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# The Spiritual Kostrum.

The Ethics of Spiritualism.

Delivered before the American Spiritualist Alliance of New York City, Dec. 28d, 1883, BY JUDGE NELSON CROSS.

[Reported for the Banner of Light.]

It has been repeatedly said of Spiritualism, viewed as a religion or in comparison with other religious, that as a denominational term it is too indefinite as well as too general in its signification to be of value as indicating even the groundwork of any particular system of supermundane philosophy as distinguished from those of various religious bodies, which, it is olalinidi, have withstood alth altitle brad, being planting ly investigators and the assaults of unbelievers; that in the catalogue of ecclesiastical nomenclature Spiritualism stands for the algebraical x, and signifies not only an unknown quantity, but an unknown quality

If by this it is meant that Spiritualists, as a class, have formulated no creed to which its adherents. without distinction, are required to yield a blind assent, have fashioned no mold to which all orders and degrees are made to conform, as a condition of fellowship, we not only admit the truth of the accusation, but claim it as being one of the excellencies of the New Dispensation.

But if, on the other hand, it is meant to be implied that the absence of a minute formulation of belief embracing a system of complex theology, after the manner of the Thirty-Nine Articles of the Church of England (which to-day no person of culture and common intelligence really believes), affords room for unbridled license in this life, or the least shifting of in. | and truest of Mediators and Reformers; and whether | great hereafter. dividual accountability and consequent compensatory punishment in the life to come, we emphatically deny that it has any just application to those against whom it is leveled: for if Spiritualists are generous enough to accord to every individual the right of individual opinion in things spiritual and the utmost freedom of conduct consistent with the social well-being, especially regarding those matters in which the public have no concern, and can be in no wise injuriously affeeted, is it to be concluded that they are indifferent to any infraction of those well-understood precepts which so largely constitute the safeguards of wellordered society? Indeed, no such sentiment will find support in a logical conclusion drawn from the evidences of spiritualistic theories and practices, as evinced either outwardly or inwardly, in the everyday life of this distinctive class of individuals, nor, to our mind, is there a belief so exalting in its tenden cles and so conducive to a just and pure life as that of Spiritualism.

·First and fundamentally, it has been charged against us, or at least a very considerable number of us, that we deny the existence of a Supreme Being, a Divine All-Father and All-Spirit, supreme over all mentalities and things visible and invisible.

But is this true? Are our traducers able to point to a single extrest well-informed Spiritualist who denies or even doubts the existence of a supreme overruling, all-pervading Intelligence, whose will is the sole creative and sustaining force in the material and spiritual universe, and whose goodness is everywhere seen and felt? We answer no! emphatically and unreservedly no, for he who is not alive to this sublimest of all truths, is as incapable of absorbing and reflecting the spiritual light as is the opaque nugget of our coal-measures of reflecting the prismatic bues of the diamond.

But it by no means follows that the conception of the Delty among Spiritualists in general is the same or even similar to that of the ancient Hebraws as depicted in the sacred chronicles of that remarkable people. On the contrary, we feel confident that we shall be sustained by far the greater number in presenting a quite opposite view. Jealousy, selfishness, hatred. wrath, cruelty, revenge and valuglory are among the worst elements of our imperfect human nature, and when we find them depicted as attributes of a Supreme Being, they do not present to the civilized mind a pic ture worthy of love, much less of adoration. Such in deed is not the worshipful God of the Spiritualist. His God is a far higher and holler conception, whose perfect nature is without corruption, and whose boundless

love endureth forever.

The primary lesson which the Spiritualist takes home to his heart is one of sympathy and compassion toward all, even the humblest and most degraded of his fellow creatures. He soon learns that the highest practical religion is to do good unto others, not selfishly and ostentatiously, nor in the expectation of worldly advantage. To console the afflicted, assist the needy, and lead the fallen with gentle, hands out of sinful darkness into the light which shineth from above, is to him the weaving of a mantle with threads of gold and silver, which will withstand the mutations of time, and shine with ever-increasing lustre along his upward way.

If he then not aside to hold dispute over the nonessentials of thread bare creeds, born of ignorance and murred little tunnatural proportions by a self-im-posed and distinging presthood for if he pause not to in-

dulge in idle speculation upon the unknown and incomprehensible, it is because his whole being is filled with the revealed truths of the New Dispensation, which make appeal not alone to his innermost sense, but to his outward senses also, and satisfy the utmost longings in his soul with uncontrovertible evidences of an individual conscious useful existence beyond the narrow boundaries of the present life, whose immediate condition is dependent, upon the spiritual unfoldment of each translated entity, and whose possibilities in the ascending scale of being are almost unlimited, and draw him nearer and nearer to a oneness with the All

Father. But I seem to hear said, Spiritualists reject the Bible; they deny that the Scriptures are divinely inspired, including the Old and New Testaments, and they refuse to be guided by their teachings.

Let us answer this accusation squarely, without the least dodging or equivocation, which, were we a professed theologian, would hardly be expected of us. We do reject the Bible as being in any exclusive sense divinely inspired, or, if you please, as a holy book. It is far from immaculate; far indeed from perfeet in a moral or even secular aspect. Its history is largely legendary, and full of absurdities and contradictions; its chronology is erroneous, and for the most part unreliable, and its science on an exact level with the information of those primitive days when the earth was regarded as the chiefest of the heavenly bodies, and the sun, moon and stars, without exception, its inferior satellites.

Is it probable, nay, even possible, that such a work could have been inspired by the Creator, in whom dwelleth the perfection of wisdom, and whose knowl edge compasseth all things?

Which should be regarded as the most devout and worshipful: those who assign to God the infusion of false ideas to be accepted and spread abroad as true among an ignorant and simple-minded people, or they who revere him as a loving Pather, suffering, but never inciting those earth-born and earthy crudities, which must be thrown aside as mankind advances to higher planes of intelligence? Can error, much less falsehood, be divinely inspired?

Leaving out of view these glaring incongruities, as we turn the leaves of these time-honored records of past ages, we cannot fail to be struck with the many and various passages replete with wisdom and ele quent in oriental imagery.

Here are tales of Eastern life in the simple patriarchal days; love stories and romances, as tender and glowing as those of a later period, which find expression in poetry and in art.

In a sense, and perhaps in the truest sense, these are all inspired; for they are spiritual ebuilitions of sensitive and refined natures, which tremble mong the strings in dulcet monotones, long after the player has withdrawn from his instrument, and are kept alive by responsive vibrations in many a sympathetic breast.

Are not Spiritualists as keenly alive to the rhapsodical songs and wise proverbs attributed to Solomon and David as any other class? Are they any the less appreciative of the dramatic unity and sublimity of Job, though they regard the whole scheme as a poetic flotion? And are they to be put aside because they do not hold these, in common with other portions of the Bible, as divinely inspired in any miraculous sense much less as the veritable word of God?

Passing to a consideration of the gospels, epistles, chronicles and allegories of the New Testament which have given rise to so many disagreements of doctrine and shades of belief, inciting empires, states and families to brutal and bloody conflict, we recall the tender words and merciful offices of the greatest which for the first time we find freely offered without the quality of bitterness; alas! all too soon to be corrupted by cruel and selfish ambition, and made the pretext and justification of letting loose the furies of fanaticism that swept down upon orderly and inoffensive communities, bearing in one hand the mandate of a tyrannical hierarchy, and in the other the dagger and the torch, till millions on millions of innocent victims, whose lives depended upon the mental shading of a scriptural passage—or even a word -strewed every land and crimsoned every soil.

Happy indeed were it, if by drinking deep of the Lethean waters, we were able to bury the horrible picture forever out of mind! But no: the lesson, terrible as it is, is neither to be forgotten nor misapplied, for now and not afar off, in the silvery mists of a new-born day, Spiritualism, the white-robed angel of light, is seen descending from the opening heavens with tears and prayers and healing balm; and as we gaze upon the unwonted brightness, there comes a voice sweet as a mother's greeting to her tenderest and latest born. saying, "Father, forgive them, for they know not what

And this is the beginning of universal brotherhood among the races of men, as it is the beginning of the end of bloodshed and desolation for opinion's sake; and yet it is only the beginning, for the dignitaries and priests of old ecclesiastical systems whose forerunner was the sword, are vociferous in their denunciation of the New Dispensation. Its followers are arraigned in no gentle terms for their faith in the seen no less than their want of faith in the unseen; in a word, for their shortcomings equally with their far-goings.

The gravamen of the offence is that Spiritualism is per se a heresy! that its innovations are destructive of those moral barriers which the true church, as the guardian of society, has set up.

Is this accusation well-founded? Is it true that morality depends upon any particular form of belief, or is religion, under whatever name and ceremonial complications, separable from a just and true life? Is the doctrine of a triune God, original sin, the atonement andits concomitant essentialities, calculated to inspire man with a very exalted view of the Great Father and predispose him to lead a blameless life? If not, what is to be said of redemption and foregrdination? Does belief in these schemes take the place of practical religion in our daily walks? Will finding a Saviour for us in spite of our trangressions, induce us to save ourselves?

Thomas Paine was an infidel, and is to this day beld up as an example of moral delinquency by the church, and yet he gave utterance to this noble sentiment: 'The world is my country, to do good my religion." In this brief sentence is portrayed the religion of humanity, which is to do good unto all men, regarding all as brothers. This, too, is Spiritualism. But if Paine was an infidel, in that he rejected the dogmatism of the Divine inspiration of the Scriptures, he was not an atheist, for he nowhere disputes the evidences to be found everywhere in nature, of an overruling Providence. We can point to no man in the whole catalogue of men who so completely bore out in his private life the religion of his heart. He lived for humanity, and would have died as he lived could humanity have been benefited by his taking off.

If we were called upon to state the views of Spiritualists in general upon points of doctrine which are Divine impulse acting by immutable law, and recog-

considered evangelical, we could answer only for a single individual, and that is the one who now addresses you, for unto all is scorded the right of private judgment concerning intigers of bellef, with none to question authoritatively at with the privately order of other systems. Herein Spiritualism differs from all other religions: it contains the element of superstition, deals in no mysteries in these no unreasonable demands, and holds nothing seen or unseen as too sa-ored for investigation and solution upon simple and natural grounds. That which is incapable of this it

rejects altogether, and, as we think, wisely.

Notwithstanding this liberally and rational of sen timent and method, there is permitted no license, no departure from those well-understood rules of virtue and morality which are inseparable from well-ordered society. Any aspersion upon Spiritualists in this regard is a cruel and unfounded calumny, and has its origin in either ignorance or malice. No form of belief will prevent a gross and sensual nature from following out its natural instincts, nor is it strange that ours has its share of offenders against the decencies of life; but shall the whole body be cast out because a finger is diseased?

The mere concession of the truth of those phenome nal occurrences which are among the primary evidences of Spiritualism, does not make a Spiritualist in any enlarged and comprehensive acceptation. One may concede this and still be as soulless and unreceptive to the sublime truths which aggregate the spiritualistic philosophy as a mammy or an oyster. He may even drink of its crystal waters and yet remain not only ignorant of their divine source but indifferent to their cleansing properties; and he may be vile enough to use his pretended faith as a cover or a mask, but such instances are as rare within our ranks as with other religious and reformatory bodies, and none are so ready to expose the pretentious hypocrites within their own body as Spiritualists themselves.

But whilst what has been said is true in too many individual instances, they are less common than the enemies of our cause would lead the public to suppose, and afford no sort of justification for any distinctive class of Spiritualists, if, indeed, there be such, to arraign others as unfaithful or delinquent regarding the rules which they have arbitrarily established as a gauge of spiritualistic morals and credulity.

This sort of thing is precisely what should be avoid d upon all sides, as not only too illiberal and unjust to be tolerated, but, more than all, as of the same plece with that dogmatic assumption which the Christian Church maintains in respect to its many shaded doctrines, based upon avowed the stio revelations which have no foundation it exet, and which, above all, has served to weaken and that appetroy its emporter for good. Spiritualistic cair spiritualistic cai splitting has with them, and, what is more, there is not the least excuse for it.

Mediumship is a term which, in its relation to spiritphenomena, has acquired a definite signification. Its place in the framework of the New Dispensation is one which can never be dispensed with lest the whole fabric fall to the ground. Not that Spiritualism itself is new, for it is as old as the beginning of time and will endure unto the end; but, like the electric currents that always played upon the midsummer waters and flung their slivery spears athwart the northern sky in the chill winter night, it waited centuries on centuries for an interpreter and an alphabet, and when at length these were found by the clearer perception of a little child who talked with the angels as they bent above her cot in their nightly visitations, a new light dawned upon the world, which like a pillar of fire leads the open way to sublimer heights in the

God bless our Mediums! They are the oracles of the temple, whose words are inspirations and whose divinely-appointed office should be sacred to all men. Forever silent be the tongue that would revile them and powerless the hand that would aim a blow at their

As a religion, Spiritualism is purely eclectic. Vold of dogmatism, and without prejudice, it freely examines into all orders and systems, and tries them in the light of scientific discovery.

Whenever it finds a truth it appropriates it to itself. thus increasing in knowledge day by day, and advancing nearer and nearer toward the Infinite.

Hence Spiritualism is not to-day precisely what is was yesterday, and may not be to-morrow what it is to-day. In this, too, it differs from other religious, which for the most part are left far behind in the world's spiritual advance into the truer light. The age has outgrown them, and they can no more be made to live than a sapless tree can be revived by grafting upon its withered branches the young and tender shoots of living trees. In the work of regeneration the first necessity of the ministering angels of the New Dispensation is to loosen the shackles, and tear asunder the bonds of the crippled and creedbound votaries of antiquated systems. Many indeed have been long held in moral subjection through the instrumentalities of organized societies, whilst the struggle between what had been inculcated as true, and what was capable of demonstration, was continu-

ally going on, without the power of reconciliation. Not a few.are accustomed, from long habit, to lean upon their priest, as a patient leans upon his physician, and take the bitterest and most nauseating prescriptions with closed eyes, and without question Many of them are rich in this world's goods, and pay liberally for being saved the trouble of thinking, or if they think at all upon things spiritual, it is after the fashion of the dullard, whom Coleridge turned upon with justifiable impatience. They only think they think!

It is useless to attempt to reason with this class of individuals, for they are accustomed to refer all questions to the Bible, and claim for its worst errors infal libility. They even patronize God; at least the God whom they have created after their own image, and pretend to adore in him qualities which are despicable in man. For such souls there is little hope of immediate re

times aggressive, it is never cruelly and needlessly so for if it despoil the temple of some of its adornments it replaces them with saintlier images, and if it apply the rod, it is only the touch of the wand which trans forms the false idol into the merciful Father. Spiritualism is a reformation. It comes with the

generation, and if toward them Spiritualism is some

dawning of a new light. Its Bible is the open book of nature; its mission love unto all men; its endeavor peace among the nations and peoples of every clime its duty charity to the weak, the lowly, the down-trod den, the misguided.

Is there no room for it in this wide world of ours?
Why is it that it is met with scoffing and rebuke? What is its offence? Is it that in the infinitude o things tangible and intangible, from the tinjest atoms that swarm in the regions of space, up to the great family of worlds and centres of worlds that spri the eternal dome with golden light, it perceives the

nizes in all forms and degrees of fibrous and crystalline formation observable upon this planet throughout its millions and millions of years of growth and change and evolution from lower to higher grades, the intelligent manifestations of the spirit, without which there can be neither form, nor order, nor being?

Is it because it traces the same spiritual force in all the multiform creations of animal life from the rudest vertebrate that wallowed in slime and breathed the noxious exhalations of the paleozolo time, upward and onward in all the waiting years, to the era of mind, imperishable in man? Man! in whom is the culmination of all that had come before; whose being is the product of ages: whose destiny is eternity t

If Spiritualism is not true, then is nothing true of human existence beyond the confines of this world, and all creeds and all religions are as barren of hope as are the burning sands of Sahara of leaf and shrub and flower. If it be not true, then are the holiest aspirations of which the soul is capable-its prayers and supplications and longings-a mockery and a delusion; and in place of the coming of the angels to lead the newly-born of the spirit over the silent river to higher and better forms of life, there will remain as the all-in-all, only the wasted skeleton in its forgotten tomb amid the gloom and darkness of eternal night.

But Spiritualism is true; we know it is true; for the glories of the heavens have been laid bare to our mortal vision, and through the celestial gateway myriads of angels are descending to our earth, whereon they had their beginning, even as we, and like us wore out their little day in joys, in sorrows and in hope. They come not as the stranger comes from some far-off shore; but even as friend unto friend, from whom they parted in sorrow and in tears only as yesterday, to go but a little way off. They come in the fulness of their love to those whom they left standing by the shore waving their farewells, as the mysterious bark swept over the misty waters, and they tell us of the world to come, and joys that await a well-spent life here in the form, and so indeed-

> "T is Heaven itself that points out an hereafter, And intimates eternity to man. "

If there is want of unity among Spiritualists, it is not because there is want of knowledge, or even faith in their beautiful and worshipful philosophy; but faith without knowledge is a state of mind unknown to them. Every step in advance is a proven way. They who say unto others: "Come with us, and believe as we do," will find few associates; but they who invite others to unite with them in good works, seeking earnestly the truth, and believing according to their highest light, will grow in spirituality and in numbers and their influence will be as the sunshine that sprinkles the thornlest road with flowers, filling the air with sweet incense, and giving promise of brighter glories in that celestial state which is the inheritance

## Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

Prepared expressly for the Banner of Light, BY G. L. DITSON, M. D., Of Paris, France. FRANCE.

"Union Spirite Francaise," and "Le Magnetisme Curatif," are two brochures in hand from the pen of the able, philosophical and eloquent Mme. Sophie Rosen-Dufaure. Mme. R.-D. wishes it to be known that she no longer has any connection with the Revue Spirite, or its associates; and that letters and papers may be addressed to her, "Au bureau du Journal Le Spiritisms, 39 and 41 Passage Cholseul, Paris."

Few works on magnetism, none that I know of, make the use of this curative agend so much of a home affair as Mme. R.-D. In fact, it is designed exclusively to bring the subject into every family. It goes, by clear and simple stages, to show how and where when magnetism 'may be advantageously resorted to: not omitting instructions concerning certain states in which a magnetized person may fall, and with proper firmness and judicious management, be benefited thereby. There are not many who have so great a faculty of placing ideas clearly before the mind of the render as Mme. R.-D. She has for some years been a contributor (as I have frequently stated in the Banner of Light) to spiritualistic literature, and her speeches on many public occasions have been published and widely read.

The other work of Mme. R.-D., cited above, is to show that M. Leymarichas not been just to the memory of Allan Kardec; that he has rather favored the Roustaing party. I cannot enter into the details of this matter; in fact, have not had the time nor dispo-sition to consider the subject. Good Spiritualists may I think, adopt the exceptional views of either Kardeo or Roustaing, and yet be united in the great cause that is bringing "light into the world."

La Chaine Magnetique, Paris, for October. I have had occasion to name this monthly as one of the most valuable that reaches me. Mr. Louis Aufinger, proprietor of La Chaine, was a pupil of the distinguished teacher of magnetism and voluminous writer, the Baron du Potet : and he is a practical man, knowing of what he so ably advocates, while his mother is a comnambulist or lucide of note. As I have taken the liberty to name this lady I will relate (though very briefly) what I have seen in a circular respecting her powers: A young man occupying an important position in the office of a public functionary, making a little tour into Switzerland, suddenly disappeared. He could be traced to a certain inn, whence he departed with one or two other travelers. His relatives searched for further trace, but in vain. Mme. A. was applied to. She saw and described the men who killed him, with two stabs of a knife, and told where his remains were hidden. They were found, as indicated and with the two wounds by which he had perished.

The issue (for the month of October) of La Chaine has a small wood-cut frontispiece of a gentleman magnetizing a lady. The article accompanying it says an arm or any other portion of the body can be made immovable, and in fact rendered insensible; but the writer (M. Bouton, who has just published a very valuable work Magnétisme en hutt lecons," price one franc.) depre cates, as did Baron du Potet, any cruel experiment such as burning or wounding the flesh, as the patient will suffer from it subsequently.

Following the above is an important statement in regard to the use of metallic belts and bracelets in ages of hysterics. Experiments were tried at the Hospital Salpetriere, and though, in some instances, they had little or no effect, in others the patients be-came so susceptible to their influence that when they felt that a crisis was approaching they ran for their metallic helpers. After an absence of a month and a half the Doctor returned to find his patients cured of all spasms, and in fact comparatively well; the epileptic form of attacks returned no more, vomiting spond to the ratio of the cost."

ceased, and sensibility of taste, smell, feeling (in some cases lost) was restored. The subject of "Metallo-therapie" should be considered by our healers. Certain metals have, I think, with us, been applied with good effect to the stomach, in cases of vomiting, different metals affecting different constitutions.

Fever, which is here considered as an affection of the nerves, and for which ice cold baths have been freely used in Germany, it is thought should be treated by human magnetism. I have thus treated it, as well as diphtheria, in my own family with perfect success, in one instance devoting nearly an entire night to rubbing my little patient.

The dreadful effects of the use of morphine, guite common in France, is well illustrated in the death of the young Duchess of Chaulnes," the recent arrest of a girl (who afterward shot herself) for stealing-a crime committed after the use, from time to time, of two thousand francs' worth of this dread poison.

La Lumiere. The editress of this excellent little journal, and her husband, contribute lengthy and interesting articles to its pages, Nov. 10th and 25th, not only as mediums, but as narrators of experiences in the wide field of our faith. As these, however, cannot be condensed, I must only give quotations from minor items: "Under the title of 'The Communica-tion Between the Living and the Dead,' there comes to us from Lyons," says the Lumtere, "a large paper, which, on the 1st of November, is distributed gratultously at the gates of the cemeteries Pere La Chaise, Montmartre, Montparnasse, and several others. It contains a number of mediumistic communications from spirits."

"We have received from Arecibo, Puerto-Rico, a volume entitled 'The Voice of the Apostic John in the Nineteenth Century.' It is by Mr. J. C. Baldwin, of New York. We thank the donor.'

" Mons. Garanger has a daughter ('incurable') cured by Mons. Hippolyte. Mr. G. is of course now a convert; and has a double gratitude in finding that his child has become an excellent writing medium."

"The Bishop of Puerto-Rico has refused to Miss Armstrong, a writer on Spiritualism, the privilege of being married in a Catholic Church; also to all Spirit-ualists the right of sepulture. These things add largely to the ranks of Spiritualism."

Michael, through the medium "Hab" (of La Lumiere), has here a beautiful and lefty "Invocation," such as can hardly be excelled. It reminds me of some of Mrs. Richmond's.

Revue Spirite, for December. An important announcement heads the list of its many contributions, to wit: The "Federation Spirite" of Belgium proposes that next year, or in 1885, a Universal Congress of the Spiritualists of all nations shall be held in Rome. To this end Mons. Guerin subscribes five thousand francs. Subscriptions are asked from others. The money will be deposited in the Bank of France. Mons. Leymaric will act as agent. His office is that of Revue Spirite, 5 Rue des Petits Champs. The fourth article of the five under which this subject is presented, proposes that a prize of 8——shall be given for the best paper to be read on the occasion, which shall clearly and nettoment portray Modern Spiritualism. Cannot this be made a grand affair? I hope the wealthy and intelligent of our faith in America, North and South, will take this into serious consideration. May brotherly love unite us in this magnificent scheme.

The recent annual gathering at the rooms of the Revue Spirite, commemorative of the dead, must have been very impressive. M. Leymarie opened the scance; then there was a prayer, followed by an address from M. De Warroquier. Mme. Kardec, who last year cheered the assembly by her visible presence, was present in spirit, with more than a hundred others, it was said, who had "passed on," but now joined the embodied throng in their memorial ceremonies. Several poems were read, and able speeches made by others on this occasion, after which a short biographical sketch was given of those who, during the last year, had departed this life, and who were known as workers in our cause. It is something to be thus kindly re-

La Luz del Porvenir, though overflowing with the rich thoughts and graphic portrayal of historic facts, more especially respecting the evils which have followed the train of Catholicism, I cannot abridge, and do justice to the authors of them-Mme. Soler, espeially. In the Issue of 23d of November she gives several pages to the writings of the Queen of Roumania, who, under the name of Carmen Silva (quite Spanish), has had published such sage sayings as merit a frame of gold, and a place on the walls of every boudoir where virtue and chaste intelligence are its chief attractions; though I cannot but feel that she often idealizes humanity where the sterner realities of life should be less in abeyance, she evidently penetrates deeply and analyzes succinctly passions and emotions that work for the good or evil of the sexes.

Un Periodico Mas, of Zaragoza, and El Iris do Pas, of Huesca, have each lengthy articles of universal interest, such as "The Inefficacy of Religious Forms": 'Spiritualism and the Church," and a " Letter to the Bishop of Vich."

SOUTH AMERICA. Revista Espiritista and Constancia, both of Buenos Ayres, are magazines of much merit. The latter would alone almost fill the Banner with readable matter. It quotes from the Banner, at length, its article on "Oahspe." This is followed by the "Effects of Ignorance," from the trenchant pen of Mme. Soler; then by " Materialization in Cincinnati," from the Banner; also "Materializations in New York." Its minor items embrace "Spiritualism in Holland, Belgium,"

The Annali, of Turin, quotes also from the Banner; Sig. Castiglia treats of Catholicism (saying: "The Bible is not all the truth"); while Mons. Nus continues his "Grand Mysteries."

I have not space for quoting nor even naming the articles of other periodicals in hand-of Spiritualistische Blütter; Etude Psychologique; De Rots; Licht, mehr Licht; Etats Unis d'Europe, etc.

\*This beautiful woman, whose engraved portrait is in all the shop windows of picture dealers, was driven to despair by relatives, who tore from her her little children.

A thoughtful writer in the Commonwealth says: "Long before the time of Confucius one read on the sacle of a statue of gold in the Temple of Light: 'In speaking and acting do not think yourself alone because you hear and see no one; the spirits bear testimony to all;" adding, after quoting a remark of S. B. Brittan, "From internal conviction, the general aspiration of mankind, the revelation of the spirit here as well as beyond, we believe that what we term death is really ransom, and that there neither is nor will be any height to progress. The why and the wherefore of human experience will yet be made plain, and the gain corre-

For the Banner of Light. THE GREAT LIBERATION.

