VOL. LIV.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, MARCH 15, 1884.

\$3,00 Per Annum, Postage Free.

#### CONTENTS

FIRST PAGE. - The Spiritual Rostrum: Spirit Thomas Paine Recounts "Some of his Experiences on Entering Spirit-Life."

SECOND PAGE.—Postry: The Weaver of Bruges. Strong Words for Medical Freedom in Massachusetts! American Spiritualist Alliance.

THIRD PAGE. - Poetry: Comforted. Banner Correspondence: Letters from New Hampshire, Michigan, Massa-chusetts, Indiana, Pennsylvania, Maine, Illinois, and Colorado. Magazines for March. Proceedings of the Michigan State Convention of Spiritualists. Brooklyn (E. D.) Spiritual Conference. Anti-Compulsory Vac-cination. Verifications of Spirit Messages.

· FOURTH PAGE. -Brains or Purses in Legislation, Interesting Materializing Scances. The Indian School at Carlisis. Mr. H. Bastian, Papacy and Democracy, Inconsistency of the Opposition Press, etc.

FIFTH PAGE, -Medical Persecution in France. Movements of Mediums and Lecturers. New Advertisements, etc. SIXTH PAGE.—Message Department: Invocation; Ques-tions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Seymour Landon, Mrs. Lucy A. Warren, Dr. John McCormick, Belle, Caroline M. Russell, Lydia Wentworth, Silver Spray, Judge Monros E. Merrill, and Mrs. E. A. Par-

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

EIGHTH PAGE:—All Sorts of Paragraphs. Spiritualist Meetings in Bostou. Spiritualist Meetings in New York: Frobisher Hall Meetings. Gerald Massey in Springfield, Mass. Reminiscences of Rochester. Dr. A. B. Dobson vs. Old School Practice, etc.

# The Spiritual Rostrum.

Spirit Thomas Paine Recounts "Some of his Experiences on Entering Spirit-Life," through the Trance Mediumship of

MRS. AMELIA H. COLBY, At Horticultural Hall, Boston.

[Reported for the Banner of Light.]

The Banner for March 1st contained a notice of the meetings of the Boston Spiritual Temple at the abovenamed hall, on Sunday morning and evening, Feb. 24th. On the latter occasion the speaker, Mrs. A. H. Colby, narrated, under the control of Thomas Paine, "Some of his Experiences on Entering Spirit-Life." So entertained were her auditors that arrangements were made for a continuation of the same subject by this control, through her organism, at Horticultural Hall, on the evening of March 5th.

Notwithstanding the descending snow on the evening in question a good audience greeted the speaker, and gave closest attention from the beginning to the end of the services. The exercises of the meeting were prefaced by introductory remarks from Capt. Richard Holmes, President of the Temple, and songs in which Mrs. Rose Shepard Lily (who is speaking for this Society to great acceptance this month) and her husband effectively participated.

Spirit Thomas Paine then proceeded, through his instrument, Mrs. Colby, to consider the subject to listen to whose treatment the present audience had assembled together. He prefaced his narrative with a statement to the effect that while really experiences were of little practical value to any one, save to those who were personally associated with those experiences yet the recital of the personal episodes which had been encountered by the spirits of those once men on earth, who had entered the domains of spirit-life, by the people, and to possess an interest to them, which must be his apology for devoting the passing hour to a revelation of some of those immediately per taining to himself since he left the world of effects and became a denizen of the world of causation. The greatest difficulty experienced by one in a certain sphere of life, in giving forth his or her ideas to those in another sphere, existed in fluding language in which to definitely express the thought sought to be conveyed from the conviction of the one to the compre hension of the other; and his effort to present a clear outlining of his experiences in the spirit-world (the recital of personal experiences being necessarily of a desultory character) which would correspond with the mental grasp of those in the physical world, would be found to be encompassed with the same difficulty; nevertheless the effort would be made and the resul trusted to time and reflection on the part of his hear-

The desire expressed so generally at the present day by the human race to know something more concerning the range, and to comprehend something deeper regarding the scope of the subtle intricacies pertaining to the life of the individual man who has entered another stage of being was a perfectly natural one: and particularly when that individual's life on earth had been such as brought him more or less prominently before the notice of his fellows, and he had lived for years thereafter on another plane of existence, was it natural that men should demand the result of his observations from his personal standpoint regarding his new condition.

He defined the spirit-world (as to its ingredients and constituents) to be composed of the finer substances that had been thrown off from the cruder conditions of being preceding it. To his mind the distinctive numerals, as second, third, fourth, fifth spheres in spiritlife, were largely to be construed as classes or conditions of mind rather than localities in space; yet there were localities there whereto naturally gravitated for purposes of purification and ultimate development, certain orders of spirit-intelligences, on their leaving the earth-sphere-localities which he designated, for instance, as the compensating sphere of divested purpose, the sphere of individuality, etc., and those higher planes of angelic development from which those who would communicate with earth's children must do so indirectly, or what he might call "by proxy." The first sphere of the spirit-world might be defined to be a broad zone. situated very near the planet earth, having its poles almost triangular to those of that planet, and revolving from South to North. The philosophy underlying this he would not at the present time attempt to explain; but in this sphere existed every force and form of life which afterward found its counterpart in expression on the physical globe: every form in the mineral, the vegetable, the animal kingdoms, must first have: an expression in this first sphere—every child must sometime in its existence have an experience in this initial zone.

All these spirit-spheres might be divided into circles as varied as the classes which occupied them; and the line of numerals might be subtended to a great degree in designating them. The revengeful, for instance would naturally share in the common feeling which actuated them in earth-life, and gravitated at first into dim conditions of spiritual perception, from which it would be necessary for them to escape by growth

the sphere of divested purpose, presented a claim on all who had anything to outgrow which might retard their future advancement—and the sons of earth, of all classes, found liberal representation therein. The control stated that some did not enter this sphere immediately after their earthly demise, because through weakness they were unable to endure the severe demands of its ten circles of progressive and puricative trial. Hence, by the law of apposite attraction, they were drawn beyond this condition, to be returned again when they had grown strong enough to come into practical contact with its cruder elements, and protect themselves during the ordeal. The control stated that on his departure from the

physical body he rested four years, and a little more to poise his spiritual faculties, and prepare for future contingencies awaiting him on the new plane of being upon which he had entered. All people did not so rest, others rested even a longer period than did he: the process was intended to bring back the individual to that period in his earthly unfoldment when he possessed and was able to give forth and to exercise the greatest power of the intellect and intelligence. The man grows old on the earth plane, the burdens of life press heavily upon him, he feels at last that he has not the same flow of mental activity as in the past: memory becomes deficient, the perceptions decay—at least in power of use and expression. But as he regains his proper standpoint in the world beyond, he will return to the position where he had, during his earthly deent, the most decision of character—the high est position, intellectually speaking, which he has ever occupied in past experiences in the mortal. The con trol stated that between forty-five and fifty years o age was the period when he had felt himself to possess the greatest decision of character, the greatest meas ure of intellectual strength achieved by him while on earth (from that time he began to grow more feeble and therefore to the mental status of that period he gradually returned during his four years of spiritual rest from the weakness attendant on age and sickness which clouded his closing days on earth.

The control referred to the active literary pursuits which crowded his earthly life-not perhaps the study of books merely, for the lack of a liberal education had been his great sorrow: Born of poor parents, he could not fully obtain what he regarded so highly, but he had no fault to find with those parents—were he about to be reincarnated again he should have no desire to change his parentage. He spoke feelingly of the early religious training imparted by his mother, and said that though in after years he had been obliged, on mature thought, to lay aside much that she had inculcated, still the impression of her mental habits early affixed upon his own at that time plastic individuality had always wrought good for him. The Quakerism of his father, also, produced an effect upon him which was not lost even now; and the after influence of both parents had aided him through all in bearing the various trials which had served in earthlife to give him the force of will, the determination of character which perhaps he could never have gained in any other way. In the world where he now resided Nature became the great object-teacher; she demonstrated all things to her children in answer to their reasonable demands; and the strong faculties of personal observation and trained perception, which were the fruits of his earthly pilgrimage, stood him in good stead in the next step along the road of unfold-

When the speaker, after four years of spiritual quiescence, for the poising of his faculties, awoke to the full meaning of the new life, he found himself surrounded by conditions and circumstances better than he had ever expected to have. While he was, thus resting his intellectual activities, and demanding of natural law the return of an invigoration which had passed from him, he was by no means idle; he was learning something all the time during those four years; he found himself in a sphere of questioning : at every point to which his thought was directed he found something calling for his attention—asking him for his wisdom concerning it, and demanding if he had none regarding it, that he get some as the only means of silencing its demands.

As soon as he began to investigate the conditions of society in the world-beyond, to realize the great fact that he was a conscious being surrounded on all sides and permeated by law to which all other conscious beings and all other conditions were in harmonious subjection, he felt that he could see no place for, neither comprehend the necessity of a Creator in the sense usually applied to that term: Instead of an Infinite Power outside of nature forming (as recorded in the Genesale cosmogony) in a few days the mighty procession that peopled the stellar spaces, the conviction seized him that untold ages had been required to do the work of building up the glorious grandeur of the universe! All higher conditions of life he saw were the result of development, and all human life had passed and must pass through all the varied channels of existence. He learned that in obedience to the laws of the universe the spontaneous forces of nature were operant throughout, leading the life-germs upward, and giving expression to all in due order and procession in the mineral, the vegetable, the animal kingdoms: and man, the crowning work, was no exception, but came in answer to the demand—when all this preceding work was done—for a something more: an active, inquiring intelligence that would make itself felt in every department of existence.

The speaker then cast a glance at the wonderfully organized Roman Catholic power, reference to which he had made in his previous discourse. He held that there was nothing known to spirits or mortals possess ing such a complete measure of organization as the Roman hierarchy in the spirit-world and its counterpart on earth. They were constantly at work, year after year, to absorb the life forces of mankind on every hand, and in spirit-life this organized Roman Catho lic power was expecting the hour to be not far distant when it could make the final effort to absorb every thing which could possibly come within its grasp. From the time of the recognized advent of Modern Spiritualism, Roman Catholic spirits had been continually returning from their particular circle of spirit life, seeking as a sort of invisible propaganda to im press themselves upon the social conditions of earth everywhere. As an instance in point he referred to the fact that the pages of the Banner of Light Message Department had now and then contained communica tions from avowed Catholic spirits—fathers and priests of the Church when in earth-life. But the very effort to express themselves in the physical sphere according to their powers of life had had its influence upon the returning ones as well, as instanced in the published messages referred to: resulting in a toning down of the spirit of vengeance on their part, till its expression was vastly different from what it was even ten years

In the course of his investigations and experiences in the world beyond, the control declared he had never seen an object which attracted and aroused his

born of the cultivation of higher thoughts and more | sympathy more than John Calvin, as conditioned in | drag her within the limits of its organization, that it lovely characteristics. The first sphere, therefore, or | spirit-life. He presented to his perception a bideous | might exercise vengeance upon hor; and so himself deformity, an appearance as if he had been wrapped in sorrow for ages. Mr. Paine, deeply moved at the spectacle, hoped to do something to relieve him of his sufferings, but found that, in spirit-life, while advisory powers and magnetic sympathy were capable of exercise from one to another, each spirit could only act for itself in the improvement of its conditions : John Calvin had been a man possessing a great force of character, a strong will; he required every one to bow to him, and whoever would not he sought to oppress and to torture to death as far as he had the power. These dark characteristics he took with him to the world beyond; they colored his condition in spiritlife, they cramped the efforts of his soul for the attainment of better surroundings, for there was some thing in his nature which instinctively demanded to be circumstanced better than he found himself in the world of spirits. Reaching outward, but still circumscribed by the conflicting influences within him, the great theologian of Geneva wandered to and fro, and the means uttered during his slow death agony by the martyred Servetus were as nothing compared to the lamentations which his pittless destroyer gave vent to in his dark and hopeless pilgrimage. Mr. Paine moved to pity, cried, "How can I open his inner vision so that he can be penetrated by the light?"
And the Most Beautiful and Grand said: "Not yet; not yet." The questioner then wondered how many ages more Calvin must be surrounded with darkness as with a pall, and was answered that he must so be circumstanced till he had outgrown the darkness which he brought with him from the physical to the spiritual world.

While the speaker had given his hearers a recital in both discourses of what was negative and dark, he would not have them think that the spirit-world was all darkness: Its beauties were totally beyond the power of his description; no means existed by which he could picture its grandeur to their conception. Only as they came within the range of the individuals before him as a practical experience for each could any arrive at a comprehension thereof.

By the same prompting which leads man in the physical sphere to explore the basic elements of things and seek by scientific investigation to probe the causes of the existing conditions of life, the control was, as a spirit, in time led to seek to explore the substratum of spiritual conditions, and hence to penetrate the first sphere of spirit-life, the broad zone beyond which primarily he had been brought at the death of the body. He was led to feel that he owed it an experience; that if he would better understand that which awaited him in coming time he must learn what he could of that which lay beneath him. Hence, also, his desire (and that of the same as manifested at the present day) to penetrate the domains of mortal life from the spirit sphere of existence, in order that he might make use of the mediumistic powers of its denizens to communicate with the wise and true with in its borders, and the ignorant as well.

He wished to impress upon his hearers a lesson which, unheeded in the past, was now finding a little more of acceptance in the present: The criminals eaving mortal life, when they had gone beyond the third circle of the first sphere were not looked upon as criminals, but as persons afflicted with mental maladies. Hospitals were in existence there to which they were sent, and where they individually achieved the first steps toward a normal degree of moral and intellectual unfolding. This idea of punishment for the reformation of the evil doer, and not for the sake of vengeance because of a violated law, was at present finding agitation on the mortal plane; and he hoped the people of earth, notably the citizens of the United lve fully the gra sity of humanitarian efforts in this direction, whereby these unfortunates might come out of the prison, the penitentiary or the work-house as it might be, more moral, more intellectual, more spiritual in their aspirations and promptings, and hence better members of society on earth, and better denizens of the spirit

land when called thereto by the flat of physical change. He wished his audience to remember that every con dition of life, every act or thought to which they as individuals gave expression in the mortal, had its correspondence and counterpart in the spiritual life; they were registered somewhere, and sometime each would for him (or her) self be brought face to face with the record for personal review. Their position in spiritlife would be just what they had made it while in the material sphere of being: They entered just such a circle or order of conditions as they had fitted them selves, by bad or good actions, to enter. All men and women would naturally gravitate to their own in sentiment and development; every broken law would exact a just but reformatory penalty. Age might deform the members of the mortal body, faculties might fall of their office, and earthly vision grow dim, but in the coming day of the spirit-world they would see the light return: in due time they would receive again to them selves the powers once their own, and the full flush of their best period of mortal life would constitute the standpoint in spirit-life from which the onward march would begin. Great was the wealth in the spiritworld; we brought nothing material with us born into mortal life, we took nothing material out but as we achieved the power to apply our hearts unto real wisdom, the wealth of the spirit-world, knowledge would be opened to us on every hand. This power of appreciative observation and application was the capital which the human soul carried with it to spirit-life

The speaker could not, in the light of what he had learned in spirit-life, find any room for a Saviour—as the term is distinctively used-in the economy of the universe: Individual atonement for individual shortcomings was the rule, and the vicarious element entered not therein. He had earnestly asked of various intelligences he met in spirit-life, whether such an one as Jesus had ever had an existence outside the limits of tradition, and he had never yet communicated with anybody who could tell him anything about a Judean child, born of an immaculate conception, upon whose shoulders, when grown to manhood, the penalties of a world's past, present and future sins were solemnly laid:

Every one could effect salvation from darkened conditions, or if in comparatively bright ones could hope for even improved ones, only through individual labor there was no "royal" or vicarious road. In proof of this statement the control instanced the following from among his experiences in this regard: Some sixty life she would naturally come to a sphere beyond, was very unwilling that the Catholic power should sur-

and others took her to a higher circle; but though happily rescued from the sad condition which others had sought to impose upon her, she was always mourning; there was no way to pacify her; she wept for her child; for her husband; for all the loved ones; for the home of wealth and luxury she had been compelled so unexpectedly to leave—a home which had been rendered so desolate by her transition. Nothing could arouse her to a sense of her condition; the control finally declared that only by labor for others could her thoughts be lifted from the lower condition of her ever-present woe, and she be fitted to enjoy the life of the spirit. But she was alarmed at the prospect of work; she had never performed any while on earth, and instinctively shrank back from the thought. Learning that her babe was about to come to spiritlife-a fact which she herself did not know, because of her indolence and inattention-Spirit Paine determined that the effort should be made, by its aid, as an objective point, to break up the untoward state of the mother; he asked if she were willing to care for a little child; and she replied that she wanted none save her own; when it came to spirit-life she recognized it and demanded it of him when he brought it before He replied that only by efforts to render herself really worthy the important duties of her present state could she carn the right to watch over and care for her child in future. She consented joyfully; thus the spring of power was found which forced her to aspire to better conditions, and to look forward rather than backward; and she was encouraged to educate the little one by bringing it back to the sphere

of material things from the world beyond, thus bene-

fiting herself and her child by her labor of love.

The false ideas of the future life which many brought with them to the world beyond, were sadly inimical to soul-growth; parents who reared their children in the belief that life after the death of the body consisted either in participation in eternal psalm-singing or in suffering the torments of an endless hell, did those children a positive wrong—enampling and unnerving in who needed to learn the lessons of parentage as far forth as life on the splitt-plane would allow, it would make payed to the physical world and the world of spirits. The control had personally known people to come to the spirit-world asking for the God they had worshiped and the Jesus whom they had adored, and finding no answer on every hand: and as he gazed upon them he felt that if there were any conservation as he gazed upon them he felt that if there were any conservation and the spirit-world asking for the God they had worshiped and the Jesus whom they had adored, and finding no answer on every hand: and as he gazed upon them he felt that if there were end that a manufacture of the spirit in the little one, till the same power on every hand: and as he gazed upon them he felt that if there were any conservation and the spirit in the little one, till the same power on every hand: and as he gazed upon them he felt that if there were end that had fastened itself upon a human mind, demanded its unquestioning adherence to it while on earth, and was the hardest thing to outgrow in the spirit-life Oftitimes it was necessary to remove the person too stronuously, cilinging thereto from the sphere or circle where his moral and intellectual characteristics, if normal in exity in the dependency of the spirit-phiere, it is spirit-parent spirit, so brought to individuality by the form of parentage in the heart of the process of parentage in the heart of the parentage in the heart either in participation in eternal psalm-singing or in suffering the torments of an endless hell, did those the conclusion that right here in this world of material life should be the place to commence the work of im proving the characteristics and deepening the spiritual

aspirations of the race. As the spirit-spheres were divisible into classes, and those classes were progressive in character, none were absolutely dark, unpleasant or unlovely as to the conditions therein existing; the higher classes in degree were of benefit to the lower in the chain of progress. Each sphere had its own centre, its own light. As when on earth the more wisdom one has the more beautiful and interesting things appear around him, so in the spirit-world the measure of cultivated understanding and wholesome appreciation played an equally important part in giving pleasure to its possessor. But mere learning, in itself considered, had its reflex side as well; and this led the speaker to emphatically declare that there had never been a time in the history of Spiritualism-if not of the world-when so great a necessity existed for the exercise of protect. ing power for its mediums, as now: The doors of return through mediums were wide open; no class of revenant spirits was refused; the opportunity of learning the methods of that return, or of gaining an insight into the delicate means whereby the phenomena are produced: these were open alike to the researches of the reflecting intelligences, and that of the undeveloped, the crafty, the ill-advised in spirit-life as well; and therefore it was necessary, in a degree never before experienced, to surround the earthly mediums with the conditions which would naturally attract to them the wise and good in spirit-life. A frivolous or unthinking spirit, who nevertheless had come into possession of the processes for producing the physical phenomena, could bring about the same results as he Paine) could: Likewise the same spirit on the plane of the mental phenomena could give forth his ideas through a medium with equal celerity as could Paine through his own instrument-though the ideas such a spirit would enunciate would probably be largely erroneous, either because of his lack of knowledge, his recklessness as to results, or a thoughtless, mischievous vein in his composition.

It was not reasonable, however, by any means to expect that the ideas of communicating spirits must exactly coincide because they were spirits; each had ideas in harmony with his or her knowledge-not that they were necessarily true or false. All had come up through different circumstances, surroundings and experiences, and no two spirits he had ever seen believed exactly alike on given questions: their views were expanded or limited according to their individual powers of primary perception and ultimate under-

of this statement the control instanced the following from among his experiences in this regard: Some sixty years since he came into the knowledge of a beautiful lady, who had married out of the Roman Catholic Church, in which she was reared; in due course a little daughter was born to her; but in time the call went forth that she must leave her child, her loving hus band, her parents, who had left the church because of the ostracism vented upon her in view of her marriage outside its religious pale, and pass out into the world beyond. The control, noting that on reaching spiritic she would naturally come to a sphere beyond, was very unwilling that the Catholic power should surround and hindar her progress, in transit, and seek to The speaker, in passing, took a hasty glance at the

Catholic power, but who felt that they must hire some-body else to take care of their children, how they expected those children were to grow up untinctured with its influence, if left in tender years to the care of nurses and attendants pledged blindly to the interests of that church. He held that many children were magnetically poisoned and forced into spirit-life prematurely by the influence thus exerted upon them in a household whose divinest duties were thoughtlessly relegated to the hands of these trained servitors.

It had once been said that "ignorance peoples the world," and as he looked abroad over human life it did seem to him that the great concerns of birth, growth, life and death were indeed conducted by the omnipotent hand of Ignorance rather than Wisdom. How many little waifs were thrown off upon the waves of being, and then absorbed into the great spiritual element, because unable, as individuallities, to hold to life of themselves, or to attract to themselves a sufficient magnetic support to continue their existence as separate entities—and hence were deprived of the experience on earth which was their due. How many came to spirit-life in infancy or childhood, deformed in body or paralyzed in mind. Some one inust take care of them in the world beyond, and give, as far as possible, the conditions necessary for their expansion and growth.

Speaking further regarding these fortal conceptions

ble, the conditions necessary for their expansion and growth.

Speaking further regarding these fortal conceptions which did not survive, the waifs to which he had referred as unable to retain even the earliest hold on being, he said the natural law of compensation which characterized the spirit-spheres was here distinctly operant: There were many men and women who reached maturity, and passed from earth to spitit-life without having fulfilled the duties of parentage, and were dissatisfied in consequence; these were willing to take upon themselves the burdens of responsibility as parents of such of these poor walfs above referred to as were possessed of the natural force to attract them to their assistance—which all were not—and watch over them till such time as they gained the power of individual expression in spirit-life. The birth of a child required the presence of the positive and negative elements: the masculine is needed but momentarily, the motherhood is for eternity: Such conception having taken place, the speaker explained that either the feetus proceeds onward to normal birth on the physical plane, or by reason of inherent weakness, or perchance criminal conduct on the part of the parents, is thrown off again upon the great wave of unindividualized being: But if it possessed the inherent force to draw to it other, and more than foster-parents, from the ranks of those in spirit-life who needed to learn the lessons of parentage as far forth as life on the spirit-plane would allow, it would maintain, after all, its hold on development toward in

that came to it as the after-result of that outworking: the skill of the mechanic, the genius of the painter and sculptor, the fire of the poet, the illumination of the inventor had their spring and first conception in the world beyond. The speaker referred to what the world had learned within the past hundred years concerning the uses of steam on land and sea: the electric telegraph, which sent its currents through the air and spread its arms beneath the floods of ocean; the telephone, that bore for miles the human conversation with astonishing distinctness as to the words of the voice and their characteristic style of utterance; and declared that all these applied embodiments of powers, forces and methods, with many others yet unknown, but to come, though at present inapplicable to earth-life, existed in full sway and use in the spirit-world. Of course there must be a difference between the two, for the material world was crass and rude, and hence its appliances of the kinds already specified must be fitted to its use—while the expressions of the same in the world beyond (as seen in its vehicles, for instance, which embodied the soul of motion, its methods of distant mental communion, etc..) were fitted to and characterized by the delicate nature and finer conditions necessary to life in an advanced stage.

The denizons of spirit-life were as truly the possess-

which embodied the soul of motion, its methods of distant mental communion, etc.,) were filted to and characterized by the delicate nature and finer conditions necessary to life in an advanced stage.

The denizens of spirit-life were as truly the possessors of organic structures or hodies as those who dwelt on earth—though so different in nature from the physical corporelty of this material plane that men could not see them. The most beautiful things were, after all, what the human eye could not see. Never a spirit spoke through a medium's lips but there were many others present at the same time as listeners or conditions; but the people of earth could not behold them because their forms were too ethercalized.

Spiritualism was the avenue through which came the demonstration of the great facts of future existence, and the bearing on that existence of the material life participated in by the children of earth: Not only his own experiences, but those of friends and loved ones they once know in this life, but who had gone on to the better land, were open to the inspection of all yet in the mortal form who chose to investigate for themselves. And the grand leason to be personally derived from all these experiences of others was: The earth-existence is but the morning of eternity—its sunshine and its clouds reach far into futurity. Do right, therefore, in the present stage of being: Make all things right as much as possible while on earth! It was, he said, much better, as well as easier, to discharge one's whole duty in the fields of time than to take up and satisfy the arrears through long labor in the spirit-world. He would have his hearers remember that in spirit-life: it is yourself and your neighbor, not yourself and your God. Your forgiveness will come to you only when you have satisfied yourself; the forgiveness which others may give you for what you may have done to their disadvantage does not count! He counselled his hearers to determine to live lives fraught to their disadvantage does not count! I lie coun

#### THE WEAVER OF BRUGES.

- The strange old streets of Bruges town Lay white with dust and summer sun, The linkling goat bells slowly passed At milking-time, ere day was done.
- An ancient weaver, at his loom, With trembling hands his shuttle piled, While roses grew beneath his touch, And lovely hues were multiplied.
- The slant sun, through the open door, Fell bright, and reddened warp and woof, When with a cry of pain a bird, A nestling stork, from off the roof,
- Sore wounded, fluttered in and sat Upon the old man's outstretched hand; "Dear Lord," he murmured, under breath, "Hast thou sent me this little friend?"
- And to his lonely heart he pressed The little one, and vowed no harm Should reach it there; so day by day, Caressed and sheltered by his arm,
- The young stork grew apace, and from The loom's high beams looked down with eyes Of silent love upon his friend, As two lone ones might sympathize.
- At last the loom was hushed: no more The defily-handled shuttle flew; No more the westering sunlight fell Where blushing silken roses grew.
- And through the streets of Bruges town By strange hands cared for, to his last And lonely rest, 'neath darkening skies,
- The ancient weaver slowly passed; Then strange sights met the gaze of all:
  A great white stork, with wing beats slow,
  Too sad to leave the friend he loved,
  With drooping head, flew circling low,
- And ere the trampling feet had left The new-made mound, dropt slowly down, nd clasped the grave in his white wings, His pure breast on the earth so brown.
- Nor food, nor drink could lure him thence,
- Sunrise nor fading sunsets red; When little children came to see, The great white stork—was dead. —M. M. P. Dinsmoor, in March Wido-Awake.

