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CONTENTS

First Page.—The Spiritual Rostrum: "Inmy Father's
Houseare Mapy Mappings; in The Realities of SpiritLife. The Residence: Minobeanth Century Misschel.
REDDWD PAGE.—American Spiritualist Alliance. Poetry: Wendell Phillips. Verifications of Spirit Messages Spiritual Phenomena: Revelation of Crime by Spirita: Jesse Shepard in St. Louis; A Scance with Mrs. M. A. Gridley. Early "Exposures." The Spirit-World. Fair

at Leominster, Mass. Entered Within the Vell. THIRD PAGE.—The Apache Indians. Punishing the Insane. Hypocrisy and Atheism. AWorld's Convention of Spiritists and Spiritualists. Banner Correspondence: Let-

ters from Indians, Ohio, New Jersey, and New York. Obituary Notices. List of Spiritualist Lecturers. FOURTH PAGE.—Volume Fifty-Five, As Science and as Beligion, Materializations at Mr. Keeler's, The Banner

Religion, Materializations at Mr. Keeler's, The Banner of Light, etc.

FIFTH PAGE.—Blasting a Good Name. Movements of Mediums and Lecturers. Anniversary Notices. New Addiums and Lecturers.

verusements, etc.

SixTH PAGE.— Message Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Sheihamer from Helen A. Coolidge, Henry Wilson, Allen H. Joues, Georgianna A. Safford, Samuel Phipps, D. A. Wadely, Ellen A. Matthews, Charles Andrew Powers; Blossom, for Mrg. Susan Cameron, Belden Wilmot, Annie Garalde, John W. Rogers, Maria Clifford, Oliver P. Morton, and William Morton.

SEVENTH PAGE, -- "Mediums in Boston," Book and Miscollansous Advortisements.

EIGHTH PAGE.—Secular Press Bureau: Nota Marketable Commodity. Spiritualist Meetings in Boston. Spiritualist Meetings in Boston. Spiritualist Meetings. Spiritualist Meetings in Brooklyn: Lectures in Brooklyn. N. Y. Meetings in Portland, Mo. "The Third House," etc.

The Spiritual Rostrum.

"In my Father's House are Many Mansions"; or, The Realities of Spirit-Life.

An Inspirational Lecture given through MRS. E. L. WATSON,

At Metropolitan Temple, San Francisco, Cal.

[Reported for the Banner of Light by George H. Hawes.]

"In my Father's house are many mansions; I go to pre-pare a place for you."

This promise of the Great Teacher to his friends shortly before the great change came was, perhaps, the clearest evidence of his vision of that life beyond the grave given in all his teachings. Indeed, from Geneals to Bevelation, there is little in your sacred Scriptures bearing directly upon the subject of man's immortality, and the state of being liber, forth, Frenches haps the apostle Paul had the clearest idea of that life. But we are not dependent upon the ideas of the ancients; we need not, to-day, turn backward, and cult from the writings of centuries by gone. The separation of spirits in the flesh and spirits disembodied is scarcely more real than is the separation between spirits here in the flesh. For, after all, it is a question of intellectual and spiritual development, of affection and of organic complexity which determines the range of your thought. The circumference over which your soul may travel, and the limits of your perception of the realities of this world, are scarcely more well-defined than your conceptions in regard to that other world which lies so close to you in spirit.

For illustration, if you will study the world in which e reptile lives until you clearly discover the range of this consciousness, which is so far below you, you will perceive that his world and your world are vastly different. Think of the vast space that lies between your consciousness and that of these less complex, less developed creatures. And coming along up in the development of organisms we find the same wide range of difference. There are distinct and definite laws of division between these worlds of thought, of feeling, of perception, of ideas, of joy and of misery. And even in the human family there is this wide difference of faculty, or development of faculty, this great variety of organic sensibility which renders your world and my world quite distinct; therefore the separation be tween the world in which you move and have your being as physical and spiritual individuals, and that realm of spiritual consciousness which many think is so distant from yours-a world which is yet all around you—is, nevertheless, removed from you only by a separation that is similar in character to that which divides your consciousness one from the other.

It is simply a question of evolution, of spiritual unfoldment which has removed the friends with whom you have been associated in all the tender relations of life, and with whom you parted, as you thought, at the grave; it is only their change, their further development, which has caused this apparent but unreal idea of separation. The division exists in the conscious ness, not of the higher, but of the lower and less devel oped. In other words, there is, to the spirit-consciousness, no separation between you and these inhabitants of the spirit-world. They are more conscious of you acts and your thoughts than ever before; they are able to take note of all that you do, and of much that you think; they exist still in the objective world; the look upon your flowers, they still have sensations that d to them as spiritual beings enclosed in these physical bodies; and in addition to these, they find powers of which they had no conception; they find faculties of mind which were held dormant here in the primal state of existence, and which have blos-somed out under the change called death, so that their world, before narrow and confined, has now widened out; there is a larger range of vision, an intenser con sciousness, an intensification of all the faculties of which they were possessed before their transition to

the higher life. There is also an unfoldment of faculties which were dormant here, but which, expanding now, bring them in connection with things of which they had no knowledge; of a range of thought, sensation and feeling of which before they were entirely ignorant. You are well aware of the great difference between persons in the body in their perceptions—we will say, for instance of colors: some are color blind; they are unable to dis tinguish the difference between the prismatic hues: There are others whose sense of color is so exquisitely fine that they can determine and select a thousand shades to others utterly unknown. The varied concep tions of truth are simply exemplifications of the de grees of development to which the perceptions have

Think, for instance, of the difference in appearance which the earth presents to the eye of an artist and the eye of the clod who goes to his daily drudgery without a thought of the beauty and harmony which exists in the physical world about him. One, were he to depict the landscape before him, would give you a schire which would live forever in your memory; but the other, blind to all the vast variety in nature, sees only the daily task before him; has no ambition higher

than the grainscatton of the animal desires.

The intensineation of the resulties—which is manifested below in gentimes the most desimate in the spirit after the change salled death) so that a world which you gaze upon. It is simply a question of spiritual sen-

takes on new beauty and splendor, and new scenes of harmony are laid open to the spirit. The realities of this world are simply states of consciousness. Do you ever think of that? The phenomenon of nature which you call light—as an instance—is simply a sensation reported by the optic nerve; it is a state of conscious ness; a sensation imparted to the spirit-brain. You could scarcely convince one of the reality of light who had not experienced the sensation which light produces through the optic nerve. Therefore the tangibility of your material world is, after all, only a question of spiritual consciousness, for without this action upon and through the senses the world in which you live would be blank to you.

And here you see the difference between the lower animals and your own more complex organisms; the senses of the one report only within a certain range of natural phenomena, while those of the other extend through a far wider field of nature's realm. Now can you not realize that the differences which exist between you and the lower organisms may also explain your insensibility to the thousand conditions which exist around you, but of which your organism is incapable of making any report? For instance, without the earlt would be impossible for you to have any conception or sensation of sound; it is this organ which brings you into connection and into sympathy with the world of sound. Without the organ of sight it would be impossible for you to conceive of the forms of matter, or for your spiritual consciousness to take in this flood of glory which fills the universe. Now can you not imagine, since the law of progress is universal, since whichever way you turn you see evidences of Nature's determination to perfect every form of life, can you not conceive it possible that just as you are, by the complexity of your organism, introduced into a world infinitely larger than the lower forms of animal life are cognizant of, that there may be a range of organisms above you more complex and highly developed than your own?

Are you never conscious of latent powers, of undeveloped energies, which cannot find methods, through this common form of clay, by which to express themselves? Can you not conceive it possible that above you, as below you, there is a range of thought and feeling, of spiritual consciousness, with which you are not acquainted? This is the realm of spirit; this is the realm into which the soul, released from its earthly form, is, by death, straightway introduced; death being a process of evolution by which a higher organism is born out of the lower, endowed with finer powers and higher, functions of life, This organism, of which the soul becomes conscious at the time of death is as delicately adapted to its environments as it your body, or that of any creature below you. For just as surely as Nature has ever been mindful of the lower animal life, just so sure is it that she has never created a demand in you that she has not had the means to supply. If this be true of every creature below you; should it not be equally true of those above

In your daily existence here you are conscious that your activities do not express your best and highest selves; you are conscious of a state of repression, in which the spirit-forces are constantly held, and your environments bind you to certain methods, conditions and actions, which you cannot escape at the present time. But always and forevermore there are kindling within you aspirations and burning desires which will not let you rest.

these yearnings are planted in the human soul but to mock it in its misery; and we are infidel to the higher law if we do not recognize and acknowledge within ourselves the possibility of a further evolution in the

I have said that all the reality of your ordinary existence is simply the growth of spiritual development. There are things of which you are unconscious, which others, of apparently like gifts and similar physical bodies, are fully aware of. There are realities in this natural world to the poet, which are mere vagaries to the commonplace and undeveloped intelligence; and there are realities to the artist, which are mere phantasies of the imagination to him who has no ideality, no sense of the sublime.

This being true, can you not pass with me into this realm of spiritual reality? The only reality there is rests in the spirit; all that you know you know of the spirit; all that you perceive, feel or enjoy, is by virtue of the spirit.

As we have said, the change called death introduces the soul to a new realm of thought and feeling. How? Not by taking it outside of this earth's atmosphere not by carrying it off to some distant part of the universe; but simply by the releasement of spiritual functions held before in check, and developing the organs which were before in the rudimentary stage, prophetic of the life to be; just as in the lower forms of organ isms there are rudimentary organs prophesying of the development to take place mons afterward.

So in the development that comes to the spirit through the change called death; it is not by transporting the soul from this realm into another that it is introduced to spiritual realities, but it is by quickening the consciousness of realities that already were. and are surrounding us. Things with which before you were unacquainted straightway greet your vision, for there is an expansion and enlargement of the en-

tire spiritual nature. Your spiritual body corresponds to your physical ody, and your spirit builds the house in which it lives; just as the house of the nautilus grows with the expansion of its life, so does your body expand under he manipulation and activities of the spirit. A scientist at a glance can tell whether a man has thought much, because thought leaves its lines upon the man; because thought pushes up the organs of the brain and builds its temple there. Your spiritual corresponds with your physical body, for the reason that it is suited to your spirit's needs, because it is necessary for the spiritual development, the spirit being always the builder. A person lacking intellectual cultivation, meeting with the change called death, has a spiritual body corresponding with the physical body in its cranial development, and will hold this body in the spiritnal world until the intellectual powers have pushed their way upward and built for themselves the neces sary temple; their activities determining the shape of brain, and the grace and symmetry of the spiritual

we have witnessed the birth of spirits into the spirit world, and watched with interest their first sequaintance with themselves within their new environments. They look with wonder upon the body from which they have escaped, and turning their vision upon that in which they find themselves, note the correspondence between the two, and it is very evident to them that this change, which they supposed would destroy all substantiality, makes the world more real to them; their spiritual bodies being actually more tangible and real than the body of clay. How is this? .. As I said before, your state of consciousness determines the tangibility, the beauty or the deformity of that which

was dull before, to the ordinary eye and equaciousness; sation, and that sensation is more acute and more intense, and we are more really alive in our entire or-ganization than in the old head from which we have been removed by death. Things which were before impalpable to us are now, from the increase of this sensibility, clearly conveyed to our spiritual consciousness. To the eye is added not only the microscopic, but the telescopic lens also. The gift of clairvoyance, as it is called, is simply a prophecy, a promise of what all shall possess when they enter the spiritworld. As before said, you need not travel to any great distance to find the world of spiritual realities; you have simply to develop the spiritual faculties which lie dormant within your present organization to become aware of these realities through the phase of mediumship termed clairvoyance.

In regard to the different views which spirits have of the spirit-world, and their different estimates of spiritual things, do they differ any more widely than you here do in your estimates regarding the earth upon which you live? Suppose you ask a number of men to write the history of a day's experience in your city; let them travel over exactly the same ground, see preclealy the same persons, and meet with similar experiences, so far as the external world is concerned, how different would be their descriptions of the paths taken, the persons met and the transactions of the day. One is clear-sighted, intellectually developed, almost clairvoyant in his perception of human character; he studies the faces and reads the souls through the countenance; the other has; none of this perception, and looks only upon the surface, notices only the physical form. This is precisely true of spirits entering the spirit-world: each sees according to his unfoldment, and gives you a correct description as he sees his spirit-world; just as two travelers will give you correct descriptions of the journeys they have taken, although differing widely; the difference arising from the different degrees of culture of the perceptive faculties. The inhabitants of the world in which you now live, and of other worlds beyond the range of your vision or conception, are as real and tangible and as veritable to the spiritual consciousness as your present existence is to you; and your present yearnings, tastes, habits, the tone of your character, all these go with you into this new life, being a part of you; immortality were a mockery, nay, a misnomer, if it were not true that these peculiarities follow you into the spirit-world.

Think you that nature is not as cateful of the needs of her spiritual children in their new state as in this from which they depart? Think you that their desires, their tastes and necessities will not be with them there? The world into which they has it wide, is beautiful, and throbbing with divine life, even as your world is possessed of that spirit which permeates all things, and when they enter upon this life in a new stage of existence they find the realities of the old life clinging to them, and, by and by, they meet and blend with the realities, the necessities and the provisions of that other and new life.

The old ideas of immortality, of heaven and hell, are horrible; as depicted, they are places in either of which the human affections must be quenched, all aspirations become as naught, and the pursuits which have been to us a pleasure here, which have developed the purest feelings of the human heart, all these are to be closed forever. How unreasonable is this picture of the spiritworld, and how at variance with all we know of nature. and of what we as spirits bring to you. The dividing walls between you and the spirit-world exist in your own organisms, and they will be applicated. As the planet becomes purified, more attenuated and refined, your organisms will also be more refined, and you shall face to face be in communion with the inhabitants of the spirit-world; for the time cometh when clairvoyance will not be phenomenal and exceptional as now but when all eyes shall be open to the realities of the world in which dear ones are now dwelling.

The expansion of the spirit faculties introduces, as we have said, to a new objective realm, and vast distances are reduced; transcendent beauty opens up to the unfolding mind; the broad and open ground upon which to work is found—the mighty field in which the sense of the beautiful, the pure and the harmonious may act. We will take, for instance, the artist: here he is bound by certain conditions of his organism, there are splendors which lie beyond his reach as a human. physical being; he may be able to transfer to canvas scenes upon which his eyes have rested, but much is now hidden from his view, even as beneath the waves of the sea there lie unseen the grander harmonies of coloring and symmetry of form. So when he enters the spiritual realm the faculties, quickened and inten sified, shall enable him to penetrate to those now hidden scenes, and he, as an artist, shall revel there and find means by which he may depict the beautiful images of his brain which he had not the power to portray while here.

You think of the spirit-world as a land of cloudmisty, vague and unreal—and the idea that the spirit is a tangible being seems almost inconceivable. A moment's reflection will convince you that spirit only possesses tangibility. It is the spirit that records cer tain states of its environments that gives you the idea of tangibility, and the spiritual realm is an open field, with beautiful forms and materials of which you have no knowledge or conception.

"In my Father's house are many mansions." The great variety in spiritual development precludes the possibility of such a heaven as the ancients pictured. where all shall be satisfied with the singing of psalms and the fingering of harps; for to meet the needs of each there must be a vast variety, and the further you advance in spiritual life, the greater the variety of individual experiences and necessities.