I hear, "They toll not, neither do they spin"-These of the victor-racel The heavenly kingdom have they entered in And won their place.

I see before me stand the crowned man. With God-light on his brow; The Soul bath traced in him her mighty plan-Free is he now!

He rests upon an earth which knows her king; Calmly he wills; The hidden soul-force sees its secret spring. And Nature thrills.

No more the marts, the weary search for food, The pangs of death. No more the bitterness, the human brood Who toll for breath !

Who that the holy vision see and know, Dare stlence keep? Did not to him of old its lustre glow By the blue deep?

He saw and saw not-for the woman's eye Must see the whole;
The Christ unveiled, the Word of Liberty, The free of soul!

She must the curse assail with holy power 'And steadfast eye; Born for the future, not the passing hour, Scorning a lie.

True to the highest, to the cry of earth, E'en though it be

To be and dare!

A martyr-work which pleads for heavenly birth And Liberty!

I hear," They toil not, neither do they spin," They enter there, Radiant and deathless, free from stain and sin,

The seven-rayed star heralds the temple Man! . Its mystle light The ages know and feel, the perfect plan

Of Life in might. Sisters of suffering, weep no more, but rise,

Dare to be free! Point man the way, wrest the pure Paradise, Immortal bel Roston, 1881. BUSAN E. GAY.

## Spiritual Phenomena.

A SEANCE AT THE BLISSES'.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

My friend E. W. Smith of organ celebrity said to me the other day: "Brother Wetherbee, have you been at the Blisses' lately?" "No," said I, "not lately. I have attended their séances many times, and have been perfectly satisfied that they cannot be anything else than what they are claimed to be. In fact, I have had as perfectly convincing proof of spiritmaterialization and dematerialization at their séances as one could desire; for I had the privilege of taking a spirit by the hand with a good firm grip, and go with it into the cabinet, and while in the dark, holding the spirit by the hand, I with my other hand manipulated the medium, and thus know she was seated, in a trance, in the chair-myself having perception of both at the same time-when suddenly the spirit was non est, and I held only my empty still-closed fist; and I have had with her other experiences equally intelligently convincing." Friend Smith then said: "Her mediumship is now more interesting than ever"; and related to me some of his late experiences, that so excited my interest that I went the first opportunity I had to see the manifestations, and that was a day or two after, on Friday, Feb. 15th. My wide-awake wife went with me. I do not know but this long introduction is a superfluity to a notice of this kind, only I have to tell my stories in my own way, even if I do thus spin them out. On this occasion we were not disappointed; it came fully up to my expectations, which were large-first, because I knew. she was a good medium; and second, from Mr.

Smith's relation of his late experiences. It was interesting at the first start; for as Mrs. Bliss walked into the cabinet, dressed in dark apparel, and disappeared behind the curtain, a spirit instantly appeared in white raiment, so quickly that we actually saw a glimpse of the spirit before the medium was wholly lost to sight. Various spirits of both sexes then came out, most of them being recognized by those whom they were for, and we were not overlooked. I did not recognize all of them, but was quite interested in two spirits that several times alternated; one was tall, beautiful and stylishly dressed; the other was short and not very propossessing; they did not come together, but first one, then the other, alternating, and very quickly, several times. Whoever they were, they could not be the medium; we had ocular proof of that; and then the alternating by one person was an impossibility: so there were certainly two spirits, and that settles the matter; for on this occasion by no possibility could there have been a confederate.

Among the apparitions thus appearing was Dr. J. R. Newton, who said he still was interested in healing; also the late S. B. Brittan came, and it seems to me these spirits looked like the persons they claimed to be. A circumstance occurred in this connection that interested me full as much as any recognition could, and that was this: Mr. Brittan appeared twice, and retiring behind the curtain the second time, I expected to see him appear again, when instead of Brittan, came a soldierly-dressed man, five or six inches taller than I am. They called him Capt. Hodges; he comes often, they say, and was a very strong and interesting spirit. Now remember, Mr. Brittan seemed dressed in his usual manner, and with grey hair and beard, not very long, but looked as he appeared in my memory, but retiring, as I have said, when instantly appeared this Capt. Hodges, with dark hair, mustache and military dress. Now that was a striking phenomenon, one of the most impressive facts in my experience; these forms were so entirely unlike each other, both taller, and in no way like the mediumand the instantaneous appearing of the one after the other, was remarkable evidence that it was superhuman, and what it claimed to be, a spirit manifestation. Billy and Blue Flower appeared as usual, and were social; and other

spirits also. I do not propose to relate the manifestations in full, not wishing to monopolize too much of the Banner of Light's space, but I will not omit one fact of interest, which I understand has grown to be a feature at these scances-illuminated spirit forms. The light was wholly extinguished, and the darkness total; one's white handkerchief, and everything white on the person, or in the room, was black and totally invisible; a spirit form then appeared at the curtain, white and luminous-after a while retiring, when others followed. I do not know as any of these were recognized, or intended to be, but

teresting, and somehow struck me as more in the spiritual order than the more human-looking ones of the usual materializations. Not that I am criticising the others, for I do no such thing. I think it absolutely proved that they are the apparitions of departed spirits, only it is hard for me to get rid of old notions that spirits are ethereal, shadowy beings, while the materialized ones are as substantial as the human beings sitting in the séance.

I can say truthfully, on this occasion I witnessed a very satisfactory exhibition of materialization, and my wife liked so well that she said she wished she was going again the next day.

This good city of Boston seems to be quite a favored place; only think: the Berry sisters, Mrs. Fay, Mrs. Beste, Mrs. James A. Bliss and Mrs. Hatch, all holding their materialization circles, and all well patronized by good sensible people-gatherings that no one need to be ashamed in, and so popular are they that one has to engage seats in advance to be sure of ad-

bending and so popular are they that one has to engage seats in advance to be sure of admittance.

MATERIALIZATIONS ON A PUBLIC PLATFORM.

To the Editor of the Banner of Light:

The Lycoum was held at the usual hour, plocicles. In the temperary absence of the Conductor, C. S. Kinsey, his son Raphael (four temperary absence of the Conductor, C. S. Kinsey, his son Raphael (four temperary absence of the Conductor, C. S. Kinsey, his son Raphael (four temperary and the Conductor, C. S. Kinsey, his son Raphael (four temperary and the Conductor) of the Conductor, and the session was very harmonicus. At 11 c/dock the Rev. Mr. Bowman agave one of his able discourses to an appreciative audience. In the ovening he made is for we marks preparatory to a trial for materialization on the platform, before an audience of several hundred, with Mrs. Anna Cooper as the medium. Bro. B.'s remarks made a prefound impression on the audience, which filled the hall, and conditions seemed in perfect order, except that the light from the electric burner in the street could not be excluded on two sides of the hall, neither were the gas-jets properly shaded. An hour and a half experimenting did not wavery the audience. At favorable times spirit-forms appeared near the medium, who sath way the audience. At favorable times spirit-forms appeared near the medium, who sath way the audience of the comman was called to the cabinet, These forms could be seen by persona at the further and the property shaded and uniform.

Mrs. Cooper deserves the thanks of the Society for submitting to so perilous a test, and also for the financial aid rendered the Lycoum by the admission fee.

J. P. ALLEN. Springfeld, Ohlo, Jan. 31st, 18st.
Springfeld, Ohlo, Jan. 31st, 18st.
Springfeld, Ohlo, Jan. 31st, 18st.
Cook and his mother, and one other besides of the section of the problem of the comman of Brunsavier and the problem of the comman was called to the ceabing the problem of the comman of Brunsavier and the problem of the comman of Brunsavier and the problem of

"You asked for me last Sunday, but as I was very busy taking observations of the peculiar manner of the earth's transit through the electrical belt which now encircles it, I was not able to answer your call. I am here to-night, however, and anything I can give you in the way of information I shall be glad to do .-DR. RENNE."

He was asked for his explanation of culiar appearance of the heavens, when he immediately wrote:

"In the progress of worlds-for all worlds have a progressive growth upward and onward, the same as peoples and institutions of men-in this progress. I say, every world must pass at length into an electrical condition which is the beginning of its last step toward perfection or ripeness. This planet, Earth, is just about entering on this last stage in its development or growth. The electric belt or zone is now already around it, or, rather, it is just entering this electric zone. This is the cause of the pecular color and condition of your atmosphere that you may have observed of late. Now some of the planets have enjoyed this electric condition of the atmosphere a long time and have got into stronger and more perfect electric or life-giving currents than you have any idea of. You are but just entering this state of growth, and it will take a long time for you to grow to a perfect planet yet.... This electric condition of a planet's growth is to affect the inhabitants of that planet as well. The children born now will have more highly-strung and finer' more sensitive nervous organizations, and be more spiritual and better than before.... The change will not be instantaneous but gradual, as almost all great changes are. You may not expect angels to be born of victous parents, or anything of this sort, but the conditions of birth, or the spiritual atmosphere surrounding children at and before birth, will be better and more highly productive of improvement in the spiritual condition of the next generation ... - DR

The above, written in Brunswick, Me., Dec 23d, and not made public until now, as an explanation of the cause of the recent peculiar appearance of the sky at sunset, coincides exactly with that given by the guides of Mrs. Richmond in Brooklyn, N. Y., Jan. 21st, in reply to a query made by one of her audience, and reported on the eighth page of our issue for Feb. 2d.

At a subsequent sitting the question was asked: Why, if the peculiar appearance is due to an electrical condition, are we not able to see a display in the night, as in the case of the northern lights?

Answer .- "I said it was due to an electrical belt or zone through which the earth was passing, and the argument that the young man makes is a good one if the belt or zone extended all across the heavens, or traveled with the earth. But on the contrary it is but a belt around the heavens as yet, and is stationary, the earth turning on its axis in the centre, so that the cause of its not appearing in the late night is not due so much to the absence of the sun itself as to the absence of the zone itself. The zone has set, as we say the sun sets-neither of these forms of speech being exactly true. They both appear to set, because the earth passing from West to East gives them that

Q.—Why do we not see the red sunsets every evening?

A .- " For the same reason that the Aurora Borealis is not visible every night. All electrical phenomena are not constant, but come and go. The belt of electrical light is not constant, but comes and goes—is visible sometimes and at others not—but will be more and more visible as the years go on."

The Grand Rapids (Mich.) Daily Eagle, of Feb. the apparitions in this luminous way were in 9th, contains the following paragraph (corrobo ness,

rative of the above expressed views) regarding an answer to this same question, "What is the cause of our red sunsets this winter?" made by Lyman C. Howe at Science Hall on Sunday, 2d:

"The sun and its satellites, the earth included, under the progressive laws of nature, are undergoing a manifest process of development into a higher and more refined condition. The great spots on the sun, the earthquakes, volcanic eruptions, cyclones, floods and extremes of cold upon the earth, are all manifestations of an active purifying process now going on within the solar domain. As a consequence of this purifying process, a more magnetic and spiritual atmosphere is developed upon the earth, and our rosy sunsets are exhibitions of the more reflued aura pervading this atmosphere. It is a more spiritual or ethereal materialization in the air of the cruder elements composing our solar system, made visible under favorable conditions It is a prophecy of the higher, better life into which the earth and its people are growing."

## A New Doctors' Plot.

A Despotic Scheme of the Ohio Physicians Exposed by Dr. E. D. Babbitt in the Cincinnati Enquirer. THE PROPOSED MEDICAL LAW.

mill system?

It is said that the Democratic party is one of personal freedom, which is opposed to binding men hand and foot with numerous laws. The Republican Legislature of the last year made some despotic laws, and the progressive people of the State rose and voted them down and out. But now shall a Democratic Legislature come forward and tell me what kind of men i must be forced to take when I want myself or family treated medically? As well might they tell me what kind of men shall preach for me, and what theological seminaries they shall be graduates of Thousands of seminaries they shall be graduates of. Thousands of American freemen would trample such a law under

American freemen would trample such a law under foot.

Does my reader say that lawyers are obliged to pursue a certain course, and teachers as well? But law consists of some definitely established statutes, and teaching deals with some mathematical, and other exact science, while medicine is an infinite study, which, as an eminent physician says, "is not a science, and nothing like a science." The great Dr. Valentine Mottsays: "Our remedies are unreliable." Dr. Willard Parker, of New York, says: "Of all sciences medicine is the most uncertain." and Dr. Evans says: "Medicine so far from being a science that it is only conjecture."

We wish no State church system, and we wish no State medical system. If we wish to employ teachers, or preachers, or doctors who have no certificate from a State Board, we shall do so, and we say to our Legislature, see to it that you do not persecute, by fine and imprisonment, those whom we may select. The Legislature of Massachusetts has been so acute as to see through all such schemes of the doctors, and I trust our own Legislature will prove equally alive to the freedom of her people. I know of several cases of noble people most successful in healing disease who have been persecuted and hunted down in the States of New York, Illhols, etc.; and so far as all signs would seem to indicate, the chief offence of these people was that they made an uncommon number of cures. To add infamy to this law, it is provided that all persons who they made an uncommon number of cures. To add in-famy to this law, it is provided that all persons who will prosecute these outsiders, and bleed them by these liberal flues, shall receive half of the amount themselves.

themselves.

To those physicians who are urging on such laws I want to say, what right have you to hold the exclusive keys of life and death over a community? What do you know of nerve force, muscular force, mental action, psychological phenomena? What is the philosophy of respiration, of pulsation, of fevers, of periodicity in disease? What do you know of chemical affinity, chemical repulsion and vital forces in their basic principles? Sunlight is the mightiest chemical force in nature; have you learned to use it for human upbuilding? I admit you have learned many things about the coarser phenomena of life; but do not you yourselves think that you are really quite ignorant? I know of men outside of medical schools who could teach you many things. Now I wish to say that I have an M. D. legally belonging to my name, and will not be touched by this law; but I think! am too generous, and withal too conscious of my own imperfections, to try to lord it over others in any such high-handed way.

Future annalists may well describe this period of American history as the wire age. In no part of the economy of our daily life are we divorced from wire: "It is our slave, and yet we divorced from wire; it is our slave, and yet an ever-present master. Sleeping, we repose on wire mattresses. Eating, we see foods which have passed through sieves, and which are sheltered from insect appetite by wire covers. Calling, we pull wires to ring curled wire gongs. Traveling, we are conveyed by cable or electric railways, hoisted by elevators hung on wires, and hurried over wire bridges. We announce our coming by telegraph or telephone nounce our coming by telegraph or telephone wires, and we thread our way by night through streets lighted by means of electric cables. Across our fields are strung many thousands of miles of barbed wire for the strung many thousands of the strung miles of the strung many thousands of the strung miles of the strung many thousands of the strung miles o Across our fields are strung many thousands of miles of barbed wire fences, against which dumb brutes protest, Texan rangers draw the knife, and lawyers, juries, judges and reporters whet their intellectual blades. Our clocks are set by wires, our watches run by wires, our books are stitched with wires, our pictures hung by wires, and our politics managed by wires.

A Kansas jury rendered this verdict: "Death by hanging—round a rum shop." An Indiana jury sent in a written verdict of "Blode to peces bi the biler bustin'."

Dr. Graves's Heart Regulator oures all forms of Heart Disease, nervousness and sleepless-

## The Phenomena of Dreams as Related to Mediumship. .

To the Editor of the Banner of Light:

It seems to me that there is a wonderful semblance between some conditions of mind which occur in sleep and those which are present in some phases of mediumship. This resemblance is so marked in some instances as to lead one to suppose that they are identical, and I am inclined to think they are. We are aware that for the purpose of becoming responsive to spirit influence the medium must first get into a passive and receptive state. After this state has been attained, by giving the necessary conditions the various phases of mental mediumship present themselves, and we have clairvoyance or seeing spirits, written communications or writing mediumship, and various evidences of the presence of spiritual beings made known to the medium, which is only the result of the condition of receptivity, of which the spirits are ever ready to take advantage. Now this passive state is obtained by a special

effort, for the purpose of bringing about the conditions essential to spirit control. It happens that some people can pass readily into these passive and responsive conditions, and these constitute our mediums. But cannot all persons do this? I believe it is possible, and that all people do accidentally enter this condition in sleep and become receptive to spirit influence while in the passive condition which sleep induces. Taking advantage of the proper conditions which thus occur, we all of us are brought under the control of spiritual influences and receive communications made directly to us, "see visions and dream dreams." The belief that revelations were made to people in their sleep, and that all dreams had a peculiar significance, prevailed largely among the ancients, and especially is it apparent in the Bible. It is likely this belief had some basis in truth, or it would not have obtained such general acceptance. One thing is certain, that sleep often presents the very conditions necessary for spirit control, and the idea that revelations come to the mind from spiritual sources at such times is an extremely reasonable one. Compare, if you please, the visions of a trance or clairvoyant medium with those which occur in the sleep of almost any person, and you will find that they are evidently the same; I do not hesitate to pronounce them exactly the same; and it seems to me to prove that mediumship is a condition of the mind into which any of us at times may enter and do enter often in our sleep. and sometimes when awake. There are numbers of instances on record of people suddenly becoming clairvoyant in their sleep and seeing and describing things at a distance, or seeing spirits who have made revelations to them of facts verified as perfectly correct. There is hardly a family but has had more or less experiences of this kind among its members. There is scarcely an individual of mature years who cannot tell you of similar experiences that have occurred with them personally-facts which seem to prove that mediuumship is not so much a quality as a condition of the mind, and therefore may occur with any one. This view of mediumship suggests the possibility of its development with every one in a degree. It seems to prove that we can cultivate this condition of the mind to the more perfect receptance of spiritual revelation and communion in our individual selves. As sleep makes us all mediums in our dreams, so a passive state of mind resembling sleep will open our spiritual faculties and bring us into more intimate relations with the spiritual world. A. E. CARPENTER. Washington, D. C., Feb. 2d, 1884.

## Verifications of Spirit-Messages.

JUDGE NATHAN PRICE. In the Banner of Light of Dec. 15th, 1883, was a communication from JUDGE NATHAN PRICE, of Troy, Doniphan Co., Kan. On the following Sunday evening I read the message to a meeting of Spiritualists in this city. Some persons present knew him personally, and remarked "That sounds just like Judge Price." On the following morning I took the message to the Datly Commonwealth office in Topeka, and it was published. Commonwealth office in Topeka, and it was published, but without comment. I said to a friend, "Some one must write to the Banner and verify that message." He suggested that we had better wait for some of his old neighbors in Doniphan County to do this, as there were, no doubt, spiritualists among them. Two months have passed, and no word from them.

I was not personally acquainted with Judge Nathan Price, but knew him by reputation. I had often read his name in newspaper accounts of Conventions and other public affairs. He was one of the prominent men of this State.

In the United States Biographical Dictionary, Kan-In the United States Biographical Dictionary, Kansas volume, on page 272, is an interesting sketch of his life. He served as First Lieutenant in the 4th Kansas Infantry, and afterward as a Captain in the 10th, and was engaged in numerous fights and skirmishes. He was a member of the Territorial Legislature, which was in session when Kansas was admitted into the Union in January, 1861. He was elected and served as Judge of the Second Judicial District, over three years, when he resigned and was afterward elected Sen when he resigned, and was afterward elected Sena torto the State Legislature, and placed upon the Ju-

tor to the State Legislature, and placed upon the Judiciary Committee.

As a Judge he was distinguished for honesty, integrity and ability; as a politician he was ardent and firm in his convictions, yet charitable and tolerant to the opinions of others; a man of warm, generous nature, a true husband and father.

I cannot now recall the date of his transition to spiritlife. It occurred within the last three or four years, and was extensively noticed in Western newspapers. I hope that he and others of our State may often come back with greetings from the immortal shore. I, for one, will gladly recognize them.

Sincerely yours,

Mrs. M. L. Wood.

Topeka, Kan., Feb. 14th, 1884.

LOWELL BARTLETT.

There are two persons in this place who were born and brought up in the same neighborhood with Low-ELL BARTLETT, whose message appears in the Banner of Light of Feb. 3th, and we are highly gratified to learn that our old neighbor and schoolmate was able to report himself correctly and intelligently so soon after passing to the other shore. His departure took place, I think, during the last days of November, the message was given the 14th of December; and we had scarcely more than heard of the one before the other was announced in your columns.

If you, Mr. Editor, could know how some of us prize the Message Department, you would feel compensated, in part at least, for whatever adverse criticisms of that department might reach you from other sources.

Very cordially.

Champlin, Minn., Feb. 15th, 1884. LOWELL BARTLETT.

NANCY LOUGER.

NANCY LOUGEE.

In the Message Department of the Banner of Light of Jan. 12th, 1 find a communication from Nancy Lougee. I recognized it as coming from my dear old mother in spiritile. In it she gives the names of her children, also that of Andrew, a son-in-law, from whose house she passed away, and sends him a message of cheer to let him know she had not forgotten him, or his former loving kindness to her. I pray God to keep the dear instrument through whom these loving messages are given, in his holy work of giving this great comfort to those who have lost their dear ones from earthly sight.

earthly sight.
Respectfully yours,
MRS. M. B. SPRAGUE. Philadelphia, Pa., Feb. 10th, 1884.

There are seasons when the soul seems to recognize the presence of and to hold communion with the departed. They are like angelio visitants. We meet them in our lonely walks, in our deep and solemn meditations, and in our closest communions. We meet them when the lengthening shadows hallow the eventide.

tide. Mysterious and solemn is their commun-ion. We meet them when sorrows encompass us round about, and hallowed is the influence their presence imparts. Who shall say that at such times there is not a real communion between the living and the dead? Who shall say that there is not then a real presence of the dead with the living?—Ex.

Mother Swan's Worm Syrup, Locater ishness, restlessness, worms, consuperior, (astelless, 50

## Late February Magazines, Etc.

MAGAZINE OF AMERICAN HISTORY .- "Our First Ten Presidents," with a portrait of each, is the subject of the leading contribution to this month's number. It will interest every one, irrespective of political opinion. "Houses of the Mound-Builders," with several illustrations, will be studied closely by all interested in researches relating to the existence of men on the earth. The article is from the pen of the learned antiquarian, Dr. Cyrus Thomas. Rev. Dr. Parkhurst furnishes a "Tribute to George W. Lane," late President of the New York Chamber of Commerce. Copies of several historical documents are printed for the first time; "Minor Topics," "Notes," "Queries," "Repiles," etc., contain much of an interesting and instructive nature. Publication office, 30 Lafayette Place, New York.

THE ELECTRICIAN AND ELECTRICAL ENGINEER. "Electrical Science for Amateurs," "Long Distance Telephony," "Telegraphy on a Cheap Basis," and "A Possible Revolution in Line Construction," are some of the leading articles. Histories of various forms of Electrical Science are continued from the last issue, and a vast amount of information relative to its present status given in letters from correspondents. Published at 115 Nassau street, New York.

THE HOMILETIC MONTHLY contains two sermons in full and eleven in brief; of the latter not less than three have reference to miracles. These are claimed to have been performed by Jesus for the purpose of authenticating his divinity; but since from his own lips we are told that those who believed in him should do the same things, and even greater, one fact is apparent, namely, either his words were not true or those who profess to believe in him do not; while, on the other hand, those whom these professing believers charge with unbelief are actually doing "the same things and even greater." Would it not be well to ascertain who among the people of earth are the real followers of Christ, by an application of the test he himself proclaimed? "A Symposium on Evolution" is a series of articles by various writers, Dr. McCosh last month and Dr. Duryea this, upon whether the Darwinian theory of Evolution is reconcilable with the Bible. But if these writers prove that it is not, what then? It will not be the first of the present that has directly antagonized those of the past. The editorial departments, of which there are a dozen, of this monthly are admirably conducted. Funk & Wagnalls, 10 and 12 Dey street, New York.

GALLERY OF SPIRIT ART. - This periodical reaches us this month bearing the imprint of November. Its contents will interest many, scarcely any of whom, however, will fail to regret that a higher style of art than ordinary wood engraving is not employed in an attempt to present to human vision the beauties of spirit existence. The present number contains nine engravings of individual spirits, groups of spirits, and flowers, and six portraits of persons in this life prominent as mediums and advocates of Spiritualism. These are accompanied by biographical sketches, narrative descriptions, and accounts of various phenomena. Published by C. R. Miller & Co., 15 Willoughby street Brooklyn, N. Y.

THE HERALD OF HEALTH,—A lecture by the editor upon the "Hygiene of the Brain," delivered to the students of the Medical College and Hospital for Women, is the opening article, followed by another from the same source upon "Shortsightedness; its Cause and Prevention." both furnishing valuable thoughts and suggestions upon topics of vital interest. Albert Sims discusses the subject of the injury inflicted by parents upon their offspring by the habitual use of tobacco. A large number of minor articles complete the contents. M. L. Holbrook, M. D., Publisher, 13 and 15 Laight street, New York.

OUR LITTLE ONES .- Grandmother's Clock is the subject of a very handsome frontispiece, and a poem with which the diminutive humanities for whom this monthly is specially designed will be delighted. None the less will they find amusement and instruction in "Scamp and his Pupil Psyche," "The Candy Pull-Toddie Lights a Match," "A. Goose Flying a Kite," the numerous pictures and the pretty song, for voice and plano, "Six Nice Ducks." The Russell Publishing Company, 36 Bromfield street, Boston.

THE INDEPENDENT PULPIT.-This periodical, edited by ex-Rev. James D. Shaw, is doing much for the advancement of liberal thought. The leading articles of this number are "The Decline of Christianity," a continuation of the same subject, in "History Repeats Itself," and "Spiritualism Again." In addition are many others which, though shorter, are of equal interest and equally instructive. Publishers' address, Box 159, Waco, Texas.

LADIES' FLORAL CABINET .- The cultivators of the beauties of summer within doors while the rigors of winter prevail without, will find in this full instructions for doing so. "Window Gardening in a School-House," is suggestive of combining pleasure with study, and the article "Make Home Beautiful" is worthy of being read and acted upon. Published at 22 Vesey street. New York.