#### Strong Words for Medical Freedom in Massachusetts!

The Views of Prof. Joseph Rodes Buchanan Dr. O. H. Wellington, A. S. Hayward and J. H. W. Toohey, as Expressed by them as Remonstrants against the Proposed Law "Regulating the Practice of Medicine and Suryery" in this Commonwealth, during the course of the Hearing before the Legislative Committee on Public Health, held at the State House, Boston, Feb. 26th, 1884.

(Reported for the Banner of Light.)

At the recent hearing before the Committee on Health the audience was interested in the special pleading of a single M. D., who desired that the "Dear people" should be protected, as hordes of quacks were being driven from States where stringent laws had been passed, until there were more quacks in Boston than any city of the Union !

Think of this, reader, and then wonder why the sixteen Reverend gentlemen who had been persuaded to petition for the proposed "doctors' protective bill" were conspicuously absent! When he had pleaded for a law making it a crime to put "Dr." before a practitioner's name, or "M. D." after it unless authorized by a college or commission, time was afforded for the friends of progress and truth to show the weakness of Allopathy, and the need of reform.

Mr. J. H. W. Toohey of Chelsea opened for the cause of medical freedom, in a brief but telling speech, first explaining why he preferred to call himself a "physician" instead of "doctor," as he went back to Nature and Nature's methods, and the satisfactory results in his own family made him each year more and more opposed to drug practice. If any family could make a display of healthier juveniles than his own children, he would be glad to see it. On own children, he would be glad to see it. On one occasion he was persuaded, through the influence of relatives on his wife, to call in an able and good Homeopath to a child, and that was the only one whose body he had been called to lev any.

to lay away!
His words came with such deliberation and force that they had a marked influence on the hearers, and contrasted widely with the professional pleading of the doctor who opened the

hearing.
He was followed by O. H. Wellington, M.
Res Concert street Boston, who was im-D., of 123 Concord street, Boston, who was immediately met by the aforesaid Doctor with:

"Where did you get your degree?" in a tone of sarcasm, as if he had bought it without studying, or obtained it of some bogus college. But Dr. Wellington quietly replied that he studied when over thirty, and graduated at two Allopathic Medical Colleges of high standing. He had before been twelve years an invalid, though the physicians (he gave their names), and at last mastered in the universities; that they who

employing the best Allopathic and Homeopath-ic physicians (he gave their names), and at last one Allopath advised him to try water, which he did and was perfectly restored. It was while in the ministry that he became interested in Mesmerism and clairvoyance, and

It was while in the ministry that he became interested in Mesmerism and clairvoyance, and was invited by Dr. Joseph Bates (late of Worcester) to try them on a case of fits; and the girl was perfectly cured. [See Facts magazine for Feb.] She became very clairvoyant, and one day a neighboring physician came from a slok-bed where six physicians had concluded nothing could be done to save the patient, and this young country-girl at once said they had mistaken the disease.

"I am sure we are right," said the physician. "I know you are wrong, and I can see it if you can't," replied the modest young girl; "and as your patient must die, you can prove which is correct." The doctor had the manliness—after the post-mortem—to acknowledge that she was definitely correct. This with another similar case and the failure of doctors in his own case, led him to a most careful preparation for the responsibilities of his profession; he had not failed for forty years to study clairvoyance as well as drugs, water and electricity, and he had found that clairvoyants may mistake—as he had done—as himself and other doctors are not infallible.

The doctor said the importance of freedom in these matters was shown by the rapid increase of clairvoyants and mediums, and the confi-dence the public reposed in them. He had of clairvoyants and mediums, and the confidence the public reposed in them. He had known one for over twenty years who would often have every hour engaged for days in advance, and while mortal and fallible, the public preferred to trust her before any doctor. What right has the State, or any body of interested men, to say that any anxious mother, who has lost confidence in doctors, shall not employ this woman who has her confidence because for twenty years she proved herself not only benevolent and humane, but skilled in discovering elements of disease which medical education has failed to detect, and cannot describe? True, some States, through the influence of physicians, have passed offensive medical laws, but the great public have been aroused, and the prospect is that these sumptuary enactments will be swept from the statute book. Already in one State this matter has sealed the fate of the political party which passed a law restricting the liberty of the citizens of that State. A law to compel us to employ those we distrust will certainly mark the downfall of the party which enacts it. He believed such a law would be utterly unconstitutional in its nature and provisions.

# ADDRESS OF PROP. BUCHANAN.

State legislation to regulate the practice of medicine and determine for the people whom they shall employ in sickness, proceeds upon the paternal theory of government—the assumption that the government is wiser than the people, and that private personal affairs cannot be managed as well by the parties concerned as hy some governmental heartheastern. they shall employ in sickness, proceeds upon the paternal theory of government—the assumption that the government is wiser than the people, and that private personal affairs cannot be managed as well by the parties concerned as by some governmental body knowing nothing at all about each particular case, and caring nothing for the wishes and feelings of the party concerned. This is in deadly antagonism to the principles of Republican government. It is not legislating for the people. Such legislation is always sought for the benefit of some interested parties whose interests are in direct opposition to the interests of the people.

Some interested parties whose interests are in direct opposition to the interests of the people.

Sold like progress of solence; if they have hindered the progress of solence; if they have hindered the progress of solence; if they have hearing from disease; if they have seeking a monopoly.

But I am discussing an absurdity which is beneath the intelligence of the age. All legislation as to whom the people shall employ to medical solence, for the promotion of partisan bigotry and self-aggrandice of the interests of the people.

Solence: If they have discusses: if they have some impressive statements of the incompetency of regular graduates for whom they were seeking a monopoly.

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For all men have the inaltence of New York, who made some impressive statements of the promotion of negular graduates for whom they were seeking a monopoly.

But I am discussing a absurdity

Its purpose in this country is to give collegiate institutions the absolute and exclusive power to say who shall or who shall not practice the healing art, thus enabling them to derive a handsome income from this licensing business, handsome income from this licensing business, and compelling young men for the sake of this license to attend the lectures of many incompetent professors who would be unable to attract hearers or pupils if they relied solely on their merits. The venerable professor whose lectures I first heard on the practice of medicine was so utterly incompetent as a teacher, that the Faculty, unable to get rid of him, made up a large bonus with which he purchased a farm, and pledged him a continued salary to induce him to resign and let them secure a compluse of the salary to induce him to resign and let them secure a complused the salary to induce the salary to ind

farm, and pleaged him a continued salary to induce him to resign and let them secure a competent man in his place.

Licensing for any business is a function of the State. To give a corporation of any kind the power to license in their business is as great a folly and surrender of the people's rights as to give a corporation of distillers the control of licensing spleage for their own profit. ing saloons for their own profit. It gives large revenues to the colleges irrespective of merit, for the most contemptible college ever organized can attract students when it can give them a license to practice by a diploma. Hence this system fosters a contemptible class of colleges. If the student is really qualified to practice, he has a right to be licensed by the State upon his merits without any cost, and without being compelled to attend the lectures of men who are incompetant to task as the fact. who are incompetent to teach, or who teach falsehoods.

With this absolute control of the young men by the diploma-licensing power, they are morally enslaved; they are forbidden to associate with physicians of liberal minds, or listen to their lectures, and are kept for two or three years under a process of saturation with all the false theories, the bigotry, the prejudice, and the tynorence of their teachers, which has a disastrous influence on their whole professional career and tends to paralyze true progress. The effort was even made in an English college, and also in an American college, to enslave the pupils for life, binding them by an oath to follow their masters' teaching and surrender their diplomas whenever they deviated.

Monorolies always introduce such abuses, With this absolute control of the young men

their diplomas whenever they deviated.

Monopolies always introduce such abuses, and the medical college monopoly is one of the worst of all the monopolies that crush competition and enslave the citizen. It is a part of that system of monopoly which is one of the greatest dangers of republics; for monopolizing cliques, with combined power and large penalty interests, are always more united compensations. cuniary interests, are always more united, cun-ning and efficient in legislation than the people whose rights they succeed in absorbing. The corporations that secure prohibitory tariffs and enormous land-grants, which they never earned, have inflicted far less injury upon society than the medical corporations which have clety than the medical corporations which have secured monopolies under the plausible but false pretence that they alone were competent to help the sick. The clergy once had the same kind of monopoly under similar pretexts, but that folly is now obsolete, and our present clergy would not ask to have it restored. The ological slavery, political slavery and chattel or African slavery are triplets of the same dead and burled family, of which medical slavery is the youngest and last-surviving member.

I am sorry to say that many of the United States to day maintain an effect system of medical legislation which even Germany has renounced and which Massachusetts has entirely repudiated. Such legislation against the

ly repudiated. Such legislation against the rights of the people has been made possible only by wholesale deception and the prevalent ignorance of the merits of the question. Whenever the whole truth shall be brought before ever the whole truth shall be brought before the Legislatures of this country by their constituents, medical legislation will be swept into oblivion along with the laws which permitted the execution of witches and the scourging of Quakers, which were supposed then to be necessary for the protection of society. Despotisms always profess to be for the protection of society. Slavery was maintained because men were taught that it was a beneficial system, sanctioned by the Bible; and medical despotism has been maintained as a beneficial system sanctioned by science and necessary to save the lives of the people.

Medical colleges now claim the exclusive right of giving the people guardians of their health, as theological colleges had once the exclusive right of furnishing the guardians of their souls. We have extinguished the theological claim, because the people insist on choosing their own guardians.

But our semi-barbarous system of education, which largely excludes practical branyledge.

But our semi-barbarous system of education, which largely excludes practical knowledge, leaves the majority so profoundly ignorant in matters of life, health and medicine, that they have not resisted as they should the medical monopoly, because they do not know its nature, and have been thoroughly deceived by the interest portion.

oughly and satisfactorily as mathematics can be mastered in the universities; that they who are thoroughly instructed by the colleges are in possession of all the science of any value that is known, and are worthy of implicit reliance as the practitioners of a scientific art; but that all who have not had such instruction are necessarily profoundly ignorant of the healing art, and incapable of practicing it successfully—their practice being a fraud upon the public of so dangerous a character to life and health their practice being a fraud upon the public of so dangerous a character to life and health

of so dangerous a crime which ought to be punished like common swindling.

All this is false. Medical colleges are a convenience, but not a necessity. The first professors who established medical colleges had attended no college themselves. My father was made a medical professor at Lexington, Ky., in a school which afterward became famous; but he had not attended any medical college. The colleges generally give merely a rehash of medical literature. The text-books used by the professor are open to the student, and in the majority of cases the text-books are better than his lectures, for they were prepared by more majority of cases the text books are better than his lectures, for they were prepared by more able and eminent men. Hence a student with due diligence and a fair library can procure as good a medical education from the ablest men who have ever written as any college can give; and if, in addition to this, he has a preceptor to show him cases, he can attain a much better medical education than the average graduate has, for he is not restricted, and has a much wider range. Hence there are hundreds of physicians without diplomas, who compare favorably with the most distinguished graduates, and who are better practitioners, because they have never been subjected to the benumbing in fluence of college bigotry. For safe and reliable practice, I would greatly prefer a man educated in the office of an able and conscientious phy-

sician, to any college graduate.

But the colleges demand a law to give them a preference over the private preceptor, and put a stigma upon many a well-educated physician in whom the people have confidence. If we in whom the people have confidence. If we have free competition, the ignoramus and the incompetent will sink out of sight, as they should, and the only effect of legislative interference is to disturb the natural and proper results of competition and survival of the fittest—to crush the men in whom the people confide, or to bolster up the incompetent and unworthy. Such legislation is simply a meddlesome absurdity; and when the colleges demand such legislation to protect the incompetent broods that lation to protect the incompetent broods that they hatch from free competition, we may properly ask if they are entitled to such favors, and if it is safe to give them a grinding monop-oly? As holders of valuable franchises and of large endowments from patrictic and benevo-lent persons, and other favors from the State, they are morally bound as trustees to do the best that is possible for the promotion of medi-cal science, and for the welfare of society; but

STATE OF THE STATE

were forfeited and their endowments confiscated. I am arguing to the question: "Shall the colleges have a monoply of the medical profession for their graduates?" by showing that the character of the colleges is such that such a monopoly would be a calamity to society.

I charge distinctly that all these offences have been committed and are being committed daily by the colleges affiliated with the National Medical Association, and if a Board of Regents were established, with power to forfeit the

Medical Association, and if a Board of Regents were established, with power to forfeit the charter of any college guilty of such offences, I think they might be prosecuted and convicted. As briefly as possible I will atate now upon what grounds I make these charges, and why it would be more just to forfeit their existing authority than to confer any additional authority. The college charters of that infamous diplomapedler, John Buchnan, of Philadelphia, were justly cancelled by law, but I hold that his miserable impositions were far less detrimental to the public welfare than the combined action of the colleges of the National Medical Association, which everywhere demand a monopoly. In this they seek to prey upon the public, and with their profound indifference to the public welfare it is no wonder that they had no objection to John Buchanan preying upon the pubtion to John Buchanan preying upon the pub-lic also. They never lifted a hand against him, and could not be induced to take any action. His career was arrested by gentlemen of the press, and members of the liberal eclectic medcal profession.

ical profession.

1. That they have hindered the progress of science, and made war upon the greatest medical benefactors of humanity, is apparent in this—that when the illustrious Hahnemann, whose name is venerated by thousands of the most learned and scientific men of Europe and America, by one splendid discovery abolished all the evils and abuses of the medical profession—the confessed abuses of a heroic, drustic, drugging and poisoning practice—which were so great that many eminent physicians have thought the profession did more harm than good—and proved by experience that diseases were more successby experience that diseases were more successfully treated by doses so small as to be incapable of producing any injurious effects, he was not honored as a scientific benefactor, but was met everywhere with a howl of defiance, scorn and rage, and every honest physician who by testing the new methods became convinced that testing the new methods became convinced that they gave better results, and had the moral courage to act on his convictions, was at once treated as a professional outlaw, excommuni-cated from all professional association, and branded by journals, societies and colleges as an impostor! This fierce and furious intoler-ance has been kept up for half a century; it is kept up to-day; it boils over in Harvard, it rages in the National Medical Association and all its colleges, and they have even expelled all its colleges, and they have even expelled from their association the medical delegation from the State of New York because they have had common sense enough and Christian courtesy enough to be ashamed of this war against science and ethics, and to be willing to treat educated homeopathic physicians with common noliteness.

If these scandalous proceedings do not prove the colleges traitors to their trust, and do not show sufficient ground at least in conscience for the forfeiture of their charters, I do not know what justice and philanthropy mean. They willfully ignore science, treat it with coarse buffoonery, and demoralize their students to such an extent that most of their graduates are notorious for narrow-minded ignorance upon this subject and upon most other subjects that interest progressive minds, especially the professional rights of women.

interest progressive minds, especially the professional rights of women.

2. That they have increased the mortality from disease is apparent in the fact that they have rejected and refused to investigate the discoveries of Hahnemann, although the superior success of Hahnemann's disciples is established by hospital statistics, and has become so well known that an Insurance Company in New York offered to give better terms for life insurance to its patrons if they used the Homeopathic practice than if they did not. [A member of the Committee here remarked that the Company was still in successful operation, giving a premium of fifteen or twenty per cent. in the insurance of Homeopathic patients.]

That they have increased the mortality from disease is a natural consequence of the bigotry which defies scientific investigation, and defied experience. Guided by that blind spirit of bigotry which governs the colleges to-day, the medical profession for seventeen centuries maintained the deadly practice of bleeding, and made fierce war against the Homeopathic and Eclectic parties because they could not bleed. Now they have abandoned the lancet, and thus confess that their whole past career up to the present generation—or rather up to twenty years ago—has been an unscientific, destructive practice, which aggravated the mortality of disease whenever the lancet was used; but they are just as infallible and dogmatic to-day in ideas which in the next thirty years will be abandoned.

In our younger days calomel was given for almost everything: nearly everybody was sail-

in our younger days calomel was given for

In our younger days calomel was given for almost everything; nearly everybody was salivated; and Eclectic and Homeopathic physicians were proscribed because they would not engage in any such quackery, which they knew increased the mortality of diseases.

As to increasing mortality, a single example will suffice. Under the reign of the colleges, the mortality of cholera at Paris was often as high as fifty to sixty per cent. Through England and the United States it ranged from twenty-five to thirty per cent. American physicians, throwing aside college trammels, succeeded in treating all diseases with far better results; treating all diseases with far better results; and when I was in Cincinnati, during a terrific cholera epidemic that swept off five thousand inhabitants of that city, fifteen hundred chol-era cases were treated by colectic physicians,

era cases were treated by colectic physicians, with a mortality less than six per cent.

3. That the organized colleges stand to-day in as firm hostility to liberal progress as ever, I know by my own experience. I have made, according to the testimony of eminent physicians which is before you, the most important discoveries in physiology and in the action of medicines that have ever been made in the history of medical science; and I have been teaching these discoveries to physicians since 1848. At least a thousand of my pupils have entered the medical profession; but a Chinese wall bars out all this important science from the old colleges, because I will not subscribe to their code and join in their scandalous warfare against better men than themselves, and higher truth than any they know.

better men than themselves, and higher truth than any they know.

My discoveries are easily demonstrable. I demonstrated them in 1843 before a committee of skeptical Boston physicians and received their attestation to the facts. I have demonstrated them before innumerable individuals, allesses and committees that they have been expected. classes and committees, but they have been ex-cluded from old-school medical journals, colleges and societies, because I do not belong to

Prof. Gross, who stands at the head of the old school medical profession in this country, informed me in a very courteous letter that it was impossible for my discoveries to be investigated by the National Medical Association. because they were governed by the code. I published his letter, and thus recorded the proof that the old colleges are as hostile to pro-

published his letter, and thus recorded the proof that the old colleges are as hostile to progress to-day as they were when they rejected Harvey's discoveries.

The code that governs them is but a trade's union code of bitterest selfishness; and it is only because they have not the power that all truly enlightened and liberal physicians are not in prison or expelled from practice.

Two years ago the Allopathic State Medical Society of New York drafted and presented to the Legislature, by a committee, a medical law so rigidly tyrannical that at first I supposed it to be intended as a burlesque—a law which would make the old Connectiout. Blue Laws respectable by comparison. When I was engaged in defeating that law I was assisted by the most eminent surgeon in the State of New York, who made some impressive statements of the incompetency of regular graduates for whom they were seeking a monopoly.

But I am discussing an absurdity which is beneath the intelligence of the age. All legislation as to whom the people shall employ to help them when sick is as absurd as legislation to direct mothers what nurses they shall employ, or to prohibit them from suckling their own children or giving them catnip-tea:

For all men have the inalienable right and the sacred duty of helping their fellows when sick; and he who refuses to do it violates the

man asks his assistance, and he is willing to give it, no human being has any right to interfere; and whether the interference be by a lawless ruffian, or by some minion of a law devised for the protection of a selfish monopoly, the interference is a crime! and if it be resented even to the death of the wrong-doer, it would be the self-defense of an inallenable right!

It is noterly untrue that any disloma any

be the self-defense of an inalienable right:

It is utterly untrue that any diploma, any collegiate training, or any medical education whatever is necessary to make it safe for one to help another in slokness. The experienced mother of a large family is a better guardian for her babes than the diplomated doctor.

Every man has in his own constitution a healing power which, with sensitive constitutions, is more powerful than medicine to heal all allements. Life and health are as contagious as

is more powerful than medicine to heal an au-ments. Life and health are as contagious as disease, or anger, or love; and thousands of per-sons, utterly uneducated in medicine, have sur-passed all the healing power of drugs by the exercise of this innate faculty. Greatrakes, Newton, and the Zouave Jacob at Paris, have astonished the world by their powers. History is full of similar examples.

astonished the world by their powers. History is full of similar examples.

Any one who reads Dr. Esdaile's Mesmerism in India will realize that healing by the personal power is far more effectual than medicine in that climate. To restrict this natural benevolence, which was an essential part of Pentecostal Christianity, would be a crime of the gravest character, a rebellion against divine law as well as a private of insidenable rights.

the gravest character, a rebellion against divine law as well as an invasion of inalienable rights. This is what the colleges demand. The sole aim of the medical legislation they ask is to consummate a crime.

But natural and Christian benevolence is not limited to this personal healing. In all ages clairvoyants have been able to explore diseases and discover unknown and marvelous remedies; and I would rather trust my life to the diagnosis by the untaught skill of one really possessed of this power than to the faculty of any college in the world. Millions of cures have been made in this way, but the jealous combination, the trades-union of physicians, has had power enough to prevent the public from knowing the truth on this subject, and legislators have legalized their monopoly, because they were kept in ignorance of these cause they were kept in ignorance of these

facts.

This gift of intuition is a diploma from the hand of the Creator, of higher character than any that can be given by colleges; and if your most eminent physician or surgeon were deprived, without any charge, by an imperial decree, of the right to practice his profession—his patients being deprived of their favorite reliance—it would not be a greater outrage upon constitutional rights than if the clairvoyant were deprived by law of the exercise of his most beneficent profession.

We are on the verge of grand changes in the

We are on the verge of grand changes in the philosophy and practice of the healing art. What was recognized as the best practice forty What was recognized as the best practice forty years ago would be considered barbarous quackery to-day. Much of what is tolerated and taught to-day I know to be barbarous to the core. I have witnessed a grand revolution in practice, in my own time, since my old Professor was giving teaspoonful doses of calomel, and I foresee a far greater revolution coming now, and coming with greater rapidity than ever.

ever.

The consolidated colleges are its chief hindrance; the liberal colleges do not fear or hinder it; but neither college conspiracies nor medical laws can check the progress of discovery and reform, though they may persecute the pioneers in benevolence.

The infant sciences, the budding discoveries, the selections the consequence of the consequence

the enlarging thought, and the generous enthu-siasm of noble souls, will give us a science in time which will abolish the terrors of the wretch-ed chamber of death, banish all pestilence and fever, and make life bright and buoyant with ed chamber of death, banish all pestifence and fever, and make life bright and buoyant with an energy and enthusiasm born of rich physical health and the uplifting power of a noble life. With free competition all this is near at hand, but with restrictive legislation for medical corporations, history will be repeated, and it will require a whole century to introduce any fundamental improvement—for great improvements come up in that outside margin of individual action which is beyond the colleges, and not yet tolerated by them. That was where Copernicus, Galileo and Kepler stood, ignored by the Universities. That was where Newton stood when the ridiculous Cartesian system ruled the Universities and excluded him. That was where Harvey stood when all the learned bodies scouted his simple discovery. That was the outside position, too, of Galvani, of Watt, of Fitch and of Fulton (in steam navigation), as it was once the outside position of wickliff and Luther, and to-day it is the outside position of thousands who resist collegiate tyranny in the power of sealones truth each beauty and to sealones truth each beauty and of thousands who resist collegiate tyranny in the power of science, truth and honesty, as pioneers leading to a grander philosophy and a

# REMONSTRANCE BY A. S. HAYWARD.

To the Committee on Public Health: Gentle-Oliver Brown being granted for a law to regu-late the practice of medicine, for the following reasons and others which might be stated if necessary: There is no actual need of any new enactment to protect the people or to punish persons engaged in any conceivable crime connected with the medical practice, providing the present laws are enforced. The restrictive medical laws in some of the States in the Union are a disgrace to civilization or a free country. For instance, in New York the medical censors

are a disgrace to civilization or a free country. For instance, in New York the medical censors claim to be the guardians of the law, and one of them has defined it thus: he considers that he is practicing if he prescribes a simple tea or gives advice concerning diet.

Last year I was informed by an "M. D." Allopathic censor of New York that if I visited Saratoga Springs and attempted to practice the healing art in any way whatever, even if I "prayed with and for the sick," the object being to cure, I would "be arrested without further notice." I had for the past fourteen years been visiting the town professionally, as a magnetic physician, and many of the citizens desired my services, also the sick from other States desired to meet me there.

It is a settled fact in my experience that no two persons require the same kind of treatment, and that medicine which will benefit and that there is no fixed rule that can be laid down as infallible in any mode of the healing art. There are thousands of intuitive persons, both male and female, in Massachusetts, who are by nature endowed with a cift to see and

art. There are thousands of intuitive persons, both male and female, in Massachusetts, who are by nature endowed with a gift to see and describe disease and the remedy that will benefit or cure; these persons often cure the sick who have been considered incurable by the so-called "Regulars" who prescribe by rule to all persons afflicted with the same disease, and afterward experiment if the treatment is referred. terward experiment, if the treatment is not adapted to the case. Last year the members of the Public Health Committee had deposited with them the vouched-for records of some twenty cases of cure performed by what are styled irregulars, after other modes of treat-ment had failed. The persons made oath to their cures as above stated, but the affidavits could not be found after the hearing. Members of your committee, however, know the fact of their being presented; and I protest against the passage of any act which shall shut out

their being presented; and I protest against the passage of any act which shall shut out these beneficent practitioners, and leave the field open only to the unsuccessful though highly-titled "Regulars" (?).

As the use of poisonous ingredients is on the increase with certain modes of treatment and physicians, and the effect of them upon the system is often more injurious than the disease itself, I trust you will investigate the entire medical practice in the State before you suggest a law that will deprive the people from employing persons who prescribe harmless, efficacious remedies; and that this class of practitioners shall not be compelled by law to know how much poison it will take to make a cure and how much to produce death—that is, without said persons make use of them in their practice. That is, I protest against it being made a necessity in Massachusetts that a healer by magnetism, or the laying on of hands, a clairvoyant or other "irregular," shall be obliged to go through a long and expensive course of study in the Allopathic (or other) schools in order to acquire a diploma to authorize him to practice what he already knows, and the superiority of which system over those of Allopathy and its allies he is every day Practically demonstrating.

