that séances, conferences, etc., are being held at the residence of William F. Lyon. The meetings are good, and increasing in attendance.

Westbrook Free Lectureship.

The above has been established in Philadelphia by R. B. Westbrook, D. D., "to check," as he states, "the materialistic tendency of modern thought, by showing that there is no necessary conflict between real science and true religion, but that a sound philosophy favors a rational faith in God and the future life of man." The first of the present series of eight lectures was given in the Philadelphia City Institute, Chestnut and Eighteenth streets, Feb. 17th, to be continued on Sunday evenings, at 8 o'clock, the closing one to be given April 6th. Admission free, and no collections taken up.

Lectures in Norwich, Ct.

Byron Boardman writes us that on Sunday, the 10th inst. Miss Lessie N. Goodell lectured in Grand Army Hall; in the afternoon upon "The Uses of Medium ship," and in the evening upon "The Footprints of the Church," "Miss Goodell," says our correspondent, proved herself to be a fine reader and logical reason er, as well as a graceful and interesting speaker. The local papers alluded to her efforts, and her first appearance before the Norwich Spiritual Union, in very complimentary terms."

Meetings in Troy, N. Y.

Edgar W. Emerson's engagement in Troy proved very successful. His delineations and positive proofs of spirit return were remarkable. His audiences were large, intelligent and appreciative, and the deepest interest was manifest. Mr. Rmerson made hosts of friends in his short stay among us, and we shall look with interest for his return to our city. The Sunday afternoon meetings, conducted by home talent, are well attended. The ladies have organized an Aid Society, and meet in their finely furnished parior, Keenan Block, corner of Broadway and 3d streets, every Wednesday—afternoon and evening; the organization is prosperous and healthy. J. Frank Baxter appears before our society the third, fourth and fifth Sundays of March. I believe a move is making to get up as commendable a celebration as possible on our coming anniversary. large, intelligent and appreciative, and the deepest in-

The Union Convention at Lansing, Mich.

The Union Convention of the State Association of Spiritualists and Liberalists, and of the Nemoka Spir-Ititalist Camp-Meeting Association, will be held at Lansing, on Friday, Saturday, and Sunday, Feb. 29th, and March 1st and 2d. Through a leap year compileation the days of the month were erroneously given in the circular. Very truly yours,

Detroit, Feb. 10th, 1884.

8. B. MCCRACHEN.

CLAIBYOYANT EXAMINATIONS by look of hair giving a clear and pointed diagnosis of your condition, either of body or mind. Enclose lock of hair and one dollar, giving name and age. Address Dr. E. F. Butterfield, Syracuse, N.Y. Dec. 1.-18w*

The First Boston Spiritual Temple.

This being the first chartered spiritual organization in the Commonwealth, the management have deemed it eminently proper that they should, under the auspices of that organization, celebrate the Thirty-Sixth Anniversary of the Advent of Modern Spiritualism. Consequently they will hold appropriate anniversary services in Horticultural Hall, Tremont street, on Sunday and Monday, March 30th and 31st, 1884. On Sunday the services will be in the lower hall, and on Monday in the large commodious upper hall, where there will be good speaking morning, afternoon and evening, interspersed with musical selections and recitations. Mrs. Amelia H. Colby, Mrs. R. Shepard Lillie Mr. J. William Fletcher and other eloquent speakers will be present, superior musical and literary talent is engaged, and an interesting and enjoyable entertainment can be relied upon Descriptive programmes will be published later.

MOSES HUNT. DANIEL FARRAR, WM. BOYCE, HENRY. P. TRASK, CHARLES CHITTENDEN, WM. A. DUNCKLEE, RICHARD HOLMES.

Boston, Feb. 15th, 1884.

Movements of Mediums and Lecturers.

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

Dr. J. K. Bailey has done good pioneer work during January and February in Northeastern Indiana and Northwestern Ohlo. He may be addressed, until further notice, at Milan, O.

At last accounts Prof. J. W. Cadwell was at Macon,

Mrs. Anna Kimball is lecturing and giving psychometric readings at 220 East 48th atreet, New York, every Sunday evening at eight o'clock. Frank T. Ripley is to speak in Livermore, Me., Sunday, Feb. 24th; in Lewiston two Sundays in March. Permanent address Center Montville, Me., P. O. box

J. Frank Baxter spoke to good acceptance in Providence, R. I., on Sunday last. Next Sunday, Feb. 24th, closes his present engagement, on which occasion his subjects are contemplated as: "The Genius of Reforms," and "Has Spiritualism any Real Scientific Basis?" Cephas B. Lyan follows Mr. Baxter in Providence.

idence.

Mrs. A. P. Brown closes her series of lectures in Manchester on the 24th, and desires engagements for March and April. Address care of Dr. Flagg, 1020 Elm street, Manchester, N. H.

The Evening Democrat of Laconia, N. H., records that Mrs. S. B. Craddock (of Concord) has been speaking there of late with good success at Moore's Opera House.

Mrs. Carrie C. Van Duzee of Atlanta, Ga., announces that she intends going to Florida the first of March, and will remain there about two weeks. She then returns to Atlanta, on route for Philadelphia. Societies or individuals in the State whither she is going who wish to utilize her medial powers as a lecturer, etc., can address her at 58 Cone street, Atlanta, for the nex five weeks.

ROUCH ON CORNS." 15c. Ask for it. Com-

Spiritualist Meetings in New York. The American Spiritualist Alliance meets every anday afternoon at 2% o'clock in Republican Hall, 55 West Similay afternoon at 23 o clock in respuedical train, so we also states. Headquarters and Reading-Room for member at 137 Wost 35th street. T. E. Allen, 23 Union Equare

The First Moclety of Spiritualists holds its meetings every Sunday in Republican Hall, 55 West 331 street. Morning service 11 o clock; evening, 7:45. Sents free, Public cordinally invited.

Now York City Endies Spiritualist Aid Society, permanently located at 171 East 69th street. Wednesday, at 3 P. M. Mrs. M. A. Newton, President.

Frobisher College Hall, 23 East 14th street, near Broadway. The People's Spiritual Meeting every Sunday at 2½ and 7½ P. M. Frank W. Jones, Conductor,

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society, now permanently located at Conservatory Hall, corner of Fulton street and Bedford Avenue, will hold services every Sunday, at 11 A. M. and 7145 P. M. All the spiritual papers on sale in the ball, and all meetings free. Wm. H. Johnson, President

dent.

Church of the New Spiritual Dispensation, Clinton Avenue, below Myrtle (entrance on both Clinton and Waverly Avenues), holds religious services in its church edifice every Sunday at 3 and 74 F. M. Sunday School for adults and children at 10% A. M. Ladles' Aid Society meets wednesday at 24 F. M. Church Social meets every Weinesday evening at 7% o'clock. I'sychic Fraternity, with classes for mediumship development, meets Thursday evening cach week at 7% o'clock. All meetings free, and the public cordially invited. A. H. Dalley, President.

Brooklyn Spiritual Fraternity.—Friday evening Conference meetings will be held in the fecture-room of the Uhurch of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues, at 7% P. M.

The Eastern District Spiritual Conference meets

The Evereit Hall Spiritual Conference, 398 Ful-ton street, meets every Saturday evening at 80 clock. Spir-itual papers and books on sale, and meetings free. Capt. Ja-cob David, President; Lewis Johnson, Vice-President; W.

The South Brooklyn Spiritual Society meets at Franklin Hall, corner of Third Avenue and 18th street, every Wednesday evening, at 7:45 o'clock. Third Avenue, Court street and Hamilton Avenue cars pass the hall.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page and lifteen cents for each subsequent in sertion on the seventh page.

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

Business Cards thirty cents per line, Agate, each insertion.

each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

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

SPECIAL NOTICES.

Dr. F. L. H. Willis will be at the Quincy House, Brattle st., Boston, every Wednesday and Thursday, from 10 till 3, until further notice. Ja.5.

Mr. Albert Morton, at his store, 210 Stockton 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 to investigators.

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. ROW-Bureau (10 Bpruce street), where advertising contracts may be made for it in NEW YORK.

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

AUSTRALIAN BOOK DEFOT.

And Agency for the BANNER OF LIGHT. W. H. TERRY.

No. 34 Bussell Street, Melbourne, Australia, has for sale
the Spiritual and Heformatory Works published by
Colby & Bick, Boston.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORBE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Hammer est Light at fitteen shillings per year. Parties desiring to so subscribe can address Mr. Morse as in its office, log Great Portland street, London, W., England, where single copies of the Hammer can be obtained at 4d. each; it sent per post, 4d. extra. Mr. Morse also keeps for sale the Sipiritual and Heformatory Works published by us. COLEY & BICH.

ALBERT MORTON, 210 Stockton street, keeps for sale the Banner of Light and Spiritual and Heforma-tery Works published by Coby & Rich.

KAILASAM BRUTHERS, Booksellers, No. 67 Muliah street, Madras, India, have for sale and will receive orders for the Spiritual and Reformatory Works published by Colby & Rich. They will also receive subscriptions for the Ranner of Light at Rupees 11-12-0 per annum.

ADVERTISEMENTS

WM. S. BUTLER

90 to 98 Tremont Street.

We are determined to offer bargains during this month to keep the quiet season busy, and continue in our Ladies' Under-Garment Department with unapproachable values, our cloth and trimming being the best offered, viz.:

Chemises, Drawers, Corset Covers. trimmed, at 23c. each.

Chemises, Nightdresses, Drawers, Skirts, Corset Covers, trimmed with Hamburg and Ruffles, 48c. each.

hemises, Nightdresses, Drawers, Skirts, Corset Covers, trimmed with Hamburg and Torchon Lace and Band Embroidery, at 73c.