THE TRUTHSEEKER, edited by Rev. John Page Hopps. "A Study of Oscar Wilde's Poetry," a lecture before the Literary and Philosophical Society, Leicester, Eng., by the editor, gives one quite a different view of that much talked-of person than generally entertained. Numerous specimens of his poetical writings are given, among them this:

"Surely there was a time I might have trod The sunlit heights, and, from life's dissonance,

Struck one clear chord to reach the ear of God." 'Herbert Spencer on Religion" is the subject of the opening paper of this number. London: Williams & Norgate.

THE PLATONIST gives the third chapter of "Kabaiistic Doctrine of Spirits," Part III. of "Iamblichos: On the Mysteries," "The Platonic Doctrine of Ideas," 'The Symposium, or Banquet of Plato," etc. Thos. M. Johnson, Osceola, Mo. THE HIGHER REPUBLIC.-A new periodical, of

which this is the initial number, to be published in the interests "of the literary societies and of the Culture League of America." New York : Culture League of America, 16 Astor Place. DREAM INVESTIGATOR .- The present month's issue

contains "Interesting Particulars in Reference to Sleep," "Effect of the Moon upon the Ocean and Atmosphere," and various speculations, theories and interpretations relating to dreams. Peoria, Ill., James Munroe. THE SIDEREAL MESSENGER discusses the cause

of the peculiar sunsets, as the most interesting topic to the general reader, and furnishes its usual variety of astronomical studies. Northfield, Minn.: W. W.

THE BUILDER AND WOOD-WORKER, in its many suggestive and practical articles upon architecture, exterior and interior decorations, is invaluable as an aid in combining the beautiful and useful. New York: F. A. Hodgson, 294 Broadway.

RECEIVED: THE FOOD REFORM MAGAZINE, No. 8 of Vol. 3, with portrait of Dr. T. L. Nichols. National

F. R. Society, London, Eng. THE SOCIOLOGIST, No. 2 of Vol. 2. Chavannes & Co., Knoxville, Tenn. HERALD OF HEALTH. Edited by Dr. T. L. Nichols.

Published by Nichols & Co., 23 Oxford street, London, VACCINATION INQUIRER AND HEALTH REVIEW

Published by the London Society for the Abolition of Compulsory Vaccination, 114 Victoria street, West minster, S. W., London, Eng. ANTI-COMPULSORY VACCINATION REPORTER. Published for the National League by G. F. Poole, Chelten-

ham, Eng. It is said of a noted pompous lecturer that, upon be ing corrected in one of his public statements, he took umbrage at the turpitude of one who dare question his ability to master all subjects, and said with considerable emphasis "Bir, don't you know I have been around the world?" "I do," responded the offender.

Thirteen Years' Dyspepsia. "I suffered with dyspepsia for 13 years," writes John Albright, Esq., of Columbus, Ohio"Samuritan Nervine cured me," 15 always ourse such disorders. At druggists.

and so has your cane, but it is yet a stick."

## THE DAY IS BREAKING!

The day is breaking in the East,
Hurrah i the day is breaking;
From the fevered dream of ages
At last the world is waking i
Lo! Freedom shakes the darkness
With her anthem and her lyre,
And bigotry is dying now
Beside her martyr firet;

Lot the world is up and doing,
And determined to atone
For the blood and gloom that circled
The altar and the throne;
And kingcraft, with its attributes
Of fame and gore and lust,
And the mitre and the priesthood,
Are trampled in the dust.

Superstition's baleful spectres

Are back to chaos hurled;
The sun-burst of intelligence
Streams o'er the waking world,
Ard, in the Orient splendor
Of the refulgent morn,
Arises, grand with love and light,
The glory that was scorn.

And the glory that was scorn And the giory that was scorn
Shall have an endless reign,
When the world shall strew her roses
Upon the grave of PAINE;
And, among the sacred relics
Of the noble, true and fair,
Shall cherish in her heart of hearts
The memory of VOLTAIRE.

We few, who climb the flinty steep
Of obloquy and hate,
May see our feeble lamp go out
While yet we toil and wait;
But we'll dare the hosts against us,
And face them, firm and brave.
That our ranks may yet shout "Victory!"
On our forgotten grave.

A noble deed, a noble thought,
A motive pure and high,
The throbbing of a great warm heart
Can never, never die;
They pass on through the ages—
Through their din and troubled flow,
And fling a ray of happiness
Upon the hills of woe.

## Banner Correspondence.

#### Massachusetts.

BROCKTON .- A correspondent writes: "Joseph D. Stiles, the noted test-medium, spoke on a recent Sunday afternoon and evening, in Perkins Hall, to a packed house. He gave a multitude of very fine tests, packed house. He gave a multitude of very line tests, in the way of dates, ages, names and personal descriptions. One of the most remarkable was of Dr. Nason, who came and stated he died of yellow fever in Jacksonville, Florida, twenty years ago. After some effort he was recognized by an old man who had known him when he practiced as surgeon in the Bridgewaters. He said he died alone. He was surgeon in the navy. No one here ever knew what became of him, and merely by chance he made himself known to the gentleman. Mr. Stiles is a gifted speaker, and always draws a good house whenever he visits this city. The Association will lease its present hall and have a course of lectures the coming year." and have a course of lectures the coming year."

SALEM .- A correspondent, "W.," writes: "The Spiritualists of Salem are holding meetings this season that are fully attended, many new faces being seen from time to time. Great credit is due—in fact, the success of the meetings—to the earnest worker, Nathaniel K. Holland, who has been officially connected with Spiritualism for years. The Sundays of February the desk has been illied by the noted medium, Joseph D. Stiles, who, after a short lecture, has given numerous tests. Both evenings he has spoken the full names of many spirits, former residents of Salem, and surrounding towns; often giving the manner of death, and sometimes the maiden name, as well as married, of a departed wife. A spirit gave full name and former place of business, who removed from the city to Boston nearly forty years ago, only a few advanced persons calling him to mind.

Many would-be attendants were turned from the door for want of room on the first evening. The general sentiment is that Mr. Stiles is a most wonderful medium to convince skeptics of immortality." from time to time. Great credit is due-in fact, the

## New York.

JAMESTOWN.-J. H. Randall writes: "I am almost constantly on the wing, frequently lecturing on topics in the line of political economy, and often on Spiritualism. I have never in all the years swerved a hair from our beautiful faith. I see the Banner of Light in my travels about every week, and it grows better as the years roll along.

As I have been a careful student for years of Spiritualism in all its phases, I am fully prepared to defend and advocate it, and I know I am aided by the loved ones gone before, in my efforts.

I will attend funerals, answer calls of societies to deliver courses of lectures where wanted, on reasonable terms. My permanent address is Jamestown, N.Y." Spiritualism. I have never in all the years swerved a

ELLENVILLE .- "M. G." sends us a clipping from a paper, the substance of which is that the minister of a fashionable church having preached upon the future a fashionable church having preached upon the future life, and declared that "we shall know each other there," a poor member of his congregation said to him after the service: "Well, I'm right glad we shall know each other. It will be a great change, though; for I have attended your church for over four years, and none of the members of this society have recognized me yet."

Remarking upon this our correspondent enters a protest against the too prevailing custom which it portrays, and suggests that were no such invidious distinctions made the churches would be better filled, and accomplish more good. The same view applies to

all gatherings estensibly convened for beneficent pur-

## New Hampshire.

SHAKER VILLAGE.—Lewis Horton writes: "The seed sown more than thirty years ago has sprung up, blossomed and grown until the bright harvest almost covers our land. I might write of most wonderful things in my own experience, but there are facts enough already proclaimed to make all civilization re-joice and humanity bappier and better. Spiritualist by their lives should make it mauliest that they have something to lean upon better than earth can give, and eternal as God; at the same time protecting and sup-porting those who give joy, hope and light from the

unseen world.

Holding the balance of power in the political interests of the nation, they should stand by those of purest patriotism and of the most liberal principles. Harmony and peace should prevail, for it has come to pass that the 'mountain of the Lord's house' (the vell that hides the immortal life) has been lifted up, and all joyful promises are being fulfilled. The watchword now is, advance and redeem the world from error. Let all be brave enough to do something for the cause that is unselfish, and it shall become still more grand, glorious and beautiful."

## Connecticut.

NORWICH. - Byron Boardman writes, Feb. 2d: "The course of eight lectures by Mrs. A. H. Colby, under the auspices of the Spiritual Union of this place, has proved even more successful financially and otherwise effective than anticipated. The receipts from the audiences more than covered all expenses of the meetings, and everybody was astonished at the force of her logic. An increase of interest and attendance was manifest from the first lecture, until the hall was crowded by anxious hearers listening with rapt attention to the inspirational eloquence of the speaker. Free thinkers of Norwich are getting accustomed to the strong meats of spiritual food, and the most radical and startling statements of the speaker regarding the Spiritual Philosophy, in contrast with modern theology, were received with evident relish. At the close of the last lecture a vote of thanks was tendered Mrs. Colby and her band of noble spiritualing earth life that the cause of truth, justice and mental freedom might prevail."

BRIDGEFORT.—J. Wm. Van Namee writes: "I under the auspices of the Spiritual Union of this place

BRIDGEPORT.-J. Wm. Van Namee writes: " wish to say a few words in regard to three sittings I had with Wm. Keeler, of 175 Ryerson street, Brooklyn, N. Y., for spirit-photography. The results were lyn, N. Y., for spirit-photography. The results were eminently satisfactory. On one plate there appeared three distinct forms, on another two, and on the third one, all fully recognized, and as clear and distinct as life. This phase of mediumship is a new development with this medium, and is giving general satisfaction. I have seen a number of letters testifying to the spirit-pictures being recognized by the recipients. I advise all to give this phenonenon a trial."

LOS ANGELES.-R. Montague writes : "Mrs. Seals is and has been lecturing to the Spiritualists in Odd Fellows Hall, and gives good satisfaction. She is a find speaker. The Banner of Light is a welcome visitor every week, bringing us cheering news from every part of the world."

## Maine.

CENTRE MONTVILLE. Frank T. Ripley writes "Your paper comes regularly to this place, and all people, Christians and Spiritualists alike, praise it for its pure tone. One Christian gentleman says, 'I have readthe Bosiner of Light several years; and, to use his own words, There is no fight in it. Many church peo-

ple read eagerly the Message Department, and itseems that they cannot do without it. I am having the best success I have had for years. I am stopping at the residence of Mr. A. Poland, whose family are firm Spiritualists, and do all they can for spiritual truth and the Banner. They, with many others in this State, say, Do n't give up the Message Department."

### Missouri.

DE SOTO.—Allen Hall writes: "Our folks look with eager expectancy each week for the Banner of Light; its spirit-messages and other matters of interest are read with pleasure and profit. In the coming year may its subscription-list be doubled; may it float on every breeze, and carry the good news of our beautiful Phi losophy to the denizens of every clime, so that the time may soon arrive when all men shall know that

"There is no death in God's wide world,
But one eternal scene of change,
The flag of life is never furied,
It only taketh wider range,""

#### Canada.

OTTAWA .- Charles Sangster writes: "I can't do without the Banner of Light now. I took it to help me in the study of the Spiritual Philosophy, and I find it is worth more to me than all the books I possess on the subject—with the exception, perhaps, of 'Genesis,' The advanced spirits knew what they were about (as they usually do) when they started the Banner of Light."

#### Indiava.

CHESTERFIELD .- C. Bronnenberg writes that Spiritualism is gaining ground rapidly in this locality, and that any materializing medium who will visit it will be very welcome. A new trance inspirational speaker, Dr. C. L. Armington, will soon be sufficiently developed to enter the lecture field.

### New Publications.

TWELVE MONTHS IN AN ENGLISH PRISON. By Susan Willis Fletcher. 12mo, cloth, pp. 478. Boston: Lee, Shepard & Co. New York: Chas. T. Dillingham.

It will be with feelings of more than ordinary interest that our readers sit down to a perusal of this volume. The incidents connected with the arrest of its author, in 1880, her subsequent visit to England and voluntary confrontal of the same complainants, who had secured another warrant on the same charges in London, the unaccountably strange partiality manifest at her trial in favor of her accusers, her conviction and sentence to a year's imprisonment, are fresh in the memory of all.

The book is placed before the public mainly as a defense of the reputation of Mrs. Fletcher, brought in question by these trials among those who were and may now be strangers to her; and to this end it fully details all the circumstances connected with the possession of the goods, which possession was the cause of her arrests, the course and incidents of her trials, and her life in an English prison. Commencing with the day of her birth, which, by the way, was just one week before the advent of Modern Spiritualism, the early indications of remarkable medial powers are relat ed; and the narrative proceeds, consecutively relating in detail the incidents of an experience which abounds with features of striking significance.

To Spiritualists, and those more or less interested in its claims as exhibited in its phenomenal phases, the wonderful manifestations of spirit presence and power that occurred during the author's imprisonment, and herein narrated, included among which is "the instan-taneous transmission of letters between London and Calcutta," will most readily attract attention; while to the public at large, and Spiritualists as well, the ac-count given of the women's prison, in which, as stated in the publishers' prefatory note, "most of the victims of the law are educated for evil, and graduated as criminals for life," cannot fail to arouse the bitterest indignation at the existence of such brutal wrongs, and call forth a strenuous demand for their utter demolition.

MERV. A Story of Adventures and Captivity. Epitomized from "The Merv Oasis." By Edmond O'Donovan, Special Correspondent of the London Daily News. 12mo, paper, pp. 313. New York: Funk & Wagnalls.

The interest at present existing regarding affairs in Egypt will naturally direct attention to this book, the author of which was with Hicks Pasha when that officer's command was annihilated by El Mahdl a few months since, and if still alive is now in the Soudan. As a book of travel the volume is one of thrilling interest, and characterized by the author's brilliant and animated style of description.

MUMU, and THE DIARY OF A SUPERFLUOUS MAN. By Ivan Gergiyevitch Turgenieff. Translated from the Russian by Henry Gersoni. 12mo, paper, pp. 131. New York: Funk & Wagnalls, 10 Dey street.

Turgenieff, recently deceased, was one of the most popular of Russian novelists. "Mumu" depicts the serf-life in Russia; the "Diary" the condition of the

MEMORIE AND RIME. By Joaquin Miller, author of "Songs of the Sierras," etc. 16mo, paper, pp. 237. New York: Funk and Wagnalis. A delightful mingling of sketches of travel, stories and poems; delicious bits of experience in New York City, in the Franco-Prussian war, at a tea-party given by the poet Rosetti, and elsewhere, all told with the numor and pathos for which the author has long been noted. This volume and the two preceding form Nos. 106, 107 and 108 of the low-priced "Standard Library."

LIFE AT PUGET SOUND, with Sketches of Travel in Washington Territory, British Columbia, Oregon and California. 1865-1881. By Caroline C. Leighton. 16mo, cloth, pp. 258. Boston: Lee & Shepard.

A more interesting book of travel has not appeared since those of Stephens. The writer accompanied her husband, who was employed by the United States Government to visit every point of the Northwest under its jurisdiction. The journeys were made in emigrant wagons; in cances formed of hollow logs, or afoot through magnificent forests of trees, often approaching three hundred feet in height, and through undergrowth so luxuriant and dense that a passage had to be cut with axes. The observations and experiences cover a residence of sixteen years on the Pacifice Coast, and indicate the characteristic features and attractions of that portion of our country, more especially those of that vast inland sea popularly known as Puget Sound.

ERRING YET NOBLE. The Story of a Woman's Life. By Isaac G. Reed, jr. 12mo, cloth, pp. 464. Philadelphia: T. B. Peterson & Bros. A novel of considerable interest based on the deception and subsequent struggles of an unusually hand some, intelligent and energetic woman. The scene is laid in New York, though glimpses are given of life in

Paris and civil war experiences in Virginia. PAMPHLETS RECEIVED: PHILOSOPHY IN OUT LINE. Being a Brief Exposition of the Method of Philosophy, and its Results in Obtaining a View of Nature. Man and God. By W. T. Harris. Reprinted from the Journal of Speculative Philosophy. pp. 42. D. Appleton & Co., New York.

THE SUPERNATURAL IMPOSSIBLE, and Proved an Absurdity. Lecture by A. J. Swarts. pp. 16. Room 18. Tribune Building, Chicago, Ill. PARAD. JESUS AGAINST PAUL. Their Teachings

Side by Side. By Alshah. pp. 16. Chicago: A. J. Swarts. THE "GHOSTLY LAND"; "The Medium's Secret."

Being the Mystery of the Human Soul; its Dwelling Nature and Power of Materialization. Also, The Com ing Woman, and the New Divorce Law. Supplement to "The New Mola" and "Eulis." pp. 83. Toledo Ohio: Kate Corson.

IS ROMANISM GOOD ENOUGH FOR ROMANISTS By Justin D. Fulton, D. D. pp. 24. New York: Funk

iand street, London, Eng. Constitution and Founda-tion By-Laws, pp. 18. London: J. J. Morse.

James M. Ludlow, D. D. pp. 44. New York: Funk & Wagnalis.

REPORTS : Woman's Christian Temperance Union corner of Tremont and Berkeley streets. Boston. Sec. relary of the Interior for the Fiscal Year ending June 30th, 1883. Kansas State Board of Agriculture, for the Quarter ending Dec. 31st, 1883.

#### Correction.

To the Editor of the Banner of Light: The lengthy communication of our estimable friend and brother Spiritualist, Hon. J. L. O'Sullivan, on the first page of the Banner of Light of Feb. 23d, contains some errors in reference to Mr. Caffray's part in the exercises of the Alliance at its Sunday afternoon conference of Feb. 10th, which should be corrected.

Mr. O'Sullivan states that not having been person ally present, he relates them from "concurrent testimony." To particularize, allow me to state:

1st. Mr. Newton did not summon a committee of four gentlemen and one lady, nor did he take any part in arranging the preliminaries or conducting the manifestations, but Mr. Caffray named his own committee, with the exception of one person, who, at his own request, was permitted to join the committee at first. and afterwards resumed his seat at the request of Mr. Caffray. 2d. The manifestation not being under test condition

its genuineness was questioned by quite a number of well-known Spiritualists, but as a general thing it was accepted as the work of the spirits.

3d. The thanks of the meeting were not voted to Mr. Caffray, nor has any vote upon any subject ever been taken at these meetings, however thankful the audience may be to mediums who add to their interest in the manner of Mr. Caffray. They are conferences, and not town meetings.

4th. Mr. and Mrs. Caffray were not elected honorary members of the American Spiritualist Alliance, nor is it probable they could be so elected under the existing 5th. If my recollection is not greatly at fault, the com-

munication which Mr. Caffray repeated to Mr. O'Sullivan, as "one of the six" which were found upon his slate, after its being untied, was not there at all. There were only five communications in all.

From the many statements which I have heard concerning events which have transpired at these Caffray séances, I cannot doubt that the manifestations are real and extraordinary; but accuracy of statement is quite essential in matters of this kind, and unless these accounts can be relied upon as true the evidence they furnish counts for nothing. If, in this case, the source of information was the medium in question, we should feel obliged in all cases to resort to the old axiom, "seeing is believing." Not that he would knowingly misrepresent the facts, but that his "superior state" renders him for the nonce somewhat oblivious to passing events. NELSON CROSS.

President American Spiritualist Alliance New York, Feb. 21st, 1883.

Brooklyn (E. D.) Spiritual Conference.

The Chairman, Mr. C. R. Miller, opened the exercises by reading some communications obtained by a gentleman of Williamsburgh, by independent writing, through the mediumship of Mr. George Cole. Mr. S. T. Marchant said: "I speak in behalf of those who. like myself, are bearing the pains and penalties of mediumship—a burden which we would often lay down it we could, but it may not be. Mediumship has its crowns, its triumphs, its joys, as well as its sorrows and sufferings. What has it done for humanity? It has established in the minds of hundreds of thousands the fact of immortality; it has taught us the laws of cause and effect; it has taught us that wealth and comfort are not for us, but that suffering and sacrifice are the condition of life, and that those who seek initiation into the light of the exalted masters of knowledge must be obedient and passive to the higher light. If mortals were to live purely, harmonlously and wisely, the necessity for dark cabinets and dark circles would cease, for the atmosphere would be fit for the manifestation of the most advanced and pure spirits. Materialization is to-day one of the grandest facts in Spiritualism, and greater unfoldments are in store in the near future. A phase of materialization is being developed now in many homes in Brocklyn, which is but the initiatory step to that grand ultimation in which you will see your friends appear by your bedside, in your own rooms, face to face and almost a hand to hand and heart to heart, at any time. The divine gift of healing is increasing and spreading among all who will use it. Send forth good wishes, sholy aspirations and loving thoughts, and you and your friends will walk and talk hand in-hand with angels, and others will know the truths which you know."

M. A. McAllan followed with culogistic comments mediumship - a burden which we would often lay

Mr. A. McAllan followed with eulogistic comments upon the medial qualifications of Mr. Marchant, concluding with some humorous and satirical remarks upon the authorship of the Pentateuch and the state of the Orthodox Church.

Prof. McLeod, phrenologist, said a few words, followed by Dr. Fish, magnetist, who exercised his gift of healing for a short time before the audience in a very acceptable manner.

The meetings are well attended by very appreciative audiences.

W. H. COFFIN, Sec.

## A New Departure.

A New Departure.

At the first Convention of Faithists and their friends, held in their hall, in New York, Nov. 24th, 25th and 26th, 1883, nearly all the Eastern, Northern and Middle, and some of the Western States were represented. Sixty-two students were admitted, besides the New York initiates and members.

We are informed that the proceedings were not only harmonious, but onthusiastically entered into and carried out. At the last meeting, on the 26th, a colonization scolety was organized, and a committee appointed to take steps for procuring a tract of land, from one hundred thousand to a million acres, in either Southern California, Arizona, New Mexico or Mexico.

A number of women and men present immediately volunteered to go to the place that may be selected, and erect the homes, schools, factories, etc., etc., preparatory to receiving the foundlings, orphans, and other uncared for children from our great cities. These volunteers agree to go without wages and without price, and also to contribute their money and means, and even the work of their lives, to the cause. The object is not only to provide a way for the members to live higher and purer lives than is possible amongst the world's people, but to raise up the children where they shall not witness drunkenness, crime and profanity; where they may be taught; on the kinder where they shall not witness drunkenness, crime and profanity; where they may be taught; on the kinder where they shall not witness drunkenness, crime and profanity; where they may be taught; on the kinder where they shall not witness drunkenness, crime and profanity; where they may be taught; on the kinder where they shall not witness drunkenness, crime and profanity; where they may be taught; on the kinder where they shall not witness drunkenness, crime and profanity; where they may be taught; on the kinder where they shall not witness drunkenness, crime to play a time to work and a time to pray. They will be taught the universal brotherhood; to be non-resistants, to abjure war, to

## Do n't Die in the House. "Rough on Rats."

## Resolutions of Bespect and Condolence.

Resolutions of Bespect and Condolence.

To T. B. Wakeman, President, and T. D. Leland, Secretary, of the National Liberal League, together with the friends of freedom and reform everywhere, the undersigned Committee, appointed by the Jackson Liberal League Jan. 13th, 1884, to draft resolutions expressive of the sense of said organization upon the death of their Ex-President, B. F. EGGLESTON, would respectfully submit the following: Whereas, Our esteemed brother, B. F. EGGLESTON, has paid the last great debt to nature and passed on to higher life; therefore,

Resolved, That in his departure Jackson Liberal League has sustained the loss of a stanch and active member, the Spiritualistic Michigan a firm and fearless advocate of the spiritualistic and rationalistic, philosophy, the community an honored and worthy citizen; and the cause of humanity a helpful and sympathetic friend and carnest workers.

Recoived. That we extend our condoince to his bereaved family and friends, and furnish them with a copy of these resolutions.

J. B. HATOON,
MRS. J. B. STOOKHAM,
MRS. A. E. N. KICH,

MRS. A. E. N. KICH,

## Passed to Spirit-Life:

From his residence, in Lottsville, Pa., Feb. 8th, 1884, Hon, James L. Lott, aged 74 years.

TRUTH SERKER ANNUAL and Freethinker's Almanac, 1884, with eighteen illustrations. pp. 97. New York; Truth-Seeker Office.

METROPOLITAN BPHRITUAL LYCEUM, 103 Great Portions By-Laws. pp. 18. London; J. Morse. Truth-Seeker Office.

METROPOLITAN BPHRITUAL LYCEUM, 103 Great Portions By-Laws. pp. 18. London; J. Morse. Philosophy, took away all fear of death. About twelve in the Northern bediever in

Watson of Jamestown, N. Y., officiated at the funeral on the 11th at 2 P. M. Her beautiful discourse was listened to with rapt attention by B large audience, and at its close, by the wish of the arisen spirit, Mrs. W. rendered that beautiful poem, from the Arabic, "He who died at Axim, sends this to comfort all his friends," Then dust to dust, and the drama of earth-life with him was ended!

From Clinton, Mass., Jan. 25th. Silas Griffin, aged 8:

years.

The mind of Mr, Griffin was clouded for several years, he not clearly realizing his surroundings; but he was tenderly cared for by his devoted wife. His body was removed to Penacook, N. H., and the funeral service was held in Maunders' Hall, where many relatives, old friends and neighbors assembled to show their respect and affection for the departed.

After the close of the service, as I was waiting at the station for the train, an old gentleman, who was present at the service, came to me and said: "I have known 'Uncle Silas' a good many years, and people always trusted him. He was always faithful in the performance of every duty, and sometimes he had a good deal of responsibility." This simple testinouy of an old friend is an eulogy that needs no addition.

From Leominster, Mass., Feb. 12th, Windsor C. John

From Leominster, Mass., Feb. 12th, Windsor O. Johnson, aged 41 years.

