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CONTENTS

FIRST PAGE.—Free Thought; The Mistakes of Investigators. Postry; In My Beautiful Dreams. Remarkable Mesmeric Feat. The Spiritual Rostrum: The King dom of Heaven is Within You; or, The Divine Possibilities of the Boul.

SECOND PAGE.-Foreign Correspondence: Letter from W. J. Colville, Convention at Rutland, Vt. Magazines for March, etc.

THIRD PAGE. - Postry: The Spirit of the New Orthodoxy Banner Correspondence: Lettersfrom Massachusetts, District of Columbia, Indiana, and California. Children's Progressive Lyceum, Cleveland, O. The American Spiritualist Alliance. Retired, but not Departed. Mrs. A. L. Pennell, etc.

FOURTH PAGE.-Railroad Trains on Sunday, Life-Inner and Outer, A Libelous Charge, The McDonald Message Scenting a New Danger, Home Scances, Destitute and Starving Indians, etc.

FIFTH PAGE.—A Jesse Shepard Scance. Colville in England. A New Dodge. Movements of Lecturers and Mediums. New Advertisements, etc.

SIXTH PAGE.—Message Department: Invocation; Ques-tions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Thomas Pitman, Maria E. Coffin, Josephine Murray, Harry Goodwin, Agnes Brown, Charles P. Curtis, John Har low, Mary Louise Derby, Maria W. Leach, Rebecca Pearson, Samuel B. Phelps, William H. Thompson Mary Emma Jones, and Frank Mellon.

SEVENTH PAGE. - "Mediums in Boston," Book and Miscellaneous Advertisements.

EIGHTH PAGE,-All Borts of Paragraphs. Spiritualte Meetings in Boston. Memorial Services. Washington Notes. Cleveland (O.) Notes. Spiritualist Meetings in New York: The Ladles' Spiritualist Aid Society "Social." Spiritualist Meetings in Brooklyn: Lectures in Brooklyn, N.Y., etc.

## Free Thought.

THE MISTAKES OF INVESTIGATORS.

To the Editor of the Banner of Light:

You have recently given so much space to "The Whitney Case," and the assumed exposrures of mediums here and there are so widely circulated by even the spiritualistic press, that it is well for us to pause now and then, and go backward a little over the same field of investigation with which we think ourselves acquainted, in order to become reassured that we have not been mistaken in our conclusions heretofore; that the bridge which brought us safely over the chasm of doubt and uncertainty dis still intact, and ready to be made use of by numberless other wayfarers whose pilgrimage is as yet leading through the wilderness upon the other side.

It was with such motives that I was, quite recently, induced to attend three public seances for spirit materialization, through the medial instrumentality of Mrs. M. E. Williams, at her residence, 462 West 34th street, in this

Something like a year ago a spirited controversy was set on foot in the columns of that able and earnest Southern publication, Light | is limited to the force which is capable of being for Thinkers, by Mr. Arnold, who claims to be a Spiritualist, as he doubtless is, respecting the is generated. genuineness of the manifestations presented at Mrs. Williams's circles, and only recently a slur, Dispensation. Like the oracles of the temple altogether voluntary and gratuitous, was cast upon this lady's mediumship in the editorial , columns of the Religio-Philosophical Journal, in which, after roundly berating Mrs. Crindle-Reynolds, attention was drawn to the fact that Mrs. Williams was at one period under her tutalage, as if mediumship was a thing to be acquired by artificial training!

Long before the Arnold controversy, I had been a frequent attendant upon Mrs. Williams's seances, and was as well convinced of the truth-'fulness of her claims to mediumship as it is possible for me to be of any other fact in nature dependent upon my five senses for a solution.

The evenings selected by me for my recent attendance were the 1st, the 5th and the 14th of the present month. Not having previously attended these seances for a considerable time, I was able to remark some changes in the manner of conducting them, greatly for the better. In the first place, the seats are limited, and numbered to correspond to the number of the visitor's ticket, without first obtaining which there is no such thing as gaining admission to the circle. Thus perfect order is secured in seating the members, and the first step one of harmony instead of fault-finding and confusion. Then instead of the usual drawly, lagging and discordant see-sawing of worn-out psalmody, an accomplished musician, in the person of Prof. Watson, the friend and companion of Ole Bull, presided at the organ, the violin and the guitar alternately, and led the sweet inspiring songs, which contributed in no small degree to the quietude and good order which pervaded throughout the best-conducted circles I have ever attended.

The cabinet spirits, which term is understood to include the habitual spirit-materializations, were introduced in a quiet, unobtrusive way by Mrs. Shepard, who is accustomed to perform this office. Among the most constant of these are Priscilla, Mr. Holland, Crowfoot, Henrietta, an Italian girl, and little Bright Eyes, who have come to be as familiar to the frequenters of these circles as are their intimates still in the form.

Then there are spirit personalities, in many cases the guides and familiars of other mediums and guests, whose repeated materializations are known and recognized; and more than all, the spirit-friends and kindred of citizens and strangers from abroad, who are drawn to the sacred circle in the hope of securing this sublime evidence of the continuity of life, made manifest by the visible presence of those who in this life were nearest and dearest to their hearts, and who return to them from their happy spirit-homes with "tidings of great joy," not that Chough dead they live again, but that there is understood or recognized.

Still using Mrs. Williams as an example, let me remark that she is not conversant with any gungoes on mixed statement of forces.

On the evenings in question several unmistakable materialized spirit-forms appeared, besides a number of spirits who were clearly identified by what they said, although using the organism of the medium, more or less transfigured. This latter phase, so mysterious to most minds, and so little understood, even among Spiritualists, has been the prolific cause of distrust and detraction in respect to some of our most prominent mediums; yet it is as clearly a verity in spirit-manifestation as are others quite as mysterious, which have been generally accepted as true. But it is not these differences that I propose to discuss at this time. They involve too much to be even cursorily dealt with in a single article of that brevity which finds favor in your columns.

But what I would say, in the fewest words, is this: Let us, as Spiritualists, be very careful in our investigations of these higher phenomenal manifestations. It is a great mistake to lay down rules or to prescribe limits to the powers and capabilities of spirits. We are as yet too ignorant of the whole subject of spirit chemistry, so to speak, to assume the position of umpirage over the ever-varying modes which our invisible friends adopt to make known their identity. Indeed, the utmost of our present knowledge includes only the faintest beginning of that which is yet to be gained of phenomenal occurrences. One thing is quite sure:

It is a very serious, as well as a very dangerous thing, to rudely attack a medium when under control. This has been demonstrated in several notable instances.

Happily for Mrs. Williams she has thus far escaped this terrible ordeal, of which well-meaning, but over-zealous Spiritualists, have too frequently allowed themselves to be made the instruments.

It is, too, a common error for one to suppose that, because he is master of a science, or an adept in an art which depends upon physical law, he is qualified to enter the field of investigation, and after little or no study, investigation and experiment, pronounce judgment upon the most wonderful phenomena with which the world has thus far been brought face to face, and concerning which the most patient and capable investigators confessedly knowscarcely anything with that certainty which science demands of its accepted teachers.

The doctor, the lawyer, or even the parson, may be very wise and oracular in the minds of those who are accustomed to look up to him, and not less so in his own conceit, but is he any the less likely to blunder when he undertakes to measure the capabilities of the human soul by the possibilities of his individual achievements, encumbered with his human organism? As well might we affirm that the expansive power and force of the invisible steam exerted by the grosser element from which it

Our mediums are the pioneers of the New in the days of its greatest sacredness, they should be consecrated to truth, to honor and the amelioration of mankind, and should be shielded alike from the contamination of vice and the brutality of the ignorant and unappreciative. That they are not so now is more the fault of Spiritualists themselves than the great majority of them would be willing to concede, and something will have to be done in this direction or the vestments of our beautiful religion, which advances along a way proven at every step, will be allowed to be trailed in the mire of superstitious skepticism till their whiteness and purity are lost to us for many a season, if, indeed, they are ever regained by the generation that now is.

I have spoken of the mediumship of Mrs. Williams less in a personal than a representative sense. Those who best know this medium will not hesitate to affirm with me that from the moment of her entrancement, immediately on entering the cabinet, till the close of the scance, she is as oblivious to all outward things as the marble statuettes that adorn your mantelpiece; and yet numbers presumed to be spirit-presences not only visibly appear within and without the cabinet, and give convincing evidence that they are the veritable spirits of your friends who are speaking to you, but so nearly resemble the medium physically, as to seem to be, in some cases, her exact counterpart Are these true materializations of spirit-forms Certainly not; but they are scarcely less wonderful. Every investigator is familiar with the trance state; he has seen the medium pass in and out of it suddenly and with no apparent effort or inconvenience, and whilst in that condition his spirit-communicant has used the medium's organism through which to manifest. This is a common method; at materializing seances very many spirits are present who are ignorant of the laws of spirit-materialization. Their anxiety to greet their friends leads them to use the medium's form; but as she is closeted out of sight, to effect the object she must be brought forward in her unconscious state and made to do duty as a visible entity. Frequently, too, she is so disfigured as to have only a partial resemblance of herself, but it is, nevertheless, the medium in a physical though not at all in a spiritual sense. It is your spirit-friend and it is the medium's organism, without sensibility and devoid of consciousness; it is a spirit-personation - in a word, it is transfiguration ! All have witnessed it when the medi-

language but the English, yet some spirits, fully, independently materialized, and others using her physique, converse fluently with their friends of different nationalities-in German, French, Italian, Spanish, and other languages. This is scarcely possible for one wholly untutored in those languages.

Spiritualist skeptics furnish perhaps the worst element of opposition to spiritual progress with which Spiritualism has to contend. They go just so far as they have been pushed on from behind by some home-phenomens, which they find it irrational to dispute, and question if not repudiate all else. Then there is the self-opinionated, highly-progressed anti-phenomenal, anti-organization individual, who has undergone sanctification and walks among the clouds, holding companionship condescendingly with the gods. Such, as the Western rivermen say, 'it will not do to tle to."

What we most need is patience, and a willingness to be taught of the spirit! It is the springtime of the New Dispensation. Let us sow with care that we may reap with profit, holding ever present in the mind that even in numbers there is little strongth without union and harmony. NELSON CROSS.

New York, Feb. 15th, 1884.

Written for the Banner of Light. IN MY BEAUTIFUL DREAMS!

BY M. T. BRELHAMER.

When the shadows of night gather over the hill, And the stars glisten out in the skies; When the tumult of day has grown quiet and still,

And the pure songs of vesper arise, I fall into slumber enobanting and sweet, And my soul groweth radiantly bright, For in dreams I then wander with glad, willing feet Through a land that is glowing with light.

I hear the sweet whispers of voices now still, I feel the dear touch of a hand Whose gentle caresses my spirit e'er thrill, For they come from a heavenly land.

I see the glad greeting of immortal eyes, Whose love-light with brilliancy gleams, And I visit the friends whom in memory I prize, In my dreams, in my Jeautiful dreams !

Oh I sweet is the month of when earth fades away.
Its remembrance, its care and its pain; Oh! sacred the hour when night follows day, And I dream of my darlings again. There is hope, there is joy, there is promise anew, And the sunlight of love o'er me streams,

In my dreams, in my beautiful dreams ! Oh! life in the mortal, with sorrow and woe, Presses hard on the grief-stricken soul, But through it our spirits in beauty may grow

When I enter the land of the holy and true-

And arise to a heavenly goal. I learn that the pathway, most rugged and steep, Leads to regions where happiness beams: Bo I press on my way, though I falter and weep, To the land of my glorious dreams !

Remarkable Mesmeric Feat.

A remarkable mesmeric feat was recently performed in Rheims, France, by M. de Torcy, during the stay in that place of a traveling menagerie belonging to a lion-tamer by the name of M. Pianet. As transferred from French papers to the pages of Light, the accounts state that some dispute between M. Planet and the mesmerizer resulted in a wager that Mile. Lucia, a very susceptible mesmorio subject, in a state of cataleptic trance, should be introduced to a cage in which were some performing lions, and should emerge unconscious and uninjured. In compliance with the prescribed terms, M. Pianet first entered the cage and forced the lions to lie down in a corner, fixing them with his gaze. M. de Toroy then led in Mile. Lucia and proceeded to put her into the mesmeric sleep. He rendered her body perfeetly rigid, and then, taking two chairs at a suitable distance apart, placed her so that her head rested on the seat of one and her feet on the other. The lion tamer then released the beasts, who bounded round the cage and went through their performance, jumping over Mile. Lucia's rigid body as they were accustomed to do over a bar. M. de Torcy next requested that a lion should be caught. M. Planet forced open its mouth, and the mesmerizer placed first the hand and then the head of the unconscious girl within its jaws. Lastly, the lion was made to stand on the body of Mile. Lucia without interfering in any way with its perfect rigidity. When these extraordinary feats were accomplished, M. de Torcy awoke his subject, and she left the den unhurt and perfectly unconscious of the terrible scene in which she had borne so prominent a part.

The writer of a letter which appeared in the Herald of Tuesday advocating jail-like Sunday in Sydney, is at least consistent. If he lived in a penitentiary he would find the Sundays spent there exactly to suit him. All the inmates would attend "Divine" service, and there would be no Sabbath-trading. As it is, living in a community which has not lost all semblance of freedom, he is shocked by seeing fruit offered for sale, and calls upon the police to "notice" this "immorality." We wonder he does not bring a formal complaint against his God for offering fruit on the trees on Sunday! His mind is exercised at the fearful risks which Sunday school children run in having to day! His mind is exercised at the fearful risks which Sunday-school children run in having to pass the doors of these shops. But might not an autumn orchard with all its ruddy glow of bounteous wealth and health demoralize them still more? The devil might prompt one of them to take an apple—he ought to be quite expert at that trick by this time—and that would be worse than purchasing one in a shop.—The Liberal, Sydney, N. S. W.

tion! All have witnessed it when the medium, without a cabinet, sat or stood face to face um, without a cabinet, sat or stood face to face with her auditors. The greatest difference is that with a cabinet she is brought out to you that the spirit may make its communication or personate its characteristics to a point of being understood or recognized.

Still using Mrs. Williams as an example, let me remark that she is not conversant with any Desicent, Teb) 26th.

## The Spiritual Rostrum.

The Kingdom of Heaven is Within You; or, The Divine Possibilities of the Soul.

An Inspirational Lecture by MRS. E. L. WATSON. Delivered in Metropolitan Temple, San Francisco, Cal.

[Reported for the Banner of Light by F. W. James,]

"The Kingdom of Heaven is within you."

The pure in heart shall see God." "Man is a microcosm of the universe."

Within the spiritual man are contained all conceiv able powers and attributes. All material forms are products of spiritual potencies. Everything unfolds from within. All architecture, music, sculpture, every form of beauty, every expression of harmony which adorns and cheers the world, existed first as an invisible, impalpable Idea, blossoming outward for cognition on the external plane of life. We can understand. appreciate, enjoy, only that to which we are related. or which is of ourselves a part. The torture of souls as portrayed by mediaval artists, was the representation in coarse symbols of awful realities. Dante's Inferno has its reality, its corresponding condition, in the human spirit; otherwise that great poem had been impossible. Before St. Peter's at Rome was built in marble and gold and precious stones, it existed entire in the consciousness of the architect.

And this is also true of every expression which greets us in language. Milton never wrote so grandly, so sweetly, as he thought; and no one, except he be spiritually developed to the state of consciousness in which Milton dwelt, can know the splendor of that soul. Shakspeare, so productive, so opulent, so rich in expression of spirit, charming and winning us to great thoughts, to heights golden forever, though it bathes us in such indescribable glory, still convinces us by our appreciation of him, that even greater than these dramas, these poems, these wonderful forms of beauty which he has projected upon our consciousness, even greater than these, dwell in us.

The best thought that ever had expression in the world, the brightest genius that ever lived, is not so good, is not so fair and far-reaching but the smallest soul can be touched by it.

Now these facts which you are verifying in your lives every day go to prove, do they not? that everything good and beautiful toward which we aspire is to be reached through the law of growth, from within outward; and so of this condition, this locality, which

men call heaven. The disciples of the Master were constantly asking for proofs of his power, for proofs of the divine prescience, for external illustrations of angel life, and they disputed among themselves as to the seat they should occupy when they should reach the home in paradise. But the answer Jesus gave proves conclusively that he was conscious of this power dwelling in the spirit; knew that every one of his disciples who should realize his dream of heaven must find his proper place, must drink of that cup of joy, not through any physical attainments, any achievement, nor any victory that belongs to the external senses, but through the steady growth of spirit, an opening out of his consciousness in this realm of truth which waits for the progressive journey of the soul. How shall we win this favor? Where lies that region painted by prophet, poet and seer?

The pursuit of happiness is perpetual. We cannot forget that we were created for happiness, even as our worst we cannot believe in an evil fate : for there is a spark of the divine presence in our consciousness that assures us. In sweet undertones, that we may attain greater heights, that it was intended we should accomplish more than the best of us do in this stage of being. And this is the reason why old theologians, in their struggles to captivate the souls of men, were compelled to repress every natural desire. Their creeds were contrary to the laws of the spirit, and cast a shadow across the shining depth of the soul's consciousness when at its best. They pictured to us eternal agony, which we felt impossible, while there was suggestion that the joy must of necessity be eternal.

The message of the spirit now is, even as that of eighteen hundred years ago, "The kingdom of heaven is within you." You must build from within. Have you not watched the career of a friend in his lourney through life? seen him achieve victories, overcome obstacles; looked with envy upon the shining track he made in history; and yet, were you to question him in regard to the satisfaction of the spirit, he would answer, "My searching has been in vain, and I have discovered that the secret of happiness lies in no external form, exists not in the material environments, not even in the realm of knowledge alone: for knowledge does not make man happy without the development of other attributes, the acquisition of other powers and elements. Wealth does not bring happiness. neither does victory over our, so-called, enemies. How often have I thought, " When I shall have at-

tained this object I shall overlook with joy the regions below." but reaching it, have found only a desert waste, an empty chalice, broken ties, or impenetrable shadows. Where lies the fault? Not in nature, but in our conception of the source of joy. Having infinite attributes, the happiness for which ye seek shall be attained in the development of them. Think of it, these treasures of life which you hold! Moral beings must not forget the moral law. The treasures of memory, and their relation to you as a moral being, constitute one of the secrets of happiness or misery. What a stupendous thing it is to know that memory is eternal; that the spirit-consciousness eternally retains these circumstances, experiences and actions of our human

Every act of your being is related to the moral law; you are so constituted that you cannot do wrong without suffering the penalty. You may try to ignore this law, and for a time become insensible to these relations, but in spite of all your efforts, this moral law holds you with such stress, such power, that you cannot transcend it the breadth of a hair without feeling its clutch upon your conscience. Now carry this thought along parallel with the one presented relating to the eternity of memory-the evil act returns to you intensified, its image re-vivified by the quickening of moral conviction. Do you not see that here is opened up a depth of hell of which you had not dreamed? Mediaval artists pictured the tortures of the human soul as corporeal; giving us a material hell with actual flames of fire. There is no physical suffering that can be compared with the tortures of the spirit, and the depths of hell portrayed by the Mother Church are not so profound and awful as those into which the evil-door gazes in those moments of clairvoyance when-whether you will or no-the spirit ar-

nounces itself as a truth, a fact, as easily verified as the existence of time itself.

The difference between the teachings of the church

in relation to the sufferings of the soul and those of nature is this: the church makes this torture perpetnal and without reformatory aims; that there is a state into which the soul can be plunged from which it can never escape. We know that in the physical world every want, every weakness is converted by nature into strength. Pain is the sentinel standing at the gateway of life, warning that we do not persist too far, to the destruction of organic life.

The Church departed from Nature in this respect, that she declared for finite sins the soul should suffer infinitely. In Nature the suffering is proportionate to the act itself? for slight deviations from her law, slight inharmonies; for great deviations, great inharmonies. Now our religion must be natural or it is false and impracticable. The Church declares that the grave ends all effort to ameltorate the condition of the soul. True, the Mother Church gives us a purgatorial sphere through which the soul may attain a state of happiness beyond; but in the Protestant faith there is no hope for the unbeliever beyond the grave, a belief we discard as monstrous.

Some of you this beautiful day have been enjoying yourselves in the open parks and fields, where every blade of grass was a tongue of praise, where the breath of flowers seemed like the presence of beloved souls, where the sunbeams were the very light of God. and you have looked in the faces gathered in groups there under the same clear heavens, and probably noticed the difference in physiognomy. Had you nenetrated a little deeper you would have seen the differentlation more marked still, and, looking into the soul-depths, you would have discovered that every one was differently related to that beautiful scene; you had gone out there with a clean heart and eyes which the tears of sympathy had washed clear and bright-you before going had done some little act of kindness, uttered some word of encouragement, breathed some breath of love. What makes the difference between the low-browed, oringing creature, insensible to all the beauties of nature, you there met, and yourself?

The soull I said that memory never let go one act of life, one thought of the soul, and this man is haunted by ovil memories; they cloud his face, they seal his ears, and yet they reside within his soul. He lives in the same world as yourself; if you examine his body chemically, you will find its elements and your own identical; phrenologically it is endowed with all the faculties which are as keys of the instrument through which spirits utter their thoughts. What is the difference between his state and yours? All i his bosom is niled with the names of belt which have been kindled by evil acts, while yours is fragrant with the breath of Heaven, because filled with memory of kind thoughts, of loving deeds, of pure aspirations. Who is to blame? where lies the cause? What can be done for all humanity? Shall we say that this man has chosen his lot of evil? that he shall dwell forever in this hell? No! just as every creature below us is related to us, so are the latent faculties within this man's spirit related to the mighty reservoir of power. giory and beauty in the realms of eternal spirit. By what power shall his thought be attuned to the higher, and his search for the temple of happiness end in triumph? I answer, by patiently cultivating his spiritual nature, by extending to him the influence of sympathy and love, by the education of his faculties: knowledge shall be as the key unlocking them, sending in to be ministrant to this soul the truths that shall make him free.

Oh i my friends, have you not, in your life upon the earth, sought near and far for the source of happi ness, and at times felt that it was beyond the possible reach of the human spirit? and then, suddenly, through some act that seemed born of impulse, been surprised into a state of happiness, discovered in the twinkling of an eye that the heavenly gates were close by, only waiting for this magical touch to swing open? Have you not felt suddenly the quickening within of this divine power, and heard the voices calling unto you, and lot found heaven within you?

I have said that evil memorles haunt and follow us with pain: what can I say of sweet and pure memories? If the soul holds tenaclously the memory of evil deeds, how tenderly it dwells upon the good, and here lles the hope of humanity; for, let me say unto you. notwithstanding the slanders that have been uttered by the Church against humanity, every soul is seeking for the truth, and loves the good when it discovers it: every soul aspires to the light, and it is only these temporal conditions which stand between us and the kingdom shining over there. And this shows the relation between the soul and the light divine; this is the promise, the hope, the guarantee of happiness for every spirit In the time to come. See what man has already accomplished in the universe; how, step by step, he has won his way until he has subjected to his will the very elements of the earth and air; see how, by the exercise of intellectual faculties, he has overcome the enormous difficulties which he has met through his ingenious applications of the provisions in nature; and still as a moral being he knows not anywhere perfect happiness. He sits at times at the feet of those who have realized his dreams of truth; he leans his ears to catch the echoing song of the poet, and feels, as it sweeps over him, that he, too, has the genius of the noet hidden within him, yet thus far much of his labor seems in

The king upon his throne, with millions of people paying homage, is still a beggar at soul; and the king of intellectual life, he whose crown sparkles with the names of stars, he who holds the history of planets in his grasp, still kneels alone and desolate in that closet of prayer, asking for the secret of happiness, "Master! Master! whence lieth the kingdom of heaven?'

We have all to learn that just as in our own garden bloom the jewels of botany, as beautiful, as rare as those that grow a thousand miles away, even here, close within the grasp of every one, lies the key of the temple of light: and that in the service of love toward our fellow-men we shall find the key of heaven.

You tell me this is a simple, commonplace answer to the question; too simple to be true. Let me ask you, in reviewing the history of your life, what is the best, the most helpful thought that you can summon to aid you in your discouragement? Maybap it is simply the memory of a little child, embodying the innoce which cannot be bought with all the treasures of this world. It is a little voice, breaking over the silence of your heart in a song of ineffable joy; it is the sweet lips which murmur, "I love you! I love you!" And now, though you be pope in the chair of spiritual government, though you be king upon the proudest throne of the earth; though you have the wealth of Crossus -now, just now, to have that return to you which has been taken away by the hand of death, would be to give you a moment of perfect bliss, which you have not known since the dear child went away.

Our answer to this question: "Where is the Kingdom of Heaven?" is-in the sweet and blissful moments wherein you have lived innocent and pure; not in great deeds, but in holding yourself evenly in the balance of life.

Tell me, ye whose garments have trailed in the dust of sensuality; ye who have chased the butterfly of fashion, thinking it would bring you immortal joy; ye who in a moment of passion crushed out of your heart the consciousness of innocence, tell me now where the key of the Kingdom of Heaven lieth? "Alas! so far, so far! Not in the darkened chambers of memory. What angel can open the door, what power shall lengthen my arm that I may reach it? What baptism shall sweep over me in shining wave, and leave me free!-free!" And the answer comes not from the heights out there; not from the star-kindled depths of space; not from the altars which you have bathed with your tears, and around which you have clustered as religious devotees; from none of these, but from your own consciousness. And whatever the priest may say; whatever the ministrant angel may say or do; whatever sacrifice love may make for you, the answer will come to you only from your own heart: "Not until I have filled this vold with shining jewels of noble actions; not until I have bathed my spirit in such glorious light of truth that the memory of wrong shall be to me only as the milestone to the traveler as he glances backward, showing the pathway along which he has come; not until I have conquered my affinity with evil, and feel my heart pledged to the good beyond any power to drag me from it; not until this cometh to pass shall the key of Heaven open those heights of power and joy to which all souls aspire. When, through my intellect, I have grasped the world, beautiful, about me; when, through my spirituality, the vision of souls enfranchised-aglow with love and truth-dawns upon my sight; when, through moral purity, I feel myself in harmony with God's light, when this shall come to pass with me, I may be plunged into a desert waste-what care I? Though I be confined within stone walls through which no ray of external light may penetrate, still glory lies un-quenchable all around me; all affections blossom in my breast; I hold them here beyond the possibility of detraction."