I will narrate a few cases to illustrate my statements and meaning:

A robust, strong man, residing in Mains, by

exposure to wet and cold weather, brought on rheumatism, from which he suffered severely for weeks without relief. His physician gave him a powder at night which relieved him of all pain, but when he awoke in the morning he found his bowels and lower limbs paralyzed. He placed himself under the regular medical protections are not to be sufficiently and rived the results and critical contents. practice for one year, but no benefit was derived therefrom, and as a last resort he applied to an "irregular"; he is nearly restored to healthy action, and that, too, without the use of medicine.

A prominent lady, residing in Vineland, N., was afflicted with rheumatism; she took a certain prescribed powder and never awoke to consciousness.

A prominent man residing in Boston was af-flicted with a sore on his limb; the pain was se-vere; his physician gave him a powder to sprin-kle upon it; the pain ceased at once, but the man became stupid and never regained his conecionaness.

A prominent man residing in Saratoga Springs in 1882 was troubled with a severe pain in his limb which caused great suffering; be used morphine injections. He was found dead from an

will not say that there should be a law to restrict the people from employing physicians who use largely the medicines above described; but all forms of practice should be left open and free to the people to choose the mode of treatment and the practitioner which they

treatment and the practitioner which they have the most confidence in.

There should be no State lines in the laws that will prevent the sick from employing persons engaged in the healing art from visiting them from other States. Freedom to do right—punishment to those who do wrong, is much the better way to deal with all persons engaged in the trades and professions in this boasted free country; rather than to imitate the recent action of the medical bigots in St. Thomas, Danish West Indies, where a respected merchant, Mr. C. E. Taylor, having prescribed some Homeopathic remedies, and exercised his natural magnetic gift of healing as a free-will offering, to demonstrate the efficacy of these modes of treatment over the Allopathic (which has virtually a legal monopoly of the medical practice of the whole kingdom of Denmark and its dependencies), monopoly of the medical practice of the whole kingdom of Denmark and its dependencies), was proceeded against under the statutes, found guilty and sent to prison, for doing good to his fellow-men in despite of that same Allopathy, which in this country is so ready to join the disciples of Hahnemann in efforts to legally crush out other systems of practice.

A restrictive medical law was enacted several years ago in Massachusetts (see Vol. 8, Section 131—page 240—of General Statute Laws), but evidently its injustice became self-evident,

but evidently its injustice became self-evident, as it was subsequently repealed (see Revised Statutes, page 825).

The survival of the fittest is the proper basis for medical practice to rest upon in this Commonwealth; and having great confidence, gentlemen, in your judgment, I trust you will give the Rev. Oliver Brown, and his fifteen ministerial co-signers, leave to withdraw their petition, or force them to demonstrate either, first, that some one fixed mode of practice, agreed to even among the doctors (for they seem to be the very last persons to agree among themselves), has reached the crowning point of excellence from which no further progress is possible of attainment; or second, that the free people of Massachusetts have shown themselves incapable of exercising their constitutional rights in ble of exercising their constitutional rights in the matter of a choice of physician and remedy when sick, and hence need to be placed under a rigid medical guardianship: Both of which propositions I strenuously deny.

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

At the meeting of Sunday, Feb. 16th, we were pleased to welcome again; our musical friends of the McCarthy family, and to listen to one of their fine mu-

McCarthy family, and to listen to one of their fine musical programmes, including an instrumental duet, Mendelssohn's Wedding March. a Rondo by the same author, and the anthem, "Oh I Render Thanks." Mr. H. J. Newton also favored us with an effective reading of a selection from Whittier.

Rev. Charles P. McCarthy followed with an address which he entitled "Ortiteism on the Critics." based upon an interview between a reporter and Rev. Dr. Newman, published in the Banner of Light some time ago. The article referring to it was read to the audience by the Chairman:

Ecclesiastical conflict has been more or less marked in every age, but is specially a mark of our own, and more sharply defined at this than at any previous time. By ecclesiastical conflict is meant the friction arising in every Christian church struggling for liberty of thought, for emancipation from that ecclesiastical authority which from time immemorial has hampered it.

It.

This struggle has at times been of the flercest kind, and rivers of blood have flowed to satisfy ecclesiastical hate; of all passions torturing mankind, ecclesiastical hate is the most abominable outside of the hate engendered by family quarrels. But to revert to the criticism against Dr. Newman, the speaker said that although the reverend gentleman was not personally known to him, he could sympathize with him and admire him, because he had found him to be superior to the cant of his calling, and he considered that havenages. atthough the reverend gentleman was not personally known to him, he could sympatize with him and admire him, because he had found him to be superior to the cant of his calling, and he considered that haying so mastered cant, and cast away the mold of his theological make-up. Dr. Newman was on the road to Spiritualism, for he was no doubt traveling on the bighway of freedom. He also said that it was not his purpose to make any obnoxious remarks upon the course pursued by the Doctor's criticisers, for he believed them to be honest in their convictions. Reviewing the history of Dr. Newman's connection with his church, the speaker graphically pletured the manner in which churches are generally governed and managed, showing that the financial question is the basis upon which the whole system of clerical legislation rested. "What," he asked, "is the charge against Dr. Newman? Is it incapacity? Is it immorality? Nothing of the kind; but after having called him to the head of their church to lift it out of its financial beggary, after finding themselves once more prosperous and financially strong, thanks to the labors and talent and influence of their pastor, they want to turn him out because he does not preach to them the 'milk of the word.' As unfolded in the Banner's article it was discovered that something was wrong; the Doctor was not preaching pure theological doctrine, but was presenting truth as he understood it, however it might disagree with generally accepted ecclesiastical dogmas."

As advocates of progress and emancipation he thought that Dr. Newman was rightfully entitled to our sympathies and our blessings; and should he dare to do so without presumption, he would advise him to visit some of our honest and recognized mediums, and there bringing with him the purity of his faith and intentione, seek from the purest influences of the spirit world that advice which may lift him into the field adapted to his talent and in sympathy with the light which he undoubtedly possesses.

Mr. Jones related an interestin

Health first, riches afterward. All forms of Heart Disease, including palpitation, rheumstism, spasms, bony formation, enlargement, valvular derangements, acute pains in left breast, &c., yield to the use of Dr. Graves's Heart Regulator. \$1 per bottle at druggist's.

Two thousand and two hundred trains leave the stations of London every twenty-four hours. Every hour, between 10 in the morning and 11 at night, one thousand six hundred trains start for the various termini in London—that is, at the rate of one hundred and twenty and more every hour, or two a minute all day long, not including the trains in the Metropolitan districts. Of the two thousand two hundred trains despatched daily, one thousand seven hundred and fifty serve the suburbs and a suburban region of thirty miles around the city. Fifteen leave for Scotland and Ireland and sixteen for the Continent. Three hundred and twelve trains start from Victoria, three hundred and twelve trains start from Liverpool street, and three hundred and ninety-five from Broad street.

statements and meaning:
A robust, strong man, residing in Maine, by manac. Druggisis, or mail for 2s. stamp. Jersey City.

BY ELINOR BRADFORD.

There was a time when the dark night Of sorrow shut me from the light, And the sweet sunshine had no power To gild for me one dreary hour, Because the face I loved was hid Beneath, alas i a coffin-lid.

Lonely and desolate I went, "The winter of my discontent" Uncheered by any hope divine; "For Life," I said, "has spilled its wine, Its flowers are black with sudden frost, 'And in the grave all things are lost."

I did not know-how could I know, In the dumb stupor of my woe-That what so cruel seemed was kind: That my lost treasure I should find; That the sweet sun would shine once more, And make me gladder than before?

But Love Divine, eternal Love. Ah! God be thanked, still rules above, And still vouchsafes its tender light To those who grope in sorrow's night. That we may see beyond the tomb The lovely spirit-flowers bloom!

She came again to my despair-Sweet lins, sweet eyes, soft-flowing hair, And slender fingers, spirit-fine, That brought the old thrill back to mine-She came again, my love ! at last. And the long night of woe was past !

The dream of a distracted brain, A fancy born of yearning pain, An empty vision-some may cry Incredulous; but what care I? The heart that knows can safely rest, For doubt and fear are dispossessed.

And I know what mine eyes have seen; Still holds my heart its trust serene, Nor cares what life of earth may bring, The while it waits one blissful thing-The hour, oh! love, when we shall stand Together in the spirit-land;

When I shall see, not for a space. But through all ages, your sweet face, And know what now is understood Too carelessly—that God is good: That God is Love-Love that shall be Our joy, our rest, eternally !

# Banner Correspondence.

New Hampshire.

MANCHESTER.—George F. Rumrill writes: "Spir-itualism is gaining slowly but surely in this place; it is spreading through all grades of society and through all the churches. I have attended many private circles, and have there met lawyers, doctors and churchmembers who are investigating. They are not quite ready to come out as Spiritualists, but are 'almost persuaded,' and when the right time comes they will be found on the Spiritualist side of the question, for they are anxious to talk about it, read about it, and have ceased making sneering remarks in regard to it. The sleight-of-hand performers, who come here to expose, are a help to the cause. I wish more would come, for people here will go to their entertainments who would not go to a Spiritualist lecture, and they leave the hall thinking they would like to see some of the manifestations that the Spiritualists call genuine, and so put themselves in the way of finding out in regard to it. all the churches. I have attended many private cir-

leave the hall thinking they would like to see some of the manifestations that the Spiritualists call genuine, and so put themselves in the way of finding out in regard to it.

The 'Liberal Union' holds meetings every Sunday and is doing its work. 'The Spiritualist Society' has discontinued its meetings, so as not to interfere with the 'Spiritualist Liberal Union,' one meeting being thought sufficient for this place. 'The Pennacook Club,' formed last November, is composed of about twenty members. Private circles are held every Sunday night in the Knights of Honor Hall, to which members invite their friends. We have had for a medium every Sunday evening Mrs. Sullivan, who with her spirit-band has labored faithfully and very satisfactority. She is an elderly lady, has been a medium every Sunday right in the first ladian, 'Rose,' are very welcome, pleasant, intelligent and helpful. Mrs. Wilson, another of our mediums, has favored us with her band, but not as regularly as we have wished, for they are welcome and have many friends who are always glad to hear from them.

The first Sunday in January Mr. Emerson and his band talked to us and 'Sunbeam' made us a visit, talking for herself and many other spirit-friends. Mr. Emerson's out-of-town engagements are such every Sunday that we do not have an opportunity of hearing from 'Sunbeam' very often in public. Mrs. M. A. Hatch, the medical medium, was with us, and her spirit-friend, 'Toxas,' gave us good counsel, and we hope to hear from him again. Sunday, Feb. 24th, we had with us the elequent Dr. F. L. H. Willis, who gave some of his experience in mediumship. It was bad weather, but the members of our circle were all present, and nearly every one brought a friend. Mr. Willis made many friends; shough he may not know them at present, their good influence will attend him. Our Club has readings, singing and instrumental muslo for a shirt time, after which the spirits take control of the medium and we listen to them. Our meetings have been very interesting and of benefit, have been very interesting and of beneft, and I think similar organizations would be enjoyed in places where the people cannot afford to engage speakers."

SALISBURY .- S. W. Greene writes: "Capt. H. H. Brown delivered addresses in this place on the evenings of Feb. 19th, 20th and 21st, and was listened to with marked attention by full houses. It is the opinion of all who heard the lectures that they contained more living and practical truth in regard to this life and the future than has ever before been spoken in this town. The Banner is looked for every week with much interest; we could not do without it; long may it wave in the cause of truth."

KEENE.-A correspondent writes: "The officers of our Association are as follows: President, N. B. Harrington; Secretary, L. F. Weeks; Treasurer, Elbridge

# Michigan.

JACKSON.-J. C. Batdorf, M. D., writes: "I have recently attended a scance given by Chas. E. Watkins, the justly celebrated independent slate-writing medium, with satisfactory results. The names of ten deceased friends were written on as many separate slips of paper, and a question written below each name, then closely folded and placed on the stand and mixed up so I could not tell them apart; all done while Watkins was in an adjoining room. They were all correctly answered by him when he came in. The name of each person was correctly given and the question directly and fully answered by Watkins before the pellets were opened. Let all sincere investigators, who wish to be convinced of the truth of immortality and spirit-communion, give Watkins a call and they will probably witness phenomena that cannot be explained by any known principles of science or mental philosophy." the justly celebrated independent slate-writing medi-

ALMA.—In addition to the above respecting the mediumship of Mr. Charles E. Watkins, F. A. Johnson, after stating the precautions taken against all possibility of fraud, and the very satisfactory demonstrations of spirit power following, says: "As illuspossibility of fraud, and the very satisfactory demonstrations of spirit-power following, says: "As illustrating the directness and pertinence of the answers received to questions I give the following, which is only a fair sample: I wrote on a pellet. 'Reps Sargent, do you still endorse the "Scientific Basis of Spiritualism?" The reply was, 'My dear friends, I wish to say to you S. B. of S. is correct; I know from this one man's mediumship you are now using. You may keep this writing or you can send to wife; she will recognize it.—EPES SARGENT.' I am acquainted with Mr. Sargent's autograph, and regard this before me en the slate as a perfect fac-simile."

GRAND RAPIDS .- Lyman C. Howe writes: "I came here for a month's engagement, February, but came here for a month's engagement, February, but have reengaged for March. The cause is growing here. Our andiences increase every week, and skeptics and materialists are learning that 'materialism is too short range' to solve the problem of life. This is a thriving city of about forty thousand inhabitants, and is becoming the head centre of Spiritualism in the State. The State Society, recently organized, makes this its headquarters. Bro. J. H. Tompkins, President of the Society here, is a faithful worker, and good feeling seems to prevail. Some good mediums are coming to the front, of which more anon. We shall probably celebrate the Thirty-Sixth Anniversary here. Science Hall, where we meet, is pleasant and commodious, and the property of the Spiritualists."

# Massachusetts.

LEOMINSTER.—"Beta" writes: "I spent a few weeks in Leominster last January, and enjoyed the weeks in Leominster last January, and enjoyed the lectures from Mrs. Juliette Yeaw very much; she is a good speaker, an earnest and faithful worker in the splritual field. I also attended the Children's Progressive Lycenm, and though they are few, a determined spirit to persevere makes them equal to a host. It was very cold when I was there, and as some living at a distance were absent, the question was asked if it would not be best to discontinue the meeting of the

Lyceum until warmer weather. The children were appealed to for a decision, and it was given, a strong, emphatic NO. As the children would not give it up, their teachers could not. The Society and Lyceum are both small in numbers, but abundant in labors, and with such a determination to 'raily round the fiag,' all must wish them success."

#### Indiana.

CROWN POINT .- Mr. J. H. Luther writes: "I have been a Spiritualist since about 1845, but in a crude way, until the spread of manifestations reached me here about 1852, since which time my home has been the home of all spiritualists and mediums coming this way. I have myself been a sort of medium; have taken spiritual papers from the first, which I think was published in Ohlo, and I think have taken the Banner of Light from almost its first volume, with the exception of a year or two, to the present, in all of which I have not heard or read a so tersely-written, compact, full and unanswerable an argument as that published on the eighth page of the Banner of Jan. 26th, headed 'A Sharp Letter from Dr. Thorne'; and the main object of this writing is to thank him for it, and to say to him, it seems to me one who can wield a pen as he can, ought to give the world the benefit of his tailent by publishing his writings—sow new truths broadcast way, until the spread of manifestations reached me publishing his writings—sow new truths broadcast over the world. I certainly would be his regular cus-

over the world. I certainly would be his regular customer.

I wish to say further that while in California in 1882, a letter written by a lady in Northern lowa, I think, was forwarded to me commending the manner in which the burlat services of my wife, who left me in November, 1881, were conducted, which I lost, and with it her address. I appreciated her writing, prized it highly under the circumstances, and request if she sees this that she write me her address, so that I can acknowledge it as the spirit within may prompt me. Angels bless her; bless Dr. Thorne, with all others of the good and true. I would also extend very kind remembrances to Mrs. Colby and Dr. Peebles, and all other lecturers whose company in my own house has given me so much pleasure, and from whom I have learned much."

#### Pennsylvania.

STONY FORK.—W. M. Hotchkiss, Secretary of the Spiritualist Society, writes: "Our Society and the liberal portion of our people have been lighly entertained and instructed by the impartial, fearless and luckid manner in which Miss Carrie E. Downer has treated a large number of questions submitted to her in writing, a part for discourses and part for poems. She speaks in a manner to be understood by her hearers, and seems possessed of an inexhaustible supply of magnetic influence, holding her large audience the last evening for two hours in quiet and undivided attention, closing with a fine and beautiful improvised poem by Edgar A. Poe, in the rhythm of his 'laven,' and as a sequel to it, he having gained the knowledge that he could not get from the raven perched above his door. We feel that we have been highly favored, for such power of thought as was expressed has given the believer renewed strength, and the doubter more anxiety to know of this beautiful religion. I gladly recommend Miss Downer to those who wish an earnest and efficient worker, especially in those localities where the cause is weak, as she treats all questions fairly, and wins converts by her lady-like appearance and conscientious respect for the opinions of all. Miss Downer's address is Baldwinsville, N. Y." liberal portion of our people have been highly enter-

#### Maine.

NORTH TURNER .- Benjamin Keen writes: "Mr. Frank T. Ripley by appointment delivered a lecture in our house of worship on the 10th Feb., after which, as is his custom, several tests were given. His forcible discourse, coupled with the tests, brought him an earnest invitation the next day for another lecture. He accepted the invitation and delivered an admirable discourse to a larger audience than on the Sunday previous. On the Sunday following he spoke in Livermore, three miles away, where he met a very attentive reception, and where the listeners were treated to au eloquent sermon—not without some flinching on the part of a few manifestly—but the tests, perhaps, were the most telling of any given while among us.

Notwithstanding the animosity entertained against our cause by the good people hereabout—church-goers and non-church-goers alike—one result is pretty evident: Mr. Ripley's visit has set them all to asking themselves and each other, 'What about these wondrous marvels—this new philosophy called Spiritualism?' Well, let them discuss the subject, the more the better, and ere long they may crave a little more spiritual food. Those desiring a good speaker would do well to give Mr. Ripley a call.'' in our house of worship on the 10th Feb., after which,

#### Illinois.

PEORIA.-Robert Bolton writes: "Mr. C. J. Barnes, good personating medium, has left Peoria and gone to Chattanooga, Tenn., and will visit other places in that State. I have known of Mr. Barnes's mediumship for two years; he has given good satisfaction, proofs innumerable, and convinced ekeptics against their own will. He is controlled at times by German spirits, and when so the services of a German are employed to translate into English their words. Mr. Barnes also holds cabinet séances, at which materialized hands and faces are seen, independent voices are heard, and various physical phenomena occur.

I hope the people in Tennessee will give Mr. Barnes encouragement, and cheer him onward in his grand work as an instrument in the hands of spirits to keep the gates not only ajar, but wide open. I also hope the people of Nashville and Chattanooga will take advantage of Mr. Barnes's mediumship, and keep him busy. Mr. Barnes's wife is with him, and she is a good clairvoyant, and a noble woman." to Chattanooga, Tenn., and will visit other places in

# Colorado.

GOLDEN. — N. G. Sayles writes: "Noticing that much good is being done in Boston and other cities by the Children's Progressive Lyceum, I am desirous that schools of the same or a similar kind be established out here, beyond sundown. To effect this will not some one send me information how to proceed?"

THE ATLANTIC.—Henry Irving, the actor, is the subject of an intelligent and discriminating article by Henry A. Clapp. H. M. Lyman gives interesting items of information concerning the discovery of the medical properties of Peruvian Bark, which, by its own name and Quinine, is extensively used. Life in Eastern Tennessee is dramatically described by Mr. Craddock in a story entitled, "Drifting Down Lost Creek." The serials are continued; narrative and descriptive sketches, two poems, reviews, and the attractive miscellany of the Contributors' Club, combine to make this number one of great excellence. Houghton, Mifflin & Co., Boston.

VICK'S ILLUSTRATED MONTHLY has an elegant lithograph of a cluster of dahlias, in colors; numerous instructive articles upon indoor and outdoor gardening, illustrated by engravings, and a "Young People's Department" inculcating a love of nature. An article upon the power of darkness as an element of importance in the germination of plants, is suggestive of an important lesson to those who deny its value in other operations of the laws of nature. Published by James Vick, Rochester, N. Y.

HOMILETIC MONTHLY .- The present number contains a sermon in full by Dr. Deems and abstracts of nine others, with the usual variety of contents looked for by the Orthodox clergy. Funk & Wagnalls, 10 and 12 Dey street, New York.

THE DREAM INVESTIGATOR AND ONEIROCRITICA defines "Dreams and Vision Symbols," gives an account of "Dream Experiences," an article upon "Definitions applied to Biblical Dreams," and a variety of smaller articles of like tenor. Peorla, Ill.: James Monroe.

THE INTERNATIONAL STANDARD. Devoted to the Preservation and Perfection of the Angle-Saxon Weights and Measures, and the Discussion and Dissemination of the Wisdom contained in the Great Pyramid of Jeezeh in Egypt. Published by the International Institute, 30 Euclid avenue, Cleveland, O.; 345 Tremont street, Boston.

THE HERALD OF HEALTH bas its usual variety of instructive articles upon the speciality to which it is devoted. M. L. Holbrook, M. D., New York.

THE UNIVERSE gives further evidence of being "a portfolio of refined and valuable literature." Universe Publishing Company, St. Louis, Mo.

NOTES AND QUERIES, Nos. 19 and 20. complete Vol. 1 of this invaluable periodical for teachers and

students. S. C. & L. M. Gould, Manchester, N. H. THE SHAKER MANIFESTO. Published by the United Societies. Shaker Village, N. H.

A schoolboy at a prize examination furnished the following biography of the patriarch Abraham: "He was the father of Lot, and had two wives. One was called Ishmale, and the other Hagur. He kept one at home; and he turned the other into the desert, where she became a pillar of salt in the daytime, and a pillar of fire at night."

The renowned Dr. Clendenning says onethird of all his dissections showed signs of Heart Disease; if you have it in any form, use Dr. Graves's Heart Regulator, \$1 per bottle at

#### Proceedings of the Michigan State Convention of Spiritualists.

(Reported for the Banner of Light.)

The First Annual Meeting of the Michigan Association of Spiritualists convened at Good Templar's Hall, Kalamazoo, on Friday, the 22d inst., at 2:30 P. M., Hall, Kalamazoo, on Friday, the 22d inst., at 2:30 P. M., President J. P. Whiting in the chair. As many were known to be on the way who would arrive on the later trains, the afternoon was given up mainly to conference, only such incidental business being taken up as required immediate attention. Subject under consideration: "Our Spiritual Work." This was considered practically with reference to our State work as an organization, and especially the organization of District Associations, which should hold quarterly meetings in such districts. This was followed later in the Convention by the adoption of a plan for the division of the State into twelve districts, as follows:

1. The counties of Oakland, Lapeer, St. Clair, Macomb and Santiac.

2. Wayne and Monroe.

3. Jackson, Washtenaw, Lenawce, Hillsdale and Branch.

4. Kelemazoo, Calbour, St. Joseph and Cass.

3. Jackson, Washtenaw, League,
Branch.
4. Kalamazoo, Calhoun, St. Joseph and Cass.
5. Allegan, Ottawa, Berrien and Van Buren.
6. Kent and Barry.
7. Ionis, Montcalm and Gratiot.
8. Ingham, Eaton and Livingston.
9. Clinton, Bhitawassee and Genesce.
10. Saginaw, Bay, Midland, Tuscola and Huron.
11. Muskegon, Oceana, Newaygo, Mecosta and Isabella.

bella.

12. The other northern counties of the Lower Peninsula.

It being reported to the Convention that several members of the Unitarian Church were opposed to the use of their house, by this Convention, for Saturday evening and Sunday services, it was thought to be unwise to accept of the same, and arrangements were at once made for the use of Chase's Opera House in lieu thereof.

\*\*Eriday Evening\*\*—Short addresses were delivered

in lieu thereof.

Friday Eventing.—Short addresses were delivered by the President, J. P. Whiting, Chas. A. Andrus, Giles B. Stebbins, and Mrs. Sarah Graves, and recitation of an original poem by Mrs. A. E. N. Rich, of Juckson.

Glies B. Stebbins, and Mrs. Sarah Graves, and recitation of an original poem by Mrs. A. E. N. Rich, of Jackson.

Saturday.—Convention assembled at 10 A. M., and there was a good attendance of representative Spiritualists of the State, many of them old and stanch workers in the cause. This being properly the business day of the Convention, both forenoon and afternoon were devoted to work. Dr. J. A. Marvin and J. H. Tompkins, of the committee to draft a constitution, reported same, which, with slight amendments, was adopted. It is in the usual form, and provides for the election annually of a President, Vice President, Secretary and Treasurer, and for five Trustees, two of whom are at first election to hold for one year, and three for two years; afterward all for two years. Annual membership fee, one dollar. Annual meetings to be held at Grand Rapids, on the last Saturday of February in each year hereafter.

The Declaration of Principles of the American Association at its August meeting, on motion of Chas. A. Andrus, Glies B. Stebbins and Wm. McCarthy were appointed a committee to consider and report upon any proposition relative to the amendment of same that might be offered, and as well any resolutions germane thereto. At the afternoon meeting this committee reported the following, which were unanimously adopted:

\*\*Recolved\*\*, That while the moral teachings of Christianity are in many respects wise, leaviful and truthful, the

Induced reported the following, which were unfulmously adopted:

Resolved, That while the moral teachings of Christianity pro in many respects wise, beautiful and truthful, the doctrinal teachings, or creeds, are full of error and wrong, and only tent to fetter and belittle humanity.

Resolved, That the exemption of cherch property from taxation is a violation of constitutional right, which must be abrogated, and costly church edifices instead of standing idle six days out of seven should be constantly used for educational, social, reformatory and religious purposes.

Resolved, That in the coming irrepressible confict between blank materialism on the one hand, which affirms that death ends all, and the affirmations of Christians and Pagans alike of a conscious, nover-ending existence beyond the grave, on the other hand, Spiritualists are the true and proper alies of all believers in immortal life. In this regard Spiritualism in Michigan is to be congratulated upon its separation from the materialistic element, and its assumption of an independent existence upon truthful principles.