Through this removal his widowed mother loses from mortal sight in old age her last child, and the wife and child an affectionate and faithful husband and father. Years of failing health terminated in consumption, the depressing weakness of which had been patiently borne and steadily resisted with an intense desire to live that he might protect his dear ones. His views of Spiritualism were pronounced and clear, and his dear ones may find comfert in the thought that the eyes, in which shone truth's own light, beained with Joy in response to the "welcome home" of the ange 8, The functual service was participated in by the lev. W. H. Savage, who expressed his conviction that the desire of the departed to protect his own would be gratified. He prefaced his remarks with the reading of "Hope for the Sorrowing," by Lizzte Doten.

JULIETTE YEAW.

From Fremont, O., George Plympton, Esq., aged 57

years.
Mr. Plympton was one of the oldest Spiritualists in Foxboro', Mass., where he lived previous to going West with his family. His wife and daughter passed to the higher live some years before, and were each buried in Foxboro'; the remains of our brother were also sent there, his native town, by the Old Fellows for interment. Through the interest of Major C. F. Howard and other friends, a funeral service was held in the town ball on Wednesday, Feb. 12th, which was largely attended. Mr. J. William Fletcher preached the funeral discourse, in which he sketched the life, particularly the belief in Spiritualism, of the ascended spirit, saying, "He has left you to join hisown; gons from the winter to summer, from the storm into the sunshine, from earth unto heaven." Several fine selections were also sung by former members of the Spiritual Lyceum.

OCCASIONAL.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cests for each additional line will be charged. Ten words on an average make a line. No postry admitted under this heading.]

#### Union Convention Of Spiritualists and Liberalists at Lansing, Feb. 29th, and March 1st and 2d, 1884.

Of Spiritualists and Liberalists at Lansing, Feb. 29th, and March 1st and 2d, 1884.

The officers of the Michigan State Association of Spiritualists and Liberalists, and of the Nemoka Spiritualist Camp-Meeting Association, have, upon full consideration of the subject, deemed it advisable to Join in a call for a Union Conference and Convention, to be held at Lansing as above stated. The object of the meeting may be stated generally to be the discussion of subjects affecting the cause of Spiritualism and Free Thought, and to take some order that will secure more united and concurrent action. A cordial invitation is extended to all Spiritualists, Liberalists and Freethinkers to attendand participate.

It is known that a number of the friends of justice at Lowell have brought suit to test the question of Bibbe reading in the public schools. The coming neeting ought, not only by its numbers, but its voice, to respond to this step in a way to strongthen the sinews of those who have been bold 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. 29th. The leading sp-akers of the State will be in attendance.

COMMITTEE FOR LOCAL ARIANGEMENTS.—Dr. N. A. Dryer, Dr. A. W. Edson, S. P. Buck, P. S. Olds, J. M. Potter, Mrs. Gertride Merrill, Miss. S. P. Buck, Mrs. P. S. Olds, Mrs. P. S. Olds.

S. Olds.

RAILWAY RATES.—Certificates for reduced railway rates may be had by addressing S. B. MCCRACKEN, Detroit, enclosing stamp.
On behalf of the State Association of Spiritualists and Liberalists:
WALTER J. CRONK, President.
S. B. MCCRACKEN, Secretary,
On behalf of the Nemoka Spiritualist Camp-Siecling Association:
S. L. SHAW,
Chairman Board of Directors. B. L. SHAW, Chairman Board of Directors.

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## The Br. A. RICH MOND MEDICAL CO Mole Front's, CONQUEROR M. Joseph, Mo. CHARLES N. CRITTENTON, Agent, New York. May 28,—19cow (8)

PELIGION AS REVEALED BY THE MA-TERIAL AND SPIRITUAL UNIVERSE. By ED-WIN D. BABBITT. This work treats on the following subjects: Chap. 1. Ex-istence and General Character of God. 2. God as a Smirt. This work treats on the following subjects: Chap. 1. Existence and General Character of God. 2. God as a Spirit. 2. The Deific Location and Mode of Working. 4. The Nature of God. 5. The Deific Greatness and Glory. 6. Moral Evil and Deific Perfection. 7. Deific Law and Human Intercession. 8. How Man Helps Govern the Universe. 9. Crosels and Fractices of Christianity. 10. The Dangers of Infallible Standards. 11. The Christian Bible Tested. 12. Religions Tested by their Fruits. 13. The Ethics and Religions of Nature. 14. Life Under the Old Religions, 17. Death Under a Spiritual Religion. 16. Death Under the Old Religions. 17. Death Under a Spiritual Religion. 18. The Future Life. Final Remarks.—The Basic Principles of a Universal Philosophy and a Universal Religion. Cloth, 12mo, pp. 384, with elegant Illustrations. Price \$1,50, postage free.

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containing a great amount of matter, of which the table of
contents, condensed as it is, gives no idea.

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Writing, etc. 2. Facts Against Theories, etc. 3. Reply to
Objections of Wundt, etc. 4. Clairvoyance a Spiritual Facuity, etc. 5. Is Spiritual Edonce Hostile to Religion, etc.
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Induced. Somnambulism, etc. 6. Cumulative Testimony;
Spirit Communications, etc. 9. Discrete Mental States, etc.
10. The Unseen World a Reality, etc. 11. The Sentiment of
Immortality, etc. 12. The Great Generalization, etc. Appendix. Index of Subjects.

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"NEARER, MY GOD, TO THEE."

## "LIFE'S MORNING AND EVENING."

A river, symbolizing the life of an, winds through a laudscape of hill and plain, bearing on its current the timeworn bark of an aged l'ligrim. An Angel accompanies the loat, one hand resting on the helm, while with the other she points toward the open sea—an emblem of eternity—reminding "Life's Morning" to live good and pure lives, so "That when their barks shall float at eventide," they may be like "Life's Evening," fitted for the "crown of immortal worth," A band of angels are scattering flowers, typical of God's inspired teachings. From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x23 inches; engraved surface, 15x20 inches.

## "THE ORPHANS' RESCUE."

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the swellen stream, two orphanis were playing. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Buddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Size of sheet, 22x28 inches; engraved surface, 15x20 inches.

## "HOMEWARD."

An illustration of the first line in Gray's Elegy: "The currew toils the knell of parting day," "" from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the humble cottage in the distance. "The plowman homeward plots his weary way," and the tired horses look eagerly toward their home and its rest. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my celt." Stein, copied in black and two tints. Designed and painted by Joseph John. Size of sheet, 2x23 inches.

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A mother and her child are away from the city for recreation in a German woodland; and golden pages are added to "life's look of happy hours." The mother is seated in the forest shade. Her little girl "Bo-Pespe" around a tree through the foliago, her face radiant with a loving, gleeful, regulsh expression. Both faces are full of sweetness and joy. Paluted by Meyer Von Hremen. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches.

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The harvesters gather on the bank of a spring, shaded by an elm standing on the edge of a grove made vocal with the song of birds. The farmer spreads the mounday feast from a basket brought there by his daughter. From a pitcher she is filling a brother's cup, while another is waiting for the cooling draught. A lad is studying the countenance of his dog, that is waiting for his lunch. Horees attached to a wagnon loaded with hy, impart a most pleasing effect. A rustic youth, proud of the team, leans against his favorite horse. A little boy and girl are passing a lunch to brother and sister frolicking on the loaded hay. Stein, copied in black and two tints from Joseph John's noted painting. Size of sheet, 22x28 inches.

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

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

# Banner of Fight.

BOSTON, SATURDAY, MARCH 1, 1884.

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SPIRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint; and it is identical with Spirituality.—SPIRIT S.

#### The Burden of Taxation.

At the very lightest, the people are taxed heavily enough, always more than they should be. Why, we ask, are one hundred and twenty to one hundred and sixty millions all the while lying idle in the Treasury, every dollar of which is taken from the pockets of the people, those by whose industry products are secured for consumption and trade? So far as any part of this immense surplus is cut fromwhich is the simple meaning of the word Exclse-the price of articles which are of no valuable service, like whiskey, beer and tobacco, it the cost to the consumer of articles of necessithe people to seek to throw it off their shoulders. We all know very well what is the effect of a large, idle surplus in the Treasury : its certain tendency to corrupt legislation, to increase the expense of running the government machinery, and to alienate parties from their plain duty of caring for the interests of the people alone. No such surplus as even one hundred millions is a good and safe thing in the

The worst feature about it is, that it is just | road" yield only beneficent results to labor. It is, in | they may assume. that might be another matter; but it is not, and in the enjoyment of prosperity, and therefore stay! entitled to universal credit; but the busily employed labor, the healthy state of the general industry, by which is proclaimed a national solvency that is able to command its own terms in the manipulation of its outstanding indebtedness. Upon prospering industry does all rest at last. If labor is employed and contented, we that all is as it should be. But labor, just at this time, is out of employment to a much larger extent than it should be; and one hundred and thirty-eight millions lie in the Treasury, taken

largely from its producing hands. If it were not for this indefensible meddlesomeness of legislation with natural laws there would be no such state of affairs as we see now. The current trouble springs from the persistent efforts of certain classes, or perhaps of a certain class, to obtain control of the lawmaking machinery through the professional politicians, for their own special advantage; which they are all the more able to do with a Treasury full to repletion. Thus the people's own money, obtained by useless and therefore arbitrary taxation, is used against them every time. It is taken from them originally, and when taken is used to make them pay over still more. The tyranny of the process ought to be obvious to one with his eyes but half open. Were this vast sum of idle money released from its present custody and set in motion like an enlivening current in the channels of enterprise and industry, none would benefit by it sooner or more largely than the people, who would by the same act become supreme over the politicians in place of being made practically subservient as now.

The thing is, however, to make them see it just as it is, in its actual and true light. As often as the elections come around, the politicians come around, too; profuse in professions of regard and respect for the people; protesting that they alone know what is for the people's good and how to secure it for them: pretending that none can administer the government but themselves, or so well as themselves, because they already know the ins and outs of everything. We shall have another general election this year. Now if the people were only united on this matter of exorbitant taxation, they would have an answer ready for the politicians as soon as they made their appearance. If they only realized the spoliation to which they are annually subjected by tax laws of various kinds, they would compel the professional politicians to halt before coming into their presence. They would, in fact, have

parties would be forced to wait on their supreme will and pleasure.

Why can it not be so? Why does Ought continue so long to wait upon Would? This is a humanitarian, a philanthropic question-not one of party politics. If it could only get a hearing for once, party politics would wear a very different aspect. They would then be directed, first and last, to the wants and happiness of the people; and this is practically all that politics ought to be concerned about. Instead of that, they are confessedly more and more a game among politicians, who are able to muster contesting armies of followers known by the name of parties. Their regular conflicts government. With this they are able to accomwant they care as little as they can; one might well say they cared nothing, seeing to what enormous amounts they are annually plundered in the guise of necessary taxation. It is not address upon receipt of price. necessary. If it were, all this idle amount would not to-day be lying in the Treasury. It is plain robbery. The people are plucked, and then bidden to submit under conditions made still more difficult and hard in consequence of the extertion already practiced.

## Materialization and its Perplexities.

We fully agree with the chairman of the Brooklyn (E. D.) Spiritual Conference wherein he avers that physical mediumship has established in the minds of many thousands of people the grand fact of immortality, besides teaching us the laws of cause and effect. Materialization is, as he says, to-day one of the grandest facts in Spiritualism. There is no question of this; and it is the main reason why the bigots in all countries are continually crying out against it, and why unprincipled persons who may have a molety of medial power are using it says: selely for the coining of filthy lucre which they draw from the pockets of the said bigots easily enough by only issuing handbills, headed, "Spiritualism Exposed!" Vide the case of "Elder" Waite in Tremont Temple, several years since, whom we so fully exposed; besides "Petticoat" Bishop, who used the names of some of "our first men" with their consent, and some without, and thus drew quite a number of clergymen and others to Music Hall to witness his clever tricks "for the benefit of the "Old South Church Fund," receiving a goodly sum, all of which, with the exception of a ridiculously small pittance paid over by him to the committee, he pocketed, and departed for pastures new in England. Then, again, in looking over the list of the impostors whom this paper has exposed many times, may be mentioned the II. Melville Fay and Anna Eva Fay humbugs; besides the "Miss Warren from London," (the Warren Lincoln tribe,) who have visited many places in this country under assumed names, the last change of name being, "Mrs. Mansfield, assisted by three of the best mediums in the world" (?) (Warren Lincoln again).

These humbugs, at least two or more of the daily papers advertise for, and consequently is a perfectly legitimate tax, in the light of ne- | never expose! while at the same time at least cessary revenue; but so far as it is piled on to one of the Boston dailies publishes sensational articles calling in question legitimate mediums. ty, comfort and convenience, it is a burden | There is no justice in this course of procedure. merely, and on that ground it is legitimate for All we can do under the circumstances is to advise the public to keep away from the exhibitions of these charlatans altogether, and thus save their shekels for more beneficent uses.

But while we have thus condemned these impostors and cautioned our friends against them for nearly a quarter of a century, still new ones crop out now and then as "exposers," who have been "professed" mediums for a time; and a new set of this class is at present preparing, we understand, to "go on the in quest of a harvest to be reaped so much taken from the pockets of the people. from the credulous Churchman and the "dewhich would otherwise be employed in the luded" Materialist. We advise all Spiritualwork of increasing their present industry. Put | ists to give these fellows a wide borth wherever into the field of productive industry, it would they appear, no matter what specious pretence

fact, just that large amount of capital taken True mediumship can never be permanently from the service of the people. If it were needed | damaged by these | pretenders, as it is based on in the Treasury to strengthen the public credit, | natural law, as firmly established as the Rock of Gibraltar. Our spirit-friends are bound to could be of no such service in any event. It is | be heard and seen, no matter what occurs to not the heard of money that bespeaks a nation | retard the glorious movement that has come to

## "Life and Labor in the Spirit-World."

The interesting volume bearing the above title is designed to present to all inquiring minds statements of incidents and facts concerning life in the spirit-world, and of conveying to mortals an intelligent and comprehenneed no further voucher of the welcome fact | sive idea of the surroundings, localities and conditions of the immortal life.

> The matter contained in the work has been carefully prepared by members of the Spirit-Band of Miss M. T. Shelhamer (the medium of the Banner of Light Free Circle), and is divided into three parts. Part First relates to various organizations in the other life for ameliorating the condition of the people of earth, gives the characteristics of "missionary spirits" and their methods of operation, and portrays in a manner deeply interesting and instructive, the subtle and persistent efforts made by individual spirits to change the whole tenor of the life of mortals from darkness to light, from paths of sorrow and wrong to those of joy and purity, and from conditions of penury and want to those of comparative comfort and happiness. It describes cities of the spirit-world; their inhabitants, their homes and forms of living; temples of art; Children's Lyceums and methods of instruction therein; the "happy hunting-grounds" of the Indians; the sanitariums and the methods of treatment, and the experiences of various classes as they emerge from this life to that of the spirit. The various reforms of earth are shown to have their origin and their great motive powers in the spiritworld, and much is said of the care and protection of mediums, and the development of new

> Part Second consists chiefly of stories and poems for children, all more or less descriptive of the life of children in the Summer-Land, the guardianship and care bestowed upon those whose parents yet remain in the mortal, the schools they attend, the employments they engage in, and the general sphere of happiness that environs them.

> Part Third gives the experience, in earth and spirit-life, as related by himself, of the English poet, John Critchley Prince, one of the most interesting and impressive narratives the book contains, closing with an account of his spiritual work and a few illustrations of the methods adopted by him in effecting reforms upon earth.

It is impossible in this brief mention to give more than a faint outline of the character of this work, so distinctive from all others in the subjects upon which it treats and the source an organization of their own, with a clearly from whence it emanates. It is one in which

only from the fact that its contents come to them through the same channel of communication by which the Message Department of this paper is filled from week to week, but because it gives truths upon matters in which every human being cannot fail to possess a vital interest.

At the special request of one of the spiritauthors of the book, fifty copies have been placed in the hands of Colby & Rich, to be sold by them for the benefit, jointly, of the Banner of Light Free List and God's Poor Fund; and in order that those in moderate pecuniary circumstances may not be debarred from obtaining copies, the price has been placed at the very are for the possession of the machinery of the low rate of one dollar a copy, with the addition of ten cents for postage. The book, a handplish what they want. For what the people some 12mo volume of 432 pages, substantially bound in cloth, may be obtained at the store of Colby & Rich. 9 Bosworth street, formerly Montgomery Place, or will be mailed to any

#### Dark Seauces.

Notwithstanding the position assumed by some antagonistic to dark séances, and the absurd attempt to abrogate them, the truth concerning their value, indicated by the genuine spirit-phenomena occurring at them, and which could not possibly by produced under any other conditions, occasionally asserts itself even among those who have spoken against them.

The earliest attempts of spirits in the wonderful phase of their manifestations known as materialization, were made in forming hands and arms so palpable to the human senses that they were known to be independent of and wholly distinct from those of the medium. Alluding to these, Mr. Stainton Moses, in an article upon the objective phenomena of Spiritualism, published in our London contemporary, Light,

"I have had what seems to me excellent evidence, though given in perfect darkness, of the reality of this phenomenon. I and friends of mive have had the same experience more than once; but one case is sufficient for my purpose. The sitting was held at a private house, and the medium was carefully held by friends of my own on either side. A detached hand came immediately opposite to me as I sat in the middle of one of the sides of a very large dining table, and a voice spoke to me from a spot just opposite to my face. (It is not material to my argument to insist now that no hand or head could have reached that spot by any natural means.) Being requested I loosed my neighbor's hand, and grasped this detached hand before me. It was large, rather coarse, and decidedly powerful, of normal temperature, and rather moist. I grasped it firmly, being allowed to take it into my own hand, so that it could not get away. It pulled me up until I rose from my chair and stood on my feet. It still pulled upwards, and I stood upon the chair on which I had been sitting. Still it raised me, and I stepped on to the table. In that position I stood with my arm extended to its full length above my head, still grasping this hand. Its muscular power was un diminished, and it still pulled me upwards, but I could reach no further, and after a time it gradually melted from my grasp, and I found that my finger-tip just touched the ceiling as I stood on tip-toe."

## Stabbed on the Common.

Dr. Fred. L. H. Willis, well known to the readers of this paper as a skillful physician and a good man, after mailing some letters at the Boston Post-office, on Thursday evening, Feb. 21st, started in the direction of Mt. Vernon street to call upon a patient. When he reached the corner of Park and Beacon streets he resolved to postpone his visit until the morning, and, instead of going further out of the way, he turned into the Common, intending to walk across it to the corner of Tremont and Boylston streets. He had just descended the steps at the entrance when a rough-looking man, previously noticed by the Doctor, stepped in front of him and asked for money to purchase a night's lodging. Dr. Willis smelled liquor on the man's breath, and for that reason refused the request, saying, "I have nothing for you." Before he had time to take another step, the man before him drew a knife, which he seemed to have had already in his sleeve, and plunged the blade into the Doctor's face. The steel struck on the bridge of the nose and cut down into the nasal cavity, making a broad, ugly wound, out of which the blood poured in a stream. The assailant at once disappeared, and Dr. Willis, partially overcome by the suddenness of the attack, sat down upon the stone steps. When he had gathered sufficient strength he walked to Dr. F. A. Smith's office, at No. 42 Bowdoin street, and had the wound stitched up. Though not necessarily dangerous, the wound will disfigure the doctor's face for a long time.

## The "Regulators" in Iowa.

As noted in a late issue of this paper, the Allopaths of Iowa are on the move to secure the passage of a law regulating (?) the practice of medicine within the borders of that State; and the friends of freedom in remedial practice are doing what they can to defeat the unjust proposition—as they should !

We have just received a package containing a number of copies of a powerfully expressed "PROTEST," drawn up against the passage of that infamous measure, curtailing-as such a Doctors' Plot Bill is bound to do, if it becomes a statute—the natural rights and free exercise of private judgment of every citizen of that Commonwealth in regard to the system of medical treatment they shall adopt for the restoration of impaired health. Copies of this Protest will be sent free by us to any address in Iowa. The document should be circulated broadcast for signatures in every city, town and village within its limits. At the earliest possible moment the persons so circulating these petitions for the maintenance of the people's rights against doctors' privileges, should forward them, with such names as they have obtained, to their respective Representatives at the State capital. Remember, friends of medical freedom in Iowa, now is the time to work! It is far easier to prevent the enactment of a doctors' protective law at the outset than to obtain its repeal after it has achieved a place on the statute books of your State!

A correspondent, S. S. Burdick, informs us that at a recent meeting of the Spiritualists and Liberalists in Breedsville, Mich., Miss E. M. Gleason of Geneva, O., gave universal satisfaction, and that her superior abilities as a public speaker should be generally known. The interest of the meeting was greatly augmented by the services of Mrs. Olie Child Denslow, of Garnet City, Ind., an inspirational vocalist of great merit, who has recently had added to her gifts those of speaking, public tests and psychometric reading, being already quite proficient in each.

Mrs. Caroline M. Ellis, wife of Capt. Jas. . Ellis (formerly of Stockton, Me.,) and mother of Mrs. M. C. Bagley, the well-known medium, of this city, passed to the higher life, from San defined purpose in view; and politicians and all of our readers will be deeply interested, not | Francisco, Cal., of heart disease, Feb. 18th, 1884. "Gallery of Spirit Art"-No. 2

## "Spiritual Record."

The February number of the above is at hand. Crookes, F. R. S.," giving the most marked features of his experience and his deductions therefrom; "Psychology in Art," an interesting dethe celebrated artist, Gabriel Max, of Munich, by Mrs. Howitt-Watts. Following these Signor Damiani reports "A Remarkable Séance Nineteen Years Ago," and the narrative of the spiritual manifestations at the house of Rev. Dr. Phelps, Stratford, Ct., many years ago, is continued. An article upon "Direct Writings and Drawings" is illustrated by engravings. Much else of an interesting nature is given, and among the "Editorial Notes" we find the following:

"Scott's 'Bride of Lammermoor,' it is recorded by Lockhart, was given by Sir Walter Scott in a species of trance, and written by his daughter at his dictation. Scott had not the slightest recollection of this process, and carefully examined the work after its completion, and was naturally delighted to find that he had unconsciously produced so interesting a novel. Here is a curious example of a work of high literary merit produced in a condition of trance, and by one we should now call a medium. Dr. Carpenter would call it a case of 'unconscious cerebration.' The name does not much matter. The phenomenon is abnormal, and the spiritual hypothesis is as good as another."

This periodical is worthy of having a large "Scott's 'Bride of Lammermoor,' it

This periodical is worthy of having a large circulation; it is admirably conducted, and Spiritualists should indicate their appreciation of its merits and usefulness to the cause by giving it a strong support. Glasgow, Scotland Hay Nisbet & Co., 38 Stockwell street. London: E. W. Allen, 4 Ave Marie Lane, E. C.

### Prof. Longley's Songs in Cleveland, O.

When Mr. Lees was in this city he procured copies of the spiritual songs of Prof. C. P. Longley, to whom he recently wrote:

"They can now be heard in the homes of our spiritualistic friends, and in our hall nearly every Sunday. They are greatly admired for their sentiment and harmony."

The phenomenon now puzzling the scientific and religious worlds is Miss Hurst. "the strange Georgia girl," to whom we have before alluded. She is described as a young lady of sixteen years, and for the past four has been 'a devout Christian and member of the Baptist Church." A committee of five doctors have recently examined her, and certify to the truth of the phenomenon taking place in her presence. It is said she is not a Spiritualist, and disclaims all knowledge of its philosophy. Being still in the Christian ranks, she is kindly cared for, and her every action covered with a mantle of charity. The N. Y. Sun, commenting on one of her "exhibitions," says: "She succeeds best in her performances when everything around her is quiet. She cannot bear unkind treatment on the stage; and her strange powers desert her when the spectators appear to be unfriendly." Spiritualists who "grab" their physical mediums should make a note of this fact, as no doubt Miss H. is a spiritual medium, whether she knows it or not.

More than ten years ago Theodore Parker said through Mrs. J. H. Conant (the trance medium now deceased), that within the above time there would be many mediums developed for the phase known as materialization. And it seems his statement is becoming verified at this time. We learn, for instance, from the Winsted Press, Winsted, Conn., of Jan. 24th, that "a materializing medium is being developed in the east village under direction of spirits, by a select company of ladies and gentlemen who meet once a week regularly, follow implicitly the advice of the invisibles, and admit no outsiders. The sittings are held in a room devoted exclusively to this purpose, and the sitters are promised great things. Already flowers have been materialized funder conditions which preclude the possibility of fraud;' and we understand that faces and forms of deceased human beings are among the marvels yet to come."

Bastian and Taylor are unquestionably genuine mediums, no matter what crowned heads, or any other class of heads, may say to the contrary. The Davenports were denounced when they first went to Europe; so was D. D. Home; so were Chas. H. Foster and others; but time turned the tables, and they were afterwards fully endorsed by European savants, and then the "exposers" quietly subsided. We have been over this ground for many years. New people have since joined the spiritual ranks, who ask that we go over the whole ground again. We haven't the time nor the inclination to do so. We know materialization and transfiguration are facts, as certain as trance mediumship is, notwithstanding the asseverations of many people to the contrary.

At a meeting of the Women's Suffrage Society in San Francisco, the following resolutions on the demise of WENDELL PHILLIPS were read and adopted:

Were read and adopted:

Resolved. That the Women's Christian Suffrage Society
of California have heard with profound sorrow of the death
of Wendell Phillips, the courageous, elequent and consistent advocate of human rights, without distinction of race,
color, sex, creed or nationality.

Resolved. That we are convinced that the good deeds of
this great man will not end with his death, but will stimulate to renewed activity, courage and perseverance the noble army of reformers who follow in his footsteps, and that
his glorious example, like good seed planted in fertile soil,
will fructly and increase the workers in behalf of humanity a hundredfold.

MRS. MILTON RATHBUN was the speaker at the meeting of the American Spiritualist Alliance, Sunday, Feb. 10th. At the close of her address Mr. Joseph Caffray gave illustrations of his mediumship for independent slatewriting. Sunday, Feb, 17th, was devoted to a relation of experiences by various persons. The Secretary's report of the proceedings on both occasions will be given in our columns next week. Next Sunday, March 2d, Mr. H. J. Newton will deliver an address upon "Philosophy."