These mansions are graded to the capacity of the spirit; these homes are fashioned after the idea of the individual soul, not alike, but fitted to the necessities of each spirit; meeting every demand of the spiritual existence with fuliness and with sweet reciprocity. making a way for every human soul, and life itself a

gift of joy. Consider what your own world has experienced in the intellectual development of mankind. Here, in your atmosphere, was held in reserve a power which you call electricity; for centuries it was unutilized, and you knew little of it, but now it is becoming one of your elements of power. In this element you have an illustration of other elements that are still beyond your conception, that have still escaped your intellectual power.

It is unreasonable to suppose that you have exhausted Nature's resources, or that in the future you will not discover many forces, of which you now have no knowledge, which shall be applied to man's purposes, and for the benefit of the whole human

family. In this spiritual world into which, the soul is intro duced at the transition these elements with which you are unacquainted, but which are adapted to the higher state of being come into use. Every soul gravitates to its real position in the spirit-world, just as every man and woman in this world gravitates toward in or her own proper sphere.

You have heard of several spiritual spheres, and that it is difficult for the spirits of the higher spheres to communicate with the first sphere. This is also illustrated in your every-day life. How difficult was it for the spirit of Christ to communicate with the spheres of animalism around him. How dimcuit it is for the philanthropist to make the miser feel or heed his communications; and, though their dwelling places may be side by side, they live in spheres wide apart, In the spirit-world there are no dividing walls save those springing from the spirit's consciousness. Each must have his own, must gravitate to his own condition, his own plane and society; therefore the good and the bad, the ignorant and the wise, find their own proper place over there.

You are preparing your place in spirit-life now-the place to which you shall gravitate; and, as truly as you build your houses of wood and brick, as truly are you building those mansions to which you shall be transported at the change of death. And it depends upon your own action, your own will, whether it shall be a palace or a hovel; whether it shall be adorned with beauty and harmony, or whether it shall present to you dread images of remorse that come up from the wasted years: perhaps pictures of little faces that you have caused to be bathed in tears; of woman's heart, upon which you have trampled; of souls that you have crushed by cold discouragement. It depends upon you whether the place shall be prepared by the beautiful ministrations of love, or whether it shall be barren and cold from selfishness.

You have lost loved ones; who has not lost a friend? By every tie by which you have bound yourself to some other human soul; by every obligation that you have borne in the physical existence have you been preparing a place to which you shall pass at death. The dear departed ones are not idle; they live in a world of reality, and can, by their powers of will command such elements, such forces and materials in that world as may build for you a place; but it is through the love that they bear you; and the love they have for you is because of their alliance to you through spiritual af-

Remember the realm of nature is ours as well as yours. Nature does not dismiss her children, but welcomes them in the new state as in the old, and there is room for a faithful love in the spirit-world. Those who are mismated here shall fall apart, and others who are truly your own shall meet you there. Souls whom you have never seen in the form you will find there, and they will seem like old acquaintances. They, too, are preparing a place for you, and, though its foundations are laid in your own life, their love can work wonders. Woe to him who by no generous act, by no sympathy, by no tender love has bound to him some soul that hath gone on before; for when he enters there it will seem like visiting a foreign land where the language is strange and communication impossible. But there are few such in this world, thank God! for the meanest wretch that walks the earth, even he who in moral leprosy is writhing in unspeakable agony, has, at some moment of his existence, given ulterance to a tender thought; yearnings have poured from his being which have bound him to the sympathies of the angels, and, even as the babe born in a manger, finds arms of love outstretched; even as the most woe-begone of earth's sad children finds somewhere a pallet of straw laid by the hands of affection, so in the other life there wanders no soul in the shadows but some one is bound to it by sympathy, and the glory of love so kindling in these hearts shall by-and-by burn away the dross that makes the misery of the spirit-world

Oh! hearts that wait and yearn for those gone on before, that promise of the Nazarene shall be fulfilled for you; the dear ones whose hands you have missed from the common toil of life-the darlings gone before -they are not idle there, but from the foundations of earth, which were laid in your hearts before, they are erecting those mansions, those homes of the soul, which are beautiful and bright, even as love has made them.

"IN MY FATHER'S HOUSE ARE MANY MANSIONS."

How can we paint for mortal eyes The mansions of our world above? What forms can fitly symbolize The fair creations of our love?

The vast expanse of star-filled space Is spirit-country to the wise. Where each may choose his dwelling-place And form his own soul's Paradise.

Within our old earth's atmosphere Richest materials await The architect and engineer, When born into the higher state.

Spirit is substance, matter naught But transitory states of sonl: The centred forces of your thought In living images unroll

Within the realm of finer sense, Which is the real of all you see, Where every deed bears recompense As fruit of immortality.

You gaze on glowing sunset skies. Unrolled in gorgeous panoply, When hills are clothed in purple dyes Of more than royal majesty; Or revel in the honeyed sweets

Exhaled from hearts of countless flowers, Where kiss of sun on fair earth meets To flood with light the morning hours, And think with dread on solemn death,

Which chills with sense of loneliness, And turneth all with blighting breath To ashen hue and dull distress : And yet death is an open way

To realms a thousand times more fair-The passing from a house of clav To one of th' "many mansions" there. Men labor all their years on earth,

And when the worthlest comes to die He counts that labor little worth. And sighs o'er wasted energy.

But harken to my simple rhyme,

And then take courage for your task: The gentle hand of Father Time Shall lift from all this coarse clay-mask, And then your gladdened eyes shall see

A beautiful reality. A place prepared, "a title clear" To mansions, building day by day, Adorned by every loving thought,

Whose beauty passeth not away,

The fruitage of your efforts here,

Your dreams of joy, transfixed by will, Shall greet your clearer vision there The songs that now your being thrill, More vibrant on that flaer air,

Because by power of spirit wrought.

Shall sweep in waves of golden light From many a wondrous instrument. Until bate-shadows take their flight, And leave sweet Love sole ministrant.

Your yearning for a higher truth Shall there expand like shining wings, And freshness of eternal youth Arise from secret spirit-springs.

Be patient, then, a little while, Blindfold, to build within the dark; And let no false guide e'er beguile From aiming at the highest mark;

And then, though what men call success May not be yours on earth to win, Each virtuous deed shall none the less Keep bright the better life within.

And when Death's shadowy curtain lifts, Your loved and lost it shall restore, With all life's sweet and gracious gifts, To grow in beauty evermore.

The Reviewer.

NINETERNTH CENTURY MIRACLES; or, Spirits and Their Work in Every Country of the Earth. A Complete Historical Compendium of the Great Movement known as "Modern Spiritualism." By Emma Hardinge Britten. 8vo, cloth. pp. 556. Published by William Britten, The Limes, Humphrey street, Cheetham Hill, Manchester, England. E. W. Allen, Ave Maria Lane, London, E. C.

As a fitting companion for the author's previous work, "Modern American Spiritualism," we have the volume now before us, the two forming a record of the greatest movement and the most profound revelations this world has ever known, so far as the knowledge of its present inhabitants extends.

Mrs. Britten very appropriately enters upon her task in Germany, covering the period from the close of the eighteenth to the beginning of the nineteenth century, remarking, however, that, though the higher class of German literature, redolent of spiritual facts and philosophy, is most voluminous, and a long and brilliant array of eminent German writers can be named whose works are almost entirely devoted to spiritualistic subjects, Spiritualism in that country has no publicly defined status, and until the last few years has had no periodicals devoted to an exposition of its truths.

Anton Meamer is characterized as one whose mind caped before the age in which it was destined to live. When a mere child, "he would absent himself from home and school, to trace up the source of streams, and wander far to collect stones, shells and minerals, which he would pore over with strange and unchildlike interest." Having been educated as a physician, was naturally supposed his thoughts would follow the channel of his profession; but, instead of doing so, when he took his degree at the Vienna University, the subject of his inaugural thesis was: "The Influence of the Planets on the Human Body"; and he attracted universal attention, not only by the nature of his subject, but by his highly intellectual and remarkable treatment of it. It is undoubtedly true that with Mes-mer began the growth of what is now known as Modern Spiritualism, though an intelligent availability of its infinite resources may be dated March 31st, 1848. Mesmer, and those who followed in his footsteps, laid the foundation; the Fox girls, the rapidly increas ing hosts of mediums, under spiritual guidance, erected and are still raising the superstructure. Therefore the comprehensive account of Mesmer's life and inpors, set forth in the pages of this book, will be read with deep interest.

In continuing the subject of "Spiritualism in Germany," Dr. Justinus Kerner's contributions to spiritnat literature are drawn upon. In a volume published in 1834. Dr. Kerner took the ground that all haunting spirits once inhabited human forms, and gave numerous narrations to substantiate the correctness of his theory. His history of the "Secress of Prevorst." Madame Frederic Hauffe, is well known. Her mediumship was, says Mrs. Britten, not only spontaneous and wholly undesired, but her "philosophical teachings and doctrine of the spheres, deserve far more attention than has been generally accorded to them; in fact, they antedate in some respects, and far excel in others, all that has since been demonstrated in the modern spiritual movement."

Referring her readers to the writings of Kerner, Knnemoser, Eschenmayer, and their contemporaries, for details of the rise and progress of Spiritualism in Germany, allusion is made to an inspired servant of the world, the Baroness Von Krüdner, who from 1783 to the time of her death in 1824—the stormlest days of revolutionary strife in Europe-"quit the brilliant life of the salon, and the attractions which her rank and station offered, in order that she might preach a gospel of peace and purity in the presence of warlike and violent men, many of them the contending generals, princes and potentates who ruled the destinies of nations—a prophetess and orator of the most remarksble power, who pursued her mission despite of threats. dangers and captivity." Following a narration of incidents in the career of this lady, a general review is given of the condition of Spiritualism in Germany during the past quarter of a century; its prominent supporters are mentioned, as also the several American mediums who have visited that country, closing with an eloquent apostrophe to the "land where the soul, enfranchised by the wand of magnetism, was first made free to soar away into the realms of the illimitable, and bring back tidings from the shores of the eternal beyond."

In France the Baron Dupotet was the first to unblicly interest himself in the theories and experiments of Mesmer, and published a periodical, the Journal du Magnétisme. He began his investigations in 1836. In 1840 he said: "Let the savants reject the doctrine of spiritual appearances; the inquirer of to-day is spelled to believe it from an examination of undeniable facts." After summing up a variety of phenomena resulting from experiments made by him from 1836 to 1848, he challenged the scientists to account for or disprove them; and in an essay, "The Philosophical Teaching of Magnetism," said: "Before the soul is disengaged from matter it can and does converse with pure spirits. Already it can gaze prophetically on its own future destiny, by regarding the condition of those who have gone before—but a step; yet one which the eye of the spirit alone can measure; and if men are spirits already, who can stay the eagle glance

of the soul in's the land of its own inheritance? A wonder tride was made toward implanting in the minds of encominabitants a positive knowledge of the unseen world, by a long series of carefully conducted experiments made by M. Cahagnet, who in 1848 published a book entitled "The Celestial Telegraph," and at a later period, having verified by personal investigation and experiment the truth of its statements and theories, "The Celestial Telegraph," or, "Becrets of the Life to Come." He not only proved. beyond all doubt that communication between the world of matter and the world of spirit was possible, but he also discovered that by magnetic treatment he could effect remarkable cures of disease.

Two of the leading promoters of Spiritualism in France were MM. Allan and Pierart, respective edltors of La Revue Spirite and La Revue Spiritualiste, former affirming the doctrine of remearnation, and the latter opposing it. Though it is generally supposed that M. Kardec originated the doctrine of reincarnation, Mrs. Britten introduces an article written by the Hon. Alexander Aksakoff (Imperial Councilor, St. Petersburg), to show that he did not. Considerable space is assigned to M. Kardee and the Spiritists, by which name his followers are known, and to his peculiar views, all of which will prove interesting and instructive, especially to American readers. Some account of the mediumship of Baron de Guldenstubbe, of Paris, the "Curé D'Ars," Jean Baptiste Vianney, and Jacob the Zouave, and of the wonderful phenomena that took place in their presence, the remarkable restorations of health to sick effected by the last named being detailed at consider-

The chapter that follows treats upon the service rendered the cause in France by D. D. Home, the Davenport Brothers, "Amélie," Madame Babelin and others, closing with remarks upon the journals published in the interest of Spiritualism, of which there are ten in the French language.

In Great Britain, says Mrs. B., the first spiritual manifestations occurred in the village of Sandford, Devonshire, about the year 1812, an account of which opens the twelfth chapter. In February, 1834, they appeared at Great Bealing, near Woodbridge, where, in the house of one Maj. Moor, bells were rung incessantly, sometimes two or three, at others the entire row of nine. Similar phenomena are noted, the chief of which are those transpiring in connection with Mary Jobson, about the year 1810. Long and intensely interesting records are made of "Early Spiritualism in Great Britain," of which our limited space will not permit us to say more than that they will be read with avidity by all who would study the universality of spiritual power and its manifestations.

Table-turning," we are told, was known and practiced in England long before the "Rochester Knockings," but it was not thought to have any connection with spiritual agency until in 1852, when Mrs. Hayden, a resident of Boston, whom many of our readers doubt-less will remember as an excellent trance medium, yisited that country. She was the pioneer of Modern Spiritualism in England. The cold, cheerless welcome-if welcome it might be called—which she received, is vividly portrayed by the author of this work, who, evidently, pictures some of her own experiences in the delineation she has drawn. Nevertheless, Mrs. Hayden planted the seed; and the harvest she now looks upon with satisfaction from her home among those in spirit-life whose earthly instrument she was, and whose bidding she faithfully performed.

Mr. Home reached England in 1855, and among his first visitors was Lord Brougham, who became so much interested that he asked permission to bring Sir David Brewster, that he, too, might witness what had so astonished himself. As illustrative of the work performed by Mr. Rome, or, rather, by the spirit-world through his mediumship, several of his most striking and demonstrative séances are described.

In 1859, Mr. J. Rollin M. Squire, (then connected with the Banner of Light,) and later Mr. P. B. Randolph and Mrs. A. E. Newton, went from this country to England, to bear the light of the New Dispensation; and in 1864 the far-famed Davenport Brothers (whose father is a resident of Boston at the present time) were the first through whom manifestations of spiritpower were given to public audiences. From that time to the present the cause has advanced, though the hereditary conservatism of the English people has not allowed it to do so as freely as in this country; still it numbers among its adherents there some of the most intelligent classes. Prominent among the causes that established Spiritualism upon firm ground in England were the eloquent, scholarly, and by some thought miraculous, lectures of Mrs. C. L. V. Richmond, and the equally effective addresses and expositions of other American speakers.

In Australia, the essential features of Spiritualism have long existed among the natives, in the same manner they have among the North American Indians and the aborigines of all other countries; but the records in this volume are confined exclusively to modern spiritual development among the white settlers. The phenomena had been rife for some time previous to 1868, in which year strong opposition began to show itself, and pretended exposures to be aunounced, quite similar to those of to-day, and as evan-

In 1870 William Terry commenced the publication of the Harbinger of Light. Among the able advocates of Spiritualism in Australia have been John Tverman. (formerly a clergyman of the Church of England,) Mrs. Florence Williams, (daughter of G. P. R. James, the novelist.) Hon, John B. Wilson, and Mr. L. E. Harcus. Of the mediums the earliest was Mrs. Elizabeth, of Melbourne. Of the American mediums who have visited Australia are mentioned: Charles II. Foster, the Davenport Brothers, (one of whom, William, died at Melbourne,) and Mrs. Ada Foye; as speakers, Dr. J. M. Peebles, Prof. Denton and Mrs. Watson, et al.