No change was recommended in the printed Decla-

No change was recommended in the printed Decla-

No change was recommended in the printed Declaration of Frinciples.
The State Medical Law being under consideration, the following was adopted:
Resolved, That in the opinion of this Convention the present Medical Law of this State is unjust and unconstitutional, and that the officers of this Speciety be requested to adopt such means as may tend to avert and remove any legislation that bears directly or indirectly against the clair-voyant and magnetic practice of healing the siek.

isiation that bears directly or indirectly against the clairvoyant and magnetic practice of healing the sick.

The points made against the constitutionality of the
law were: First, the object of the law is not properly
set forth in its title. Second, it combines both canonical and civil legislation in the same act. A peculiarity of the law was shown to be that while it provides
who shall be legally qualified to practice, it provides
no penalty except for representation as to having
qualified as therein provided when not so qualified.
Election of officers resulted as follows, viz: President,
VJ. P. Whiting, Milford; Vice-President, Mrs. Frances
E. Spinney, Detroit; Secretary, Dr. J. A. Marvin, Detroit; Treasurer, Mrs. R. A. Sheffer, South Haven;
Directors, David Sloss, Dearborn; J. H. Tompkins,
Grand Rapids; H. M. Caukin, Greenville; Dr. A. M.
Edson, Lausing, and Mrs. A. E. N. Rich, Jackson.
Glies B. Siebbins, Levi Wood and Anthory Chapman were appointed a Finance Committee.
Messrs. Whiting, Marvin and Buck were appointed
a committee to confer with a like committee from the
Nemoka Spiritualist Association, with a view to secure harmony of feeling and action between the two
societies.
The meetings Saturday evening, Sunday A. M.

societies.

The meetings Saturday evening, Sunday A. M., P. M. and evening were held in Chase's Opera House, and in the main devoted to addresses, interspersed with recitations of original poems by Mrs. Rich, and singing by the truly inspirational vocalist, Mrs. Olle Childs Denslow, of South Bend, Ind.

Addresses were made by Lyman C. Howe, Giles B. Stebbins, Charles A. Andrus, Mrs. E. C. Woodruff, Mrs. Barah Graves and Mrs. L. A. Pearsall. Short addresses were made by the President, Secretary and Dr. A. B. Spinney, Saturday and Sunday evenings. Most wonderful independent slate-writing manifestations, under strict testconditions, were given from the Dr. A. B. Spinney, Saturday and Sunday evenings.
Most wonderful independent slate-writing manifestations, under strict testconditions, were given from the rostrum through the mediumship of Mr. Chas. E. Watkins. The singing by Mrs. Denslow added much to the interest of the meetings, and was always enthusiastically applauded by the entire audience. At a meeting of the Executive Board, held Sunday P. M., the President, Vice-President and Secretary were authorized to grant to worthy applicants certificates of authority as ministers or missionaries when thus engaged in this State.

We are happy to say that the Convention was considered by all present as a decided success, and conducted with marked harmony and good feeling.

Respectfully submitted.

Dr. J. A. Marvin, Secretary.

Detroit, Feb. 27th, 1884.

[Spiritual papers please copy.]

[Spiritual papers please copy.]

[Spiritual papers please copy.]

To the Spiritualists of Michigan:
The Michigan Association of Spiritualists at their into Convention adopted a plan for dividing the State into twelve districts, and the organization in each of a District Association—the same to field quarterly meetings at convenient points therein. This seems to be the most feasible plan for a thorough and efficient State work in the cause of Spiritualism, provided the same is practically carried out.
To do this it will require a moderate amount of money to pay the expenses of bringing about a proper organization in each district. This first expense should be borne by the State Association. We have no right to call and sond out laborers without paying their expenses and something besides. (After the first organization each District Association with ray its own way.) To meet this expense, the State Association must have money. We therefore appeal to the Spiritualists of Michigan to come to the front at the present time and contribute to a fund to be used for this purpose and for general missionary work in the State. There are but few who cannot afford to do something. We who realize that every act of our earth-life will either add to or detract from our happiness in the life will either add to or detract from our happiness in the life will either add to or detract from our happiness in the life will either add to or detract from our happiness in the life will either add to or detract from our happiness in the life to come, should be earnest and liberal in promoting a good work. Every dollar contributed shall be used for the advancement of the cause under the direction of the Executive Board.

Memberships are solicited: Membership fee one doling. Send subscriptions and memberships to the Secretary. Receptury, 210 Woodward Avenue, Detroit.

MRS. F. E. SPINNEY, Vice-President.

MRS. R. A. BREFFER, Treasurer.

JAVID BLOSS.
J. H. TOMPKINS,
J

Brooklyn (E. D.) Spiritual Conference. Feb. 25th, the Chairman, Mr. C. R. Miller, read an inspirational poem given by Carrie Miller, through the nediumship of Mr. George Cole, after which he ad-

spirational poem given by Cattle Miller, infough the mediumship of Mr. George Cole, after which he addressed the Conference.

Mr. Swift, under control of his guides, referred to the operation of law throughout the universe, and recommended mortals to study that of their own being. The sensitive conditions of mediumship were briefly sketched, with the causes of discordant manifestations, and an analysis given of the different phases of materializations. Brotherly love, harmony and sympathy were inculcated, and a deserving case of distress was presented to the attention of the Conference. Mr. Dunscomb made a telling appeal for support in opening a series of lectures by talented speakers. Dr. H. S. Brown made a few remarks, after which Mr. McAllen reviewed some statements concerning the attitude of the secular press with regard to Spiritualism, saying that a number of elergymen had threatened to withdraw their advertisements from certain well-known journals if Spiritualist advertisements were insetted.

March 3d, Mr. Miller opened the meeting by reading an extract from a daily paper concerning the finding of a missing girl through mediumistic power, and some further remarks concerning the dominance of spirit power as at present demonstrated. Dr. H. S. Brown made a few remarks, after which Mr. Swift spoke, under the control of his guides, upon the prevalence of selfishness in all ages, of the moral uses of selfishness and combativeness, and of the power of love in the prevalence.

toward their children and young friends was dwelt upon, and universal charity and love for humanity inculcated. The right of suffrage for women was also advocated in most convincing terms.

Mr. B. D. Green made an appeal in behalf of an enterprise for a charitable purpose in aid of a suffering member of the Society, Capt. Duff, who has been prostrated by severe lineas for some time.

Mrs. Somerby-Hervey made a few remarks upon the temperance question, and upon the standards of morality among Spiritualists, commending the Golden Rule as the best standard, free from all the superstitions and dogmas imposed upon it by religionists. Mrs. H. referred to Mr. Miller as exemplifying in his own character the desirable traits of modesty, justice and charity.

Dr. Fish, magnetist and healer, made an address, followed by Mr. S. T. Marchant.

The meetings are well attended and full of interest.

W. H. COFFIN, Sec.

# Anti-Compulsory Vaccination.

To the Editor of the Banner of Light:

I have read the report of the speeches before the Legislative Committee of Massachusetts in the impartial columns of the Banner of Light with deep interest, and their tone indicates an with deep interest, and their tone indicates an increased determination to get rid of the compulsory infliction of the mischlevous medical superstition called vaccination. The legal and constitutional aspects of the case were most ably presented by my friend, Mr. A. E. Giles, and his arguments ought to arrest the attention of all reflective minds.

Your readers will be interested to hear that a Medical Vaccination Census has recently been taken in England, which will do more to further the process of vaccine disintegration than any

a Medical Vaccination Census has recently been taken in England, which will do more to further taken in England, which will do more to further taken in England, which will do more to further the process of vaccine disintegration than any other circumstance that has happened for some time. The results have been published, and show such a decided change in medical opinion on this question, and deal such a crushing blow to Jennerism and medical orthodoxy, that they have been artfully suppressed by all the leading medical organs. The Students' Journal and Hospital Gazette, however, representing, as its name indicates, a new generation—to its credit, be it said—is now publishing its most unexpected and startling disclosures. I refer to Part I. of the "Transactions of the Vaccination Inquiry," which is the result of an impartial and painstaking investigation into the merits of vaccination undertaken by a committee of thirty medical centlemen specially interested in the subject, organized under the Presidency of Dr. C. R. Drysdale, senior physician to the Metropolitan Free Hospital. This committee met in the Council Chamber at Exeter Hall and prepared a circular, in which was formulated a series of seven apposite questions relating to the number of cleatrices, the kind of vaccine lymph, the amount of protection afforded, the safety of the operation, etc. These circulars were sent to four thousand medical practitioners in various parts of the country, and a few original investigators and students of zymotic diseases on the continent. Three hundred and eighty-four answers were received, and a conspicuous feature is the large proportion emanating from public vaccinators, medical officers of health, and in short, those whose practical experience of the subject entitled their replies to respectful consideration. These number one hundred and two. The opinion as to the amount of lymph, and the number of marks required, demonstrate so much confusion in the medical mind that few would venture to affirm, after perusal, that the the practice was founded upon any scientific

The object of this communication, however, is to call attention to one revelation of paramount importance to the public, both in England and the United States, which, I apprehend, few of the committee suspected when the circulars were issued. I refer to the disclosures made in answer to the third and most pregnant question, "What diseases have you in your experience known to have been conveyed, occasioned or intensified by vaccination?" From a careful analysis made by Mr. T. Baker, Barrister of the Inner Temple, it appears that ten medical witnesses certify to inflammation, nineteen to phlegmon, twenty-two to crythemia, The object of this communication, however, medical witnesses certify to inflammation, nineteen to phlegmon, twenty-two to crythemia,
twenty-four to skin diseases, forty-seven to
syphilis, sixty-nine to eczema, and one hundred
and twenty-two to crysipelas! In all, forty diseases are specifically mentioned by two hundred
and forty-two medical practitioners as having
occurred in connection with vaccination in
their own experience. From these testimonies it
seems more than probable that every blood disease is communicable with the vaccine lymph;
no less than the terrible malady self-inflicted
by Dr. Cory, the chief of the Government Animal Vaccine Department, a few months ago.
And this probably is reduced to a certainty
when taken in connection with the following
table, compiled from the Registrar-General's
returns, which furnishes the average yearly
deaths under one year per million of births
from six diseases communicable by vaccination.
The figures show the disastrous effects of the
changes made to secure more complete vaccination:

The impolicy, therefore, of enforcing the Jennerian prescription in the presence of the evidence disclosed by this latest manifesto, under

pains and penalties, must be apparent are concerned for the public health and who are concern public safety. I am, &c., yours faithfully, WILLIAN

WILLIAM TEBB.
7 Albert Road, Regent's Park,
London, Feb. 18th, 1884.

#### Verifications of Spirit-Messages. JUDGE JOHN CHANEY.

In looking over the Banner of Light of March 1st, I was much delighted to see a communication from Judge John Chaney. By reputation I had known Judge Chaney ever since I was a small boy, and had several times seen him. Only once had I the pleasure of his company, and that was in the earlier part of my life, when I lived in Bomerset, Perry Co., C. At that time Perry, Fairfield and Franklin formed one Congressional District. I recollect perfectly of then seeing an election ticket which read: "For Congress, John Chaney." He was elected by a large majority. How many terms he served in Congress I do not now recollect. But I am sure it was two, if not more. He also, if my recollection serves me right, was elected several times a member of the Ohio Legislature. All these important positions — filled by Judge Chaney—he was too modest to mention in his message, and only gave his name. He was an enterprising farmer; as a neighbor universally respected, and as an honest man he had no superior. Buch was his record. How long he served as one of the Associate Judges of his county I do not now recollect. I spent but one evening in his company, but a pleasanter evening than that I never enjoyed. Although not an orator, I know he was a sound and logical reasoner. As a politician, he was a perfect gentleman and forbearing.

May our Heavenly Father and good angels bless Judge Chaney for his very able, instructive communication, and his kind remembrance of his frieads, is the humble prayer of his well-wisher. E. Manning.

Martisburgh, Franklin Co., O., March 3d, 1884.

# MRS. PRUDENCE LAKIN.

MRS. PRODENCE LAKIN.

In the Message Department of your paper of Dec. 8th is a communication from MRS. FRUDENCE LAKIN. I have her photograph, which was given me by a friend, from which I will copy what is printed thereon: "Mrs. Prudence Lakin, widow of Jonas Lakin, Esq., of Hancock, N. Y., aged one hundred and six years, July 1st, 1880. Photographed January, 1881."

Yours respectfully. Phenia Spencer.

Bethany, Pa., Feb. 20th, 1884.

# Eight Years' Scrofula Cured.

A valued correspondent, Albert Simpson, Esq., writing from Peoria, Ill., says: "Samaritan Nervine cured me of scrofula, after having suffered for eight years with the disease." Mr. Simpson lives in Peorla. Ask him. Your druggist keeps it. \$1,50.

Los Angeles farmers are enriching the soil with chopped evergreen twigs of several varieties, scattered on the surface of the soil and plowed in. The result is said to be satisfactory.

That Husband of Mine is three times the man he was before he began using Wells' Health Renewer.

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THE PSALMS OF LIFE. A Compilation of Psalms, Hymns, Chants, Anthems, etc., with music, embodying the Spiritual, Progressive and Reformatory bentiment of the present age. By John S. Adams.

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low-described beautiful works of art: ENGRAVINGS.

# "NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, unturned countenance, and heavenward gaze, most beautifully embody the very ideal of hopeful, trustful, earnest prayer. The sun has gone down. Neither the expiring candle nor the moon, 'cold and pale,' shining through the rifted clouds and the partially curtained window, produces the soft light that fails over the woman's face and illuminates the room. Painted by Joseph John, and engraved on steel by J. R. Rice. Bise of shoet, 22x28 inches; engraved burface, 16x21 inches.

#### "LIFE'S MORNING AND EVENING."

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

#### "THE ORPHANS' RESCUE."

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

# "HOMEWARD," .

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

# "FARM-YARD AT SUNSET."

The scone is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. The companion-piece to "Homeward," (or "The Curfew"). Copied from the well-known and justly celebrated painting designed by Joseph John. Belin, copied in black and two tints. Size of sheet, 22x25 inches.

# "THE DAWNING LIGHT."

In 1872 Professor John, the distinguished Inspirational Artist, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its giorious and undying mission of light and love. From the original painting by Joseph John. Engraved on steel by J. W. Watts. Bize of sheet, 20x24 inches.

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

A mother and her child are away from the city for recreation in a German woodland; and golden pages are added to "He's book of happy hours." The mother is scated in the forest shade. Her fittle gir! "Bo-Pesps" around a tree through the foliage, her face radiant with a loving, gleeful, rogulah expression. Both faces are full of sweetness and loy. Painted by Meyer Von Bremen. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches.

# "THE HARVEST LUNCH."

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

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TALES OF THE BUN-RAYS. What Hans Christian Anderson tells a dear child about the Bun-Rays. Dedicated to the Dear Child Sanda, by the Spirit Hans Christian Anderson. Written down through the mediumship of Adeima, Baroness Von Vay, of Gonobits (in Styria), Austria, and translated by Dr. G. Bloede, of Brooklyn, N.Y. Paper,

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"MINISTRY OF ANGELS" BEALIZED. A Letter to the Edwards Congregational Church, Boston. By A. E. Newton. Paper. CLAIMS OF SPIRITUALISM: EMBRACING THE EXPERIENCE OF AN INVESTIGATOR. By a Modi-

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APPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to enderse the varied shades of opinion to which correspondents give utterance.

We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty 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 sonder will confer a favor by drawing a line around the article he desires specially to recommend for portisal.

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

# Banner of Bight.

BOSTON, SATURDAY, MARCH 15, 1884.

PUBLICATION OFFICE AND BOOKSTORE, Bosworth Street (formerly Monigomery Place). corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston. THE AMERICAN NEWS COMPANY,

39 and 41 Chambers Street, New York.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

ISAAC B, RICH.....BUSINESS MANAGER. LUTHER COLBY.....KDITOR. 

Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Roston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

SPINITUALISM IS the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint; and it is identical with Spirituality.—Spirit 8.

#### Notice to Subscribers.

The present volume closes with this issue. On Saturday, March 22d, we commence Vol. LV. of the Banner.

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 list.

In order to prevent loss of papers, and other 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.

#### Brains or Purses in Legislation.

It has for years been a common observation that the United States Senate is fast becoming a sort of legislative museum for the display of rich men, men with purses rather than brains. To go through the list of Senators with pencil and paper to census their worldly wealth would demonstrate the correctness of this unwelcome observation. Twenty or thirty, and more, years ago, remarks the Chicago Tribune, the Senate was composed mainly of brainy poor men, and its leaders were Clay, Webster, Calhoun, Benton, Ewing, Corwin, Sumner, Douglas, Trum- lightful interview; and the former, through one bull. Fessenden, Wade, Chase, and the like, of their number, appounced that within a short Now, it has no leaders, and a larger and larger proportion of its members are millionaires. Once great men went to the Senate to work for their principles and ideas; now rich men go there to work for their interests or to air their purses. The only effectual way of eliminating the present overwhelming influence of the moneyed interest is to urge upon the legislative consideration large and controlling ideas, that will break through and break down this monopoly spirit, which assumes that laws are for itself first if not altogether. Let the people present and push to an issue the great questions that occupy their thoughts and are inwoven with their lives. These merely rich men will then very soon show their deficiency, and a stern and loud call will go forth for them to stand aside for better and abler men, men in harmony with the times in which they live and in sympathy with the masses whose agents they are willing to be.

While the necessity for such action on the part of lovers of the nation's liberty seems particularly apparent at the present stage of its history, still there are also cheering signs of the general development of the country as the years proceed, which militate decidedly against a too-pessimistic view in the premises. The spirit of Judge Chaney, from whom a communication appeared in the Banner of Light Message Department recently, touched pertinently on this view of the case. Judge Chaney himself was a public man of the noted Jackson days, and naturally became deeply engaged in the stirring controversies of the period. He says he did not believe in sitting down and refusing to take part in the labor of life or sharing in the battles which come to humanity, whether in the political arena or in the more private walks of life; therefore he was somewhat well known in the various parts of the Southern and Western sections of the country. He wished to make his influence felt, increase, and broaden out. Since his entrance into the spirit-world, he says he has met with the old friends and colleagues of that time whom he never expected to meet with again; and in living over the past together, and scanning the future of our country, he says they have all come to the conclusion that the country has made great advances since those days. In spite of the many scenes of corruption and wrong-doing in the public offices, in spite of the turmoil and confusion, he expresses his emphatic belief that these things will all be weeded out, and a new system of government elaborated, into which the purest and best principles will be incorporated and be exercised in the management of public affairs: and the wisest and best thinkers and workers of the age will take public positions and utilize their abilities for the general good of the people.

before the Massachusetts Legislative Commitizer operates upon a subject. Soon another tee, second page.

#### Interesting Materializing Seances.

MRS. JAMES A. BLISS. On one of the stormiest nights of last month Mrs. James A. Bliss held a séance in a private residence in Ward 23 of this city. The company consisted of two ladies and two gentlemen, all of whom had long been familiar with the phenomena of materialization, which fact was greatly conducive to the conditions of strength and harmony requisite for their manifestation; both of the ladies were finely devel-

oped mediums. A simply-formed cabinet had been, by the gentleman in whose house the séance was held, arranged in one corner of a moderate-sized sitting-room, from which, immediately upon the entrance of the medium clothed in black, emerged a tall, graceful spirit form clothed in white. Directly after, the voices familiar to attendants at Mrs. B.'s séances, of Blue Flower, exclaiming, "I am here," and of Billy, "So am I." announced the presence of those faithful workers in the efforts of the spirit-world to convince all mankind, by the most irrefragable evidence, patent to every human sense, that death does not end all.

The forms that subsequently appeared varied in size, features, complexion, abilities and dress. Notwithstanding the state of the weather was such as to lead the sitters, and the medium also. to suppose no manifestations, or if any very few, and those very faint, would be produced, twenty or more spirits came; some conversed. and established their identity by what they said: others sang, one of them in Spanish, and several so loud and clear as to be heard at a long distance outside of the house; others danced, some choosing partners from the company, and one waltzed in perfect time to piano music, turning round and round, her motions being as light as those of a fairy, and as graceful; neither the size, form, features nor voice of any of these bore the slightest resemblance to those of Mrs. Bliss.

The spirit "Lucille" asked that some one would play the piano accompaniment of one of Balfe's songs, "Then You'll Remember Me," that she might sing it; but though the melody was familiar it escaped for the moment the memory, and her request could not be complied with by any one present. As regrets were being expressed, Lucille again appeared and said if she could get and hold sufficient strength she would go to the piano, play it herself and sing the words. She made three attempts to do so; at the third succeeded, and, seated at the piano, played the accompaniment and sang one verse in a loud, clear voice. The effort rapidly exhausted her, and one of the ladies who sat near her saw her form grow thinner and thinner, until, when nearly dematerialized, she retreated to the cabinet and at its entrance vanished from sight.

Near the cabinet was a bay-window filled with flowering plants and trailing vines, in front of which were suspended lace curtains. A tall, graceful spirit, robed in white, came from the cabinet, went behind the curtains, through which all could easily see her and her movemischances, and as an act of direct accommoda- ments, and, remaining there several minutes. tion to our mailing department, we desire that passed her hands over and among the plants. gathered flowers, and, raising her hands far up among the vines, clipped a few leaves. As she stood there, her arms extended to their utmost and her light, ethereal apparel falling about her form and the green leaves, there was before the four lookers-on a picture they will not soon forget.

> 'Little Wolf," controlling the medium, alternately sang and chanted Indian words, interspersed with a peculiar high-note expression common to his race. He was accompanied on the plane by one of the ladies, partly under influence, and afterward remarked that it was the first time he had been gratified by having a piano accompaniment to his singing. Many minor incidents additional to the above occurred during the evening, and as the scance approached its close, spirits and mortals congratulated each other upon their very harmonious and dethe same place, and do still more remarkable things in proof of the contiguity of the two worlds.

As since writing the above the public prints of Boston have made statements intended to convey the impression that Mrs. Bliss is an impostor, we append the following:

"The undersigned hereby affirm that they have witnessed the materialization of spirit-forms in the presence and through the mediumship of Mrs. James A. Bliss, at various times and places, and under conditions that rendered the assumption of those forms by any one or more other than the spirits of our relatives and friends, absolutely impossible; and further, that they were present at the seance above de-scribed, and certify to the truth of the state-

ments above made in every particular.

John S. Adams,

George L. Stafford,

Augusta White,

Mrs. J. S. Adams."

Judge Cross of New York being in this city, called at our office, and added his own testimony to the above, as follows:

"I have read the above statement, and am able to certify that I have attended two seances of Mrs. Bliss, one in Philadelphia, more than two years ago, and another about one year ago in Boston, and on each of these occasions I was led into the cabinet by a white-robed spirit, who, after placing my hand upon Mrs. Bliss's head (she sitting in a corner of the cabinet in a black alpaca dress), instantly disappeared. The latter spirit fully identified herself as Carrie Miller before performing this delicate office, and then disappeared as suddenly as the lightning's flash.

NELSON GROSS."

# MRS. E. C. HATCH.

The last of a series of subscription séances under the supervision of Dr. O. H. Wellington. at the residence of the medium, Mrs. E. C. Hatch, 281 Shawmut avenue, was held on the evening of March 6th. The company consisted of about twenty-five ladies and gentlemen. thirteen of whom were invited guests for that special occasion.

Considerable time elapsed after the seating of the medium within the cabinet before any indication was given of the presence of spirits, and long intervals between those that subsequently came into view; but when seen they appeared to be very substantially formed. The first was the wife of Dr. Wellington, who, taking his arm, was led by him to a chair about five feet in front of the cabinet, in which she seated herself, the Doctor occupying another at her side, when, after a brief conversation between the two, others of the company were called up and introduced to the spirit-visitor.

The most notable manifestation was the coming out of a spirit form, a Mrs. Carlisle, who, after greeting several with a hand-shake, stood in the middle of the room, and facing the cabi-Read the report of the Medical Hearing | net exercised her hands and arms as a mesmerform clothed in white came from the cabinet.

The first then passed to a point near the ourtain, and stood on a line with, about four feet from, the second spirit, both being distinctly in view. As the second spirit grew stronger, and more fully materialized, the first grew weaker, and when nearly faded from sight the shadowy form disappeared within the cabinet, the other remaining in view a short time longer. "Mischief," the leading female control of the medium, came out twice, dancing gracefully each time. She was very tastily apparelled in white, and had no sooner returned whence she came than a loud cry peculiar to Indians was heard, and the manly form of one of that race, two feet taller than the sprightly dancer, came, and passed around the room in the stealthy manner characteristic of the red man. While he was out a lady became entranced, and interpreted the words of the company into his own language, he acting in com-

#### The Indian School at Carlisle.

pliance with the wishes thus expressed; she

also delivered what seemed to be an invoca-

tion. About a dozen spirit forms appeared dur-

ing the evening, two of them illuminated.

No better illustration exists of the capabilities of the Indians, and of what they may become if rightly dealt with and properly educated, than at the School for Indian Pupils at Carlisle, Pa., an interesting account of which, written by Margaret Sidney, is contained in the young folks' monthly, Wide Awake, for the current month. From the very entertaining and instructive narrative we glean the follow ing facts :

The enterprise, now in successful operation, had its origin in 1875, when some Indian prisoners were sent to Florida, and, by order of Gen. Sheridan, placed under the superintendence of Lieut. R. H. Pratt, in the town of St. Augustine. In an effort to solve the problem how to furnish mental knowledge and industrial training at one and the same time to these. he enlisted the sympathy and aid of several ladies wintering in that old Spanish town, and they volunteered their services. The result was that in a short time Lieut. Pratt sent to Gen. Armstrong, at Hampton Institute, first seventeen, then fifty-two pupils; and at length proposed to the Interior and War Departments to undertake the education of two hundred and fifty to three hundred children at the old Military Barracks in Carlisle, Pa., which was accepted, and the school was opened on the 1st of November, 1879, with one hundred and fortyseven students.