The Cheshire Republican, Keene, N. H., under date of Feb. 23d, gives a somewhat detailed account of what it is pleased to call "an interesting event" (we should designate it a disgraceful one, if true,) that occurred at the Cheshire House, on Wednesday evening, "in which Prof. Cook, the celebrated lecturer, and one of our [their] most highly esteemed ministers were the actors." What is the matter with Bro. Cook? He seems to be getting more irate than ever.

We shall give to our readers next week a report, prepared expressly for these columns, of an inspirational lecture recently delivered in the Metropolitan Temple, San Francisco, by Mrs. E. L. Watson, entitled "The Kingdom of HEAVEN IS WITHIN YOU; or the Divine Possibilities of the Soul."

Colby & Rich have on sale at the Bonner of Light Bookstore, copies of Charles R. Miller's

## Mrs. Amelia H. Colby's

Series of lectures at Horticultural Hall, this Its opening articles are: "Testimony of William | city, closed last Sunday evening with a magnificent address by Spirit Thomas Paine, who gave an account of his entrance into spirit-life to a crowded house of highly interested and attenscription of the spirituality of the paintings of | tive listeners. The lecture was so well liked that a unanimous vote of thanks was tendered the medium, Mrs. Colby, and a request made that the discourse be repeated; therefore it was decided by the management, and the people present were so informed, that Mr. Paine would repeat his spirit-life history in the large upper Horticultural Hall, on Wednesday evening, March 5th. The exercises will commence at 7:45; admission, to defray expenses, ten cents.

#### Married:

Mrs. Maggie J. Folsom-whose name is well and favorably known to the Spiritualists of New England, as having done much and important work in the field of mediumistic labor was united in marriage in Boston, Mass., on Tuesday, Feb. 19th, with W. S. Butler, Esq., a gentleman prominent among the mercantile fraternity of this city. We desire to add our congratulations to those of hosts of friends, and to express for the newly-wedded pair our best wishes for their future happiness and pros-

### Mrs. Richmond in Chicago.

Mrs. Cora L. V. Richmond has removed from New York City to her olden field of labor at Chicago, Ill., where she will re-commence her discourses on Sunday next, March 2d. The people there who have so long in the past listened to the ministrations of Mrs. Richmond's guides, will no doubt appreciate the privilege they are to enjoy, better than any others, except, perhaps, those who have been present at her late meetings in New York and Brooklyn.

Les Vies Mystérieuses et Successives de l'Etre Humain et l'Etre Terre, considered analogically from the spiritual, transitional and material point of view, is a French work, treating of life, according to apparent and accepted analogies, and thus discussing the subject of Spiritualism in an illustrative and comparative manner. The volume before us is but the First Part of the work, and is devoted to the subject of spirit, which is discussed in five chapters, every one a profoundly suggestive essay. The topics treated in the first chapter are God, Creation, Natural Religion, and Revelation. The second chapter discusses the Origin of Spirit, the Evolution of Spirit, the Faculties of the Spirit, and the Adoption of New Spirits. The third chapter is a continuation of the same subject in other branches. The fifth and last chapter is devoted to the Marriage of Spirits, Fusion in a Spiritual Order, Spirit-Life, and the Life of the Spirit in Heaven and Hell. We acknowledge receipt of an early copy of the above work from the Library of Psychological Sciences. 5 Rue des Petit-Champs, Paris. The motto of the work is "Intelligence has for its ideal Scientific Truth; Spirit has for its ideal Eternal Truth."

It gives us sincere pleasure to learn, by way of the Winsted Press, that the State Medical Society of Connecticut has received a severe 'set-back" in its late effort before the Legislature against proprietary medicines, etc.—their "iniquitous move," as Bro. Lucien V. Pinney, of the Press, heads his statement, having been adversely reported on! With eminent justice does this gentleman say, in the premises:

"Priesteratt makes bad laws whenever it gets a chance, but the craft of doctors is apparently as bad as any on occasion. The age when craftsmen could distate how the individual might save his soul is forever past, and so should be the age when other craftsmen may dictate to the individual how he shall save his body. The people of this State should have the right to employ such doctors and take such medicine as they please."

The latest number of The Medical Tribune, (Nickles Publishing Company, 45 East 22d street, New York,) is enriched by a "Plea for the Liberal Education of Woman," from the pen of Alexander Wilder, M. D., in all objections against the equality of the sexes are unanswerably met, and it is claimed that "the Evangel of the Future is equal and exact justice from the innate impulse of Right," and that "the admission of women to the highest culture, and their recognition as peers in every walk of life, will constitute a significant feature in the new civilization.'

We have assisted the present winter many sick and destitute people in different parts of the country-whom our spirit-friends have recommended that we should; but still the call for aid in this direction continues, and has nearly exhausted the "God's Poor Fund." While cordially thanking in behalf of the spirit-world those philanthropic individuals who have from time to time aided us in the good work, may we hope that others will emulate their example.

One of our English correspondents, in the course of a private letter, recently remarked: "I am delighted to know the Banner of Light is increasing in circulation, and winning the favor of the people. It is far and away' the best and liveliest paper belonging to our cause: And I speak after nearly fifteen years' perusal of them all. Long may you, Mr. Editor, be spared to keep it waving.'

The Spirit Message Department the present week is more interesting than ever-if that be possible. We advise skeptics who do not believe in the return of spirits, and Christians who believe their dear ones who have passed on still live, but cannot return, to read what the spirits say in regard to mundane and supermundane affairs, as seen from each one's own standpoint.

Do not miss reading, on another page of this paper, Dr. E. D. Babbitt's account of A New Doctors' Scheme which the bigots of Ohio are endeavoring to get through the Legislature in the shape of a "medical law." Look out, Ohio voters, if you would preserve your rights as American citizens! An ounce of prevention is worth a pound of cure.

A Farewell Reception was tendered in Weisgerber Hall, Cleveland, O., Sunday, Feb. 17th, to Mrs. Rich, a lady who has been connected with the Children's Lycenm in that city since 1871, and is about to remove her residence to Texas. A report of the proceedings, furnished by Mr. Thomas Lees, will be given in our columns next week:

At the last annual meeting of the Keene (N. H.) Spiritualist Association, Mr. C. E. Har-rington was elegied President, Mr. S. F. Weeks reflected Secretary, and Elbridge Clark, Treasirer. Give the Banner in account of your meetings, rriends; whenever you feel to do so

## ALL SORTS OF PARAGRAPHS.

Drifting along the tide of time, The good will reach that better clime, Where the slanderer, in disgrace, Will have no home or resting place.

· After all the studying by the scientists of Germany an eminent professor is forced to decide that even "the shape of the normal brain has by no means as yet been determined."

Mayor Cummings, of Baugor, has again vetoed standard time on the ground that solar time is according to "one of the inevitable laws of God."—Ex.

A butcher's horse in Montreal ran away the other day, and a large St. Bernard dog, which had been standing with the vehicle, made a series of determined efforts to check the flight of the horse. Seizing the reins with his teeth, he allowed himself to be pulled along the roadway until the reins slipped out of his mouth, when he jumped up, and again secured the reins, repeating the attempt with great vigor. In this way he checked the speed of the animal, when a constable caught and stopped the runaway, the dog manifesting his gratitude by caresses.

A good way to exercise the arms is to swing them backward and forward, touching them each time. It as aw or an ash-sitter be firmly grasped in the hands, the exercise will be much more beneficial.—Burlington Free Press.

A Peorla doctor, it is said, found 40,000 parasites in

a cubic inch of sausage.

Fast Day and the election sermon might well go together. When a solemnity becomes a farce its usefulness is over.

A Chinese proverb says: "A man thinks he knows, but a woman knows better." The Chinese must go.—
Oil City Derrick.

Rev. Mr. Fulton keeps pitching into the theatres. Boston Globe. Why don't they kick him out?

The London papers are full of accounts of the fall of Sincat. Poor Sincat! Did its sin cause the cat-astrophe? The "false prophet" is but a second edition of Cortes, who went over the Aztec Territory [Mexico] in 1520-all "for the glory of God" !-and an enormous amount of booty! Gordon seems to be playing the same role with "the tribes" in the interest of the Khedive ostensibly, but really to conquer the country in the interest of Great Britain.

A savings-bank cashler in Winconsin has just died from the bite of a mad cat. Friends of the cat ask for a suspension of public opinion until the bank's accounts can be investigated.—San Francisco Post.

In connection with Mr. Darwin's theory of the important work accomplished by earth-worms, it is stated that in the vast region known as Manitoba and the Northwest Territories there is a total absence of every kind of earth-worm, yet the soil is amazingly fertile. The agency which has probably caused the the absence of the worms is the prairie fires which annually sweep over enormous portions of the country, totally consuming the grass and converting it into a black ash. This would for months altogether completely deprive any worms of food and exterminate

AN UNREASONABLE LODGER.—"Please, sir," said the bell boy to a Texas hotel clerk. "No. 40 says there aint no towel in his room." "Tell him to use one of the window curtains." "He says, too, there aint no pillers." "Tell him to put his coat and vest under his head." "And he wants a pitcher of water." "Suffering Cyrus! but he's the worst kicker I ever struck in my life. Carry lim up the horse-pail." "He wants to know if he can have a light?" "Here, confound him! Give him this lantern, and ask him if he wants the earth, and if he 'll have it fried on only one side or turned over?"

A French writer estimates that the world contains 193,600 diploma doctors, and not one of them canidefine what malaria is.

Of happy men the happlest yet
Is he that's out of love and debt,
Who owes no kies to womankind,
Who has no duns to craze his mind;
With heart and thought and conscience free, Where is there man more blest than he?

No, my dear children, the man who goes about set ting fires is n't ashamed of his calling. If he were he would use matches. The incendiary always does his work with a torch. It must be awfully inconvenient but the incendiary is a conservative chap.

The reduction in the rate of letter postage, which it was estimated would diminish the revenue about five per cent., appears, from the returns of the first quarter, to be only a fraction over one per cent.

The young men of St. Patrick's Church, Quebec, have been informed that they must quit keeping company with young women of a different religious persuasion, and the young women also have been ordered to throw all sweethearts overboard if they do not belong to the Roman Catholic Church. Are we back in the 'dark ages,' that such an order should be given with any prospect of its being obeyed? If the young people of the Church have any spirit in them, they will 'throw overboard' the Church instead.—New York Graphio.

A Northumbrian barber has published the following card: "Tonsorial artist, physiognomical hair-dresser. facial operator, cranium manipulator and capillary abridger, shaving and hair-cutting with ambidextrous facility, shampooing on physiological principles."

"There's nothing like leather"—except a piece of beef that was born and bred on a Vermont hillside pasture.—Burlington (Vt.) Free Press.

An Omaha elergyman objects seriously to Sunday night courtship, says the Chicago Telegram, because the Sabbath was given for rest. Well, courting a girl is the most restful occupation any appreciative man ever engaged in. After putting in his work a whole evening and up till four o'clock Monday morning, he doesn't feel half so tired as after sitting for half an hour under the dull and prosy sermon of some Orthodox minister.

SURPRISED CONGREGATIONS.—Every now and then some church congregation is startled by the announcement from its pastor that he believes the spirits of the dead revisit the earth, and that there is some communication between them and the living. These men cannot be laughed at. There is something about the higher order of Spiritualism that cannot be explained. It is fashionable to scoff at it, but a scoff does not fathom the mystery.—Denver Republican.

The Methodist ministers of Chicago differed almost to the extent of a downright quarrel in their discussion of the Sunday law question. "If you allow bad men to trample on the rights of Christians in a civilized community," said the Rev. Mr. Gurney, "then you are a sneak and a coward." The Rev. Dr. Rd-wards resented this as a personal remark, and then the debate became so hot that the chairman reminded the speakers that their words would not look well in

Our esteemed predecessor, A. S. Pease, has entered the lecture field, as an exponent and champion of the doctrines of Spiritualism. Mr. Pease has great natural ability, and is a foreible speaker, and he will doubtless make his mark in this new sphere of activity.—Saratoga (N. Y.) Sun.

The importance of a knowledge of the Spanish language, in view of the increasing trade relations be-tween the United States and Spanish American countries, has been practically recognized in the city of San Antonio, Texas.

An English clergyman recently invited a brother minister from a distance who called upon him to stay all night with him. The invitation was accepted, and the clergyman asked his guest to step into the manse, while he gave orders to have his conveyance ready in the morning. As the visitor entered the manse the clergyman's wife mistook him in the dusk for her husband, and seizing the puipit Bible, which was on the lobby table, brought the full weight of it across his shoulders, exclaiming emphatically, "Take that for asking the ugly wretch to stay all night."—Ex.

Commenting on a remark of Joseph Cook, that the world is "coming back" to scientific naturalism, the Cincinnati : Commercial asks, "In what age of the world did scientific naturalism prevail, and what does he mean by it anyhow?" It is doubtful whether the meaning of some of Mr. Cook's incontrovertible propositions is entirely clear to himself.

Senior—"Do you know why our college is such a learned place?" Frahman—"Of course; the freshmen always bring a little learning here, and the seniors never take any away, so it naturally accumulates." Horourd Oriescot:

The Hearing

Before the Public Health Committee of the Massachusetts Legislature on Tuesday last, was a Waterloo defeat for the Medical Law party. Instead of absenting themselves from party. Instead of absenting themselves from the hearing, as they did last year, they had one feeble representative of Allopathy, who asked only for a law to prevent people from using the title "M. D.," when they were not graduates.
Thus a discussion was authorized, in which Prof. Toohey, Dr. O. H. Wellington and Prof. Buchanan demolished the claims of the colleges to control the profession in a style which was

Buchanan demolished the claims of the colleges to control the profession, in a style which was deeply interesting to the Committee, and a triumphant vindication of medical freedom.

Dr. Buchanan occupied half an hour, and carried the war into Africa as it has never been done before. He arraigned the colleges for the violation of their trust in hindering the progress of science and increasing the mortality of diseases, and declared that instead of having any additional power, a fair trial on moral principles before a Board of Regents would cause a forfeiture of their charters for violation of their trust. The Committee were also warned by physicians present that such legis. warned by physicians present that such legis-lation as the colleges desire had already been pronounced unconstitutional by the courts.

A Fine Work of Art,

In the shape of a life-sized portrait, in oil, of the late Prof. William Denton, is at present on view at the Banner of Light Bookstore. It is from the studio of N. B. Onthank, and is a credit to that talented gentleman. This picture was ordered by a number of the friends of Prof. Denton, residing in Boston and vicinity, and it is their purpose to present it to his widow, if sufficient funds can be raised by voluntary subscriptions to pay for it, and the frame containing it. Those near at hand or at a distance who feel to contribute in aid of this worthy enterprise, any funds—whether in large or small sums—can send the same to M. T. Dole, care Banner of Light.

#### Scientific Lecture.

Amelia H. Colby, the celebrated trance lecturer, will speak at Eberle Hall, Union Square, Somerville, Friday, Feb. 20th, at 7:30 P. M. precisely. Subject—"The Electric and Magnetic Forces in Nature: How these Forces can be Utilized so that such Disasters as the Wreck of the City of Columbus and the Western Floods can be Avoided." Admission, 25 cents. Reserved seats, 35 cents.

Vocal and instrumental music by trance medium at the opening and closing of the lecture. Cars from Bowdoin and Park Squares and Temple Place pass

Gov. Robinson has appointed the annual Fast, Thursday, April 3d.

## Spiritualist Meetings in Boston:

Horticultural Hall (corner Tremont and Brom-field Streets).—Meetings under the auspices of the Bes-ton Spiritual Temple will be held every Sunday at 10½ A. M. and 1½ P. M. R. Holmes, President; W. A. Dunklee,

Wells Memorial Hall.—The Shawmut Spiritual Ly-ceum meets in this hall, 887 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 Lycoum No. 1. Froe session every Sunday marriage. ive Lyceum No. 1. Free session every Sunday morning at at 10% o'clock. All are cordially invited. Benjamin Weav-Wells Memorial Hall, 987 Washington Street,-

The Spiritistic Phenomena Association holds meetings every Sunday afternoon at 2½ o'clock. Able speakers and test mediums. All are cordially invited. Seats free.

1011 Washington Street.—Ladies' Aid Society meets every Friday at 2½ P. M. Business meeting at 4. Sunday afternoons at 2½, tests and good speakers. Conference in the evening. E. C. Baxter, Secretary.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor. Meetings also Wednesday afternoons at 30 clock.

Harmony Hall, B4 Easex Sireet (1stflight).—Sun-lays, at 2½ (seats free) and 7½ r. M.; Thursdays, at 8 r. M. Prescott Robinson, Chairman.

Working Union of Progressive Spiritualists.
J. Comodore Street, Secretary, 275 Columbus Avenue.

Chelsen.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bellingham Car Station, at 3 and 7% P. M.
THE LADIES' HARMONIAL AID SOCIETY meets at Temple of Honor Hall, Hawthorn street, every Friday afternoon. Business meeting at 4 o'clock. Entertainments in the evening. Mrs. B. A. Thayer, President. Mrs. L. M. Fengar, Secretary.

Cambridgeport.—Spiritual meetings are held every unday evening in Pelham Hall at 7½ o'clock. East Somerville.—Spiritual meetings are held in Had-ley Hall every Sunday evening at 7% o'clock.

BOSTON SPIRITUAL TEMPLE.—This Society was treated with two able discourses through the mediumship of Mrs. Amelia H. Colby on Sunday last. The morning subject was: "Mediumship as True—Medi-

ship of Mrs. Amelia H. Colby on Sunday last. The morning subject was: "Mediumship as True—Mediumship as False." It was ably presented and instructively applied, and kept the entire audience spelibound to its close. The speaker sald: "Mediumship belongs to the intricate forces, and is one of the first issues of life. A knowledge regarding it has been dimly perceived, but more recently its laws and operations have been more clearly discerned. Mediumship must express itself through all the avenues of life. It is surrounded by all the classes of society, and a negative form of mediumship is more or less influenced by those surroundings. It is through mediumship that the raps came thirty-six years ago. In its present form it is most wonderful. It has changed so much of the past that it seems that all things are becoming new."

Regarding what is assumed to be false mediumship and its methods, the speaker sald: "If spirits can bring masks, rags, or anything they desire to have appear there? The visitors are as responsible as the medium for the results, for in their desire to detect fraud they bring the spirits with them who overcome the medium and her control, and produce conditions to which the mediums will never submit if true to themselves. They are as much undercontrol of spirits in as out of the form. Society is made up of all classes. Why do the better part of society allow the other class to commit wrong? Are they not as much responsible as to commit wrong? Are they not as much responsible as to commit wrong? Are they not as much responsible as to commit wrong? Are they not as much responsible as to commit wrong? Are they not as much responsible as to commit wrong? Are they not as much responsible as to commit wrong? Are they not as much responsible as to commit wrong? Are they not as much responsible as to commit wrong? Are they not as much responsible as to commit wrong? Are they not as much responsible as to commit wrong? Are they not as much responsible as to commit wrong? Are they not as much responsible a

The eloquent inspirational speaker, Mrs. R. S. Lillie, will occupy the platform of the Temple during March, commencing next Sunday, morning and evening. D.

SHAWMUT LYCEUM, WELLS MEMORIAL HALL. The Lyceum met as usual and well performed the part allotted to it in the dissemination of ideas which part allotted to it in the dissemination of ideas which are in advance of and superior to the teachings of the past. Our object as an organization is to make free, independent, sovereign, thinking and reasoning men and women. We know of but one method, and that is — bring the children together under competent teachers and through love and reason develop the natural powers, instill the knowledge of spirit-communion, and cultivate the true, the beautiful and the good.

The following comprised the musical and literary

nion, and cultivate the true, the beautitul and the good.

The following comprised the musical and literary order of exercises on the 24th: Piano solo by Willie Farnham; recitations by George Wilbur, Lulu Morse, Eddie Hatch, Helen Banders and Graele Burroughs, "Entering in"; readings by Miss M. T. Shelhamer and Miss Hattle Reed. It is with pleasure we record the presence of visitors from Salem to witness the working of this Lyceum.

It is the intention of this Lyceum to present, on the forthcoming Anniversary, a programme which will deserve a call from all those who are really in carnest that the Lyceum cause shall endure and prosper.

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

PAINE HALL.—At a well-attended session of the Lyceum on Sunday A. R., Feb. 24th, readings and rec-itations were given by Freddle Stevens, Lillie Scott, Master George Hemby, Maria Falls, Albert Caffenburg, Mrs. Francis; Alice Hommedieu, Carl Caffenburg, Mrs. Erancis; Alice Hommedieu, Carl Caffenberg, Beulah Lynch, Amy Peters; vocal selections by Kva Morrison, Mrs. L. S. Jones, Mr. Arthur Wedger, Miss Smith again entertained us with a select reading. Spiritualist friends, it costs only one dollar to become a member of the Lyceum Association. We have

received a new application for membership every day for the past fortnight. We would be pleased to receive your names.

The usual anniversary exercises will be held Sunday and Monday, March 30:h and 31st.

FRANCIS B. WOODBURY, Cor. Sec. 45 Indiana Place.

THE PROGRESSIVE SCHOOL, held at the Ladies' Aid Parlors each Sunday, is increasing in numbers and interest. During the past few weeks it has been visited and addressed by Dr. Richardson, Mrs. Chandler and other well-known mediums and speakers. The session on Sunday last was one of the most interesting, and it is hoped that much encouragement will be given the few workers who are indefatigable and untiring in their efforts to lead theseyoung minds aright. A Masquerade Ball has been held during the month which was a decided success.

On Tuesday evening, March 4th, a Sheet and Pillow-Case Party is to be held for the children. Remember the Progressive School at the Ladies' Aid Parlor every Sunday morning.

G. E. Pratt.

SPIRITISTIC PHENOMENA ASSOCIATION - WELLS HALL.-The meeting of this society was presided over to-day by Father Davenport, Vice-President. After

to-day by Father Davenport, Vice-President. After singing, our friend and brother, Norwood Damon, presented a few remarks tending to show that Spiritualism, with its progressive soul, has permitted all (unlike preceding systems) to enjoy the free use of their powers, and the liberty to express their own thoughts. Miss Vinnie Alyea and Mrs. F. D. Edwards furnished the musical part of this session.

Mrs. Bray, of Charlestown, Mrs. Leslie, and David Brown gave tests from the platform, for which the lecture committee return thanks.

The subject of materialization has been before this society for some time—the truth or faisity of it—until it seems to be the cardinal point with a few that to be a Spiritualist one must believe in materialization. To many it is a settled fact that Spiritualism was a fruth, and a large number of Spiritualists were firm in that truth, before materialization was a demonstrated fact.

C. Fannie Allyn will speak before this society the C. Famile Allyn will specific for the Society, on the At a meeting of the Directors of this Society, on the evening of Feb. 23d, James A. Bilss resigned his office as President.

ALONZO DANFORTH.

Cor Sec. of S. P. A.

LADIES' AID SOCIETY .- This charitable and popular institution seems to be in a very flourishing condition this year; not that it has not been so in preced-

tion this year; not that it has not been so in preceding years, but the meetings since the year opened have shown a larger attendance than usual. Mrs. Dr. Waterhouse was chosen President to succeed Mrs. Tyler, who declined a redicction, and is giving her undivided interest to its success. The meetings have been interesting both on Sundays and particularly on its social afternoons and evenings, which occur on every Friday.

On the evening of the 22d, Mrs. Lucette Webster gave one of her popular entertainments for the benefit of the Society, consisting of readings and recitations by herself and others and music by Messrs Sullivan and Baxter and several others. Wyzeman Marshall, being present, gave a fine recitation and was loudly applauded; in fact, about all the pleces sang and recited during the evening were encored, so that it nearly doubled the programme and kept to quite a late hour. The room was packed full of appreciative listeners, and the affair every way was a great success.

This Society is doing a good deal of good in a charitable way, besides being a pleasant resort for those socially inclined to meet well-known as well as new faces and be entertained by speeches and experiences from those present who may happen to have good words to say, and there is hardly a Friday evening but enough of such gather, so that all the time is fully occupied.

HARMONY HALL, 34 ESSEX STREET.—On Sunday

HARMONY HALL, 34 ESSEX STREET.-On Sunday last Miss M. J. Keating delivered a short, appropriate address, after which she gave, under the control of her guides, many tests, all of which were readily recog

nized.

Rev. Norwood Damon related many facts, showing clearly the advanced ideas of the world. His remarks were well received. John Orvis made an excellent speech, which was listened to with marked attention, after whom Mr. Viles was listened to with attentive interest. Mr. Pratt of East Braintree spoke in his usual interesting manner. That veteran in the cause, Mr. M. V. Lincoln, favored the audience with a few practical and instructive remarks. Miss Jennic Rhind spoke, closing with typical readings, and the words of Mrs. Bodrie were interesting, sound and instructive.

words of Mrs. Bodrie were interesting, sound and instructive.

Prof. Milleson spoke of the possibilities of the "Art" phase of mediumship, showing the indispensable uses of objective presentations of the subtle forces that constitute all life. His remarks were of special interest to magnetic healers. He will continue this subject on Sunday next at this hall.

The tests by Dr. Thomas, Mr. Viles, Mr. Pratt and several strangers, were clear and unmistakable.

CHELSEA .- Mrs. S. Dick occupied our platform last Sunday evening. She gave a very fine lecture, and improvised a poem upon a subject given from the audidience, followed by a number of excellent tests, which were recognized. Next Sunday, conference at 3 P. M.; at 7:30 Miss Keating will speak and give tests. L.

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

Tuesday morning to insure insertion the same week.]

Lizzle Newell and Sadle Johnson, mediums of Boston, are now located at 12 University Place, New York City.

City.

Capt. H. H. Brown closed his engagement at Haverhill, Mass., Sunday, the 24th ult. During February he gave week-day lectures in Putney, Vt.; in East Westmoreland, Salisbury, Salisbury Centre, and Franklin, all in New Hampshire. He is in Freeville, N. V., next Sunday, and in that vicinity till the 18th. He is open for engagements March 16th, 23th and 31st, also in morning and afternoon (anywhere near Boston) of the 30th. He will speak in Boston the evening of the 30th. 30th. He will speak in Boston the evening of the 30th. Has a few Sundays between April 18th and July 1st. Address at appointments, or to 512 Quincy street, Brooklyn, N. Y.