In New Zealand, among the singular native race known as Maoris, Spiritualism has from time immemorial been the prevailing religion, and their modes of spirit-communion bear so striking a resemblance to those with which we as Spiritualists are familiar, that Mrs. Britten deems it advisable to give some particulars respecting them, and does so. Among the leading advocates is Mr. Charles Bright at Dunedin, and Rev. Mr. Edgar at Auckland. Messrs. Peebles, Tyerman and others have lectured there to large audiences, and with great acceptance.

In the Polynesian and West India Islands Spritualism is extensively known; it is native to those localities. In Cape Town, South Africa, it has become unfolded through the energetic efforts of Mr. Berks T. Hutchinson.

In Mexico it has many earnest supporters among the most influential classes, of whom are General Gonzales; Don Antonio Santago, President of the Spiritual Society, of over one hundred and twenty-five members; Don E. Alvarez; Don J. Cordero, an eminent ad-

vocate, and editor of La Illustracion Espirita. In South America Spiritualism has made much progress, particulars respecting which are given in Chap-ter XXXV.; and in the following chapter reports of its condition in the East Indies, China, India, etc., are very encouraging to all Spiritualists who desire to have the blessings they enjoy extend over all the earth. The spiritualistic beliefs and practices of nearly all Oriental nations, remarks our author, commence with their recorded history. While they assimilate in quality and methods with forms of spirit-communion known by us, there are lines of demarcation which, in har view, do not seem likely to be overcome or united. Interesting descriptions are given of the processes of invocation, and the uses to which, in China, a knowle edge of the interblending of the two worlds is applied; and reaching India, much space is devoted to a consideration of Theosophy, while in reviewing the past and present of Spiritualism proper, the great impetus given to its advance by the remarkable phenomena produced through the mediumship of Mr. William Eglinton, the zealousness of Mr. J. Meugens, and the writings of Peary Chand Mittra and Shibchunder Deb.

are noted and enlarged upon.

In Holland Spiritualism was introduced and made generally known by Mr. J. N. T. Martheze, who in 1857-8 induced Mr. D. D. Home to visit that country. Mr. Home gave seances at the Hague and to Quee Sophia. The Hague, Rotterdam, and other large towns have also been privileged with the services of the American mediums, Henry Slade, the Davenports, Bastian and Taylor, Miss Lottle Fowler, Margaret Fox Kane, and several from England.

In the Dutch Indies Spiritualism has always been known, though the phenomenal phase has been greatknown, though the phenomenal phase has been greatly misunderstood. The accounts given by M. Riko, and reprinted in the work in hand, of, various manifestations, are of great interest, especially those concerning physical manifestations that were witnessed in a gentleman's house in Jaya, of which official reports were made at the time of their occurrence.

Billionalists was introduced in Rossia, in 1834, by M. White field others, and in 1811 Mr. Home gave stances

in the Imperial Palace and residences of some of the aristocracy. From that time the Emperor Alexander II. was a firm Spiritualist, as were also many of his household. Want of space prevents us from transferring to our columns any of the interesting matter Mrs. Britten has placed before her readers relating to the cause in this part of the world, which otherwise we would gladly do. "The influence," says Mrs. B., "of such men as Aksakoff, Boutleroff and Wagner makes public opinion, and it only requires time to bring the seeds of knowledge they have sown to ample fruition."

The chanters immediately following those upon Russia trent very fully of Spiritualism in Sweden, Norway, Switzerland, Italy, Spain, Austria, Belgium and Turkey; the remainder of the book, 131 pages, epitomizes "Spiritualism in America," In this latter portion mention is made of the services rendered the cause by many of its prominent advocates, though quite a number, who have served it well from its earliest days, and are yet in the harness, are not alluded to. Worthy tributes are given to some who have passed to the higher life. Of Dr. S. B. Brittan it is remarked:

marked:
"Dr. Brittan, one of the earliest, most faithful and most able champions of which the new faith has had reason to boast, seems to have parted from us but yesterday, and so vast is the void that he has left unfilled that we cannot even yet 'make him dend,' or realize that we can no longer appeal to him as a tower of strength in our hours of trial and discipline."

This is supplemented by the eulogy pronounced by Mr. Charles l'artridge, as it appeared in the Banner of Light; a letter from Mr. Henry J. Newton to Prof. Henry Kiddle, and the Bannor editorial upon learning of Prof. Brittan's demise, which to Mrs. B. "forms a fitting summary of all that human language has to tell" of his self-sacrificing and indomitable labors. Of another, Mrs. Britten says:

Of another, Mrs. Britten says:

"Amongst those whose absence has left a deeplyfelt void in his wide circle of usefulness, is Dr. H. F.
Gardner, of Boston, so often mentioned in the twenty
years' 'History of Modern American Spiritualism' as
the enterprising manager of the Boston Sunday meetings, the undaunted champion of Spiritualism throughout Massachusetts, and the gentleman who gave the
celebrated challenge which compelled certain of the
Harvard professors to institute an investigation into
Spiritual phenomena, the promised report on which
the said professors have never thought fit to publish."

In addition to the above, eulogistic allusions are made to the lives and services of others who have passed on, among them Mrs. J. H. Conant, a lengthy account of whose obsequies is given. Horace H. Day. E. V. Wilson, Dr. John F. Gray, Robert Dale Owen, Alvin Adams, Dr. William Fishbough, W. A. Danskin, Dr. R. T. Hallock, Epes Sargent and Dr. J. R. Newton. The position and influence of this paper during the long period of its publication is thus adverted to:

"It would seem almost superfluous in this connection to add expressions either of eulogy or explanation concerning the journal quoted in nearly every chapter of this volume, the name of which, the Banner of Light, has become a household word on the lips of every Spiritualist; and yet for the sake of that posterity to which we dare believe this work will descend, we deem it fitting to add a few brief paragraphs on a subject which now needs no other comment than its name affords. For a period of over a quarter of a century the Banner of Light has redeemed its significant title by carrying the glad tidings of immortality to every land of civilization. Its articles have been translated into every written language, and its glorious standard has been raised wherever reading men and women have congregated together in this nineteenth century," etc.

The volume is illustrated by portraits of quite a number of foreign and American laddes and gentlemen "It would seem almost superfluous in this connec

number of foreign and American ladies and gentlemen prominently identified with Spiritualism, as mediums, apeakers, writers, etc.

It is needless for us here to say, after giving as we have a few indications of the vast field this work covers, and but a very few compared with the numerous points of interest which greet the reader at the turning of each leaf, that it is a book which will unquestionably command the attention of the skeptic equally with that of the believer in regard to the New Dispensation known to the world as Modern Spiritualism.

American Spiritualist Alliance.

American Spiritualist Alliance.

The exercises, Sunday, March 2d, were opened by Mrs. and Miss McCarthy with a fine instrumental duo, "The Hunter's Song." Mrs. Shepard next favored us by reciting an original poem, "Kissing the Toe," a satire on the worshipers of material power, which was received with deserved applause. The Rev. Chas. P. McCarthy read a beautiful invocation, giving expression to a spirit's reverence and love for a Supreme Being, and its confidence in the Omnipotent, Infinite Ruler of the Universe.

Mr. Henry J. Newton coming forward to deliver the opening address, said that when last Sunday the Chairman requested him to address the meeting on this occasion, he also wished to know what would be the subject of his discourse. Having at that time no special subject in view, he answered, Philosophy; this covering, as it does, a field almost limitless, would allow him to choose from a variety of subjects without any great danger of stepping over the boundaries of the original one. Philosophy, if his memory served him right, originated among the Greeks, and the first element of their philosophy was logic. He intended, therefore, while discoursing philosophically to remain logical.

Some time ago Mr. C. Dawbarn lectured on this logical.

logical.

Some time ago Mr. C. Dawbarn lectured on this platform on "The Gospel of True Manhood," and the manner in which he illustrated his subject left a strong impression that he wanted to dispense with a Supreme Being. To-day Mr. Newton proposed to review Mr. Dawbarn's position on a few of the points taken by him. "I do not," said he, "propose to use any arguments pro or con. the existence of what is generally called God. That question has been so much agitated that the arguments generally brought forward are stereotyped upon almost every mind. It has been eraily cance God. In a question has been so much agitated that the arguments generally brought forward are stereotyped upon almost every mind. It has been said that it was a learful thing to fall into the hands of the living God, but to my mind it is much more fearful to fall out of the hands of the living God. I do not propose to dictate or portray to any one the God he should believe in; whatever conception we may have of God must result from and harmonize with the degree of our inner light; therefore I cannot blame-any one for trying to rid himself and others of such a conception of God as we derive from the Bible. In this enlightened ago, the God of the Bible, which has been imposed upon us by ecclesiastical authority, has but a very shaky pedestal to stand upon. Still many of us have been brought up in those ideas of dogmatic belief, and when once enlightened reason allows us to perceive the flimsiness of the theological claims, we are very apt to pluck the whole by the roots. From one extreme we fall into another. I consider all efforts such as Mr. Dawbarn's lecture as struggling attempts at freedom over the erroneous notions of previous education.

such as Mr. Dawbarn's lecture as struggling attempts at freedom over the erroneous notions of previous education.

Occupying, as we do, a position between the infinite-ly great and the infinitely small in the universe, we behold on all sides in infinite space a great multitude of worlds; should we call the telescope to our help, we discover a yet greater immensity; and we might scan that immensity everlastingly, and never be able to fathom the limitless number of worlds and systems of worlds. On the other hand, the microscope reveals to us an endless and wondrous chain of life in the infinitely small. Is not all of this most eloquent and convincing evidence of the existence of a Supreme Power? Will any argument ever convince a mind which the contemplation of such greatness has falled to convince? Hlowever, let us on that question use the largest charity. We, as Spiritualists, should not be outdone in that respect by any other class, and if it is not possible for others to see as we do, that is no reason why we should harbor any hard feelings toward them. Looking at Mr. Dawharn's discourse, as published in abstract in the Hanner of Light, I find he makes law self-operative. But law is only an enactment of some legislative power. Of itself it has no operative power, only as it is put into execution by an executive. Anything self-operative is not law, but should be called by another name.

Law, spirit and maiter are eternal and uncreated, and a multitude of spirits are taking the place of the one Supreme Being. This in itself gives a fuit easpect to the Infinite, Look at the manner in which he explains the building of systems of worlds by these elementary spirits or individualities go on making worlds and populating them, how long is the supply theoretical." Quoting from the Banner's report of Mr. Dawbarn's lecture about the spirity's experiences in earthly life, Mr. Newton said: "What, if such is the case, could induce a spirit to leave a realm of bilss and happiness, come to earth and live a life whose condi-

earthly life, Mr. Newton said: "What, if such is the case, could induce a spirit to leave a realm of, bliss and happiness, come to earth and live a life whose conditions it may take him millions of years to overcome, and to regain his previous state of happiness? He speaks of the advantages to be gained by that experience, but he does not establish a single one. To my mind there is not a single fact in Spiritualism which can be utilized to prop up the theories advanced in that lecture. On the contrary, spirits who have long been in the spirit world; seem to recognize the existence of an infinite Spirit, and although I do not presume to explain how they recognize it, or what they understand by that, it is nevertheless a fact which remains on record all through the literature of Spiritualism."

ism."

Dr. Cetlinski, Mr. Farnaworth and Bev. C. McCarthy addressed the meeting, their remarks harmonizing with the discourse of the first speaker. Mr. Farnaworth recited some original verses illustrating God's power in nature, which were bunch speaked.

Mrs. Nellie J. T. Brigham, kindly responded to the Chairman's invitation, and stephended. The plantorm, her guides invitation, and stephend spon the plantorm, her guides invitation, and stephend with a short out elequent discourse, which was greatly appreciated.

T. C. HANKERT, As S. Cor. Mee.

WENDELL PHILLIPS.

A Poem read before the Liberal Society, Portland, Sunday, Feb. 10th, 1884, BY W. E. SMITH.

Another name is stricken from the roll Of earthly heroes, but another name Is added to that brighter, fairer scroll Of Freemen, whose immortal fame Resounds along the corridors of time, Through every land, eternal and sublime.

All honor to this champion of right, This dauntless son of old Mass'chusett's soil, Whose fearless soul, in Freedom's darkest night, Was roused to battle for the sons of toll i Green are the laurels on his brow we place Who knew no country but the human race!

We bury all his faults beneath the sod, His virtues emulate, in our hearts enshrine His noble manhood, worthy of a God, That with an added lustre still doth shine, To guide the race in every darkening hour To higher heights of eminence and power.

At Freedom's call he early took the field To battle with that hydra-headed wrong, And never to the foe was found to yield, But in the conflict ever grew more strong, Till the grand victory was won at last, And from the limb and soul the chains were cast.

His burning eloquence oft stemmed the tide Of human passions, clamoring for the blood Of those herote souls who stood beside The black race, when the overwhelming flood Seemed to engulf them in its heaving flow, And bear them downward to the depths below.

In Fancuit Hall his voice was raised aloud In protest at the blow to human right, And from the shade of patriots in their shroud Evoked the vengeance of their greater might, Whose faces from the walls with piercing eyes Looked on the crowd below with strange surprise.

The freedom of the press had been assailed-The boast of freemen and their bulwark strong, Yet naught as yet its power had availed To swell the tide of right against the wrong; The martyred Lovejoy gave his life to save Freedom of speech from an unhonored grave.

Amid this band of freemen Phillips stood, Ready to battle with opposing hosts; And, fearless, as the advocate of good, He counted well the sacrifice and costs Yet wavered not, but with triumphant mien In the foreground his form erect was seen.

To every cause of human good he lent His voice and pen in favor of the right; And through the body-politic he sent A newer life and a diviner sight, Quickening the pulses of its beating heart. Infusing strength in every stagnant part.

His name and fame unto the world belong; His mortal part rests in a hallowed grave; His memory in the heart will linger long, As we recall the good, the true, the brave; And over all we hear the master's voice, Bidding his servant enter and rejoice;

Enter the rest for all earth's tolling sons, Prepared within the mansions of the blest, Who valiantly have fought, the victory won, And truly have achieved a glorious rest; After life's fitful dream, its trial hours, They waken to a morn more fair than ours.

Let us, then, emulate their deeds, and prove Worthy descendants of such noble sires, And onward in the conflict ever move. Inspired will a zeal that never tires, Till every form of slavery is dead,"
And superstition hides its heary head.

For there's a slavery, worse by far, that binds The human soul to dogmas and to creeds, Whose galling chains enslave the gifted mind And stuitify its heaven-inspired needs, Turning our brightest day to darkest night, And shutting out the rays of heavenly light.

The mills of God grind slow but very sure," And error's night is giving place to morn, And superstition's chains can nevermore Bind the free spirit that is newly born-Born to that larger life, that nobler state, That is the birthright of the truly great.

Verifications of Spirit-Messages.

JENNIE L. MOWRY-SETH VOSE.

JUDGE JOHN CHANEY.

In the Banner of Light of this date, I find a message from the spirit of JUDGE JOHN CHANEY, of Winchester Caual (we always called the place Caual Winchester); it is situate some twelve miles, south east of Columbus, Franklin County, Ohio.

Although small L remember the Iradge well as wormlent man and political easter of this, my native County. He was honored, with a number, of official positions, and was held in high esteem throughout the County. It has been a number of varies since I heard anything from him, and I sum delighted to read his communication, and to welcome him to the ranks of Spiritualism.

communication, and to welcome, munication, and to welcome, munication, and to welcome, munication is spiritualism.