To become self-supporting, remarks the writer of the article before us, is the first advance that a nation or individual makes toward civilization. With this in view, manual labor has accompanied hand in hand the educational progress of the pupils. The bakery at Carlisle affords a practical refutation of the statement that the Indian is incapable of applying the knowledge he may obtain to the benefit of others. An Arapahoe boy has charge of it, and, assisted by a Sioux and Pawnee, bakes nearly two barrels of flour every forenoon of each day of the week except Sunday. The wagon shop has twelve apprentices constantly employed in making wagons for the Indian services; sending them into nearly every Territory, even to Washington Territory and Oregon. The tin shop gives work to fourteen apprentices. The articles they produce are strong and well made, and of varied description. Last year fifteen thousand buckets, coffee-boilers, pans, etc., and seven tons of stove pipe were sent from this shop to the agencies for the use of the Indians. The carpenter shop has twelve apprentices, and the charge of the general repairs and construction of new buildings. The large hospital building was built by the Indian boys. The shoe shop is kept busy in making and repairing shoes for the pupils. The harness shop turns out a large proportion of the material required for the use of the Indian agencies and their dependencies. Nearly all of the girls' clothing and the boys' underwear is made by the Indian preparations. Dr. Schaff declared that Romangirls, under the supervision of Mrs. Worthing-The varied occupations of the laundry ton. time they would meet the same party again in are performed by strong, tidy Indian girls, who take hold of them with an alacrity that indicates a recognition of the truth of the axiom: "Cleanliness is next to godliness." The farm comprises 157 acres; it is worked by the pupils under the direction of Mr. Amos Miller, an experienced farmer, and the crops compare favorably with those of the best farms in the neigh-

borhood. Of the four hundred and thirty-three pupils now at Carlisle, one hundred and sixty are girls, the whole number representing thirtysix tribes. The boys publish a paper called The Morning Star, in which letters written by pupils living in families through the summer vacation for the purpose of acquiring additions to their store of knowledge, appear. These letters are "graphic, ambitious, and of excellent spirit, often quite amusing, from the marked individuality of the writer and the violent struggle to get the best of the English language." The hospital and care of the sick are under the charge of Dr. O. G. Given, of Washington, Iowa. No child, says the writer, comes unwillingly to Carlisle. The only difficulty to contend with is the inadequacy of available means to convey thither the large numbers ready and waiting to partake of the blessings of civilization and the instruction only competent teachers are able to supply.

The account given in Wide Awake, by Margaret Sidney, is illustrated by sixteen fine engravings, comprising portraits of Lieut. Pratt and a large number of pupils, interior views of shops, copies of drawings made by pupils, etc., and closes as follows:

"If ever your wanderings call you in the vicinity of the quiet town of Carlisle, grasp the opportunity, I beg you, of visiting it. You will never regret it. You may be sure of a cordial welcome, a capital chance to inspect and criticise, and you will come away enlightened on many points. Such visits are worth hundreds of magazine writing and counties letters from

many points. Such visits are worth hundreds of magazine articles and countless letters from enthusiastic friends. 'Seeing is believing,' now as it has ever been.

I am glad to announce that the Fair under the auspices of Mrs. J. Huntington Wolcott and her corps of young ladies in Boston has netted for Carlisle the grand sum of two thousand dollars. On the strength of it, Captain Pratt writes me that he expects to undertake the care of five boys and five girls from the Pueblo village of Islets, N. M. Think of it! Ten children rescued by these noble, womanly efforts, from savage degradation to grow up

efforts, from savage degradation to grow up into good citizenship.

How many other fairs can be held? If we cannot raise two thousand dollars to educate ten, we may gather in two hundred dollars: and ten, we may gather in two hundred dollars; and who can estimate the influence of one Indian child at Carlisle? The hearts of his tribe go with him, and are awakened to gratitude, and the cementing of friendly ties with our Government. Wars will be avoided; peace and good-will toward those who recognize in their children faculties capable of cultivation toward the best and truest things, will be the inevitable result.

we resign this idly?—the effort to aid in the bringing up of the Indian children and youth toward the light a loving Creator designed for all?"

#### Mr. H. Bastian.

The latest number of London Light contains letters in defense of Bastian, written by T. L. Nichols and Sig. G. Damiani. The first gives Bastian's explanation, which would seem to point to the fact that his own transfigured form was being used at the time he was seized. Sig. G. Damiani, however, repeats Bro. T. R. Hazard's argument (without naming him): that if the form be seized, the medium will at once be drawn to it, and be found in the hands of the 'seizers.'

Mr. T. L. Nichols, of London, who has been an

investigator of Spiritualism during thirty odd years in Europe and America, as an intimate acquaintance and friend of several of the best mediums in the world, and as a personal friend of Mr. Bastian, says that he has given accounts of seances with this medium in his (Nichols's) own house, and under stringent test conditions, in which seventeen materialized spirit-forms have appeared, of both sexes, and varying in size from a little child to a gigantic man. "I have seen," he avers, "these forms slowly contract into a little mass of vapor, and appear to sink through the floor, and then gradually reform and grow to their full size again. I do not know of a more honest, simple-hearted, guileless man than Harry Bastian, and of few more intelligent and thoughtful, and I have never seen with any medium more satisfactory manifestations. It is time his own story should be heard. This is not his first visit to Vienna. Born in America, of Alsatian parents, his first language was German. German princes and nobles are among his intimate personal friends. His last visit to Vienna was made at the invitation of a German baron who has long been an investigator of Spiritualism, on which he has written some valuable works. Before the séance at the palace of the Archduke, Mr. Bastian offered to be searched, to make it certain that he had about him no costumes or apparatus. Their imperial highnesses refused. Bastian went into the little room, lay down on a couch, and was, as usual, entranced. The materializations went on, one spirit after another appearing in the usual way, until the princely conspiracy was ripe, and a sudden crash and blaze of light aroused him from his trance, and, dazed and half-conscious, he found himself surrounded, and their highnesses demanding his apparatus. They searched him and found a pair of gloves. By accident, he had not even a pocket-handkerchief. They thought he had some little machine-some instrument by which he could produce the fullsized, fully-dressed forms of men and womenand even opened his purse to find it. Assuredly, any one 'could have done that' as well as a Crown Prince or Archduke. This is the simple story of the Vienna Exposure. Greatly disgusted with the shabby and shameful treatment he had received. Mr. Bastian went to the railway station the same night, and took the train for London, where, I need not say, he was heartly welcomed by those who have known him long and well, and who know him to be an honest man, and a genuine and very remarkable me dium."

#### Papacy and Democracy.

We are by no means to infer, because the papacy has so far refrained from meddling with political affairs in this country, that this is its chosen policy, which it will pursue to the end. Nor are we to infer, either, because it may appear to us to be active in its interest in our political affairs, in the way of urging its adherents to engage in the discharge of their duties as citizens, that it feels any interest in such a result as the rest of us have set before us for ultimate attainment. The fact is, rather, that it is quietly and patiently biding its time; it does not mean to strike before the iron is hot. Meantime it is studiously busy with its effective a Protestant politico-religious imperialism be any more popular here than Romanism? And he answers his own question by saying that he thinks not. Let Methodism, for example, he proceeds to illustrate, with its form of Episcopacy, claim to be superior to the State, and therefore to control our legislation in the interest of Methodism; would it be popular with the American people? Would the Episcopal Church be any more so than the Methodist?

To state the question is to answer it, as Dr. Domer says. But, he remarks, Protestantism is powerful and increasingly energetic, because unlike Romanism in claims and arrogance. Romanism may become more popular and will be more powerful as it becomes more Protestant in its genius and polity. And he explains with perfect truth that its present status and strength in the United States, whatever it may be, are largely accounted for by the fact that it keeps its true banners hidden away; by the fact that it even pretends to vie with Protestantism in conserving republicanism here; by the fact, in short, that it does not fully and frankly reveal itself as it is. Who wants a foreign potentate to meddle with our affairs, whether he live at Rome, or London, or Berlin, or St. Petersburg? Is Rome, in fact, naturally popular anywhere as a political ecclesiasticism? How is it that in Roman Catholic countries political sovereignty has so largely passed out of the hands of the pontiff? How is it that Jesuits are banished from papal countries and compelled to seek an asylum in Protestant countries? It is not because they are religionists; it is because of their political intrigues. Even Italy has turned her back on the chair of St. Peter.

THE lowA "Doctors' PLOT" for the gaining of special legislation for their own pecuniary benefit in that State, was referred to in these columns recently. We are in possession at this office of copies of a Protest against this unjust measure, addressed to the State Legislature, which we will send free, on application, to any resident of Iowa, that the instrument may find the widest circulation for signatures among the citizens of that Commonwealth. No time is to be lost. Parties who may have obtained signatures to this Protest, and are not clear as to where best to forward them, can send their documents to Dr. Pangle or Dr. Jeffers, Council Bluffs, Ia., who, we understand, will see that they are properly placed before the Legislature.

The February number of Annali dello Spiritismo, published at Turin, Italy, copies from the columns of the Banner of Light an account of a materializing séance at Topeka, Kansas, with the medium, Mrs. Miller, by Mr. R. Allen; it also speaks of the Seybert Trust The years speed us on, taking many opportunities for good in their relentless grasp. Shall by Medium France at Bridgeport, Ot. Fund, and gives a report of a séance lately held

#### Inconsistency of the Opposition Press.

The secular press of the country is constant. ly giving evidence of being possessed (of a chronic eagerness to lay before its readers every shred and tatter coming under its notice of what by those wholly uninformed of spiritphenomena may be taken as proof against their truth. This course sometimes leads it into the grossest inconsistency-a marked instance of which was contained in the Boston Transcript of last Saturday: In one column was copied from the Advertiser of the same date an account of an alleged "exposure" of fraud engaged in by one of our very best mediums, and in another column the following despatch, received and paid for by the Transcript, from London:

#### "Mysticism, Spiritualism

and the occult sciences in any form are very popular just now, not only in England but throughout the whole continent. It seems as if a wave of thought were passing over Europe favoring the supernatural. There are five newspapers devoted to the subject in France, four in Belgium, eight in Spain and three in Germany. In fact mysticism is becoming fashionable, and the last new marvel is discussed in every drawingroom and at every dinner-table."

The above information from abroad is another proof, added to the many we have already received, of the truth of the assertion made long since by our spirit-friends that the present year would witness a great advance of the people of earth in spiritual knowledge. The time is rapidly nearing when the relative positions of denouncer and denounced, as now known, will be reversed, and those who unjustly condemn and designate as "fools" the hundreds of thousands who, to say the least, are as intelligent and reliable in judgment as themselvesbecause rather than be false to the truth and deny the evidence of their senses they openly avow their belief in Spiritualism—will be justly looked upon by the public as "fools" them-

#### Direct Writing on Glass.

Le Monde Invisible, Paris, gives an account of direct or independent spirit-writing upon glass, as if engraved with a diamond. A lady, going to her window to watch for the approach of a friend she was expecting, but who did not arrive that day, found her name beautifully engraved upon the window. At a séance of inquiry a spirit, who said he had been a professional glass engraver, confessed that he had effected the manifestation. The writing is clearly to be perceived, and the occupants of the apartment are satisfied that no person now living in this world could have done it. "Direct spirit-writing," says Le Monde Invisible, "has been known through all the centuries, but never so commonly as in our own day, when we have writing upon slates in full light; on blank paper fastened in an envelope; in red or black letters on the arms of the medium; upon the walls in letters of light; and now as with a diamond point upon glass, and all this in many places and in the presence of innumerable witnesses." "Direct writing," adds the Glasgow Spiritual Record, "is, in fact, one of the most frequent as well as one of the most satisfactory of all kinds of spiritual manifestations."

#### The Homeopaths Aroused.

Last week in an editorial headed "A New Dodge," we called attention to the latest effort of the Allopaths to hamper medical freedom in Massachusetts for their own personal advantage by a cunningly devised "Act to regulate the sale of patent medicines and proprietary articles," which has been introduced on leave before the Legislature. Since then it appears that even their whilom allies, the Homeopaths of the State have taken alarm and are out with a protest against it, made in the name of Hon. Charles E. Gallagher, Counsel for the Remonstrants. The document points out that the scope of this bill if it became a law might be extended to the "outlawing of all homeopathic preparations, or physicians." This, gentlemen, is precisely what the Allopaths of Massachusetts ism is not popular in America. Rev. Dr. Domer | would like to do. It is very singular that you ibve never discovered it before!

# "Strange Visitors."

I'A new edition of this wonderful book, the fame of which is world-wide, has been issued from the press of Colby & Rich. For price and other particulars, see advertisement on the fifth page. Every Spiritualist in the land should have a copy of this work.

The January number of Constancia, of Buenos Ayres, is unusually interesting. We note a long article on the Universal Spiritual Congress, a lecture on Spiritual Philosophy, delivered by D. Cosme Marino before the Constancia Spiritual Society, and an article on Magnetism, translated from La Chaine Magnetique, by the editor. D. Luis Boveri furnishes an account of a materializing séance held by Thomas W. Waterman with the medium Henry France, and an article on Psychometry from the Banner. We also find remarks on the death of Prof. Varley, and mention made of a séance with Dr. Slade, by E. N. Cook, and the experiences of Dr. Petersen and Prof. Worthing with the same medium, at Onset Bay and Lake Pleasant. It informs us, also, that Sr. Mario del Pilastro, an Italian spiritual writer of considerable local fame, is about to issue a work on Phenomenal Spiritualism, and quotes from Le Moniteur of Brussels a long article eulogistic of the Facts magazine published in this city by L. L. Whitlock. Surely with its thirty-two pages filled with a great variety of spiritual news, the needs of our spiritual brethren of Buenos Ayres are well cared for by this enterprising journal.

At the Annual Convention of the National Woman Suffrage Association, recently held in Washington, D. C., the following officers were elected : President, Elizabeth Cady Stanton, of New York; Vice Presidents at large, Susan B. Anthony, Rochester, N. Y., Matilda Joslyn Gage, of Fayetteville, N. Y., Phœbe W. Couzins, of St. Louis, Mo., Abigail Scott Duniway, of Portland, Or.; Treasurer, Jane H. Spofford, of Washington, D. C.; Auditors, Ruth C. Denison and Julia A. Wilbur, of Washington, D. C. A Board of Honorary Vice Presidents, on which every State and Territory is represented, was also elected, and an Executive Committee and Board of Foreign Corre sponding Secretaries were appointed. The deliberations of the meeting were interesting, and calculated to place the reform it sought to advance in good light before the law-makers at the national capital.

This number of the Banner closes the twenty-seventh year of its existence. No. 1 of the new volume will contain much interesting matter bearing upon the rapidly advancing spiritual cause. of the language of the state of the

The efforts of the medical profession to guard its field of labor and pecuniary profit from the incursions of healing mediums are not confined exclusively to our own country. Under the operation of an old medical law in France. the celebrated Zouave Jacob has been heavily fined for healing the sick without being in possession of a license to do so.

La Lumière, a Spiritualist journal, after expressing the belief that the Zouave Jacob will, on principle, appeal, says:

"It is well that our healing mediums should know hopeless cases, but that did not save him from having with a diploma from a college whose professors might learn from Zouave Jacob how cures are obtained which they, by their art, cannot obtain."

The Bulletin de la Société d'Etudes Psycholo giques has the following reflections upon the

"We bow before the decision of a tribunal, but at the same time protest against the law under which Jacob has been made to suffer. This old law attacks the mest precious of our liberties, that of protecting ourselves, according to our best lights, against the dangers of sickness and death. Let the Government furnish the community, by all means, with licensed physicians and surgeons, but let it not force us, under pains and penalties, to put ourselves under them for treatment. This would be a violation of the right and duty which every one has to govern himself in the sphere of his own personality. Jacob has practiced magnetism for more than a quarter of a century with-out injuring a single one, while he has relieved and cured thousands. How many licensed practitioners can say the same? We shall return to this subject in the hope of rousing public attention to securing liberty in this matter."

#### Lookout Mountain Camp-Meeting Association.

The Lookout Mountain Camp-Meeting Association was organized last year on a basis of ings, grove, orchard, springs, pond, and many natural curiosities. Shares \$5,00 each; payable, 10 per cent. cash and 20 per cent. per annum. When profits accrue, annual dividends will be made to stockholders. The Executive Board met at Chattanooga, Tenn., March 1st, when business relating to the work was transacted. It was determined to hold the campmeeting commencing Saturday, June 28th, and continuing to Sunday, July 27th, inclusive. Sessions for lectures will be held each morning and afternoon during the meeting.

Information may be obtained from and subscriptions forwarded to J. Seeman, Treasurer, Chattanooga, Tenn. Of the Association Light for Thinkers says: "Our whole future work in the South is centred in this Camp-Meeting Association. Our soul and energy are at its command. We are in earnest. We suggested it, and our future hopes of usefulness to the cause in the South are now riveted upon that Association as a central source. Bro. J. Seeman is a reliable and successful wholesale merchant of Chattanooga, Tenn. As Treasurer of the Lookout Mountain Camp-Meeting Association he is under \$5,000 bonds. The Association is chartered by the laws of the State of Tennessee. All investments are secure. All loans made the Association will be safe, and notes promptly met at maturity. If you will loan or donate money or subscribe for stock, write or telegraph Bro. Seeman at once."

# Skirmish over the Sherman Law.

Ohio advices state that on March 6th Dr. Sherman's bill for the "regulation" of medical practice, etc., came up at Columbus before the Legislature for final action. In the keenly sarcastic language of The (Cleveland) Penny Press of that date, "Doctors Sherman, Ross and Stoufener made touching speeches in the interest of the dear people against quacks. Cole, of Stark, made a speech in opposition, which kept the house in roars of laughter. . . . The bill was finally intervening time, wear the garb of mortality; crushed by a vote of 41 to 30, and a crowd of and that consciousness and memory are not obdoctors left the house disgusted." Subsequent- literated by death." ly, according to the Cleveland Herald of the 8th: "Dr. Sherman secured a reconsideration of his bill, and it was referred to the Committee on Medical Colleges, to be brought up again at the adjourned session."

The Christian Register, which evidently has not the fear of the Orthodox churchman before its eyes, remarks anent the Western deluge, that the probability is that the Ohio flood was of greater magnitude than the Noachian one." Referring to the many pleasantries with which the unfortunates thereabout strove to beguile their troubled minds-among them an incident where "in a tree-top along the river a party was seen playing a game of poker," it says in reference to the latter instance: "This strikes us as a high-water mark of indifference, which Noah, who reserved his revel until after the flood was over, could not have excelled."

In renewing her subscription for the Banner of Light, Mrs. H. N. Graves, of Providence, R. I., says:

"Heaven bless you for your noble defense of our much-abused mediums. Mrs. Ross will shine all the brighter for the fiery furnace through which she is passing-as others have done. It is too late in the day to cry 'humbug'-materializations have too long been a fixed fact. A few years more and these same persecutors will be ashamed of their former unbelief, for the time is fast approaching when the whole world will be compelled to believe in direct spirit return. I saw in the Boston Daily Advertiser of Saturday last that Mrs. Bliss has been 'exposed' again, but no lasting injury to her or to the cause will ensue, she being too well known as a bona fide medium."

The bill now before the Massachusetts Legislature, with reference to admitting the testimony of atheists in courts, reads thus:

"Section seventeen of chapter one hundred and sixty-nine of the Public Statutes is hereby amended by striking out the following words: "and the evidence of such person's disbellef in the existence of God may be received to affect his oredibility as a witness."

This amendment has already passed the Senate, and there is a good prospect of its enactment.

The January number of El Criterio Espiritista of Madrid-a handsome sixteen-page monthly-has been received. Among other items, it gives the names of ten spiritual papers published in Spain. The importance of this information will be duly appreciated when it is understood by the latest statistics that only seventy-three papers of all classes and denominations are published in the Spanish Kingdom.

Read advertisement of a Housekeeper.

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#### Protect Our Mediums.

No greater truth was ever uttered to human ears, or written by human pen, than that given in the following passage from the article on the

first page of last week's Banner by Nelson Cross: "Our mediums are the pioneers of the New Dispensation. Like the oracles of the temple 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 to what they expose themselves in cases of accident. have to be done in this direction or the vestments of It is well known that Jacob has cured thousands of our beautiful religion, which advances along a way proven at every step, will be allowed to be trailed in this old law, at the first chance, being brought to bear the mire of superstitious skepticism till their white-against him. This may happen to any one not armed ness and purity are lost to us for many a season, if, indeed, they are ever regained by the generation that

#### Lost its Claws!

On the 22d ult. the Ohio House of Representatives concurred by its action with that of the Senate, by passing an amendment to the notorious "Russell License Law" whereby Spiritualist mediums were specially exempted from its provisions, which — as we have fully explained before—imposed a heavy pecuniary fine upon them, as the statute stood before thus amended. The Russell Law has thus lost its power to harm; and the legislators of the Buckeye State deserve the thanks of the friends of fair-dealing in every part of this country.

We caution our readers in this city and vicinity in regard to "THE TWO STARRS-CHARLES AND OLIVE-WONDERFUL MENTAL AND PHYSICAL TEST AND FULL-FORM MA-TERIALIZING MEDIUMS," whose circulars, thus headed, have been widely distributed hereabouts within a few days. A careful reading of the pretentious document would probably suffice to deter most discerning Spiritualists from visiting them. But it should also be known that this man has been for years trav-\$50,000 capital stock. Its property consists of ersing the country as an "Exposer" of Spiritfifteen acres of land on the top of Lookout ualism. As such, our readers have been re-Mountain, near Chattanooga, Tenn., upon peatedly warned by us against him. [See Banwhich are a hotel, several cottages, other build- | ner of March 18th and July 29th, 1882.] To a gentleman who called on him last week to ascertain whether he was the identical "Starr" he was supposed to be, he admitted that he had been engaged in this "Exposing" business for a long time, and even after he had become con-vinced that the grand phenomena of Spiritualism were facts.

> A spirit reported himself at our Public Free-Circle Meeting Jan. 15th, 1884, giving the name of "SEYMOUR LANDON," who said he was born in the spring of 1798, and departed from the body in 1880; he said that he entered the ministry of the Methodist Episcopal Church, (the N. Y. East Conference) and was a member of that body during the remaining years of his life. His message-a report of which may be found on our sixth page-shows plainly the spirit was that of an educated person. It seems his strong desire in coming to our Circle was to have his people know from him his present views in regard to the future state: he therefore tells them they must not confine themselves within the folds of their own theological garments, but reach out into the light-meaning, of course, the light that Modern Spiritualism imparts. We should judge by his speech that he was a very good man when a resident of the mundane sphere of life.

> In the closing number of a series of articles, entitled "Messages from my Wife," published in London Light, the venerable author, Mr. S. C. Hall, says: "Spiritualism inculcates belief in a Creator, arrests the spread of Materialism, and sustains the evidence of scripture-borne out by that of all nations and neoples of which any records are preserved: that there is a life after life has been closed on earth: in a word, immortality: that Hereafter is not a sound signifying nothing; that 'millions of spiritual beings' are in constant communication-though unheard and unseen, except in rare instances—with those who, for the

> G. W. King has a letter in the Saratog a (N. Y.) Eagle of the 1st inst., which all friends of medical freedom and progress thereabout will read, we are confident, with the greatest satisfaction. One sentence, wherein he accounts for the use of Doctors' Latin by the M. D.s. we cull as a specimen of the determined quality of the whole: "How can a supernumerary number of poor, hungry, half-clad doctors relieve their distressed condition without taking advantage of the ignorance of the people, and doing it without exposing their own weakness?

> The notorious "Fay-Braddon Combination" is reported to be operating in Texas. Give these peripatetic humbugs a wide berth, friends, in the Lone Star State, and urgently advise the general public to do the same. We are glad to note that The Independent Pulpit (Waco, Tex.) for March gives these tricksters just such a 'showing up" as they richly deserve.

We are in receipt of "La Fé Razonada" of Feb. 1st, published at San Juan Bautista, Mexico, containing several excellent articles entitled: "Some Reflections on Spiritualism," "Cosmogony," "Animal Magnetism," etc. It informs us that Spiritualism is making such rapid strides in Porto Rico that it is rare to find a city which has not its spiritual society.

We find upon our table the first number of a semi-monthly paper of four pages, entitled Problems of Nature, published at 21 Park Row, New York, by H. B. Philbrook, Esq. It is devoted to scientific discussion and investigation. Those who are interested in the subjects of which it treats should send to the publisher for a copy of the initial number.

New converts to Spiritualism are often asking for information more in detail concerning life in the spirit-world. The lecture on the first page of this issue, from Spirit Thomas Paine. in which he gives some of his experiences, etc. will therefore be perused with great interest.

Mrs. H. W. Cushman, the widely-known musical medium, has been compelled to suspend her public sittings for some time past on account of ill health. She has now recovered, and will resume them as before.

Read the official report of the recent session of the Michigan State Spiritualist Association, also the call issued by its management, on our third page.

A daughter of Rev. John Pierpont, Juliet Pierpont, wife of Junius S. Morgan, passed to spirit-life from London, Eng., on the 23d of February last.

# Movements of Mediums and Lecturers.

[Matter for this Department should reach our office by nday night's mail to insure insertion the same week.

Mrs. Abbie N. Burnham spoke in New Britain, Ct., Feb. 6th and March 6th; in Marbiehead, Mass., Feb. 10th, 17th; in Trenton, N. J., Feb. 25th, 26th, 27th, 28th, 29th, and in Salem, Mass., March 2d.

Mrs. H. S. Lake speaks each Sunday of March for the Liberal Society of Filmt. Mich., where parties wishing her services may address her. Her course is eastward.

Prof. W. F. Peck speaks for the Liberal Society of Ottumwa, Iowa, during March. He is also conducting a flourishing Lyceum which he has organized. Parties wishing his services will address him at Ot-

James R. Cocke will answer calls to lecture and give platform tests. Address him at 39 Kast Newton street.

Mrs. Clara A. Field lectured for the Marbiehead Spiritual Society, March 9th, afternoon and evening. Forengagements to lecture or attend funerals, address her 43 Winter street, Boston, Mass. F. A. Heath, the blind medium and speaker, lectured in Independent Hall, Union Square, Somerville, Sunday, March 9th. For further engagements he can be addressed at 27 Lawrence street, Charlestown District, Roston Mass.

Newmarch P. Smith, trance speaker, has returned from Maine, and will answer calls to lecture. Address him 1949 Washington street, Boston.

him 1949 Washington street, Boston.

Dr. H. P. Fairfield will speak for the Spiritual Society in Hartford, Conn., at their Anniversary of Modern Spiritualism, Sunday, March 30th; in Haverhill, Mass., Bunday, April 6th, and in Vineland, N.J., Sundays April 13th, 20th and 27th. Would like to make other engagements for the summer months and Camp-Meetings. Address Box 785, Newburyport, Mass.

Prof. W. W. Clayton and his associates, who have been located at 87 Waitham street, Boston, have now removed their Healing Institute to 28 Dartmouth street, for better accommodation in the prosecution of their business.