"The kingdom of heaven is within you." Conquer material nature through your intellect; let her pour her splenders of form, color and sound in upon your consciousness, then unite your soul to the moral law, through pure deeds, and though systems crumble, and chaos reigns externally, you stand supreme, bathed in a serenity that becomes perpetual joy. Is my answer too simple when I say that right here about you cluster the possibilities which you can combine, and from which you can build up heaven? A labor of love, selfsacrifice, is the true key to heaven. Try it. You have tried the other methods; you have flitted from flower to flower of external attraction; you have conquered wealth and won victories, still you are disheartened and filled with unrest; now turn your thoughts to this law which Jesus gave, "Love one another"; live at harmony with the souls around you; serve those who are weak, help them to become strong, and see how rapidly the chambers of memory will kindle and glow with a radiance supernal.

Let us feel our kinship with those below us, as we do with those above us, and be assured if you dry the tears upon one mourner's cheek the act will bring you peace; it you give joy to one of the least of these little ones it will be a sweet memory, which shall expand into a fragrant blossom of joy.

We have seen some of the divine possibilities of the human soul foreshadowed in some of the moral heroes of this world. Socrates, standing before his judges, with death only an arm's length away, calm and selfpossessed, firm in his adherence to principle, with a smile upon his face, drinks the cup of hemlock, knowing that in a few moments he will pass to the glorious

country of the gods, the home of souls immortal.

We know that what man has done man may do. Try to believe that what you desire to be you now are, in embryo: that wish is a prophecy. You stand in the presence of Shakspeare as he unlocks a thousand gates. Beautiful! all the affections of the human heart portrayed in transcendent coloring! and you feel, after hearing his sublimest thought expressed in language surpassingly beautiful, "There is a height which even he has not scaled, but which even I can contemplate."

Take this as a promise; though now you sit in weakness, yet aspling, though soul-stained and scarred, take the yearning for innocence, which draws you for ever and will not let you go, as a guarantee that the day will come when, white as this white vision which now holds you like a spell, even pure as this shall you become. Take it, oh! ye tender lovers, clinging to the angel-robes just out of sight, as a surety of kinship with stainless ones who will never forsake ye. Take it, ye who have sinned and sat long in despair, thinking that sin was stronger than love and right and truth, as a surety that the day cometh-since you truth, as a surety that the day cometh—since your hearts have learned to loathe sinning—when you shall sin no more; and, feeling your own weakness in the midst of such promised strength, remember with symbols of such process. than yourselves.

Oh t send out the potentiality of your spirit toward those who walk the darkest ways; even as the sun and stars hold together by invisible attractions, and thus keep their harmonious march through space, so cling ye, by these laws of light, to the highest, and at the same time loose not your hold upon those below you, but, as the earth is held in her orbit by the sun. so draw these who suffer, who sigh, who languish blindly behind you, toward the heights that shine there with pictures of hope forevermore.

## THE KINGDOM OF LIGHT.

For years that seemed wons I sought Through the world by day and by night, Wherever man's power had wrought, For the key to life's Kingdom of Light.

I loltered in youth's flower-fields, All flushed with hope's roseate flame, Where the heart its first fragrance yields, Regardless of fortune or name.

I folned in the horrible fray. Where the blood of my brothers ran free, And the battle-smoke clearing away, Showed the victor's crown waiting for me.

In palaces royal I stood, With wealth of the realm at my feet, While round me a silvery flood Of praise made the universe sweet,

I climbed to the summit of fame, Saw the world with my heart-thoughts athrill, And heard through its trumpets my name. And drank of its homage my fill.

I passed through the valley of death, Where a new world dawned on my sight, And thought, "Now at last shall my faith Be the key to life's Kingdom of Light."

But ever and ever in vain Was my search for the beautiful gate, Which, entered, we strive not again, Nor fear the rough rulings of fate.

Life's flowers had withered away A'blight by the frost of long years, Hope's orient glow turned to grey, Love's sweet smile o'errun with salt tears.

The war-field was blurred by regret, My sword thrusts seemed turned on my breast; White faces were haunting me yet, My laurels did heavily rest.

And I cried, in anguish of soul, "Oh God! is life's promise a lie? Reveal thou the path to that goal For which countless myriads sigh!"

Then swiftly an arrow of light Cleft the darkness encompassing me, And there beamed on my wandering sight A sweet vision of purity.

Love looked from the beautiful eyes. In blessing white hands were outspread. And I listened with 'raptured surprise As a voice ineffable said:

"In value is thy search through all space, Till love shall redeem thee from sin-Bears spirit, thy footsteps retract, The Kingdom of Heaven is within

"Nowhere do life's glories unroll In spiendor and power divine, Except from the purified soul, Oh, see to the cleansing of thine !

"The universe eager awaits. Beatitudes bud in thy breast, Angels are unbarring the gates, All enger to aid in thy quest!

" And when love bath made thee her own And led thee to truth's glowing height, Thy heart shall become her white throne, Thy spirit life's Kingdom of Light !"

## Foreign Correspondence.

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

It is now some time since I sent you anything like a letter, and as I know you are always ready to publish and your readers ready to peruse etchings from abroad, I venture to give a few crumbs of information on current topics, which may possibly strengthen the conviction of our friends in America that we in England, who are working under the guidance of the invisibles, are neither idle nor suffering from lack of progress.

I have now been in England nearly eight months, and can by this time speak with assurance concerning Spiritualism on this side the Atlantic. In some quarters, curiosity having been excited and then satisfied, persons have been led to suppose that popular interest in Spiritualism was on the decline; and there are to be found prophets of pessimism, who are forever declaring that the state of the cause is not so healthy and its condition by no means so flourishing as it was some years ago; but no conclusions can possibly be more perfectly erroneous. At no time in the history of the movement has society been so taken up with spiritualistic research as at present. From the royal family to the humblest of the working people, the philosophy and its accompanying phenomena are being carefully studied, though a great deal of the work carried on is quiet and unostentatious. Noise is surely not indispensable to growth, for often where there is the greatest to growth, for often where there is the greatest babel of tongues and flourish of trumpets the least is accomplished. It appears to a few that the greatest headway is being made in some of the smaller towns, and that in the great cities (London especially) the least is being done. This is not so in reality; in small places every one knows what everybody else is about; published in the reference given to mean yearwally rileater in the reference given to mean yearwally rileater. licity is therefore given to many avowedly private undertakings. In the large cities, particularly in London, your nearest neighbors are usually in profound ignorance of your doings, wen though you have no wish to keep your movements secret. For this reason, the hundreds of scances which are held daily in the metropolis are not noted, while a single scance in a village is the talk of the community.

Public meetings are sometimes better attended in apple though your large attest for two

ed in small than in very large cities, for two reasons: 1st. Because in many small towns perreasons: lat. Because in many small towns persons go to everything of the nature of a lecture or social gathering, no matter what it may be, that occupies the public hall, because there are so few opportunities for going anywhere. 2d. Advertising is so simple and inexpensive in the country that everybody knows when and where a meeting is to be held, while in large places, without appearance of the state o places, without enormous outlay the bulk of the people know nothing of the event, even though they take an interest in the subject. Proselytism is a mistake, and I am glad to say it is not resorted to as much as formerly.

been large and crowded, and the interest manifested in the proceedings very great. Of course, to use an old proverb, there are black sheep in the spread of Spiritualism wherever he may be; but these parasites, who try to kill the be; but these parasites, who try to kill the tree of life, are comparatively few in number, and they invariably work harm to themselves, while the persons they strive to injure are entirely unaffected by their diatribes. The great masses of English Spiritualists are sincere, earnest, truth-loving people. Somehave their prejudices and their decided limitations in thought, but they are in most instances evidently conscientious. Conservatism in its tyrannical form is almost a dead letter in England now. Persecutions for onlinen's sake are land now. Persecutions for opinion's sake are few and far between, and, indeed, in many re-spects, we in England are freer than our American friends in some States from medical monopoly and other aggressive forms of puritanical oppression. Probably the reason for this is that the healers in England keep more quiet than their American brethren;

this is that the healers in England keep more quiet than their American brethren; signs and showboards and advertisements of mediums are not common on this side of the water, though we occasionally see them.

In Paris there seems to be little or no restriction put upon the advertising of clairvoyance, or even fortune-telling. As a republic, France is very free; and in Paris all forms of thought are most graciously tolerated. The churches are crowded on festivals, and their appointments are magnificent; but liberal thought is all that makes real headway in Paris. I spent Christmas there, and cannot say I like the French observance of that day so well as the English. New Year's Day is kept much as it is in New York. The Christmas decorations and family parties in private houses were conspicuous by their absence rather than their presence. Theatres and all kinds of amusements were in full swing; but neither in Paris nor in London have I seen any theatricals or heard any music surpassing the finest I have witnessed or heard in America. On the occasion of my last visit to Paris I did not appear on a public platform, though my guides held several receptions in drawing-rooms, which were numerously attended by persons of rank and inreceptions in drawing-rooms, which were nu-merously attended by persons of rank and in-

merously attended by persons of rank and influence.

In London I am kept incessantly employed, for the reason that many people desire drawing-room meetings to which they can invite their friends; and as these are often held at the residences of persons who stand very high in society, they are the means of interesting a large number of persons who would never be drawn to a public meeting till after they had been reached privately. My last visit to London was so successful, that arrangements are now made for me to occupy Newmeyer Hall, Hart street, Bloomsbury, W. C., for thirteen consecutive Sundays, April 6th to June 29th inclusive; and as April, May and June are the three fashlonable season months in London, the meetings are to be held at a time when everybody is in town, and when there is the best possible chance of getting large and influential audiences. On Sunday mornings the lectures will be of a special character, and there will be no effort made to draw a miscellaneous crowd. In the afternoon the subjects will be chosen by the arternoon the subjects will be chosen by the afternoon the subjects will be contained to the subjects to the subjects will be contained to the subjects there will be no effort made to draw a misculaneous crowd. In the afternoon the subjects will be chosen by the audience, and the doors thrown open to the public free of charge. The meetings are to be sustained by subscriptions: 10s. each (\$2.50) entitling the subscriber to a reserved seat at all the twenty-six lectures. The 10s. each (\$2,50) entitling the subscriber to a reserved seat at all the twenty-six lectures. The morning series will be printed in book-form shortly after delivery, and the afternoon lectures reported for the press.

The Metropolitan Spiritual Lyceum is getting on very encouragingly. The President, Mr. Sandys Britton, is a most able and engrated worker, and spares himself no effort to spread

a knowledge of the truth. This Society holds regular Sunday meetings in Cavendish Rooms, and Friday evening gatherings at 103 Gt. Portland street. Mr. J. J. Morse is the regular lecturer. He draws well, and the efforts of his guides are much appreciated. He has a solid constituency, and is doing a good work in London. His bookstore and dwelling-house are well furnished; he makes all his oustomers feel that they are doing business with a thoroughly conscientious and experienced man, and his charges are in all cases very moderate. My cousin and myself stayed with him during our recent visit to London, and we were very comfortable indeed. Mrs. and Miss Morse are indefatigable in their exertions to make visitors feel at home, and all I can say to friends visiting London is, you cannot do better than give Mr. and Mrs. Morse a call and stay with them during your sojourn in the city, if they can accommodate you. Mr. Morse speaks often and always most appreciatively of his American friends, and is evidently not unmindful of the kindness extended to him by transatlantic brethren.

Sunday, Feb. 3d, it was my good fortune to take Mr. Morse's place at Cavendish Rooms, as he was speaking in Glasgow. The hall is very pleasant, and was crowded to excess; the music was very good, and the entire service very hearty. A great many other places of meeting

was very good, and the entire service very hearty. A great many other places of meeting in connection with Spiritualism are now open in London, but I had no time to visit them. Mr. Burns is as busy as ever; the amount of work that man does is phenomenal. His wife and sons are constantly employed with him, and they certainly deserve to be regarded as a most industrious and talented family, without taking into consideration the herculean labors they have performed and are performing for the

The Medium and Daybreak and Herald of Progress are increasing their circulation widely; both papers seem to keep thoroughly abreast of the times. Light has its own constituency-very select, very cultured, but not so numerous. It requires rather a high degree of culture to understand the higher metaphysics to which we are constantly treated in its pages.

ous. It requires rather a high degree of culture to understand the higher metaphysics to which we are constantly treated in its pages. The Spiritual Record, a monthly magazine published in Glasgow, is admired wherever it goes. It needs only to be known to be highly valued.

Phenomenal Spiritualism is creating more sensation than ever just now. William Eglinton, whom I unhesitatingly pronounce the most remarkable of all the mediums for physical manifestations I have ever sat with, is now in town, at 12 Old Quebec street, W., where he is giving private séances daily. He gives séances sometimes in the evening to a select party, but I believe he is not willing to sit in any other than select circles. My cousin and I had a delightful sitting with him, at his kind invitation. Slate-writing took place under absolutely satisfactory conditions; it was more than enough to convince any person who is not willfully blind to evidence. Mr. Eglinton has not been very well in health recently, but he finds the careful and moderate use of his mediumship is better for his physical condition than a total discontinuance of sittings. His old spirit-friend. Heav "made himself known to a total discontinuance of sittings. His old spirit-friend, "Joey," made himself known to apirit-iriend, "Joey," made himself known to me again, and gave me some very truthful and pleasing answers to test questions I propounded, answering them by direct writing on the slate, and in some instances between closed slates. Mr. Eglinton does not promise to revisit America, but there is a likelihood of his doing so at no distant date. He numbers among his persons and friends many of the most dishis patrons and friends many of the most dis-tinguished people in England; wherever he goes he makes hosts of friends, and no one can ever get to know him without valuing him for his sterling good qualities as well as for his remarkable gifts.

Harry Bastian is now residing with the just-

ly celebrated Dr. and Mrs. Nichols at 32 Fop-stone Road, Earle's Court, S. W., with whom he has a delightful home and can exercise his spirthe people know nothing of the event, even though they take an interest in the subject. Proselytism is a mistake, and I am glad to say it is not resorted to as much as formerly. When I was in England some years ago I often found that people had been urged to attend meetings, and they reluctantly did so against their will. Usually in such cases the influence they carried with them was anything but good, and the conduct of the persons referred to was often impolite. The method generally adopted now is to announce the meetings freely some time in advance, circulate all needful information as widely as possible, and let those who are attracted to the meetings attend them, while the absence of those who are unwilling to hear is far better than their presence.

I am often asked whether audiences are much larger in America than in England. I think they are not, neither do I think they are any more attentive and appreciative. In almost every place where I have spoken the halls have been large and crowded, and the interest manifested in the proceedings very great. Of course, to use an old proverb, there are black sheep in avery fold, and so it is not surely and the subject.

I am often asked whether audiences are much larger in America than in England. I think they are not, neither do I think they are any more attentive and appreciative. In almost every place where I have spoken the halls have shown me great kindness, and have gone that ally genuine character. Dr. and Mrs. Nichols have shown me great kindness, and lave gone of a most satisfactory and unmistake they are of a most satisfactory and unmistake ably genuine character. Dr. and Mrs. Nichols, I am sorry to say, is an invalid; let us hope some good spirits will soon restore in ker to health. She has unbounded confidence in her to health.

of course by this time everybody has heard of my new book. It is just as nearly out as it can be, without heing actually in the hands of the subscribers. I suppose the next thing we shall have our attention called to in the Banner will be some criticisms on "Bertha." Outside the Spiritualist ranks, Liberal thought is making great headway. The Unitarian churches are doing a noble work; many of the finest preachers in London are Unitarian. I never heard a finer sermon than that delivered in Litter. preachers in London are Unitarian. I never heard a finer sermon than that delivered in Little Portland-street Chapel on "The Unity of God" by Rev. Philip Wicksteed, Sunday, Feb. 3d. It was a gem of eloquence, and though upon a theological topic was intensely practical in all its bearings upon the conduct of life.

Manchester, Bradford. Newcastle, Halifax, Leeds, Exeter, Plymouth, Liverpool, Sowerby Bridge, Oldham, Rochdale, Belper, Accrington, Barrow-in-Furness, and many other places for

Barrow-in-Furness, and many other places far too numerous to mention, have been the scenes of large and influential gatherings in the inter-est of Spiritualism of late. Mrs. Britten draws, if possible, even better than ever; she has created a perfect furore in Newcastle, and if she re-turns to America this spring, her departure from England will be deeply regretted by her innumerable friends and admirers. Her new book, "Nineteenth Century Miracles," is pronounced on all hands a complete literary success. Inquiries are being made everywhere for Mrs. Cora L. V. Richmond—when is she coming back to England? It has been vaguely hinted or rumored that she may possibly pay England a visit next summer; if she does, she will be received with open arms wherever she goes, as there is not only a place but there are the sheep of the sheet of t

ceived with open arms wherever sne goes, as there is not only a place but there are hundreds of places for her in this country.

I am curious to know how the new Spiritual Temple is progressing in Boston. I hear it is to be a very imposing structure on the Back Bay land, and very near the new "Hollis-street Church"; at any rate it will be a reality in some same and will no doubt he a centra of great sense, and will, no doubt, be a centre of great usefulness in the neighborhood. Such a building is greatly needed, and cannot fail to be a success if it is engineered in accordance with the wishes of those minds in spirit life who are alone competent to direct a spiritual enter-

As my friends in Boston did not see their way clear for my return this season, and as my guides were anxious to continue their work in England till next August, my American friends must not expect to see me till near the end of that month. If suitable arrangements are made, the work suspended two years ago will be resumed the first Sunday in September next; if it cannot be resumed in excentages with the be resumed the first Sunday in September next; if it cannot be resumed in accordance with the wishes of the controlling spirits, it is needless to look forward to its resumption. There are many other fields of usefulness besides Boston, and though I shall be glad at any time to return to my old friends, they all know that my movements are directed entirely by my spirit band, and the conditions imposed by my guides I have neither power nor wish to alter.

With friendly greetings to all friends, believe me, Yours sincerely, W. J. COLVILLE.

Geo. Walker writes: "In renewing my subscription for the Banner of Light, I must say that I highly appreciate it as an exponent of the facts and philosophy of Spiritualism. For me Spiritualism has answered the great question: 'If a man die, shall he live again?' and even more: for it establishes the fact that man does not really die, but only passes through a transition state which to our corporeal senses seems like death because the living spirit is not thereby cognizable."

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

Convention at Rutland, Vt., January 25th, 26th and 27th, 1884.

(Reported for the Banner of Light.)

FRIDAY, JAN. 25TH-Morning .- The Vermont State Spiritualist Association assembled at the Town Hall, A. F. Hubbard of Plymouth, President. Newman Weeks was elected temporary Secretary. A conference of an hour was participated in by J. B. Nichols of Manchester, George F. Baker of Granville, N. Y., C. B. Lynn of Boston, Gen. E. F. Bullard, and A. S. Pease of Saratoga Springs, N.Y., and others.

The regular session was opened by Mrs. H. Morse-Baker of Granville, N. Y., who made an energetic presentation of the faith of Spiritualists, defining it to be the magnetic power of brotherhood—the spirit that looks into the hearts of humanity and ascertains their conditions. The singing by Messrs. Fairchilds and Emery of Rutland. Florence Ely of Wallingford, Miss M. A. Truax and Miss N. A. Truax of Essex Junction, was excellent.

Emery of Rutland. Florence Ely of Wallingford, Miss M. A. Truax and Miss N. A. Truax of Essex Junction, was excellent.

\*\*Evoning.\*\*—The seasion was well attended. A conference was addressed by Geo. F. Baker, A. S. Peaso of Saratoga, and Gen. E. F. Bullard, who made a pleasant and lucid explanation of his adhesion to the theory of Spiritualism, and gave a forcible presentation of his views upon the subject. After a song, Mr. Cephas B. Lynn, agent of the \*\*Banner of \*\*Light\*, was introduced, who delivered a logical and eloquent address upon "Our Future Work." It was a broad and forcible presentation not only of the work of Spiritualists, but of the church of the future as indicated by the new formulation of pulpit, creed and people.

\*\*SATURDAY, JAN. 28TH—\*\*Morning.\*\*—The Convention reassembled at 9 A. M. Remarks were made by Gen. Bullard and others. After a song by the excellent quartet. Geo. A. Fuller was introduced, who, after reading a poem, offered an invocation, and then proceeded to speak upon "Immortality and the Revelations of Spiritualism." Similar revelations. he said, have been made in all ages and nations. The Bible is full of accounts of spirit manifestations, bringing to man a knowledge of his immortality. The same truths are imparted to modern mediums as in the days of the Apostles. Science, poetry, the spiritof the times, were all in accord with the teachings of Spiritualism. The lecture was forcible, and eloquently uttered.

\*\*Afternoon.\*\*—A large audience assembled in the

Apostles. Science, poetry, the spirit of the times, were all in accord with the teachings of Spiritualism. The lecture was forcible, and eloquently uttered.

Afternoon.—A large audience assembled in the Opera House, to which the Convention had adjourned from the Town Hall. A conference was forcibly addressed by A. S. Pease, ex editor of the Saratoya Sup. After singing by the quartette, Mrs. Famile Davis Smith, of Brandon, in a graceful and eloquent manner spoke for an hour on "The Phases of Spiritualism and its Present Condition." She said there is a mutual companionship in truth—a supreme brotherhood. In the education of the spiritual world the new is to supplant the old, with no breaks in the connecting link. The advocates and preachers of the truths of Spiritualism have been pouring into the hearts of the down trodden and weary a consolation and hope. The world needs the same spirit to-day that was expressed by Christ eighteen hundred years ago.

Mr. Cephas B. Lynn, of Boston, discussed the topic, "What is the Good of Spiritualism?" in a forcible manner, for half on hour, holding the close attention of his audience.

Evening.—J. D. Stiles attracted the attention and wonder of the audience by his personal descriptions of spirits seen clairvoyantly by him. Then Mr. George A. Fuller, of Fitchburg, Mass., delivered a thoughtful and cultured address on "The Setting and Rising Faith."

SUNDAY, JANUARY 27TH—Morning.—An interesting conference was held for an hour, A. S. Baker, of Dan-

Sunnay, January 27th—Morning.—An interesting conference was held for an hour, A. S. Baker, of Danby, presiding, at which A. F. Hubbard, the President, made a vigorous address. He was followed by George F. Baker and others. After singing by the excellent choir that has jurnished the music of the Convention, the regular exercises were resumed. Mrs. Ably M. Crossett, of Durbury, was introduced. In the course of her address, which was listened to with close attention, she said. The said of the course of her address, which was listened to with close attention, she said. The said is the great rule imbedded in the human soil reads to a higher life. We have the consciousness of living in a world of grandeur and power. This is the light that glows in our souls, imparting to each one of us a higher sympathy with our fellows and for humanity. As the spirit of man turns to this influence, the nearer it comes to God. The true devotion of the Catholie, the emotions of the Methodist, the intellectualisms of the Unitarian, aid in erecting this great spiritual temple of the New Dispensation. A heaven is made for others by the power of sympathy, and it leaches men to live to its aspiration of sympathy, and it leaches men to live to its aspiration of the manner of the short of the sympathy and it leaches men to live to its aspiration. There will be less unsettled questions and unrest in the sympathy and the cancer of the sympathy and the cancer of the sympathy and the cancer of the sympathy and the state of the sympathy and the s

A vote of thanks was given the press, the rallroads and the singers. The meetings have been largely attended, and those interested consider it among the most successful of the State gatherings.

THE SEANCES.

most successful of the State gatherings.

THE SEANCES.

During the Convention, Mr. Joseph D. Stiles, of Boston, test medium, gave three interesting scances, the first on Saturday morning. The persons named as appearing at the several sittings were the following:
The first to appear was Francis Fenn, the well-known druggist, whom the medium said was standing directly over the head of Mr. Nowman Weeks. The next was Duane Johnson, of Stockbridge, well known in Rutland, who was described as a large, heavy man, with a fresh, ruddy countenance, which was the appearance of the man in life. Then came Abel Williamson, Thomas Carter, Royal Whitney, of Bennington; Mrs. Eliza Foot Collins, Dr. Alfred Miller and Tyler Younglove, of Brattleboro?; Hiram Chamberlain, of Grand Isle; Zacharlah Parker, a former well-known and eccentric citizen of Ludlow; Charles Williams, of Burlington, and John Carpenter, of South Granville, N. Y., who said he committed suicide.

Among those that came in the evening was Ben Brown, a former well-known man in Rutland. No one recognized him, which the medium said was a disappointment to him, and it was further communicated that he passed away by his own hand at Troy, N. Y., and the medium said he was holding in his hand a bottle, and remarked that they had no raids in that land. He was then recognized. Other spirits announced themselves as Dr. Chauncy Bolles, of Chester; Azal Ingalis, Ingraham Gibson, Stephen and Lorenzo Cook, and Hudson Shaw, of Wallingford, the latter father in law of Col. Walker; L. Brown, Josh George, and Ruth Fields, who said she died at an advanced age at the residence of her son William in Butland; Nathaniel Field, of Salisbury; Jesse W. Kenyon, of Dorset, who said he was killed by a pisto shot; Frank Streeter, Alfred Dayton, Edward Sweetland and Gertride, three children of Frederick Field, of Dorset, all of whom died within a few days of each other of dipherer; Jake Huntington, Jerry Brown.