Chemises, Drawers, Nightdresses, Corset Covers and Skirts, elaborately trimmed, at 98c.

homises, Drawers, Nightdresses, Corset Covers and Skirts, the best offered, \$1,23.

We guarantee the above goods to be mapproachable in price.

SPECIAL NOTICE.

We shall furnish material and hang Shades at 95c. apiece, the price being at regular Shade stores \$1,50. Other goods in the department are offered at equally low prices.

Estimates will be given for fitting up private residences, hotels, &c., with Shades and Curtains.

90 TO 98 TREMONT STREET,

BOSTON.

Feb. 23. -2wis MRS. ANNA CONNELLY'S

Redemption for the Hair.

Withiout Lead, Silver, Sulphur or Deleterious Drugs of any kind. Positively restores the Grayest Hair in three days to its original color without staining the scale. It stops the hair from falling out and makes it grow. Powders sent, post-paid, as a trial, for 30 days only. The 11 packages for 50c. Postage stamps taken. ANNA CONNELLY, 680 North 11th street, Philadelphia, Pa. 13wis Jan. 20.

DR. E. C. HOUGHTON. O COMMON STREET, HOSTON. Electro-Magnett Physician. Consultation free. Refers to patients I and around Boston. Guarantees reliaf at first treatment.

Mrs. Margaret Fox Kane,

A FTER a prolonged period of disabiting lillness, now reville on the 3ist of March, 1848. Scances held at 20 East 13th street, New York. Letters also sent to above address, Feb. 23.

LOSS OF MANHOOD CURED by a spirit prescription in 60 days. It is an our-side application. No medicines given. Send three 2-ct, stamps for descriptive book to DR. ROBERT P. FEL-LOWS. Vincland, N. J. It never fails to cure. Feb. 23.—26wis*

PIERRE L. O. A. KEELER HOLDS his wonderful Scances at 31 Doverstreet, Boston, Sunday, Monday and Tuesday evenings, at 8 o'clock, Admittance, 50 cents. Residence at 25 Hanson street. Feb. 21.

ROOMS TO LET.

10 Spiritualists only. Pleasant, sunny rooms, with a modern conveniences. Close to borse-cars. No. 1 Warren avenue, Boston. 4wis*-Feb. 22. inny rooms, with all horse-cars. No. 185

Warren avenue. Boston.

SEND five letter stamps, state age, sex, how long you have been slek, and three leading symptoms, and receive Psychometric Diagnosis, with cost of remedies. Hundreds cured where other doctors failed. Magnetized Remedies. Forty years' practice. Address P. H. REY-NOLIS, M. D., 205 E. Church street, Einfra, N. Y.

528 Sure Cure for Worms sent for \$1.00. Feb. 23.

PROF. BEARSE, Astrologer, 259 Meridian atreet. East Boston, Mass. Your whole life written, horoscope thereof free of charge. Reliable on Budness, Marriago, Disease, and all Financial and Social Affairs, Sendage, stamp, and hour of birth if possible.

Feb. 23. - 1w.

SAN FRANCISCO.

BANN R OF LIGHT and Spiritualistic Books for sale, Nov. 15.-1stf

OUR HOME DOCTOR.

Domestic and Botanical Remedies Simplified and Explained for Family Treatment, with a Treatise upon Suspended Animation, the Danger of Buying Alivo, and Directions for Restoration.

BY MOORE RUSSELL FLETCHER, M.D.

BY MOORE RUSSELL FLETCHER, M. D.

It contains 400 pages of matter, and a portrait of the author; it imparts to the peopl what they want; it makes known the secrets of centuries among the few; it affords information of sickness or disease, with knowledge of simple, asfe and curative remedies, and why they are given; it also tells them what not to take; it ignores mercurial and mineral preparations, also all powerful and dangerous druge. The writer removes the veil, or divine art of bealing (Latin prescriptions and secrets), and calls remedies by their right English name; he tells how to relieve pain, before a doctor can be had, and avoid needless bills; he ignores all conventionalities tramed in selfishness to deceive mankind; he explains the self-evident fact why children seldom die in rural districts, away from doctors, where nurses attend them; he shows the fallacy of the various systems and medicines which have been in use during the past thousands of years, which were little else but blind experiments with new and doubtful remedies. He treats the subject of Latent or Dormant Life in the lower order of animals, and Suspended Animation, a subject which, so far as we know, has been neglected in Europe and America, citing about two hundred cases of persons buried alive by their best friends, while in a cataleptic, dormant or trance condition, or revived just before burial; many of whom were accidentally found afterward to have revived in the grave, that inevitable pricon-house where hope never enters. He gives full directions for resuscitation, with unfailing tests of life and death.

fill directions for resistintion, with annual great and death.

Extra cloth, glit side and back, plain edge or sprinkle, 82,00; do, marbled edge, 82,52; cloth, black and gold side and back, bevel boards, glit edge, 82,50; half imitation Morocco, marbled edge, 83,00; full sheep, sprinkled marbled edge, 83,25; half Morocco, with marbled edge, 83,50.

For sall eye Class & RICH.

The Secret of the East:

R. THE ORIGIN OF THE CHRISTIAN RELIGION, AND THE SIGNIFICANCE OF ITS RIBE AND DECLINE. BY FELIX OSWALD, M. D. The work contains chapters on the Genesis of Pessimism; Buddha and his Galileean Successor; The Ethics of the Corristian Religion; The Courersion of Europe; The Night of the Middle Ages; An Expensive Creed; Daybreak; The Protestant Revolt; Regenesis and Appendix.

Cloth, \$1,00, postage 10 cents.

For sale by COLHY & RICH.

Mlessage Bepartment.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, Bosworth street (formerly Montgomery Place), every Tursday and Friday Aftendon. The Hall (which is used only for these seances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which then the doors will be closed, silowing ne egress until the conclusion of the seance, except in case of absolute necessity. The public are cordially invited,

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

son. All express as much of truth as they perceive—no more.

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

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

As We invite suitable written questions for answer at these scances from all parts of the country.

(Miss Bheihamer desires it distinctly understood that she gives no private sittings at any time; neither does ahe receive visitors on Tuesdays, Wednesdays or Fridays.)

As Letters of inquiry in regard to this department of the Earner should not be addressed to the medium is any case.

Lewis B. Wilson, Obstracts.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held Jan. 1st, 1884. Invocation.

Cur Heavenly Father, we commend these souls assembled here to thy tender love and protecting care. The white drapery of the snow fails upon old Mother Earth, covering all unsightly places, and weaving a carpet of purify upon which even angels might deign to tread. So may the white mantle of peace fall gently and tenderly upon the souls of thy human children—covering all unsightly places, and enwrapping each one with a mantle that is pure and sweet—that the soul may become upilifted, and the heart purified through communion with thee and thy angelic ones. On tour loving Father! may the year that has just departed speed away with its burden of pains and sorrows, its trials and perplexities, and may its lessons have been well learned by each one of thy creatures; may they proof by its experiences, and grow richer, sweeter and stronger in spirit through its discipline. May the new year that is opening upon the earth bear good and precious itidings to each soul; bring a knowledge of immortality, and of thy undying truths to each mind; give a higher, purer and grander experience to each life, and in all ways prove a blessing unto every heart. We would receive from thee strength and courage to perform our work; we would gain from thy fields of wisdom new lessons, new gleams of light, and in every way gain experience and blessing from those things which we receive to-day and each day from thee and thy angelic ones. Amen. thy angelle ones. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—We will now consider

CONTROLLING SPIRIT.—We will now consider your questions, Mr. Chairman.

QUES.—[By Lewis Kirk.] In what way can an individual invest a large sum of money in order that it may produce the greatest and most enduring benefit to mankind?

ANS.—To our mind, the best investment that can be made of a large sum of money is to utilize it now in providing for the needs of the poor and afflicted, feeding the hungry, clothing the naked, educating young, untutored minds, who are immersed in the slough of misery, want and squalor: in fact, trying to make such a disposition of it as will produce the largest and best returns in the present—not to create of it a fund for some future possible work which may never be accomplished.

may never be accomplished.
Q.—[By Mrs. C. C. Rice, Green River City, Wyoming.] Why is it that the most strenuous efforts have failed to secure for us in this place a good medium?

A.—People very often inquire why mediums do this or that, or why they do not do something else, forgetting that all good mediums are under the control of spiritual bands which attend them and direct their movements. It is possible that the spiritual guides of mediums such as your correspondent refers to, consider that the work of those under their charge can that the work of those under their charge can best be accomplished in some other direction than in the locality named; or it is possible that a medium adapted to the wants of the residents of that place has not yet been developed. Again, it is more than likely that the inhabitants of the locality in question are not prepared to receive what the spiritual world has to give through its instruments; therefore it takes these agencies to other quarters, where the tidings to be delivered and the work to be accomplished can be better performed. It would be well for the individuals who reside in the place mentioned to open circles of their own and endeavor to develop mediums in their midst. Undoubtedly there are many medium-

just ideas of the future life, and instructions how they may prepare to enter and appreciate that condition of existence.

From Belle, to Julia.