I regret exceedingly that T have not the data to give you a list of official trusts held by the Judge, but will forward the paper to some friends, from whom I hope you will receive a response, with Dantel Coons.

Traternally yours.

Dantel Coons.

When the Freethinkers assert that Chriswhen the Freethinkers assert that Christianity has lost its hold of the masses, it is usual for those who maintain the contrary to point to the statistics of religion in support of their case. "See," they cry. "here are so many of this sect, so many of that, and so many of another—all of them Christians; whereas you Freethinkers are only a handful." We are afforded a good constitution of ganging the you Freethinkers are only a handful." We are afforded a good opportunity of gauging the value of these figures by the representations recently published in an appeal from the Church of England in this colony. This informs us that while the number of those in the diocess who return themselves as belonging to the Church of England is upward of 140,000, only 1700 are sufficiently impressed with the Church's value to become annual subscribers to the Church Society represent more than 140,000 Univolute, how many Freethinkers do the 1400 supporters of the Liberal represent? For two weeks past all our

Spiritual Phenomena.

Revelations of Crime by Spirits.

The inquiry is often made by those who have but little if any knowledge of the laws governing the communion of spirits with mortals, and the operation of those laws, why information is not given that would lead to the discovery of perpetrators of crime. Without entering into a full consideration of the subject involved by this interrogatory, we simply remark that were such revelations made, the medium through whom they were given would most likely be called a lunatic, or his words attributed to an overwrought imagination, and no attention paid to his statements. A case in point is related in the Chicago Inter-Ocean as having recently occurred at Winnetka, near which place two old persons, Mr. and Mrs. Wilson, met their death at the hands of an assasin.

Charles Steele, a young man twenty-four years of age who had been very ill, and has since died, on the evening of the murder was resting quietly, when suddenly at 9:30 o'clock he startled those at the bedside and in the house by rising to a sitting posture and exclaiming: "See there! See there! They are being murdered! Oh! mother, there is murder going on over there (pointing with his hand and arm), and help must be sent! I see them! I see them! Oh, what cruel blows! Can no help be sent them ?"

Mrs. Steele, thinking he was delirious, said she would send help, and left the room for a moment, while others took her place, and when she returned told her son that she had sent men to their assistance.

"Oh, it will be too late!" continued young Steele. "My God, those awful blows! Oh, the monsters! Can't they be stopped?"

The Steele family of course knew nothing of the awful tragedy being enacted at the Wilson mansion. They supposed Charlie was growing worse, and were stricken with grief at what they supposed was (and which afterward so proved) a fatal crisis in the illness of their loved one.

In the morning they learned that old Mr. and Mrs. Wilson had been murdered, and were overcome with astonishment and horror. Mrs. Steele calls it her son's "vision," and says: Here in bed in our house, a full mile away, Charlie saw all that transpired at Wilson's. If we had only known in time, assistance might have been sent. When Charlie pointed, his hand was in the direction of Wilson's house. I am firmly convinced that he saw it all, and I believe now that he could have identified the murderers. He seemed to distinctly see all the actors in that fearful tragedy. But he was so low after that that we could not even mention the affair to him, for fear of making him rave again."

The Inter-Ocean at the close of the account says: "Such reliable men as Dr. Scott, the village physician and clerk of the board of trustees, youch for the facts as well as Mr. and Mrs. Steele, the young man's parents, and others who were at the house. The residents at Winnetka think this vision was most strange and unaccountable. The Steele family are much respected. They are not in the least flighty. but slow-going, sober people, who would not give out any such story unless it was a fact."

Jesse Shepard in St. Louis. To the Editor of the Banner of Light:

As I am in receipt of your paper weekly through your agent here, and knowing its value as a disseminator of much knowledge and comfort in the truth of Spiritualism, it occurred to me that an account of the séances of Jesse Shepard, the world-renowned musical, physical and mental medium, will be acceptable for your columns.

Verifications of Spirit-Messages.

JENNIE L. MOWRY—BETH VOSE.

I noticed in your valuable paper of Nov. 21th, 1823, a communication purporting to come from JENNIE L. Mownry, of Woonsocket, L. I. I was not personally acquainted with the lady, but it thought periagra there; was no other person in Woonsocket who would be likely to acknowledge the message, so I concluded. I would make inquiry about her, and soon learned that she took a very active part in the temperance in the she was a person very much beloved by all her friends, and that she took a very active part in the temperance movement. Then I called upon a gentleman who be mose of the temperance ocuse. I read the message to him, and he said he was satisfied that it was from Jenie L. Mowry, for, said he, it sounds just like her. Mowry, for, said he, it sounds just like her. Mowry, for, said he, it sounds just like her. Mowry, for, said he, it sounds just like her. Wose, it was deeply luterested in that cause. I have had some conversation with him since he passed away. I carried the paper that contained the message to Mira, and when the name was announced the said she thought while it was being read that it voices were beyond human power. In the developing classes remarkable manifestations have occurred.

JUDGE JOHN CHANEY.

In the Banner of Light of this date, I find a message to make of the form o

some three years since, returned to her in the class, and in the independent voice requested her mother to sing the familiar operas so often sung by her before going to the other side. The mother joined, and the spirit daughter sang in a loud clear voice at the same time. She accompanied with the harp Mr. Shepard, who was controlled at the plane; such music I never before heard.

In another instance a lady well known here was controlled by Rubens, the great painter, who has painted several masterly pictures through her; they will be placed on view at our great Exposition in September.

Mr. Shepard leaves for the East shortly, and his departure will be regretted by a large circle of friends, who will miss his genial presence F. BARNUM. and wonderful gifts. St. Louis, March 3d, 1884.

A Seance with Mrs. M. A. Gridley.

afforded a good opportunity of gauging the value of these figures by the representations recently published in an appeal from the Church of England in this colony. This informs us that while the number of, those in the diocese who return themselves as belonging to the Church of England is upward of 140,000, only 1700 are sufficiently impressed with the Church's value to become annual subscribers to the Association. If 1700 subscribers to the Church Society represent more than 140,000 Universimen, how many Freethinkers do the 1400 supporters of the Liberal represent? For two weeks past all our issue has been exhausted, and we shall shortly have to print an increased supply.—The Liberal, Sidney, N. S. Wales.

Sidney, N. S. Wales.

Another outrage. Gwing to reports of trichine in the Usited States, caninbals now refuse to eat American missionaries. Philosophical Chronicle Herald.

Health first, riches affectward. All forms of Heart Disease, including balpitation, rheumatism, spasms, tony itemation. In the conservatory Hall, with marked success, and a number of very powerful medities to this noble ledy to say that great praise is due her and her gaides for this work which they have indertaken, receiving no other rewards and in the Church say in the Conservatory Hall, with marked success, and a number of very powerful medities to this noble ledy to say that great praise is due her and her gaides for this work which they have indertaken, receiving no other reward than that of kindly appreciation and the surface and her gaides for this work which they have indertaken, received first sweet some value for and her gaides for this work which they have indertaken, received graph of the provided and irreceived graph some provided and irreceived grap

then handed her a ring given me by one who died a most tragic death, and whose life was one series of tragic events, and who in dying brought sorrow to a nation of friends. On taking the trinket Mrs. Gridley described the donor perfectly, gave his station in life, and then with almost thrilling distinctness recounted the last sad events that ended forever his earthly career; and in closing she said: "This ring shall be to you a talisman for good," which, strangely enough, were the last words I ever heard my friend say, as he clasped my hand and rushed over the sea to meet his fate. I am glad to bear witness to this remarkable evidence of spirit-power, and to feel grateful to one who was the instrument through whom it was given. Very truly yours,

J. WILLIAM FLETCHER.

Early "Exposures."

The following pertinent leaf from history appeared in a recent issue of the Rochester (N. Y.) Morning Herald:

In the Herald of Saturday I read a good article on Medical Ethics," which brings up some old transactions showing how the old exclusive faculty may fall in their "diagnosis." The expression in your paper is this: "Dr. Austin Flint, the most prominent physician in the country, writes last spring, that holding a dog-ma is no bar whatever to a consultation, adding that dogmas have always prevailed, and urging the American Medical Association to modify that part of the old code relating to the subject, the American Medical Association subsequently elected him its President but refused any consideration of his recommendation. In the Buffalo Medical Journal for March, 1851, is an article signed by Drs. Lee, Flint and Coventry—this same Flint—explaining, by authority, the spirit rapping by the Fox girls, as follows:

ping by the rox girls, as follows:

"Without entering at this time into minute anatomical physiological explanation, it is sufficient to state that owing to the relaxation of the knee joint, by means of muscular action and pressure of the lower extremity against a point of resistance, the large bone of the leg (the tibla) is moved laterally upon the lower surface of the thigh bone (the femur, giving rise, in fact, to partial lateral dislocation."

This was the Buffalo doctor's explanation of the spirit-rapping, and was also signed by another trio of the faculty of the Medical College or "University of Buffalo." This was in the month of February, 1851. Whether the doctor has learned anything since that time I am unable to say; but if he has not, his practice, as also that of his compeers, Lee and Coventry, has been of a peculiar kind, to say the least. Dr. Lee wrote to the Tribune that:

wrote to the Tribuns that:

"The experience, made by myself, in connection with my colleagues, Drs. Flint and Coventry, of Buffalo, in relation to the cause of the mysterious rapping is true, and will bide the test of any examination properly conducted that may be made, as it has those already made. If there are any individuals so simple as to swallow the other alleged phenomena—of which the same party or others are the media, such as the removal of tables, wonderful answers to questions, etc., after we have satisfactorily demonstrated the principal phenomena (the rappings) an imposition and fraud, I think it well to bear with such persons in their simplicity."

Now about thirty-four years have elapsed since the Buffalo doctors gave their absolute scientific discovery to the world. Since that time the rappings have gone over the world. Papers advocating the spiritual theory of their production are printed in almost every civilized language of the globe, and the people have ceased to be startled or even excited at the notice of E. W. CAPBON. their occurrence.

THE SPIRIT-WORLD.

BY MRS. J. G. BURNETT.

Oh! the spirit-world where our friends have gone i Oh! the spirit-world on the other side Of death's dark stream, where the golden sun Shimmers and glints with the ebbing tide i

Shimmers and glints with the obbing tide i
How many a loved one there awaits
On those golden sands our welcome feet;
How many a friend inside the gates
Will bidus welcome, as those who meet
After lite's storms are overpast,
And cloudless skies for evermore
Shall give us light while time shall last,
Or eternity roll on that golden shore.
We all are spirits, and soon shall be
Among the throng just over there;
Just over the river, beyond the sea,
Whose waves are bright as the gleaming star.

Fair at Leominster, Mass.

To the Editor of the Banner of Light:

The Leominster Spiritualists held a two days' Fair at their hall, Feb. 26th and 27th. Rast Princeton was well represented, also Sterling, each with donations. Fitchburg was represented through the energies of Mrs. Sarah C. Brigham, who supplied one of the tables of fancy articles with choice selections. Clinton donations were brought in by Mrs. H. C. Walt, who delivered up the friendly offerings in a very pleasing manner. The beautifulculla lily fidy, presented by Mrs. Ethan Currier, was much admired, as was the elegant silk sofa pillow, made and presented by Mrs. H. C. Walt of Clinton, which she took upon herself to sell by ticket. Clinton and Leominster friends willingly gave her their names, which made the cushion bring a handsome price. Three wax dolls were quite an attraction of the Fair; one was elegantly dressed in white, one in pink, one in blue. The first came from Mrs. N. J. Willis of Cambridgeport, accompanied by a poem, and named Little May. It went to Virginia Willis Walt. The sofa-pillow was drawn by J. C. Sanborn, the calla lily tidy by Mrs. Sarah C. Brigham. Mrs. Lydia Hasskell was quite lucky; she drew the doll dressed in white, a tea-tray, a plate, cup and saucer, also a book written by the Ramsdell sisters, "Science Made Lasy." The cake-basket presented by Mrs. Yeaw, was drawn by Miss Josie Hills.

The speakers and singers interested in our Fair gave great satisfaction. Mrs. C. Fanny Allyn personated Widow Bedott finely. The little daughter of Mr. and Mrs. Ira Dwinell, now of Ayer, Mattle, twelve y years old, favored us with several of, her songs and recitations, "The Bag Ploker," was finely given. We extend our thanks to her and her mother, who stood ready to aid in every way. To one and all who alded us in any way we tender our grateful thanks, and regret that many who desired to be present could not.

Mrs. Fannie Wilder, Cor. Sec. S. A. To the Editor of the Banner of Light:

Entered Within the Veil. After a useful life on earth of seventy-seven years, Mus.

ELIZABETH BUTTERWORTH, mother of the U.S. Commissioner of Patents, Hon. Benj. Butterworth, has gone to reap the harvest of good seed sown along the way of her

missioner of Patents, Hon. Benj. Butterworth, has gone to reap the harvest of good seed sown along the way of her pligrimage to the better land. Her remains were interred in Malneville, O. There is shundant proof of the extraordinary qualities of Mrs. Butterworth—of her sound judgment, high character, unselfish works and elevated faith. Not the poet only were her beneficiaries, but all who were wayward, all who were in perplexity and doubt; all who were in distress or dames; found her a wise and taithful friend. When the hame of Abolitionist was an insuit and a reproachl she was content to feed and clothe the hungry and naked, and speed the fagility to freedom. Bhe gave little heed to legal quibbles and indicial refinements. She only knew tidayalt affecting humanity has imperial claims, and she had heard, not from Congress or the Supreme Court, but from a Higher Power. Inasmuch as ye did it to one of the less of these my little ones, go did if, tinto me. And is without conceinment, and free alike from estemation and effrontory, she espoused the cause of the lowly and friendless. She walted not for a cause to become popular defore she espoused it; all she required was to know that it was founded on the rock of Truth. Hence, when Spithtushism came; seeing its truth; she numbered herself with its friends and advocates. The Banner of Light was always read by her with intense satisfaction.

Duty was her pleasure. Sympathy and helpfulness were her delight, and their care her, recreation,. After she had passed the allotted three score and ten she found pleasure in carrying a bunch of dowers to some gray haired friend. The sunny temper and quick sympathy of youth were with her to the last.

Her end was peace, and the shiple funeral rites where only affection spoke, were a fitting close. Where with

her to the last.

Her end was peace, and the simple funeral ritis where only affection spoke, were a fitting close. Where the foresthere of the hamlet sleep, they laid the body of the venerable woman to rest, each one as it by concert saying to the other, the last with her.

Can you suppose there is any harm in looking as cheerful, and being as cheerful, as our poor circumstances will permit? Do I see anything in the way I 'm made which calls upon me to be a suivaling isolemn; whispering chap, sneaking about as it I could not help it; and expressing myselfuln amost implement anufle? On the contrary do not; I see avery reason why I should not include the literature of the contrary of a literature of the literature. The London of the literature of the literature of a sind, or should not be a supported by the introduction of a sind, or should not be a supported by the introduction of a sind, or should be should and strong a should be should and strong an arrest of the literature of the should and strong a should be shou

Banner of Fight.

BOSTON, SATURDAY, MARCH 23, 1884.

The Apache Indians.