At the scance on Bunday evening a great interest was manifested. The names and inci

that he formerly lived in Butland, but was not recognized; William H. Spear, of Ludlow; Joel and Mary Wheeler, who said they were formerly residents of Ludlow and Bridgewater; Putnam Burton, M. D., who manifested great joy at being able to make communication so as to give as much light as possible; an old lady called for Mrs. Wiley, whom the medium said was right over her head, and that her name was Auat Roxy Lawrence, who was recognized; James Taylor, of Weston; Mary Tower, John Drury, Samuel Peabody, who had a large bundle of papers in his possession; Tolman Carroli, Wallingford; Amos Brown, Alonzo Rhodes of Wallingford; Horace Adams Miller, of Rockingham; Uncle Ephraim Gurley, Mrs. W. H. Johnson, Dea. Wait Chatterton, of Center Butland; Mrs. E. Green, Chester Granger, of Pittsford; Dea. Joseph Joslin, Heber Allen, Marion Wellington Wentworth, of Chester; Henry Church, Henry Gilson, George Abell, Obediah Alden, Zenas Watts, Avery Sherman, Myron Farkhill, Jacob Fargo, John Cram; he said he was an unfortunate individual on earth, but there, joy and comfort; Gustavus Buel, of Castleton; Dea. James Flagg, of Castleton, who was very glad to come back; a gentleman present said he was a nelphbor of his forty years; Martin Madden, Tom Avery, Loren Beard, of Stockbridge, who wished to be remembered to the Greenbank tamily; Eliza Holt, and Rev. J. A. Waterman, whom the medium said died of cancer; Augustus Carroll, Ed. Conklin, of Bennington; Rachel Sievens Whipple, Dr. Alpheus Morse, of Dorset; Eben Morse, Dr. I. A. Harrington, who was Killed at Pittsford; Tom Mussey, John MoNamara, Frank McCormack, said he could check anybody along; Almon Wilcox, Joshua Hyde, Alanson Dustin, Zenas Hatch, Benj. Webster, of Plymouth; and Dr. Zenas Hatch, Henj. Webster, of Plymouth; and Dr. Zenas Hatch, Henj. Rutland; Capt. John DeWolf, who said his name did not indicate his disposition; Anson

#### Magazines for March.

THE CENTURY has a portrait of Count Von Moltke for its frontispiece, and a very interesting sketch of the life of that great military genius. "The New Washington," a descriptive account of the present appearance of our nation's capital, profusely illustrated, and a similar article upon "Old Public Buildings in America," also illustrated, will be read with interest. An excellent contribution to this number is 'Notes on the Exile of Dante," by Sarah Freeman Clarke. Mr. Cable gives a new chapter of "Dr. Sevier," "The Cruise of the Alice May" is continued, and a variety of other stories, a number of fine poems and "Topics of the Time," "Open Letters" and "Bric à Brac" furnish a rare treat for all lovers of good reading. Century Co., New York. Cupples, Upham & Co., Boston.

MAGAZINE OF AMERICAN HISTORY .- "Our Twenty-one Presidents" gives in this number portraits and sketches of the last eleven. The frontisplece is a portrait of Brissot de Warville, a young Frenchman, who in 1788 landed in Boston, coming to this country for the purpose of informing himself of the effects of liberty on the character of man. Returning home he published the results of his observations. Of Boston he said, noting its advance: "You no longer meet here that Presbyterian austerity which interdicted all pleasures, even that of walking, which forbade traveling on Sunday, which persecuted men whose opinions were different from their own. Music which their teachers formally proscribed as a diabolic art, begins to make a part of their education. In some homes you hear the porte-piano." "The Early Settlement of Long Island" is among the other interesting contents of this number. Published at 30 Lafayette Place, New York.

ST. NICHOLAS.—The third of Miss Alcott's "Spinning-Wheel Stories" is given this month. Mrs. Whitney furnishes a new story, "Girl-Noblesse. A Repeat of History." "The Alphabet," with a jingle for each letter, will amuse all young readers, and some old ones will be entertained by their quaint humor, as they also will by the unique poem by Palmer Cox," The Brownies' Balloon." "Wong Ning's Ideas" of American life is written by a Chinese boy, a portrait of whom is given. Among the poems is one by Lucy Larcom. Published by the Century Co., New York. For sale by Cupples, Upham & Co., Boston.

THE MAGAZINE OF ART.—The frontispiece is an excellent one: "The Orphan," from a painting by O. Vikentiévitch Lernoch. There are five other full-page engravings in this month's number: "Algerian La-In the 1 ma." Brentnall: "Forsaken." Pabst. and "Rotron." from the Bust by Caffleri; together with a score or more of smaller ones of equal merit. The literary contents are entertaining and instructive, and the "Chronicles" and "Notes" give all the latest information concerning artists and their works. Cassell & Co., 739 Broadway, New York.

WIDE AWAKE.-The most interesting feature of this issue is an article by Margaret Sidney upon "The Carlisle School for Indian Pupils," illustrated by sixteen engravings from photographs. The remaining articles comprise excellent stories, sketches, poems, etc., all of which are entertaining, instructive, and finely illustrated. D. Lothrop & Co., Boston.

OUR LITTLE ONES, with its bright stories, musical lingles and many engravings, will be sure to please its nost of patrons. Russell Pub. Co., 36 Bromfield street, Boston.

THE PHRENOLOGICAL JOURNAL opens with a lifelike portrait of Theodore Parker, accompanied by a sketch of his life. Interesting matters relating to mental and physical development follow. Fowler & Wells,

#### Verifications of Spirit-Messages. LAURA KENDRICK-AGGIR D. HALL

LAURA KENDRICK—AGGIE D. HALL.

I see in a recent number of the Banner of Light—Feb. 9th—a communication from Mrs. Laura Kendrick, which is so like her in every particular I feel I must acknowledge it. I knew Mrs. Kendrick so well, and have passed so many hours in her company, that I feel quite able to judge.

The message from Mrs. Aggie Davis Hall, who was very well known to my wife, is also as characteristic as any could be.

Miss Sheihamer's mediumship, I am free to say, is spoken of wherever I go as remarkable, and it is to be hoped she will long be spared to carry on her noble work.

Yours very truly.

J. WILLIAM FLETCHEE.

2 Hamilton Place, Boston, Mass., Feb. 21st, 1884.

THEODORE POMEROY. The Banner of Feb. 2d contains a communication The Banner of Feb. 2d contains a communication from Theodore Pomeroy, who says he was a manufacturer of woolen goods at Pittsfield, Mass., and was well known there. My nearest neighbors, Mr. Powell and wife, late of Pittsfield, and also relatives of theirs now living there, fully endorse the correctness of the message in every respect, as they had a passing acquaintance with the man. All the particulars as to time of his death, business, &c., are correct.

\*\*Manuel Mouleary.\*\*

Watervitet Centre, N. Y., Feb. 23d, 1884.

An English paper, the Western Times, has the following: "The gossips of Torquay have been pretty busy during the past few days circulating a story that would form a suitable subject of inquiry by the psychologists. A clergyman of good standing in the town was attending vespers a few days ago at his church, and happening to be for a time in the edifice alone, he distinctly heard the organ play, and, looking up, saw a person sitting at the instrument whom he at once recognized as the gen-tleman who had occupied that position up to a few weeks ago, when he died. The vicar has repeated to several members of his congregation this extraordinary story, with all the details of his alarming discovery, and declares emplistically he liss not been mistaken."

## Physicians Prescribe in Epilepsy.

"I prescribe it in my practice," is the expre-sion used by Dr. J. A. Patmore, of Rilley, ind. He reterred to Sombrides Newline and Purther. Slong says: "It ourse collection its."

THE SPIRIT OF THE NEW ORTHODOXY! [Robert Underwood Johnson, in Century Magazine.] THE TWO DARKS.

At dusk, when slumber's gentle wand Beckons to quiet fields my boy, And day, whose welcome was so fond, Is slighted like a rivaled toy—

When fain to follow, fain to stay, Toward night's dim border line he peers, We say he fears the fading day; Is it the inner dark he fears?

His deep eyes, made for wonder, keep Their gaze upon some land unknown, The while the crowding questions leap That show his ignorance my own.

For he would go he knows not where, And I—I hardly know the more; Yet what is dark, and what is fair, He would to night with me explore.

Upon the shoals of my poor creed His plummet falls, but cannot rest; To sound the soundless is his need. To find the primal sout his quest.

In vain these bird-like flutterings,
As when through cages sighs the wind;
My charest answer only brings
New depths of mystery to his mind.

Vague thoughts, by crude surmise beset, And groping doubts that loom and pass Like April clouds that, shifting, fret With tides of shade the sun-wood grass.

Oh lonely soul within the crowd Of souls! Oh language-seeking ory! How black were noon without a cloud To vision only of the eye!

Sleep, child ! while healing Nature breaks Her ointment on the wounds of Thought; Joy, that anew with morning wakes, Shall bring you sight it ne'er has brought.

Lord, if there be, as wise men spake, No Death, but only Fear of Death, And when thy temple seems to shake 'T is but the shaking of our breath

Whether by day or night we see Clouds where thy winds have driven none, Let unto us as unto thee The darkness and the light be one.

## Banner Correspondence.

#### Massachusetts.

WEST NEWTON .- M. S. Townsend-Wood writes "'Wendell Phillips is dead!' Who dares to speak such words of one whose burning soul has ever proved itself to be a spark of the fire divine?-whose deathless love for humanity has shone most brightly in the damp, dark morgues, where almost lifeless forms of human growth seem waiting for some friendly recognition? His touch of love and kindness has brought many a poor struggling being to a new life, a nobler manhood. Dead? Ah no! he has simply cast off an old garment, which was growing heavy with the dust of years, and passed into that higher field of life to enjoy the wealth he has sent on in noble deeds and kindly words bestowed by him on his frail brothers and sisters on his earthly journey. Wendell Phillips dead? Such souls are deathless. He never dwelt in that condition where so many vegetate, and only move as they are moved upon by overwhelming forces. His soul was one continuous flame of aspiration, leaping, flashin., bursing ever with some new and noble impulse for a long-suffering humanity; seeking to elevate all conditions, all races, all qualities of mind to higher aims and objects. He could not stoop to the mean policy of government, of religious bigotries or social tyrannies. Freedom, to him, was the eternal atmosphere of Divine Love, and he would have made 'peace on earth,' and good will to all men and women, could he have moved the world according to his judgment and knowledge.

Millions of black faces are wet with tears because their friend has passed from mortal life, but they will hold his living spirit closer to their hearts, and cherish the memory of his labors in their bebalf as the most sacred on memory's pages.

To woman, enslaved by man's Ignorance from the very beginning, he has been a teacher, leader, friend and lover; for what man can be found who has more faithfully loved, watched, nursed and blest, through years of weakness and infirmities, hts own wife, than Wendell Phillips? When popular calls have been extended to him to participate in such meetings as would naturally satisfy pride, how many times hashe refused to leave his darling wife, because she was suffering more than usual! of human growth seem waiting for some friendly recognition? His touch of love and kindness has brought

BROCKTON .- A correspondent writes: "The Rev . L. Beal of this city, formerly a Universalist minister, preached in Perkins Hall, Sunday evening, Feb 17th, on his experience in Spiritualism, to a crowded house. His lecture was of considerable interest to the people here. A committee has been appointed to raise funds to carry on meetings for another year, and, if possible, to throw the doors open to the public free."

WEST CUMMINGTON .- "S. E. H." writes: "The Ladies' Liberal Society held a Fair and Festival at Hotel Hunts, Wednesday evening, Feb. 13th. The outside elements (in more respects than one, perhaps) were against us, but within the conditions were most favorable, and the result which always follows was a successful, happy time. A welcome was given by Mrs. B. E. Hawley. Mrs. Clara Banks of Haydenville was successful, happy time. A welcome was given by Mrs. S. E. Hawley. Mrs. Clara Banks of Haydenville was present, and gave select readings, followed by an inspirational address of a high order. Mrs. Banks is an earnest worker, and we wish her God-speed in the great and good cause in which she is engaged. We were favored with music by Mr. and Mrs. Frank Snow, Mrs. H. N. Elder, the Misses Bicknell and others. The enjoyment of the evening was largely due to Mr. and Mrs. Hunt and family. A supper was served with which no epicure could reasonably find fault. Dancing by the young people completed their share of enjoyment, and closed the festivities of the evening."

SPRINGFIELD.-H. A. Budington writes that Edgar W. Emerson's recent labors at Gill's Hall, that city, were eminently successful, both in the way of oratorical and mediumistic achievement: On Sunday, Feb. 17th, he gave two discourses, and the following anists th, he gave two discourses, and the following spirits ere named and described by him:

wore named and described by him:

From SpringAeld.—Sheldon Webster, Betsey Hitchcock, A. H. Longley, Bamuel Longley, Elijah Blake, Herbert Royce, John W. Owens, William Hankerson, Mary Gliman, Mary Ann. Hitchcock, Mary Dickinson, Lizale Ostrander Bliss, Catherine Balley, Mary A. Worthington, Rev. Pilny Wood, Dexter T. Allen, Lovina B. White, Estells White, Philous Tyler, John Stephens, Joseph Lesure, John Parmenter, William H. Worthington, Mrs. M. Jenny Plerce, Aunt Betsey Dickinson, John Dickinson, Samuel Dickinson, Des. John Taylor, William H. Towns. From Brandon, Vt.—John Mott, Charles Merriam. From Brandon, Vt.—John Mott, Charles Merriam. From Long Meadow, Mass.—Dr. William Sargent. From Ottompe. Edward Builens, Margaret Builens. From West Springfield.—Benjamin Bartholomew, Capt. Phelan, Augustine Bartholomew, Col. Aaron Bagg, Arthur Torry.

orry. From Holyoke.—Joseph Ordway. From Somers, Ct.—Ruth Burlingame.

From Holyake,—Joseph Ordway.
From Bomers, Ct.—Buth Burlingame.
The most intense interest prevailed, our correspondent states, during the giving of these tests, nearly all of which were recognized.

Mr. Emerson closed his engagement in Springfield on the 24th ult., on which occasion a portion of the exercises consisted of the giving of blatform tests—the following named spirits being mentioned and described more or less in detail, and nearly all being recognized:
From Springfield.—Harvey Woodburn (West &d.); W.
L. Brigham and Maria Brigham. Annie Albeck, a child of about two years when she passed to spirit-life als pringfield; she said: "Toll my paps and mamma I am well now, field; she said: "Toll my paps and mamma I am well now, and have no sores in my throat." Nathaniel Adams. This spirit sedic: "I don't propose to jump at conclusions; I have come here to see how this thing works." "Sunbeam" have come here to see how this thing works." "Sunbeam" then said: "I hear music. I see organs, planos; I see a man with a duster. He puts covers over the instruments. He says: "I am so giad I can return and manifest. For the last three months I have made rapid progress in the spirit-world. Death is the passing from one state to another. I have listened to many sweet songs while on carib, but they were as nothing compared to what I have heard since I entered spirit-life. I am Henry W.
Voods, of this city."

Luke Hart, Charles Rice, Sidney Cook, Elizabeth (Betsey) Cook, Eddie Cook, John Farrell (who spoke a "God bless you" to his sged wile, who was present), Aunt Baille and Mary Farrell, Merritt Aspinwall, W. F. Aspinwall—father and som: the father passed to spirit-life first; Earah Biles, Jennie, Lyman. "Here is an old gentleman," Ead the control, "who says: 'I don't know how to proceed. Everything is very

Jennie Lyman.

"Here is an old gentieman," said the control, "who says: 'I don't know how to proceed. Everything is very

strange. I now desire to get a little light. I never wished to come before. I am Josiah Taylor, of Springfield. ""
"Now I see a pleasant brave. He holds a glass in his hand. It looks like an apothecary's measuring glass. He holds up a bottle. I see the label on it asys 'Progression.' He says: 'I am progressing. I used to deal out drugs, but now I am dealing out a new kind of medicine: It a Progression. My same is Edwin Lucas, of Springfield."
"An old man-Bamuel Woodburn, of West Springfield—is here. His son, Hayvey Woodburn, has just brought him here. 'Let Abble know it,'" This spirit kept a boarding-house in West Springfield, and was confined to his bed with rheumatism for some time before he passed to spirit-life. William Gunn, Theodore Biles, Juila H. Bliss, Phebe Ann Worthington, Hexter Allis, Herbert H. Valentine, Daniel L. Banks, Albert Wood, Thomas Warner, Jr., Mary Warner, Aunt Betsey Clark, Mary A. Clark, Ella Kirkland, John S. Taylor, Charles Belano.

From Northempton.—Charles Delano.
From Northempton.—Charles Delano.
From Northempton.—Charles Delano.
From Northested, N. H.—Josiah Barber, Den. Francis Winch, Edward M. M. H.—Samuel Kennard.

From Litchfield, N. H.—Samuel Kennard. From New York.—Betsey Hamilton.

Our correspondent speaks highly of the mediumistic work lately accomplished in public and private in Springfield where the Hattle E. Mason, who has now gone to Troy, N.Y., for a short time, but who has been earnestly urged to return soon to Springfield.

#### District of Columbia.

WASHINGTON.-George A. Bacon writes, Feb. 24th: "For the benefit of those residing elsewhere I have to record the fact that to-day Bro. Warren Chase, who has been speaking here for the past two months, closes his present course of lectures, and with spiritual staff in hand pursues his litherancy among the good people of indianapolis, with whom he tarries during the ensuing month.

His lectures here have called out good audiences, though not as large as their merit really deserved. But "t was ever thus," etc., is overmore the way of the world.

though not as large as their merit 'really deserved. But ''t was ever thus,' etc., is overmore the way of the world.

As the crowd who seek on Sundays mere entertainment, who attend through pure ludifierence, to kill time, or from hablt, added to those who know it all—as these compose the great majority of Sunday audiences—he who preaches to those who attend for the sake of the instruction, and who'do their own think ing, has a comparatively small constituency upon which to draw for a congregation. But these thoughtful few make up for the thoughtless many. The speaker's compensation comes not necessarily with numbers. There is quality and there is quantity.

The discourses of Bro. Chase largely partake of his distinguishing characteristics—good, plain, practical common sense, his method of presentation being direct, straightforward and forcible, abounding in arguments that appeal to the unprejudiced reason of his hearers. It is the possession of these qualities that make him so effective and popular a speaker wherever he is known—and the place where he is unknown among the spiritualistic fraternity has no existence on the latest editions of the accredited maps of the United States.

The subject of his forenoon remarks was "What is Proved?" that of his evening lecture, "What Spirits and Spiritualists Teach." At the close of his services quite a handsome sum of money—between fifty and sixty dollars—was presented to him, the contribution of a few of his friends.

The spiritual platform in such a place as Washington, if not indeed everywhere else, needs to have its elucidation of the philosophy involved in the phenomena supplemented at the same time by those through whom satisfactory manifestations are publicly witnessed, illustrating by their mediumship those underlying forces and principles which the lecturer now endeavors to expound, as best he or she can, without the means of actual demonstration. When, however, the well-considered statement is substantiated by proof, which immediately follows, the candid are c

#### Indiana.

INDIANAPOLIS .- Cortland Ball writes: "The Plymouth Society of Spiritualists is no longer an experimental affair; it has passed beyond the realm of doubt to the solid basis of continuity, and is proving to be a grand and glorious success in every sense of the word. Our membership is steadily increasing, and that, too, from the very best grades of society. Everything seems to be working very harmoniously for the general good of all. On the 26th of January we made a permanent organization, and elected officers as follows for the ensuing year: Edwin Powell, President; Wm. Carson, Vice-President; Mrs. E. D. Smith, Treasurer, and your present correspondent Secretary. Mrs. S. L. Powell, Mrs. E. D. Smith, Mrs. Mary I. Walter, Wm. Carson and J. Cadwallader were elected Trustees. Mrs. E. D. Smith has since resigned her position as Trustee and Treasurer and the vacancy was filled by electing Levi Stanley as Trustee. and Mrs. S. L. Powell as Troasurer. Miss Mamie E. Johnson was elected, and very kindly agreed to officiate as organist. doubt to the solid basis of continuity, and is proving

to leave his darling wife, because she was suffering more than usual!

Oh! he was grand! I have heard his speeches for the oppressed, for the falsely imprisoned, for the basely wronged of God's numanity, when the manifest appreciation was the audience leaning toward him to catch each word, and at the close sinking unconsclously back with long-drawn, breaths into their seats—that wonderful silence where souls wake up to find their graudest heights!

I look back to those conventions where I had the pleasure of working with such men and women as Wendeil Phillips, Wm. Lloyd Garrison, Henry C. Child, Aifred H. Love, Theodore Weld, Lucretta Mott, Elizabeth Cady Stanton, Susan B. Anthony, Eliza Gage, Laura DeForce Gordon and others, as being themost profitable scasons of my life. Many have gone to the conventions in the 'Better Land' where their work will continue, and those who still remain, garbed with mortal dust, will be recipients of the fruits of their efforts. Go on, dear, noble friends! we soon sing as we are known, of seeing as we are seen.

Unselfish to the last, dear Wendell Phillips! Wishing to outlive the dear wife, in the physical form, because sine needed theel Thou with be with her still, and soon, very soon witt fold her new-born spirit in thy loving arms, and, thus refulited, journey on."

BROCKTON.—A correspondent writes: "The Rev. I. Beal of this city formerly a Universitist minter."

Levi Bank of the arguments in the aging for the bare the manifest of the consensual proving converse to find the spiritual fails. Powell as Treasuer. Miss Manie E. John of Cur President is merely in his infancy in the spiritual in the spiritual in the spiritual cause, still he is proving to be just the 'right man in the right place.' Four months ago to have so one of the bitterest of bitter opponents to the Spiritual Philosoft, the cause we all cherish it has ever been my pleasure to meet. His whole soul seems to be engaged in the work. The change has been so marvelous that the work with guernatural in the radical cha

LOS ANGELES.-Bishop A. Beals sends us a report published in the Republican of a lecture delivered by him in Odd Fellows' Hall, and writes: "My engagement here commences with full houses and reengagement here commences with full houses and re-newed interest, and the press, formerly reticent, now gives an extended notice of our meetings weekly. The cause never seemed more prosperous than now, nor the inquiry more earnest than is manifest among all classes of people here. The Banner of Light is seen here at the news-stand, found in many houses, and recognized as the standard spiritual paper of the world,"

SAN FRANCISCO .- James O. Avery writes: " I am much pleased in seeing that you occasionally reply to articles appearing in the Call and in the Chronicle of this city. These papers are unconsciously doing a good work for Spiritualism in this community; their articles in opposition to the cause giving rise to opportunities for conversation, and affording many opportunities for conversation on the subject, which our wide awake Spiritualists are not slow to avail themsefves of."

#### Children's Progressive Lyceum, Cleveland, Ohio.

To the Editor of the Banner of Light: An interesting meeting was held in Weisgerber's Hall, Cleveland, O., on Sunday, Feb. 17th, under the auspices of the Children's Progressive Lyceum, who tendered Mrs. P. T. Rich and her daughter Flora a public reception prior to their leaving for their new home in Texas, where part of the family are already

The proceedings were reported in the Cleveland Herald as follows:

The proceedings were reported in the Cleveland Herald as follows:

The officers, leaders and scholars were all decorated with new badges, and as they formed in line with their flags to receive Mrs. Rich and daughter, who were escorted to the platform by Mr. Thomas Lees and Mrs. M. O. Batchelder, under the inspiring music furnished by Prof. Charles W. Palmer, the bright scene made a preity picture. The programme was an elaborate one, consisting of songs, choruses, recitations, speech-making, etc. Charles L. Watson, the present Conductor, in stating to the large audience in attendance the object of the meeting, said it was customary to honor persons more after they were dead, but he believed it was better to bestow the honor and kindness while living. Mrs. Nellie Heywood, the new Assistant Conductor, was in excellent voice, and sang a most charming ballad entitled "Don't Forget Us." Mr. Thomas Lees feelingly alluded to the continuous work of Mrs. Rich in the Cleveland Lyceum since 1871, and the labor and time she had devoted to the spiritual unfoldment of the little ones. Mr. Watson presented resolutions of regret at the Rich family leaving, passed by the Lyceum, and also presented Mrs. Rich with a handsome emblematical badge, and Miss Flora Rich with an elegant copy of "Oulna's Offering," as a personal tribute of the love and esteem in which they hold them.

To the above I may add that Mrs. Rich, though greatly overcome by the ovation tendered herself and daughter, responded in a fitting manner, and thanked the Lyceum and friends for their loving kindness, hoping they would continue in the good work she so loved to assist in. The Russell Family Quartette, led by Mrs. Emerson, sang several of Prof. C. Payson Longley's beautiful compositions, which added greatly to the harmony and success of the reception. Prominent among the appropriate recitations delivered were those spoken by Eddle Cooke, Ethel Fenn, Mand Hall, and Tillie H. Lees, Mr. Thomas Lees reciting, by re-

quest of Mrs. Rich, "The Vagabonds," (by J. T. Trowbridge.) The duett singing of the Misses Flora Rich and Clara Junghaus, (the two inseparables,) knowing it to be the last before leaving, was particularly touching. At the conclusion of this memorable reception, the scholars and friends crowded around Mrs. Rich and Miss Rich, their late Guardian and musical director, all anxious for the last kiss and shake of the hand, all realizing the yold their absence will occasion in their midst.

As a supplement to this public reception, a "Goodby Basket Party" was held on Monday evening (Feb. 18th.) at the residence of Mr. and Mrs. Barker, when ninety-six of Mrs. Rich's friends sat down to supper, and afterward passed a social evening of music, mirth, and jollity-the younger portion tripping in dance to the inspiring music of Kist's orchestral band; and if the recipients of Sunday's and Monday's ovation realize one-quarter of the good wishes of their friends in their new home in Texas. (Whitt, Parker Co.,) the Rich family will be set up for life, and become Rich indeed. T. L.

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

At the meeting of Feb. 10th, we were again favored by our friends, Mr. McCarthy and family, with vocal and instrumental music, comprising Mendelssohn's Priest March in "Athalia," and movements in A major in the priest March in "Athalia," and movements in A major in the priest March in "Athalia," and movements in A major in the priest of the Golden Age."