I am privileged to control this organism, and am privileged to control this organism, and send a message of love, with a New Year's greeting, to my dear sister, who resides in the Bouth. You may simply announce in your columns, "From Belle to Julia." Years have passed away since I laid down the mortal form to take up the robes of immortality, to enter that land of light which I have inhabited in connection with dear ones of our family who massed on previous to my physical decease. connection with dear ones of our family who passed on previous to my physical decease. There we are united, and contented with our spiritual surroundings, and in perfect sympathy with one another. Our home in the spiritworld is fair and sweet, and provides all the comforts and enjoyments for which we might ask, and in returning from that beautiful land of light I hear with me the kindly greatings.

er which once swayed that form, still lives, still has the power of growth, of expansion in the eternal world, and will find opportunity of expressing itself through higher and grander forms than it has ever before possessed. So when my loved sister lays down the mortal tenement and takes up the form of beauty that will be hers in the spiritual world, she will find she gains added power and new grace, higher facilities for unfolding the interior loveliness of the soul, and opportunity for coming into close association with loved ones who have gone before.

Sometime in the future I hope to give her other thoughts concerning the eternal life and the destiny of the soul. I hope to drop within her mind ideas that may take root and grow, her mind ideas that may take root and grow, that will prepare her more readily to enter the heavenly home. Our father and mother, our darling sister who is with me, and myself, frequently bear influences of peace and love to that dear one on earth, and we have the power of guiding her footsteps toward the better land; so we feel that even if we are deprived of the opportunity of expressing ourselves in mortal language, a good work is before us, and we are blessed, because the mission is given us to be messengers of light and comfort to friends on messengers of light and comfort to friends on

Please send my message to Julia Dinsmore Grant, Ky., and I will thank you very kindly I am her loving sister Belle.

Dr. Robert W. Oliphant.

Good afternoon, Mr. Chairman. The beautiful spirit who has just spoken stated that she had been a resident of the other life for years, and I have only inhabited that world a few months. I have hardly yet become acquainted with its localities, or familiar with its conditions, and there are moments when I feel like a stranger in a strange land. Well, I am glad to turn my thought back to mortal life, and endeavor to come into communication with some of the personal friends whom I left on earth. deavor to come into communication with some of the personal friends whom I left on earth. I lived more than a half century in the body, and made many associations and friends. (1) I do not forget them. I bring them my greetings, my respectful regards, and I would like very much to come into private communication with them. I have friends who are dear to me, and they may be very much surprised to learn that I have reported myself at volunoffice (2); still they they may be very much surprised to learn that I have reported myself at your office (2); still they should not be so, because when I find an open way that promises to give me higher information and newer experience I am very happy to avail myself of it, and finding an open channel here, I thought I would pass through, and see what lay beyond. here, I thought I what lay beyond.

what lay beyond.

I am interested in a special department of work, and have turned my attention, on the other side, to that profession which attracted my attention when here. I am now directing my thought particularly to the study of the connection between mind and matter. I am rapidly learning that there is a more vital connection between the external and the invisible than I had previously realized. I am taking lessons of experienced minds in the spiritual world, and accompanying them back to mortal life to watch their experiments with individuals in the body. I am also taking note of their life to watch their experiments with individuals in the body. I am also taking note of their labors with the sick and suffering on earth; and I am led to bolieve that mind has a more potent influence over matter than I had ever dreamed possible. Of course, we all know, or think we know, that mind is superior to matter, and that it governs it; but I go even further than this, and am beginning to believe that the internal and invisible realm—those things which are felt but not seen by mortals—have a complete control over the external: that even physare felt but not seen by mortals—have a complete control over the external; that even physical ills are governed by the condition of the mental nature. Therefore, if mortals can keep their minds well balanced, perfectly calm and free, upon the various questions which arise before them, they will find their physical structures coming into harmony; the evils of material life will flee away from them, and health will come as a natural consequence, even as it is a normal condition of life.

Now health seems to be anything but a con-

is a normal condition of life.

Now health seems to be anything but a constant accompaniment of human life; it is, on the contrary, though a blessing devoutly to be hoped for, one that is rarely possessed in its entirety. By-and-by I think observing minds will

that the work of those under their charge can best be accomplished in some other direction than in the locality named; or it is possible that a medium adapted to the wants of the residents of that place has not yet been developed. Again, it is more than likely that the inhabitants of the locality in question are not prepared to receive what the spiritual world has to give through its instruments; therefore it takes these agencies to other quarters, where the tidings to be delivered and the work to be accomplished can be better performed. It would be well for the individuals who reside in the place mentioned to open circles of their own and endeavor to develop mediums in their work in a local way.

Q.—Is it possible for one in this life to form any correct idea of that of the spirit-world?

A.—It is not possible for any one in this life to gain a perfectly clear comprehension of the spiritual world, because mortals are limited by the conditions of matter, and dependent upon the surroundings and external appearances of physical life. But it is very possible that for an investigating mind, one who desires to receive and know the truth, to gain a very good idea of the spiritual world, its conditions, employments and surroundings, as it is the mission of many returning spirits to give to mortals just ideas of the future life, and instructions have the surroundings, as it is the mission of many returning spirits to give to mortals light the account of the spiritual world, its conditions, employments and surroundings, as it is the mission of many returning spirits to give to mortals like the future life, and instructions and relatives in the State of Massachusetts (4); many friends in Hingham, (5) to whom I way the conditions, and individuality. Those thoughts that any not express my self as clearly as my friends will favor me with an opportunity of mention of many returning to the conditions, or the first of the spiritual world, its conditions, the first of the spiritual world in the first of the spiritual world in t

waft my thoughts at this hour. I wish them to realize that I am alive, a conscious, intelligent man; that I am not senseless, nor have I laid aside my individuality. Those thoughts that crowded upon my mind in the past, seeking expression, are all mine at the present day. Everything that went to make up the individual still belongs to me. I have only laid aside the outer husk, that part which was of matter alone—cold clay—but the real man, the vital, energizing power, is still the same. It constitutes my self-hood; and I find I can give extutes my self-hood; and I find I can give expression to my thoughts; I can gain new ideas, larger stores of truth and knowledge.

I am seeking to learn of wise and exalted spirits, who are dispensing wisdom unto inves-

tigating minds; and perhaps, after I have learned my lessons, I shall find a mediumistic organism through which I can operate for the specific and beneficent purpose of teaching humanity something concerning the laws of health

is impossible for human hearts who love to lose the object of their affections, because love is the most potent link of life; it connects souls with each other, and makes them as one. Bo the dear ones who have passed out from earthly life are still with her; they bring her their affection and their blessing, and try to make her pathway bright and her life sweet. We hope she will try to learn of these things, to know something of the place where her loved ones have gone, and what they are doing, to understand a little about what lies beyond this earthly land.

earthly land. earthly land.

This is my mission in coming to give my friends a knowledge of immortal life, and I want them to seek this knowledge for themselves. I wish my brother John to know that he also has been guided and cared for; we have he also has been guided and cared for; we have assisted him in times when the hours seemed dark and troublesome; and the trials have passed away, the blessings of life have again appeared; but he did not understand that he was led onward by angel-hands. If they will seek to know something of these laws of life, we of the other side will do all in our power to convince them that as we live they also will live forever, and that by and-by they will enter live forever, and that by-and-by they will enter into constant association with the dear ones who have gone beyond.

Charles N. Miller.

My home, Mr. Charles N. Miller.

My home, Mr. Chairman, was in New York.
That is quite a metropolis, and one person more or less does not make much of a show there, or is not missed when he leaves. But I usually made myself known when I was there, and I am coming back to try and do the same now. I have not many relatives in the body. I have a good many friends—that is, I called them my friends, for they were always kind to me, and occasionally they send out a thought of remembrance to me now. They do not realize that I am still in their midst, trying to help them a bit when necessity requires; and I thought if I could express myself through this little woman, so that my friends might hear of my return, it so that my friends might hear of my return, it would be of some advantage to me, and perhaps it would benefit them—for I think every man and woman ought to know something of the

and woman ought to know something of the life that is beyond this.

While we are mortals we go plodding on day by day doing our work, thinking our thoughts, and giving but little attention to the life which is to come. We do not seem to realize that an earthly existence, as lengthy as it is possible to be, is but a moment compared with the eternal life, and so we do not turn our attention toward trying to discover something about that hereafter. Well, I did not give any attention to the other life when I was here. I cared very little about it: I did not know whether there was such a thing as immertality. I thought if there about it: I did not know whether there was such a thing as immertality. I thought if there was, there would be time enough to think of it when the realization of it came. But I find this is not the way to go to work; that this life is given to mortals as a period of preparation for that which is to come. Those who are in the body ought to begin here to prepare for the part standard ware in the large way that the think the same in the

the body ought to begin here to prepare for the next step they are to take. Here we are in a primary school, learning the first rudiments or first principles of existence. It is our duty to try and learn all we can of these things, and to endeavor to spiritualize our natures, that we may be fitted to take up the lessons that come before as we advance to a higher grade of schooling, a higher grade of unfoldment, when we pass out of the body.

My friends may say: "What! has Charlie come back to preach to us? He never was much given to preaching when he was here, but rather enjoyed a social time, and his attention was engaged a great deal with business matters." All of which is very true. But I have laid aside a good many employments which were mine, and have been obliged to take up a different line of thought and achievement, consequently I have to speak of things as I find them in the other world and as I feel to-day.

them in the other world and as I feel to-day.

I did not anticipate passing from the body so speedily; death came to me somewhat unawares, and of course it found me unprepared to meet it, because, as I said, I had given but

my me and character which I wish now I never had seen. Perhaps I ought not to make such a wish, because they have given me experience which has been of value. However, one of these faults was not unfair dealing with neighbors and friends. I want every one who knew me to understand that I am the same boy that I was then, only I have grown a little, expanded and gained in newer.

I was then, only I have grown a little, expanded, and gained in power.