Exclusive of the civilized tribes there are only about two hundred thousand Indians in the United States and Territories. It is said that over twenty-three thousand of these speak English; that more than one hundred thousand wear citizens' dress, wholly or in part; and that thirty-six thousand families are engaged in farming occupations and similar civilized pursuits. It is matter of common notoriety that army officers and those belonging to the Interior Department at Washington urge the Government every year to fulfill its promises to the Indians and pay its just debts to them, and to educate them so that they may be enabled to emerge from their present wretched condition as wards of the nation. All the trouble we have with them originates with ourselves, and therefore the longer we suffer the present rule of dishonesty on the one side and apathy on the other to prevail, the longer shall we continue to be perplexed with a problem which requires nothing but a vigorous determination to solve satisfactorily.

Two years ago next September Gen. Crook took command of the department of Arizona and entered upon the Apache reservation. At that time many of the Indians were in open hostility. But he knew the Indian nature, and how to manage it.

They were saturated with distrust of the government and every one of its officers. They put no faith in any one. They had been so often deceived that they had come to believe all government agents and representatives bearers of falsehood only. As Gen. Crook had known the Apaches ten years before, he found less difficulty in gaining their confidence. They listened to him as they would not have listened to any one else. To him, therefore, they made their complaint that they had been plundered of the supplies which the government had provided for them, and were showing great selfrestraint in not making open war. The General led them to see, however, that if they were to enter upon the war which they had planned they would bring nothing about but the complete destruction of their tribe. Then he began to concert measures, as he sets forth in his report, for securing peace and insuring their good behavior on the reservation, which measures, as the event showed, were entirely successful. The Chiricahuas, an Apache band, were in Mexico, and Gen. Crook repaired to the extreme Southeastern corner of Arizona to try

extreme Southeastern corner of Arizona to try and learn their plans and to open communications with them. In March, 1883, they made a swift but unsuccessful raid across the border into Arizona. They were not overtaken in the pursuit, but their final capture, with the aid of the Mexicans, is a matter within the knowledge of every one.

This completed the conquest of all the Apache bands. For his remarkable services in this and other fields Gen. Crook has won the public admiration and a large share of public gratitude. His policy has been, to fight the Indians, when fighting was to be done, with all his might and main; but to avoid war just as far as it can be avoided, and to do justice in dealing with them, at any rate. He has satisfied the just demands of the Apaches as far as it lay in his power, and the one hundred and seventy-nine families removed by him from a pestilential region to a healthy location are at present sustaining themselves by raising their own crops. A few years ago—says the Boston Advertiser, commenting on Gen. Crook's conduct and report—we had a definite frontier, and in Indian wars only the Indians and the troops engaged suffered. Now all this has and in Indian wars only the Indians and the troops engaged suffered. Now all this has changed: there is no frontier. Farmers and cattle-raisers are numerous in the territories, and people in all parts of the United States are represented in investments there; and they all demand that the Indian Question shall be settled on a basis that shall secure life and property. This basis must be justice. Gen. Crook says the prime cause of almost every Indian war that he knows anything about has been the failure of our Government to make good its pledges, or the wrongs perpetrated upon Indians by unscrupulous whites.

It is the reprehensible agents and these unscrupulous whites who are responsible for the unsettled state of affairs. The border newspapers are too often the organs of the thieves. A white man is never punished for defrauding an Indian. The Indian side is seldom heard, and when an outbreak comes he has to bear the punishment, while the guilty ones go scot-free. It is the opinion of the Advertiser, too, that we cannot afford to fight even the Apaches; that we are too culpable as a nation for the condition of affairs, and we must satisfy them that hereafter they shall be treated with justice, and protected from the inroads of white men. It is Gen. Crook himself, too, who asserts this, a man who knows the Indians well, both as enemies and friends. He urges that they have land secured to them in severalty, and speaks in strong terms of the warm family affection of the Indians. And further, he says, as soon as the Indian gets his land he should have the ballot. He asserts that the Indian is the equal mentally of a large class that now has the Spiritlets and Spiritualists is identical, delegates the franchise; and he would feel, with the right of all such societies may convene together. to vote, that the white communities living nearest to him would take an interest in his concerns. He further opposes the disarming of the Indians, and gives his reasons for it. He regards the locations of reservations as of great importance. As to removing the Apaches from their present reservations, he thinks the undertaking would result in the bloodlest Indian war which this country has ever experienced.

Punishing the Insane.

The impression has been suffered to get abroad that the punishment of the insane in the asylums for any reason has been abandoned. To show whether it has or not, we cite from a pamphlet, extracts from which are published in the American Psychological Journal, purporting to contain an official disclosure of the management of the Lunatic Asylum of Central Kentucky. The superintendent, Dr. Gale, hav-ing been questioned, made the following highly It would, therefore, be a grand event to see the great ing been questioned, made the following highly significant statement in regard to punishment:

And I desire to say now to the Board of Commissioners, and to the public, through you reporters, that whenever an act even approaching cruelty has been detected by me, or reported to me, and it has has not been allowed to female one single suitable place one single suitable place of single suitable suitable place of single suitable suitable place of single suitable s been found to be well-founded, the perpetrator of it

Q.—What about the towel baths or muffs? A.—The towel bath is nothing more than confining the hands of the patient, and the feet, to keep them from kicking or striking the patient or patients assisting. A towel is dipped into water and laid over the face. It produces a sense of suffocation, and the patient soon gives up and is tractable. That remedy is used in every institution in the United States.

Q -You say that, in ducking, the real object was to purge the patient's system, and that it was given as a dose of medicine. A .- I say that was a part of the treatment, and sometimes it was resorted to as a punishment of the refractory.

Q. (Interrogating an attendant)-How did you do it (ducking)? A .- Well, the hands were strapped behind them, and towels were tied around their feet, and they were put into the water in the bath tub....

-Did you put them in with their face foremost, or their back foremost? A.—On their backs, generally. Q.—How much water did you have in the tub? A.— Generally about half full.

Q.—How did you get their heads under the water? A .- Pushed them under.

Q.-Dld you just push them under a moment, or hold them under? A .- We held them under. Q .- How long? A .- I could not tell you that."

Miss Chevallier was sent by the Governor of Massachusetts to a conference of charities at Louisville, in September last, and in the same journal she cites some remarks made by Rev. Mr. Wines at a previous conference. Speaking of the Illinois county institutions, he said that the keepers control the patients by brute force. They intimidate them. He said he could tell of insane paupers chained to benches and to the floors; penned up in pens without any doors, and having only holes in the wall through which to pass food and water; kept locked up in solitary rooms for sixteen years at a time. without once going out or setting foot on the

Until the last relic of this form of barbarism is driven away, not to be distinguishable on any future record, let it not be said that punishment is done away in the insane asylums. People know enough of the spirit in which they are conducted to feel satisfied that no such nests and hiding-places of tyranny are eager to surrender their most potent privilege at the first summons of outside humanity. The intelligence and sympathy of the age will have to storm these fortresses with their whole united force, as the Parisians stormed the hated Bastile; and then they will carry them, and sweep away all there is left of them save their odious memory. We live in the sanguine expectation of being able to record the downfall and disappearance of this entire system, and its supplanting by another that shall better answer to the necessities of unfortunate humanity.

Hypocrisy and Atheism.

In a recent well-written editorial the Catholio Citicen points the difference between hypocrisy and atheism. It says:

ton's motion to exclude Labouchere was as lockal and as well-timed as Northcote's motion to exclude Bradiaugh.

It is true, of course, that Bradiaugh's atheism is open and flagrant, while that of Labouchere is veiled with phrases. Admitting Bradiaugh may officially quality atheism, while admitting Labouchere does not require this sacrifice of the Christian precepts of the nation. But this is a mere quibble. It affects the form, but not the substance. Morally, there is no difference between the belief of Labouchere and that of Bradiaugh. If the discrimination that keeps atheists out of Parliament is worth anything, it must be a matter of real substantial and moral difference. We seen on earnestness in a contention that is raised simply for the existence of a legal fiction; and that is about all the oath required of members of the British Parliament actually amounts to. It is better to get rid of the controversy over the control of the con

next year. As it will require considerable means to accomplish effectually such a project, the Belgian societies have already furnished five thousand francs, and the Revue Spirite has opened a bank account with the Bank of

France and deposited the amount. Dr. B. Cyriax, the editor of a German spiritualistic weekly, publishes the above project, and adds in an editorial article that he thinks Mr. Guerin's project a very timely one, and a really necessary demand of the spirit of the present age. As the essential interest of

At present we can plainly see and observe that the dogmas of the past have more or less lost their commanding and binding power. The development and results of the natural sciences and the efforts of the critical philosophy have fully prepared the way for something of a positive, convincing nature, to be used as a fundamental basis for anthropological and psychological studies, and for all kinds of religious societies, congregations and sects.

The promulgation of facts pertaining to the proof of a self-conscious existence in the hereafter, will undoubtedly improve the morals and general happiness of the people very much.

The 'eternal city" of Rome would be, for several reasons, a very desirable and proper place for the convention. From four hundred years after Christ till the Reformation of Martin Luther, it was the city of Rome from whence nearly all Christian people of the world were ruled with rods of iron; and even from Luther's time till the establishment of the Kingdom of Italy, the Roman Catholics have been from that city taught and managed in ways that are often dark, and

liberating doctrines of the Spiritual Philosophy published and disseminated in all languages of the globe,

In case the Italian Government abould object to hav-ing the convention held in Bome, either Brussels, the capital of Belgium, Geneva or Berne in Switzerland,

Bunner Correspondence.

Indiana.

INDIANAPOLIS.—A correspondent writes: "Hon. Warren Chase commenced his lectures in our city on Sunday, March 2d, to large and highly pleased audiences, which collected in spite of the severe storm which raged all day. The society having rent d the old Plymouth Church, where Henry Ward Beecher formerly preached—which is large, commodious and very comfortably seated—Mr. Chase prejuded his address by referring to the former occupant as a colaborer who began life on earth the same year as himself (in 1813), and who began preaching much younger and so much further from the truth about spirit-life that be had a much longer journey of progress to reach it; but he thought that he (Beecher) had now got so far from the terrible doctrines of his father and Jonathan Edwards that if he would abandon the Bible as a text-book and authority there would not be much difference between their teachings on the subject of the other life. Mr. Beecher, he said, began in the torrid zone of theology, with a devil and hell, total depravity and vicarious atonement, all of which he believed he had left behind in his march toward the truth; while he (Mr. Chase) began in the frigid zone of infidelity, with its cold feebergs of endiess death, and they had been nearing each other for many years, and now in the ripened years of threescore and ten they were both in the temperate zone of Spiritualism—although his brother had not entirely rid himself of the hereditary taint of Orthodoxy and could not quite consent to give up the flesh-pots of the church, and to give up the flesh-pots of the church.

Mr. Chase said he would endeavor during his stay to remove whatever had been left by Mr. Beecher or his successors of false theology in that church, and to remove whatever had been left by Mr. Beecher or his successors of the red with the church, and to prove not only the existence of that world, but many of the conditions of the life beyond.

In the evening he took up the relation of the two worlds to each other, and showed by the rules of evidence as INDIANAPOLIS .- A correspondent writes : "Hon. Warren Chase commenced his lectures in our city on Sunday, March 2d, to large and highly pleased audi-

KINGSVILLE. - Stuart L. Rogers writes, under date of Feb. 15th : " I have fust had an experience with a medium, that I think is the most wonderful of any

date of Feb. 18th: "I have just had an experience with a medium, that I think is the most wonderful of any manifestation I have known of. I addressed a letter to a lady friend in spirit-life, wrote on one side of the paper only, sealed the letter with a preparation that knows no such thing as coming loose, also secured the letter to the envelope in the inner side, put a dozen private marks on the envelope, that could not be seen without the aid of a powerful magnifying glass, and mailed to George Cole, 15 Willoughby street, Brooklyn, N. Y.

Mr. Cole's method is to put the letter in a box and place paper with it for a reply to be written on. He sent me the result to day, and in his letter to me said: 'There are two spirits here, one a young lady, the other a stout gentleman; but I cannot tell which one has written.' I received a reply to my letter from a gentleman I never knew, only by reputation, and signed 'Salmon P. Chase.' To tell the truth, I was the least bit disappointed, although the reply of Mr. Chase was right to the point; so I examined the sealed envelope, found everything solid, opened it, and, lo and behold! I had a letter from my lady friend written on the blank side of my sealed letter. She began by saying, 'I can write here without the aid of the medium's guide, and with my own hand,' etc. I have many letters written by her in earth life, and any one can see at a glance that the handwriting is the same.

I think Bro. Oole knows nothing of this letter-within a-letter; in fact I know he don't, unless the spirits have told him since. No doubt George Cole is the most wonderful medium of his peculiar-phase of spirits ommunion living, and I advise people to try him.''

AKRON.-George Ferrard writes: "The Regulars and Homeopaths of this State have combined to get a law passed prohibiting all specialists from the practice law passed prohibiting all specialists from the practice of medicine in any form save by the rifle-cannon and toy-pistol method. Now I have been a specialist for more than sixty years, am ninety-one years of age, and practiced the rifle-cannon, or wholesale style of killing, for over ten years, when I abandoned it in disgust. I am opposed to all class-legislation, either for church or medicine. I am ever for the best of the good. I suffered under the church tax of the old Congregational church from boyhood to manhood, and was tithed for the support of the hell-admirers until they drove me to accept anything, even our great Ohlo flood, in preference to that great lake of fire and brimstone."

New York.

OWEGO.-The Tioga County Record, published at this place, in a recent issue, speaks thus complimentarily regarding Lyman C. Howe of Fredonia, and what he has to say:

he has to say:

"The subject of his evening's discourse was handed in:

"It There Any Positive Proof of the Immortality of the
Soul?" This topic was handled without provious propraction, and was a forcible, logical and conclusive argument
in favor of immortality. Mr. Howe's definition of immortality was a beautiful, poetic inspiration, descriptive of the
'land beyond the realm of day.' His lecture was listened
to by many of the most intelligent and learned people of
Waverly. Whatever may be thought of Mr. Howe's poculiar belief, one thing is certain, that should he choose to
subscribe to any of the creeds or tenets of any of the socalled Orthodox churches, there is not a pulpit in the land
that would refuse to call him pastor, '!

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 druggist's.

Passed to Spirit-Life:

From his home in North Attleboro', Mass., Sunday morning, March 2d, at 9 o'clock, Bichard Carson, at the ripe

ing, March 2d, at 9 o'clock, Bichard Carson, at the appears of 71 years.

As his mind was never feitered or environed by creeds or dogmas, it naturally found itself receptive to the truths of immortality as revealed to him in his paceout home through the mediumship of his own daughter, which removed the sting of death and gave victory over the grave while yet he sting of death and gave victory over the grave while yet he boon he has now reached. The obsequies were conducted at the homes at 10 clock by the guides of Clara A. Field of Boston. The friends and neighbors in attendance expressed great satisfaction in her presentment of this idea of transition, or the "New Birth," which forminated the mortal career of him who had "taken on immortality." E. E. C.

er aztiani et From Bucksport, Me., March 9th, Joannah, wife of Eben

Room Bucksport, Me., manus was a second of the most constraint in writer has received some of the most convincing proofs of spirir return. She was strictly truthful and houset, and the contents of the Basser of Lught have been her spiritual food ever since its earliest spearance that to her was the bread of life.

From his home in the city of Camanche, Lowe, Feb. 19th.

words of comfort and hope at his funeral—he and his entire family being pronounced Spiritualists. "'T is hard to part with those we love when they cross the mystic river; but we know we still have their spiritual presence, and that they are not dead, but born into spirit-life," J. 11. S.