Lucius Colburn spoke at Essex Junction, Vt., Feb. 17th; in Morrisville the 24th; will be in St. Albans from March 7th till the 19th. Is engaged for the Anniversary Convention to be held at Essex Junction the 21st, 22d and 23d of March.

Miss Jennie B. Hagan spoke at East Dennie Sunday, March 9th, to a good audience; will speak at the same place Sunday, March 18th, and the evening of March 12th, and before the Ladles' Aid Society in Horticul-tural Hall, Boston, March 30th and 31st.

Mrs. A. P. Brown will speak in Brockton, Mass. March 23d and 30th.

#### A Note of Explanation. To the Editor of the Banner of Light:

In answer to the inquiries of your correspondent, Mr. W. J. Colville, now in London, we would say that we know of no new society in this city incorporated under the title of "The First Spiritual Temple," as referred to in the last issue of the Banner of Light, but learn that there is a society incorporated under the title of "The Boston Spiritual Temple," now holding meetings at Horticultural Hall.

As there is no suitable Temple (building) dedicated exclusively by Spiritualists for spiritual work and worship, the "Working Union of Progressive Spiritualists" of Boston, also an incorporated Society, is now building a suitable edifice for spiritual work, which will be the first "Temple" erected and dedicated to that purpose by Spiritualists, and appropriate to the event is designated the "First Spirituni Temple." the foundation of which is now already laid and the work progressing as fast as the weather will

We hope ere long to show by our works our faith in the spirit of Progression and Love, and thus silently become co-workers with the angels of Truth and Wis-J. COMMODORE STREET, Sec'y.

275 Columbus Ave., Boston, March 8th, 1884.

#### God's Poor Fund.

Since our last report we have received the following sums in aid of the destitute poor whom interested spirit friends bring to our notice for relief:

Friend, \$1,00; L. R. Eames, 75 cents; Friend, \$1,00; A. G. F., Boston, Mass., \$3,00; Friend, Fair Haven, Mass., \$1,00; J. F. R., Boston. 75 cents; Mrs. D. E. Southwick, 50 cents; Thomas R. Hazard, \$5,00.

The opening address before the American Spiritualist Alliance of New York, on Sunday, March 16th, will be delivered by Dr. Fred. L. H. Willis. P. E. Farnsworth will perform a like service for the Alliance on Sunday, 23d, his theme being "Facts and Inferences."

"Mother Swan's Worm Syrup,"for feverishness, restlessness, worms, constipation; tasteless. 250

#### The First Society of Spiritualists of New York City

Is making preparations for an exceedingly interesting meeting on the occasion of the Thirty-Sixth Anniversary of the Advent of Modern Spiritualism.

The present Trustees are Henry J. Newton, President; Mary A. Newton, Secretary and Treasurer; Geo. W. Wheat, Erastus H. Benn, Henry Van Gelder, Mrs. E. Cohn, Mrs. Hawkins, J. J. Anderson, Charles Partridge.

The Society is in a very flourishing condition, meetings are well attended, and Mrs. Brigham seems filled with the power of the spirit.

# The First Boston Spiritual Temple.

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 TARBAR MOSES HUNT.

MOSES HUNT,
DANIEL FABRAR,
WM. BOYOE,
HENRY. P. TRASK,
CHABLES CHITTENDEN, WM. A. DUNCKLEE, RICHARD HOLMES.

Boston, Feb. 15th, 1884.

# Ladies' Aid Society.

Ladles' Aid Society.

The Thirty-Sixth Anniversary of the advent of Modern Spiritualism will be duly celebrated by the First Spiritualism will consist of addresses by the popular and eloquent speakers, Mrs. Sarah A. Byrnes, Mrs. Amelia H. Colby, Miss Jennie B. Hagan, 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 Sist. 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 31st, forenoon, afternoon and evening sessions each day, in Horticultural Hall, Tremont street.

# Essex Junction, Vt.

Read the announcement (eighth page) of what the friends propose to do at their Anniversary Convention, to be held at this point.

# Our Public Free-Circle Meetings

Are held regularly Tuesday and Friday afternoons at 81 Montgomery Place. Doors closed at 3 o'clock precisely. These meetings are free. and the public are cordially invited to attend.

#### 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 the work. COLBY & RICH, Publishers.

#### For Sale at this Office:

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THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill, Price Scents per copy, \$2, 50per year, VOICE OF ANGELS. A Semi-Monthly, Published in Boston, Mass. \$1,50 per annum. Single copies Scents. FACTS. A Monthly Magazine. Published in Boston. Single copies 10 cents.
MILLER'S PSYCHOMETRIC CHCULAR. Published monthly by C. R. Miller & Co., 17 Willoughby street, Brooklyn, N. Y. Single copies 10 cents.
THE SFIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. FOX. Per year, \$1,50, Single copies 5 cents.
THE ROSTRUM. A Fortnightly Journal, devoted te the philosophy of Spiritualism, etc. Price 5 cents.
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cents.

THE SHAKER MANIFESTO. Published monthly in Shakers, N. Y. 60 cents per annum. Single copies 10 cents.

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THE THEOSPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents.

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

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

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THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, \$1,50.
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#### RATES OF ADVERTISING.

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

Expecial Notices forty cents per line, Minlon, each insertion.

Business 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 haturday, a week in advance of the date where-on they are to appear.

#### SPECIAL NOTICES.

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

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

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

# BUSINESS CARDS.

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

TO FOREIGN NUBSCRIBERS
The subscription price of the Banner of Light is \$3,00 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. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Hanner of Light at fitteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his office, 103 Great Portland street, London, W., England, where single copies of the Hanner can be obtained at 4d. each: if sent per post, 3d. extra. Mr. Morse also keeps for sale the Npirtual and Heformatory Works published by us. Colby & Rich.

AUSTRALIAN BOOK DEPOT,
And Agency for the BANNER OF LIGHT. W. H. TERRY.
No. 84 Russell Street, Melbourne, Australia, has for sale the **Spiritual and Reformatory Works** published by Colby & Rick, Boston.

SAN FRANCISCO BOOK DEPOT.
ALBERT MORTON, 210 Stockton street, keeps for sale
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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, 33 Bagg street, Detroit, Mich., is agent for the Banner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by COLBY & RICH. Also keeps a supply of books for sale or circulation.

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The Spiritual and Reformatory Works published by Coby & Bloh can be found at the office of The Truth-Seeker, 21 Clinton Place, New York City.

HOCHESTER, N. Y., BOOK DEPOT.
WILLIAMSON & HIGBEE, Booksellers, 62 West Main
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PHILADELPHIA BOOK DEPOT The Spiritual and Beformatory Workspublished by COLBY & BIOH are for sale by J. H. RHODES, M. D. at the Philadelphia Book Agency, Rhodes Hall, 833 Buttonwood street. Bubscriptions received for the Hanner of Light at 43,00 per year. The Hanner of Light can be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings.

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CLEVELAND, O., BOOK DEPOT. LEES'B BAZAAR, 105 Cross street, Cleveland, O., Circulating Library and dépôt for the biritual and Liberal Books and Papers published by Colby & Rich.

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JACKSON & BURLEIGH, Booksellers, Arcade Hall,
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# **ADVERTISEMENTS**

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THE SOUL-ITS POWERS, MIGRATIONS AND TRANSMIGRATIONS. By F. B. DOWD. This is a work of
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development of Spiritual Clifts or Powers, etc. Price, in
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postage free, For sale by the author, Hempstead, Texas.

March 15.—2w\*

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loved. It has three times the strength of Cocos mixed with Starch, Arrowroot or Bugar, and is therefore far more economical. It is deliclous, nourishing, strengthening, easily digested, and lids as well as for persons in

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Mrs. M. A. Gridley, 47 Sumner Avenue, Brooklyn, N. Y., gives written readings from handwriting or locks of hair. Delineations of character, 42,00; prophetic readings, 43,00; instruction upon personal development of mediumship, 43,00; psychometric examinations of ore, 43,00, Pieasa enclose return postage. No personal sittings given. March 15, -13w LOSS OF MANHOOD CURED by a spirit prescription in 60 days. It is an out-stamps for descriptive book to DR. ROBERT P. FEL-LOWS, Vinciand, N. J. It never fails to cure. Feb. 23.—26wis

# DR. W. T. PARKER.

DEVELOPING AND HEALING MEDIUM. Private Stitings for Development of Mediumship daily from 9 A. M. to 5 P. M. Developing Circles Sunday, Tuesday and Thursday evenings. No. 337 Tremont street, Boston. March 15,-1w\*

## MRS. JULIA HINDLEY, TEST, RAPPING AND INDEPENDENT WRITING MEDIUM. Sittings daily from 10 to 4. 669 Righth Avenue, New York City. March 15.

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# SAN FRANCISCO. BANNER OF LIGHT and Spiritualistic Books for sale. ALBERT MORTON, 210 Stockton street. Nov. 16.—18tf

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Apartitions, The Mormons, Invisible Influences, Locality of the Spirit-World, Drama and Painting
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Cloth, price \$1,50; postage free.
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# Beyond the Gates.

BY ELIZABETH STUART PHELPS. Author of "Gates Ajar," "The Story of Avis," etc.

Author of "Gates Ajar," "The Story of Avis," etc.

Miss Elizabeth Stuart Phelps's now volume has been awaited, since its first announcement, with great interest, and it is probably safe to predict that it will be the best read book of the season. It is not philosophy or science, or a systematic presentation of truth or theories of truit; it is a product of spiritual feeling—a dream, a conjecture, a prophecy, who shall say? The experience of death itself, the first realization of the new condition, the instruction and guidance of the spirit commissioned for that purpose, the meeting with discuboided spirits still chained to the earth-life, the sensation of the upward flight, the arrival in the heavenly fields, the return to comfort the mourners, the emphasis upon the all-pervading sense of security and endless opportunity, the glimpses of the occupations, joys and retuinous of the heavenly existence—all this is conveyed with a tenderness, a reverence and a vivid power which make a profound impression upon the reader's mind. The author's conceptions of heaven are wholly pure and lofty, yet warm with human love and interest. They touch the deepest yearnings of the soul and serve to strengthen faith and quicken aspiration.

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This edition contains lectures on the following subjects:
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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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# Works by A. E. Newton.

THE MINISTRY OF ANGELS REALIZED. A Letter to the Edwards Congregational Church, Boston, 1853, giving an account of the author's conversion to Spiritualism. With an Appendix containing facts illustrative of Angelic Ministry, and a Reply to the Congregationalist. Pamphlet, 72 pages, 25 cents; postage 2 cents.

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Cloth, 75 cents; paper, 50 cents; postage free. For sale by COLBY & RICH

# Message Bepartment.

Public Free-Circle Heedings

Archeld at the BANNER OF LIGHT OFFICE, Hosworth street (formerly Montgomery Place), every Tursday and Friday Afternoon. The Hall (which is used only for these sances) will be open at 2 o'clock, and services commence at 5 o'clock precisely, at which time the doors will be closed, anlowing no egress until the conclusion of the sance, except in case of absolute necessity. The public are cordially invited.

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

Belt isourearnest desire that those who may recognise

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

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

All aximal flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a picasure to place upon the altar of spirituality their floral offerings.

These scances from all parts of the country.

(Miss Sheihamer desires it distinctly understood that she gives no private sittings at any time; neither does she resolve visitors on Tuesdays, Wednesdays or Fridays.]

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

Lewis B. Wilbon, Chairman.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMBHIP OF Mlas M. T. Shelhamer.

Report of Public Séance held Jan. 15th, 1884. Invocation.

Invocation.

Our Father who art in heaven, hallowed be thy name; may thy kingdom of happiness, of purity and righteousness be broughthome to every heart on earth, even as it is recognized by the angels above. Give unto each being that supply of spiritual and material food which it most requires; make every soul strong to resist temptation, and to conquer the evil that it may encounter; and oh! our Father, may each one understand how to give forth that divine forgiveness of all trespasses against it, such as thou and thy angel ones know how to exercise toward all others. We would draw near unto thee in spirit; we would receive from thee and thy angello ones ministrations of light and truth, knowledge and understanding; we would become unfolded in spiritual powers; we would receive spiritual gifts, so that our inner lives may be fitted to dispense unto our suffering fellow beings just that degree of comfort and instruction which they most require, and also that we may become worthy to associate and commune with intelligences of the higher life who walk the earth, although invisible to mortal sight, dispensing bounties and cheer to human hearts. Amen. hearts. Amen.

#### Questions and Answers.

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

QUES.—[By E. B.] What are the feelings, in general, of the dying—those who have led good lives, and those who have not?

ANS.—Death, in itself, as a physical process of nature, is not painful, although when death really attacks the mortal system it causes the muscles to contract, and therefore a sympathizing friend standing by might fear that the dying one was suffering intense agony. Death, considered as a physical operation, is no more painful to the spirit than is any other external operation in nature. Those who have gradualoperation in nature. Those who have gradually succumbed to the influence of some powerful anesthetic, such as ether or chloroform, may understand something of the sensations which occur to one who is passing through the process of dissolution. Those who have lived good lives, and those who have done wrong, as your correspondent states it, alike feel the same painless change, so far as the physical is concerned, stealing over them; but if the mind is strongly exercised through fear or any other strong emotion, then, of course, the spirit will suffer in conveying the spirit will

strong emotion, then, of course, the spirit will suffer in consequence.

Q.—On entering spirit-life does one lose sight of the earth-life? and what first meets the spirit's vision?

A.—When one really enters the spirit-world, he loses sight, so to speak, of the earthly state of being; but one may have severed his connection with a physical body, and yet remain within the earth's atmosphere for an indefinite period of time, because while his attractions, desires and tendencies are all earthward, he does not lose sight of the physical condition of life. But when he severs his connection with earth's conditions, rises above purely material desires, then the surroundings, conditions and localities of the spiritual world open upon his localities of the spiritual world open upon his awakened vision, and he perceives spiritual forms and faces around him, and learns that he has entered the immortal country, which is as real, tangible and natural in appearance as the

one of earth which he has left.

Q.—Are what are called bad people kindly received in spirit-life by former acquaintances?
and if they feel remorse for past misdeeds, is anything done to comfort them?

is anything done to comfort them?

A.—Wrong-doers are kindly received by former acquaintances, and those who thought kindly of them when on earth. He who has led an evil life, who has a watchful mother in the spirit-world, will be received with all the love and tenderness of that mother's heart; but months that I have been over the border, but in coming back for the first time it seems a little product of the control of th the spirit-world, will be received with all the love and tenderness of that mother's heart; but if his inclinations and tendencies are toward the crude, selish and carnal condition of life in which he has so long dwelt, he will not care to receive the loving attentions of that mother or of any other dear friend; he will turn away from them to seek association with those he knew, who still remain on earth, and whose tendencies are of a like debasing nature. Not until he repents of all the wrong he has done, and desires to emerge from the darkness which has gathered around him, not until he aspires to a condition that will develop the purest, holiest attributes of his soul, will he be ready to receive the ministrations of his loved mother and other spiritual friends. But when this conand other spiritual friends. But when this condition of thought and desire is awakened within him, when he becomes dissatisfied and disgusted with the life he has led, and cries out in agony of spirit for the assistance of spiritual beings, he will not only be glad to welcome them, and accept their assistance and counsel, but will be ready to attend to their wishes, and to follow them towards a brighter and pure read. to follow them toward a brighter and purer condition of being. One who feels remorse for wrong committed in the past will find sympathizing friends, counselors and assistants on the spirit shore, who will hold out to him every degree of consolation and encouragement that it is possible for one soul to impart to another, and by their assistance he will be enabled to press forward in the endeavor to atone for the past, and to henceforth live a pure life.

# Seymour Landon.

Through the mercy of God, through the love and thoughtfulness of the Infinite Father, who has dispensed this grandest of all gifts to his creatures—the power of returning from the immortal world and demonstrating the truths of immortality to his feeble, struggling earthworn-children—I am privileged to return here, Mr. Chairman, and announce myself to my former associates and friends. When I entered the boundless universe of spiritual life, and the truth broke upon my bewildered senses that truth broke upon my bewildered senses that men and women, clothed in forms similar to those which were theirs on earth, dwelling in homes that to all intents and purposes were strangely like those which they inhabited in the strangely like those which they inhabited in the body, I was amazed and dumfounded; and when I discovered that these men and women had occupations corresponding to many of the pursuits of mortals, I was again amazed. When I learned that they had the power of returning in contact with earthly life, and by means of some strange law give evidence to their friends that they lived, and could, with intelligence and power demonstrate their immortality, I could hardly believe the facts that were forced upon me; for all this was at variance with my former ideas and beliefs. I thought that I was very well informed concerning the destiny of the soul—and was as well as one could be who occupied the position I held when in the body. But, sir, I now know that my ideas were false, my position untenable; that I relied upon assumptions and creeds, instead of receiving the truth as it is revealed from the eternal heavens the soul—and was as well as one could be who occupied the position I held when in the body. But, sir, I now know that my ideas were false, my position untenable; that I relied upon assumptions and creeds, instead of receiving the truth as it is revealed from the eternal heavens themselves: so, finding myself in such a position, realizing that I had been treading in a wrong path, that my head was not at all clear upon the subject of the destiny of the soul, or eyen upon man's true duty to himself here and hereafter, that I was not well informed concerning the relationship of man to God, to humanity, and to the universe, I avail myself of an oppor-

tunity of coming here to confess to my former colleagues and friends that I was but a poor, ignorant child of earth, after all.

I also come to call their attention to the

I also come to call their attention to the truths that are now permeating life, coming down from on high to the acceptance of mortal man. I ask them to investigate those truths, receive and accept what appeals to their reason and understanding; I ask them not to put away the thought from their minds that spirits can return into communication with mortals, but to receive it; to look it carefully over and try to discover its claims, and what they are based upon; for I am persuaded that whoever will do this thing will reap a rich reward for the time and labor expended in the investigation, and that, in the midst of what perhaps may seem to be a great heap of rubbish, they tion, and that, in the midst of what perhaps may seem to be a great heap of rubbish, they will discover a pearl of rare value—one of more priceless worth to the soul than anything materiality can bestow; that is, a knowledge of the immortality of the soul; that though we part with friends here, and lay their bodies away from mortal sight, yet we shall find them again by and by, when the morning light of the heavenly dawn shines upon our own awakened sight.

I lived to quite an advanced age on earth. I was born in the spring of 1798, and departed from the body in 1880. In early life I entered the ministry of the Methodist Episcopal Church the New York East Conference-and was a the New York East Conference—and was a member of that body during the remaining years of my life—a very old member latterly. I was but a youth when I adopted the ministerial profession. I endeavored to live up to the honesty of my convictions, at all times and in all places, and never refused to raise my voice in behalf of that which I believed to be the

all places, and never refused to raise my voice in behalf of that which I believed to be the truth. I sometimes wonder how it was possible for me to pass through the experiences of so many long years, carnestly seeking to know the truth and to expound it to others, and to have all the time walked in darkness. Yet finding the light at this late day, and knowing it to be an illuminating power which will bless humanity, I would turn its rays upon those who remember me, who once listened to my words and paid attention to them.

I know it is a very different thing coming here and speaking as from behind another personage, from what it was to stand before my people in my own personal form, yet I know of no other means of reaching them, and trust they will receive the few words I give as coming from their old friend and pastor. I assure them it is for their soul's welfare to try to understand the truth, and not confine themselves within the folds of their own theological garments, but reach out into the light, and if they discover anything of value beyond their own precedents. discover anything of value beyond their own precincts, as they most assuredly will do, I hope they will take it to their hearts as a rich treasure, wherever it may be found

I passed on, sir, from my home at Jamaica.

I. I. I was, for quite a number of years, called "Father" by my friends, and by many who were not personally acquainted with me. As "Father Landon," I was known far and wide. It pleases me to come back in the character of a father, for I come with loving thoughts, and benedictions for all humanity; as a tender father I would receive each one, and impart to their hearts the knowledge that I have received. I would take them into the sanctuary of my soul, and reveal to them the truths which may come to me; and I trust that as a loving father I may be received. You may announce me, if you please, as Seymour Landon.

Mrs. Lucy A. Warren.

I am a stranger here, Mr. Chairman. I would like to send a few words of love to my friends. I lived sixty-four years on earth, and "passed away" nearly two years ago; in a very few weeks more it will be two years since I gave up the body. I have been growing young since that time, gaining vigor, until now I feel almost like a young woman. I am not weak or languid, nor do I have any pains or suffering to bear. I am strong, active and ready at any time to work when I find labor to do; but I can come to them; that I bring them so much love that I would like them to think of me with affection, as one who is not dead, as one who is welcome any kindly thought they may give concerning me. That's why I come, and also to tell them I have a pleasant home on the unseen shore; it is beautiful, exactly what I would like to have had could I have chosen it for myself, and I am perfectly satisfied and confortable in it. I have friends with me Mrs. Lucy A. Warren. for myself, and I am perfectly satisfied and comfortable in it. I have friends with me, those I had known before I passed from earth; they are kind and attentive, and we are happy together. We all join in sending love to the friends who live on earth. I resided on Lex-ington street, Waltham, Mass. Mrs. Lucy A. Warren.

# Dr. John McCormick.

in coming back for the first time it seems a little strange. I lived a good long time in the body, sir, longer than the old gentleman who has just been talking to you. When I had rounded out my ninetleth year, it dawned upon rounded out my ninetieth year, it dawned upon me that it was about time to step over, so over I went. And now, sir, I have got back again; not exactly in the same condition as I went out, and not in the same place, because I belong in Missouri. I am quite a distance from those parts—I understand that. I think it may make some little talk, and perhaps a good deal of excitement among the folks when they learn I have come in this way. I hope it will. That is what I like—something to stir people up; I don't believe in stagnation; I never did; and if they are left alone they might get asleep: then they are left alone they might get asleep; then you know what happens; sometimes the blood atops circulating, the veins forget to perform their functions, and a state of stagnation en-sues which is not healthful. It may be the sues which is not healthful. It may be the same with the spiritual parts of people as it is with the physical; they may sometimes get asleep, and sink into a state of apathy. It is a condition that I consider abnormal, and I believe in making use of any means to rouse them up, even if one has to stick a few pins into them, metaphorically speaking, of course.

Well, I want my friends to know, stranger, that I have come round here to send them a few words concerning this spiritual life. It is

that I have come round here to send them a few words concerning this spiritual life. It is a good life, a very good one, as they will find out if they make the best use of this mortal existence. But, somehow or other, it do n't seem to be quite so good if you have n't done the best you could on this side; it all depends upon the individual, I think; and if, when you get over, life in the spirit-world is not found to be as good as one would like to have it, all you have got to do is to set to work to make it better; and there will be opportunity enough to do it.

and there will be opportunity enough to do it.

I was quite well known in the locality where
I resided, better, perhaps, in former years than
during the last few seasons, but quite well
known, and the thought occurred to me, if I should come back and try to make my way into some eastern part of the country, where no one ever heard of me, or knew anything about my doings, and should try to exercise my individuality a little, so it might be perceived by those who once knew me, I might perhaps perform a little good, make use of those pins I spoke of, in stirring up the apathetic ones who were giving but little attention to the welfare of their spirits—of their inner parts, you know. That

spirits—of their inner parts, you know. That is why I am here.

Now, don't go to calling me a queer old fellow, because I am not; I am just myself, and that's all. When you come over to the other. side, stranger, if I can give you a lift I'll be sure to do it. I believe in extending a little help to those who need it; that's what we are born for: and in those parts of the country where I lived, in former times more than at present, we found a good many opportunities of

I think I have talked about enough. I will give way to some one else. You may call me, for the sake of identification, Dr. John McCormick. I hall from Kasson, Mo. Very much obliged to you.

#### Belle, to Eli W. Smith.

I am permitted to speak a few words to my dear husband, who is present. I encircle him with my heart's love. It flows out in sympathy with his good works and his efforts to benefit

with my heart's love. It flows out in sympathy with his good works and his efforts to benefit others.

I wish to say to you, dear one, that I am not separated from you; I am with you constantly, bringing you the best influence that I can from my spirit-home. It is a beautiful world where I reside; there harmonious conditions are ever to be found; there all things aweet and lovely in nature, and all that is purifying and spiritualizing to the interior condition of life, are mine; and my spirit can expand and flow out in love and sympathy, not only to those nearest my heart, but toward all humanity. And oh! I am so happy when I realize that you are exercising your thought and effort for the good of others; when I know that you are seeking to benefit some one who is unhappy and unfortunate, and to dispense to them something of the blessings of life.

Thus, I am also assisted to grow in spirit—just as you are made to expand—and together we may advance in spiritual attainments and growth. I wish to bring my love to our dear little ones, and to assure you I watch over and guard them, for they are precious to me; and as I gaze upon them, developing in the graces of life, putting forth their powers, knowing that they are to outwork a good and noble purpose for themselves and others, I rejoice—feeling that all things are beautiful and good for us.

There is much I would like to say to you, but I cannot do it here; accept this as a token of affection and sympathy. Rest assured that my blessing will ever rest upon you, and those who are so dear to me.

Your own mother desires me to extend her blessing and love to you. She also comes near to your life, extending benedictions for all good.

blessing and love to you. She also comes near to your life, extending benedictions for all good expressed, and bringing influences from on high to assist you onward.

The medium friend who not long since passed away, desires to send her love and thanks for all attentions, kindness and thoughtfulness bestowed upon her, and promises that in every way she possibly can she will assist and bless

Five years, darling, have elapsed since I passed onward, but on! they have been full of joy to me, for they have shown me the true worth of your soul. Belle, to Eli W. Smith.

[The gentleman to whom the above was addressed was in the audience, and said he recognized the spirit and acknowledged the message.—Ed. B. of L.]

#### Caroline M. Russell.

I knew nothing about Spiritualism when I lived on earth, and it took me some years after I passed away to comprehend it as fully as I do now. When my friends told me I could return and speak to those loved ones I left in the body, I was very much surprised; but when they requested me to attempt to come in this wor! quested me to attempt to come in this way, I declined, for I felt that I would not know how to proceed, and I might only make mistakes in so doing; thus I have remained away for a long so doing; thus I have remained away for a long time, not neglecting my earthly friends, but refraining from manifesting to them for fear I should startle them, or perhaps cause them to recoil from the thought that I could return, rather than seek to accept and comprehend it. Now I think I have power enough to appeal to them with some hope of success.