I had the happy faculty of turning my thoughts in various directions; so when one employment failed me, something else arose to take up my time and labor. My friends know that I was usually busy in the house or the work-shop, and, when not employed in earning daily bread, I was busy in contriving something that would please my friends or express my thoughts. The mechanical ideas that came to me, when here, never received the expression me, when here, never: received the expression which they ought to have had. My friends will be pleased, if they can comprehend it, to learn that in the spirit-world I have the power of giving manifestation to those ideas which crowd upon me, of perfecting my models, to at least my own satisfaction. By and by, I hope and expect to find some mediumistic person through whom I can unfold my plans for the benefit of humanity. My name is Charles N. Miller.

with one another. Our power late physical and beneficial purpose of concerning the jaws of health with one another. Our was a happy hence on the power of the pow

give a little word. So I am here, and I hold up a floral token, which I trust and believe will be recognized—a garland of white and spotless flowers, mixed with green leaves and plak roses, emblematical of something in the past. They are held by me in loving remembrance. I bring this floral token as an offering of love this New Year's Day. I believe it will bear fragrance and beauty to the hearts of my friends, that will banish sorrow and pain, and bring an influence of peace and happiness. They will see my message and understand it.

Daniel L. Barker.

To the Chairman: How do you do, friend? I lived in the body to a good old age. I was known as one of the old war-horses of 1812—that is, not publicly or generally known, but by my friends and neighbors, and by myself, who remembers the trying scenes and times he passed through. I have not been gone from the old body agreat length of time. It is a couple of years or more, that is all, and somehow, when I got back here, and tried to speak with mortal lips, I felt as though I was really here in my old body, and taking part in the events of mortal life. I am very glad to come, sir, very glad indeed, because, you see, I am interested in the doings of this part of life. I am a spirit, and very glad to own myself one, for I have a good home in the other world, it is comfortable, and I have found dear ones, who died before I did, who are really companions to me; and I tell you, sir, it is very good to believe and know you are understood by those with whom you associate. That is just the way I feel over yonder. But then it is also good to get back here, and take a look around, to see what is going on; it stirs the blood in your veins, it makes you feel young again—and I hope you always will feel young. There's no sort of sense in feeling any other way; there's no need of it, sir.

You may tell my friends, if you please, that I have got back, turned up round these parts to

You may tell my friends, if you please, that I have got back, turned up round these parts to make myself known. I was originally, and that was a good while ago, a Green Mountain boy. I wandered down from old Vermont to Massa-I wandered down from old Vermont to Massachusetts, and here I settled, and for a good term
of years I lived in Milford. I was very well
known there, very well indeed, and some of the
neighbors and friends will find out I have got
round here. I hope it will make them open
their eyes with surprise, and stir them up to
hunting up knowledge concerning what is going
on beyond this mortal life. It is about time
they tried to find out something of life itself.
I am here, ready to help them a little, if they
want to learn.

I send my love to all those who care to receive it, and report that I have come from a

I send my love to all those who care to receive it, and report that I have come from a good country. I am stepping along over there, looking this way and that, trying to understand what is going on around me; and I pick up a good many new and strange ideas; but, after all, they prove to be very good. I just wish to report to my friends on this side that it is all good and right and natural, and they 'd better get themselves in readiness to come over and see for themselves. You want to know my name, of course. It is Daniel L. Barker. I am much obliged to you for letting me in.

Ipeg.

I am permitted to come to-day to send a message to a dear friend with whose spirit-band I am connected. I have not time to say much concerning my earthly life. I dwelt in the body many, many long years ago—not in this part of the country, but in a portion of New Mexico. The ways and customs of my people were dif-ferent from those of this race; but they had spiritual ideas; they reached out to a life be-yond this of earth, and endeavored to live in accordance with the highest principles of truth, accordance with the highest principles of truth.
I passed to the spirit-world young in years, but
I had received instruction and thoughts of wisdom from the high teachers of right among my
people, and so had learned many things which
perhaps others even older than myself had not
understood. I was an Azteo.

But I am not here to speak of these things. I
have heap attracted have to mostel life and

understood. I was an Aztec.

But I am not here to speak of these things. I have been attracted back to mortal life, and a mission has been placed before me. I am associated with a dear spirit encased in the body, that I may perform a work, and gain a wider experience. I wish to say to that dear friend, Do not feel sad and discouraged at any time; do not wrap around you the mantle of sorrow and of loneliness; rather endeavor to throw these unpleasant conditions aside, and invite the sunshine and the beautiful influences of the spiritual life to attend you. I know that you cannot help feeling lonely and sad at times; but your spirit-friends desire to uplift you from such a plane, unto one where peace, harmony and happiness forever reign. They are unfolding your spiritual powers to that end; they are really working in connection with you for the good of humanity; they are really performing a labor which you do not understand or realize, through your organization; but what they have done is small compared to what they hope and awares, and of course it found me unprepared to meet it, because, as I said, I had given but little attention or thought to the future life, Then, again, my friends were very said and agrieved for me, and this for a time kept me beside them, not permitting me to rise into a higher condition. I do not know that I have any reason to complain of the change that came to me, for after all it opened my eyes wider than they were ever opened before, it gave me grander sights of life than I ever dreamed of, it aroused me to the fact that I must go to work in earnest if I wanted to be as powerful and as wise as were a great many I saw around me.

I have not time to tell my friends what I am doing, but I will be glad to do so if they will hunt me up a medium whom I can write or speak through. If they will turn their attention to Spiritualism and to its philosophy, I will promise to do all I can to convince them of the work it is not fair for one to have to shoulder the entire load; they must be willing to take what belongs to them. I always be lifewed in fair dealing. I think my friends will tell you that is a truth. I meant to be just to my fellows, and to do, if I knew te, what was right—although I had faults and blemishes upon my life and charactery which is a wish as each of the future.

Oh I my dear friend, remember: always, that the loved ones of your household are with your my slittly only as the principle of the more above. Perhaps I ought not to make such a with endering love. Your spirit companion will be and protects his mother with you constantly bring an infinite match with the sum of the control of the control of the work in the love of the control of the

fluence of heavenly peace from her home above. Your dear son guards and protects his mother with enduring love. Your spirit companion brings peace and an elevating influence, which enables you to walk through the shadows and perplexities of material life without receiving harm from them. So you are blest. And remember, under all circumstances their enduring love is yours; their presence is with you; they are leading you enward to an eternal home in the heavens—one not made with material hands, one that is woven from your good thoughts, motives and deeds, that is abiding, and can never decay nor become tarnished. Would also say to my dear friend: Your artistic and can never decay nor become tarnished. I would also say to my dear friend: Your artistic powers are expanding; they have been given to you as wise teachers for a beautiful purpose; they are developing your love of what is bright and glorious, expanding your admiration of all that is sweet and pure; and while they bring delight to you, at the same time they educate all who come in contact with them, because they are of a spiritual nature. The mediumistic powers that you possess are also unfolding in other ways. You will receive, indeed, unmistakable evidence of spiritual presence, and know that your loved ones are by your side. To night that your loved ones are by your side. To-night we intend to be with you to give you some tes-

To the Liberal-Minded.

As the "Banner of Light Establishment", is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall dechiexpedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Mrs. Emma Hardinge-Britten

Will make a final and farewell tour through the United States to California, leaving England about the middle of April of this year.

Spiritualist Societies desiring to engage her services for Sunday and week evening lectures, will please address her up to end of March at The Limes, Humphrey street, Cheetham Hill, Manchester, Eng. After then in care of the Banner of Light, Bosworth street (formerly Montgomery Place), corner of Province street, Boston, Mass.

Married:

SHIPLEY—TABOR.—February 3, 1834, at the home of the bride, Dr. Henry T. Shipley, of Lisbon, Dakota, to Miss Mary Jennett Tabor, of Fredericktown, O. Rev. Pir. J., B. Campbell, V. D., President of the American Health College, of Cincinnati, was called to perform the ceromony, which he did according to the vitapathic formula,

Passed to Spirit-Life:

From Hammonton, N. J., on Feb. 1st, of congestion of the lungs, Mrs. Elizabeth Wharton, wife of W. D. Whar-

From Hammonton, N. J., on Feb. 1st, of congestion of the lungs, Mrs. Elizabeth Wharton, wife of W. D. Wharton, aged 74 years.

Preumble and Resolutions of the Society of Progressive Spiritualists of Hammonton, N. J.:

Whereas, The change called death has always, kooher or later, since the stars in the morning of creation first sang together, succeeded life, in all its varied forms on this earth; from the minutest speck of protoplasm capable of independent motion, to that most wonderful complex organism, man; and whereas, in the ignorance of the past, mankind have been accustomed to attribute death as simply the manifestation of the anger of an offended deity, by reason of disobedience of our first parents, and as a punishment inherited by all the multifarious forms of life on the earth to all generations, consequent upon such disobedience. We, on the contrary, rejecting this theory, accept as truth the established facts of science, that matter and force are eternal and indestructible; and that death is but the natural change of conditions in that eternal polyancy which we call spirit, in accordance with immutable law—the law of progress and development—and it comes to man in incurable disease, decrepitude and old age, as hashgel of mercy, evidencing to us designs of the Ruler of the Universe of the lighest beneficence and love. And whereas, our Sistor Elizabeth Wharton having lived in the flesh to a good old age, far beyond the average of human life, long a great sufferer from weakness and disease, her sense of hearing almost gone, the flesh but illy responding to the demands of the spirit, has been, as we believe, in mercy and love, called from her poor exhausted tenement of flesh to a new and glorious one of the spirit; therefore, Resolved, That while we replote, as we believe, with her at her release from a state of bouldage and pain, to a resurrection of youth, and strength and Joy, to become, an eccupant of an "eternal mansion in the heavons," we'l at the same time, most deeply sympathize with our beloyed

From Revenue Cutter "Samuel Dexter," Jan. 19th, after

my theitime (as they affirm) heard angelic music; thus proving that Spiritualism is equally as good to die by as to live by. Her aged companion, in an extremely feeble condition, waits, to soon join her in the beautiful Summer-Land. May the guidance of the angel-world, be realized by all the friends, but more especially may it he fall by the grandchild, who so deeply mourns his loss. Funeral discourse by the writer.