Mrs. Milton Rathbun, was then introduced, and received with hearty applause, expressing the appreciation and esteem in which this popular and indefatigation which is a statistic of the priest of the masses of humanity, showing how urgently reform is everywhere needed, Mrs. Rathbun said that as a reformer, Spiritualism comes to each individual with its convincing pieces of humanity, abouting the priest of the priest individual with its convincing pieces the priest of the priest individual with its convincing pieces the priest individual with its convincing pieces in the priest priest priest in the priest priest priest in the priest pr

on return everywhere? It is left with us to be able to answer, not in sorrow and remorse, but with joy and gladness."

of reform everywhere? It is left with us to be able to answer, not in sorrow and remorse, but with joy and gladness."

After the delivery of the opening discourse Joseph Caffray was invited to the platform. Mr. C., who is a medium for various phases of manifestations, said that he would attempt to obtain, before the audience, and in view of all, a specimen of phenomena called independent slate-writing. The result following this announcement has been already stated in the Banner of Feb. 23d, forming part of an article penned by our friend, the Hon. John L. O'Suilivan. But as that gentleman was not present, his version could hardly be expected to be fully accurate. I will, therefore, in a few words relate what success attended Mr. Caffray's experiment. Mr. Caffray took two slates, cleaned them thoroughly, and after having had them closely examined by many in the audience, tied them together firmly with a piece of twine. This was done in sight of all, and at no time during the experiment were the slates concealed from view. He then called to the platform four gentlemen and one lady, each of whom took hold of the slates with one hand, the medium at the same time simply touching the slate with his fingers. Stience was then requested, and after a few minutes of waiting the slates were untied, and one of them found covered with five written messages, signed by so-called dead individuals. Each of these messages was in a different handwriting, and fully recognized and acknowledged to be so by some one present. This demonstration of conscious existence on the other side of the grave was received with much applause.

We were pleased to notice among the audience Mr. Isaac B. Rich, Business Manager of the Banner, and regretted that, notwithstanding the pressing invitation of our Chairman, he could not be induced to address the meeting. Gen. Bullard of Saratoga, Mr. Young of Iowa, Dr. Perrine and Messrs. A. Wood and J. Caffray made short addresses and related interesting facts of spirit-phenomena.

The meeting of Sunday, Feb

Chairman then announced that the platform was opened for the relation of experiences bearing upon spirit-phenomena.

Mrs. Shepard, manager of Mrs. M. E. Williams's seances, spoke enthusiastically of her experiences at those scances. She said that the rapid progress made in the materialization of spirit-forms seems to tend toward the realization of a prophecy which years ago had been made to her; to wit: that even during her life on earth she would be able to see spirit-artists and poets come back in the form and use their materialized hands, to give with pen or brush expression to their thoughts. As a proof of the progress accomplished at Mrs. Williams's scances, she said that the appearance of two spirit-forms at the same time was now quite frequent. She also spoke of the materialization of Edgar A. Poe, and recited an inspirational poem given to her by that spirit.

J. F. Jeaneret, after a few remarks upon the maner in which we should conduct investigations of the spiritual phenomena, described a scance held by Mr. Joseph Cafray, at which he witnessed a variety of unmistakable evidences of spirit-presence and of their power to manifest on the material plane and give decided proofs of continued existence. Rev. C. P. McCarthy made a brief address on the subject of investigation.

Miss Gertie, the young daughter of Mrs. M. B. Wil-

McCarthy made a brief address on the subject of investigation.

Miss Gertie, the young daughter of Mrs. M. E. Williams, very prettily recited a short poem on a spiritual subject. Mrs. M. E. Williams herself then took the stand, and, after a few earnest remarks, proceeded to describe such spirits as manifested themselves to her clairvoyant vision, and gave the names of those who were able to so identify themselves. Both descriptions and names were generally recognized and satisfactorily seknowledged. Mr. Williams, Dr. Fish and Mrs. Henry J. Newton related interesting experiences of spiritual phenomens.

J. F. Jeaneret, Ast. Cor. Sec.

A ROUCH ON CORNS." 15c. Ask for it. Complete cure, hard or soft corns, warts, bunions.

RETIRED, BUT NOT DEPARTED.

BY BHADOWS. To the Editor of the Banner of Light:

As I take my pen to say a few words about Mrs. M. J. Folsom, I am glad I am not writing an obituary no tice, still I must use the elegiac style common in such notices and speak retrospectively of her as a lady of some celebrity as a healer. Besides an intimate acquaintance, I have been knowing to many successful cures under her treatment, and this fact of itself is of general interest, as indicating a royal road (so to speak) to spirit-wisdom and knowledge for the benefit of suffering humanity. Some of the cures in my mind have been preity near home; for this writer's wife and son have both been cured by her; not, however, at death's door, as has been the case with many, but of some of the ills of life, giving very strong proof that the spiritthat controls Mrs. Folsom and diagnoses the patients has great perspiculty of vision and phystological knowledge. This is my apology for writing this autobiographical notice. This Endoric woman, though best known as a healer

or physician, is gifted with other interesting phases of mediumship. She has been of late years locally popular as a platform speaker combined with public test-giving, declining, however, sitting as a test-medium, feeling it to be her mission to look after the crippled in human life. This lady has lately changed her relations in social life, by marriage to an enterprising and successful merchant, which circumstance has necessitated her retirement from medical practice, for the home duties of a more domestic mission. In this change she does not retire from her mediumship, for that, like music or genius, is a constitutional gift, and will follow her into the retirement of private life; and "Wild Flower," from her Indian bower of beauty, will, as heretofore, be one of her guides, and, using the language of earth, go with her in her social change, where her friends can reach and hear her sunny words of poetry and philosophy, though in an unprofessional way.

Many will miss, and this writer with them, the conveniences of her parlors at No. 2 Hamilton Place, where so many pleasant faces of the spiritual frater-nity were wont to meet and spend a social hour, which place of late years has been a sort of bower, where everybody felt at home, and the closing of it has been like putting out a light; and yet we know the light is not extinguished by marriage, but will be still shining, and we may say on a more conspicuous pedestal. Yet that will not alter the fact that the old spot has lost its lustre with her name off of the portal, though the light of the institution has stepped a little up. How glad we are that it is not the usual step up into the land of spirits, where, like her famous "Wild Flower," she might be heard, but not seen.

I can remember a great many remarkable cases that she has cured, and some that were said to be incurable. Many a pleasant face also have I met in her bower of music, oratory and wisdom, as well as physic, who tell me they had been at the point of death and brought up into healthy life by her medical treatment, and some of them are so attractive, and who lead such useful lives, that it would have been a pity if they had passed prematurely into angelhood. Sometimes I wonder what some of her invalid constituency are going to do; but being optimistic, I believe that healers, like saints and poets, never become "lost arts"; that while some are retiring, and others setting below the western horizon, others will be rising in the east to fill their places. The pleasant feature of this article is, that the star I have referred to is not setting or even passing into a cloud, but will continue to shine in ananother sphere, and in good health and full of hope is still in the hands of her angel guides; that "Moscow" and "Wild Flower" will still be heard from, and she atili have her mission, and it will certainly be for human benefit. As this notice is a sort of Valedictory, and written by one who calls himself "Shadows," it will not be out of place for him to say in closing, may her shadow never be less. Boston, Mass.

#### Mrs. A. L. Pennell. Fo the Editor of the Banner of Light:

Quite recently I had a sitting with the lady whose name heads this article. The tests were of such a satisfactory character that I have felt impressed to say a few words in behalf of a poor but worthy woman. The public are anxiously inquiring at the present time where they can find good test-mediums. From my experience with her I have no hesitation in recommending Mrs. Pennell to the public. For the satisfaction of the readers of the Banner I will give them a few facts that translated at this satisfaction of the readers of the Banner I will give them a few facts that transpired at this sitting. Something like fifty-five years ago I became a resident of Gardiner, Mc.; consequently I remember distinctly many of the old citizens of that city who have passed over to the spirit-land. Among these who came and gave their names through Mrs. P. was Dr. E. J. Ford, whom I well knew nearly forty years ago. The dector had an uncommonly large and red the spirit-land. Among those who came and gave their names through Mrs. P. was Dr. E. J. Ford, whom I well knew nearly forty years ago. The doctor had an uncommonly large and red nose, as all who knew him will remember. In announcing his name, he said: "I guess you will remember my nose," and in a joking way said he kept something in his cellar to color it with. He referred to other circumstances

which I well recollect. Mr. Eben Moore, another old citizen of Gardiner, gave me his name, informing me that he once lived in the brick house at the "New Mills," now owned by the city of Gardiner, and occupied as the city poor-house. All this was correct, as I well remember. Dr. J. R. Goodspead came, and gave me his name, informing me his wife was Lizzie Woodcock, which was also true. Some ten or fifteen other persons, all of whom I knew more than twenty years all of whom I knew more than twenty years ago, announced their names. Among them was Dr. Stephen Whitmore. Mrs. P. described him as being a very tall, slim person, which was true. Dr. Thad. Hildreth, who was surgeon in the 3d Maine Regiment, gave his name; Dr. Jotham D. Young, who died in 1880, announced his presence, which service was also performed through the medium by more than. through the medium by many others. Her description of the residences of many persons in Gardiner was very correct.

Gardiner was very correct.

I will give one more incident before I close, which was well-known to me as having transpired many years since: Mr. Francis Richards, who was a son-in-law to the Hon. R. H. Gardiner, was missing from his home in Gardiner. The citizens were alarmed and a general search was made, when in a day or two his body was found, he having been drowned in the Kennebec River near his residence. At this sitting Mr. Richards came and announced his name to the first search will a few some me. He then went on to say, while in a som-nambulic state he thought some one was in distress and needed help, and in going to their assistance he walked off the boat-wharf, and it being dark he was drowned.

Mrs. P. then went on and gave me a descrip-tion and color of his bouse; also described a

tion and color of his house; also described a bridge over a ravine which led from Mr. Gardiner's stone-house to his residence. She also gave a true description of "Mount Tom," a beautifully formed mound of earth on Mr. Gardiner's estate, well known to all travelers who ever passed his house. The memory of this mound had not occurred to me. consequently I could not have impressed her mind in regard to

After receiving so many tests, I exclaimed: How wonderful that this woman should be able to give me such truthful proofs of her medium power! How can I disbelieve Spiritualism? Mrs. Pennell's residence is 344 Harrison Ave-nue, Boston. G., M. Arwood. "From the worst stages of Heart Disease I

consider myself cured by the use of Dr. Graves's Heart Regulator .- T. M. Towns, Tilton, N. H." 30 years have proved the Heart Regulator a sure remedy. Sold by druggists at \$1 per bottle.

In Providence, R. I., Feb. 26th, by Rev. II. W. Rugg, Mr. Lewis L. Whitlock to Mrs. Ida P. Andrews Smith, No cards.

#### Passed to Spirit-Life: From his pleasant home and friends in Milford, Mass.,

Jan. 6th, 1884, Mr. Augustus Thayer, in his 71st year. He was a deep, thorough-going thinker, an invoterate student of nature and of the spiritual in man, sound in his perceptions, firm in his arguments as an exponent of the Spiritual Philosophy and the Sciences, and a constant, candid and logical examiner of all spiritualistic and other living issues of the day. In him a joyous soul-entity of happiness developed itself. He was ever prompt in duty, act-

ive and realous for the best public good of a town and com-munity that loses in the person of Mr. Thayer one of its best supporters.

From Lowiston, Me., Sept. 15th, 1883, D. Howland Ham-

itton.

Bro. Hamilton will be remembered by many as the author of "Common-Sense Theology," and many other works. He was among the earliest converts to the truths of Spiritualism, and was ever a fearlest exponent of its philosophy. He leaves a wife and three children, who tenderly cherian his memory as a devoted husband and father. The funeral services were conducted by W. G. Haskell, of Lewiston.

FRANK T. RIPLEY.

From his residence in Forest Dale, Vt., Jan. 12th, 1884, Nathan H. Churchill, at the advanced and ripened age of O years and 7 months.

80 years and 7 months.

Ho leaves a widow and five children to mourn the loss of his material presence. He was a firm believer in Spiritualism, and an earnest worker in the cause, and dled in full faith in his belief. He engaged Mrs. Fannie Davis Smith, nearly one year before his death, to officiate at his funeral, and reminded her of the fact only two days before his death, he of the death, if ye received and economy he had accumulated a goodly supply of earthly possessions, and provided well for his widow in her declining years. His wife (Mrs. Nancy Churchill) was unceasing in her efforts to minister to all his wants until his spirit was relieved. His children are in California, two sons in lows, and one at home. Two sons of y attended the funeral. Addresses were delivered by Albert E. Stanley of Leiester, Vi., and Fannie Davis Smith of Brandon.

George H. Churchille.

(Obtinary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.)

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As We do not read anonymous lotters and communications. The name and address of the writer are in all cases indispensable as aguaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers 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 persons.

perusal.
Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNES insertion, must reach this office on Mone or Light goes to press every Tuesday.

# Banner of Bight.

BOSTON, SATURDAY, MARCH 8, 1884.

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#### Notice to Subscribers.

The present volume has reached No. 25, and but one more issue remains in it. On Saturday, March 22d, we commence Vol. LV. of the Ban-

We earnestly request all of our present patrons whose terms expire with Vol. LIV, to do us the favor of renewing their subscriptions.

We also trust that all our readers will do their best to bring in new names for our subscription

In order to prevent loss of papers, and other mischances, and as an act of direct accommodation to our mailing department, we desire that all who propose to renew with Vol. LV. will, at the earliest convenient point in time after reading this notice, forward their names and amounts to this office.

#### Railroad Trains on Sunday.

Everybody knows something about the "conniption fits" into which certain of the "good people" of Massachusetts have been thrown by the running of Sunday railroad trains, especially in the western half of the State. Petitions for putting a stop to it have been circulating among the people with great activity. and returned to the appointed headquarters with boastful statements that every voter in one town has signed, and that no one in another town who has been asked to sign has refused. and that public sentiment is running strongly against the awful practice. In a late issue of the Greenfield Gazette and Courier, we find a general report from the chairman of a committee in Sunderland; and underneath it, most appropriately, a letter in rebuttal from Dr. Joseph Beals, President of the Lake Pleasant Camp-Meeting, in which the views of the petitioners are swept entirely away with a handful of pertinent quotations which are not to be successfully resisted by any one. Well says Dr. Beals: "The priests and church-members in the days of Jesus were just as much concerned about the violation of their Sabbath laws as the same class are to-day lest the Sun-day laws be broken." He says truly that every one who is familiar with the teachings of Jesus

knows what he thought of those people. One of the Jewish laws forbade the carrying of any burden on the Sabbath day! Yet Jesus bade the sick man take up his bed, and walk, and "the same day was the Sabbath" (John v: 8, 9). The Jews who witnessed it cried out that it was unlawful. Jesus said: "The Sabbath was made for man, and not man for the Sabbath." Paul said, and Mr. Beals quotes for us all that follows: "Let no man, therefore, judge you in respect of a holy day, or of the new moon, or of the Sabbath day." Grotius, who wrote on Laws, declares that the notion that the Lord's Day was substituted for the Sabbath is refuted, "for no mention is made of such a thing by Christ or his apostles." Archbishop Whately says, "It will be plainly seen that Jesus did decidedly and avowedly violate the Sabbath," and he adds that the dogma of the Westminister divines on the subject is to him "utterly unintelligible." John Bunyan says that the old Jewish Sabbath law "no way becomes the gospel." John Milton speaks of the law of the Sabbath as being "repealed," and says "that no particular day of worship has been appointed, is evident." Melanchthon says they are "greatly deceived who think that by authority of the church the observance of the Lord's Day was appointed instead of the Sabbath." John Calvin says that those who adopt this doctrine of a Lord's Day "far exceed the Jews in a gross, carnal and superstitious observance of the Sabbath." Martin Luther is quoted as saying-and how nobly and bravely does he say it: "If anywhere the day is made holy for the mere day's sake, then I order you to work on it, to ride on it, to dance on it, to do anything that will reprove this encroachment on Christian spirit and liberty.'

Dr. Beals is to be sincerely thanked by the intelligent public for having at this time collated the above quotations from the highest teachers recognized as authority by the Sabbatarians themselves. They are all of them words in season. Their full meaning will escape no one during the pendency of the controversy in question. He recites the undelable fact that Sunday trains are run regular- | thoroughly investigated the spiritual phenome- | week.

ly on every important railroad in the State, | na for many years, contributes to the monthly and therefore the real object of this Sunday train agitation on the line of the Fitchburg Railroad at this time must appear distinct and plain to every one. It is to prevent the accommodation of the Spiritualists at Lake Pleasant on Sundays; and the movers in the business evidently hope to get in their work in season to cut off one of the main supports and feeders of the meetings at Lake Pleasant the coming summer.

#### Life-Inner and Outer.

When the man appealed to Jesus to speak to his brother, who was cheating him in the division of their father's estate, saying, "Master, speak to my brother, that he divide the inheritance with me," he was met with a prompt reproof, and reminded that it was property that he was chiefly in quest of himself, no less than his brother. He appeared fully as eager as the one he complained of. Mr. Beecher recently preached a discourse on the parable to which the above incident gave rise. He treated it from its practical side first, that is, conformably to ordinary human environments, and next from its spiritual side. These are, in other words, the inner and outer parts of our common life, neither of which is to be neglected. The aim of a man's life, said Mr. Beecher, is the building of himself up in all great manly qualities. It is the building, not of the body, though we take that on the way. We are to throw over the false notion that we must needs cripple our bodies or extinguish our lives in favor of something higher. It is our duty to secure a generous self-support; to educate the forces which we have-the understanding, the skill, the agility, everything which can enlarge the sphere of our enjoyment, and augment our power in various directions. It is a duty to achieve moral power, intellectual power, material power, political power.

But these are not the ends of life for which we were created, and for which we ought to live; they are only instruments. The great end for which we do all these things lies behind them and within; it is, to build a man's own self, and in Godlike qualities. When things take the place of this great end, they become usurpers and mischievous. We are called upon to build ourselves in whatever is true, in whatever is honest, in whatever is just, in whatever is pure, in whatever is lovely, in essential that each one of us has an aim in life, to see to it that, in all we do and say and desire and achieve, we are, every day growing to be better men aud women. Our internal prosperity is to keep pace, and much more, with our external prosperity; in proportion as we have prospered we ought to become better. Though there is certainly no human law against it, we are not to live for ourselves; we are not to be afraid to be kind and even generous.

"I think the way that multitudes of men come to old age," said Mr. Beecher, "is one of the most piteous things that can be looked upon in this world. I mean the moral condition of men that have great place, and name, and power in the world. It is one of the most piteous things you can contemplate. ... When I observe the almost illimitable possessions of some men, and see that though the golden key will unlock to them every door of opportunity, yet they are coarse and vulgar in their associations and thoughts, and that all the lines of latitude and longitude are gold and silver lines with them, and that there is nothing to them, I say, 'Oh! poor rich men, there is nothing of an impression from the minds of those who will you!"" "Beggars of beggars are some men whose wealth totals scores of millions of dollars, and who have a certain market respect." And he appeals forcibly to his hearers-"Come | terms before the wider public as it deserves, out of your winter into the spring! May the | and to leave the mark so deep and legible that spring lead to summer, and summer to the fruit-laden autumn; and, when you are gathered from among men, let every one that loves good, praise you and give thanks to God for your example; and let heaven rejoice in you and over you; and may you enter into the midst. of the joyful procession of those that come forth to meet you as their benefactor."

## A Libelons Charge.

It seems that Mrs. Ross, of Providence, R. I., the well-known physical medium, has been hauled over the coals by the "grabber" fraternity, and not only her mediumship seriously called in question, but her domestic relations have been paraded before the public in the most wanton manner possible by a penny-aliner of the Providence Daily Journal, in a solid nonpareil three-column article. A close reading of the communication shows very clearly the animus of the writer. It is simply specious pleading to make out a case against the parties libeled. It seems that a "confederate" planned with the reporter to seize the medium, notwithstanding Mr. Ross's statement before the circle that the visitors were in a private dwelling, and that those who did not see fit to conform to the rules of the séance were requested to leave. But instead of doing so, it seems these redoubtable champions of bigotry created a disturbance by attempting to seize the materialized spirit, or perhaps the medium, if the apparition appearing was a case of transfiguration. This, and the statement that she had confederates, constitute the allegation of fraud, according to the printed evidence, to say nothing of the abuse of the "tender feelings of the heart," which is sandwiched in by the reporter, in order to make his burlesque appear as a genuine statement, to gratify the enemies of the spiritual cause.

But what astonishes us more than anything else in this connection is the fact that so respectable a paper as the Journal, which has repeatedly given currency to the experiences of Hon. Thomas R. Hazard, of Rhode Island, with several of the physical mediums of the present day-some of which have been reproduced in this paper and copied into foreign periodicals should allow such a tirade of superficialities to have place in its columns.

The Journal scribe alludes to an alleged feud between Mrs. Ross and her mother-in-law, which is thus briefly answered by the lady medium herself in the appended letter:

PROVIDENCE, March 1st, 1884.
I presume you will see, Mr. Editor, the statement against us in the Journal of March 1st.
I wish to say that I utterly deny the said statement, except that regarding my birth and a few minor points. That part from my mother-in-law, Mrs. D. V. Ross, is without any foundation. I refused to support her any longer, and thus through malice and spite she has tried to ruin me.

Dr. J. Rodes Buchanan, of this city, who has

magazine, Facts, for February, an excellent article, entitled "Methods of Investigation." Speaking of discrimination, he says, "The extreme subtlety of psychic operations makes it difficult to distinguish between the spontaneous operations of our own minds and the subtle influences of disembodied spirits, which goes to prove how careful persons attending a séance should be in exercising his or her judgment, as the case may be." An article follows from the excellent lecturer, Mr. George A. Fuller, titled "Investigation," in the course of which he remarks that on entering the séanceroom "we listen to the conversation of some who are present, and we note a few remarks casually dropped by one party: 'I know the medium is a fraud. She personates all the different forms that appear.' Now I do not propose to exonerate frauds and tricksters, but I do feel it to be my duty and sacred privilege to defend all honest and true mediums, even when sometimes found in positions which might imply their dishonesty." Again he very justly remarks: "An extremely positive person entering into the seance-room with preconceived ideas that all mediums are frauds until proven to be genuine, even if he does not give utterance to thoughts like those quoted above, may unconsciously exert a psychological influence that will cause the medium to assume the position of a trickster. Will this not explain many of the so-called exposures of materializing mediums? We are told that the spirit-world not only uses the material elements gathered from the medium, but also the subtle emanations arising from the members of the circle. If this be true, may not our every thought cast its reflection upon the manifestations obtained?" Undoubtedly. Harmony in all respects is absolutely necessary for the production of spirit-forms, as "order is heaven's first law."

#### The McDonald Message.

As the Toronto News is a paper that, to personify it for the purpose, looks one way and runs another-that is, pretends to one thing and practices the other, by professing liberality as a vocation and acting meanly as a businessit falls to our province to administer to its back that measure of chastisement which its conduct so recklessly invites. Not a very long time ago a correspondent procured the inserwhatever is of good report. This is what it tion in its columns of a bitter and bigoted is really to live; this is that inner life to which | charge (hinting at "tricks" and "jugglery" the outer life merely ministers. Hence it is as the source of the communications) against the Message Department of the Banner of a clear conception of his own purpose; that | Light, in reference to a message from the each one of us should know what he is living spirit of Mr. McDonald, of Toronto: This for. In all cases, we are to take the Divine in- charge, subscribed by "One who knew him," to partnership with us in our vocations. We are and vouched for by the editor of the News, the Banner was at the pains to repudiate in every point and particular, denying all ground for it, refusing all responsibility for it, and traversing the truth of it from beginning to end. That was enough for a journal of the long standing and established character of the Banner to do. It could not be asked to do more in any similar matter.

This refutation, repudiation, and unqualified denial of the charge published in the Toronto News, it simply requested that paper to copy. It would have taken up much less space in its columns than was occupied by the charge itself; but whether more or less, it was due to the Banner as a matter of the simplest courtesy, as a matter of common decency. Instead of performing so plain an act of justice, the News has deemed it nobler and cleaner to refuse it altogether, content to leave the impression on the minds of its readers who may not see the Banner that the charge stands undisputed by us, and must therefore be true. Now, while we do not hope to be able to remove such not read our absolute denial of the truth of this charge brought in the News, we are able to brand the conduct of the News itself in such it will never cease to provoke for its wearer the general contempt.

After having given currency to a very serious charge against the Banner of Light, which we promptly pronounced false, and the denial of whose truth we merely asked the News to make as public as it had chosen to make the original charge; and after its refusing by a cowardly silence to comply with our highly proper request in any form whatever, we feel justified in now and thus holding up the character of the Toronto News to the public contempt, scorn and odium which the indescribable meanness of its conduct merits.

The friends of Mr. McDonald may rest assured (whatever ignorant slurs the News, whether correspondentially or editorially, may put forth in this regard,) that his spirit really did communicate to them through the Banner's medium, at a regular session of the Public Free Circles held at our office, and his words, as taken down by our own shorthand reporter, found original currency before our readers, and sub-

sequently before the Toronto public. A faithful correspondent of the Banner in Toronto, writing over the pen-name of "Index," unable to procure for himself a prompt correction of the misstatement of the News in its own columns, appealed to the Evening Canadian of Toronto, and with immediate success, for which the Banner herewith tenders its sincere thanks, not less on behalf of its correspondent himself than on account of the cause of truth. The correspondent in question (who thoroughly exposes the narrow and bigoted policy pursued by the News regarding the matter in hand) stated frankly that he had only an earnest desire that the truth might be known: He pointed out to the writer in the News whom its editor so readily endorsed, in the absence of any proof to the contrary, the utter improbability of such connivance as was charged, by the publishers of a journal of a standing like the Banner, and took special pains to explain the reason of the impossibility. And he asserted, what is wholly true, that the communications printed in the Message Department of the Banner, instead of being a "great grief" to surviving friends, as was stated to be the fact in relation to the McDonald message, have, on the contrary, been a source of much joy and gladness.