From herhome, No. 1216 Cherry street, Philadelphia, Pa. Feb. 18th, 1884, Anna M. Lynch, wife of John Lynch, aged

Many friends gathered on the 21st and listened to grand thoughts uttered through the lips of J. C. Wright, after which a goodly number accompanied the cold and lifeless casket to that beaustful "home of the dead," Bouth Laurel Illil, where it was quietly laid with an unnamed babe and others. Her illness was long, and latterly severe, yet she bore up with great forfluide. Numerous friends adorned the casket with beautiful flowers, which she leved so well. Many visitors and the campers at Neshaminy Falls for some three years past will remember her as a busy little woman, having some care of the tents and cottages, and as a member of the Board (of the F. A. of B. of Philadelphis). Plainspoken, truly honest, she will be much missed by many.

J. L.

From Hays City, Kansas, Feb 29th, 1884, of consumption

From Hays City, Kansas, Feb 20th, 1834, of consumption, Eart Spaulding, agod 50 years.

His home was in Ellis, in the same County. He was a man well known and respected in this part of the country. He was a veteran in the war of the rebellion, and was a member of the G. A. R., the George Ellis Post taking charge of his remains while in Ellis, where funeral services were held; and the very large number who gathered at the Methodist Church to do honor to the memory of their friend, were appropriately addressed by Hen. D. Rathbone (by request of the deceased). His remains were then taken (by his sister, Mrs. E. S. Knapp) to Orleans, Ionia Co., Michigan, and burded by the side of his mother. Mr. S. was noted for his firm adherence to the Spiritual Philosophy, of which he was an earnest and sincere advocate. Com.

SPIRITUALIST LECTURERS,
WILLIAM ALGOTT, Swift River, Cummington, Mass.
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C. FANNIE ALLYN, Stoneham, Mass.
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Its Relations to Human Development.

Correspondence between Elizabeth Thompson and Loring Moody.

The increasing interest in the subject of heredity is manifested by the many new books that are being presented to the public, of which the above work is one of the most recent. Mr. Moody has been long and favorably known as a hard-working, self-sacrificing philanthropist, ever ready to labor for the support of any cause having for its object the betterment of the condition of his fellow-men. In this effort he lays the axe of reform at the root of the tree of human sorrow. He has doubtless learned from experience that men cannot gather "grapes of thorns, or flag of thisties;" that it is useless to attempt to improve society, while for every one rescued from abitweeck on the sea of life, a score or more are launched upon it in crafts that are liable to be made have of by the first wind that blows. Knowing this, he drew up a Circular, which, with the sile of judicious riends—amoning whom were Henry W. Longfellow, Samuel E. Sowali and Mrs. Horace Manne-was printed and sens widely over the country, and resulted in the formation of the institute of Heredity. Among others who became interested in the work was Mrs. Elizabeth Thompson of New York. A correspondence began between that lady and Mr. Moody, covering nearly the whole ground, and so clearly elucidating the whole subject that it was concluded to publish it in book form for the instruction of the public on questions that are constantly arising in the minds of the people. There are seven chapters, each illustrated by the citation of numerous facts bearing upon the subject treated. The book is especially adapted for popular reading, and should be in he hat doof all—the old, to enable them to guide the young; and the young, to help them to guide themselves.

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

Volume Fifty-Five.

Fifty-five is well up among the figures for a modern paper, but almost a marvel for one devoted to the discussion and dissemination of a knowledge of the spiritual phenomena and their underlying truth. Nevertheless, with the present number the BANNER OF LIGHT begins its Fifty-Fifth Volume-a satisfactory token of its possession of that vitality and vigor which spirit power alone could be expected to infuse into an enterprise so wholly new and untried as the publication of a spiritualistic journal.

With the opening of a new volume it will readily occur to all readers that this is the time for the unsolicited renewal of their subscriptions, that there be no break in the line of connection between them and the spirit influences which have so long addressed them. It becomes, at this stage of our joint progress, of the utmost importance that the ranks be kept in close order, and the advancing column move in a compact and firm mass. Cooperative sympathy works wonderful results when fairly put in action. It is more necessary than ever before that Spiritualists should stand together for the sacred cause in which they are enlisted-that they should appreciate the difficulties with which it is beset, and maintain themselves in harmony with the spiritual powers that are doing this new work among men.

Though it is true that Spiritualism is making headway all over the world as it never has before, by that very fact it is bound to excite and encounter an opposition more energetic than ever. The old ecclesiastical organizations see with increasing alarm their authority over men's minds melting away. They know that the larger truth, with the clearer light, is continually entering within their enclosures, convicting and converting their former followers, and capturing them for a very different and more hopeful life and service. It therefore devolves on those to whom is ostensibly committed the important trust of spreading the truth of Spiritualism to be ready at all times and in all places to set forth the grounds of their belief to such as are prepared to listen, to defend it against unjust and prejudiced assaults, and to illustrate it in the consistent beauty of their lives. The exposition is comparatively easy and always effectual, when made through an influential spiritual paper, and the defense offered in the same is the best that can be made, since it includes the utterances of the platform also. These are the leading reasons for our present appeal to Spiritualists everywhere to come up to the support of the BANNER OF LIGHT in such numbers as will disarm all enemies and warm the hearts of believers and inquirers with a new joy.

A few reminiscences at this point may be interesting to our readers. During the first year of the Bannen's existence, the government of Harvard College were made to feel, from what they saw transpiring all around them, that it was necessary to try to do something to retard the rapid progress of the faith in spirit-return, and by a few stages bring it to an end. It was a stupendous conceit of influence and power in any event, and in view of the utter nothingness of the result was without a parallel for sheer assurance. But the work was begun, and continued. Profs. Felton, Pierce, Horsford and Agassiz, with a few official associates and followers, having the Boston Daily Courier, then edited by George Lunt and George S. Hillard, for their organ and support, entered on the work by uttering flerce denunciations of Spiritualism through the columns of that paper, and finally, becoming reckless because they apprehended no visible opponent, went to the foolish length of challenging the Spiritualists as a body to produce practical proof, such as would ordinarily be deemed satisfactory, of the reality and verity of mediumship. It was a challenge made with no idea that it would be noticed, and was therefore accompanied with the greater flourish of phrase and bombast of defiant boast-

The late Dr. Henry F. Gardner, a long-to-beremembered pioneer in the introduction of Modern Spiritualism, promptly accepted the challenge, and with as much publicity as it was made with. After that there was of course no retreat for the presumptuous challengers. With great labor and at much cost Dr. Gardner col-

necessary arrangements were carefully made, invited the Harvard Professors to a test of the proofs of mediumship which he had ready to present. They came, but in what kind of spirit and temper it would be wholly ridiculous now to describe. The mediums, one after the other, offered what all men but case-hardened and almost insensate bigots, aslame with their hottest of prejudices, would have accepted, after due examination and analysis, as clear and conclusive proof of the truthfulness of mediumship and the reality of spirit-return. Nobody but a then Harvard Professor, at any rate, would have dared deny, in the face of the evidence, that there was intelligence communicating through the mediums that was wholly outside of the intelligence assembled for the professed purpose of investigation. Nobody else would have thought of denying that an occult and subtle power was all the while subjecting the mediums to its influence.

The evidence put into the case for the conviction of these Professors consisted of the rappings, the exhibition of the phenomena of moving heavy objects without mechanical effort, and other phenomena. The Committee of Professors, however, obstinately refused to credit their own senses, and so continued to the last; winding up their part of the work with proclaiming through their organ aforesaid that in due time it would make up and present to a waiting public its complete report. It is needless to state, what everybody knows, that that report never was made up, never was presented to the public, and never will be.

That was twenty-seven years ago. After twenty-seven years, we behold an entirely different set of exposers of Spiritualism come to the front; not, however, as challengers, but as denouncers, condemners, self-appointed censors and judges, and representatives of all the various features of social life. Some of the number are even professed Spiritualists, whose delight it seems to be to antagonize the truth of the phenomena at every point, and who, with supreme recklessness, refuse to accord any place whatever in their estimations of value to what in fact constitutes the foundation of the entire superstructure of that cause which they profess to love with such unabated ardor.

The new enemies, thus described and defined, are far less scrupulous than were the Harvard sarants. The latter did not, at least, employ physical force in their investigation, and thus try to interrupt the necessary sequence of the phenomena. But the former do not scruple to use all possible efforts to overawe the sensitive mediums, directly and indirectly; often applying to them the most outrageous epithets, and then demanding that they shall proceed to disprove them. These users of violence do not hesitate even to assault helpless women, upon whom the burden of the materializing phenomena in particular is heavily laid. Sometimes the spiritform is thus violently seized by honest Spiritualists, no doubt in total ignorance of the fact that the phenomena of the transfiguration of the medium-which is really an exhibition of spirit power in active operation as fully as when occurring in complete form materialization, except in the different intensity of the same power in the two cases-must at all séances of this character be taken into account. To such Spiritualists these strictures may not so rigidly apply. We especially refer now to the professional "fraud-seeking" "grabbers" outside and inside the Spiritualist ranks, when we assert that a new movement, and one of wider dimensions, is making to overthrow Spiritualism by a denial of the reality of its phenomena. Their distinct and self-avowed purpose is to do it, if possible, by breaking down the credibility of its mediums-those through whose wonderful gifts thousands and tens of thousands from every social walk have been already convinced of the truth of spirit-return.

We have previously declared, and now desire to reiterate, that it seems almost incredible that there should be any serious question over facts among believing Spiritualists: It may naturally be expected as between Spiritualists and those who professionally traduce them. It is solely through these same facts, conveyed to the senses through the phenomena, that the Modern Disponsation has thus far so widely and successfully appealed to the reason and judgment of mankind; and these same facts must be allowed to continue to do their work, else the Spiritual Philosophy will be relegated (in common with all other systems of thought, and all the creedal tenets of the past regarding the future life) to the domain of vagrant speculation, or blind, unreasoning faith.

Removing the mental glance, for the time, from the plane of phenomenal research, and the difficulties sought to be piled up around it to its disadvantage by those who should know better, to say the least, there is another point which we feel can be profitably touched upon: However widely opinions and views among Spiritualists may differ regarding organic and societary work, State and local, it is certain. for at least one thing, that a broad field exists for their doing good works in common to their fellow-men. There is one thing, therefore, about which there is no dispute. In the lan-guage of Spirit John Pierpont: "It is possible for Spiritualists to combine together for the purpose of performing good works for humanity; for them to agree to disagree upon matters which are of no essential importance as compared with the great ends and objects of life." And we unite with him in the hope that "the time is coming when libraries will be established, when homes for mediums and halls of learning will be founded, as well as places of meeting, where the truth can be freely dispensed by angelic ministrants; and that all this may be accomplished by the united action of Spiritualists; not by the free offering of one or two-although that is very commendablebut by the intelligent labor of each one, every well-meaning and firm believer in Spiritualism bringing his tithe of labor or assistance to the work."

With anything but a boastful disposition. but merely to bear out the ineffaceable record of the past it becomes us at this point to revert to the service done by the BANNER OF LIGHT for humanity at large. Our hands have been held up in all these years, and given strength to accomplish much for the pecuniary relief of the poor and the afflicted; and as we cast a look back over the years that are gone, the record of the Banner's service in this single direction becomes a pleasant one for us to review. We cannot omit on this occasion to render our sincere thanks to those friends all over this continent, as well as those in the Old World, who have from time to time forwarded us such amounts as they felt willing and able to spare for the "God's Poor Fund" which we have so long maintained at this office for the benefit of the

serving individuals, and that the bread of benevolence thus cast by them on the waters of human life will one day return to them again with increase; if not in this life, then on the tides of that world in which life is to be all fresh and new. And it is our trust that every reader of this paragraph will be moved to send still further assistance to the Poor Fund, for the appeals to us for aid were never so numerous or urgent as they have been during the past win-

The Banner Free Circle-Room, maintained by its publishers at a personal cost of some three thousand dollars annually, is another department to whose interests this paper has been steadily devoted, and for which it has been privileged to do a grand work. Here in the Banner Building, for the past twenty-seven years, very nearly, a Circle-Room has been kept for spirit séances, furnishing an avenue always open to the public to meet the dwellers in the spirit-land. And here the stranger and the investigator, coming to Boston, have always had a welcome opportunity, without cost of any kind, to witness trance phenomena under the best order of conditions; while the utterances of the spirits manifesting at these seances have been transcribed as they were spoken by the ready pen of a short-hand writer, and impressed in clear type on the pages of this paper, and thus been transmitted and proclaimed to the very ends of the earth.

In conclusion, if for this practical service in the cause, and because the BANNER has shielded all true mediums from the frequent uncharitable assaults of those who seek to destroy the efficacy of their divine mission, we are to be condemned, all we have to say is that we are willing to wait until a larger knowledge of what really constitutes Spiritualism everywhere prevails, and a profounder insight into its meaning renders vital the belief in the nature of its promises to mortals reaching out for a larger measure of light and truth.

As Science and as Religion.

For many years, science and religion, as is well known, have been at war with one another, and as yet no method has been discovered that will bring them together. Antagonistic elements of the material world have been brought into a state of harmony, but matter and mind still defy all attempts at blending. There can be said to exist no science beyond that of matter. Reichenbach and Hare have, it is true, made penetrating investigations, and Faraday got as far in them as od force. But the spiritual relations have never yet been subjected to the formulation of scientists, who, in following the rule of direct experiment, are first obliged to learn the regular formulæ. The spiritual refuses to be confined within any formulæ such as are laid down by science. Hence scientific men are at a loss how to proceed. They have yet to learn that it is safe to assume that for every material thing there is a super-material; it is an error, certainly a misconception, to say super-natural, when we cannot conceive of anything that is not natural. Super-material and super-mundane have laws of their own; and it is these which are yet to be discovered. If they can but be formulated, a key will have been found that will unlock the secret of every form and material of spiritual manifestations.

Several years ago Mrs. Richmond's control treated this subject in a masterly manner in the first of a series of discourses, in London, on the New Science, considering Spiritualism as a science and as a religion, and she then proclaimed the fact that everything in nature was surrounded by an aura; that clairvoyants had discovered it, and scientists would have a key to this phenomenon if they would but acknowledge it. At first, clairvoyance was scouted; when mesmerism came, clairvoyance was used to explain it; psychology in its turn was explained by mesmerism; and now scientists would explain Spiritualism by psychology. But they did whereas it is as essential to know the laws of disembodied mind as well. The embodied mind acts on organism through volition or involuntary action; illustrated in the former case by mesmerism and in the latter by psychology. When we are acted upon by thought, there is an embodied source of it. Now by taking a single step further, namely, by accepting the theory that it is possible for disembodied mind to act upon embodied mind, it is perfectly easy to see that the spiritual manifestations have to be called super-mundane, and the science superscience, to make out a formula and establish a general term, something which all scientists will understand—a key to unlock the whole secret.

The scientific law of gravitation demands that mechanical force shall be applied to overcome it; but Spiritualism shows that it can be readily overcome without the employment of mechanical force. The scientist, true to his established formula, declares it to be impossible; that the law of gravitation forbids it. What if there were another law antagonizing and overcoming this law? What if there were a centrifugal as well as a centripetal in the case? And in the endeavor to discover this other and hidden law, what is done but to investigate the law that governs the spiritual phenomena? Of the fact that there is such a law there can be no more question than that the phenomena themselves are continually presenting themselves. Nobody can reasonably deny, certainly, that objects are both lifted and floated in the atmosphere without any apparent mechanical maintaining cause. The scientist, however, refuses to believe it, though he sees it for himself, preferring to repose his faith in the law of gravitation rather than the law of optics. He feels absolutely sure that all is delusion, since he knows that no movement can take place without a cause. At this point the supermundane cause presents itself; why may it not be true that, as electricity in its action contradicts the formulæ of science, so another and a more subtle element in the realms of space may be acted upon by disembodied mind and produce mechanical results?