My friends live in Boston. They are sufficiently intelligent to understand anything that

My friends live in Boston. They are sufficiently intelligent to understand anything that is reasonable, and has the force of demonstrable truth; so I implore them to investigate the claims of Spiritualism by visiting mediums, or better still, form circles in their own homes and try to develop mediums among themselves. They can do so if they only will, for they are all sufficiently mediumistic to receive demonstrations of spirit-power, even if they do not seek the presence of a professional medium. Our little ida is with me in the spirit-world. She is developing into a beautiful flower, sweet and pure. She is a messenger of pence and consolation to many hearts, for she visits mediums and bears tokens and communications from loving spirit-friends to their sorrowing ones of

and bears tokens and communications from loving spirit-friends to their sorrowing ones of earth. She is not known especially by those to whom she comes, but she is known as an agency for conveying truth, love and good cheer unto human hearts. She is blessed in her work. If my friends will form circles among themselves and try to develop their mediumistic powers, they will receive from her such evidences of immortal life as will cause their hearts to sing a song of thanksgiving and praise.

I return, assuring my friends that all pain and weakness of the past have forever fied; that they belonged to material life alone, and have no part in the spirit-world. I suffered for a long time, becoming worn and wearied from the effects of physical illness as well as through the

time, becoming worn and wearied from the effects of physical illness as well as through the mental tribulation which fell upon me. But after I began to realize what spiritual life really was, I arose from the effects of those conditions and expanded in vigor rapidly, so that now I have a glorious home, a happy life, an abundance of employment, and all things calculated to make me satisfied with my condition. I wish my friends to know of these things. I wish them to reach out for a knowledge of spirwish them to reach out for a knowledge of spiritual matters. That is why I come to this office, Mr. Chairman. I trust you will pardon me for my intrusion. Caroline M. Russell.

# Lydia Wentworth.

[The spirit appeared distressed.] Oh, dear! it seems to me a long time since I died, and I don't see why I should feel this way in coming don't see why I should feel this way in coming back, but perhaps it is necessary. I was not sick very long, but I filled up on the lungs and in the throat, and had a sensation of choking for a few days before I died. I lived in Cleveland, Ohio; most of my friends are there. I thought it would be so pleasant if I could send them a message. I have been trying to do so for a long time. I have visited mediums in the city where I once lived, and tried to give them for a long time. I have visited mediums in the city where I once lived, and tried to give them my message, but somehow I did not succeed. But having met with one who was a medium when on earth, by the name of Sarah M. Thompson, who lived in Cleveland, and who is a kind of ministering spirit to those who are seeking assistance and benefit, she kindly led me here and informed me that by speaking to you I might have the power of reaching my personal friends. I send them my love, and wish them to know that I do come to them. I have been in their midst many times.

I have a particular friend who is a teacher in the public schools. I have attended her in her work on many occasions. Sometimes she grows perplexed and troubled over it, and feels as though she could not continue with the duties laid upon her, because, besides the work she

though she could not continue with the duties laid upon her, because, besides the work she has in her school, another mission is before her which she realizes she must fulfill. I have been privileged to bring her strength of spirit, to encourage her to go on, although she did not realize that I was by her side, a conscious, active being. She has many times wondered how things would have been had I lived on earth. I have tried to answer her mental over earth. I have tried to answer her mental questions to her satisfaction; but of course as she

tions to her satisfaction; but of course as she does not realize my presence, she cannot believe that the thoughts occurring in her mind are from myself; she rather thinks they are the operation of her own mental powers.

I bring my love to her and to all my friends. I am told that some of them will read my message and will understand why I come here and give it in this way. I assure them I am quite ready and even anxious to come to them in their own homes, or at least in the presence of some medium in the West, if they will seek an interview with me in some such way. All the dear friends who are withme are happy. They, too, send their love and assurances of their welfare. We will come together and sing our cleant power for the purpose. I have two very dear friends who are with me in the spiritual things increasing in consequence. I trust that the triends who are with me in the spiritual things increasing in consequence. I trust that the triends who are with me in the spiritual things increasing in consequence. I trust that the triends who are with me in the spiritual things increasing in consequence. I trust that the triends who are with me in the spiritual things increasing in consequence. I trust that the triends who are with me in the spiritual things increasing in consequence. I trust that the triends who are with me in the spiritual things increasing in consequence. I trust that the triends who are with me in the spiritual things increasing in consequence. I trust that the time previous to my departure from the body. I passed on, Mr. Chairman, from Sandusky, Ohlo. There are parties there, also, to whom I hope to send out a line of communication by one of the condition of the provious to my departure from the body. I passed on, Mr. Chairman, from Sandusky, Ohlo. There are parties there, also, to whom I hope to send out a line of communication by one of the provious to my departure from the body. I passed on, Mr. Chairman, from Sandusky, Ohlo. There are parties there, also, to whom I hope to send out a line

able to give you a knowledge of our presence. Lydia Wentworth.

#### Silver Spray.

I shall give you, friends, the name of Silver Spray. I am requested to come here and give a brief communication under that nom de plume. It is a name by which I am known to particular friends, and one which they will recognize. When it is given they know that I am with them, bearing messages of consolation or instruction, and bringing them what I feel they need for their spiritual support and enlightenment. I have been requested to come here, bement. I have been requested to come here, be-cause friends of mine are in doubt concerning cause friends of mine are in doubt concerning matters of interest to themselves, and I reply to their silent questionings: Do not hesitate, or fear to move onward in the path which we have marked out for you. We have told you what we desire you to perform, and we are sure of a successful result of our labors, if you will have confidence in our judgment. You have hesitated, you have trembled, you have feared to step forward, because you could not see clearly the open avenue in your way. I think you will now find clearer light streaming in upon your minds; you will understand that the work is really given to you from higher sources than those of earth.

The dear ones of your band all unite in sending love, words of encouragement and good cheer; we feel there is no cause for discouragement, there is not the slightest reason for fear or doubting. The work accomplished has been good; that before you is to be better; we want to see your powers expanding and developing from day to day. By-and-by you will understand those things which have been mysterious, and you will know that they have arisen in the line of the development of your medial powers.

I bring a token; it is a brilliant light in the matters of interest to themselves, and I reply

I bring a token; it is a brilliant light in the form of a cross. It will be recognized by the ones to whom I come. I also bring a floral offering, one pure and sweet, emblematic of a dear one who is with me in the spirit-world. It is formed of lilies, and represents a crown, one that has been formed by the dear soul who through trial and tribulation reached the king-

dom of happiness in the spirit-world.

The friends to whom I come are at some distance from this place, yet they will read my message, and understand its significance.

#### Report of Public Séance held Jan. 18th, 1884. Questions and Answers.

QUES.—[By a constant reader of the Banner of Light, Passaic, N. J.] When and what is the day of judgment? Does a separation of friends ever result from its decisions?

ANS.—The day of judgment occurs when a soul stands before the bar of an accusing conscience, and is obliged to face an account of its commissions of evil in the past, its intentions commissions of evil in the past, its intentions of wrong-doing, and its omissions to avail itself of opportunities for doing good by being of some service to others. When a recognition and realization of these things comes closely and forcibly to the spirit, the suffering which occurs in consequence is ample punishment for the wrongs committed. But this is not reparation enough for rest reglection constitutions. tion enough for past neglect; one must arouse to new effort, to higher endeavor; not only in to new effort, to higher endeavor; not only in self-culture and improvement, but in extending assistance to others who are in need of aid. In seeking to bless and benefit others, atonoment may be made and happiness gained. The decisions of an accusing conscience may not really separate one from his friends, unless the suffering entailed by the remembrance of the past causes the spirit to desire to hide himself away from all friends and associates for a time. In that case, he had better be left to himself and to his own reflections, while the work of self-ex-In that case, he had better be left to himself and to his own reflections, while the work of self-examination goes on. But after a time the clouds thus engendered clear away; the sufferer finds himself surrounded by sympathetic, ministering spirit-friends, who not only desire to aid him, but do extend to him every assistance in their power that will induce him to press on to a higher altitude of life.

Q.—[By D. F. White, Fitzwilliam Dépôt, N. H.] Can one become clairvoyant during sleep, who is not aware of being so during his waking hours?

hours?

hours?
A.—It is frequently the case that when the bodily senses are hushed in quiet slumber the spiritual perceptions gain the ascendency, and one may not only exercise clairvoyant and clair-audient but other spiritual powers, of the existence of which he is unaware in his waking

hours.
Q.—When one dreams of seeing and convers-Q.—When one dreams or seeing and convers-ing with friends who have passed over, and they appear as they did when in earth-life, does the dreamer actually enter the spirit-world, and for the time being associate with those persons?

A.—It is not an unusual occurrence for the spirit of one whose bodily senses are locked in slumber to pass out from contact with external or physical life into the realm of spiritual existence. On such occasions the spirit of the sleeper enters into association and communion sleeper enters into association and communion with loving friends who are inhabitants of the spirit-world, and not only partakes of scenes and incidents occurring in that world, but he may be cognizant of the operations of life upon earth at a distance from his body; because the spiritual perceptions have gained the ascendency over the material organs and functions, and for the time being are in full operation. and for the time being are in full operation. The spirit-friends of the individual can also come into consolous and intelligent communion with him at the time when his physical senses are asleep—this communion being fully enjoyed by both parties. It may be that the sleeper, when he awakes to the cares and experiences of material life, will not remember the associations which he has held with loved ones during the hours of slumber, yet none the less may it be true that such communion has existed. And when he passes from the body to the spiritworld, he will behold localities and scenes which are familiar to him, and meet with indi-viduals whom he has before seen in moments when his spirit roamed throughout the realms of spirit-life.

# Judge Monroe E. Merrill.

Good afternoon, Mr. Chairman. You are a stranger to me, but I know of no other means of reaching my earthly friends than by approaching you and those associated here in this work. Perhaps my friends will not care to have me come in such a public way, to declare my immortal existence and to call their attention to the fact that there is life heyord the tion to the fact that there is life beyond the tomb; that death does not in any respect cause a separation between man's dearest thoughts, his clearly intelligent, conscious power and his spirit, but that all are combined together, and only that part which is of the physical, which belongs to the material universe, decomposes and passes back to its original elements of mat-

and passes back to its original elements of matter.

I wish to send my greetings to my friends on earth, and to tell them that I am very well situated in the spirit-world. I was not an aged man when I passed out of the body; indeed, I felt that I was only just in the prime of life, and did not understand why I should be pressed out from the form, obliged to yield up all that belongs to material interests and to physical life. But after a few years of experience in the spirit-world I have come to the conclusion that I was obliged to yield up nothing that was of

sions of friendly interest! Oh! there is so much for me to tell them if they will only provide an avenue through which I may approach them in private. I am known to my friends as Monroe E. Merrill.

#### Mrs. E. A. Partridge.

l come here this afternoon to correct a statement, or a message, if I may so call it, that was given here and printed in your "Message Department" in the name of my daughter. I have never controlled this medium before, but I hope I shall succeed in giving what I have to say of the error, because I am very anxious to do so. My daughter Flora controlled here not long since and gave a communication, in which she intended to request you to send her message to her father, A. C. Partridge, of Boston. By some means she discovered, after she left the control, that the initials were expressed as C. C. She thought that might be rectified before the message was published, but she had no opportunity of again communicating on the matter. Strange I come here this afternoon to correct a stateof again communicating on the matter. Strange to say, when the message appeared in print it bore the name of Charles Partridge, which was

not given by the spirit.

When my daughter gave that communication. When my daughter gave that communication, she intended to have given a little message of love from me—for I was unable at that time to come myself—but from the press of strong influences around her, through the great number of spirits desirous of communicating, she was obliged to yield the control of the medium before she had finished what she intended to say. Now I have come to try to rectify the mistake made, and speak a few words of love to my family and friends for myself. I feel a little weak in talking—a feeble, weary sensation comes over me, which I must contend with.

over me, which I must contend with.

I understood something of Spiritualism; it was a comfort to me while in the body. I realized that ministering angels attended me, and that my loved ones who had passed on before were not separated from my life; that they could return and give me their influence of cheer and encouragement, and under certain conditions communicate intelligently to me. I want every member of my family to realize that Spiritualism is true; that although we are called upon to part with the mortal body, we are by no means obliged to separate from our loved ones of earth, but can still continue with them in thought and spirit; which is, after all, the substantial part of life. We can know of their doings, we can minister to their lives, and can influence them as they journey on from day can influence them as they journey on from day to day. Soon after passing out of the body, I endeavored to make this known to my loved ones. I tried to have my sons understand that I had not died, that I was still radiant with life and power. I have tried to make E. and W. comprehend that there is in reality no death; what seems to be death is only a brighter and more glorious change to the man or the woman who ever energy it

who experiences it.

I have a work to do in certain directions, especially in that of trying to demonstrate satisfactorily and clearly to certain ones who are very near and dear to me the truths of which I speak. I shall not weary of this labor, but shall continue in it until I succeed in my desire, or at least until these dear ones reach me in the

continue in it until I succeed in my desire, or at least until those dear ones reach me in the spirit-world. I send them all my love, and assure them that I am happy, and the dear ones who are with me are also happy and blest. Mrs. E. A. Partridge, of Boston.

I would add that I have recently tried to manifest my spiritual presence in Oakland, and other parts of California—for I felt that if I could send word and tokens of my identity from there, I might be able to accomplish something of importance in the way of performing the work which I have in view. I was attracted to those places, because of certain experiences to those places, because of certain experiences of mine in the past.

MESSAGES TO BE PUBLISHED.

Jan. 18.—Helen A. Coolidge; Henry Wilson; Allen H. Jones; Georgianna A. Safford.
Jan. 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 Chiford, Oliver P. Morton, William

Susah Cameron, Beiden Wilmont, Annie Garside, John W. Rogers, Maria C.ilford, Oliver P. Morton, William Morton.

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

Jan. 29.—Neille J. Kenyon, for Fannie L. Carver, Edward D. Stone, H. N. Long, Eliza Rudolph, Fred. Bragge den, Sarah E. Billings, Mary O. Henderson, Col. William W. Tompkins, Gertle Williams, Thomas Shorter, Water Lily, Spirit Violet.

Reb. 1.—Mrs. Juliette T. Burton; John Dorr; Lotela, for Caleb M. Bean, Mrs. Susan B. Tidd, Edward Gaffney, Warren Fuller, Caroline Mitchell, Henry A. Clark, James Skein, Mary B. Hagar, Mary McCarron.

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

Feb. 8.—Aldus Barden; Clarissa Howland; Nancy Ann Carnes; Oapt. Thomas Mickel; David Thrasher; Cora Creft; Margaret Shepard.

Feb. 12.—John F. Coles; Asahel Southworth; Edward M. A. Roberts; Stanford Newell; Hannah Maria Simpson; Mary Green; James O. Breed; Julia Dwight.

Feb. 15.—Samuel Cates; James F. Jenness; Eveline Borden; George P. Dorlas; Jennie Milliam H. C. Sherman; Martha.

Feb. 19.—Josephine Sawyer; George D. Taylor: Mrs. Hannah Barter; Major William H. C. Sherman; Martha L. Fort; John Cook; Jonnie E. Wright.

Feb. 20.—Jennie Hollnes; James Boyge; Ass Steere; Mary B. Dyer; Hattle A. Lambert; Norman Honart; Mary J. Rudley.

b. 20.—Jeunie Holmes: James Bögue; Asa Steere; Ma-Dyer; Hattie A. Lambert; Norman Hobart; Mary J.

Studiey,
Feb. 23.—Lucy Alcott: Robert Moors; Helen Atwoodt
White Eagle: Thomas Flynn; Judge J. L. Lott; William
Pimer; Lily Harrington; Margaretta Latham.
March 4.—Elien E. Ferris; C. Townsend; Albert Nelson; Minnle Shepard; Levi W. Davis; Hattie S. Pierce;
Charlotte W. Gleason; Louisa Williams.

# Passed to Spirit-Life:

From Newton, Iowa, Feb. 24th, at the home of Dr. Perry Engle, of congestion of the lungs, Ilma, infant daughter of

Engle, of congestion of the lungs, Ilma, infant daughter of Dr. Theodore and Carrie Engle.

The dear little one had come to gladden and bless the home with its sweet smiles and joyous relationship for only five months. Parents, relatives and friends wept when the bright messenger came to take her to the Summer-Land. While the parents mourn and miss the tangible presence of their blue-cycel treasure, they know there will be a joyful refund in the "sweet by-and-by," At the home, Mr. Andrew Engle, a brother of the child's father, conducted the funeral services very impressively, delivering an address that touched the hearts of ali; and the choir sang appropriate selections. The services at the grave consisted of a brief inspirational address, in which the beauties of the Spiritual Philosophy were clearly portrayed; and then the poom. "So Nigh," was feelingly really a lady friend. May the affilted parents daily realize the presence of their darling one and feel comforted. They fully believe they will all meet again on that "bright and beautiful shore." Cosn.

From Waltham, Mass., Feb. 27th, of consumption, Mrs.

From Waltham, Mass., Feb. 27th, of consumption, Mrs. From Waitham, mass., red. 21th, of consumption, mass. Lizzle Foster, wife of Louis V. Foster, aged 21 years. The truths of Spiritualism comfort the husband and all his family, and the wife was convinced of its truth beforeher decease, which took away all fear and dread of the change. A private funeral was attended by the writer. (M. B. Townsend Wood,

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May 24.—Iyeow (8)

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Jan. 25.

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May 19.

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WHAT SHALL WE DO TO BE SAVED?
By H. S. BROWN, M. D., author of the "Bible of
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# Banner of Pight.

#### ALL SORTS OF PARAGRAPHS.

In a recent lecture before the Philadelphia College of Pharmacy, Dr. J. M. Andrews vigorously attacked the "superstition," as he termed it, that plants are not healthy in sleeping or sick rooms. The deleterious matter they give out is inappreciable, while their value in a sick room is great. They fulfill two functions-that of the generation of ozone and the exhalation of vapor, by which the atmosphere of the room is kept in a healthful condition of humidity.

According to the Boston Medical and Surgical Journal, there is now living at Penn Yan, N. Y., a man who has had a builet imbedded in his brain for two years. Before receiving the shot he was dissolute morose and quarrelsome, but he has now become peaceable, sober and industrious.

An Iowa boy, aged fifteen, worked a month for the physican of the neighborhood, and was given, instead of the ten dollars which he expected, a receipted bill for professional services which the doctor had rendered on the occasion of his birth. The boy can now see that it would have been ten dollars in his pocket if he had never been born.—Norristown Herald.

A correspondent, whom we well know, and highly value for his essays on Spiritualism, writes: " Why is it that sense and good will cannot induce people to be gentlemen?" This is a conundrum we are unable to

"There is no engine of destruction known to human ity to-day doing more damage than the popular little cigarette," says a New York athlete.

A medical advertisement reads: "Why suffer from malaria?" Hecause we cannot afford to suffer from gout.—Oil City Derrick.

Diaphanous Cook

When he went up to Keene;

His God forsook

If he'd been wise, Without disguise, They'd found him all serene. But when the De'll Begins to feel He 's got one in his grip, He stirs his ire, A la hell-fire!

And so Cook "let 'er rip"! "When an Indian wants to swear," said a lecturer recently, "he must learn the English language to do so, as there is nothing in his own language he can use in taking the name of the Great Spirit in vain."

A sewing machine agent was recently attacked by a fleree catamount near Milford. Strange as it may appear the catamount escaped without buying one of the machines.—Philadelphia Call.

A recent avalanche at Alta, Utah, swept away the works of a mining camp and killed 12 persons.

A dead letter returned to its owner is an interesting object, even though it brings a sense of baffled purpose; but even more interesting are the letters that are not returned. Last year the number of pieces of mail matter that reached the Dead Letter Office was nearly four and a half millions! The amount of actual cash taken from the letters was \$30,000, and the value of checks was \$1,600,000.

The loss of property by the recent Ohlo floods is now estimated at some ten millions of dollars, nearly double

Dr. Newman, of the Madison Avenue Congregational Church, New York, has been notified to go; but he declines to move out. So a savage war is on the tapis.

> The printer, when he was attacked His opponent did defy, And told him to get out at once, Or he'd knock him into pi!

Rising young sculptor (to country unclo)—..." Now, for instance, uncle, in this rough block of marble I can behold a form of exquisite beauty!" Country Unclo—"Well, Gawge, aint there danger of you spliin' it in cuttin' it out?"—New York Graphic.

The Prison Commissioners will recommend to the Legislature a plan for the establishment of a reformatory for the younger and less hardened male crimi nais. The plan in brief is to reëstablish the State Prison at Charlestown for the hardened criminals and make a reformatory out of the Concord Prison.

Life has a sketch representing a little girl looking upon a picture of Daniel in the lions' den, and Daniel is represented after a period of fasting. The child's sympathy finds this expression: "Poor things! He's so dreadfully thin I'm sure there'll never be enough to go round."

The Longfellow Memorial Association held its annual meeting in Cambridge on Monday, March 10th. The total amount of the fund is \$11,571 06.

These are haleyon days for Miss Authony. Her year abroad was most agreeable, and she has returned with renewed faith and courage to find herself the recipient of a bequest of \$20,000 from a friend and co

Mrs. Mary Brown, widow of John Brown of Harper's Mrs. Mary Brown, widow of John Brown of Harper's Ferry fame, died at San Francisco Feb. 29th. She was born at Whitehall, N. Y., in 1816, and was married July 11th, 1833. Her home has been in California since 1864, and she leaves four children living in that State. Her only living son. Salmon, who was with his father in Kansas, but not at Harper's Ferry, is a sheep farmer. Another son, Watson, died in the Adirondacks in October 1892.

The largest city in Japan is Osaka, which contains 1,585,696 inhabitants.

A singular accident happened lately at a mill li Nashville, Tenn. A workman was thrown toward the circular saw, and, evidently thinking he would strike it, died from fright. When picked up he was dead but there was no sign of a brulse on his body.

The name of Reservoir Square Park, New York, has been changed to Bryant Park, in honor of William Cullen Bryant, a statue of whom is to be erected there

Our helm is given up to a better guidance than our own; the course of events is quite too strong for any helmsman, and our little wherry is taken in tow by the ship of the great Admiral, which knows the way, and has the force to draw men and States and planets to their good.—Emerson.

George Cragin, who, with John Humphrey Noyes, founded the Onelda (N.Y.) Community in 1848, was found dead in bed at the Community Sunday, March

ENGLAND IN EGYPT .- The situation in the Soudan is reported by Gen. Gordon to be very critical-a question of hours rather than days. Gen. Graham is daily expected to fight a great battle before Tamanieb, where Osman Digna, at the head of four thousand of the Mahdi's troops, awaits his onslaught. The British government's policy is not yet clear; Gladstone is confined to his room with catarrh. The European opposition to the English action, mentioned last week, has not yet taken any definite shape.

"What does the word 'pedigree' mean, John?"
"It means 'descent." "Write a sentence on the board containing that word." John went up and chalked off the following: "We pedigreed down the hill."—Ex.

A woman suffrage amendment will be voted upon by the people of Oregon at the election in June.

"Place me," exclaimed Rev. Justin D. Fulton, of Brooklyn, "upon a polar iceberg, where no verdure greets the eye, and where naught but the white bear's growl can be heard." And all the reporters present said." Amen."—Hartford Post.

RAMPANT BIGOTRY. - The Chicago Times notes that an Indian student at a school in Huntsville, Tex., was recently expelled—for packing his clothes in a trunk on Sunday. Some "respectable" bigot, of the Boston Daily Advertiser stamp, must feel very much relieved by the consummation of this act of petty tyranny over the helpless and oppressed.

Matthew Arnold, with his family, sailed from New York on Saturday, March Sta, on the Bervia.

Spiritualist Meetings in Boston:

Horitentianal Hall (corner Tremont and Brom-field Mirecta).—Meetings under the auspices of the Bos-ton Spiritual Temple will be held every Sunday at 10% A. M. and 1% P. M. R. Holmes, President; W. A. Dunklee, Treasurer.

Wells Memorial Hall.—The Shawmut Spiritual Ly-ceum meets in this hall, 987 Washington street, every Sur-day at 11 A.M. All friends of the young are invited to visit us, J. B. Hatch, Conductor. Paine Hall, Appleton Street.—Children's Progress

ivel.yceum No. 1. Free session every Sunday morning at at 104 o'clock. All are cordially invited. Benjamin Weav-er. Conductor.

Wells Memorial Hall, 997 Washington Street,— The Spiritistic Phenomena Association holds meetings every Sunday afternoon at 25 o'clock. Able speakers and test mediums. All are cordially invited. Seats free.

test mediums. An are containy invited. Beatsfree.

1031 Washington Street.—Ladles: Ald Society meets
every Friday at 2%, r. M. Bushness meeting at 4. Sunday
afternoons at 2%, tests and good speakers. Conference in
the evening. E. C. Baxter, Secretary.

Eagle Hall, 616 Washington Street, corner of
Eagle Hall, 616 Washington Street, corner of x.—Sundays, at 10% A. M., 2% and 7% P. M. Eben Conductor. Meetings also Wednesday afternoons at

Harmony Hall, 84 Easex Street (Ist flight). -Sun-days, at 24 (seats free) and 75 P. M.; Thursdays, at 8 P. M. Prescott Robinson, Chairman.

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

Chelses.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bellingham Car Station, at and 7% P. M.

THE LADIES' HARMONIAL AID SOCIETY meets at Temple of Honor Hall, Hawthorn street, every Friday aftersoon. Business meeting at 4 o'clock. Entertainments in the evening. Mrs. S. A. Thayer, President. Mrs. L. M. Fengar, Secretary.

Cambridgeport.—Spiritual meetings are held every Sunday evening in Pelham Hall at 7% o'clock.

East Money Mile.—Spiritual meetings are held in Had-

Engl Nomerville,—Spiritual meetings are held in Hadley Hall every Sunday evening at 7)4 o'clock.

BOSTON SPIRITUAL TEMPLE .- On Sunday, March th, Mrs. R. S. Lillie discoursed in the morning on sub-

th, Mrs. R. S. Lillie discoursed in the morning on subjects presented by the audience, "Doing Here, the Being Hereafter," Rewards and Punishments," preceded by two spiritual songs by Mr. Lillie, in one of which Mrs. L. joined.

The lecturer said, referring to the parable given by Jesus of the rich man and Lazarus, that in looking at life as manifested through man, it seems that nature deals unequally with him. She presented a pleture of the sufferings through which man has to pass that, were there no compensation, would be dark indeed. But there is a compensation that beautifies the whole. Human life, like the floral kingdom, has to struggle through the lower conditions before it can attain the flowering period.