Mrs. L. M. LEAVITT.

Turner, Me., Feb. 7th, 1884.

From Hammonton, N. J., Feb. 9th, Rollin Bradley, aged 32 years.

82 years.

Mr. Bradley was for many years a Spiritualist, becoming a believer in the year 1833 through his daughter's mediumship. Mrs. Martha B. Nichols, at Burlington, Vt. His faith was always strong in the ministry of nigels. Always an outspoken friend of mediums, and a kind friend, and neighbor, his religion consisted of good deeds. A large circle of relatives and friends welcomed him to his eternal home.

S. B. Nicholbs.

From Springfield, Mass., Jan. 22d, 1884, George Louis Johnson, son of James U. and Mary E. Johnson, aged 5 The beautiful little boy was attacked with laryingitis, and after a week's struggle, went to join his angel brothers.

B.

Const. 1 tempt of Louis role of 10

[Obtivary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line will be that yiel. Ten words on an average make a line. No poerry admitted under this heading.]

Union Convention

Of Spiritualists and Liberalists at Lansing, Feb. 29th, and
March ist and 2d, 1884.

The officers of the Midnight Stite's Association of Spiritualists and Liberalists, and of the Nemoka Spiritualist.

Camp-Meeting Association, have, upon full consideration of the subject, decuned it advisable to join in a call for a Union (conference and Convention, to be held at Lansing at above stated. The object, of, the meeting may be stated generally to be the discussion of subjects affecting the cause of Spiritualists, he stated generally to be the discussion of subjects affecting the cause of Spiritualists, Liberalists and Freethinkers to attend and concurrent action. A cordial invitation is extended to all Spiritualists, Liberalists and Freethinkers to attend and participate.

It is known that a number of the friends of justice at Lowell have brought suit to test the question of Bible reading in the public schools. The coming meeting ought, not only by its numbers, but its voice, to respond to this step in a way to strengthen the sinews of those who have been hold enough to enter upon it.

The Convention will be held at Mead's Hall, and will be called to order at two o'clock on Friday, Feb. 20th. The leading speakers of the State will be in attendance.

COMMITTEE FOR LOCAL ARRANGEMENTS.—Dr. N. A. Dryer, Dr. A. W. Edson, S. P. Buck, P. S. Olds, J. M., Potter, Mrs. Gertrade Merrill, Mrs. S. P. Buck, Mrs. P. S. Olds. J. M. A. Potter, Mrs. Gertrade Merrill, Mrs. S. P. Buck, Mrs. P. S. Olds. The May Paterit, en-Union Convention B. Olds.

RAILWAY RATES.—Certificates for reduced in Ilway rates
may be had by addressing S. B. McUnacken, Detroit, en-

Michigan Spiritualist Convention.

The Annual Meeting of the Michigan Association of Spiritualists will be held at Kalamasco on Friday, Saturiay and Sunday, Feb. 22d, 23d and 24th—convening at Grange Hall in said city at 2 F. M. Friday. Saturday evening and Sinday sessions will be held in the Unitarian Church. Friday, F. M. and Saturday A. M. and F. M. will be deveted to brainess and the general discussion of subjects of interest in the Spiritual cause; evenings and Sunday A. M. and F. M. to addresses.

Among the subjects to be considered will be, "The list, billy of our Clairvoyant and Hagnette Physicians under the new State madical law; with a riew of adopting means for the protection of such physicians."

Election of officer will take place Saturity F. M. 1997 M. Among the speakers expected to deliver addresses are: Giles B. Stebblus, Chara. Andrus, Mrs. L. A. Pearall, Mrs. E. O. Woodford, "Are, Saturd Grave," F. Whiting and Dr. J. A. Marytin. Saturd State. For reduced the steb of maryty package become for control of the state of the state of the part in the Election of mary package become for correlated in advances. Hourt control of the state of the sta

Polytic Trepare and a major term of the

Adbertisements.

Dr. F. L. H. Willis

May be Addressed till further notice. Care Banner of Light, Boston, Mass. Description of the disposing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and esarching psychometric power.

IN, Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrottis in all the forms, Epilepsy, Parsiyais, and all the most delicate and complicated diseases of both sores.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp.

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Jan. 5.

DR. CLAYTON'S MAGNETIZED

Eradicating and Healing Salve.

This remarkable curative, healing and cleansing salve stands without a rival as a remedy for external or internal application.

Toures Sores or Inflammation, Diphtheria, Croup, Chilbians, Lame Back or Side, Old Bores, Salt Rheam, Asthma, Hemorrhoids or Piles, Toothache, Whooping Cough, Rheumatism, Neuralgia, Sore Throat, Catarri, &c.

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Feb. 2.—1m⁵

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Room (for Medicated Vapor Baths) and all facilities for firstclass Magnetic and Therapeutic Treatment of acute and
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Feb. 2.

Dr. Jos. Rodes Buchanan, 20 FORT AVENUE, BOSTON, is now giving attenpsychometric diagnosis and the use of new remedies di-covered, by himself. His residence is in the most elevated,
healthy and picturesque location in Boston, and he can receive a few invalids in his family for medicat care. His
work on Therapeutic Sarcognomy will be issued next April
-price; two dollars, MRS. BUOHANAN continues the
practice of Psychometry. Feb. 16.

DRS. HELEN B. DENSMORE, of New York, AND ABBIE M. H. TYLER, No. 67 Dover Street, Boston

THREE SPECIALTIES. TAT FOLKS permanently and healthfully reduced. It Treatment by the month. Impaired vision cured and FAILING SIGHT restered and continued without the use of piasses. Price of Restorers, 3 and 5 dollars.
External CANCERS cured without the knife, by a painless process. No cure no pay.

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MANUFACTURE those celebrated Bells and Chimes for Churches, Tower Clocks, &c., &c. Prices

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The Writing Planchette.

BOIENCE is mable to explain the mysterious performances of this wanderful little instrument, which writes intelligent answers to questions asked either sloud or mentally. Those unacquainted with it would be astonished at some of the results that have been stained through its agency, and no demestic circle should be without one. All investigators who desire practice in writing mediumally should avail themselves of these. "Planchettes," which may be consulted on all questions as also for communications from deceased relatives or triends.

DIRECTIONS.—Place Planchette, on a plece of paper (printing or writing will answer), then place the hand lightly on the board i in a few minutes it begins to move, and is ready to answer mental or spoken questions. Though it cannot be guaranteed that every individual who follows these directions will succeed in obtaining the desired result, or cause the instrument to move, independent of any muscular effort of his or her own, yet it has been proved beyond question that where a party of three or more come together, it is almost impossible that one cannot operate it. If one be not successful, let two try it together. If nothing happens the first day, try it the next, and even if half an hour a day for several days are given to it, the results will amply remunerate you for the time and patience bestowed upon it.

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This a stubborn fact that every life upon this planet is a criginated and governed by the forces and influences of the Bokar System. Many people do not believe this because they have never received any personal proof of its truth.

I offer proof in the following proposition, vis: to any person who will send met their place and date of birth, (giving the hour of the day, if known) and twenty-five cents, money or postage stamps, I will give a personal test of the science of Astrology.

For one dollar, with same data as above, I will give advice or answer questions concerning the affairs of life; er prescribe for disease, or bodily infirmities, in accordance with the rules and aphorisms of the science.

For twe dollars, and data as above (giving also the sex), I will write an outline nativity comprising the important events of life, vis. the physical, mentals and financial condition, years of increase and decrease in general prosperity, marriage—its condition and time, with all other events enlightened by astrological science.

I will make no comments upon the astrological indications of death in any case, unless requested so to do, and then at my own discretion.

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my own discretion.
Office, 235 Washington street, Room 9. Brief consulta-Dec. 23.

Dec. 23.

Dec. 23.

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WITH a view to banding together and improving the edwincational system of the Children's Lyceums througheut the United States, it is essential that a full and completelist of them first be known. Will the Conductors of the
various Lyceums please send in their names and addresses
to the Banner of Light once, Bosworth street (formerly
Montgomery Place)—marking their, correspondance Lyeum Department!

BENJ. WEAVER, Boston, Mass., Committee.
THOS, LEES, Cleveland, O.,
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MRS. H. YOUNG, Assistant Magnetizer. Jan. 19.

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WILL hold their Materializing and Physical Séances Bunday, Tuesday, Wednesday and Thursday even-ings, at 8 o'clock; also Thursday and Saturday afternoons, at 2:30 o'clock, at their home, No. 1 Arnold street, corner Vashington street, Boston. HELEN C. BERRY. E. GERTRUDE BERRY. Jan. 5.

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P one dollar. Give the age and sex. Terms for magnetized remedies will be sent with the diagnosis. Address P.
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Jan. 19.

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MAGNETIC PHYSICIAN and Business Medium, can be found at 145 Court street, Room 8, on Tuesdays, Thursdays and Saturdays, from 10 to 8. Hill's Magneto-Electric Brushes and Appliances constantly on hand and for sale.

182—Feb. 23.

M. EUGENIE BESTE

WILL hold Béances at her residence, 678 Tremout street,
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[Continued from first page.]

to night, as there are no adverse conditions, and you will have a glorious time. There are quite light-much more so than at any séance ! ever attended.