And super-science explains that there is another agency which transports material objects through the atmosphere without the employment of mechanical force. It is the agent that moves certain individuals to write and speak, and controls the bodily organs, outside of individual volition. The unbelieving and recalcitrant scientist answers-but this is biology. But how does biology account for involuntary action? How can the subject transcend the control of the thought of the biologizer? How can the former present the thought of departed friends, when the latter has had no such thought in his mind with which to control the

way in advance of where they are now, and, in fact, establish an entirely new school.

The scientists have by no means begun to explain all the manifestations of mind, whatever they may think and say about it. They give it all up when they are forced to admit, as they of course are, that thought cannot manifest itself without a cause; it follows as the night the day that there certainly must be a cause when mind manifests itself through matter. Here we come upon the high and broad ground of spiritual science. As material science confesses itself baffled, there must be a supra-material science yet to be discovered and formulated. Dr. Hare's experience abundantly shows that no merely material science will adequately explain the spiritual phenomena.

There are countless forces in the universe, and active ones, of which the still investigating scientists know nothing. They certainly do not claim to have discovered all that is to be known. The elements are by no means all recorded and classified by science. When more of them are, the time of super-science will have come. Well and truly remarked the inspired speaker, on the occasion alluded to, "until that day has arrived scientists must be patient, and Spiritualists must be patient, and the world must be patient. Where there is no scientific basis, there can be no continuance of investigation until it is so established. It is only an alphabet with Spiritualists. . . . Here is a science which defies the schools. Tables are moved, forms are raised in the air, people are made to write and act, and there is no science for it. Yet a man sits down in his laboratory, sits down without any preparation, and says, 'I can find no spirits.' Remember that the mechanism of the spirit is far more delicate than the rays of light transmitted through the atmosphere, and upon this delicate fabric mind must act." And no chemist has yet discovered this subtle element; never analyzed it; never found out the nature of thought or its power in the human mind. The formation of the brain and the forces brought to bear upon it may be known, but of the substance from which thought is formed nothing is known. No human skill is subtle enough to explain the still more subtle laws that govern this most mysterious principle.

There is no age without its own revelation; and no nation without its divine and distinct inspiration. Spiritualism to-day has a voice for all who will hear it. The life and light of the spirit-world go wherever the true spirit is found. Only truth is eternal. The things of men will pass away, but truth is the same in all ages. The highest and profoundest of all religions is the fatherhood of God and the brotherhood of Man. The religion of Spiritualism claims all of us without distinction for its prophets and sages: the humble and the exalted; the ruler and the cottager; the babe and the matured man. It is the religion of all religions, past and present, making the dark light. It ends the long warfare between religion and science, beginning where science leaves us, and merges into this spiritual life.

Materializations at Mr. Keeler's.

In this paper, Feb. 23d, there was published an account, written by Mr. Charles Holland, of a "Remarkable Materializing Séance," of which we said: "If this gentleman's statements can be relied upon, this was one of the most extraordinary events recorded in the annals of the spiritual movement." The statements therein made called forth much inquiry as to their oredibility, which, having no personal knowledge of the matter, we were unable to fully answer; hence it was with no ordinary degree of satisfaction that we last week received an invitation to attend a private séance by the same medium, Mr. Pierre L. O. A. Keeler, held by him at the same place, 281 Shawmut avenue, in this city. Being unable, from prior engagements, to attend, a representative of this paper not go far enough, for they recognized—because of all true mediumship, the most satisfactory they knew—only the laws of embodied mind; results.

The company was small and very harmonious; and every opportunity possible was afforded each one present, by the most searching investigation prior to and during the séance, to become satisfied of the integrity of Mr. Keeler and the genuineness of the materializations. The rapidity with which the forms appeared, and the number that did so at one and the same time, were quite surprising even to one accustomed to this most advanced phase of spiritmanifestations. In all nearly forty forms came out, varying in height from three feet to five or six. They came singly and in groups, many of them approaching each of the sitters, shaking hands with them, and manifesting their pleasure at being able to do so. At one time a tall female form having thus greeted each, seated herself in one of the chairs; then another came from the cabinet, and yet another; the three then walked the room, each clothed in white, while a fourth stood at the opening of the curtain, evidently trying to come out, but unable. The coming of two at a time was the rule rather than the exception. Many of those who came. seated themselves and conversed with the persons to whom they were more especially drawn

by earthly relationship or acquaintance. Dancing was of frequent occurrence, sometimes one, at others two at a time, hand in hand. A male form came out dressed in Oriental style, a white tunic reaching to the knees, a mantle draping the chest and shoulders. While he was before us, another male so darkly complexioned and so darkly attired as to be scarcely recognizable against the black background of curtain, also came out. The first was said to be a Persian, the second a Moor. They danced together for a moment or two; then the latter left, and the former went through a dance that displayed most remarkable skill and agility; sometimes falling upon one knee, then on both, the involutions of the feet being strangely complicated, terminating with his retreat to the entrance of the cabinet and dematerializing in full view of all; in doing which the form seemed to pass down through the floor, until the well-defined head and features only were seen above the carpet, where they lingered for a second, and then passed from sight.

The forms represented all ages, from the child of six or eight to the adult of ninety; there were fair-faced maidens, wrinkled dames and gray-bearded men. Their apparel was as varied as their ages and size : some of the most gossamer-like, white fabrics, others of darker and heavier material; one of the men was clad in what seemed to be velvet, another in what looked like undressed seal-skin. While a very old man with white hair and beard was scated in front of the cabinet, and another, apparently double his weight, stood at his side, wlittle child appeared at the opening of the capinet. lected a number of the best known mediums, suffering. They may rest assured that their subject? If he could only find out that he pearing out mon the somewhat with from all quarters, here in Boston, and, after the bounty has been bestowed in all cases on decould set the rules of his present school a long scene. Of the five ladies and three set less than the rules of his present school a long scene.

present not one failed to recognize some one or more of the spirits who presented themselves. Those who spoke did so in low tones. Whether their inability to speak louder was attributable to the state of the weather or not, it is impossible to say; but a heavy, damp atmosphere, such as then prevailed, could not but be unfavorable for every kind of spirit-effort, and more so for independent voices than any other. The chief control, Washington Emmons, was the only one who talked sufficiently loud to be heard in every part of the room, and his was a voice it would be impossible for any one to correctly simulate, unless, like him, he had had the misfortune to lose his palate. From this latter cause it is at first difficult to comprehend what he says, but one soon gets familiar with his speech, and then easily understands. Several attempts were made to materialize in front of the curtain. A white figure of about two and a half feet in height was first seen: this gradually elongated to about four feet, then disappeared, the effort to produce a full form failing, though doubtless it will be repeated until the experiment becomes a success and the phenomenon a frequent occurrence.

The crowning evidence of the genuineness of Mr. Keeler's mediumship, and of the materializations produced through his unconscious agency, was given near the close of the seance, when the curtains parted, and two female spirits, supporting the medium between them, came from the cabinet. Mr. Keeler was profoundly entranced; his head was bowed as if he was in deep sleep; one of his arms was partially thrown over the shoulders of each of his attendants. They came to a distance of five or six feet from the cabinet, remained there a sufficient time for every one to clearly scrutinize them, then retreated and stood a few moments at the opening of the curtains. While there, the writer, at their request, approached them, took the hand of the spirit in one of his own, and placed his other on the other spirit-form, and afterward on the head of Mr. Keeler, standing at the time within a foot of the group. The two spirits then slowly withdrew, bearing the medium to the interior of the cabinet, when almost immediately the tall, and altogether differently appearing form of Mr. Emmons, the control, came, remarking: "Wasn't that immense?" and we all thought if the wonderful phenomenon could be described by a word, that was the most appropriate one to employ for the

The Banner of Light.

"A Veteran Spiritualist," whom the editor of this paper has known for over thirty-five years, sends for publication the following:

"Most appropriately is this newspaper called the Banner of Light. It is a banner, seen from afar, guiding millions toward the divine light of a new civilization. It is a herald of the most glorious news ever brought to earth from supernal realms; and I would say a few words to those who profess to belong to the great movement of progress, and yet do nothing to sustain its standard-bearers, who are in the midst of the battle with the retreating hosts of darkness.

Are you willing to be mere camp-followers, enjoying the fruits of victory in mental freedom and toleration, and yet do nothing to help win the freedom you are to enjoy? Shall the toll and burden rest upon the generous few who assume the lead, and give their lives to thankless labors? or .will you do your part to win the battle of light against darkness-of freedom against bigotry?

I do not even ask you to make any considerable exertion, but only to cast your ballot in the right direction-to give your vote or subscription to the paper that upholds, instead of the papers that vilify the outpouring beneficence of the spirit-world.

How can any good-hearted Spiritualist refuse to sustain such a paper as the Banner, when he thereby proves his indifference to the welfare of mankind, his unwillingness to help the efficient champions of progress, or give one penny to help the right against the wrong? But I do not ask the Spiritualist to give a single cent. I ask him to purchase, for the good of his own soul, the richest literature ever published—the utterances of the most advanced thinkers, the revelations pouring in fast from the angel-world, and the did so, with, we are happy to say to the credit glad tidings of universal progress which we find in the Banner and cannot find in the secular, commercial and literary papers, and the books of but only in the spiritual press.

I am an original Spiritualist. I never needed conversion to the spiritual philosophy. I have witnessed with joy the rise and diffusion of our spiritual literature, and I feel the debt of gratitude we all owe to the Banner and its co-workers for the diffusion of so much light in the world that we are no longer proscribed as lunatics and deprived of social companionship,

Dead and cold at heart must be that Spiritualist who, when this matter is fairly brought before him, does not wish to help the glorious work, and does not care to look forth over the world (through the Banner) to see the progress of the battle, and to hear the words of wisdom which lift us to a higher realm of thought and nobler life. All this is lost to those who neglect spiritual newspapers.

Reader, if there be such Spiritualists in your vicinity, lay the case before them."

Gerald Massey in Cleveland. O.

Mr. Thos. Lees writes us to say that he has succeeded in arranging with Gerald Massey, Esq., the distinguished scholar, poet and author, for a course of five lectures in Cleveland, at the Church of the Unity-the trustees having generously given the use of their beautiful and commodious edifice for the above purpose. Mr. Massey will, it is expected, give his opening lecture Monday, April 7th, continuing every evening until the close.

100

The engagement of this distinguished scholar reflects great credit on those having the matter in charge; and the Cleveland friends will not fail, we are sure, to give this original and advanced thinker a cordial reception and an appreciative hearing. Mr. Massey will be glad to make engagements further West. Address him at 752 Bushwick Avenue, Brooklyn, N. Y.

A correspondent (R. H. Davies) of the Medium and Daybreak relates the following concerning an impromptu poem delivered by Mr. W. J. Colville after an address at the home of a gentleman residing in Brighton, England. The company had been requested to give a subject for a poem:

"My neighbor, a gentleman who is an utter skeptic, and therefore, like all skeptics, perfectly ignorant about Spiritualism, whispered satirically to me, I should like to give "Boadices" as a subject. I replied: 'Well, propose it.' This he declined to do, believing, I fancy, it would be unfair to the medium to give such a topic. Meantime another gentleman proposed: 'Crossing the river, and what we shall and on the other side,' which was accepted. (Mr. Colville sat alone in the back drawing room, and could not possibly have heard our whispering.) His guides gave us about a dozen very pretty verses on this subject, then, to my surprise and delight, most cleverly introduced The British Warrior Queen, and ran off another dozen verses in her honor. My akeptical neighbor looked, and doubtiess felt, that there might be something in Burrimalism, after all?

Hon. Warren Chase speaks in Indianapolla ind during March, An inferesting ab-served of als opening discourses in that situ-all, be found on our phirds page and the heading: "Banner Corresponde

Blasting a Good Name.

A congregation of nearly three thousand persons assembled in the Madison Avenue Congregational Church, New York City, on Sunday morning, March 16th, to hear Dr. Newman preach. The circumstances under which the reverend gentleman addressed his people on that occasion gave a peculiar significance to his remarks; the gist of which forcible arraignment of the "backbiter" as a character in human life-taken aside, of course, from the theological cast imparted to it by a certain form of phraseology, is distinctly and directly applicable in other quarters than the church ranks at the present day:

"God has fixed a great responsibility upon language. The heart is the fountain, but the waters issue from the lips. There is scarcely a book in the Bible which does not declare the power, dignity and morality of language. One of the greatest sins of the lips is detraction—the blasting of a good name. What is it to blast a good name? Men have toiled and died, and they still toll and die to have a good name. What must be the depravity, the unspeakable smallness and meanness of that miserable poltroon who robs a fellow-being of his reputation, when at the last day that unpardonable and hell-born poltroon shall be called to answer for his words? Jehovah's eyes shall transfix his wretched, damned soul, and Jehovah shall say: 'Let his condemnation be the summit of torment!' See that cautious man, how he weighs his words; then see the braggart, how loose his vain tongue wags. The liar's tongue confuses him, and the dogmatist declares himself when he says you must believe or be damned. One of the most difficult things is silence. Silence is golden; but few accumulate that kind of wealth. The fool uttereth all that is in his heart, and there seems to be a good deal in some hearts. Let us set a guard at the gate of our lips."

Spiritualism in Plymouth, Eng.

The Western Daily Mercury, of Plymouth, in its issue bearing date of Feb. 28th, contains the following editorial statement as to the progress of the cause in that place, which it is needless to say appears most encouraging:

"Our Spiritualistic friends meeting at the Richmond Hall are apparently determined not to be outdone by the other religious bodies in the town in the matter of juvenile education, and so have opened a Sunday school, or rather a 'Progressive Lyceum,' as it is termed, for children. We understand that the attendance on Sunday last-the first day-was large and encouraging, and, judging from the gratifying circumstances surrounding the inauguration, the institution will not only be highly successful, but also the means of swelling the ranks of the adherents of the cause. We may say (and that without any expression of opinion as to the merits or demerits of Spiritualism) that the local society has made rapid strides within the past twelve months, and will, if the present advance continues, ere many years have passed, become a formidable power in our midst. The anniversary services take place at the end of March, when Mrs. Groom, of Birmingham, is expected to officiate, and when fresh plans for future work will, in all probability, be announced. In consequence of the public interest manifested, especially of late, Mr. Clarke has been deliverering a course of lectures upon the 'Religion of Spirit-ualism,' and his efforts, or to speak more correctly, the efforts of the band of spirits who he claims make use of his organism, have been rewarded with the attention of very large congregations. It is perhaps a sign of increasing vitality that this gentleman has recently been reengaged as regular lecturer (the title of minister is to all intents and purposes rejected) for a period extending over some months."

Medical Freedom.

One of the most learned and experienced physicians of the city of New York writes to Prof. Buchanan: "I have just read your able address in favor of Medical Freedom, and I sympathize thoroughly with your views as therein expressed. The time is coming, must come, when such ideas shall bear sway, but shall we live to see it?"