Miss Carrie E. Downer has just closed a series of four very successful lectures at Stony Fork, Pa. She may be addressed for engagements at Baldwinsville, N. Y.

N. Y.

Mrs. Fannie Davis Smith of Brandon, Vt., spoke in Baratoga Springs, N. Y., on Sunday, the 17th. Her first lecture in that place was delivered twenty-five years ago. Her history is somewhat interesting. She states that when a young lady, a short time prior to the time of her first public appearance in Saratoga, she lay in a trance forty-five days without taking any food. At the end of that period, though uneducated, she made brief addresses in parlor gatherings, and rapidly developed into a very able speaker.

Miss M. A. Keating has spoken to appreciative au-

Miss M. A. Keating has spoken to appreciative audiences during the last few weeks in Haverhill, Lawrence, Woburn and Newbuyport, Mass., and will speak in Chelsea, Mass., March 2d, and Ulinton, Mass., April 6th. Her services may be engaged by addressing her at 36 Hanson street, Boston.

oth. Her services may be engaged by addressing her at 38 Hanson street, Boston.

Mrs. M.C. Allbee's permanent address is now at Barton Landing, Vt.

Mr. Geo. A. Fuller will lecture in Worcester, Mass., March 2d, 9th, 16th, 23d and 30th; in Philadelphia, Pa., April 9th, 13th, 20th and 27th; also one week-day evening in each week; in Haverhill, Mass., May 4th; in Clinton, Mass., May 1th; in Leominster, Mass., May 18th; in Rockingham, Vt., May 25th; at Lake Dunmore, Vt., May 30th and 31st and June 1st; during June at the Convention at the Wilder House, Plymouth Union, and the Quarterly Convention of the State Association at Barton Landing, Vt. He will lecture in various places in Vermont during July, attend Onset Bay Camp-Meeting, and be at Sunapse Lake Camp-Meeting, Newbury, N. H., from August 8th until Sept. 8th; at Queen City Park Camp-Meeting from Sept. 9th until the 16th, and the Annual Convention of the State Association of Spiritualists at Montpelier toward the latter part of September. Would be pleased to make engagements for week-day evening lectures in the vicinity of his Sunday work. May be addressed at Fitchburg, Mass., Lock Box 1698.

L. K. Coonley, M. D., has removed his office and residence from No. 6 Emerson to No. 195 Merrimack street, corner Washington Square, Haverhill, Mass., at which place all friends desiring his services to lecture, officiate at funerals, &c., are requested to address him.

J. Frank Baxter will lecture the next two Sundays before the Spiritualists' Association of Haverhill,

J. Frank Baxter will lecture the next two Sundays before the Spiritualists' Association of Haverhill,

Mass.

Prof. Milleson, spirit artist, so we are informed, delivered a fine discourse in Harmony Hall, Boston, last Sunday, on Spirit Art, and its revelation of the soul's forces as applicable to removing disease. He will exhibit his collection of paintings in Springfield, Mass., Sunday, March 23d, and speak of their teaching. One or two Sundays in March are not engaged. Societies wishing to secure his services can address in care of Banner of Light.

Hop. Warran Chasals to compute the platform of the content of

Hon. Warren Chase is to occupy the platform of the Plymouth Society of Spiritualists, in Indianapolis, Ind., on all the Sundays of March.

Edgar W. Emerson, of Manchester, N. H., has the following engagements for March: Sundays, March 2d, 9th, 16th and 23d, Worcester, Mass., in connection with Geo. A. Fuller; Sunday and Monday, March 30th and 31st, Ladies' Aid Society, Boston, Mass.

## Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE-CIRCLE MEETINGS. Amounts received since our last acknowledgment:

From E. H. M., Amherst Station, N. H., \$1,00; Wm. Brspenmuller, \$1,00; Geo. Simpson, \$1,00; D. Gordon, \$1,00; Abbie J. Spalding, \$1,00. Thanks, friends.

HOUSE CLEANING MADE RAST AND COMPLETE by the use of James Pyle's Pharline.

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 Hortfcultural 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.

[Copy. ] SECULAR PRESS BUREAU. Organized under the Direction of the American Spiritualist Alliance.

137 West 35th Street,

NEW YORK, Feb. 25th, 1884. JOHN C. BUNDY, Esq.: Dear Sir—Your Journal of the 23d inst. con-

Dear Sir—Your Journal of the 23d first, contains an unmanly and personal attack upon my friend, Mr. Kiddle, who is one of the most valued and active officials of this Institution, and who is at present absent from home, seeking restoration to health in the South. Under your heading "Special Notices" you distinctly repudiate any "responsibility as to the opinions repudiate any "responsibility as to the opinions expressed by contributors and correspondents," and you add that these "writers are alone responsible for the articles to which their names are attached."

This rule expresses an editorial policy so high and honorable that I venture, as Corresponding Secretary of this Association, respectfully to ask for the name of the author of this personal attack whom you describe as "a promisers"

sonal attack, whom you describe as "a prominent gentleman of New York." Whoever he may be, I declare him a false witness and a flippant calumniator of one of the purest, truest and most able men I have ever known durates the stand most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able men I have ever known durates and most able m est and most tole men I have ever known during a public ministry of thirty-five years. As the Banner is alluded to in this unprincipled attack upon Mr. Kiddle, I send a copy of this letter for publication in its columns.

I am Respectfully yours,
CHARLES P. MCCARTHY, Cor. Sec.

Lectures in Haverhill, Mass. To the Editor of the Banner of Light:

The first public funeral at Brittan Hall was attended last Sunday over the remains of Maude, daughter of Mr. and Mrs. Warren A. Kimball, aged five years. The Mr. and Mrs. Warren A. Klimball, aged five years. The impressive services were conducted by Capt. H. H. Brown, first recognizing the consolation imparted by faith and hope, and then searing on the wings of assurance given by the spiritualistic philosophy, penetrating the vail into the land of light beyond, as the caple, mounting on steady wing from the rock-created cilif, on its sunward flight. A large audience, of varying religious opinions, was present.

In the afternoon Capt. Brown spoke upon "Inspiration," and in the evening upon "Evolution, from Rock to Man," large and intelligent audiences being present. Next Sunday, and the Sunday following, J. Frank Baxter will be the speaker.

\*\*Ilaverhill, Mass., Feb. 25th, 1884.\*\*

## To Correspondents.

AC Nonttention is paid to an only mous communications. Name and address of writer in all cases indispensable as a quaranty of good faith. We cannot undertake to preserve ir return communications not used.

C. G. O., HUMWICK, WILLINGTON, DURHAM, ENG. The Lectures have all been received, and are on file for publication in these columns. Thanks. Others from you will o welcomed and published as rapidly as space permits.

## Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and the possible loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the carnest desire of the publishers to give the BANNER of LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the GOSPELS OF OAHSPE paper throughout the world to assist them in the work. COLBY & RICH. Publishers.

## For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, 111. Price 5 cents por copy. \$2,50 per year, VOICE OF ANGELS, A Semi-Monthly, Published in Boston, Mass. \$1,50 per annum. Single copies 5 cents. FACTS. A Monthly Magazine. Published in Boston. Studie copies 10 cents. FACTS. A Monthly Magazine. Published in Boston. Single copies to cents.
MILLER'S PSYCHOMETRIC CIRCULAR. Published monthly by C. R. Miller & Co., 17 Willoughby street, Brooklyn, N. Y. Single copies 10 cents.
THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, \$1,50. Single copies 5 cents.
THE ROSTRUM. A Fortnightly Journal, devoted to the philosophy of Spiritualism, etc. Price 5 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

cents.
THE SHAKER MANIFESTO. Published monthly in Shakers, N. Y. 80 cents per annum. Single copies 10 cents.
THE OLIVE BRANCH: Utles, N. Y. A monthly. Price 10 cents.
THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents.

India. Conducted by H. P. Blavatsky. Single copies, 50 cents.

LIGHT FOR THINKERS. Published weekly in Atlanta, Ga. Single copies, 5 conts.

COUNCIL FIRE AND ARBITRATOR, published monthly in Washington, D. O. 10 cents single copy; \$1,00 per year.

GALLEBY OF SPIRIT ART. An illustrated quarterly magazine, published in Brooklyn, N. Y. Single copies 50 cents.

## RATES OF ADVERTISING.

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

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

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

Notices in the editorial columns, large type, leaded matter, fifty cents per line. 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 13 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, Brattlest., Boston, every Wednesday and Thursday, from 10 till 3, until further notice.

Mrs. Emma Hardinge-Britten proposes to visit America in April to make a final and farewell tour amongst her spiritual friends in the United States. Societies desiring her services for Sunday or week evening lectures en route from New York to California, will kindly write at once; up to March 31st, address: The Limes, Humphrey street, Cheetham Hill, Manchester, England; after then, care Banner of Light office.

Mr. Albert Merton, at his store, 210 Stock-ton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the coöperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to invastigators. to investigators.

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BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. ROW-Bureau (19 Spruce street), where advertising contracts may be made for it in NEW YORK.

TO FOREIGN NURACRIBERS
The subscription price of the Banner of Light is \$2,50 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 DEPOT,
And Agency for the BANNEROY LIGHT, W. H. TERRY,
No. & Russell Street, Melbourne, Australia, has for sale
the Spiritual and Heformatory Works published by
Colby & Rick, Boston.

MAN FRANCINCO BOOK DEPOT.

ALBERT MORTON, 210 Stockton street, keeps for sale
the Hanner of Lights and Spiritual and Beformatory Works published by Colby & Rich.

ADVERTISEMENTS.

# WM. S. BUTLER & CO.,

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.

Chemises, 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. Chomises, Drawers, Nightdresses,

Corset Covers and Skirts, the best offered, \$1,23. We guarantee the above goods to be

## SPECIAL NOTICE.

unapproachable in price.

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,

# Feb. 23.—2wis BOSTON.

THE NEW BIRLE. NOW READY. THE NEW BIRLE. NOW READY.

Cloth, \$1,00; paper, \$0 cents; sent by post on receipt of price. Liberal discount to the trade. Agents wanted in overy city and town in the United States.

The Gospels comprise the following books: Book of Jehovih, Book of Judgment, Book of Inspiration, Book of Jehovih's Kingdom on Earth, and Book of Discipline. The outre Cohaspe contains thirty-five books, and will be issued in series ere long, and cheapenough for everybody to obtain the New Bible. Address Sec. OAHSPE PUBLISHING ASSOCIATION. 128 West 3th street. New York; or to BANNER OF LIGHT OFFICE, where the Gospels are on sale.

MRS. ANNA CONNELLY'S

Redemption for the Hair.

WITHOUT Lead, Silver, Sulphur or Deleterous Drugs of any kind. Positively restores the Grayest Hair in three days to its original color without staining the scaip. It stops the hair from fulling out and makes it grow. Powders sent, post-paid, as a trial, for 30 days only. The 41 packages for 50c. Postage stamps taken. ANNA CONNELLY, 630 North 11th street, Philadelphia, Pa. 13948-Jan. 20.

Sadie Johnson, BUSINESS and Medical Trance Clairvoyants and Magnetic Physicians, Written Examinations from hair, \$2. 12 University Place, New York City. 4w—March 1.

Mesdames Lizzie Newell and

MRS. M. E. RHOADES, MAGNETIC PHYSICIAN, for Nervous Diseases, Rheumatism, &c. Contracted Cords a specialty. Hours 10 to 4 P. M. No. 31 Common street, Boston, March 1.—1w\*

MRN. STODDARD-GRAY AND SON, DEWITT C.

WILL hold Scances for Full-Form Materializations and communications from spirit friends Sunday, Wednesday and Friday evenings, 80 clock, and Tuesday atternoon, 20 clock, at their residence, 323 West 34th st., New York, Admission \$1,00.

P. S.—Un be engaged for Scances on a fitted with the state of the s P. S.—Uan be engaged for Séances out of town. March I.—4w\*

March 1,—4w\*

DR. JOHN JOHNSTON AND MRS. STODDARDGRAY. MAGNETIC HEALERS.

VILL treat patients at a distance by sending Magnettaged Flannel, upon the receipt of hand-writing and
\$1,00. Obsession treated successfully. 22 West 31th street,
New York.

2w\*—March 1.

New York.

ROOMS TO LET.

10 Spiritualists only. Pleasant, sunny rooms, with all modern conveniences. Close to horse-cars. No. 185 Warren avenue, Boston.

4wis\*—Feb. 23.

Warren avenue. Boston.

AN ACCOUNT OF DR. C. HOLLAND'S Second Private Materializing Scance with the Medium Keeler will appear in the liartiora Daily Times of the 27th Inst., and all who desire to read the account of a Scance which far transcends even the wonderful account published in the Banner of Light of the 23d, should send to the Times at once for copies, 5 cents each. To this last account Mrs. Holland has furnished a strong attestation.

March 1.

THE BIGGEST THING OUT Illustrated Book Ment Free.

(new) E. NASON & CO., 120 Fulton street, New York.

March 1.—Steow

PROF. BEARSE, Astrologer, 259 Meridian street, East Boston, Mass. Your whole life written, horoscope thereof free of charge. Reliable on Business, Marriage, Disease, and all Financial and Social Affairs, Send age, stamp, and hour of birth if possible. Marchi.—1w

MRS. C. H. LOOMIS, Test Medium, gives Magnetic and Electric Treatments also Botanic Medicines. Diagnosis, 25 cents. Six questions by mail on business affairs, 50 cents. Send lock b. lair, age and sex. 128 West Brookline street, Boston, Mars. 2w\*-March 1.

TREE DIAGNOSIS and Trial Box Giant Powders. Send lock ratient's hair, age, sex and 25 cents to

C ders. Send lock patient's hair, age, sex and 25 cents to DR. OARPENTER, 128 West Brookline street, Suite 1. March 1.—2w\* MISS KNOX, Test, Business and Medica March 1.—1w\*

## Message Department.

Public Free-Circle Meetings

Are held at the HANNER OF LIGHT OFFICE, Hosworth greet (formerly Montgomery Place), every Turbaday and FRIDAY AFTERNOON. The Hall (which is used only for these séances) will be open at 2 o'clock, and services commence at 3 o clock precisely, at which time the doors will be closed, a lowing no egress until the conclusion of the shance, except in case of absolute necessity. The public are conditions, but the 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 truth as they perceive—no more.

## SPIRIT MESSAGES, Miss M. T. Shelhamer.

#### Report of Public Séance held Jan. 4th, 1884. Invocation.

Invocation.

Oh! thou Giver of every good and perfect gift! thou Author of Life, beautiful, eternal, wonderful life! we bless thee for its experiences, we thank thee for its benisons of good. Though the discipline of life be sad and painful, or if it be pleasant and upliffling, we praise thee for its unfoldments and its revealments, for through such as it brings to the human soul we become strengthened, and enabled to enjoy, understand and appreciate the blessings of immortal existence. Oh! our Father God, accept this day our thanksgiving and our grateful praise, for they flow from the depths of the heart. We would know more of thee and thy power, learn of thy ways and ithy laws, and we would come into conscious communion with thy angelic hosts, so that when we pass from this place it will be with new strength and vigor, with a higher determination to do our work as thou hast assigned it to us, with the resolve deep within our hearts that we will exhibit only brotherly kindness, sympathy and cheer unto all with whom we come in contact from day to day. Amen.

#### Questions and Answers.

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

QUES.—[By Jos. Hartman, Pittsburgh, Pa.]
What is sin, and what constlutes a sinful act?

Ans.—The violation of self-respect; the willful disobedience of the known laws of justice and of right, and the willful violation of the dictates of conscience, are sins, and constitute sinful acts. And not only the commission of wrongful deeds, but also the omission to perform that which we know to be right, and in conformity to the laws of justice, may be called conformity to the laws of justice, may be called sin. What is sin to one may not appear to be so to another, because knowledge must be the standard of wrong-doing, and this standard must be erected by every intelligent man and woman for him or herself.

.—[By the same.] If man commits a sinful to what power is he accountable for its commission?

A .- To an outraged, offended selfhood. An accusing memory, a painful and torturing remorse are the avenging powers to which one who commits acts of ain is accountable, and the punishment which they bring will prove as severe and painful as any physical suffering we

can conceive of. can conceive of.

Q.—In Banner of Light of May 5th, 1877, is the following, in answer to a question concerning spiritual clothing: "In spirit-life everything is symbolical—the dress shows the man or the symbolical—the dress shows the man or the woman, because we draw to ourselves certain colors, certain textures of clothing which indicate our character. For instance, white will typify purity; blue is ever true; red signifies strength. And yet in spirit-life there is a red stripe, which we trust none of you before us today will be willing to wear. As soon as we enter the spiritual, there is a clothing that comes to us—garments 'not made with hands.'" Will the presiding intelligence please elaborate on this, but particularly in regard to the various

this, but particularly in regard to the various colors?

A.—The thoughts and emotions or sensibilitles of human beings produce vibrations upon the spiritual atmosphere which result in waves of color. He whose thoughts are di-rected to the exercise of fraternal love toward all mankind is enveloped in an aura of azure all mankind is enveloped in an aura of nzure hue; he who seeks the attainment of truth, and who desires to live out that truth in his daily life, will become surrounded by clouds of a golden color; he who wishes to bless humanity through the exercise of the healing power will emit emanations of blended purple and crimson, these denoting strength, vigor and vitality, and so on. Many spirits choose to wear garments symbolizing the peculiar characteristics and aura of their own natures; thus one may perhaps constantly wear a garb of purple hue. perhaps constantly wear a garb of purple line, while another dons a robe of scarlet, crimson or yellow, as the case may be; while other spirits do not confine themselves to one peculiar color, but upon different occasions don garments of a style and color corresponding to their emotions at the time; upon one occasion, perhaps, appearing clothed in white, then again perhaps, appearing clothed in white, then again wearing a garment of blue or crimson. Other spirits, who may perhaps be quite as exalted as those of whom we speak, will appear in garments that are many-hued, because their life and character does not express itself through one emotion or desire alone. These spirits are more rounded out, we might say, than the others. We cannot speak in general terms for all spirits or classes of spirits, but must make special cases if we wish to describe to mortal comprehension the surroundings and condicomprehension the surroundings and condi-tions, as well as characteristics of spirits. The badge of scarlet referred to by the spirit who replied to the question in 1877, undoubtedly applies to the badge of shame which sometimes applies to the badge of shame which sometimes appears before spirits who have become remorseful for some unholy deed committed in the past. It is one of subjective life only, and may be seen upon the garments the spirit wears, or upon his person; but to the remorseful, repentant spirit it is tangible, real, and appears to him as though it were visible to all classes of spirits. This subjective badge of shame gradually fades away from the sight of the spirit as he strives to atone for the past by the spirit as he strives to atone for the past by seeking to benefit others. We have not time to further elaborate this matter in replying to questions at this Circle-Room; but it opens before a studious investigator a vast realm of science, one of special importance, and those who have the privilege of coming into communication with advanced spirits through mediumistic organisms will do well to question them concerning this subject, for we are persuaded that much information may be unfold. them concerning this subject, for we are per-suaded that much information may be unfold-ed in this manner. We will add, however, that the garments mentioned, not made with hands, which are provided for the ascending spirit, are woven from tangible material, although of a spiritual nature, which has been supplied by the past life of the individual just entering the anirit-world, and the anality the texture of the past life of the individual just entering the spirit-world, and the quality, the texture of those garments depends entirely upon the moral strength and courage of the individual in question. If that has been grand, the garments will be enduring and fadeless; but if weak, the garments will prove also of a delicate, weak nature, and will soon show signs of wear. But, under the wise provision of a loving Father, garments that wear out in the spirit-world—become dimmed, stained and unsightly—give place to others; for as the spirit gains in interior attainment, in knowledge and power, and desires to pass higher from the conditions of its earthly life, it will find itself becoming clothed upon with new garments that are beautiful to the sight and enduring to the touch.

practical results, but what I then perceived was very small to what I have been privileged to behold possible of attainment in the spiritual world. I believe the time is coming when we will have but little need to discover and understand the laws pertaining to the art of healing, because I think man will comprehend fully how to keep his system in such a condition that it will not require curative agencies, but will remain sound, and in good order, until, through the processes of time and the disintegration of the natural forces belonging to physical life, it is yielded up, and the spirit emerges from the shell into the Summer-Land clime of the immortal world. But there is much to be done mortal world. But there is much to be done before this stage of unfoldment appears to mankind, many lessons to be learned, many hard problems to be solved, and many obstacles to be overcome. We will have to struggle against failures and mistakes, and continuously try to climb over difficulties; but I think we ought to be men and women enough to resolve to attain strength of character by pushing forward in strength of character by pushing forward in the search for knowledge, and not give up in despair because of the obstacles which we meet, and not lay down the burden that has been placed upon us with a sigh and declare we can bear it no longer, but press on, feeling that every difficulty we surmount will only make us more powerful for the journey of life, and better fitted to undergo its experiences and to conquer its ills. The achievements which we win will then be really crowns of victory, earned by our own exertions, not given to us by the kindness or well-meaning efforts of others. And I think my friends will agree with me that the blessing earned by one's conscious endeavor is much better appreciated and prized than any which is simply conferred upon us; than any which is simply conferred upon us; for if we know we have earned it, it becomes sweet in the mouth, and we can truly say it is

So I tell my friends I am studying my lessons. Some of them are difficult to comprehend, but I have to con them over and over again before I have to con them over and over again octors I realize what they mean. I am traveling over a spiritual road which is not altogether smooth and grassy. I find hillocks and stony places which I have to surmount, but when I get beyond them, and look back over the road I have traveled, I find myself joyous in spirit, singing songs of cheer. I feel as though new life had entered into my veins, and that I am an immortal being indeed, and so I take courage and press on.

I want all my friends to do the same. Some of them have had unpleasant experiences, dark places to travel over, and they feel discouraged at times; but I want them to cheer up and press on; to feel that they are nearing a brighter condition, and that eventually they will have surmounted the difficulties and won the triumphs and achievements.

and achievements.

I have no special message to give, because I feet that that can be done better by others. I am interested in human reform. I desire to see mankind upon a level where all will be recognized as brothers; where sin and evil will fede a ways before the great light of universal. see mankind upon a level where all will be recognized as brothers; where sin and evil will fade away before the great light of universal love, peace and justice; where those who are more favored than their neighbors will feel to extend the blessings of sympathy and assistance to the unfortunate, that all may be educated alike in knowledge, and realize their divine relationship, so that when one suffers others will suffer in consequence—when one rejoices others will rejoice in sympathy. I believe such an era is possible to man; that such a condition of living can be brought to the human race while on earth, and that the kingdom of heaven, which is happiness, can be made a realization in the mortal life. Oh! I am ready to cooperate with friends on both sides of existence for the attainment of this end. In the meantime, while working for the general good, I call upon my friends not to forget individuals who are in need of their sympathy and assistance; wherever they find an get individuals who are in need of their sympathy and assistance; wherever they find an opportunity of exercising patience, charity, friendly feeling and helpful assistance to any one, they will not omit to do so; for as your good spiritual chairman said, "the sin of omission is ofttimes as great in the eyes of the spirit as that of commission."

You may simply announce me as Samuel Maxwell, a name by which I was well known.

## Mrs. Juliette Manly.

I like to follow in upon the footsteps of the brother who has just spoken, because he brings a good influence. I can see he is an earnest spirit—he means exactly what he says. Perhaps my friends will think it strange when I say I have seen spirits who are not so carnest and sincere—who mean very different from what they profess—so when I find those who are sinthey profess—so when I find those who are sincere, and express their convictions honestly and openly, I am glad to be found in their company.

I was—in an humble way, perhaps—an instrument for the spiritual work. I had a band of helpers in the unseen world who brought me strength and courage day after day, and in whom I placed my trust. They welcomed me when I ascended higher, and in connection with I have been privileged to work in behalf of mediums on earth. I am attracted to more than one whose life-work is devoted to the spirit-world, and I have been privileged from time to time to bring them influences of peace, of magnetic strength and even of the physical vigor required to sustain them in their labors. There required to sustain them in their labors. There is one particular friend—a lady worker for the spirits in Syracuse, N. Y.—to whom I am attracted. I want to tell her that I have been privileged to join her spirit-band, and think I can utilize her powers by-and-by. I think I can make use of her hand to write messages of cheer and love to mortals, and I am trying to do so. She has heard of me, and knows of my past work; so I think if I send her my love, with the assurance that I will assist her all in my power, she will feel encouraged to press on with the work she sees opening before her.

I have many friends in the State of New York, where I resided, as well as in other places. I am

where I resided, as well as in other places. I am quite well known in various localities as a medium for the spirit-world. I have announced myself from your platform before, Mr. Chairman; and as my friends were glad to receive my message, I am encouraged to come again and send my love, with the assurance that I do not forcet them. I am in sympathy with them all, and just so far as they make efforts to do good, to bless others, do I gain power to come to them to unite my endeavors with theirs to be of use

to humanity. Let each one who cares to know anything about me, be assured that I am happy in the spirit-world. I have a pleasant home, with beautiful conditions and surroundings, and am privileged to associate with spirits who are earnest missionaries working in behalf of oth-ers; but I do not confine my attention to them; ers; but 1 do not connie my attention to them. I very often return and endeavor to communicate with mortal friends, or bring some word of cheer from returning spirits that will be of use to those on earth who mourn because they know not where their loved ones have gone. I am Mrs. Juliette Manly.

## William H. Merritt.

William H. Merritt.

William H. Merritt is my name, and my father's name is Jonah, my mother's Maria. I died at the comparatively early age of thirty-one years. I have not long been away from my mortal body. It grew too feeble for me, and I was obliged to part with it. Although I did not then understand things as I do now, when I found myself in another life, one that is beautiful and pleasant, I was glad that I had yielded up the mortal form. I passed away just as the up the mortal form. I passed away just as the early sunset denoted the close of a beautiful Sabbath afternoon, and as I went out into the twilight, I found myself rising above the habitations of earth, beyond the hills, and knew that the powers I then possessed were of an immortal nature.

world—become dimmed, stained and unsightly—give place to others; for as the spirit gains in interior attainment, in knowledge and power, and desires to pass higher from the conditions of its earthly life, it will find itself becoming clothed upon with new garments that are beautiful to the sight and enduring to the touch.