Seating myself, the control requested me to play some music - a small organette which alone for a few moments, when the control, stood upon the table beside which I was sitting. Presently he spoke, saying, "Here is a large man, calling himself Luther, that is coming." I replied, "Yes, it is my uncle, Luther and all at once a spirit bounded into my room Holland; send him along." Presently he spoke as if some one was pursuing her, and comagain: "Here is a female spirit, Mary, that has menced dancing to the music. She were a crowded in ahead of your Uncle Luther; it is blue, spotted dress, a red and white apron, the first time he ever materialized, and he couldn't get on so well." "Yes," I replied, "it is my sister Mary; I feel her presence; let her come;" and sure enough she did come, most beautifully, too, advancing directly to me. I arose, and she clasped her arms about my neck all about the room like a mad creature, dancing and kissed me again and again, then seated up to me, and back and forth in front of me, herself in a chair beside me, and we entered, without further ceremony, into a most delightful conversation upon matters and things no living soul in Boston knew of but myself. She she had come. I then stopped the music. Preslooked into my face earnestly, but with a most heavenly expression and sweetness of love. Never shall I forget that look, her every feature as natural as life. Said I, "My dear sister, can it be you? Why, you are looking right at me with material eyes, as perfect as when you and your wife; I worked for a family that you were on earth! God bless you, my darling! lived near you in Peoria, Illinois"-where I did it is you truly." She replied: "Yes, it is I, once reside. After a lengthy conversation, your sister Mary, and all who come to-night will come truly, and we will have a glorious time." She remained about ten minutes. While we were earnestly engaged in conversation she said: "There comes mother!" I turned quickly and saw her, and arose from my | and went to my seat. She then came and stood | seat. My mother threw her arms about my neck, imprinting kisses on my cheeks, saying, "Oh ! my dear son Charles, you were so kind in giving us this opportunity to come and have such a nice time this evening." My sister then returned to the medium's room to get more strength. Presently she returned. Mother arose from her chair and commenced enlarging the crape shawl which enveloped her, by manipulating it; then, handing one end to my sister, it was spread over us three standing together-my mother on my right, my sister on my left. It was sufficiently large to cover us all like a canopy, and lay about our feet in folds on the floor. Mother then raised her hands and face toward the heavens and most earnestly implored God's blessing upon her dear son, and pronounced a benediction of love, to which my sister responded an earnest Amen. Just as this most solemn ceremony was concluded I felt and smile upon me so delightfully." She said, a man's hand on my head, and my sister said, "Here is Uncle Luther." I quickly turned around and there he stood close by. While we four were standing and talking together, two other beautiful spirits came. I was too earnestly engaged with my mother, sister and uncle to ascertain who they were. I said to them, "My kind friends, I will gladly see you by-andby," and they at once dematerialized. We four talked a while, when one by one they left, my sister remaining to the last. She was there a full half-hour.

Then a spirit came and announced herself as Ellen Holland, a niece of mine. She took a chair beside me, and talked intelligently about her father's family, and of my eldest daughter, whom she loved very much. She remained about ten minutes. Before she left another spirit came, and announced herself as my cousin, my Uncle Harrison Holland's daughter. She took a seat beside me, and talked of spiritual things; she could talk but little, but she

plied, "No, it is too heavy and too black." deep interest in my welfare materially. He room, all the while intent upon the conversation. Just before leaving he remarked, "Elihu (his brother) is here, and will show himself, if possible." Immediately upon his leaving an old lady appeared, just a little stooping. She came, and taking my hand, kissed me affectionately, saying, "Oh, how glad I am to see you and come to you!" to which I replied, "My dear, good spirit, I do not know who you are." "Do n't you know me? Well, it is not strange, for you were but a little bit of a boy when I passed out of the material body. I am your Grandmother Holland." She then took my arm, and walked to the center of the room, and we seated ourselves and talked awhile upon matters of the deepest moment to me: and upon leaving I was walking beside her. Just before reaching the curtains she gave me a most extraordinary test, and before relating it I will say my sister Mary is controlling the organism of Dr. Flint, in New York, to sketch portraits, and has informed me that she is going to sketch for me the likenesses of all our family who are in spirit-life. So just as my dear grandmother reached the curtain, she turned to me most imploringly, and said, "Won't you ask Mary to also send you my picture?" I assured her that I would, and subsequently spoke to my sister about it. Presently my Uncle Luther gaged in conversation for fully twenty minutes, paying no especial attention to us, but walking him, so that he moved in his seat and groaned; leisurely about the room. After being seated at which she said: "We must get out of here, awhile he arose from his chair. I did the same. hold of his right arm. He held me in a correbegan to settle to the floor. I at once caught him, as I thought he was falling from weakness; but I was not able to. He continued to settle toward the floor, when he spoke, saying, "Why, Charles, I am dematerializing!" I at once relaxed my hold of him, and he dematerialized long for me to examine and see that there was absolutely nothing material of him below it. He then quickly came up again to his full stature. During our conversation he remarked, "Charles, it was of the greatest importance that I should see you to-night to tell you about this (my private matters), and had you not

constant guide and director in matters of great of a secret Order, which I at once recognized importance, and sends his instructions by writ- and returned. At this he was greatly delighting through Dr. Flint, of New York. He dicrowds of your friends here ready to come, and ing through Dr. Flint, of New York. He diall wanting to come first " I adjusted the light rects the doctor where to address me, and no to his wish, and he withdrew. The room was matter where I am, he always gives the address correctly, city, street and number.

Before my uncle left, my mother came again, and the two went away together. I was then Washington Emmons, came again. We had a very agreeable chat for awhile. After he left me, I sat beside the table playing the organette, with large green ribbons around her neck, and hanging low, no shoes, but white stockings. She held up her dress, showing her long, flat feet; she came out so suddenly and boisterously that it startled me for the moment; she danced then about the room, and I, the while, calling for her name, to which she gave no answer. She finally flew back of the curtain again as ently she spoke from behind the curtain, saying, "My name is Bridget Mahoney; I was from the County Cork, in ould Ireland, and the Irish are as good as the Emericans oney time." Then she gave me a test, saying, "I used to know that I will not recite, and not altogether an agreeable one to me, she came into the room as before, and danced, and finally took hold of my hands and compelled me to dance with her, till enough. Mr. Holland, I wish we could stay with I pulled away from her with some difficulty in a mending attitude in front of me. Just then a very beautiful spirit appeared at the curtain. The Irish spirit turned, and at once dropped upon her left knee, and pointed her right hand and index finger at the spirit defiantly, and so remained. She looked like a ma- host of friends waiting to come, and I wish that niac. I hesitated for a moment, then stepped between the two, and crowded against the lady | sure you, has been a most extraordinary séance, from Cork, hoping she would leave; but she changed her position, still on her knee, still I want you to promise another one. Now I do pointing to the spirit standing at the curtain. I then stepped up to the beautiful spirit, and taking her hand walked with her to the chairs, and we took our seats. At this the Irish lady left, and judging from her speech after passing behind the curtain, she evidently was not pleased. I then turned to my beautiful spirit, and inquired who she was, saying, "I know you are my friend, or you would not come to see me, "Don't you know me?" I replied that 1 did not. Said she, "I am Sophronia's sister "-(my wife's). I inquired which sister; she replied, "Mrs. Crosby, and I come to see you to-night on purpose to send my warmest love to Sophronia; I am with her by day and by night"-and much more she said, which I refrain from repeating. She also talked intelligently of her son and his family, and of an invalid sister still

Soon after she left me my sister Mary came again, and oh! such a delightful time as we had no tongue can tell. My mother also came, but remained only a few moments. Then a strange-looking female spirit came, very tall and slim, with a black cloth over her head, tied under her chin, so that nothing but the front of her face was visible. It was a sad-looking countenance. I inquired her name; but she could not or would not speak. Finally, in answer to my question, "Why did you come here?" pointing to my sister, who was seated, was a very beautiful spirit. After she left I she said, "I followed her." I then asked my was alone for a ten moments: it seemed an age. sister who she was. She replied, "She says Then came William Root, my nephew. He she used to live with Sophronia [my wife] when was quite natural in appearance. He asked me she was a young girl." The strange spirit then if I thought his mustache was natural. I re- took hold of me and made me rise, leading me around to the other side of my sister, and seat-Can't help it," he replied, and commenced ed me, and she sat down in the chair next to talking with me about matters that were known | me, so that I was then sitting between the two. to no mortal except myself in the city of Bos- I then proceeded in conversation with my siston. He expressed himself as greatly pleased ter as though the strange spirit was not preswith certain private matters of mine, repeated- ent. After a while she arose and walked ly slapping me on my shoulder to emphasize his to the door and took hold of it as though she were about to unlock it; she then pointed then took my hand, and walked about the all about the room, then at the crack in the door. I said to my sister, "What is she doing that for ?" Mary replied, "She sees spirits all about, and sees them coming in and going out the door. Why, Charles, if all the spirits that are now in this room should materialize at once they couldn't stand up in the house." The strange spirit then walked to the birdcage in which was a canary, at the back of the room, and examined it; then looked at a flower picture; then at my overcoat, lying in a chair, and examined it; then seated herself in a chair in the further corner of the room, beside the light. Her actions were so strange that I felt a little nervous, and said to my sister, "How she acts! is she a good spirit? She replied, "Yes, she will do you no harm." My sister sat and conversed with me quite a while; when she arose to leave, the strange spirit quickly arose and came around in front of us, and left before my sister reached the curtain. Mary clasped both arms about my neck and kissed me repeatedly, then, relaxing her hold, said, 'Now, Charles, I must go for good: I will go home with you to your room." She then raised her hands above my head and implored Heaven's aid in my behalf, and dematerialized as quick as thought.