The Spiritualists of Newburyport, says the Valley Visitor, have completed their course of lectures earlier than usual this season. It has been their most successful course, the attendance being as large on the average as of the churches in town.

The First Annual Meeting of the Michigan Association of Spiritualists was held in Kalamazoo, Feb. 22d, 23d and 24th. 'A report of proceedings, furnished by the Secretary, Dr. J. A. Marvin, will appear in our columns next

#### Scenting a New Danger.

The process of cure by faith fixed upon the active intervention of the Divine Power as a source of all health (in contradistinction to the power of Evil as the spring of all disease) is being much extolled by certain individuals, reverend and otherwise, in various communities, and under different names and forms-but all pointing one way; and it is evident that those in the churches who seek to keep all the 'religious" influence in their own hands are taking alarm, lest their long-possessed dominion ultimately pass out from under their sway: Accordingly they cry out against it in the papers they still control, in warning tones. They tell the believers, of course, that they are imperiling their souls by surrendering themselves to reliance on a blind fatality; that it cannot be any thing more at the most than bare delusion that their imaginations are diseased; and much more to the same effect. The Boston Advertiser reeled off a whole column of such matter recently, seeking to relegate the process-as far as its readers were concerned—to the realm of "superstition." Its very grave tone betrayed the alarm felt by the power whose voice was to be heard. The Transcript catches the tune, and follows on in the same pitch. At first it makes a flourish of an attempt to remind people that it knows all about gods and ghosts manifesting a personal interest in human affairs, from battles to business; and drops down into an allusion to the aid rendered by saints to men, in medieval literature. And it tries to make out that there is a striking coincidence in respect to these matters in all ages, garnishing its statement with off-hand allusions that may or may not be called anecdotes.

But the Transcript comes at last to the object ive point of its remarks, the thing it had aimed at from the first. Stepping boldly out beyond the borders of the church believers in the 'faith" or "prayer cure" system, it levels its antiquated musket directly at Spiritualismwhich as it reveals the continuous and active operation of the natural laws of Cause and Effect in human affairs, rather than, as teach the churches, the intermittent exercise of some personified and extraneous power superior to those laws, can hardly be dragged into the conflict with any show of fairness. Having reached its objective point the Transcript proceeds to affirm that in mediaval times the practice alluded to by itself and the Advertiser would be called blind superstition; but in these later times, it says: "Let those who have allowed themselves to be too strongly affected by the newest type of a belief in supernatural interposition pause for a moment to consider what has been the effect of too much study of spiritual phenomena. Certain hard facts have proved that that way madness lies." Just as was to have been expected: Yet the Boston Transcript makes a distinct and careful profession of being above the level of vulgarity in every particular. How is it, then, that it so readily and with such a relish mouths the common slang that "the study of spiritual phenomena leads to the madhouse"? That nonsense, too cheap even for ridicule, has long been exploded by the "hard facts" to be encountered by statistical researches on the subject. As we have remarked above, what have the spiritual phenomena to do with the so-called "mental," "faith" or prayer cures? We wish the Transcript would enlighten us, if it can. We fancy it would go mad it-

self in the futile attempt. The words of the Advertiser and Transcript in this connection, and the effort of the latter paper in particular to use an implied connection with Spiritualism as a whip to frighten back into the churchly fold such of the believers as may be following after the strange gods of the "faith" system, etc., show, however, that the church scents a new danger, and is using all its energies and agencies to renew its (now weakening) hold upon the people.

While the press in Great Britain and America has of late reëchoed "the bitter cry of Outcast London," and told how sickening squalor and hopeless penury run riot among the people in that great Babylon, the figures continue to come to the surface showing the utter unfitness of the present socio-financial system of England to adapt means to ends, for the removal of these more than plague-spots. It is recorded that Mr. Deputy Bontems says that during the twenty years he was connected with the London corporation, thirteen entertainments to royalty or other celebrities alone cost \$750 .-000; that to the Prince and Princess of Wales costing \$125,000. The Established Church also bears its part in eating out the substance of the people: It was stated recently at a clerical meeting that there are fifty-one parishes and sixty-one churches in London city (by city, remember, is meant a little district of the metropolis,) and on a particular Sunday when a census was taken there were in these churches 6,731 persons, of whom nearly half were officials and their families. These churches enjoy the services of 706 choristers, who are paid at rates at which the authorities of our South End churches would stare. The income of the clergy of these fifty-one parishes amounts to nearly \$200,000 a year. Of these clergy only nineteen live in the city, thirty-eight live in the suburbs and West End, and four reside at a distance from London, the average income of these absentees exceeding \$4,000 a year each. Of the churches only eleven have congregations of over 100, and in five of them the number is under

ten. Comment is unnecessary. We publish on second page a letter from Mr. W. J. Colville, now in London, Eng. Among other things he says he is curious to know how the new Spiritual Temple is progressing in Boston. The "First Spiritual Temple" Society (an incorporated body) meets in Horticultural Hall, so of course he does not mean that. As to the other "Spiritual Temple," Bro. Street will have to answer the question of our correspondent. It seems to us to be somewhat out of place to have two organizations bearing the same name. We should be most happy to be the medium of communication between our English friend and Secretary

Mrs. Wheeler and Charles E. Upstart have been very successful in effecting cures in and about Des Moines, Iowa: Not long since Mr. U. was called to look upon a young lady who had been pronounced dead, and for the burial of whose body preparations were being made. He declared her not dead, but in a trance, and finally restored to her the possession of all her faculties; so says a correspond-

Our old friend, Joseph B. Hall, formerly of Portland, Me., now of the Fargo Republican, Dakota Territory, made us a pleasant call a few days since. After a brief tarry in Boston he intends to visit Maine. Bro. Hall is still a firm

#### Home Scances.

At no time since the advent of Modern Spiritualism has the call for its mediums and lecturers been more widely extended or urgent than it is now. From all directions the appeal is, Come over and help us," and scarce a day passes that an application is not made to us by special correspondence for that purpose, or by a note appended to a business letter, asking that mediums be sent. In nearly every one of these the writer says in substance: "The people are anxiously waiting for the evidence of a future life, and assurance that they will meet again their departed, which Spiritualism only can give; and for that communion with those whom the world calls 'dead,' which they have been told Spiritualism enables them to hold."

The larger cities and towns upon the great highways of travel are fairly supplied; it is in remote and out-of-the-way places, not reached by the pulsing arteries of the world's business and social life, where the need mainly exists.

Experience has proved that Spiritualism is peculiar in its method of propagandism; it is never in any part of the world without a witness to all and every one who seeks it. There is one resource of appeal that never fails-one door that to all who knock is always openedand that is the spirit-world: And the cure for this dearth of mediums would seem to be best found in the holding of private séances within the family band, widening the scope of membership in each case as subsequent experience may be found to warrant. No matter where the applicants reside, there is no place so remote or so difficult of access to mortals that it cannot be reached by spirit ministrants, all of whom are only waiting an opportunity, and only too anxious to avail themselves of it when offered, to make known their presence, love and holy guidance.

We feel assured there is scarcely a family (certainly not a neighborhood) where, if a few gather together with an honest, earnest, sincere desire for the visit of spirit-friends, they will not be in their midst, and to bless. All that is asked is, furnish conditions. Let a harmonious group sit quietly together half an hour or longer each evening, and in due time one or more will be developed into some phase of mediumship. This course may require much patience on the part of the sitters: With some the results may be almost immediate in appearance, with others a longer period may elapse before they are attained; but in each case when attained they will be more than satisfactory. Home-developed mediums will possess another advantage in the eyes of investigators: Those who have developed a medium in the sacred circle of their own household band will feel safe from the nightmare dread of "deception"-which seems in some quarters in the present era of doubt to be a carefully cultivated sentiment-and will go on with added assurance toward the turning of a new leaf in the book of life whereon is inscribed the cheering proof of Immortality.

#### Destitute and Starving Indians.

A late special despatch to the Saint Paul and Minnesota Pioneer Press from Fort Buford, Dakota, represents the condition of the Indians at the Poplar Creek and Wolf Point Agencies as so deplorable that, unless speedy relief is furnished, many of them will die of outright starvation. The allowance, says the despatch, is so meagre that it is not sufficient in itself to keep them alive. Game has heretofore been plentiful in the regions along the Missouri and Mills River, and the Indians found it possible. with such little assistance as they received from the Government, to live in comparative comfort. But now the game is all destroyed, and the question has taken this form-whether they will be fed by the Government or starve. One short year ago the Indians at Wolf Point had three thousand dogs in their possession; now not one is left. They have all been eaten to ward off the pangs of increasing hunger. Many of the ponies have been eaten, besides; and many more have been traded off for food. At the Poplar Creek Agency pretty much the same state of things exists.

The picture drawn by the beholder is one of woe only, and should appeal profoundly to the hearts of those who sit comfortably in their seats in Congress. So says the writer of this despatch. The agent is credited with doing all that is within his power to alleviate their distress, but this power is limited by his scanty supply of materials. Men, says the despatch, who were strong and vigorous a few months ago, are now so reduced by hunger as to be scarcely able to walk. Women and children are gaunt and hollow-eyed from starvation. One small scoop of flour each week and a few pounds of beef each month comprise the issues to them; and when this issue is regularly made they are in a state of such hunger that they eat it all in a day or two. Several of them have been found dead between their lodges and the Agency, so reduced by hunger as to be unable to resist the late terribly cold weather. Unless succor is soon provided, they will all have to succumb to their fate. An incendiary burned three hundred tons of hay on the night of Feb. 5th, which had been cut for the public animals at Fort Buford, by the labor of the troops; and the writer of the despatch says there is no doubt the deed was prompted by a desire on the part of some one to sell hay to the Government at patriotic prices. What are starying Indians in comparison?

#### The Boston Art Museum on Sunday. Six years ago the Art Museum in this city

decided to open its doors on Sunday, in order that those who had no opportunity on other days of the week to visit it might do so. The results have been very satisfactory. The Sunday visitors are admitted free of charge, and largely represent persons who could not afford the price of admission. They are artisans, mechanics and laborers, who come with their families to enjoy the rare collections. Five, ten, and sometimes twelve times as many visitors appear Sunday as on any other day. On one Sabbath four thousand people were counted; and the attendance varies from that large number to twelve hundred and one thousand, rarely falling far below the latter figure.

The managers say that they have never known of any opposition to keeping the museum open Sunday; but if there should be any complaint, it might be easily answered by referring to the record of attendance, the good conduct of the visitors, and the fact that the opportunity of entering the museum undoubtedly keeps many persons from haunting unwholesome places.

THE AMERICAN SPIRITUALIST ALLIANCE WAS addressed at its last meeting by Charles P. Mo-Carthy. An abstract of his remarks and those of others will be given next week. Sunday next, 9th, is to be devoted to statements of facts and experiences.

#### A Jesse Shepard Seance.

A report of nearly a column in length is given in the St. Louis Republican of the 23d ult. of a musical séance given by Jesse Shepard in that city the evening previous, to a company consisting of eleven ladies and ten gentlemen, including the reporter. The account is prefaced with the remark that without venturing an opinion regarding the causes of the manifestations, the writer gives a faithful description of them, leaving the reader to draw his own conclusions, which is fair and honorable, and all the most enthusiastic believer in their spiritual origin could ask or reasonably desire; we wish the press in its entirety would take and hold the same position.

After a thorough examination of the room the only door opening into it was looked and the key placed in the reporter's possession. The hands of each held those of the person on either side, the light was extinguished and Mr. Shepard was seated at the piano. A few instruments floated above the heads of the company, being at the same time played upon; voices were heard, and the singing of the company, to which Mr. Shepard had been supplying an ordinary accompaniment, at the request of one of the voices, gradually became louder, until "a deep bass voice was heard in a roar that seemed to make the walls tremble." Following this, says the report, "there was a confused striking of the piano keys, and the medium performed an exceedingly artistic composition in striking contrast to the rather homely accompaniment he had been playing. The performance was evidently the work of a master hand; full of force. expression and delicacy of touch, and the melody was almost inspiring. It certainly seemed impossible that the same hands that had been playing the accompaniment were now playing this beautiful and exceedingly difficult compo-

Other equally wonderful performances succeeded the above, the whole closing with "The Egyptian March," the remarkable features of which have been heretofore described in our columns. The report of the seance closes as follows: "There were several firm believers in Spiritualism present, and they accepted the manifestations as a matter of course, but the skeptics were non-committal. Said one of them: 'There may be a way to explain those things, but I cannot."

#### Colville in England.

It would seem by the present outlook that the numerous friends of Mr. W. J. Colville in this city desire his presence among us; but according to our best impressions—which Bro. Colville will fully understand, no doubt-we think his invaluable services are needed at this particular juncture more especially in England than here. We have had this impression for some time; but on looking over the columns of The Medium for Feb. 8th, we feel doubly assured in this respect, as we find that Mr. Colville's reception at Neumeyer Hall, London, on Thursday evening of the previous week, where a select audience welcomed him, was a very cordial one. The subject of his highly interesting. lecture was "Excelsion," a full report of which appears in The Medium. In his opening remarks he said that "Excelsior," which he had adopted as his text, was perhaps the grandest and sublimest of all the magnificent poems penned by Henry W. Longfellow, America's greatest poet. Our columns are much crowded just now; but we hope to make room for this excellent address at an early day.

M. E. Tebb writes to The Medium suggesting that Mr. Colville give a series of Sunday lectures in London, and contributes £5 toward this object. Mr. C. is wanted for twelve Sundays. A lady in Paris also contributes £10 for this purpose. Another correspondent offers £1 in aid of the projected lectures. The fact of such action on the part of his friends is evidence that Mr. Colville has yet much work to do in England in behalf of a cause that is gaining ground more rapidly than any other Reformation ever vouchsafed the peoples of earth.

## A New Dodge.

to the Massachusetts General Court, looking toward a law that will require the State Board of Health to examine all medicines offered for sale; and if any of such medicines be found to contain, in the judgment of the members of that Board, anything injurious, they are to be condemned and a heavy fine imposed if subsequently offered for sale. A similar bill has been presented in other States, and has recently been defeated in Connecticut.

The great difficulty in such a law would be that many vegetable compounds cannot be definitely analyzed, and what one person would consider dangerous and an injury, another one would call beneficial.

An appropriation of ten thousand dollars, it is announced, has been asked of the Legislature, that the State Board of Health may be enabled to establish a standard for the sale of patent medicines, in fact all medicines offered for sale; and if the measure succeeds the Allopaths will no doubt make use of it as a method to stop all irregular medical practice in this State. This new bill is really another form of action taken by the monopoly-seeking regulars, in their efforts at depriving the people of the right of employing any mode of practice they have confidence in-nothing more, nothing less. We trust the members of the Massachusetts General Court will exhibit the same good sense and independence just shown by the Connecticut legislators, and refuse to countenance this speciously-worded proposition.

## Strange Premonition.

Helon Brooks, of Northboro', Mass., one of the victims of the fatal wreck of the City of Columbus, at Gay Head, had, so the daily press affirms, a premonition of disaster, and, prior to his departure, regulated all his financial matters and talked freely as to the course to be pursued by relatives in case he should not return alive. The same authority also records that on the morning after President Lincoln was assassinated, Brooks, who was then in the army, gave the boys in camp with him an account of a dream he had the night before in relation to that tragedy, which was corroborated by intelligence received soon after.

We are glad to learn that Mrs. Susie Willis Fletcher has so far recovered from her long illness as to be able to drive out for a brief time. She will within a few days make Boston her permanent residence.

A Cleveland correspondent writes to us that present prospects are assuring that a movement against the local compulsory vaccination laws will be made during the present session of the Ohio Legislature.

#### Facts Magazine.

The February number of this magazine is one of the most interesting publications we have seen. It contains a large amount (considering its size) of valuable evidence of spirit-return, also several illustrations of independent slate-writing and spirit-photography never before published, together with an interesting account of the early experiences of Dr. O. H Wellington with the Fox Girls, in New York City, in company with Horace Greeley, Dr. Gray, Mr. Partridge and others. Also a well-authenticated statement from Mrs. J. R. Stone on the finding of the body of Charles Barker, by spirit-directions who was drowned at Onset Bay last summer. There are other interesting descriptions of phenomena, as will be seen by reference to contents printed in our advertising column. Mr. Whitlook evidently means people shall know what Spiritualists think of the best methods of investigation, and has published in the February number two articlesone from Mr. George A. Fuller and another from Prof. Joseph Rodes Buchanan-on this subject, both of which should be read by all. The editorial "Advice to Mediums and Investigators" is just what we should expect from one whom we believe is determined to have justice done to all.

#### The Coming Anniversary.

The 31st of March draws near, and evidences are abroad that on that and near dates the Thirty-sixth Anniversary of the Advent of Modern Spiritualism will be widely celebrated throughout the country. The Banner of Light has always made it a point to devote much space, from year to year, to the printing of reports of these anniversary gatherings, and we shall pursue the same course in the present instance. Therefore we respectfully invite the forwarding to this office of accounts of such meetings wherever held; but we entreat the friends in the drawing up of these reports to study brevity, as a short article, in the present crowded state of our columns, will be far more likely to obtain immediate publication than an extended one.

There may be those in various localities who would gladly prepare short accounts, but do not feel themselves sufficiently familiar with writing for the press to do so. If such will send us in brief the main facts regarding their respective meetings, we will willingly undertake to place them in shape for publication in these

#### Lyceum Convention—Anniversary Exercises.

Some two months since, in behalf of the Shawmut Spiritual Lyceum of Boston, J. B. Hatch, its Conductor, issued a call for a convention in behalf of the Lyceum Movement throughout the country. So few communications in relation to the movement have come in, however, that Bro. Hatch requests us to announce that he withdraws the call. He desires to return thanks to the Spiritualists of Rochester, who, through their-Becretary, tendered the free use of their hall; also to Hattie E. Davis of Chicago; C. S. Kinsey of Cincinnati; G. W. Kates of Atlanta, and Thomas Lees of Cleveland, for their kind words of cheer regarding the now abandoned enterprise.

Shawmut Lyceum, we are informed, has joined forces with the Spiritistic Phenomena Association, and the twain will in a proper manner recognize the Thirty-sixth Anniversary of the Advent of Modern Spiritualism, on Sunday and Monday, March 30th and 31st, at Wells Memorial Hall. A portion of the time will be devoted to the children.

In a trance address delivered some time since by the English lecturer, J. Clegg Wright, he said that religion from the very beginning became fettered by a spirit of unquestioning belief. Dogma took the place and held it. The invisible chains of superstition fixed themselves upon the souls of the people, and the despotism of faith won its empire for thousands of years over the human mind. The completeness of its victory was undisputed until the dawn of the age of science. Men studied the prolix theories A very inconsistent bill has been presented of divines; schools were established to make men the tools of the priesthood; literature languished; the free genius of Greek and Roman literature was neglected; everything gave up its life and power to the fold of the church. This darkness was broken with the rise of experimental science and the Reformation. The Reformation has been continuous. It was not a work done and completed by the generation of Luther and Wickliffe. They sounded the first notes on the hills of progress. They were the first heroes, whose crests reflected the sun of truth, and who offered battle to the entrenched foes of humanity. Since these men let go their thunder, other men have come on and done work upon the same lines; making the dusty timbers of superstition shake, and removed much of the débris which blocked the avenue of human development.

> A very interesting work of five hundred and sixty-eight pages, royal octavo, is for sale at the Banner of Light Bookstore. It is titled. "BIBLE MYTHS, and their Parallels in other Religions; being a comparison of the Old and New Testament myths and miracles with those of heathen nations and antiquity; considering also their origin and meaning." The author says in his introduction that many able writers have shown our so-called sacred Scriptures to be un-historical, and have pronounced them largely legendary, but have there left the matter, evidently aware of the great extent of the subject beyond. See advertisement in another column.

> At a regular meeting of the Spiritualist Society of Council Bluffs, Ia., on Thursday, Feb. 21st, a ringing series of five outspoken resolutions denouncing the proposed medical monopoly bill-condemning it as "a step backward toward the antique system of unequal privilege and private monopoly which was supposed to have been overthrown in the French Revolution," and declaring that "doctors are born, not made"-was passed, and directed to be published in the daily papers of that city-also a clause was embodied that "our Senator and two Representatives are requested to have them read in each chamber of the Iowa Legislature."

> The box of flowers from Emma Smith and mother, Titusville, Pa.—for our Free Circle-Room table—arrived in good condition Tuesday night. We cordially thank the donors.

We shall print next week an interesting "Anti-Compulsory Vaccination" letter from our old friend and correspondent, William Tebb, of London.

#### Gerald Massey.

Mr. Massey is an eloquent speaker, a ripe scholar, an uncompromising friend of Spiritualism, and deserves to receive employment everywhere. Persons wishing to correspond with him respecting engagements for lecturing on moderate terms, can address him at 752 Bushwick Avenue, Brooklyn, N. Y.

Mr. Massey is to speak in Springfield, Mass., March 9th and 16th.

The Spiritualist Societies all over the country should keep their speakers fully employed, and pay them well for their services. Complaints are occasionally made by some of our lecturers that they are not adequately remunerated. This should not be. The laborer is always worthy of his hire. Thousands of people are seeking that knowledge of the immortal life which has never been vouchsafed them within the churches, and therefore it behooves the friends of Spiritualism in every section to unite together for local work, and provide the means to accomplish the end so much desired by our spirit friends.

The eloquent address in defense of the life and works of Thomas Paine against the aspersions of bigotry and malice, delivered by John E. Remsburg in this city, Jan. 29th, has been published and is for sale at the Investigator office. All who desire to be correctly informed of the real life, character and patriotism of the man whom Washington declared to be one of the most potent factors in achieving the independence of our country, whom Bounparte invited to his table, and Benjamin Franklin honored with his friendship, should read "The Apostle of Liberty," under which name this address appears.

#### The First Boston Spiritual Temple.

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

Moses Hunt, DANIEL FARRAR. WM. BOYCE, HENRY. P. TRASK, CHARLES CHITTENDEN. WM. A. DUNCKLEE, RICHARD HOLMES.

Boston, Feb. 15th, 1884.

#### Ladles' Aid Society.

The Thirty-Sitth Anniversary of the advent of Modern Spiritualism will be duly celebrated by the First Spiritualists' Ladies' Aid Society of Boston. The programme will consist of addresses by the popular and eloquent speakers, Mrs. Sarah A. Byrnes, Mrs. Amelia H. Colby, Capt. H. H. Brown, Dr. H. B. Storer, Mr. J. Clegg Wright and Mr. J. Frank Baxter. The latter will give the regular address Monday afternoon, March 31st. Tests and spirit-delineations will be given during all of the sessions, except one, by Mr. Edgar W. Emerson; but on Monday afternoon, by Mr. J. Frank Baxter, at the close of his lecture. Musical and literary exercises will be interspersed, for which Miss Amanda Bailey, Mrs. Hall, Lucette Webster, Messrs. Baxter and Charles W. Sullivan and the gifted boy orator, who will be recalled by his last year's most pleasing and effective address, are announced. The services are to be held on both Sunday and Monday, March 30th and 3ist, forenoon, afternoon and evening sessions each day, in Horticultural Hall, Tremont E. C. BAXTER, Sec.

#### An Anniversary Convention Will be held at Essex Junction, Vt., March 21st, 22d

and 23d. Full particulars will be given next week. S. N. GOULD.

## Movements of Mediums and Lecturers

(Matter for this Department should reach our office by Monday night's mail to insure insertion the same week. ] Mrs. L. A. Coffin was at Foxboro', Mass., on Sun

day, Feb. 24th, where the friends and co-workers in the spiritual ranks of the late George H. Plimpton, the veteran worker, held a meeting in which she took a prominent part. Her remarks and tests of spirit-presence were very satisfactory. She will answer calls for similar Sunday meetings. See card.

Mrs. A. E. Cunningham has discontinued her Sab-bath evening circles, and will be pleased to make en-gagements as a platform test medium for Sundays. Address her 13 Davis street, Boston.

Walter Howell, who has been lecturing for the Spiritual Temple Association in Philadelphia to general acceptance, has accepted an engagement to speak for the society in Grand Rapids, Mich., during the month

of April next.

Miss Lessie N. Goodell closes her engagements in
New England on the 10th of March, and goes immediately to New York, where she will fill appointments
until July. Friends will please address her at Amherst, Mass., until further notice.

A complimentary reception will be given by Mrs. H. E. Wilson, in honor of the 121st birthday of "Dr. Roscolar" (her control), on Monday evening, March 10th, ot Paine Hall, Roston. of Paine Hall, Boston.

O. P. Kellogg is engaged in Philadelphia, during March; all communications for him should be ad-

dressed, 1114 Spring Garden street. J. W. Fletcher has been engaged for Aug. 10th at Neshaminy Falls Camp Meeting, on which day he will deliver both lectures, iollowed by tests.

G. W. Kates, editor of Light for Thinkers, Atlanta, Ga., signifies his intention to enter the lecture field the coming summer. He is ready to make engagements for the summer and fall in the East, and at the Camp Meetings. He will also answer calls to attend funerals. Address him as above.

The address of the veteran lecturer, Thomas Gales Forster, is now 1921 Walnut street, Philadelphia. M. Milleson will speak in Newburyport on March sth; in South Leominster on the 16th; in Springfield, Mass., on the 23d of this month. Address for further engagements, care of this office.

engagements, care of this once.

Mrs. A. P. Brown will speak in Brockton, Mass., next Sunday. She spoke in Lowell last Sunday to an appreciative audience. Will speak at Lowell on Sunday, the 16th inst. Address, care Madam Snow, No. 19 Rast Merrimao street, Lowell, Mass.

At last report Dr. Henry Slade was en route for Jacksonville, Fla. Jacksonville, Fla.

The remarkable musical medium, James R. Cocke, has of late been developed as a public speaker and platform test medium. He has exercised these gifts recently in Lawrence, Mass., as mentioned in another column, giving much satisfaction to his audiences. Though wholly blind from infancy, he describes spirit forms accurately. His address is 106 Kast Brookline street, Boston.