Samuel Maxwell.

Some of my Philadelphia friends, Mr. Chairman, are beginning to think it quite time for me to make my presence known in your Circle-Boom, and tell them what I am doing. I can only repeat what I have before said to them: I am engaged in my Father's work. The healing or attracts my attention, and I am seeking to study its laws and conditions. When in the body I was interested in its revealments and I cannot express the joy I felt, for I immedi-

hend things as we do when apart from the body. But as I know I can find all the beautiful things beyond that were missed here, that power of expansion will be given me, I am content to go on, perform my work, and accept what life brings to me.

My friends may think, because I come and talk in this way, that it is not really myself; they may not believe that I have the power of speaking here. I want them to investigate this religion, or philosophy of Spiritualism, in their own homes, or at least amid their own surroundings and localities; and try to learn how it is that spirits come back, and what power they possess for communicating with their mortal friends. If they will do so, I think they will receive enough from the other life to convince them that death, after all, is only a shadow, which soon disappears. It does not bear any human soul with it, but leaves it in a brighter and better world. I lived and my parents live in Newtown, Ohio.

## Eben Wright.

Good afternoon, Mr. Chairman. I feel as though I had been running a race to get here. I have been coming, or tried to come, several times within the last three years—for it will very soon be three years since I left the body—

very soon be three years since I left the body—but somehow I could not succeed; but I am very glad to do so now, however.

I have a good many friends on earth, and I do not know whether they will be glad to learn of my return or not. Perhaps they may not; but then again, there's a chance that they will be pleased, and ready to accept my greetings and expressions of fraternal, sympathetic love. I was a man of property when here. I was a man of decided individuality, as far as making my own opinions and desires felt and recognized; and I return with the same characteristics, and want to make my feelings and wishes

nized; and I return with the same characteristics, and want to make my feelings and wishes known. I bestowed my means just where I thought they would be of the most use.

Now I sometimes wonder if my course was the wisest that could have been pursued; whether or no remembering individuals was for their bestgood; whether or no, if I had utilized my means more for the education of the strengthening of the week ignorant, and the strengthening of the weak, irrespective of the claims of kinship or friendship, they might not have been of more practi-cal importance to mankind.

Well, I cannot counteract the effects of my

past doings in these respects, even if I desired to do so, and I am not prepared to say that I really do desire it.

l am turning my attention to other lines of work. I want my friends to know that I have a memory of them, and I am always glad when L see them doing that which is for the advance-I see them doing that which is for the advancement of their own interests in a spiritual sense,
as well as in a material manner. I am also
ready and willing to help them if I can. It will
please me very much if they will turn their attention to spiritual life and its conditions. I,
for one, would be glad to come into communication with them in a private manner. There
are other friends of theirs and my own, on the
spirit-side, who would also be very glad to come
to them and make their presence known. I
send out a call from this place, hoping to be
heard and recognized. I am very sure some of
my friends will learn that I have returned and
announced myself from your platform. I was announced myself from your platform. I was known as Eben Wright in Barnstable and surrounding places.

### Edward Hecking.

I must say I feel strangely in coming here. I must say I feel strangely in coming nere. I do not understand this thing very well, but I want to; that is one of my objects in coming; another is to reach my friends on earth. I lived at Jersey City Heights, at the Palisades. I met my death at Hoboken. I was a fireman, and in the discharge of my duty connected with the fire department at the time of my death. There was a fire at the dook and in attending to my was a fire at the dock, and in attending to my business I was drowned. That's how I happened to get into the spirit-world; not a bad way, however, and I am not here to make any complaint concerning it. I am very glad, too, the matter is well over, and that I am a spirit, disencumbered of the mortal body. At first I felt strange; I did n't understand my condition, nor was I altogether negretary with it but in a nor was I altogether pleased with it, but in a little while the doubts, shadows or clouds, whatever you may call them, rolled away, and I saw myself in a very good place, and felt that all things were for the best.

I things were for the best.

I was an old soldier, too. I belonged to Company D, of the 9th Jersey Regiment—was corporal in that company. I have friends among the Old Guard, the old comrades of the Grand Army, and I would like to send them my framed them are the stand of the company of the I was an old soldier, too. I belonged to Company I), of the 9th Jersey Regiment—was corporal in that company. I have friends among the Old Guard, the old comrades of the Grand Army, and I would like to send them my fraternal greeting and friendly regards, as well as to forward my love to my particular and nearest friends. I hope they will all be glad to learn of my return, and what is of more importance, I hope they will all desire to know something more of my whereabouts. I am very certain, if some of my friends, especially my immediate connections, will form what you call a circle—same time it may be necessary to exercise a some of my friends, especially my immediate connections, will form what you call a circle—same time it may be necessary to exercise a that is, sit together in harmony, with pleasant feelings, at evening or twilight, or in a dim light, and desire to receive some token of spiritual presence—that either some of my friends or myself will be enabled to give them evidences of our presence with them. They must not be discouraged if, at the first, second or third time they fell to receive anything but icelings, at evening or twilight, or in a dim-light, and desire to receive some token of spir-itual presence—that either some of my friends or myself will be enabled to give them evi-dences of our presence with them. They must not be discouraged if, at the first, second or third time, they fall to receive anything, but must continue their investigations and trials, and I am quite sure after a while we will be able to make ourselves known in a pretty good manner. manner.

My special desire in coming is to reach my friends, and let thom know I am alive, and in a sound condition of health and happiness; that is, I am quite well satisfied with my lot, and am ready to come to them, and give them some-thing of a more personal nature than I can do here. I am Edward Hecking. Much obliged, comrade, for permitting me to come.

## Nellie Chapman.

I am Nellie Chapman. My name was Mary Ellen, but I was always called Nellie. I lived Ellen, but I was always called Nellie. I lived in Boston; my friends are here. I have a cousin, Lucy Chapman, whom I wish to meet if possible. I want her to give me a private sitting, somewhere, with some medium through whom I can come and talk to her. I have something concerning her private affairs to say. She has been puzzled and doubtful in regard to matters of her own, and has wished she could get counsel from some friend. It is true she has not looked to the spirit side of life for advice, yet she cannot be advised intelligently by her mortal friends because they do not understand the merits and circumstances of her case. We, mortal friends because they do not understand the merits and circumstances of her case. We, who are apart from the body, know what causes have led to the present condition of her affairs and what effects are sure to follow, and we can, I am certain, give her some enlightenment upon them which will guide her how to move. I want to tell her her brother is all right. He intends, before a great while, to communicate with her. He is not in the spiritworld; he is on earth, but at a distance from this city. He has been thinking very strongly world; he is on earth, but at a distance from this city. He has been thinking very strongly of his sister for some time past, because his spirit-mother has made him do so; she has been with him and put thoughts of the old home in-to his mind; he has turned his attention to this

to his mind; he has turned his attention to this place more than for a long time before. I think by spring at least Lucy will hear from her brother; she will then understand certain things which have puzzled her.

I send my love to my friends, and tell them I am quite happy. I am no more weak and feebe, nor do I long for the time to pass away as I did, because my life is so full of events that I take no note of the passage of time. When I come back into contact with mortal life I am come back into contact with mortal life I am surprised to realize how many months and even years have passed away since I walked on earth and directed my attention to material

## Lena Everett.

I am trying to find a family by the name of White, who live in Manchester, N. H. I was told to come here; that this was the best office

thought it best not to undertake the journey, but to remain quiet for awhile. After a few months, I again attempted to go away, to visit near and dear friends at a distance, but before l reached my journey's end I was again taken ill, and I died among strangers. My friends know something of the circumstances of my death, but not the full particulars, and have often wished to know more concerning them. I often wished to know more concerning them. I desire them to realize that I am not dead, for I do not feel so, in any sense. I am quite strong and active in spirit-life. I have a good home, and have been united to those dear friends whose loss I mourned so deeply, and through the effects of which very grief I probably became subjected to the nervous exhaustion of which I have spoken. My home is bright and pleasant. I do not desire to return to earthly life to live, for I find nothing sufficiently attractive to hold me; but the love I bear my mortal friends is strong. I wish them to know of its existence. I also would like to receive from them sympathy and affection in return—thoughts directed toward me, which recognize me as a living, tangible woman, as one who is not dead or senseless, but alive and active.

not dead or senseless, but alive and active.

I have taken up my life-work, and I am pressing on in it. I cannot tell what its ultimate will be, but I am pe and beneficial. but I am persuaded its results will be good

and beneficial.

They know in what I was interested while here, how I desired so much to accomplish certain lines of labor, but was unable to do what I wished, only in a feeble manner. Over yonder I have gained the strength and courage to press on. I am still working in that particular field, connected with others, both of mortal and spirit-life, and I am sure they will yet see beneficial and practical results flowing from it; therefore I am contented. I do not repline at the experience and discipline of the past, for I now know all is well. Lena Everett.

#### Report of Public Séance held Jan. 8th, 1884. Questions and Answers.

Ques.—[By C. G. Sargent, Chelsea, Mass.] If it be true that all persons in this world have in the spiritual world a guardian spirit, do such always retain their position, or do they at a subsequent period resign it to some near friend from the earth sphere?

from the earth sphero?

ANS.—As long as the bond of sympathy, of congeniality exists between a mortal and his guardian spirit, and the needs of the one on earth require the attention and presence of the one in spirit-life, just so long that intelligence will continue to be his guide and guardian. It is possible for other duties and other missions to call the attention of that disembodied spirit elsewhere and thus he may resign his possible. call the attention of that disembodied spirit elsewhere, and thus he may resign his position to some other; but while sympathy exists between the two, he may still be entitled to the name of guardian and guide. It is not necessary for the one known as a guardian spirit to give place to a dear and near friend of his mortal charge. If the spirit who has just entered the etequal world is tenderly attached to the one on earth, and desires to become a guardian and guide, provided he orshe is competent to fill such a position, then this may be done in association and sympathy with the spirit who has formerly held the position of guide, and together they may work for the higher advancement, the greater advantage of the one who is ment, the greater advantage of the one who is still on earth.

still on earth.

Q.—Is it possible for one spirit to hinder another spirit from communicating with friends here on earth, with friendly motives or otherwise? If so, how may it be remedied?

A.—It is possible for one spirit to prevent another from coming into communication with a mortal friend if the spirit desiring to do so has a more positive will-power, more determined force than the one who desires to communicate; and this would be more readily accomplished if inharmonious conditions surrounded the one inharmonious conditions surrounded the one on earth. It might be done from unfriendly motives or others, the character of which we cannot discuss at this time. We are personally cognizant of instances, and have one especially cognizant of instances, and have one especially in mind, where spirits of a positive will power have attempted to come between pure and bright spirits in the higher life and a friend on earth. They were not really unfriendly in their motives, they had no feeling of enmity against either the mortal or the spirit, but they believed they could perform a certain line of labor in conjunction with that mortal to better advantage than could the spirits who desired to communicate, consequently they exerted their power to sever the magnetic connection between lower to sever the magnetic connection between

communication purporting to come from the spirit of George Price, of Attleboro', with whom I was well acquainted, he stated that he was still engaged in his occupation, that of agriculture. Will George Price inform us what use is made of his agricultural products in spirit-life?

A.—The spirit called upon is not present, but
we may inform your correspondent that the
products of agricultural labor in the spiritworld find a ready use in that sphere of being. world find a ready use in that sphere of being. Spirit-life is practical, utilitarian; its necessities must be supplied through the results of the productive labor of its inhabitants. We happen to know that the spirit mentioned turns his attention more especially to the elaboration of ideas concerning agriculture upon earth than in the spirit-world. He not only discusses and considers the problem of how land may be made to yield its largest possible amount of produce, but also turns his thought to the outworking of certain ideas in connection with mechanical appliances that will enhance industry. This spirit is earnestly seeking for one on earth whose mediumistic organism will supply him with an avenue through which he may make his thoughts known to mortals, because he believes by so doing he can add an interest to the study of agriculture, as well as give some important ideas to those engaged in its pursuit.

## Judge John Chaney.

I passed a long and active life in the body. I was not quite a centenarian when I delivered up the mortal form to the embrace of death, but I was rapidly approaching the time which would round out the period of a hundred years. I separated from the external form in April, 1881. I know I was quite a lad when the year

1881. I know I was quite a lad when the year 1800 opened upon the earth, and in after years I could recall some of the events of that early time. I was a native of Maryland, but in after life I found a dwelling-place in the West.

I passed out from Ohio, in the vicinity of what is called Winchester Canal. I have friends as well as old associates in Ohio, with whom I would like to come in contact. I have visited Columbus, Ohio, and associated myself with some of the old members of its legislative bodies since I passed from the earth-life. I have enor the old members of its legislative bodies since I passed from the earth-life. I have endeavored to make my presence known to them and to influence them with the thought that I was not dead and unable to express my individuality, but that I was a living, consolous entity in their midst, seeking to make myself understood. I found a person in Columbus whom I understand to be gifted with the power of coming into communication with spiritual forces, and through that young man I hope yet. forces, and through that young man I hope yet to make myself known and understood by the friends who once knew me, but who now think I am "beyond the bourne from whence no traveler returns."

White, who live in Manchester, N. H. I was told to come here; that this was the best office to put my message in, and that it might be received if I left it with you. I want to tell my friends that after I parted from them to take the journey which I intended to take, I was suddenly stricken with a kind of nervous prostration, something like paralysis, and in a little while I was unable to make my wishes known to my companions; but after a week or two, I am not quite certain which. Collected my faculties sufficiently to inform my friends that I

but because they occur to me now, and I think they may be as good as anything else in serving to establish my identity and prove to old friends that it is really myself, who returns to your office to speak a word from beyond the

grave.
I remember that in Jackson's time I was I remember that in Jackson's time I was much exercised in mind and body, because I where the make my influence felt, increase and broaden out. I have entered into communication with old friends and colleagues of that time, who long since ascended to the spiritworld, whom I never expected to meet with again, and we have lived over in memory the stirring events of the past. We have come to the conclusion that this country and its people have advanced wonderfully since those old days. True, we are obliged to witness many scenes of corruption, and to confess that there is much of fraud and wrong-doing in the public offices of the country at large. We see much confusion and turmoil; but it is necessary that these things should come to the surface—make themselves seen and understood. I believe the time is coming when they will be thoroughly weeded out and expelled from the offices of government; that a new system of political government will be elaborated, into which the government: that a new system of political government will be elaborated, into which the purest and best principles will be incorporated and be exercised in the management of public affairs; that the wisest and best thinkers and workers of the age will take public positions and utilize their abilities for the general good of the people.

In association with others in spirit-life, I am exerting my influence to bring about such a condition on earth, and especially to this American nation. I trust we shall have the hearty God-speed and cooperation of friends on earth who possess power and influence that could be exerted for the general good of mankind, in-stead of for the private interests of a few indi-

viduals.

I send greeting to old friends, and assure them that death is a pleasant experience, one they may be gratified to pass through, and whose approach need not cause them to trem-

I had many ideas pressing upon my brain when I stepped in before you, but somehow I am losing hold of them, and I begin to realize that I have not possession of my own body. I understand that that has been given back to the natural elements of earth; but for the moment natural elements of earth; but for the moment it seemed as though I was really my own self again. It dawns upon me, however, that I am in possession of a foreign organism; manipulating the keys of an instrument which I never played

the keys of an instrument which I never played on before; and memory, as well as power, seems to fall me when I consider the magnitude of the operation I have undertaken.

Oh! how small and feeble grow the ambitions of earthly life! how insignificant appear the power and grandeur of material existence, in the light of the eternal life, and the experience it brings!

it brings !
As I look beyond this life of the body, toward As I look beyond this life of the body, toward the eternal existence of the spirit-world, turn from the conflicts of matter to the calm, clear labors of the spirit, I am almost abashed to think that I did not try to understand something of spirit-life—the real life—while I was here on earth. I feel ashamed to be obliged to confess that I knew so little of what was most worth knowing; and I feel it my duty to calf upon my friends to seek to learn something of the life beyond. I would shout to them in trumpet tones, and urge them to investigate this great truth with all the spiritual powers of their nature: endeavor to acquire some knowltheir nature; endeavor to acquire some knowledge of the life that awaits them after this brief

span of earthly existence is over.

If my friends care to hear from me, it will more than repay me for the effort made in commore than repay me for the enort made in coming; if they reject my words, and declare they have not been uttered by my immortal spirit, even then I shall not feel sad because I made an effort to reach them, for I know I have gained an experience by coming here, and that by and-by those friends to whom I call, in spirit, will be obliged to turn their attention to spiritual things and taths up the lessons of

spiritual things, and to take up the lessons of life outspread before them.

I was known, Mr. Chairman, as Judge John Chaney. I desire to thank you for your courtesy in permitting me to come.

## Mrs. Leontine Tournoir.

Mrs. Leontine Tournoir.

Because I see the needs of one very dear to me I am permitted to come here to day, and give him a message. I bring my love, and, oh! I would that it could surround his life and uplift him in thought and in spirit; that it might bring a blessing to him which he would feel through all his future life. He knows that spirits have the power of returning and coming into communication with their friends on earth, but he is deprived of the opportunity of receiving anything of a tangible nature from them. Sometimes, he feels almost alone, and the duties and hardships of the onward life prassing upon him make him sad and almost discouraged. But then again, when he remembers that the dear spirit-friends are around him, trying to give him comfort and peace, he him, trying to give him comfort and peace, he becomes reconciled to the misfortunes as well as to the labors of life. I wish to say to him: Dear one, you are fulfilling the mission placed upon you, and in doing your duty by those deapon you, and in doing your duty by those de-pendent upon you you are weaving a beautiful garment for your wearing in the spirit-world; you are building a bright home which will await your habitation when you pass from the body. Although many times the cross grows heavy upon your shoulders here, over there it will drop away from you, and you will find it will indeed prove a crown, and you will rejoice-in the conscious knowledge of work well perin the conscious knowledge of work well performed, and will be recognized by and associated with the dear friends in the spirit-world. I know that material life has proved full of I know that material life has proved full of painful experiences to you, and sometimes you wonder how it is possible for one person to endure so many hardships as have been laid upon you, and you ask, "Why can I not get into the light and have peace and happiness here? Why can I not be privileged to receive the blessings the angels have to bestow, instead of being obliged to labor day after day, in season and out of season, with hardly a recompense such as I feel I ought to have?" and I reply: Your spirit-friends know it all: they understand as I feel I ought to have?" and I reply: Your spirit-friends know it all; they understand your life and its aspirations; they know the work you are doing, although you may not realize it in its fullness. And I again say to you, duty performed for those who are with you, the love expended upon them, the care which you exert over their lives, is of more glory to you than all that earthly or material wealth could give; and by-and-by, when you come to me, you will understand that it will prove to be spiritual possessions, wealth that the world can neither give nor take away, which tarnishes not, but endures forever. So with words of encouragement, cheer and faithful love I come to bid you press on; do your duty as it comes before you day after day; be faithful unto those who are with you and to the faithful unto those who are with you and to the spiritual light which has come to you; never mind the scoffing of those who do not sympathize with you or believe as you do; it cannot affect your spirit; that will only burn brighter and brighter, and illuminate your way as you enter the spirit-world; and by-and-by you will be understood and appreciated for what you really are.

be understood and appreciated for what you really are.

I am Mrs. Leontine Tournoir, and I bring my message to my husband, Joseph F. Tournoir, of New Texas, Louisiana, Tell him his father sends love to him and to Mother Tournoir; she must not feel sad, for her loved ones are all with her. Vincent, Genevieve, Victoria and all the rest bless and love her.

MESSAGES TO BE PUBLISHED.

Jan. 8.—Thomas Pitmant Maria E., Comin; Josephine Murray: Harry Goodwin; Agnes Brown.

Jan. 11.—Charles P. Curtis; John Harlow; Mary Louise Derby; Hebecca Pearson; Samuel B., Phelps; William H., Thompson; Mary Emma Jones; Frank Mellen.

Jan. 15.—Beymour Landon; Mra; Lucy A., Warren; Dr., John McCormick; Bells, to Eli W. Smith; Caroline M., Bussell; Lydia Wentworth; Silver Spray,

Jas. 18.—Munros E. Merrill; Mra. E. A. Partridge; Helen A., Coolidge; Henry Wilson; Allen H., Jones; Georgiana A., Sanord; Mary Wilson; Allen H., Jones; Georgiana A., Sanord; Mary Powers; Blossom, for Mra., Matthews; Unaries Andrew Powers; Blossom, for Mra., Busan; Camerou; Belden Wilmont, Annie Garside; John; W., Boggra, Maria Culnord, Oliver P., Morron, William Morting, Mr. Coant, Joseph Bandford; Francis Wilmont, Sanord; B.—Caroli, Joseph Bandford; Francis Wilmont, Bandford; Bandford; Transis Wilmont, Bandford; Bandford; Transis Wilmont, Bandford; Bandford; Brandford; Bandford; Bandford

W. Fogers, maris, Chirott, Univer P. Morton, William Motton,
"Gase 22. Coppt, Joseph Sandford; Francis Wymorsd; Serah Haskell; Martha R. Lundt, Michael Kirby; Hanry Ak.
Bater; Harrict Messenger; Viola.
"Gen 28. — Neille V. Kanyon, for Faunie I. Correr, Edward D. Stone; H. N. Long, Ellis Rudolph, Francis Program
"Gen Sarah P. Schlings Mary O. Henderson; Oc. William
"W. Pomphens, Gertis, Williams, Theshall Shores, Wasse
Lift, Spiris Volet;
"Bat, "Arra, Juniette T. Surion, John Loret, Louing for
Calab M. Bean, Mr. Sanan B. Tidd, Edward Gistney, Wax-

ren Fuller, Caroline Mitchell, Henry A. Clark, James Skein,
Mary B. Magar, Mary McCarron.
Feb. 5./Mrs. Mary A. Rea; Charles H. Bourne: Nelson
Beals; Licanor Lawton; William E. Lawrence; Hannah
Clarke/Mary Jane Saunders.
Feb. 3. — Aldus Barden; Clariasa Howland: Nancy Ann
Carnel; Capt. Thomas Mickel; David Thrasher; Cora
Oroff, Margaret Shepard.
Feb. 12.—John F. Coler; Asahel Southworth: Edward M.
A. Roberts; Btanford Newell; Hannah Maria Simpson;
May Green; James O. Breed; Julia Dwight.
Feb. 15.—Samuel Cate; James F. Jenness; Eveline Borcon; George P. Dorlass; James F. Jenness; Eveline Borcon; George P. Dorlass; Jonnie Miller; James Androw Warfen; Mary Eliza Adams; Harriet Maria,
Feb. 10.—Josephine Sawyer; George D. Taylor; Mrs.
Hannah Barter: Major William H. C. Sherman; Martha
L. Fort; John Cook; Jennie E. Wright.

## Adbertisements.

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Jun. 5.

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11—April7.

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May 19.

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# Banner of Pight.

BOSTON, SATURDAY, MARCH 1, 1884.

Decease of Col. Frederick G. Pope; Largely Attended Funeral Services at Parker Memorial Hall, Boston; Remarks by Mrs. Nellie L. Palmer and Gen. John L. Swift.

Col. Frederick G. Pope, one of the oldest among the fraternity of spiritualistic believers in this city, passed to spirit-life from his residence, 419 Shawmut Avenue, at 6:30 o'clock on the afternoon of Saturday, Feb. 16th, after an experience on the mortal plane of some fiftynine years.

As the messenger of release drew near, Col. Pope expressed to all with whom he came in contact in his sick-room his abiding confidence in the verity of the New Dispensation; and he passed from the present to the higher sphere of being, as all Spiritualists do, without an iota of doubt as to the future and the good ultimately awaiting him when he entered therein. This firm trust on the part of him who has gone out from among them is now also the stay of the widow, and the three children, grown to manhood and womanhood, whom he left behind him length and no further use therefor: it had gone onward: Justice, like a pale, pure angel, had in the verity of the New Dispensation; and he widow, and the three children, grown to man-hood and womanhood, whom he left behind him in the mortal.

the guerdan); but those who loved him were adjured to remember that in highest thought and noblest action their loving relative, brave forty. First Infantry—afterward becoming Major and subsequently Colonel in the Third Cavity, its service in the Boston Custom House since the war; his uncompromising featives. atry, his service in the Boston Custom House since the war; his uncompromising fealty to Spiritualism after he had been convinced of its truth; and his extended friendship (in which his family shared) for Mis. J. H. Conant, the medium through whose instrumentality the Banner of Light Free Circles were first inau-gurated and for years after carried on. It now remains for us to refer to the fullest extent which our space will allow to the last vites of which our space will allow, to the last rites of respect paid to his remains by his surviving relatives and co-believers, and also by the com-rades in arms, who had formed for him an abilding friendship in the dark days of the nation's

On the afternoon of Feb. 19th, Parker Memorial Hall was througed by a large attendance of friends, relatives and comrades assembled to riends, relatives and comrades assembled to witness and participate in the funeral ceremonies of this veteran Spiritualist and commander—which services were carried out, as to their details, by Major Edward L. Noyes, of the 3d Massachusetts Cavalry Association, to whom great credit is due for the successful issue attending his skillful direction.

The centre of the house was recovered for the

The centre of the house was reserved for the societies and military organizations to which Col. Pope had belonged. The floral display was Col. Pope had belonged. The floral display was exceptionally fine: Among the pieces was a shield with stripes of red and white, from the National Association; a pillow, from Chickering Lodge, K. H.; a floral design with crossed sabres, from the Third Massachusetts Cavalry Association; a cross, from W. C., Pope; a pillow on which was the word "Brother"; a standing-piece, from Washington Association, N. A. A.; a broken shaft on a groundwork of ivy, on which was inscribed "Our Father"; a wreath of ivy and wheat, from friends at 24 Winter street; a pillow, from Suffolk Council, A. L. H.; a pillow, with the word "Rest" thereon, from Colby & Rich of the Banner of Light; a floral de-Colby & Rich of the Banner of Light; a floral design from Magnet Lodge, K. L. H.; wreath of ivy from Mrs. L. B. Hiscock; a wreath from Ellot Council, Royal Arcanum; a pillow from the family; a wreath on a pedestal, on which was the word "Grandpa," and a large number of smaller pieces and wreaths from friends.

smaller pieces and wreaths from friends.