Then a very lovely spirit came, a female, who had more strength than any who had preceded returned, and scating himself beside me, we en- her. I could not get her name. She led me into the medium's room and requested me to other spirits appearing in the meantime, but | feel of the medium. I did so, and it disturbed or he will come to and I shall be gone." We We were then standing facing each other in hastened back to my room, she all the while earnest conversation, my right hand resting on holding my left hand. We seated ourselves, his left shoulder, and with my left hand I had and she said: "Play some music quick to quiet medium." I did so for a moment, when she sponding manner. All at once I perceived he said: "That will do; he is all right again." After conversing a few moments upon spiritual him under his arms, and endeavered to sustain matters of intense interest, she left me, and another spirit, as beautiful, but whose name 1 could not ascertain, came. Soon after a very delightful spirit came and seated herself beside me. I inquired: "Beautiful spirit, who are you?" She replied: "A friend to all." She down to his walst, and remained sufficiently then conversed upon spiritual matters and the needs of humanity. When she arose to leave, I said: "Do not leave me without giving me your name." She looked up at me with a delightful smile I cannot forget, and replied: My name is Mary Caswell, from your own city of New York." She then dematerialized. The control then requested me to play the come here to night I should have gone to Flint music as fast as I could. I did so, and presently

ed, shook me, and slapped me on my shoulders; he then drew a chair, with the back against the curtain, and bade me sit in it, he taking a chair close in front of me. Why he seated me so, I could not tell. He thanked me again and again for my kindness to his medium; also for permitting him to come here to-night. We talked for a few moments, when he rose, took my hand, said good-by, and fell over against the curtain, and vanished as quick as thought. He had been in the room twice before, but I was too busily engaged at the time to speak

with him. Then the control came, and we had a very pleasant chat for a moment or two, and he left, and my uncle Luther came again. We seated ourselves as before. He gave me much valuable information and instruction. While conversing with him I took hold of his whiskers and remarked: "Uncle, you did not wear whis-kers when I last saw you." He replied quickly: 'But you did not see me for years before I passed away." Which was true. He further said: "I will go back and get more strength, then return and give you my whiskers to keep." He then left me, and I sat down at the table and commenced playing the organette. After a moment or two the control spoke, saying: "Your uncle Luther is trying to get back, but can't get strength enough. He says he promised to give you something, and wants to do it, but can't get strength enough to get back; play the music as fast as you can." I did so, but to no purpose. The control came to the curtain and called me to him. I asked if I could take his hand. He replied, "No, I haven't strength you all night; but the fact is, both you and the medium are used up. There is n't enough nerve aura to clothe another spirit with. You are excited, and don't feel it now, but you will after you leave here." I thanked him and said, "Adjourn the séance by all means." He then remarked, "I thank you, sir; you have a you could stand it to see them all. This, I asprobably nothing to compare with it ever before. not want to bring my medium out of the trance too suddenly; if you will light one of the gasjets in your room and play some music, it will all be well. So now, sir, I will bid you good-

Thus closed this very remarkable materializing séance. Twenty-six forms materialized; some remained in conversation with me a full half hour; five were in my room at one time; they all walked about the room, sat in chairs and talked like veritable persons.

C. HOLLAND.

Grand Union Hotel, New York.

Spiritualist Meetings in Boston:

Horticultural Hall (corner Tremont and Brom. neld Streets).—Meetings under the auspices of the Boston Spiritual Temple will be held every Sunday at 10½ A. M. and ½ P. M. R. Holmes, President; W. A. Dunklee,

Wells Memorial Hall.—The Shawmut Spiritual Ly-coum meets in this hall, 357 Washington street, every Sun-day at II A. M. All friends of the young are invited to visit us. J. B. Hatch, Conductor.

Paine Hall, Appleton Street.—Children's Progressive Lyceum No. 1. Free session every Sunday morning at 110 o'clock. All are cordially invited. Benjamin Weaver, Conductor. Wells Memorial Hall, 987 Washington Street,— The Spiritstic Phenomena Association holds meetings

The Spiritistic Phenomena Association holds meetings overy Sunday afternoon at 2% o'clock. Able speakers and test mediums. All are cordially invited. Seats free. James A. Bilss, President.

1031 Washington Street. - Ladies' Ald Society meets wery Friday at 2% p. m. Business meeting at 4. Sunday afternoons at 2%, tests and good speakers. Conference in he evening. E. C. Baxter, Secretary. Engle Hall, 616 Washington Street, corner of Easex.—Sundays, at 10% A. M., 2% and 7% P. M. Eben Jobb, Conductor, Meetings also Wednesday afternoons at 0°clock.

Harmony Hall, 34 Essex Street (1st flight), —Sundays, at 10% A. M. and 2½ and 7½ P. M. (scats free); Thursdays, at 3 P. M. Prescott Robinson, Chairman. Working Union of Progressive Spiritualists.-Comodore Street, Secretary, 275 Columbus Avenue.

Chelsea.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Beilingham Car Station, at 3 and 7½ P. M.
THELADIER' HARMONIAL ALD SOCIETY meets at Temple of Honor Hall, Hawthorn street, every Friday afternoon. Business meeting at 40 clock. Entertainments in the ovenling, Mrs. S. A. Thayer, President. Mrs. L. M. Fengar, Secretary.

Cambridgement—Spiritual meetings of the street of the street

Cambridgeport.—Spiritual meetings are held every sunday evening in Pelham Hall at 7½ o'clock. East Nomerville.—Spiritual meetings are held in Hadley Hall every Sunday evening at 7% o'clock.

BOSTON SPIRITUAL TEMPLE .- On Sunday morning last Mrs. Amelia II. Colby was greeted by the largest audience since her stay with us in December last. Taking for her subject "What are the Influences up-

Taking for her subject "What are the Influences upon Society through the Manifestations of Modern Spiritualism," she proceeded to show that Spiritualism has lived to its present age, growth and distinction in society, notwithstanding the abuse the clergy and the press have heaped upon it for years. Spiritualism presents itself to this age of thought and criticism, untarnished in purity of parpose, still using its entire influence in the direction of human liberty.

The subject of the evening lecture was "Man's Inhumanity to Man makes Countless Thousands Mourn," and its treatment by the eloquent speaker was all that could be desired, the approval of the audience being made manifest by the fixed attention given, broken occasionally by bursts of trrepressible applause. Mrs. Colby will occupy the rostrum next. Sunday, morning sun evening; subject of the morning lectures, "Mediumship as Genuine and Mediumship as Fraud"; evening, "Some of the Experiences of Thomas l'aine on Entering Spirit-Life and his Contact with that most perfectly Systematized Catholic Power."

SHAWMUT LYCEUM, WELLS MEMORIAL HALL After the opening exercises, Conductor Hatch presented the plan for the Anniversary Celebration on the 31st of March. Miss M. T. Shelhamer continued her de-scriptive narrative of the life of children in the spiritscriptive narrative of the life of children in the spiritworld, and held, during its recital, the closest attention of the children. At its close, recitations were
given by Helen Sanders, Lulu Morse, Rosa Wilbur,
Ernest Fleet and Gracie Burroughs; duet by Lyceum
members, Miss Hosmer and Flavia Colle; yocal selection by Gracie Burroughs. Music furnished by Lyceum
Quartet, assisted by Prof. Longley and Eddie Hatch.
The Lesson from our Book to-day was derived from
the story of Samson, the strong man, who was assisted
by the Lord to do many wonderful actions, as recorded
in the Bible. The lesson was designed to teach that
we should receive, with a great deal of caution and
only under judgment and reason, all such accounts,
even though recorded in what some may think to be
the word of God.

ALONZO DANFORTH, Cor. Sec. of S. S. L.

ALONZO DANFORTH, Cor. Sec. of S. S. L. 800 Tremont street, Boston

PAINE HALL.-Sunday, Feb. 17th, the Lyceum session was favored with a good-sized audience. The exercises opened with an overture by Brown's Orchestra, the Banner March, and the reading of one of Gerald Massey's poems by the Guardian, Mrs. Josie Halden and the school, and continued with readings and recitations by Freddie Stevens, Flora Frasier, Lola Main, May Garland, Eddie La Hommedieu, Master George Remby, Carrie Huff. Carl Caffenberg, Lillie Scott, Aaron Lowenthal and Mrs. Francis; vocal selections by Eva Morrison, Miss Annie Setchell, Miss Kimball and Mrs. S. S. Jones.

The Fair which is usually held has been indefinitely postponed, but several speakers and mediums have volunteered to give a series of Benefit Lectures and Séances. As soon as the arrangements are completed the last report was made. Two of these have been connected with the Spiritualist Movement for twenty-five years; one lady is also a public medium, whose integrity and mediumship have never been questioned. At the close of the session this morning Mr. Eben Brown gave a lesson in astronomy, showing the relaercises opened with an overture by Brown's Orches-

close of the session this morning Mr. Eben Brown gave a lesson in astronomy, showing the rela-tion of the sun, moon, Saturn, Jupiter, Mars, etc., to the earth, the cause of the change of seasons, cause of an colling etc.

the earth, the cause of the an eclipse, etc., etc.

FRANCIB B. WOODBURY, Cor. Sec.

45 Indiana Place.

was also another remarkable test, for he is my ty." We shook hands, and he gave me the sign opened with singing by Prof. Orcutt, followed by Mrs. Clara A. Field, who chose for her subject, " There's a

Clara A. Field, who chose for her subject, "There's a Good Time Coming"; and well did she portray the reign of the glorious day when men and women shall learn to know themselves, to rule and love with reason and not alone for gold.