C. B. Lynn will leature in Beauticana.

C. B. Lynn will lecture in Providence, R. I., March 16th. Permanent address in care this office.

Skinny Men. "Wells's Health Renewer" restores health and vigor, cures Dyspepsia, Impotence. \$1.

Bisbee's Electro-Magnetic Flesh Brush acts like magic in cases of slow circulation of the blood and paralysis. Sent by mail by Colby & Rich, on receipt of \$3,00.

#### The Biography of Mrs. J. H. Conant.

This lady for many years occupied the platform at our Public Free-Circle Room for the
purpose of allowing spirits of the departed to
communicate through her physical life with the people of earth, as is well known to our numerous readers. Her medial gifts were so remarkable that many friends urged upon us the necessity of publishing in book-form the results of her public ministrations, which were of a deeply interesting character-similar to such as are given to-day in various portions of the

This valuable work is still on sale at the Bookstore of Messrs. Colby & Rich.

At the time the book-which had an extensive circulation—was published, various papers in different parts of the country took occasion to speak of it in highly commendatory terms. The scope and originality of the matter contained in the volume under consideration make it eminently provocative of thought, while the high morality and cheerful trust inculcated in its pages render it especially fitted to hearts whose perceptions go out for sympathy in life's trial hours.

#### 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 earnest 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 paper throughout the world to assist them in COLBY & RICH. Publishers. the work.

#### For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Price Scents per copy. \$2.50 per year, VOICE OF ANGELS, A Semi-Monthly, Published in Boston, Mass. \$1.50 per annum. Single copies Scenis, FACTS. A Monthly Magazine. Published in Boston, Single copies 10 cents.

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THE SPIRITUAL OFFREING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Por year, \$1,50. Single copies 5 cents.

THE ROSTRUM. A Fortnightly Journal, devoted te the philosophy of Spiritualism, etc. Price 5 cents.

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#### Subscriptions Received at this Office

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Por year, \$1,50.
THE OLIVE BRANCH. Published monthly in Utics, N. Y. \$1.00 per annum. LIGHT: A journal devoted to the Highest Interests of Humanity, both Here and Hereafter. London, Eug. Price

mainty, out in the and Artestee. Assembly Journal de-\$3.00 per year.
THE MEDIUM AND DAYBHEAK: A Wookly Journal de-voted to Spiritualism. London, Eug. Price \$2,00 per year, THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5,00 per annum.

#### RATES OF ADVERTISING.

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

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

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

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

AT Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Naturday, a week in advance of the date whereon 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 Morton, at his store, 210 Stockton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the coöperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators. to investigators.

## BUSINESS CARDS.

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

TO FOREIGN SUBSCRIBERS

The subscription price of the Banser 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.

NOTICE TO OUR ENGLISH PATRONS.
J. J. MOBSE, the well-known English lecturer, will set ason agent, and receive subscriptions for the Banner of Lights at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his office, 103 Great Fortland street, London, W., England, where single copies of the Hanner can be obtained at id, each: if sent per post, %d. extra. Mr. Morse also keeps for sale the Npirtual and Heformatory Works published by us, GOLBY & BIGH.

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

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AUGUSTUS DAY, 63 Bagg street, Detroit, Mich., is agent for the Banner of Light, and will take orders for any of the Spiritual and Heformatiory Works published and for sale by Colby & Bich. Also keeps a supply of books for sale or circulation.

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ry Workspublished by Colby & Rich will be accommodated
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The Roberts Bookstore, D. MUNGEY, Proprietor, No. 1010 sevents street, above New York syenue, Washington, D. C., Reegs constantly for sale the BARNER OF LIGHT, and suply of the Spiritual and Reference Works published by Colby & Bich.

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HARTFORD, CONN., ROOF DEPOT.
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ADVERTISEMENTS,

Devoted to the Statements of Mental and Spiritual Phonomona.

"Pledged but to truth, to liberty and law, No favor stoays us, and no fear shall atte."

CONTENTS of Feb. No.: A Few Connected Links in a Chain of Facts—Mrs. Julia A. Dawley. Finding the Body of a Ferson who had been Drowned—Mrs. J. R. Sione. Short-hand Writing by a Spirit—Dr. H. B. Siorer. Diagnosis and Healing—Mrs. M. J. Folson. A Prophecy Fulfilled—Mrs. Janes A. Bliss. Independent Slate—Writing at Harmony Hall—Mr. Joseph Harris. Independent Slate—Writing at Wells Memorial Hall—Mr. Alonzo Danforth, Appointment Mado by a Spirit—Mr. Joneso Danforth, Appointment Mado by a Spirit—Mr. Joneso Danforth, Rapedintent Mado by a Spirit—Mr. Janes A. Bliss. Facts Gleaned from Early History—Dr. O. H. Wellington. Miscellankous: Advice to Mediums and Investigators—Editorial. Methods of Investigation—Prof. Joseph Rodes Buchanan. Investigation—Geo. A. Fuller. Single copies 30 cours. \$1,00 per year. Published monthly by the FACTS PUBLISHING COM-PANY, P. O. Box 3599. Roston, Mass. For sale by COLBY & RICH, Banner of Light Office, March 8.

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Phicks: Trial box, 25 cents-by mail, 30 cents; second size, 50 cents-by mail, 55 cents; 12 boxes second size, 85 og; large boxes, 45,00; diarge boxes, 45,00; all tonwood street, Philadelphia, Pa. 803 Buttonwood street, Philadelphia, Pa. Forsale by COLER S. RICH.

#### 50 MEN AND WOMEN WANTED!

LAST Summer we called for fifty men and women who were willing to work for Jehovih's Kingdom on Earth, as described in "Oahsps." In response to that call our complement is nearly made up; but we now extend the call, hoping that fifty more may come before we depart for our colony. Address, with stamp, Sec. O. L. F., 128 West 3th street, New York.

P. S.—The plan in the "Gospels of Oahsps" will be carried out.

READ what Prof. Joseph Rodes Buchanan Savs of WETHORS OF INVESTIGATION 'IN FACTS FACTS PUB.CO., P.O. BOX 3323, Boston, Mass. March 8.

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March 8.

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cord street, Boston. Also, pleasant rooms, with all modern conventences.

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FREE Opage book filter tailing games, tricks, &c. send file. to help pay postage. E. March 8.—6teow

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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 conturles among the few; it affords information of sickness or disease, with knowledge of simple, safe and curative remedies, and why they are given; it also tells them what not to take; it ignores moreurial 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 billis; he ignores all conventionslittles 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, dormantor trance condition, or revived just before burial; 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.

full directions for resuscitation, with untaining tests of me and death.

Extra cloth, git side and back, plain edge or sprinkle, £2,00; do, marbled edge, \$2,25; cloth, black and gold side and back, bevel boards, gilt edge, \$2,50; thaif imitation Morocco, marbled edge, \$3,00; full sheep, sprinkled marbled edge, \$3,25; half slorocco, extra marbled edge, \$3,25; half slorocco, extra marbled edge, \$3,00.

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Boards, 50 cents; postage free. 12 copies, \$4,50; postage free.
Paper, 35 cents; postage free. 12 copies, \$3.50;
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## Message Bepartment.

Public Free-Circle Meetings

Archeld at the HANNER OF LIGHT OFFICE, Bosworth street (formerly Montgomery Place), every TUREDAY and FHIDAY AFTENCOON. The Hall (which is used only for these scances) will be open at 2 o'clock, and services commence at 3 o clock procledy, at which thus the doors will be closed, a lowing no egress until the conclusion of the scance, except in case of absolute necessity. The public are cordially invited.

The Messages published under the above heading indicate that spritte earry with them the characteristics of their sarth-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 dectrine 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.

these columns that does not compare the teach of these columns that does not compare the perceive—no son. All express as much of truth as they perceive—no more.

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

\*\*Entrain where a production is a superior of the form the friends in earth-life who may feel that it is a picas are to place upon the altar of Spirituality their foral offerings.

\*\*Entrain the substance of the country.

(Miss Shelhamer desires it distinctly understood that she gives no private sittings at any time; neither does shere-colve visitors on Tuesdays, Wednesdays or Fridays.)

\*\*Eletters of inquiry in regard to this department of the Banner should not be addressed to the medium in any case,
Lewis B. Wilson, Chairman.

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

Report of Public Séance held Jan. 8th. 1884. [Continued from last week.]

#### Thomas Pitman.

Thomas Pitman.

I have been requested to come here and speak to my friends. I have not had a very strong desire to do so, but, somehow, to-day it seemed to be just about right that I should step in and say a few words. I hardly know how to begin. I did not feel interested in Spiritualism when here. I sneered at it. I did not believed twas true. I thought all those who believed such nonsense were either fools, or else deceived. Well, I have found out it is true that spirits come back, and I have had to think the matter over and over again before I could understand. I cannot tell whether I was really myself or not, I cannot tell whether I was really myself or not, for sometimes I used some pretty hard words in connection with this matter, and I believed I was just about right on the subject. But I found myself altogether mistaken; and when my daughter came to me, in the spirit-world, and said she wished I would come back and tell the old neighbors and friends, as well as relatives, so, to whom I used to talk about this thing when it came up before me, and declare thing when it came up before me, and declare it was all nonsense and deception, I told her I could do nothing of the kind; but she has worked upon my sympathles, and upon my mind, until I have decided to speak as best I know how, to tell my neighbor and friends that I have got back from the long journey I took some time ago. I've not come to stay, but just to send them a few words, and say I take back all I said against Spiritualism in the past. I didn't know anything about it; and although I supposed there were some connected with it that were no better than they ought to be, I had no knowledge of the fact; so I begin to think now I had no right to say anything about them.

I have watched spirits coming back and mak ing themselves known, here and there, and have seen how pleased they were, how much brighter they looked afterward, and I could also brighter they looked afterward, and I could also dimly see how gratified their friends were to get a letter or a few words from them, and it has kind o' wakened up my ideas on the subject. I begin to think I had better learn all I can about it. So, if any of my friends want to know anything I can tell them, I shall be glad enough to find a way to give it to them.

I want to tell them when I first got over I had a miserable sort of a place. I do n't know what to call it—it was hardly a home—yet it might serve for one, after a fashion. I was dis-

might serve for one, after a fashion. I was disposed to grumble a good deal over it, until I was plainly told it was the best I had furnished, and if I wanted something better I must go to work and build it. So my friends may know I am busy. After I have got a house fashioned to suit myself, I will give them an invitation to come and see it, when they get over to my side

[To the Chairman:] I am a queer fellow, sir. I was always outspoken, plain, and rather blunt, anyhow, and I come back the same way. I must thank you for giving me the privilege of coming. I want to say that my girl helped me to get here, and is doing a great deal to smooth away the rough places on the road I am traveling. I am Thomas Pitman, from Eagle, Wis.

## Maria E. Coffin.

I come to my friends, who live in Providence, R. I., to bring them my love and tell them I am doing well. I am happy, now. I had times on earth when I was not happy and contented with my lot. I had to do a kind of work which I did not like, and which did not repay me for the time and labor spent upon it; so sometimes the time and labor spent upon it; so sometimes that went to Washington, and stayed for a time, then I drifted to the South where I found associates and compan-I got discouraged; then there were other times when I was quite contented; when I moved along very well, under the circumstances which pressed upon me. At such times, I now know, I was helped by spirit-friends; because I have found out I was a medium when here. Had I known anything of Spiritualism, I could have had my powers developed for a work in connection with it. I am very sorry I was so ignorant in this respect, because I think the spirit-world could have made use of me for a good work.
But I am not discouraged on that account, for
those gifts are still mine; they are natural to
me and cannot be lost, and can now be developed and utilized for the benefit of others. I oped and utilized for the benefit of others. I am visiting many places where spirits come and talk, as well as where they exercise their power upon mediums, for the purpose of learning how to proceed to get my powers unfolded. That is one reason why I came here. I have visited this place a number of times, and have been brought in contact with the spirits who preside here, who have given me their blessing and wise encouragement. Now, I am assisted to control and send my love to my friends, and tell them how beautiful the spirit-world is, how different from the idea which they have condifferent from the idea which they have con-cerning it, which was mine when here. It is not a narrow place, where only a few live who have been very good and very plous when here, but it is a broad country. I can see or learn of no limit to it; it seems to fill the entire uni-

verse; and every one who passes out from the earth finds a dwelling-place there.

It has green fields and sunny places. I have seen all the conditions of nature such as I used to see here: there are hills and rocks, streams and woods—all such beautiful things in the other life and the results and for the life and the results and the second to the results and the second to the s other life, and it is very pleasant to me, for I loved these things when here, but did not give them the study and attention that I do now, in my home-life above.

I have many things which I would like to talk

I have many things which I would like to talk over, but not in public; those matters concerning my life and the circumstances pressing upon me, which my friends know about, and which I think they would like to talk over with me. If they will search out a medium through whom I can come, I shall be very glad to respond to their call, and give them whatever I can from the spirit world.

I wish to say that the little girl in whom I

I wish to say that the little girl in whom I took such an abiding interest I still look after. Although she has grown to womanhood, and has her own cares and duties to attend to, yet my love for her is the same, and I try day after day to guide her thoughts and impulses in the direction of a higher life, which will unfold her spiritual capacities. I hope sometime to make use of the mediumistic powers which I know are hers. She used to be called a strange child; my friends used to think there was something not easily understood about her; they did not know, nor did I, that she was a medium; that know, nor one 1, that she was a medium; that spiritual powers were working upon her for the unfoldment of those abilities which she possess, because they believe she can be used for the benefit of mankind. Maria E. Coffin.

## Josephine Murray.

some evidences of spirit-presence, because several of my friends are mediumistic. They are a little timid, and afraid of what may come to them if they sit among themselves; they have a feeling that there is something ghostly about this Spiritualism, and perhaps it may harm them; but I want them to think of me, as well as of those spirit-friends who live with me, as

them; but I want them to think of me, as well as of those spirit-friends who live with me, as tangible, substantial beings, just as natural as they are, and not at all people to be afraid of: if they will only think so, they will find their timidity vanishing at once.

Jennie sends her love, and Carrie also. We are together, as well as many other friends who have passed away from earth, and we sometimes sit and talk, and even smile over the thoughts of our mortal loved ones, as they come before us, when we realize that those friends think of us as dead, vanished, having no life or consciousness at all, or if having it, that it is so indistinct and far away that it can take no interest and have no knowledge of the dear ones we once loved on earth. And yet it makes us almost sad, because the idea is so far from the reality, and we try very hard to impress our friends with a knowledge of the true state of the case. We are together, working in harmony, performing our labors, living our individual lives, and, although our work is different, we do not clash in thought or expression; we go on day after day, in sympathy of spirit, and we desire to live the same kind of a life, in connection with our friends on earth.

So I come, bringing my love, and saying to with our friends on earth.

So I come, bringing my love, and saying to each one: Do not fear; we will not harm you at each one: Do not lear, we will not harm you and, we will bring you strength and cheer. If you will try to do as I wish, I know we will be able to give you tangible evidence of our presence, and to outline before you many things, even bring a positive knowledge of the spiritworld and of its inhabitants.

#### Harry Goodwin.

[To the Chairman:] Good afternoon, sir. I am called Harry Goodwin. I was quite young when I passed away; I had not seen my twenty-fourth year, and I have been gone a few years. I would now be about thirty. I was rather given to floating around here and there, and had really no permanent abiding-place, and I have been fixed somewhat in the same ways since I have been out of the body. I have ways ince I have been out of the body. I have not settled down in any one locality, but have diffed to different places. I have picked up some information and seen some strange scenes, I can tell you, but I don't think I have lost by

my experience.

I have a mother on earth; her name is Sarah E. Goodwin, and I fully believe she is now in San Francisco. I want to send my love to her and tell her I am all right; I am not dissatis-fied or unhappy; I do n't feel that I have been "gobbled up" by any unpleasant power; I rather think I have been eased off consider-ably, and kindly dealt with.

You see my mother does not know anything of Spiritualism that I am aware of, and of course she has no idea that I can come back, or that I can be doing any sort of useful work at all. She is sometimes afraid I am not quite happy, because I was so restless and undecided, as she thought, when here. I could not give in my adherence to old theology; I never expressed belief in its creeds or dogmas, because pressed belief in its creeds or dogmas, because I never had any, and poor mother sometimes felt that I was doing very wrong in drifting away from the stronghold of the church. I know she has prayed for me many times, and I used sometimes to feel very unpleasant because I could not do as she wished me to in this direction; but then I could not so it this direction; but then I could n't, and so it

Heft my mother, as I have said, and roamed round here and there. She lost track of me once in a while, and then she would hear of my whereabouts. Occasionally I would take a spasm of industry enough to write a letter. I always abominated writing letters anyway, but once in a while I would feel that I owed a duty to her to send here a dispatch concerning my to her, to send her a dispatch concerning my doings and welfare, so she would know some-thing of what I was about, and how I felt; but since I went to the spirit-world she has heard nothing from me, and of course she feels rathnothing from me, and of course she feels father anxious concerning my spiritual welfare; so I have come here to tell her that I am all right. I do not find any fault with my present existence; I think it is a very good one. I am busy; if I de roam here and there, I can find plenty of work to do, wherever I find myself anchored, and the time passes very rapidly. I can hardly realize that years have floated by since I went out of the hold.

out of the body.

I was told if I had taken care of my physical health I would have been here now. I neglected to attend to it as I should have done, and so before I knew it disease fastened upon me. and I was obliged to step out of the body. I suppose it is the duty of every one to attend to their physical health, and I would not say anything that would keep them from doing so; but as I do not find any fault with my present con-

Philadelphia, after that went to Washington, and stayed for a time, then I drifted to the South, where I found associates and companions. I have friends in California. I would very much like to meet them all, and have a good rousing time; as I cannot do that, I send them my greeting. If they hear I have got back, you may tell them I am the same boy I used to be. I am ready to give an old fashioned hurrah! when they come to the spirit-world. I suppose by that time I shall have settled down to some steady purpose. You may think me a to some steady purpose. You may think me a talkative chap; but then I always was; when my tongue got loose, it never would stop running; so you will pardon me, I hope.

## Agnes Brown.

You have heard of me before, Mr. Chairman because I came some time ago. I do not come for any selfish purpose—at least I do not feel that it is a selfish one—for I have an important object in view; I have work to do in connection with others who are in the body, and in pursu-ance of this work I am here. I wish to send my love to those who cherish my memory, and tell them I never forget them for a moment. I often return to the old home to bring my love and sympathy. Changes are taking place; other changes are to come, which will be of great importance to those whom I love, and yet they will be for the best. I want each one to feel that not a cloud or shadow comes to earthly life but what has its silver lining of beneficent purpose, which will be revealed in God's own purpose, which will be revealed in God's own good time. My friends—or those nearest to me—are Spiritualists; they believe in the power of returning spirits; they do not accept the dogmas and creeds of theology, and they have striven to banish them from the hearts of those who are bowed down by them. My father has done much in trying to spread a knowledge of the cause of truth; he has endeavored to break the bonds of superstition and error and drive theological notions from the minds of those who have been cramped and enveloped by them: who have been cramped and enveloped by them so, in coming to him and others, I have had my thoughts turned in this direction, and have, in developing from childish years into womanhood, endeavored to do some good in the way of re-vealing the truth to those who do not possess it, and in chasing away the shadows of doubt and fear concerning death and the after-life from the hearts of those who tremble before the thought of the coming change. I am associated with a band of young female spirits who are working for the development of mediumistic power among the young, that it may be utilized by the spirit-world, and we are called in various directions in the performance of our labor. I am happy to say that there are many young people in this country whose mediumistic powers are soon to be unfolded; indeed, they are developing from day to day; and the workers of the spirit-world, who are desirous of spreading the truth, of breaking the bonds of error and bringing knowledge to take the place of ignorance, rejoice because they know new instrumentalities will be brought forth and great-

strumentainties will be brongnt forth and greater power will be given on earth for the advancement of their labors.

I come with encouragement and words of
cheer, telling my friends I am happy in my
spirit home. I am so glad that I passed from
earth, because I have found a mission here
which is not only congenial but can be beneficent in its purposes and applies and as I join My name is Josephine Murray; my friends call me Josie. They are all in Boston and vicinity, and some of them are interested in Spiritualism. I want to come to them with my love, and tell them that I think, if they will go to work among themselves and form circles, it will not be very many months before they will get

crown the hearts of the dear ones here, that they may feel the presence of spirits guiding them to a heavenly home where light and peace await them.

I am Agnes Brown, daughter of C. G. Brown, of Shelbina, Missouri.

#### Report of Public Séance held Jan. 11th, 1884. Invocation.

Report of Public Séance held Jan. 11th, 1884.

Invocation.

Our Pather and our Mother God! Thou who art the divine duality of being, in whom is expressed the positive and the negative, the male and the female principles of life; whom we recognize as the parent of all existence; the self-austaining power of the universe; permeating all life; the celestial light quickening throughout space and illuminating all things with eternal splendor.—Nature and her creatures praise thee for the blessing of existence. And shall man refuse to join the universal strain, going forth from valley, hill and plain toward thee? Shall human hearts decline to give thankful acknowledgment for life and its experiences, its discipline and unfoldments? Oht no; rather let the song of praise be heard; let the words of thankfulness be spoken; and, better than all this, let the recognition of thy bounty, thy beneficent goodness be expressed by man through his earnest labors for the unfoldment of his own spiritual powers, and for the assistance of his fellow-beings in well-doing. Our Father, may we to day receive some lessons of truth from ascended souls. May those spirits who gather here be given strength and opportunity to reveal their wishes unto their mortal friends; to give tokens of love and sympathy to those who on earth mourn their departure from the body; and may this hour prove to be a season of profit as well as pleasure unto all who are assembled here. Amen.

CONTROLLING SPIRIT.—We are now ready to consider your questions, Mr. Chairman.

QUES.—[By E.] I am acquainted with a girl-medium for independent spirit-voices who is accompanied by several spirit-children, a part of them blood-relatives to the medium. The progress they have made in the common branches of education and in the knowledge of mundane affairs is wonderful. Now if all children, passing to spirit-life, must learn somewhat of the experiences of earth-life as a necessary part of their unfoldment in spirit, how are such a vast number of spirit-children provided for when the number of mediums is so limited? and is the actually and as a lam quiet a veteran, a good many know of me. I believe, sir, it is about three years since I gave up the old hulk and went over to the other side, or very nigh on to that time, any-how. My name is John Harlow. vided for when the number of mediums is so limited? and is it actually necessary they should have mediums in order to gain earthly

development?

Ans.—It is not absolutely necessary that spirit-children, returning into contact with earth's atmosphere, should have well-developed mediums for their instruments, in gaining their knowledge of physical life, its conditions and experiences, although if such children, seeking experiences, atthough it such children, seeking for information, could be provided with these instrumentalities their progress in the knowledge of mundane affairs would increase rapidly; but let it be understood that all who are at present living upon this physical plane of existence possess, to a greater or smaller degree, mediumistic powers, and, consequently, every one will attract to his or her side spirit, chilone will attract to his or her side spirit chil-dren, as well as those advanced to years of maturity, who dwell within the sphere of mortal existence, and so such attending spirits will derive, through contact with mortals, an experi-

ence of mundane affairs as well as a certain degree of discipline connected with it.

Q.—Do not spirit-parents of strong theological bias oppose their children returning to learn

of mundane experiences? A.—Earthly parents of strong Orthodox prejudices and opinions will undoubtedly place a barrier between themselves and the spirit-children who desire to come to them; and although dren who desire to come to them; and although this barrier retards the progress of those little ones to an extent, yet it will not entirely prevent them from coming in contact with their mortal friends or with physical life for the purpose of receiving instruction and experience, for there are lines of mediumistic power existing in all directions, and spirit-children who desire and require the discipline and the experience which belong alone to material life are provided, through their agency, with opportunities and facilities for receiving that education which they could have acquired in no other way. The more spiritually-minded and liberal parents on earth may be, the more favorable the conditions they afford to their spirit-children for receiving the needed instruction and discipline.

tion and discipline.
Q.—[By E. Latham, Washington, D. C.] Is the spirit-world a locality, having surroundings like those of the world we inhabit? If so, does the spirit-world, with its inhabitants, travel through space around a spiritual sun, or occupy different relations to the earth at differ-

ent seasons of the year?

A.—If the spirit-world is in reality a world, A.—If the spirit-world is in reality a world, it must have a locality, it must occupy space somewhere in the universe, and revolve or travel in a path similar to other worlds; it must of necessity have a spiritual centre or sun around which it revolves; all of which we positively affirm to be the case. The sun of the spiritual world corresponds, in a degree, to the solar or of carth: it illustrates the life of our solar orb of earth; it illuminates the life of our world, and produces a brilliant, yet a softened, subdued light. The spiritual world travels march of your own physical planet; it accompanies your earth, so that when the earth is in one latitude, the spiritual sphere belonging to it which provides homes for those souls who are ascending out of the physical condition, occu-ples the same latitude at the same given time.

## Charles P. Curtis.

Good afternoon, Mr. Chairman. I have, for Good afternoon, Mr. Chairman. I have, for quite a time, contemplated making a visit to your circle-room, and announcing myself from here to my friends. Comparatively speaking, it is but a few years since I dwelt in the body, and even the entire length of my mortal life, as compared with that of the eternal existence I have entered upon, is but as a moment of time. As I come back here, in contact with physical organisms, I am surprised at the difference in the opinions which I now hold and those which I entertained when on earth. I am those which I entertained when on earth. I am amazed to find myself standing somewhat higher, so to speak, and looking down over my past lines of travel, and scarcely believe myself to be the same man. Yet in all essential parts and qualities I am the same individual that I was when here. I wish to inform my friends was when here. I wish to inform my friends of my power to return, and that with extended hand I am ready and eager to greet them with affection. I trust they will not be surprised or aggrieved because I have announced myself in

aggrieved because I nave announced myself this manner.