At a few minutes past two o'clock the remains, enclosed in a white coffin, wrapped in the American flag, upon which festoons of crape were tastefully disposed, was borne, to the solemn strains of the organ, to a place before the platform by the appointed pall bearers: Col. C. F. King, Col. D. P. Muzzey, Capt. W. W. Woodbury, W. E. Guerrier, Past Commander William Donaldson, Past President William Chadbourne, Past Dictator C. P. Walker and Secretary E. W. Cody.

Prominent on the platform sat Maj.-Gen. Nathaniel P. Banks and Gen. John L. Swift, representing the military attendants—Mrs. Nellie L. Palmer, trance speaker, of Portland, Me., being present to conduct the exercises in the spiritual department, according to the wishes of the deceased.

of the deceased.

The Weber (male) Quartette introduced the exercises by a touching rendition of "1 Cannot always Trace the Way," after which Mrs. Palmer offered a soulful invocation.

The quartette then chanted: "Come unto Me when Shadows Darkly Gather," (which to one mind present at least brought up a memory of the obsequies of the late Epes Sargent, whereat this requiem was so touchingly rendered by the choir of Dr. Putnam's Church,) after which Mrs. Palmer—taking her text from 1. John iii: 14: "We know that we have passed from death unto life"—proceeded to deliver an address in the course of which the passed from death unto life "—proceeded to de-liver an address in the course of which the intelligence controlling her organism sought to emphasize, for the comfort of the mourners and the instruction of many of those present, who naturally were not conversant with its teachings, the cheering revelations of Modern Spiritualism concerning the necessity and uses of earthly experiences and their hearing on the continued existence of the importal part the continued existence of the immertal part, the real man, when the worn-out body was laid aside. The speaker pointed out the naturalaside. The speaker pointed out the naturalness of the next stage of being, as a logical sequence of what had gone before, but with this
difference from the teachings of the churches,
that the condition wherein the spirit found itself on its passage "from death unto life" was
not one of fixidity for all eternity, but one
which offered to even the most sin-stained
an opportunity for improvement through progression attendant upon efforts practically
made to attain such advancement from the made to attain such advancement from the

made to attain such advancement from the lower to higher and brighter conditions.

The speaker would have all realize that with Spiritualists belief or faith regarding the future life had given place to the demonstration of facts by those who had gone up higher; they brought a living knowledge and a tangible evidence to their loved over as they returned to dence to their loved ones as they returned to earth; therefore the Spiritualist, under the influence of this God-given truth, could say most emphatically in the words of the text, "We fluence of this God-given truth, could say most emphatically in the words of the text, "We know" the lost on the mortal plane "have passed from death unto life." The controlling intelligence would not for a moment deory the various systems of faith which other minds might feel necessary to cheer their steps onward through the shadow, but would earnestly point to the fact that Spiritualism offered a something more than belief or hope concerning the hereafter to all who were willing to carefully investigate its self-demonstrating revelations: A something which gave an added incentive to a nobler life in the mortal in the presence of a nobler life in the mortal in the presence of that "cloud of witnesses" which it demonstrated were watching (though unseen by us) with eagerness and solicitude our poor attempts to "run with patience the race that is set before

The added light of Spiritualism brought to those who recognized it a flood of responsibilities regarding its outworking in a practical life; none had the moral right to accept anything by which they would be lifted to higher planes without asking themselves "How shall we apply it to ourselves?" and how much is it work. 

ceived it how best to live, rather than to die; fear was removed from the closing hour; a soul whose experiences on earth had wrought their legitimate work could meet, without shrinking, the next step in the chain of progressive exist-ence beyond the earth-plane—the going from one room in the mansions of God unto another which is higher—and the death of the body, in consonance with natural law, would take care

She spoke of the large-heartedness and generosity of the deceased, of his efforts to live the truth in love, of his charity for the erring, the truth in love, of his charity for the erring, and of his abounding sympathy for suffering of every form; these grand characteristics, whose memory towered like a shaft in his honor, whiter than marble in the affectionate recollection of his relatives, friends and comrades, were component parts of his inner nature, and he had now taken them with him to a broader plane of duty, where their action could be even more legitimately and more powerfully exerted for the benefit of the children of men. Spiritualism, which he had demonstrated was good to ualism, which he had demonstrated was good to live by, he had found good to die by also; his last hours were cheered by the recognized pres-ence of departed friends; and his convictions were unshaken to the last.

onward: Justice, like a pale, pure angel, had met it on life's thither side, and had given to it In our Issue of the 23d ult., we spoke concerning his birth at Kennebunk, Me.; his arrival in this city at about the age of seventeen to learn the mysteries of the mason's trade unable that which it had earned (a gift which awaited all earth's children, whatever the measure of the guerdan); but those who loved him were adjured to remember that in highest thought

Days on Earth are as a Shadow," after which Gen. John L. Swift was introduced to speak for the military portion of the present congre-

gation.

The General remarked in commencing his speech that when the deaths of Cols. Chicker-ing and Sargent had admonished the older members of the 3d Cavalry Association that their time for departure was drawing near, Col. Pope and himself had made a covenant and agreement that whoever of the twain died first the survivor was to say a few friendly words for the sake of old comradeship at his funeral. Col. Pope had gone first, therefore he (Gen. S.) was present to fulfill his promise. He did not propose to speak of the dead as a citizen, a husband, a parent, or in any of the capacities which civil life entails upon those who make up which even interestants upon those who make up its units; his remarks would consist entirely of what he had learned of Col. Pope in that furnace of trial in which the bond of comradeship—to the strength of which the present large gathering of military veterans was a tribute—was welded, a bond which grow more tenacious of its hold up the years want by

of its hold as the years went by.

The General bore high testimony to the fidelity to duty both in camp and field which had distinguished Col. Pope in military life—and to the fact of his utter loyalty to home memories the fact of his utter loyalty to home memories and influences amid the changes and excitements incident to army life. Gen. Swift, while expressing a firm belief in human immortality, said he had nothing to remark concerning the great unknown sea upon which his brother officer had now sailed forth—a sea whose mysteries he declared not even Revelation itself had penetured what he declared to average of the interior. trated—but he desired to express a Christian's belief as he stood beside a dead comrade in arms, that in the hands of a loving Father in heaven the ultimate destiny of every human soul could be safely reposed—a belief that every soul which, like our contrade, had been true to itself, and ever unflinching at its post of duty on every hand, would one day be received of God, and hear the glad summons: "Well done—enter thou in!

and hear the glad summons: "Well done—enter thou in!"

At the conclusion of Gen. Swift's eloquent and soldierly remarks, the quartette sang: "Shall We Meet Beyond the River?" and its triumphant burden: "We Shall," and the benediction was pronounced by Mrs. Palmer.

Maj. Noyes then announced that an opportunity would be now afforded those present to take a parting glance at the placid features of him who had gone out from among them; and the audience filed past the casket; this service accomplished, the line of march was taken for Forest Hills Cemetery, the military present paying a parting salute with open ranks, as the cortége moved on. Maj. Noyes, with representatives of Post 32 Grand Army, officers of the Custom House, Eliot Council Royal Arcanum, Washington Council National Association, Suffolk Council Legion of Honor, Magnet Lodge K. and L. of H., and Chickering Lodge K. of H., escorted the remains to the grave, where the Royal Arcanum performed the burial service of their ascended brother; after which, under the shadows of the swift falling night, the procession returned to the city, and the final scene in a useful pilgrimage on the mortal plane was concluded.

## Spiritualist Meetings in New York.

The American Spiritualist Alliance meets every Sunday afternoon at 2% o'clock in Republican Hall, 55 West 3id street. Headquarters and Reading-Room for members at 137 West 35th street. T. E. Allen, 23 Union Square,

Secretary.

The First Society of Spiritualists holds its meetings every Sunday in Republican Hall, 55 West 33d street, Morning service 11 o'clock; evening, 7:45. Seats free, Public cordially invited.

New York City Ladies' 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.

## Frobisher Hall Meetings.

Mrs. Dr. Still gave the opening address at " The People's Spiritual Meeting," in Frobisher Hall, this afternoon; taking for her subject, "Spiritualism, and

afternoon; taking for her subject, "Spiritualism, and the Vagaries which Spiritualists sometimes Entertain." Her remarks were eminently practical, and gave general satisfaction. The address was supplemented with quite a number of psychometrizations, mostly acknowledged correct.

Very interesting experiences were related by Mrs. Austin, Mrs. Shepherd, Mrs. Coleman, and Mr. Ostrander. "Hints to Wagc-Workers" was the subject of Mr. Dawbarn's lecture in the evening, which must be heard to be appreciated, it is so full of good logic and thorough common sense. Dr. J. V. Mansfield occupied a half hour at the close of the lecture in giving reminiscences of his mediumistic experiences.

The conference next Sunday afternoon, March 2d, will be opened by an address by Mrs. Dr. Still. "The Unborn Man" is the subject upon which Mr. Dawbarn will discourse in the evening.

The coming Anniversary of the Advent of Modern Spiritualism will be celebrated by appropriate exercises Sunday morning, afternoon and evening, March 30th, by the friends and patrons of the Frobisher Hall meetings, of which further notice will be duly given in the Banner of Light.

F. W. Jones.

## Meetings in Marblehead, Mass.

The last of the course of five lectures in which I was interested, took place at Rechabite Hall, on Feb. 10th, Mrs. Lovering, of East Boston, being the lecturer. Mrs. Lovering, of East Boston, being the lecturer.
Mrs. Lovering read messages from a number of spirits
who, when in the earth-form, were highly esteemed.
After the readings, "White Wave," the Indian control of Mrs. L., gave messages to different persons in
the hall, all of which, both readings and tests, were
well received by the people. Belleving these readings
to be among the best evidences of spirit return, I esteem the particular work in which Mrs. Lovering is
engaged to be of the highest importance to Spiritualists. I would therefore recommend her to all societies in need of such work.

Yours, Samuel G. Reynolds.

Marblehead, Feb. 20th, 1884.

## Mrs. E. L. Watson-Her Work in San Francisco.

To the Editor of the Banner of Light:
The many friends of Mrs. Watson in this section have been much pleased with your recent brief notices of her work here; also with the specimen lectures given through your columns, the forerunners, as we trust, of many others of similar beauty and power. Perhaps a morefull account of the general work she is engaged in here will be acceptable to your readers; I therefore take it upon myself to sketch an outline of this particular movement in our city, leaving it for others to pay due attention to the several other successful enterprises in progress among

the Spiritualists here. The course of lectures now being given by Mrs. Watson is strictly an independent one, it being conducted much after the method pursued by your assistant, L. B. Wilson, in Music Hall, Boston, many years ago. Dr. Albert Morton is the sole manager, to whom much credit is due for the quiet and able manner in which the enterprise is conducted; also certain earnest men of pecuniary ability, who contribute largely to its support, should not be forgotten in this mention of the special helps of the work, as through this liberality the manager is enabled to put the admission fee at a rate so low that there are but few who feel unable to pay it, and also to give a free admission to certain medium-workers whose entire lives are devoted to the cause.

These lectures are given every Bunday evening; there is also a morning meeting for answering questions in the Metropolitan Temple, the largest and best auditorium in the city, having, among other advantages, a large and powerful organ, which, with several well qualified vocal leaders occupying the platform, forms the guiding influence of a general congregational singing, constituting altogether a truly inspiring volume of song-worship. The words of the singing—some twenty-five of our best spiritual pieces in all—have been printed on large card-boards, and are distributed through the audience to such as may wish to join in the singing. But the devotional effusions of the lecturer herself constitute the main uplifting power of the opening exercises. In all the wide range of my experience I have rarely known these to be excelled in beauty of expression and soul-inspiring power. Twenty-two lectures of this course have already been given, a complete list of the subjects being now before me. On a critical examination of this list I think I can clearly see that a master mind has been at work in the choice arrangement, as well as in the general and remarkably complete treatment of the topics. Indeed, during all my experiences of lecture-going-often to hear the most popular speakers of the age-I have but seldom heard these lectures of Mrs. Watson excelled in point of earnestness and power. And in her case it should be borne in mind there has been no elaborate preparation, but, so far as she herself is concerned, they are simply off-hand, extemporaneous productions, and have been well received by intelligent and attentive audiences.

But perhaps the greatest mental force has been manifested in some which have been of a controversial turn of thought; in these the old theological errors, alike libelious upon God and vindictively cruel to man have been swept away with a perfect torrent of argument and invective, whilst at the same time the just and beautiful ideas of Spiritualism have been established in their place. Yet the guiding intelligence of these lectures is by no means a purely iconoclastic force, but its main employment is to console and to instruct in things spiritual and heavenly, and thus to build up a beautiful temple of truth to take the place of the old deformities.

Mrs. Watson is certainly a remarkable speaker, one of the very best of our inspirational medium lecturers. Simply to read one of her lectures gives no just idea of the beauty and force attending its actual delivery; for hers is preëminently an eloquence of action as well as words. She is no mere mouthplece of the spirits, but her own spirit is alive to the touch of the masters of high thought by whom she is guided, and every chord of her being gives back a responsive echo-There has been great growth in the capacity of this lady-especially in the elecutionary part of it-since I first heard her, some seven or eight years ago; and if she continues to observe the laws of inspirational mediumship a still further advance doubtless awaits her. Let the field of her labors be wide, and the sheaves of her golden harvest many. HERMAN SNOW. San Francisco, Feb. 9th, 1884.

## 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 7:45 P. M. All the spiritual papers on sale in the hall, and all meetings free. Wm. H. Johnson, President

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 7½ P.M. Sunday School for adults and children at 10½ A.M. Ladies Ald Society meets Wednesday at 2½ r.M. Church Bootal meets every Wednesday evening at 7½ o'clock. Psychic Fraternity, with classes for mediumship development, meets Thursday evening of each week at 7½ o'clock. All meetings free, and the public cordially invited. A. H. Dalley, President.

cordially invited. A. H. Dalley, President.

Hrocklyn Spiritans Fracternity.—Friday evening
Conference meetings will be held in the fecture-room of the
Church of the New Spiritual Dispensation, Clinton Avenue,
between Park and Myric Avenues, at7y F. M.

The Eastern District Spiritual Conference meet
every Monday evening at Composite Room, 4th street, corner
South2d street, at74. Charles H. Miller, President; W. H.
Coffin. Secretary.

Comin, Secretary.

The Everett Hall Spiritual Conference, 398 Fulton street, meets every Saturday evening at 80 clock. Spiritual papers and books on sale, and meetings free. Capt. Jacob David, President; Lowis Johnson, Vice-President; W. J. Cushing, Treasurer.

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.

## Meetings in Brooklyn, N. Y.

After an absence of six Sundays, Mr. Fletcher resumed his lectures Feb. 17th. After the reading of a poem, an elegant floral offering inscribed to "Mr.

poem, an elegant floral offering inscribed to "Mr. Fletcher and Winona," was handed the speaker. A lovely scarf, adorned with exquisite needle work, hung across the desk, while a smile of welcome beamed from every face present. The lecture upon "The Divine in the Human," was received with applause—as was the evening lecture upon the subject, "How Shall we Pray?"

Sunday, Feb. 24th, Mr. Fletcher gave two of his best lectures. In the morning "Guardian Angels" formed the theme, and for over an hour the audience listened in rapt attention as the ministration of spirits was recounted both as to general and individual reforms. There were many strangers from abroad, noticeable among whom were Charles Godbe, Esq., of Utah, Charles Plumb, of New York City, Mrs. Snumway, of Philadelphia, Mrs. Geo. Tom Thumb, and many others. In the evening the hall was packed, and the guides answered questions proposed by the audience, and several who sought to be sarcastic in their queries, found the tables completely turned upon them. Following the discourse, tests were given of so decided a nature, that every one was recognized.

Mr. Fletcher continues his lectures every Sunday morning and evening for the present. The subject for Sunday evening, March 2d, is "Prof. Denton in Spirit Life."

#### The Cause in Alabama. To the Editor of the Banner of Light:

My greatest regret is that I did not know of the existence of your paper twenty years ago, as it would have been a benefit to me materially as well as spiritually. I truly wish that your paper may increase its circulation to the extent that every family in the United States of America may read it, and appreciate the only common sense religion the world has ever

the only common sense religion the world has ever known.

The development of Lulu Hurst, thirty miles from this place, as a medium, has amazed Orthodoxy, and alarmed the tithe gatherers who peregrinate the mountains and valleys, dealing out the gospel at six hundred to one thousand dollars a year, to the great annoyance of all sensible people.

It is to be hoped and prayed for that the spirit-world will soon develop other mediums in this region, for southern people as a mass do not read, and, as will convince them of its existence.

Centre, Ala., Feb. 1st, 1884.

A. M. PRATT, M. D.

## Lectures in Hartford. Ct.

Mr. J. W. Fletcher entertained two interested audiences on Monday evenings, Feb. 18th and 25th. Bo great is the interest manifested that an attempt is being great is the interest mannesses that an attempt is being made, through the influence of friends outside the society, working in harmony with the lecturer, to obtain the Unity Hall—which is the finest in the city, and in which Goo. Cable/Robert Collyer, and others, have recently lectured—for next Monday evening. The subject on that occasion will be. "The Life Immortal." Mrs. Fletcher's new book is meeting with very propounced success in Hardors. X. T. O.

## HEREDITARY TAINTS.

Some Revelations on a Subject which Concerns the Welfare of the Ra and the Happiness of All.

(Rochester Democrat and Chronicle.)

To any one who has studied the laws of life, and especially those which relate to reproduction, an experience such as we are about to relate will come with special force and interest. The transmission of certain mental traits of prominence, and of certain physical traits of equal prominence, are facts which all acknowledge, but which none can understand. The father may be distinguished—the son, an imbecile; or the parent may be decrepit and unknown, and the child achieve the highest place possible to humanity. But through it all there will be certain characteristics which mark the individual as descending from certain ancestors. Too often, indeed, these characteristics are infirmities, and often of a physical nature.

These facts were strikingly brought out during a conversation which a representative of this paper recently had with Mrs. Carrie D. T. Swift, who is the wife of one of our most prominent citizens. This lady related that she inherited from her parents certain tendencies, over (Rochester Democrat and Chronicle.)

the first her parents certain tendencies, over which she had no control, and which were in the nature of blood difficulties, assuming the form of rheumatism. Her experience can best be described in her own words. To the writer

I felt the beginning of this hereditary taint "I felt the beginning of this hereditary taint many years ago in vague pains, which seemed to come unaccountably, and at uncalled-for times. They were annoying, exhausting, and interfered not only with my duties, but also totally destroyed my happiness. At first they would be only translent, appearing for a day or two, and then disappearing; then again they would come in such violent forms that it was impossible for me to lift a cun to my mouth. would come in such violent forms that it was impossible for me to lift a cup to my mouth. Afterwards my feet and hands swelled so that it was impossible for me to draw on my shoes or gloves without the greatest effort. I realized what the difficulty was, but seemed powerless to avert it. I finally became so bad that I was confined to the house and to my bed most of the time. My joints pained me continuously and my feets welled to enormous proportions. Knowing that I inherited this tendency. I had about abanfeetswelled to enormous proportions. Knowing that I inherited this tendency, I had about abandoned hope, when I began the use of a remedy which was recommended to me by a friend as being specially efficient in cases of a similar kind. To mygreat gratitude I found that it relieved me, restored my appetite, and I am able to say that now I have gained forty pounds in weight, feel perfectly well, and am in the best possible condition, owing wholly to Warner's Safe Rheumatic cure, which was the remedy I used."

No one would ever suspect you had suffered so, Mrs. Swift, to see you now," remarked the

so, Mrs. Swift, to see you now," remarked the reporter.

"That is what all my friends say. Only yesterday an acquaintance of mine, whom I had not seen for some time, hesitated before speaking, and apologized by saying, 'Why, I really did not know you, you have changed so for the better since I last met you; how well you do look."

"Have you any objection to giving the name of the party who first mentioned this remedy to you?"

"Not the slightest. It was Mr. R. H. Furman, the photographer."

The newspaper man, after bidding Mrs. Swift good-by, repaired to the photographic rooms of Mr. Furman, when the following conversation ensued: "Have you been a sufferer from rheumatism,

Well, I should think I had."

"For how many years?"
"Twelve or fifteen."

"Twelve or fifteen."

"Did you try to cure it?"

"Yes, I tried everything, and, at last, went to the Hot Springs of Arkansas, and nothing seemed to do me any good until I tried Warner's Safe Rheumatic Cure."

"And it cured you, did it?"

"Yes, completely."

"And you can cordially recommend it?"

"Yes, indeed, more cordially than anything I have ever known of. It is simply a wonderful medicine. I believe that two-thirds of all cases, both acute and chronic, could be cured as I was cured by the use of this remedy. In fact I know a number of persons who have been in the worst possible condition, and are now completely well wholly through its use."

The statements above made are from sources the authority of which cannot be questioned.

the authority of which cannot be questioned. They conclusively prove the value of the preparation named, and show that even hereditary traits can be removed by the use of the proper means.

#### Meetings in Providence, R. I., To the Editor of the Banner of Light:

Last Sunday, Feb. 24th, the largest audience of the present season gathered to listen to J. Frank Baxter. His lecture of the afternoon dealt with many ultra-refirst lecture of the steprnoon dealt with many diffare form questions under the general subject, "The Genius of Reform." Applause was frequent. In the evening, by desire, Mr. Baxter gave a lecture cn "Jesus; the Man, Spiritualist and Medium." It was very radical in its nature. Some thirteen spirit delineations were given, and the large audience listened in rapt interest till nearly ten o'clock. This will be the last of Mr. Baxter's engagements in the city for the present.

On Friday, Feb. 22d, Mr. Cephas B. Lynn spoke at the Free Religious Convention held here. The Providence Press pronounced his effort "an excellent addence Press pronounced his effort "an excellent ad.

On Friday, Feb. 22d, Mr. Cephas B. Lynn spoke at the Free Religious Convention held here. The Providence Press pronounced his effort "an excellent address," and acknowledged the compilment he paid to journalism. Mr. Lynn was introduced as a Spiritualist, and as one invited to represent Spiritualism on a free rostrum. Savage, Chadwick, Higglinson, and others, were among the speakers. The convention was held in a new building, just erected, and in which the Providence Free Religious Society will hold their regular Sunday afternoon sessions. The Providence Society of Spiritualists expect to occupy the same, Sunday forenoons and evenings. The building will be known as Blackstone Hall. The Spiritualists anticipate the 31st of March for anniversary and dedicatory exercises therein.

Next Sunday, in Slade's Hall, Dr. H. B. Storer will occupy the desk, both afternoon and evening.

"ROGER."

### New Lisbon, O. To the Editor of the Banner of Light:

Our community has, for the second time, been favored with two very able addresses by Mrs. J. T. Lille. They were given on the evenings of Feb. 4th Lillie. They were given on the evenings of Feb. 4th and 5th. Notwithstanding the violent rain storm prevailing on-Monday evening, the hall was filled by intelligent people, who listened to her with closest attention on a subject selected by the audience. On Tuesday evening the theme was, "The Mission of Spiritualism." On both occasions the usual ability with which this well-known speaker enchains the attention of her hearers, was shown in the eloquence of her diction and the logic of her conclusions.

The discussion of Spiritualism is something new to our people, but impressions were made on some minds which time will prove to be enduring.

On the 15th and 16th of March last, Mrs. Lillie lectured here with great acceptance to many, and the more she is heard, the better are her efforts appreciated. Mr. Lillie, her husband, is an accomplished musician, and favored the people while here with a number of choice vocal and instrumental pieces. For these favors our citizens are indebted to that life patron of the Banner of Light, our fellow-citizen, John S. Hunter.

#### Meetings in Portland, Me. To the Editor of the Banner of Light:

On Sunday, Feb. 17th, George A. Fuller lectured be fore our society. The afternoon discourse was devoted to a review of a sermon of the Rev. T. DeWitt Tal

ed to a review of a sermon of the Rev. T. DeWitt Tal mage's, and was an able showing of the absurdities of Old Theology as preached by the reverend gentleman. In the evening he lectured upon "Spiritualism, the Conservator of Ali Bellefs."
Thursday evening, Feb. 21st, a large number of Mr. Fuller's friends gathered at the residence of Mr. H. C. Berry, and were very pleasantly entertained by Mr. Fuller's controls. Sunday, Feb. 24th, he closed his engagement, taking for his subject in the afternoon: "Let not your heart be troubled." In the evening, his Indian guide, "Occulgee." lectured upon: "What and Whene is the Spirit-World?" It was one of the best lectures delivered by Mr. Fuller's controls during his engagement. He stated that the spirit-world was no far-away, unnatural place, but all around us; and was just as real and tangible to them as this world is to us. Mr. Fuller has many friends in Fortland, whose best wishes go with him wherever he is called upon to labor. Next Sunday Mr. Joseph D. Stiles will occupy our platform.

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BY MOORE RUSSELL FLETCHER, M.D.

It contains 400 pages of matter, and a portrait of the author; it imparts to the people what they want; it makes known the secrets of centuries among the few; it affords information of sickness or disease, with knowledge of simple, safe and curative remedies, and why they are glyen; it also tells them what not to take; it ignores mercurial and mineral preparations, also all powerful and dangerous drugs. The writer removes the veil, or divine art of healing (Latin prescriptions and secrets), and calls remedies by their right English names; he tells how to relieve pain, before a doctor can be had, and avoid needless bills; he ignores all conventionalities framed 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 buried; many of whom were accidentally found afterward to have revived in the grave, that inevitable prison-house where hope never enters. He gives full directions for resuscitation, with unfailing tests of life and death.

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and death.

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