John Wetherbee remarked on the many pithy points spoken of by the lecturer. He kept, as is his wont, the audience in good humor, and gathered inspiration as he proceeded. We all know there is but one John Wetherbee, and he is welcome at all times to this platform. An interesting divergence from the usual course came in at this point, in the form of a Whistling Solo, skillfully executed by a modest little miss. Blanche Huston. David Brown gave many excellent tests.

tests.

A programme for the coming Thirty-sixth Anniversary of the Advent of Modern Spiritualism is being
made up, and we shall, it is hoped, present one that
will meet with the warm approval of every Spiritualist.

ALONZO DANFORTH, Cor Sec. of S. P. A.

LADIES' AID SOCIETY.-The First Spiritualists' La dies' Aid Society, of Boston, will celebrate the coming Anniversary of Modern Spiritualism at Horticul tural Hall, on Sunday, March 30th, and Monday, March 31st. Many of the best speakers are already engaged. Further particulars later.

E. C. BAXTER, Sec.

A Counter-Petition.

To the Editor of the Banner of Light:

On the 12th of February, Rev. Oliver Brown, and some twenty others, called on the present Legislature, through the agency of a petition presented by Representative Beard, for a doctors' protective law. On Feb. 13th the following document was presented, as an offset, by Representative Baker, from Mr. Allen, and over two hundred others, for a law to preserve and protect medical freedom within the borders of this

To the Honorable Senate and House of Representa-tives of the State of Massachusetts.

The undersigned, citizens of Massachusetts, believ-ing that "ALL MEN ARE BORN FREE AND EQUAL, AND HAVE CERTAIN INALIENABLE RIGHTS, AMONG WHICH IS THE RIGHT" to determine for themselves who shall prescribe for the sick in their families, re-spectfully ask.

which is the high? to determine for themselves who shall prescribe for the sick in their families, respectfully ask,

1st. That the head of any family, not insane or demented, shall be protected by the laws of the State in his right to employ whom he will to prescribe for his family, without interference by any organized clique of physicians bound to oppose medical progress.

2d. That any person having the gift of clairvoyance, or special power to heal by laying on of hands, shall have all the rights granted to any parties who practice the healing art, until convicted of wrong-doing.

3d. As the sick have a natural "right" at mature age to know what drug they are taking, we ask a law requiring that prescriptions for the sick be made in plain English, giving the common name of each drug, 4th. That as deaths frequently occur from mistakes by druggists' clerks, that all bottles, drawers, or vessels or wrappers of any kind, containing drugs, in each and every drug store, be labelled in plain English, with the popular or common name of said drug, when sold at retail.

5th. As the number of the insane increases with such

with the popular or common name of said drug, when sold at retail.

5th. As the number of the insane increases with such rapidity that the State cannot build asylums fast enough, thus proving Allopathy wholly unit for these cases, we ask that at least one of the Asylums for the Insane may be placed under the care of Homeopathic Physicians, and one under the care of some Magnetic Healers, who have shown ability to relieve the insane, and that the friends of the afflicted may have the privilege of choosing the mode of treatment.

5th. That there be a commission to determine the necessity of commitment of those regarded insane, the majority of which shall be persons not specially pledged to any one system of medical practice.

Asking for ourselves only what we gladly concede to others as their "rights," we respectfully ask that this petition be referred to a special committee, not composed of physicians bound to one theory of healing, and pledged to oppose all progress.

It being the last day of the introduction of new busi-

It being the last day of the introduction of new business, this counter-petition must have fallen on the Rev. Mr. Brown and friends like a thunder clap out of a clear sky. I doubt it it would have been presented if the Rev. Mr. Brown's petition had not been introduced on the day previous. We will now see what this Reverend and his friends will do in the premises.

I am informed that this counter-petition was drafted by a physician wno has given a long life to the study of disease and medicine; one who received his education at Harvard College and graduated with a "legal" diploma from an allopathle college, but seeing the needs of the hour and the progress made of late years, he is desirous of utilizing all that can be gained from books and experience, coupled with whatever is beneficial, which the allopathic practice does not recog

nize or approve of : hence his petition.
If the Rev. Mr. Brown (his friends included,) really desires to benefit the people and has no selfish inter est in restricting the practice to any one mode of treatment, he can take up this bill, written by a progressive physician, and advocate its adoption before the Public Health Committee; but does the experience of the past justify the hope that he will? If himself and his coadjutors, on the contrary, attempt to cut off harmless but efficacious modes of treatment for the sole benefit of antiquated systems of practice. there will be medical men present at the hearing who will be prepared to meet them with fact and argumont.

In the meantime I would suggest that all opponents of a doctors' protective law in this State write to or personally call upon their respective senators and rep resentatives, asking them not to be instrumental in placing their constituency under the yoke of an Allo pathic oligarchy. ANTI-MONOPOLIST. Boston, Mass.

A Card.

A Card.

It has been my practice for years past to hold séances with all form-materializing mediums within reach, who have been subjected to the "knock down and drag-out" style of "exposure" so popular with a certain respectable class of Spiritualists as soon after the grabbing (of the two persons in one form) occurred as I could make it convenient, and I think I can say with truth that in no one instance have I found the occult powers of the medium weakened by the onslaught, but rather strengthened. This added power I think may be fairly attributed to the deeper interest that has been excited on the spirit side of life in behalf of the abused medium, which has brought to his or her aid and dium, which has brought to his or her aid and that of the guides, a further accession of sym-

that of the guides, a further accession of sympathizing spirit assistants.

This rule, I think, will be found to apply to all "exposed" mediums for "form-materialization" who have not been rendered entirely hors du combat (as in the case of Mrs. Markee), through the savage violence of their assailants. In accordance with this rule and the writer's lin accordance with this rule and the writer's accordance with this rule and the writer's an accordance with this rule. in accordance with this rule and the writer's invaried experience in very many instances, he would recommend that a small committee of well-known experienced and unprejudiced spiritual-minded spiritualists, should forthwith prevail upon the late "exposed" Mrs. Whitney to grant them the privilege of attending a private séance to be held in her own dwelling, (so that no extra aura would have to be subtracted from the weakened organism of the (so that no extra aura would have to be subtracted from the weakened organism of the medium to magnetize the surroundings,) and then publish a clear and explicit statement of what then and there occurred for the enlightenment of the public, whether the facts be favorable or unfavorable to the Whitneys, or whether good or bad to the cause. If such a séance should be held and properly conducted, I, for one, would feel no apprehension about the result.

THOMAS R. HAZARD. THOMAS R. HAZARD.

Philadelphia, Feb. 16th, 1884.

Meetings in West Randolph, Vt.

Notwithstanding "Prof. Starr's" alleged exposé, Spir tualism and Spiritualists still exist, as was proven by the large and appreciative audience gathered in Liberal Hall, Sunday, Feb. 10th, to listen to the eloquent speaker, Mrs. Morse-Baker, of Granville, N. Y., who is to be with us every Sunday of this month and the first Sunday of March. Mrs. Baker was with us one month last winter, and did a noble work by giving able and instructive lectures, entertainments, public and private circles. Now she comes to us, fresh from the West, to continue the work she began one year ago.

the West, to continue the work and began varyange.

Mrs. Baker is an indefatigable worker, doing all she can to help the society where she is engaged. She is most heartily welcomed by all of her old friends at this place, and we hope much good may be accomplished by her stay with us. At the close of her engagement we design to hold a two days' meeting, and expect Mrs. Lizzle Manchester, Mrs. Geo. Pratt, Mr. Geo. Baker, Rev. Mr. Severance and others will be present. Due notice of the meeting will be given.

S. N. Gould, Pres.

Have you Heart Disease in any form ? If so come here to night I should have gone to Flint to music as fast as I could. I did so, and presently to-morrow morning, and written to you, so that to make spirit came. I inquired who it was. He came up to me, and answered. George Christ the came up to me, and answered to several severa

OUR ANCESTORS' NERVE

The Secret of Their Unusual Vigor Explained, and How it can be Acquired.

There was something about the sturdy vigor of former generations that challenges the admiration of every man, woman and child. They were no epicures—those ancient fathers. They lived simply, and successfully met and overcome difficulties that would have discouraged this age and generation. The rigors of the frontier were supplemented by the savages; wild beasts threatened their enterprise and poverty was a common companion. Yet they bravely encountered and resisted all those things and laid the foundations of a land whose blessings. we now enjoy. Their constitutions were strong, their health unsurpassed, and yet they were forced to expose themselves continually. There certainly must have been some good and adequate cause for all this and for the physical

superiority of that age over the present.

It is well known to every one conversant with
the history of that time that certain home compounds of strengthening qualities were used althe history of that time that certain home compounds of strengthening qualities were used almost universally by those pioneers. The malarial evils and exposures to which they were subjected necessitated this. When their bodies became chilled by cold or debilitated by the damp mists of a new country, they were forced to counteract it by the use of antidotes. Medicines were few in those days, and doctors almost unknown. Hence the preparations above referred to. From among the number, all of which were compounded upon the same general principle, one was found to be more efficient, and hence far more popular than all the rest. It was well known through the Middle and Western States, and was acknowledged as the best preparation for malarial disorders and general debility then known. The recipe for compounding this valuable article, handed down from one family and generation to another, was known to the Harrison family, and is used as the basis and general formula for the present "Tippecance," the name being suggested by the battle in which General Harrison was engaged. The manufacturers have thoroughly investigated this subject in its minutest details, and are certain that for mal-assimilation of food, dyspensia, tired feelings, general debility. and are certain that for mal-assimilation of food, dyspepsia, tired feelings, general debility, prostrations, malarial disorders and humors in the blood, nothing can exceed in value "Tippe-cance," which was the medicine of our fore-

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