I was quite well known, at least through certain years of my life, in the city of Boston, for I resided here, and had an interest in certain valuable property, especially that at the junction of Tremont and Court streets. I also had not only reletives but many business friends not only relatives, but many business friends and associates; so that, in coming to you, Mr. Chairman, I think I am not as a stranger in a strange land, but one who feels himself at home in this locality.

I would like you to inform my friends that I am you woll extended with the split world as

am very well satisfied with the spirit-world, as I find it. I have not those material possessions which were mine here, it is true; and have often wished that I had understood the real, practical matters of life more fully—had com-prehended something of spirituality—and had endeavored to live more in accordance with di-vine rules of conduct. But I have been taught and am daily learning that I may labor and seek to accumulate spiritual riches; that it lies altogether with myself whether or no I gain those possessions. I feel that I have no exceptions to take in regard to the spiritual life, and

that I may press forward.

I would like very much, sir, to have some of my friends give me an opportunity of meeting them in private, for I have a great deal to say to them. There are many things which I would like to unfold, which it would not be wise to many things which I would like to unfold, which it would not be wise to

speak of in a public place, neither would it be agreeable to my friends.

As there are those in this city who were connected with me, and who remember who I was when here, I call upon them to give me some sign of recognition and welcome when they learn I have returned to your office.

Annunce me if your please as Charles P.

Curtis.

Allow me to add that one Thomas, who bears Allow me to add that one Thomas, who cears the same surname with myself, desires me to forward his greetings and respectful regards to all who remember him, and he joins with me in the desire that we may be given a private opportunity of meeting those who are connected with me

welcome you.] I don't know you, but I feel as though you were my friend, and am very glad

though you were my friend, and am very glad to meet you.

I lived a good while in the body, for I had seen eighty-eight years before I was called to my heavenly home, and, sir, I had gone through a good bit of experience. I had seen many changes, and sometimes it seemed as though the old body could not stand the wear and tear of time; but it did for a good many years, and then it was loosened and I slipped out of it. I want to tell the good folks who are here that I am well off. I wouldn't come back to live for anything they could offer, for I have got into a peaceful home, and there is no such skirmishing there as you have here; it is all quiet and pleasant, but not stagnant, sir—not at all; there's plenty going on to keep one lively, and busy, too; so it is a good kind of life, and one that I appreciate.

You see, sir, I was one of the old soldiers in the war of 1812, and I passed through some very exciting scenes in those stirring times, the memory of which—and I might almost say the scars of which—olung to me through the remainder of my life. It was like sailing into a quiet port where peaceful waters surged and played, when I got out of the body and anchored on the spirit-side.

Well, some may ask: "If you are so well pleased with that place, what do you come

spirit-side.

Well, some may ask: "If you are so well pleased with that place, what do you come back for?" I like to again look around here and see what is going on, and let the young folks know I am alive. It do n't do to have 'em think you are dead—not at all! They're to forgat all about you and that do n't

#### Mary Louise Derby.

I lived in Chelsea when I was in the body, and I might almost say I have lived there since I passed out of the form, because there were so nany attractions drawing me to my former home and to the homes of my friends. When I discovered that spirits could return and communicate to their loved ones, I was extremely anxious to come immediately and make my presence known, but I found I could not do so; I held certain opinions and ideas that seemed to retard me from religious property come close. to retard me from gaining power to come close-ly to my friends and give them all I could wish, so I have waited a little while to see if I could not gain more knowledge how to proceed, and I was advised to come to you and speak what few words I had to say, because, as I was told, I would learn something and get stronger by so few words I had to say, because, as I was told, I would learn something and get stronger by so doing. I wish to send my love to my friends, and tell them I am quite happy, but I have many times wished I had known more of these spiritual matters when I was here. I tried to do right, to live according to the best light which I possessed, and I did not find myself in a dark condition or an unpleasant abode when I passed over to the other side of life; but still I did not understand my surroundings as well as I do now, and the longer I live there the clearer it all appears to me. I seem to see better how to take hold of life and perform the duties which come up before me, and I think one of the best labors I can accomplish is to try and inform my mortal friends about the spiritworld, to convince them that I and the others who are with me can return to this life to communicate to them, and that we are all constantly gaining power, so that by-and-by we hope and expect to be able to impart much knowledge of our mode of life to those who are in ignorance here concerning these things. Oh I I wish them to feel that I have never forgotten any one of them; that death wrought no change in my feelings really; I could see no separation from my earthly friends, only as it occurred in any one of them; that death wrought no change in my feelings really; I could see no separation from my earthly friends, only as it occurred in thought to them; then I would sometimes feel afar off, a feeling of parting would come over me; but if they would think of me as with them, interested in their doings, ready to communicate with them when possible, I know that neither they nor I would feel or believe in any separation. My former name was Mary Louise Peverly, now Mary Louise Derby, wife of Mr. William B. Derby. of Mr. William B. Derby.

## Maria W. Leach.

This seems so strange to me, I can hardly tell where I am. Only a little while ago I lived in the body. I had so many affairs and effects in which I was closely interested, and now I have which I was closely interested, and now I have given them all up, disposed of them as I thought best. I am willing to let them go. It seems so strange to think I should be here talking through a mortal organism, with a mortal tongue, that I can hardly understand what it tongue, that I can hardly understand what it all means. But I come back to tell my friends that I have the power of doing so. I want them to think of me as one with them. I am not dead, because I do not feel dead in any sense whatever. I am as fully alive, and I think more so, than I ever was before.

I send my love to my friends. Tell them, please, that I will be glad always to come to them, and I hope they will not think of me as cold and senseless, but will give a few thoughts to me as one who is with them. I hardly know how to talk here, but if I can let my friends know I can come back, that will satisfy me. I

know I can come back, that will satisfy me. I would like to have you send my few words to Ezra N. Leach, of Weymouth, Mass., and tell him that Maria W. Leach has returned to make herself known.

## Rebecca Pearson.

My name, Mr. Chairman, is Rebecca Pearson. I resided in Boston. I have friends here. I wish they would meet me at some private place, where I could have a quiet talk with them. Some years have passed since I lived in the body, and I know that many things that were interesting to them and to me, in those days, have passed from their thought and almost from their memory; yet I would like to revive them, and to go over again, in conversation, some of the old times, for I had many strange experiences in my life; my friends used to say it was full of events; that I lived in thirty years alonger life than many others do in seventy, and I think it was true. So, although I passed out compara-tively young, I am not lacking in that experi-ence which rounds out an earthly life, because, while so many pass months, and even years, with scarcely any change in their lives, and hardly anything of moment occurring to them, I seemed to have one thing after another aris-ing before me in rapid succession. My triands ing before me in rapid succession. My friends used to say I was a strange being; and so I was; I did not understand myself, and they did not understand me. But, sir, I now know I was a medium, acted upon by external forces and intelligences, and that manytimes, when I would perform an action which appeared queer to my friends, and even to myself, I was made to do so by some attending spirit. Therefore I feel that I did, to an extent, lose something of life, because I did not know the source of my power or the spring of my actions

because I did not know the source of my power or the spring of my actions.

But I do not regret the past. I am glad that I did not stay here longer in the body. I know that I gained all the experience I needed, in contact with a physical form, and that the friction and wear of life, that which was unseen, as well as that which was expressed in the material, was so strong that the body could not hold up against it, so I was permitted to pass to the spirit-world. There I met many dear friends. My father, who had gone before me, was one of my guardian spirits, and he conducted me into a new home and life, where I have since been studying the laws of being and spirit-life.

when here, I call upon them to give me some sign of recognition and welcome when they learn I have returned to your office.

Announce me, if you please, as Charles P. Curtis.

Allow me to add that one Thomas, who bears the same surname with myself, desires me to forward his greetings and respectful regards to all who remember him, and he joins with me in the desire that we may be given a private opportunity of meeting those who are connected with us.

John Harlow.

John Harlow.

How do you do, Mr. Chairman? [Glad to ] life.

I have become interested in Spiritualism and mediumship, and am ready, if possible, to exert what influence I may upon sensitive organisms, for the purpose of assisting in the development of their powers. Had I understood these things better when in the body, I know I should have been a developing medium, and so I am exercising my magnetic force in that direction. My friends, I think, will learn of my return. They may feel strangely concerning it; they may think I have been imprudent in coming through a public avenue, but I have no other means of the comes to the other world he will rejoics to appreciate and understand its conditions and

my spiritual blessing, asking them to receive me with welcome. I will be very happy to meet them at any time.

#### Samuel B. Phelps.

I have not an extensive message to give, but understanding you had an open doorway here, Mr. Chairman, through which anxious spirits could reach their friends, I decided to make an attempt to come to my intimate associates, About a year has passed since I left the body, and within the few months that have rolled by I have been very much exercised in thought concerning the many strange duties that are pressing upon me in connection with my new life. I feel as though the life I had lived was as nothing, compared to what it might have been, My friends will, perhaps, wonder at my making such a statement; but when the curtain of immortality is rolled aside, and one can look into the spiritual world, with its conditions, its labors and its duties, and realize what an effect the result of past experience and life has upon the spirit, then he wishes he had attempted to perform a great deal more labor than he has done, that he had not omitted any occasion for being of use in the world, that he had performed a great many more kindly, good acts than he has done. I do not return to complain of my condition, for it is a very comfortable one. I do come to tell my friends I am happy, I have a good home, and I have no desire to return and take up a mortal existence. I send them my love. I would be pleased to have a good talk with them. I do n't know as I will have an opportunity of giving them what I wish, but I mean to work toward that end. If I should not succeed, I will wait with patience until they join me in the spirit-world; and meet me face to face, then they will have the experience that I have had, and will find an opportunity of coming into communication with me. I am Samuel B. Phelps. I resided in Everett street, Cambridgeport. I have not an extensive message to give, but street, Cambridgeport.

#### William H. Thompson.

Be kind enough. Mr. Chairman, if you please, to record me as Willam H. Thompson, formerly of Boston. I have not been seen around these parts for the last ten or a dozen years, because the eyes of mortals are not strong and clear enough to see spirit-forms walking amongst them—the eyes of most mortals, especially those of my former companions and friends— for they have but little if any idea that I am

occasionally in their midst.

I was always an active person; I never spent an idle hour in my life that I know of. Well, I do n't know as I can claim any credit for that, because if for any time my powers and energies became suspended I was perfectly miserable, and I could not control myself with any degree

and I could not control myself with any degree of patience; so I kept myself busy in order to be comfortable.

My friends, I think, will be glad to learn of my return, because they were near to me, and I: know they felt bad when I was taken from the body; they much preferred to have me remain with them a good long time. I am here to report myself, and tell them that I, like the others who have spoken to you, have no complaint to make concerning my present condiothers who have spoken to you, have no complaint to make concerning my present conditions and surroundings. I am fairly comfortable. I keep myself busy all the time, as I did when here. I very frequently go off from my home, visit different localities, and make myself acquainted with the customs of the various people; so, you see, I do n't lament the passage of time, because it brings to me only exciting, pleasing experiences.

After this long time of silence and absence, I suppose my friends would think I ought to give them a very lengthy account of what I have been doing, what I have seen and heard. I should be very much pleased to do so, but I am told I must only occupy a few moments here, and then give way to some one else. But I promise my friends this: that if those of my family who remain in the city of Boston will

promise my friends this: that if those of my family who remain in the city of Boston will sit together quietly of an evening, be harmonious in thought and spirit, I will try and cometo them. I do n't think I shall succeed in making myself felt or known at first; but I do think that after two or three months of patient trial, I shall gain power to communicate with them through what you call writing mediumship—because one very dear to me is possessed of mediumistic powers—and I know I can, after a while, make use of her hand to convey my thoughts to my mortal friends. I think that is an object worth trying for. I am ready to do my part, and I hope my friends will be willing to do theirs. They need not be afraid of Spiritualism; it is nothing uncanny; there is no "witchery" about it; it will bring them a revealment of truth, a knowledge of the immortal life—whither their friends have gone. life—whither their friends have gone.

## Mary Emma Jones.

I am Mary Emma Jones. Before I passed out of the body I lived quite a while in the city of Lynn, where I made some very good friends, who are still in that place. I want to send them my love and tell them I have come back from the spirit-world to let them know I have found it just as they told me I would—for they be-lieved in Spiritualism, and said they knew spirits. could come back and converse with their friends. They requested that after I passed away, if I found a medium whom I could use I would send them word how I found the spirit-world, and if what they told me was not true. So I come, what they told me was not true. So I come, bringing them ever so much love and thanks for their kindness to me. I have indeed found the spirit-world as they told me I would. I was met by kind friends, who gave me a loving welcome and conducted me to a peaceful home. I did see my dear mother immediately after passing from the body; I did find the spirit-world systangille and real as this one of earth. These as tangible and real as this one of earth. These things my friends told me I would experience, but I doubted, and was rather afraid to trust them, for fear they might be mistaken; but I promised if I found they were right I would

try and let them know.

I wish those dear friends would send what.
little I have to say to my sister. She is not exactly unhappy, but still she is having a hard time; she has many trials and afflictions to bear, and there is not much of sunshine and happiness in her life. I want her to know that I come ness in her life. I want her to know that I come to her, and am happy to do so. I try very hard to guide her thoughts, so that she can make the best of life—to extract the most sweetness from it. Mother, too, comes with me, and earnestly endeavors to bless the life of our dear Alice. We are going to work on and on until we prepare a brighter way for her to travel, bring better conditions and influences to her. I think, after this year has closed, she will find she has made great progress, and will enter upon a more beautiful condition.

I was very ill for a long time before I died, and I feel a little as I did then, so I cannot say anything more to-day, but hope I will have the power to come again and send a message directly to my dear sister, whom we all love so well.

## Frank Mellen.

Perhaps I am selfish in seeking to communicate here, where you have so many eager spirits watching for an opportunity to come to their friends, but Mr. Pierpont kindly told me I might enter and send a little message of love to my dear mother, as well as to other friends. I wish to say: "Mother dear, you know that your boy is often with you; that he comes to your how bringing influences from the higher your home, bringing influences from the higher life which will unfold still further your spiritual powers, which will give you strength and en-couragement to allow those dear ones who ap-proach you the opportunity of making them-selves known. You also know that those dear friends who are with me unite in sending their love and expressions of sympathy and regard to you, and that they enfold your life in the tenderness of their affection. So, dear mother, realize and remember, at all times, that you are guarded and guided by spiritual intelligences. We know that your life will blossom out sweeter and sweeter, as the years go by; its nowers will viven more fully and candily

blessings. Uncle Ed. sends his love, too; he wishes my mother to feel that he is often with her, giving her the strength and power which is characteristic of himself, which will do her so much good. He and I and all our spirit-friends desire our love, sympathy, greetings and blessing to go to Uncle Nel., and that he may feel sure that we are with him, bringing our influence and trying to assist him in his efforts to learn more of truth and its revealments. I am Frank Mellen, of Boston. My father is Mr. Charles N. Mellen; my mother, Mrs. Lucy Mellen.

MESSAGES TO BE PUBLISHED.

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Jan. 15.—Seymour Landon; Mrs. Lucy A. Warren; Dr.

John McCormick; Belle, to Eli W. Bmith; Caroline M.

Russell; Lydia Wentworth; Silver Spray.

Jas. 18.—Munroe E. Merrili; Mrs. E. A. Partridge;
Helen A. Coolidge; Henry Wilson; Allen H. Jones; Georgianna A. Safford.

Jas. 22.—Samuel Phipps; D. A. Wadely; Ellen A.

Matthews; Charles Andrew Powers; Blossom, for Mrs.
Susan Cameron, Belden Wilmont, Annie Garside, John W. Rogers, Maria C. Morton, William Morton.

Matthews; Charles Andrew Powers; Blossom, for Mrs. Susan Cameron, Beiden Wilmont, Annie Garside, John W. Rogers, Maris Cilford, Oliver P. Morton, William Morton.

Jan. 25.—Capt. Joseph Sandford; Francis Wymond; Sarsh Haskell; Martha R. Lund; Michael Kirby; Henry A. Baker; Harriet Messenger; Viols.

Jan. 25.—Capt. Joseph Sandford; Francis Wymond; Sarsh Haskell; Martha R. Lund; Michael Kirby; Henry A. Baker; Harriet Messenger; Viols.

Jan. 25.—Capt. Joseph Sandford; Francis Wymond; Sarsh E. Stillings, Mary O. Henderson, Col. William W. Tompkins, Gertle Williams, Thomas Shorter, Water Lily, Spirit Violet.

Feb. 1.—Mrs. Juliette T. Burton: John Dorr: Lotela, for Caleb M. Bean, Mrs. Susan B. Tidd, Edward Gafney, Warren Fuller, Caroline Sittchell, Henry A. Clark, James Skoln, Mary B. Hagar, Mary McCarron.

Feb. 5.—Mrs. Mary McCarron.

Feb. 5.—Mrs. Mary A. Rea; Charles H. Bourne; Nelson Beals; Eleanor Lawton; William E. Lawrence; Hannah Clarko; Mary Jane Saunders.

Feb. 8.—Aldus Barden; Clarissa Howland; Nancy Ann Carnes; Capt. Thomas Mickel; David Thrasher; Cors Croft; Markaret Shepard.

Feb. 12.—John F. Colos; Asahel Southworth; Edward M. A. Roberts; Stanford Newell; Hannah Maria Simpson; Mary Green; James O. Breed; John D Wight.

Feb. 16.—Samuel Cates; James F. Jenness; Eveline Borden; George P. Dorlas; John Billier; James Andrew Warren; Mary Eliza Adams; Harriet Sharis.

Feb. 26.—Jennie Holmes; James Blogue; Asa Steere; Mary B. Dyer; Hattle A. Lambert; Norman Hobart; Mary J. Studley.

## Adbertisements.

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Jan. 5.

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Jan. 5.

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# Banner of Bight.

[From the Christian Register.] LONGFELLOW'S BIRTHDAY.

BY S. D. ROBBINS.

Born Feb. 27th, 1807.

The silver bells are still, the golden lute Hangs on the willow, cypress-crowned and mute; The psalm of life is ended, and the hymn Of welcome chanted by the cherubim.

He passed the pearly gate, beyond whose bars still dotts the music of the morning stars:
Where perfect beauty reigns, with glad surprise He sings the pastorals of paradise.

Childhood in happy homes throughout the earth Unite in love to celebrate his birth; And, as they listen to some favorite strain, He bends from heaven to smile on them again.

#### ALL SORTS OF PARAGRAPHS.

How true it is that tyranny and oppression by governments produce their own avengers. Russian tyranny produces Nihilism; English oppression causes Penianism: German imperialism gives birth to Socialism: Bourbonism in Spain brings out the "Red Hand." So everywhere due punishment follows such offences. Today kingcraft rides the horse called the people: to-morrow that horse will be the ilon to tear the rider limb from limb, and roar in the battle till the very heavens

Mr. James Stevenson, of the Geological Survey, has reported the discovery of a number of cliff cities and towns in Arizona which are different in many respects from any previously known.

"Are you the rector?" said a gentleman calling at the rectory of a little Episcopal church in a country town. "Yes," replied the meck-looking gentleman who came to the door, "but if you'll step in Pil introduce you to my wife. She's the director."—Burlington Free Press.

Rev. Mr. Savage gave a very interesting lecture on the marriage question at his church last Sunday. We do not know when we have seen so many old maids together before.

When we come to realize that an article that is sold for butter is made from fat rendered from horse grease. careasses of hogs, cattle, cats and dogs, that have dled from disease, we feel like joining with a late writer who summed up the whole subject of adulterations under one head of counterfelting, and relegated them all-i. c., the counterfelters-to the States' prison.

The mixture of lime fuice and milk is one of the best remedies for dyspepsia or indigestion.

The preacher who steals his sermons has become an The preacher who steals his serinons has become an object almost of execration, but he is a tame offender compared with the man who attempts to proselyte from among the members of the neighboring church to build up his own. He is a thief that is rightly described as man stealing. Nor is he so scarce a man as might be supposed. Here and there in many communities he carries on his odious traffic,—United Presidentian. Presbyterian.

"H. S."-Better let C. E. "slide," as Banks once sald of the Union.

A bill has been introduced in Congress prohibiting the mailing of newspapers and other publications, containing money lottery advertisements. How about church lottery advertisements?

Engene Hale wants a dozen first class vessels added annually to the American navy, and the work should not stop, he says, until we have at least fifty new, strong, swift steel cruisers.

The life which leads to beaven is the life of charity, which consists in acting sincerely and justly in every occupation, in every business, and in all our dealings, from an interior and thus heavenly origin. Such an origin is inherent in such a life, when a man acts sincerely and justly because the divine laws require him to do so.—Swedenborg's Heaven and Hell, 535.

Dr. Bartol, Col. T. W. Higginson, F. M. Holland and others have been before the Massachusetts Legislative Committee the past week, asking for the removal of the disabilities of Atheists as witnesses in courts of law. Col. Higginson showed that the disability was Imposed so lately as 1850. The Committee appeared

The scholarship of forty-eight young ladies in the Harvard Annex is higher than the average of the male undergraduates; but the young men's pride is soothed when the contest turns on foot-ball, base-ball and rowing matches.

Wm. E. Mann, druggist, of Bangor, Me., says: "There is no need of having sore throat or bronchial trouble if those so suffering would use Dr. Clayton's Eradicating and Healing Salve according to directions. It is the best selling remedy we keep, and does all that is claimed for it."

"Comboberification" is a word coined by Mrs. Jane Grey Swisshelm. We have directed one of our cor-respondents to shadow Joseph Cook and send us the earliest intelligence of his suicide, — Philadelphia Call.

And Joseph responds with "meignosticism." Mrs. S. can try again.— Boston Journal.

On Friday, Feb. 29th, the English expeditionary force won a great victory in Egypt over Osman Digna -the wild attacks of his flery Arab horsemen failing to break the stalwart British square—and Gen. Gra-ham entered Tokar a conqueror. The rebels acknowledge a loss of 1,500 killed; the English loss was slight. Nobody knows what the English Intend to do nextnot even their government, if the telegraph is to be believed; Egypt remains an elephant on their hands, and the rest of Europe is beginning to "growl" over the policy of Mediterranean aggrandizement which she has carried on so half heartedly for the past eighteen months.

Syllogism is of necessary use, even to the lovers of ruth, to show them the fallacies that are often con-caled in florid, witty or involved discourses.—John

An exchange asks with apparent sincerity, "Is it wrong to cheat a lawyer?" "No, it is not," says the New York Graphic; "it is merely impossible."

A clergyman in Durham, England, some short time A clergyman in Durham, England, some short time since, taught an old man in his parish to read, and found him an apt pupil. After his lessons were flaished, he was not able to call for some time, and when he did, only found the wife at home. "How is John?" said he. "How does he get on with his reading?" "Oh! nicely, sir." "Ah, I suppose he'll read his Bible very comfortably now?" "Bible, sir! Bless you, he was out of the Bible and Into the newspapers long ago."—Ex.

Miss Elaine Goodale, the elder of the Sky Farm poets, has become one of the teachers of Indians at the Hampton school.

A writer in a scientific monthly asks: "What is a meter?" In reply a jocular editor said: "An opinion has long prevailed that a meter is a contrivance that works twenty-seven hours a day, eight days a week, the year round; and when you resolve to economize in the use of gas, it throws in a couple of extra hours daily without charge".—Jou ish Messenger.

The new penal code of Italy abolishes capital punishment. The feeling against its infliction was so strong that, although death sentences were numerous, only one execution has taken place during the past ten years, the extreme penalty of the law being evaded by commutations and pardons.

An English correspondent of Harper's sends the following: "Our minister, Rev. Mr. 8—, was preaching a kind of farewell sermon before leaving town for a few weeks' holiday. You may imagine our feelings when he said, in finishing up, "I leave you my blessing, brethren, and may the Lord be with you until I return!"—Christian Register.

Steps are being taken to commemorate the five hundredth birthday of John Wyoliffe, and to raise money to restore the Wyeliffe church at Richmond, York shire, where the reformer is supposed to have been

In Queen Victoria's new book she bears the following tribute to the deceased John Brown:

"His loss to me is irreparable, for he deservedly ossessed my entire confidence. He served me truly, erotedly, untiringly. To say that he is daily, nay, bourly, missed by me, whose lifelong gratitude he won to contain terre and devotion, is but a feeble expression of the truth."

Spiritualist Meetings in Boston:

Treasurer. W. A. Dunklee, Pressurer W. A. Dunklee, Pressurer.

Treasurer.

Wells Memorial Hall.—The Shawmut Spiritual Lycoum meets in this hall, 037 Washington street, every Sunday at 11 A.M. All friends of theyoung are invited to visit us. J. B. Hatch, Conductor.

Paine Hall, Appleton Street.—Children's Progressive treature No. 1. From season every Sunday morning at

ive Lycoum No. 1. Free session every Sunday morning at at 104 o'clock. All are cordially invited. Benjamin Weaver. Conductor. Wells Memorial Hall, 987 Washington Street,-The Spiritistic Phenomena Association Later

Wells Memorial Hall, 987 Washington Mirect,— The Spiritstic Phenomena Association holds meetings every Sunday afternoon at 24 o'clock. Able speakers and test mediums. All are cortially invited. Seats free. 1031 Washington Nirect.—Ladles' Aid Society meets every Friday at 25 P. M. Business meeting at 4. Sunday afternoons at 24, tests and good speakers. Conference in the evening. E. C. Baxter, Secretary. Engle Hall, 616 Washington Mirect, corner of Fasex.—Sundays, at 104 A. M., 25 and 75 P. M. Eben Gobb, Conductor, Meetingsalso Wednesday afternoonsat 30 clock.

Harmony Hall, 34 Essex Street (1st flight), -Sundays, at 24 (seats free) and 7/4 P. M.; Thursdays, at 3 P. 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 ½... M.

THE LADIES' HARMONIAL AID SOCIETY meets at Temple of Honor Hall, Hawthorn street, every Friday afternoon, Business meeting at 40 clock. Entertainments in the evening. Mrs. S. A. Thayer, President. Mrs. L. M. Fengar, Secretary.