Human life, like the floral kingdom, has to struggle through the lower conditions before it can attain the flowering period.

There are many causes beyond and outside ourselves that affect us. We receive hereditary conditions that we cannot overcome by our will; idiosyncrasies that become a part of us. Then we are formed by our education through associations with others, through social relations, through school training; these in earlier life we do not select. Some go through life, as it were, over barren sands; they see no good or beauty in anything around them. We are compelled to walk in a way we would not by force of circumstances, while at the same time desirous of doing otherwise. No power in us can make it different. Do you call it Fate? I say it is the rigid law of nature; it is the fulfillment of the divine possibilities; it is beyond our comprehension to understand. The atom or grain of sand is a mystery; the human in all its parts even more so, because of its higher state. The atom of matter, the animal life in earth, water or air, are as incomprehensible as a God.

We find the greatest difficulty to clothe our thoughts in language. We perceive beauty and grandeur, and then seek for its expression in language; after it is clothed we are disgusted with the meagreness of its presentation. Particularly is this the case with us when using another's organism. Our beautiful thoughts and perceptions become so dimmed that only a thousandth part of their beauty is expressed. So in all our efforts to do good we fall far short of our desire. Who punishes? Not the Over-ruling Power called God. Some men have thought that God has attributes like ourselves, and punishes when he thinks that punishment is needed. Sin is self-punishing; like the return rubber-ball, it comes back to where it started. We send out our scandal, envy, etc., upon others, and think not that it will return to us, doing greater injury to ourselves than it was intended it should do unto others. The lecture, which was listened to with the closes

It is the door that opens to the prisoner; the warder that unlocks and takes us into the chamber of a beautiful life. Life here is seen and expressed in the various conditions of prosperity and adversity. If this was all of life I could not accept the bellef in a being that made it so. With no hand to help the sufferer, no relief but in death, and that the end of all things! See the struggles of humanity, even surrounded by the best of conditions. The troubles that surround a king make him wish for the peace and quietness of the peasant; the cares of the millionaire for the less care of the peop. The one redeeming feature of Christianity is that it believes in a future and a happy existence. What would life be without death?—the suffering humanity maimed, diseased, and yet no release. We look upon death as a messenger of light to earth. In the family death opens the door into another life, even to the living. It has been said that darkness covered the future; but Spiritualism has broken the bands of death; it has established a communication—a postroute, so to speak—between the two, the dead and the living, so that it is more like each being in some distant lands, with occasional missives passing from one to the other, there being in almost every village a spiritual office for the receipt of news from our spirit friends. The spirit is eternal; it has taken a body to use here and when matured leaves it See the ored. Itual office for the receipt of news from our spirit-friends. The spirit is eternal; it has taken a body to use here, and when matured, leaves it. See the aged; their memory fading, the spirit is receding from the body until it finally leaves it entirely. When the build-er withdraws, the building passeth to decay. There is good to be drawn from the hard lines of life, for the experience here will lead us to greater knowledge. The sleep of the body is the resting of the physical; the spirit steps out, and sometimes, through the con-necting cord, we have dreams or visions of a spiritual experience."

Next Sunday, 16th, Mrs. Lillie will lecture morning and evening at the same place.

Preparations are being made to have a grand Thirty Sixth Anniversary of the Advent of Spiritualism on the 30th and 31st by this Society at their hall.

SHAWMUT LYCEUM, WELLS MEMORIAL HALL-Session opened by Conductor Hatch, followed by reading by Assistant Rand. After the March, which showed a goodly number, the following exercises were presented: Recitations by Lulu Morse, Rosa Wilbur, Emma Ware, Mist Hattle Reed, who gave two fine readings; plane soles by George Pierce and Lillie Singleton; vocal selections by the quartette, assisted by Prof. Longley and Eddie Hatch. The lesson today from our instructor was the spiritualistic version of the "Resurrection of Jesus." The import was that Jesus was not the first to prove immortality, as angels conversed with Abraham. Moses, Ellas and others. The séance of Saul and the woman of Endor gave proof of a spiritual life before Jesus had entered the life continued. As the record says that Jesus remained only one day on the earth after his ascension, we may infer that the world scented the idea of spirit-return, as it does now. Let us teach our children that this circumstance in the life of Jesus was simply a spiritual manifestation, and it gives much weight to the Spiritualism of today. That spirits are with us has been the swectest song we have ever heard, and it gives us the assurance that the life continued is an actual truth, as we shall find as we near the spirit-life.

In the above reading the following named leaders took part: Mrs. Rand. Miss M. T. Shelbamer. Mrs. reading by Assistant Rand. After the March, which

spiritiffe.
In the above reading the following named leaders took part: Mrs. Rand, Miss M. T. Shelbamer, Mrs. L. Burroughs, Mrs. J. B. Hatch, fr. Mr. Joseph D. Hull, of Hartford, Conn., followed in a few remarks, and said that no doubt the children are our only hope in the future, and that it was important that our little ones should be instructed in the great truth of Spiritualism. Calisthenics, conducted by A. A. Rand, closed this very interesting session.

ALONZO DANFORTH, Sec. of S. S. Lyceum. 28 Dartmouth street.

28 Dartmouth street.

PAINE HALL .- At a lengthy, well-attended, interest ing session of the Lyceum Sunday, March 9th, readings and recitations were given by Freddle Stevens, Alice Souther, Aaron Lowential, Miss Emma Johnson, Alberta Felton, Georgie Felton, Wilma Russell, Maria Falls, Flora Frasier and Mabel Ganzhorn. Vocal selections by Miss Annie Setchell, Mrs. L. S. Jones, Miss Bmith and Miss Helen M. Dill. Duett by Miss May Waters and Miss Jennie Smith. Harmonica solo by Mr. Walter Setchell.

The Thirty-Sixth Anniversary of Modern Spiritualism will be observed at this hall March 30th, by the Progressive School No. 1 and Progressive Lyceum No. 1, in a grand union session. Programme as soon as arrangements are completed. ings and recitations were given by Freddle Stevens.

arrangements are completed.
FRANCIS B. WOODBURY, Cor. Sec. 45 Indiana Place.

SPIRITISTIC PHENOMENA ASSOCIATION - WELLS MEMORIAL HALL.-Although a very inclement day our hall was well filled, and the remarks of the speakers showed that a very harmonious feeling prevailed, Vice-President Davenport introducing our newly-elected President, Prof. W. W. Clayton, who entered at once upon his duty in delivering a very interesting address upon the merits and the purposes of the society, alluding to many materialization scances he had attended, and attesting to the truth of the phenomena. The Lyceum was touched upon; and it was stated that in future another helping band would aid in the all-important movement.

At the conclusion of the Professor's remarks Dr. H. B. Storer directed the thoughts of the audience to the facts and conditions that should be recognized by all intelligent investigators of the last and greatest development of Spiritualism, materialization.

Dr. Lothrop, Mrs. Leslie and Mrs. Litch followed. our hall was well filled, and the remarks of the speak

Rosa Wilbur, a member of Shawmut Lyceum, recited a plece to the acceptance of all present, and was presented with one of the fine bouquets which adorned the speaker's stand. Father Davenport was presented with the other for his daughter, Mrs. Blandy, who is a great sufferer from an attack of apoplexy, with the wishes and hopes of his many friends that his child may remain with him, and comfort his deciliant years. The exercises were interspersed with fine singing by the quartette, Prof. Orcuit assisting.

This Association holds its regular business meeting every Monday evening in the Ladies' Aid Parlors. After business has been transacted, circles are held. Last Monday evening tables were loaded with material for the refreshment of the inner man, and one hundred and fifty members availed themselves of the opportunity. For this pleasant time we are indebted to our Secretary and Treasurer, Mr. S. B. Goodwin, and others. Such social interviews are the means of creating and holding together this society and all similar societies of men and women who mingle for the common good of all.

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

28 Darimouth street, March 9th, 1884.

SURPRISE PARTY .- On the evening of Thursday, March 6th, the many friends of J. Frank Baxter as sembled at given points to make a grand descent upon

March 6th, the many friends of J. Frank Baxter assembled at given points to make a grand descent upon his home; and so well was it done, that no intimation of our coining reached him. One who is always ready to answer the call of the Ladles' Ald Society, Dr. A. II. Richardson, acted as Chairman. The object of this unbeknown visit was the presentation to Mrs. Baxter of a crayon drawing of her husband.

The opening address was given by Miss Jennie B. Hagan, who spoke of "Substance and Shadow." Following this, a presentation was made to Miss Lizzio Baxter of a beautiful painting, a southern scene, executed by John E. Warren, with many wishes that her life in the future might be in the same genial atmosphere that environs a southern home. The talented elocutionist, Miss Lucette Webster, gave a fine recitation, and Miss Minnie Nickerson entertained the company with "The Jiners'" (or Joiners); Mr. Chas. W. Sullivan added to the enjoyment of the company by singing with the host of the evening. The beautifully executed portrait, the shadow of our friend, now graces his parlor, and long may it serve as a faithful remembrancer to Mrs. B. when the substance is away. Representatives from different spiritual societies were present, and Mrs. Waterhouse, President of the Ladles' Ald Society, made a short speech, as also did Miss Barnicoat of Chelsea. All vied with each other in making this event so interesting that it will long be remembered. Miss Jennie Hagan was influenced and improvised a poem, entitled "Shams," and gave utterance to parting words that will long be remembered by all who were present. Mr. Baxter responded to each and all of the speeches, and at the conclusion the company partook of a collation. All the arrangements and exercises were carried out in a very enjoyable manner, and we bade addeu to our friend and brother and liss estimable wife and daughter, wishing them many such happy reunions.

many such happy retinions.

CHELSEA.-Miss Keating occupied our platform on Sunday evening last. She delivered a short address, after which the several controls gave many fine tests. Next Sunday Mrs. Sarah A. Byrnes will speak for us at 3 and 7:30 P. M.

#### Spiritualist Meetings in New York.

The American Spiritualist Alliance meets every Sunday afternoon at 2½ o'clock in Republican Hall, 55 West 33d street. Headquarters and Reading-Room for members at 137 West 25th 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 every Sunday in Republican Hall, 55 West 23d street, Morning service it o'clock; evening, 7:45. Seatsfree, Public cordially invited.

New York City Ladies' Spiritualist Aid Society, permanently located at 171 East 69th street. Wednesday, at 3 r. m. Mrs. M. A. Newton, President.

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

#### Frobisher Hall Meetings.

The meetings at Frobisher Hall the past two Sundays were of interest, and spiritually profitable. The conference on the afternoon of the 2d inst. was opened

conference on the afternoon of the 2d inst. was opened by Mrs. Dr. Still with an invocation and a number of psychometric delineations, which were nearly all acknowledged as correct. In the evening Mr. Dawbarn gave a comprehensive and very instructive lecture, his subject being "The Unborn Man," which was listened to with the most intense interest.

Mrs. Henderson made the opening remarks at the meeting on the afternoon of the 5th inst. also giving several very good tests, which were mostly recognized. Dr. Atkinson followed with excellent instructions upon "The Food Most Suitable for Mediums." S. A. Jewett, Mr. Watson, Joseph Caffray and others added to the interest of the occasion by appropriate remarks. Mr. Dawbarn spoke in the evening upon "The Influences of Prenatal Conditions."

Noxt Sunday afternoon, the 16th, Mrs. Morrell is expected to make the opening remarks at the conference. Mr. Caffray is expected to be present, and give exhibitions of independent slate-writing, if conditions favor. Mr. Dawbarn will speak in the evening upon "Slaves of Commerce."

F. W. Jones.

New York, March 10th, 1884.

Gerald Massey in Springfield, Mass.

Sunday, March 9th, Gerald Massey, the distinguished lecturer on the Origins of Religions, gave a learned exposition of the fable of the "Fall of Man" in Genesis. The audience was verylarge and paid strict attention. Many of our editors and professional men were present. His explanation of the astronomy of the ancient Egyptians throws a flood of light upon the story of the Garden of Eden, the Serpent, the Tree of Knowledge, etc. It was almost like a new revelation to us to hear such clear and unanswerable explanations of these Bible myths.

Mr. Massey ought to be heard in every city in New England before he goes West, for he has information of the gravest importance to give to the people. His lectures lay bare the false foundations of Christianity, and prove conclusively that the dogmas and ceremonies of the Christian Church are misinterpretations of myths of autiquity, whose original signification has been lost to the people in the lapse of ages, and yet whose meaning can be restored by a careful study of the mythology of Egypt.

Public libraries ought to have Mr. Massey's book, "Natural Genesis," which are a popularized epitome of his researches, should be eventually printed in clieap form for the masses.

Mr. Massey has a magnetic voice and an earnest manner, and both his thought and delivery insure a charmed and instructed audience. He will give two lectures at Gill's Hall, Bunday, March 16th. The subject for the evening lecture will be "The Historical Jesus and the Mythioal Christ."

Prof. Milleson will speak here March 23d, and James R. Cocke, the blind musical medium the second and instructed audience. exposition of the fable of the "Fall of Man" in Gene-

Jesus and the Mythical Unrist."

Prof. Milleson will speak here March 23d, and James
R. Cocke, the blind musical medium, the 30th. The
Spiritualists' Union will have a meeting here the 31st,
particulars of which will be given you next week.
H. A. BUDINGTON.

# Meetings in Haverhill, Mass.

For the last two Sundays the platform at Brittan Hall has been occupied by J. Frank Baxter for the delivery of able lectures, and exercises in mediumship of great interest. Among the spirits purporting to be present were Deacon Theodore Noyes, Humphrey Hoyt, Charles O'Hara, Priscilla Wingate, George F. Eastman, Herbert Hardy, Thomas H. Dodge, Hattle Stickney, and others, attended with minute detail of facts never before publicly given, and recognized as strikingly correct. Deacon Noyes spoke at some length, giving prophetic utterances of much interest. Mrs. Pennell will speak next Sunday. The Association will celebrate the Thirty-sixth Anniversary of the advent of Modern Spiritualism on the 31st inst. livery of able lectures, and exercises in mediumship of

# Meetings in Troy, N. Y.

A.S. Pease, a former journalist of our city, and more recently editor of the Saratoga Sun, has taken the platform in defense of Modern Spiritualism. Please is an able writer and speaker upon its claims and philosophy, and should be kept busy. He appeared before our society on Sundays, March 2d and 5th, and was greated by large audiences. Mr. J. Frank Baxter is to follow him.

I desire to say that we very much regret the departure of Mrs. Hattle 0, Mason from our midst for other fields of action. Mrs. Mason is grandly gifted, and is doing her work nobly as a musical and test-medium, and should also be kept employed. She leaves behind her many warm friends.

Troy, N. Y., March 5th, 1834.

Troy, N. Y., March 5th, 1884.

Mrs. Mary F. Sisson passed to spirit-life from Boston March 3d. She was one of the oldest and most respected clairvoyant physicians of this country, and her life-labors will be long and favorably remembered by many grateful patients.

"YE Modest Plumber."—Some rude person pre-tends to have found a plumber's bill, which ran thus: Fixing up Smith's busted pipes, to wit: Going to see the job, \$1; coming back for tools and help, \$2; find-ing the leak, \$1,50; sending for more help, \$1,25; going back for solder, forgotten, \$1,50; bringing the solder, \$1; burned my inger, \$2; lost my tobacco, 80 cents; getting to work, \$2; getting my assistants to work, \$2,50; fixing the pipe, 25 cents; going home, \$2,50; time, solder, wear and tear on tools, overalls and other clothing. \$5: total, \$33,50. clothing, 85; total, \$23,50.

News Editor—"Another railway disaster—broken bridge, many killed, etc., What shall I do with it?"

Managing Editor—"Oh! put it in the column of 'Every Day Happenings."—Philadelphia Call.

REMINISCENCES OF ROCHESTER.

The Falls of the Genesee and Sam Patch's Fatal Leap-One of its Business Houses and its great Magnitude.

The present floods, which are either devastat ing or threatening the country in every direc-tion, are justly cause for apprehension. No matter whether they come suddenly, or by slow tion, are justly cause for apprehension. No matter whether they come suddenly, or by slow degrees, they are, in either case, a great evil, and much to be dreaded, and yet America will always be troubled by these spring overflows. Probably one of the most disastrous that was ever known occurred in Rochester, N. Y., about twenty years ago. The Genesee River, just above the falls, where Sam Patch made his final and fatal leap, became completely blockaded by ice, forming an impassable dam, and the water coming down the Genesee River overflowed the principal portion of the city of Rochester. This catastrophe would have been repeated the present year had not the energy and foresight of the city authorities prevented it. The writer happened to be in Rochester at that time, and was greatly interested in the manner in which this great catastrophe was averted. Every few moments, a roar like the peals of thunder or the booming of cannon would be heard, and in order to see this ice blasting process the writer went to the top of the new Warner building, which overlooks the Genesee River. From here he was not only enabled to see the process uninterruptedly, but also the magnificent huilding which has just Genesee River. From here he was not only enabled to see the process uninterruptedly, but also the magnificent building which has just been completed. This is unquestionably the finest building devoted to business and manufacturing purposes in America, being entirely fireproof, eight stories high, and containing over four and a quarter acres of flooring. Mr. Warner treated your correspondent very courteously, and in the course of the conversation said: said:

"We are doing a tremendous business, and are far behind in our orders. This is the season of the year when people, no matter how strong their constitution may be, feel, more or less, the pain and indisposition, the headaches, colds, neuralgia, rheumatism, dull pains, sore throats, coughs—all the 1,001 ills that fiesh is heir to come this time of the year, if at all. It is natural, therefore, that we should be very busy. This is specially true of our Safe Rheumatic Cure, and it is crowding us very sharply for a new remedy."

"Singular, but I had forgotten that you do not advertise to cure all diseases from one bottle,

advertise to cure all diseases from one bottle, as is done generally by many other medicine men, but I supposed Warner's Safe Cure was for the cure of rheumatism."

"And so it has been until our remedy, which

"And so it has been until our remedy, which was especially for rheumatism and neuralgia, was introduced. We have been three years perfecting this new remedy. Study first taught us there were certain powerful elements in Warner's Safe Cure, better known as Warner's Safe Kidney and Liver Cure, that made wonderful cures in chronic and acute rheumatism, but during our investigation we learned of but during our investigation we learned of a remarkable cure at a celebrated springs, and put experts to investigate, and found that the springs did not contain any valuable proper-ties, but the course of treatment that was being given there was performing all the benefit. By carefully combining the active principles of this remedy with our Safe Cure we have produced our Safe Rheumatic Cure, and the cures it is described. it is effecting are simply wonderful, and I do not doubt it will became as popular as our Safe

"You seem to talk freely in regard to your remedies and appear to have no secrets, Mr. Warner."

"None whatever. The physician, with his hundred calls and one hundred diseases, is ne-cessarily compelled to guess at a great deal. We are enabled to follow up and perfect, while We are enabled to follow up and perfect, while physicians can only experiment with their hundred patients and hundred diseases. With the ordinary physician, the code binds him down, so that if he makes a discovery he is bound to give it to the other physicians, which, of course, discourages investigation to a great extent. This is why the great discoveries in medical science of late years have been made by chemists and scientists and not by physicians, and it in a measure accounts for the great value of our remedies, also for the remarkable success of all those doctors who make a specialty of one or two diseases."

"And you find that you are curing as great a number of people as ever before?"

"Yes, a far greater number. We never sold so much of our medicine as now, and never knew of so many remarkable cures."

The writer departed after the above inter-

The writer departed after the above interview, but was greatly impressed, not only by the sincerity of Mr. Warner, but by the vastness of all he saw. Mr. Warner's medicines are used throughout the entire length and breadth of the land, and we doubt not the results they are effecting are really as wonderful as they are related to be.

#### Doctor A. B. Dobson vs. Old School Practice.

OMERAL, HOLT Co., Neb., Jan. 27th, 1884.

DR. A. B. DOBSON, Dear Sir—You have no doubt recognized my handwriting in the numerous letters sent you by Mrs. Judith Binkerd of this place. She and her husband are neighbors of mine, and her husband, Mr. John Binkerd, Sen., is a minister. Mrs. Binkerd asked me before I wrote to you for her, if I knew of a magnetic healer or spiritual distor. asked me before I wrote to you for her, if I knew of a magnetic healer or spiritual doctor that I could recommend? I directed her to you and your spirit-band, and she requested me to write for her. The diagnosis was so truthful that both she and her husband believed that your band could cure her; but when the first prescription came she was suffering so that it was thought she was dying, and no use to take the medicine; but her husband urged her to take it, and she did, with the happiest results. Mrs. Binkerd has had a house full nearly all the time since she has been taking your remedles. time since she has been taking your remedles, and she says she feels as well as she did when she was a girl; she is now over seventy years of age. She has recommended your treatment to all, and we hear the best kind of reports from those that are taking your medicine according to the direction of your spirit-band.

cording to the direction of your spirit-band.

Truly and kindly yours, A. C. BARNES.

HICKORY STATION, Montgomery Co., Ark.

DEAR BROTHER—I feel it a duty I owe you to let you know how I am slace taking your remedies. I hardly know how to express my gratitude to the good spirits and you for the kind treatment I have received. I feel in better health than I have for many years. I must say I have been in the eclectic practice of physic in this county for more than twenty years, and must say again that I know but little about the practice compared to yours. I will ask a question: Can I be made a recipient of spirit-influence so as to enable me to see into these things?

Spiritually yours for more truth,
BENJ. JOHNSON, JR., M. D.

"Spiritual humbug doctors" are getting

-"Spiritual humbug doctors" are getting away with the so-called "regulars," as the following will show:

DEAR DR. A. B. Dobson—You have done one of the greatest things that medicine ever tild in this county. Mrs. Alma Day, a near neighbor of mine, was sick for twenty-five years. The doctors said she must die. I got her to send to you. Your medicine came; she took it and is now nearly well. Does all her own work and can eat anything she wants to. She can't do too much for you and the good cause.

Salamanca, Cattaraugus Co., N. Y.

Salamanca, Cattaraugus Co., N. Y.

If you think this is a forgery please write the parties. They no doubt will answer, stating the truth or falsity of the above letter.

There is but little doubt that Dr. Dobson is doing as much good as any philanthropist in our broad land, especially to the sick. It is well known in Maquoketa that he is not a Christian by name, but he does extend his healing powers to clergymen and their families, as the above letter shows. The Doctor must be a happy man to know he is able to contribute so much good for the small fee he charges.—Maquoketa (Iowa) Record, Feb. 20th, 1884.

Thus far the assailants of Spiritualism have done nothing but call it hard names. They have confounded with the great subject itself the human abuses, follies and errors attending it, but have not solved or made less credible one of our facts; have not accounted for the simplest of our phenomens. - Epes Sargent, in " Scientific Basis."

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HENRY J. NEWTON, Treas.

HENRY J. NEWTON, Treas.

The Secular Press Bursau has been reorganized for emclent work during the present year, and all persons who approved its objects are requested to forward any published attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Bureau, to

NELSON CROSS, Secretary, to

206 Broadway, New York City.

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Society, now permanently located at Consorvatory Hall, corner of Fulton street and Bedford Avenue, will hold services every Sunday, at 11 A. M. and 7:45 P. M. All the spiritual papers on sale in the hall, and all meetings free. Wm. H. Johnson, President.

cont.

Church of the New Spiritual Dispensation, Olinton Avenue, below Myrtie (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 overy Wednesday evening at 7½ o'clock. Psychic Fraternity, with classes for mediumship development, meets Thursday evening of each week at 7½ o'clock. All meetings free, and the public cordially invited. A. H. Dalley, President.

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 Myrtie Avenues, at 7½ P. M.

The Eastern District Spiritual Conference meets every Monday evening at Composite Koom, 4th street, corner

every Monday evening at Composite Room, 4th street, corner South 2d street, at 7%. Charles R. Miller, President; W. H. Comin, Secretary.

The Everett Hall Spiritual Conference, 398 Full states the context was supported by the context of the context. ton street, meets every Saturday evening at 80 clock. Spir-itual papersand books on sale, and meetings free. Capt. Ja-cob David, President; Lewis Johnson, Vice-President; W. J. Cushing, Treasurer.

J. Cushing, Treasuror.

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,

Spiritualist Convention,

Treasurer.

Spiritualist Convention,
At Junction House Hall, Essex Junction, Vt., Friday, Saturday and Sunday, March 21st, 22d and 23d, 1834, to celebrate the Thirty-Sixth Anniversary of Modern Spiritualism. Able and talonted speakers engaged: A. S. Pease, Buskirk, N. Y.; Mrs. Famile Davis Smith, Brandon; Mrs. Emma Paul, Morrisville; George Baker, Mrs. Morse Backer, Granville, N. Y.; Mrs. Fla Church Miller, Jericho; Mrs. Lizzle Manchester, West Randolph; Lucius Colburn, Also Mrs. S. A. Wiley, Mrs. Abbie Crossett, A. E. Stanley, Mrs. Albertson, and others, are expected to be present, Music, Senxes, &c.—The Reynolds sisters, Zoo and Josic, the celebrated Child Violinists, accompanied by their father, Dr. A. H. Reynolds, Clariconcits and Violencelloist, have been engaged for the meeting, and will, during the different sessions, render many of their fine solos, duets and selections. Also good vocal music will be furnished for the occasion. They will give a grand concert on Thursday evening, March 20th, for the benefit of the Convention.

During the Convention soances and entertainments will be given by a good test medium, and Mrs. Morse Baker, assisted by others, which will consist of giving the names, description and occupations of our friends who have passed from this life to the spirit-world, and answering questions proposed by the audience. These scances will be interspersed with fine music by the singers and Reynolds Sistors' orchestra, to which a small admission fee will be taken to defray expenses of the Convention.

There will be three sessions each day, forencon, afterncon and evening, consisting of a conference or scance and address at each session. No admission fee to conference or address. All the pains possible will be taken by the managers to make the meetings deeply intoreating and pleasant for all who attend.

The first session will be Friday at 10:30 A. M., and will consist of music by the Reynolds Sisters' orchestra; invocation; response by Mrs. Morse Baker, followed by conference, closing with in

Married: In New Britain, Conn., Feb. 13th, by the Rev. D. L. R. Libby (Universalist State Missionary), Heman F. Merrill, of New Britain, and Miss Fannie J. Birden, of Harwinton,

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