Cambridgesport.—Spiritual meetings are held every

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

BOSTON SPIRITUAL TEMPLE.-This Society was favored last Sunday morning, March 2d, with a lecture by Mrs. R. Shepard-Lillie, trance speaker, on subjects given by the audience. Previous to the lecture, Mr. Lillie gave two beautiful songs, accompanying himself on the plano. The subjects chiefly treated upon were, "The Divine in the Human," "Fate, or the Law of Destiny," and "Resurrection as presented by the of Destiny," and " I Bible," She said :

Bible." She said:
"Life is divine and beautiful; in its present state "Life is divine and beautiful; in its present state we have trials and afflictions, and these act as purifiers of the soul. What we call evil is forced upon us, while the good is desired. The criminal desires a better condition, but is discouraged in an attempt to obtain it; the various causes, temperaments, hereditary tendencies, etc., depress him. While held in bondage by these, there is a constant rebellion, and his effort to resist appears evil, but is really a struggle for liberty. When we have reached the better, or are unfolded into the higher, we feel a thankfulness that from the probabilities and the capabilities of our life-experience we are drawn to a higher and develop the divine in the human. The encouraging word imparted, the helping hand extended, assist to reform, and through kind efforts raise up the oppressed.

Modern Spiritualism has opened the way by which we may gain some knowledge of the why and where-

forts raise up the oppressed.

Modern Spiritualism has opened the way by which we may gain some knowledge of the why and wherefore. The spirit-world is opened to our knowledge through the intercommunion of spirits and mortals. Here we see that the human, after passing into spiritife, manifests the divine by its desire to elevate the mortal. Nature is grander and vaster than man ever conceived. Modern Spiritualism, now only thirty-six years old, has opened vast fields of kilowledge. A great deal is written of a knowledge of God, but the finite cannot comprehend the infinite; we can only see its expression around us.

The resurrection of the body, as formerly accepted, meant the raising up after death of the physical body; but the new light has given new ideas, and imbued with the truths of the new revelation we read the words of Paul in a new light, and come to understand that the resurrection is one of the spiritual body; and not only this, but we learn that the spiritual body; is immediately raised, and does not wait for a day in the future." Mrs. Lillie closed with a poem, "The Realms of Peace."

The subject of the evening lecture was "The Light Before us; the Night Behind Us." "Nothing of late has taken hold of the mind of man so effectually as Modern Spiritualism; that it is a mighty power is universally acknowledged; none who look upon it for a moment have any doubt of this. Liberal thought has so permeated society that formalism has yielded to it. Every advance has been and is made by Liberalism. Jesus was a freethinker; he was in advance of the formalism of his age, and every reformer since then has made the way a little wider; even the church of to-day has free thought compared to that it held fifty years ago.

The pioneers of liberal thought sow seed that in the supplier of the proper is not the pioneers of liberal thought so we seed that in the supplier of the proper is not the pioneers of liberal tompared to that it held fifty years ago.

has made the way a little wider; even the church of to-day has free thought compared to that it held fifty years ago.

The ploneers of liberal thought sow seed that in after years springs up and bears fruit. The speaker here referred to the West, where she had been lecturing, and to the dillerences prominently existing there hetween the free and the creed-bound. "The meeting-house spire," she remarked, "must rise in every village, and when they multiply the feelings become narrowed down to our church. The fields over all the West are white for the harvest, and when Spiritualism is presented many are ready to break from the chains that hold them and be led into the light. We do not want to found schools and churches until we can do so on higher ground than our fathers did. In private conversation we find the desire to advance met by prejudice; even Spiritualists cannot receive all we would give, therefore we, as spirits, are held in retraint. The healing medium has done a great work in opening the eyes of people who could not be reached in any other way. Spiritualism has been rubbed into them." At the close of the lecture Mrs. Lillie gave a poem upon "Human Progress." She speaks next Sunday morning and evening in the same place.

SHAWMUT LYCEUM, WELLS MEMORIAL HALL .-On Sunday last we had a good attendance, with Conductor Hatch in the chair. After reading by Assistant-Conductor Rand and children, the Grand March was participated in and its execution praised by many for the improvement manifested. The exercises that followed, recitations, readings, etc., were engaged in by Lulu Morse, Bessle Pratt. Helen Saunders, John Baltzer, Rosa Wilbur, Ernest Fleet and Gracie Burroughs. Miss Nickerson (from the audience) gave a fine reading which was well received. The lesson to-day was in regard to the many Bibles in use by different nations, these Bibles embodying so many diversified ideas that we are led to the conclusion there can be but one God and that God is Nature. We also find that a religious belief does not civilize a nation, but the more advanced a people become the more humane and charitable is their religion; that men of science, of learning, of thought, question the authority of our Bible and disprove many statements found therein. May the time soon come when the family home shall be our temple, our only shrine the human heart, the only law right doing, the only Bible the bright page of Nature, the only God the mighty spirit of the universe. On Sunday last we had a good attendance, with Con-

universe.
ALONZO DANFORTH, Sec. of S. S. Lyceum.

PAINE HALL.-At the session of the Lyceum, March 2d, Miss Lena Onthank, a recent graduate from the Blish School of Elocution, rendered a selection ex-Blish School of Elocution, rendered a selection exquisitely. Mrs. Francis also gave one of her characteristic readings. Alberta Felton, George Felton, Eddie La Hommedieu, Thusa Caffenberg, Stella Greytus, Beulah Lynde, Eva Gardner, Master Georgie Remby and illtie Lillie Scott, were all excellent in their respective efforts. Vocal selections were interspersed by Eva Morrison, one of our best musicians, Mrs. Josie Halden and Miss Amy Peters. It is with pleasure we notice that much attention is paid to musical instruction, both instrumental and vocal. Cards of invitation are out for our Annual Anniversary Reception and Ball, March 31st. Motto Sunday is always an interesting occasion with us; over fifty mottoes were presented to-day. Francis B. Woodbury, Cor. Sec. 45 Indiana Place.

SPIRITISTIC PHENOMENA ASSOCIATION - WELLS HALL.-Sunday, March 2d, the hall was well filled. Services commenced with singing by Prof. Orcutt, Mrs. F. D. Edwards and Mrs. Carr, her first appearance sluce her long illness. Vice President Davenport introduced Prof. W. W. Clayton, who illustrated many incidents recorded in the Bible. The speaker gave proof that Spiritualism has always been known by the inhabitants of earth, and that a spirit in the olden time was, through ignorance, called "the Lord. All manifestations of the olden time are duplicated to-day. After singing by the choir, the Chairman introduced John Wetherbee, who seemed to be influenced by one who wished to keep his hearers in a merry mood, and in efforts to do so was perfectly successful. As everything is necessary and subserves a purpose, Mr. Wetherbee fills a niche in our company which cannot be filled by another. Gen. Wisewell was called from the audience, but declined to speak. Mr. David Brown entertained the audience with incidents that had come under his notice the past week, and with several tests by him, the meeting closed.

[The undersigned wishes to say to mediums living at a distance, and Spiritualists generally, that he has taken a well located house and intends to make it a Spiritualists' Home. He desires correspondence from physical phenomena mediums, toward making engagements with the same, for scances in large parlors, 60220.] ALONZO DANFORDETH, Cor. Sec. of S. P. A. 28 Dartmouth street, Boston. Services commenced with singing by Prof. Orcutt,

HARMONY HALL, 34 ESSEX STREET .- We cannot give even a synopsis of the many good thoughts expressed at this hall Thursday afternoon and Sunday. The following names will show the status of talent in attendance: Judge Ladd, John Wetherbee, Prof. Milleson, Mr. Viles, Mr. Pratt, Dr. Tripp, Miss Jennie Rhind, Miss Keating, Mrs. Lull, Dr. Thomas, Mrs. Greene, John Orvis, Dr. Twitchel, and others. Fine aloging by the choir.

CHELSEA.—This city is alive, and wonderfully so, especially the Spiritualists, judging by the numbers gathered at the hall on Friday evenley, Feb. 22d, as a

social meeting of the Ladies' Harmonial Aid Society, convened for the purpose of getting better acquainted. Later in the evening all hearts were made glad as they espled the happy face beaming in upon them of our good Bro. Dowling, of Maiden, feeling assured that a feast of good things was to be bestowed upon them by him in his genial and inspiring manner. Speeches by local talent added pleasure to the evening, but best of all was a collection of fifteen dollars as a mite from the society to aid the Western sufferers of the flood.

The Sunday meetings are well attended, and much interest seemingly manifest among investigators to learn of the truth as taught by Spiritualists. Thus while Sunday speakers disseminate facts, and endeavor to sow good seed, hoping for a fruitful harvest, the Aid Society furnishes the substantial by way of food and clothing to unfortunate brothers and sisters who are ever in our midst, and many thanks have been returned to the society during the winter for benefits received. Thus, friends, of humanity, be brave, be true; work in the vineyard while the day lasts, and when night cometh may we have reason to rejoice and thank the Father that we have lived.

Current American and the supportance of supportance of

CHELSBA. - Spiritual Association, Odd Fellows' Building: Next Sunday, conference at 3 P. M.; at 7:30 Miss Keating will speak, followed by tests.

#### **Memorial Nervices**

In honor of the late Prof. William Denton were recently held in Paine Hall, Boston, by Children's Progressive Lyceum No. 1. From an extended report of the exercises, contributed by Francis B. Woodbury, Corresponding Secretary of that organization, we condense the following:

the exercises, contributed by Francis B. Woodbury, Corresponding Secretary of that organization, we condense the following:

The services in memory of this eminent geologist, author and lecturer, were well attended. Music suited to the occasion was furnished by Barrows's Orchestra. The hall was exquisitely decorated (having been so arrayed for the N. E. Freethinkers' Convention) by the veteran decorator, Col. Beals; and many well-known advocates of Spiritualism and Materialism participated in the exercises.

The principal essay, by Mr. Cherrington, was a fine tribute to the memory of Prof. Denton. Mr. C. truthfully remarked regarding the Professor that "without any effort at unseemly laudation, I regard him as one of the soundest logicians, the clearest and most comprehensive writers, and the most consistent in theory and practice, of the eminent scientists of this or any preceding generations. ... Wherein did he differ from others in the same field of exploration? Without disparagement to the many eminent men whose master-minds have enriched by untiring zeni the field of human knowledge, as a rule they stand, each and all, second to William Denton in their service to humanity. Darwin may propound and logically develop the theory of evolution; Huxley advance the materialistic philosophy; Tyndall may delve into the region of materialistic investigation become the possibilities of chance.

The harmonious element with which we were surrounded was made more perfect by the presence of Dr. Richardson, who stated he was with us because immortals had brought him into our hall before he really realized where he was going.

Mrs. Cushman and Mr. Barnes were also ready to make short addresses. After Mr. Wright had concluded his earnest remarks on "Prof. Denton, an advocate of the religion of reason and common sense," the young people were introduced. Maria Falls's reading of "The Time has Come," Aaron Lowenthal's of the hiemorial Poem written for the Melbourne Lyceum, and Miss Amy Peter's recitation were not only fitting tributes to the memory of one of the pioneer workers in the cause of progression and truth, but testified to the educational, refining influences with which they had been surrounded in the Lyceum, Readings and recitations were also given by Mrs. Francis, Louise Scott, Miss Julia A. Young, Carrie Huff, Beulah Leach, Ethel Nickerson; vocal selections by Mrs. Francis, Miss Jennie Smith, and a duet by Mrs. Halden and Amy Peters.

## Washington Notes.

Memorial services were recently held in the Congre gational Church-the largest in the city-as a tribute of admiring respect to Wendell Phillips, at which Frederic Douglass, Gov. Long, Prof. Greener, Dr. Loring and others made addresses, replete with eloquence, sympathy and appreciation. Gov. Long compared the great orator to a goad-stick, which pricked the plodding ox of public sentiment, and the lightning dart and thunderbolt, which purified the political and atlonal atmosphere

I was pleased to meet one day last week at one of the fashionable hotels here, Mr. and Mrs. Wm. S. Butler, formerly Maggie Folsom, one of the mediumistic celebrities of Boston. Their wedding trip extended to this city, where both have many warm friends, who wish this favored couple long years of usefulness and happiness.

Dr. John B. Wolff follows Hon. Warren Chase in a series of lectures upon spiritualistic themes, his first subject, as announced, being "The Mission of Spiritualists versus Spiritualism." Dr. Wolff is an earnest speaker and an intelligent thinker on various subjects.

The second anniversary of the Ladles' Union (an organization for practical charity, composed of ladies belonging to the spiritual fraternity here, who formed themselves into a society at the suggestion of Mrs. Richmond during her last visit here,) was held at the residence of Capt. and Mrs. Cabell on Friday evening, Feb. 29th, and proved to be a very successful affair. both pecuniarily and socially. In the absence of any other organization for the maintenance of regular lectures, the several ladies of executive ability and practical business talent belonging to this society ought to enlarge their sphere of action, and manage, as they are capable of doing, a successful course of spiritual lectures for the Washington public.

Information has been received that Mrs. Maud E. Lord, the well-known physical and test medium, will spend the month of March in this city. Her presence at this time will give an added interest to the movement here that is much needed.

Numerous private circles are being held throughout this city, and in most cases with satisfactory results. I recently met with a newly-developed medium-Mrs. Lizzie Pitts-who certainly gives great promise of being richly gifted with clairaudient powers and a ready adaptability for unconscious entrancement. Unaffected in manner, sincere of purpose and spiritual in her aspirations, she seemingly possesses the needed quali-

ties for excellent mediumship.
"Our Little Ones in Heaven" was the advertised subject last week of a Baptist Church Sunday-school service, which the public were invited to attend. Expect soon to hear that the churches are substituting Children's Lyceums in place of the ordinary Sundayschool.

The Washington Critto is an able, consistent and persistent advocate of Congress passing a law opening the Congressional Library, the National Museum and the Botanical Gardens on Sunday. All honor to its practical sense, and its active interest in behalf of liberal views and good morals. May it cease not its efforts till crowned with success. Per contra, Rev. Dr. Pitzer and Rev. Dr. Butler have protested to the postmaster of this city against keep-

ing open the letter-carriers' window on Sunday, whereby thousands of our citizens, especially government clerks, are enabled to procure their mail. Alas! when will the clergy learn that they are mill-

stones around the neck of the people-drag-weights to the cause of progress and humanity? March 1st, 1884. INDEPENDENT.

Meetings in Hartford, Ct.

Mr. J. W. Fletcher lectured in Unity Church (Unitarian) on Monday evening, with unusual eloquence, the subject being "The Immortal Life." Many prominent church members were present, and the lecture was warmly received. A large number of very convincing tests were given at the close. Mr. Fletcher will speak in Hartford next Monday evening, at 8 o'clock.

Stinging, irritation, inflammation, all Kidney and Urinary Complaints, cured by "Bagaba Palba." \$1.

Cleveland (O.) Notes.

The medical bills aimed to crush out all other schools but Allopaths and Homeopaths, are still pendschools but Allopaths and Homeopaths, are suit penusing the action of the Legislature of Ohlo, but there has been such 'opposition manifested all over the State through the press and other sources, that it is a question if the Democratic House will be impolitioenough to pass any of them, and the Republicans already feel as if they went a little too far last season in passing the odious "Russell bill" (taxing mediums), and they will hesitate before again insulting the Spiritualists of Ohlo; in fact, they are now trying to palliate the offence which cost them the last State election, by introducing a measure to repeal the bill—still there is danger, and singular as it may appear, those interested most, viz., the non-diploma doctors, are so slow in putting their hands into their pockets, that the committee appointed to go to Columbus from here to lobby against the objectionable bills are yet waiting for the necessary funds to start.

The Children's Lyccum.—The offices of Guardian and Musical Director made vacant by Mrs. Rich's and her daughter's departure to Texas, were filled last Sunday by the election of Tillie H. Lees as Guardian, and Prof. Charles W. Palmer (who served so ably last year) as Musical Director; Prof. P. choosing for his assistant a new-comer into the Lyceum are beginning to appreciate the value of the Lyceum as a school of development.

The Coming Annitversary.—The joint committee appointed by the Church of the S. E. and the Lyceum as a school of development.

The Coming Annitversary.—The joint committee appointed by the Church of the S. E. and the Lyceum are holding weekly meeting at Welsgerber's Hall, in honor of the Thirty-sixth Anniversary of the Advent of Modern Spiritualism. In addition to the regular speaker, Moses Hull, Miss E. Anne Hinman of Connecticut, the able and well-known trance-medium, is specially engaged, and A. B. French, Esq., of Clyde, the brilliant inspirational speaker, are to be invited.

The musical department is to be presided over by Mr. and Mrs. Burgess, the rising fa ing the action of the Legislature of Ohlo, but there has been such opposition manifested all over the

Spiritualist Meetings in New York. The American Spiritualist Alliance meets every Sunday afternoon at 2% o'clock in Republican Hall, 55 West 33d street. Headquarters and Reading-Room for members at 137 West 35th street, where social meetings are held every Wednesday evening at 8 o'clock. T. E. Allen, 23 Union Square, Secretary.

The First Society of Spiritualists holds its meetings overy Sunday in Republican Hall, 55 West 33d street, Morning service if o'clock; ovening, 7:45, Scatsfree, Public cordially invited.

New York City Ladles' Spiritualist Aid Society, permanently located at 171 East 60th street. Wednesday, at 3 P. M. Mrs. M. A. Newton, President.

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

#### The Ladies' Spiritualist Aid Society "Social"

Met Saturday evening, March 1st, at the residence of Mr. H. J. Newton, 128 West 43d street. The parlors were filled, and the attention of the guests especially directed by the host to a table filled with packages

great and small.

The Rev. Mr. McCarthy was appointed auctioneer; a duty which he fulfilled with the same ability that characterizes his efforts on a far different platform. His ingenuity in disposing of his wares was unique. Wit and humor followed every sale, with such abundant success that the proceeds noticed some \$10 for our Treasury. Treasury.

Prof. Keenan favored\_us\_with\_recitations, both hu-

morous and pathetic. Prof. De Weir, with a masterly skill, added the charm of instrumental music to the evening's pleasure.

The invisibles have rewarded our efforts by joining

hands in the good work we are accomplishing, and they, with us, return thanks to the friends for their generous cooperation. S. A. MCCUTCHEN, Secretary.

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

dont.

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' Aid Society meets Wednesday at 2½ P.M. Church Social meets every Wednesday evening at 7½ 0 clock. Psychio Fraternity, with classes for mediumship development, meets Thursday evening of each week at 7½ 0 clock. All meetings free, and the public cordially invited. A. H. Dailey, President.

Brooklyn Spiritual Fraternity.—Friday evening Conference meetings will be held in the lecture-room of the Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues, at 7½ P. M.

The Enstern Districts piritual Conference meets every Monday ovening at Composite Room, 4th street, corner South 2d street, at 7%. Charles R. Miller, President; W. H. Coffin, Secretary.

The Everett Hall Spiritual Conference, 398 Ful-ton street, meets every Saturday evening at 80 clock. Spir-itual papers and books on sale, and meetings free. Capt. Ja-cob David, President; Lewis Johnson, Vice-President; W. J. Cushing, Treasurer. The South Brooklyn Spiritual Society meets at Franklin Hall, corner of Third Avenue and 18th street, every Wednesday evening, at 8 o'clock. Mediums' and Experience Meeting every third Wednesday in each month. All spiritual papers for sale. Seats free. S. B. Bogert, President; William J. Cushing, Secretary; Dr. Patch, Treasurer.

## Lectures in Brooklyn, N. Y.

Despite the heavy snow, a goodly number assembled in Conservatory Hall to listen to a brilliant lecture by the gudies of Mr. Fletcher, and the effort was declared to be the best that he has made thus far. " Poets and Poetry as Educators," was the theme of the discourse.

to be the best that he has made thus far. "Poets and Poetry as Educators," was the theme of the discourse.

"We claim," said the speaker, "to be crowned with the glory of all the centuries, to stand above all the centuries that have preceded us, to have gained more in science, art, literature, than any other nation of the earth. This has been done by no one power; all the combined forces of our present civilization have been necessary to produce the present result. There are those who will insist that the wisdom of to day is very slight in comparison with the vast attainments of the younger nations of the earth. They will go back to the past and pointing to all the marvels of Egyptian lore, declare that the art of Greece and Rome transcended everything that is known to-day. This may in a measure be true; but to-day the highway to knowledge is open to all, while in the past these gifts of the gods were only bestowed upon the few. The poet is one who is so sensitive that he feels the working of nature's great forces, and with prophetic eye grasps the ultimate result long before the ordinary mind has perceived the efforts that are being made. He is the window through which the light of heaven shines. The poets have been the great teachers, and have done more to strengthen and encourage a faltering humanity than all the priests put together.

The marvelous genius of Shakspeare becomes all-potent when studied as a great moral lesson. Jealous, that meets its sure punishment, is exemplified in Othello, and ambition proved to be the hollow bubble that it is in the words of warning given by Wolsey to Cromwell, 'I charge thee filing away ambition. By that sin fell the augels.' What sermons have the power and force therein contained." The poetry of Shelley, Byron and Longfellow was all dilated upon in like manner, closing with a most glowing tribute to the writers of all ages. In the evening the subject was, "The Promise Fulfilled, or Denton in Spirit-Life," and many of Prof. Denton's friends who were present declared it

## Meetings in Lawrence, Mass.

The Ladies' Aid Society holds meetings in this city. and thus far has been successful in interesting the people. Its meetings are not composed of Spiritualists, but largely of those who are investigating our philosophy. We have been favored with many of our best mediums on the platform. Miss M. A. Keating has been with us four Sundays. and gave general satisfaction; also Mr. Joseph D. Stiles, who will be here again April 6th. We would like to have him with us often, as also many others whose labors are appreciated. Feb. 17th and 24th and March 2d, James R. Oocke spoke, and gave many tests, which were nearly all recognized. He is a fine platform and developing medium. He holds regular circles in Lawrence, and the people are crowding, anxious to obtain admittance. Societies will do well to engage him. The spread of our truth is on the increase; let all true Spiritualists forward the cause by doing all they can to interest others and convince them of spirit return.

MATTIE L. WILEY, Secretary. philosophy. We have been favored with many of our

See the Prospectus of the Boston Banner of Light on the fourth page of to day's paper. It is the oldest and best journal in the world devoted to the Spiritual Philosophy. C. H. Mathews will receive subscriptions for the Banner of Light.—Ohio Democrat. Mathews, Elitot & Co., publishers. New Philodelishis. O.

#### A Card from Dr. Willis.

MR. EDITOR-Will you allow me space in which to thank my numerous friends for the expressions of sym-pathy with me in my late misfortune, that have poured in upon me from all quarters. To allay their anxiety,

in upon me from all quarters. To allay their anxiety, permit me to say that, thanks to the skiliful manipulations of my surgeon and the great purity of my blood, my wounds are healing with marvelous rapidity, and I shall not even be scarred.

Many of my correspondents have asked me why my spirit-guides did not save me from such an experience? I can only say that a powerful effort was made to take me in a different direction, which, had I recognized and heeded, would have saved me a frightful experience. But my escape from death was so narrow, that all other emotions and feelings have been swallowed up in gratitude.

I will say that for three or four days Mrs. Willis had suffered from a nervous apprehension, which amounted to a premonition, that I should be assaulted in the street; and on the evening in question, influenced by her state of mind, I left all my valuables at home, so that my dastardly assallant, who searched my person after I was stricken senseless to the ground, secured as the reward of his villainy about sixty cents' worth of car-tickets, and perhaps two dollars in change.

Truly yours, FRED L. H. WILLIS, M. D.

#### A Card from Mrs. Colby.

To the Editor of the Banner of Light:

Please allow me to say to the public that my address for the month of March will be at Norwich, Conn., care of Byron Boardman. I lecture there the second, third and fourth Sundays of the month; return to Somerville for the fifth Sunday, at which time the Thirty-Sixth Anniversary of Spiritualism will be celebrated in Independent Hall, Hill's Building, Union Square.

Celebrated in Independent Han, Am & Bunding, Onton Square.

On the 31st I attend anniversary scances, speaking in the forencon for the Ladies' Aid, afternoon for the Spiritual Temple Society—both meetings being held in Horticultural Building, Bostou. The day following I leave for the West. My address for April will be Muncie, Ind.

With much respect,

AMELIA H. COLDY.

AMELIA H. COLBY. Somerville, Mass., March 3d, 1884.

#### Meetings in Springfield, Mass.

Mrs. Fannie Davis Smith of Brandon, Vt., spoke before the Spiritualist Union, at Gill's Hall, Sunday, March 2d. The morning lecture was upon the good that Spiritualism had done and the great work still to be

Spiritualism had done and the great work sum to be accomplished.

In the evening the theme was the Educational Effect of the Study and Practice of the Spiritual Philosophy, with apt illustrations of the good effect of soulculture, as shown in Theodore Parker, Emerson, Wendell Phillips, Mrs. Julia Ward Howe, Edua Cheney, etc. The audience was of usual numbers and listened with close attention.

Geraid Massey is to be with us the 5th and 16th, and much pleasure is auticipated from listening to his learned exposition of the origin of the Christian Religion.

H. A. BUDINGTON.

#### Dr. Abbie E. Cutter

Has been giving a series of lectures to ladies upon the laws of "Heredity," in Chapel Hall, Tremont Temple. These lectures will be continued every Wednesday at These lectures will be continued every Wednesday at 2:30 for the present. The doctor lectures on same subjects every Tuesday in Independent Hall, Union Square, Somerville, where a developing circle will be formed on Tuesday, March 1tth, for the express purpose of scientific experiments, using electricity as a stimulating agent.

P. L. O. A. Keeler will hold a scance for manifestations in the light, Sunday, March 9th, at 2:30, and on Wednesday, the 12th, at 7:30. Meetings are held in this hall every Sunday evening at 7:30, for the advancement of spiritual knowledge.

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