In New York the medical factions are at war with each other, and an anti-college party has arisen to take the power of licensing from the colleges and vest it in a State board which would be equally arbitrary. There is a general feeling of disgust with medical legislation, and it is not probable that anything will be done this season.

The Committee on Public Health of the Massachusetts Legislature has taken a step in the right direction by reporting a bill to amend the present stringent law which gives to a Massachusetts board the power to establish a local standard for drugs different from the United States Dispensatory, and to compel all druggists to conform thereto under heavy penalties. The amendment restores the drug business to its former freedom in following the national standard instead of one gotten up by a local clique.

On our third page will be found a letter from Stuart L. Rogers, of Kingsville, O., endorsing the mediumship of Mr. Cole, with whom we had a pleasant and satisfactory sitting when last in New York, an account of which appeared in these columns at the time. A reliable gentleman, writing us from New York in the course of a private letter under a recent diese, emphasizes the same point made by Mr. Rogers in the following words: "It is now a common phenomenon with the Cole medium for spirits to write long communications inside the sealed letters [which have previously been put inside a box to which the medium has no access during the process]. This is a triumphant manifestation."

Herbert Spencer's health was not much improved by his visit to this country. In a letter dated Jan. 9th, accepting the dedication of the Report of the Third International Congress of Opponents to Compulsory Vaccination, held in the Grand Council Chamber, Berne, Switzerland, Mr. Spencer writes:

"I accept with pleasure the dedication of Dr. Boons, enclosed in your note of yesterday. My health is such that I am able to do scarcely any work, and as a result am obliged to avoid all distractions. Otherwise I should devote more attention than I have done to the subject of Compulsory Vaccination."

FORMATION OF A LYCEUM IN LONDON.-On Sunday evening, Feb. 24th, a meeting was held at the Spiritual Institution, whereat, on the motion of Mrs. Graff, it was proposed unanimously that a Children's Progressive Lyceum be established. The following officers were elected: Mr. Collyer, Conductor; Mrs. Graff, Guardian; Mr. King, Guard. (One group was formed at this session, of which Mr. J. Burns is Leader.) The new Lyceum holds its meetings at 15 Southampton Row, and all who are interested in the movement are invited to attend.

Madame Blavatsky, we learn from London Light, has arranged for leaving India on a trip to Europe for the benefit of her health. She purposed leaving Madras in company with Col. Olcott, on Feb. 20th, and is expected soon at Marwellies. Col. Oloott will probably push on to London; while Madame Blavatsky, previous to going to Paris, will seek rest and health at Nice, as the guest of the Countees of Calth-

Woman Suffrage

Mr. Henry B. Blackwell of Boston writes us to say that there has been a remarkable growth of public opinion during the past year in favor of the above-mentioned reform, as will be seen by the number of the petitions sent to the Massachusetts Legislature since Jan. 1st, 1884, and by the character of the petitioners:

Last year there were forty-three petitions with 4,007 petitioners. This year there are three hundred and fourteen petitions with 21,540 signers. About two-thirds of these are women; though over 7000 men of character and position-literary, legal, theological and mercantile—in the community have also affixed their names thereto, as being in favor of giving women the right to vote in municipal and town

A New Guess to be Made.

Some conclusion may be reached as to the degree of reliance the people may place in the regular medical profession by reading the following confession made by the leading organ of the diplomated fraternity, the London Lan-

cet-this, too, after centuries of experiment: "The best work of these later times seems to point to the conclusion that the whole Materia Medica will need to be investigated anew before anything approaching a reasonable system of Therapeutics can be constructed on the basis of what is actually known of the properties of drugs."

Harry Emerson, alias "Guernella," and we don't know how many other aliases, duped the credulous multitude who put out their shekels in the Music Hall, this city, last Sunday evening, to see and hear this impostor whom the Banner has exposed several timesand of course they threw away their money, besides getting egregiously humbugged. The whole thing was a worse sell than that perpetrated by "Rev." Mr. Walte, of Tremont Temple notoriety, of which subsequently those of o. f. m. who gave him "aid and comfort" were so terribly ashamed. The Boston Daily Herald deserves a leather medal for the part it lately enacted in the Music Hall farce, by printing the fellow's advertisement.

The March 1st number of La Luz Espirita, official organ of the Spiritual Society of Key West, contains an able article entitled, "Death, and the Thoughts it Awakens in Man"; an article from the pen of Senora Amalia Domingo y Soler; treating in her usually lucid manner the Spanish Church Question as presented by the existing state of affairs, and compares the present with the past. She epitomizes the History of the Inquisition, claiming that in Spain alone it put to death 34,658 persons, and confiscated the property and imprisoned 288,214 others. We also find in this number the message of Spirit Laura Kendrick, copied from the Banner.

It seems that the Iowa Conference of Spiritualists invited the Spiritual Offering to become its representative organ, and has so resolved. In accepting the position tendered, the editor says: "The Offering, in all probability having now a larger circulation than any other spiritual paper excepting the Banner of Light, will publish all the information it can obtain relating to any movement, in any part of the country, likely to affect the cause it represents."

A public lecturer, well known on the spiritual platform, writes: "Many inquiries are made regarding the health of Dr. F. L. H. Willis, and wishes expressed for his speedy recovery from the effects of the assault recently made upon him." It gives us pleasure to be able to state that the Doctor has fully recovered his health.

We note an exceedingly able editorial in the columns of The Evening Critic, Washington, D. C., championing the feasibility and propriety of opening the Congressional Library, the National Museum and the Botanical Gardens to the general public, on Sundays. We trust this ht direction may yet be taken at the capital.

Mrs. Maud E. Lord, the physical and test medium, is holding successful séances at the present time in Washington, D. C. Some miserably hypercritical Spiritualist has been saying that the Banner refuses to keep the public posted in regard to her medial work. It is a gross misstatement, to say the least.

We are in receipt of the official circular, issued by the memorial meeting held in honor of the late Babu Peary Chand Mittra, Jan. 28th, in the hall of the British Indian Association, Calcutta. We shall print the document in our next issue.

Seven or more different Spiritualist societies located in this city and vicinity celebrate the Thirty-Sixth Anniversary of the Advent of Modern Spiritualism on the 31st. Other Anniversary announcements will also be found by reference to our fifth page.

The Lookout Mountain Camp-Meeting enterprise promises to be a great success. Southern Spiritualists are now fairly on the road to prosperity, and a rapid increase of their ranks is a sure thing.

During the past week the matter of taxing the cottages at Lake Pleasant (Spiritualist Camp-Meeting ground) was brought up in the Massachusetts Legislature, and—to the honor of that body—laid on the table.

Another new book upon the facts of Modern Spiritualism has just been issued. For particulars see advertisement in another column. It is entitled, "Clear Light from the Spirit-World," by Kate Irving.

We have on file for publication in the new volume just commenced several interesting and thought-awakening lectures, from some of the most gifted platform-advocates of the Modern Dispensation.

The Somerville (Mass.) Truth is to be commended for its liberality in giving reports of Spiritualist meetings. It could not allude to them otherwise than it does and be what its name implies that it is.

Jesse Shepard, the medium, is, according to all accounts, performing wonders in St. Louis, Mo. See narrative on second page.

Many person desiring to sell a copy of Capron's Modern Spiritualism can find a purchaser by sending word to this office.

Mrs. Susie Fletcher, the excellent trancemedium, is in town, gradually recuperating from her long and severe illness.

Attention is called to the advertisement in another column of Mrs. Mellie Cofran, magnetio healer,

Movements of Mediums and Lecturers.

(Matter for this Department should reach curoffice by Konday night's mail to insure insertion the same week.)

Mrs. Dr. J. W. Still, accompanied by her husband, J. W. Still, M. D., will give a course of lectures, free of charge except their expenses, before any society in New York, or in any of the Eastern States. Address them at Morris, Otsego Co., N. Y.

Capt. H. H. Brown spoke in Freeville, N. Y., March 2d; in Dryden, March 6th; in McLean March 6th. He speaks for the Ladles' Aid, Boston, at their Anniversary exercises, the evening of March 30th, and at the exercises of the Church of the New Dispensation, in Brooklyn, March 31st. He will be in Worcester the Sundays of April. Can be engaged for the forenoon or afternoon of March 30th, in vicinity of Boston.

Geo. A. Fuller spoke in Worcester, Mass., March oth and 16th, Mr. E. W. Emerson giving tests at the close of each lecture.

Juliette Yeaw spoke March 2d in Clinton; in Fitch-burg, March 9th and 16th; she speaks in East Brain-tree March 23d; in Haverhill, April 20th; in Chelsea, April 27th.

April 27th.

J. W. Kenyon has been lecturing in Ottumwa, Des Moines and Fort Dodge, Iowa, and is at present filling an engagement in Minneapolis, Minn.

Minneacta has a new Spiritualist lecturer in the person of Mr. Edson B. Russell, a young man who, it is said, is doing good work in that State.

J. W. Fletcher will deliver an address before the Wells Hall Spiritualists on the afternoon of the 3ist; and in the evening another before the Boston Spiritual Temple, in Horticultural Hall.

Hon. Warren Chase is lecturing in the old Plymouth Church in Indianapolis, Ind., the five Sundays of March, and will probably remain there during April, as he is urged by the society to do so. His address is 62 North Illinois street. Mrs. R. L. Chase is at 1900 Green street, Philadelphia, Pa., where she will remain till he returns from the West.

Bey. Charles P. McCarthy will hereafter accept calls to lecture upon spiritual topics wherever his services may be desired. Address him 109 4th avenue, New York City.

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.

Prof. Milleson spoke in Newburyport, Mass., on the 9th, and in Brockton, Mass., on the 16th inst. Will have his spirit-paintings and speak concerning their teachings in Springfield, Mass., on the 23d. A few more Sundays open for engagements. Address care of this office.

J. Clegg Wright will address the friends in Brook-lyn during their Anniversary exercises.

iyn during their Anniversary exercises.

W. L. Jack, M. D., of Haverhill, Mass., decilnes for the present to make any engagements to lecture, on account of his time being fully occupied by those already entered into. Addressed as above, a stamp enclosed will insure a reply.

Mrs. Clara A. Field will speak for the Ladies' Ald Society in the course of its Anniversary exercises at Horticultural Hall. Parties wishing her services as a lecturer and platform test medium, can address her at 43 Winter street, Boston.

Shawmut Lyceum.

In accordance with general custom the Shaw-mut Spiritual Lyceum will observe the Thirty-Sixth Anniversary of the advent of Modern Spiritualism at Wells Memorial Hall, on Sun-day, March 30th, at eleven o'clock. Order of exday, March 30th, at eleven o'clock. Order of exercises as follows: Selections by the orchestra, under the direction of Mr. Charles Haines; Vocal music by the Lyceum quartette, Musical Director, C. Payson Longley, and Master Eddle Hatch, the child soprano, assisting; Silver Chain recital, conducted by C. Frank Rand, responses by pupils; Banner March, led by Mrs. H. E. Sheldon, and Mrs. J. B. Hatch; original essay by Alonzo Danforth; recitations, vocal, and instrumental music by the scholars; address by Miss M. T. Shelhamer; callsthenics, directed by Master Arthur Rand; Miss Minnle Nickerson and Miss Hattle Reed, elecutionists, together with Misses Esther and Lilla Singleton, vocalists, will assist in the exercises; recitation: "Spiritualism and its Teachings," by Rosa Wilbur; a dialogue by twelve little misses; Rosa Wilbur; a dialogue by twelve little misses; original selections by Gracie Burroughs and little Lulu Morse will also be among the many pretty features; the whole being under the immediate supervision of the Conductor, J. B.

It is the wish of the Lyceum that not only the Spiritualists of this city, but all who may visit Boston on the occasion of the Anniversary, will devote a portion of their time for the welfare devote a portion of their time for the welfare of the young by paying our Lyceum a visit. We also extend an invitation to all public speakers, who are to take part in the exercises at different halls upon the Anniversary, to visit our school and occupy seats upon the platform. All are cordially invited; seats free.

ALONZO DANFORTH, Sec. S. S. Lyceum. [In addition to the above, the pupils of the Lyceum will join with the Phenomena Association on Monday, at each service, at Wells Memorial.—D.]

Spiritistic Phenomena Association.

This Society will, in honor of the Thirty-Sixth Appiversary, hold services in Wells Memorial Anniversary, hold services in Wells Memorial Hall, Boston, on Sunday and Monday, March 30th and 31st. As a Phenomena Association, we shall endeavor to present on that occasion as many varied phases of mediumship as possible. Correspondence with mediums in different bases of the state of the ble. Correspondence with mediums in different directions has been entered upon, and among these the name of Margaret Fox Kane, one of the original Fox girls, stands number one in our calendar, and will be present; Ira E. Davenport and Mrs. Blandy, children of Father Davenport, it is hoped will be present. Independendent slate-writing may be one of the

pendendent slate-writing may be one of the possibilities.

Mrs. Susie Willis Fletcher, her husband, J. William Fletcher, Miss Jennie B. Hagan, Mrs. Abbie N. Burnham, Allen Putnam, John Wetherbee, Miss M. T. Shelhamer and others, will address us in the course of the two days' jubilical

bilee.

Readings by various talented friends, inspirational music and singing by the quartette of this society, also by the Lyceum Choir, will add interest to the services.

As we shall do all in our power to make this, our first attempt, worthily commemorative of the glorious day, we ask the cooperation of all our supporters to make it one to be ever remembered.

By order of the Lecture and Medium Committee, S. S. GOODWIN,
IRA DAVENPORT, ALONZO DANFORTH.

The First Boston Spiritual Temple. This being the first chartered spiritual or-

ganization 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. Conse of the Advent of Modern Spiritualism. Consequently they will hold appropriate anniversary services in Horticultural Hall, Treupnt 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 FARBAR, WM. BOYCE, HENRY, P. TRASE, CHARLES CHITTENDEN, WM. A. DUNCKLEE,

WM. A. DUNCKLEE, RICHARD HOLMES.

Boston, Feb. 15th, 1884.

Ladies' Aid Society.

The Thirty-Sixth Anniversary of the advent of Modern Spiritualism will be duly celebrated by the First Spiritualists' Ladies' Aid Society of Boston. The programme will consist of addresses by the popular and eloquent speakers, Mrs. Sarah A. Byrnes, Mrs. Amelia H. Colby, Miss Jennie B. Hagan, Mrs. Clara A. Field, Capt. H. H. Brown, Dr. H. B. Storer, Shelley W. Denion 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 service: are to be held on both Sunday and Monday, March 30th and 31st, forencon, afternoon and evening sessions each day, in Horticultural Hall, Tremont street. street. E. C. BAXTER, Sec.

Springfield, Mass.

On the 30th J. R. Cooke, of Boston, will occupy Gill's Hall, showing his wonderful gifts of mediumship in music on the piano and organ, in tests and speaking.

On Monday, the 3ist, the Spiritualists of this city and vicinity will hold a meeting at Gill's Hall. There will be lectures, tests, music, etc., in the afternoon, and also in the evening. The meetings will be free, and the Spiritualists of the Connecticut Valley and elsewhere, far and near, are invited to come.

A free collation will be served in the hall after the afternoon lectures, and provision will be made, as far as possible, to lodge out-of-town

be made, as far as possible, to lodge out-of-town

visitors on Monday night.

Further details of the coming anniversary will be furnished next week. H. A. BUDINGTON.

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 Tresaurer; Geo. W. Wheat, Erustus 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.

Frobisher Hall, New York.

The Thirty-Sixth Anniversary will be celebrated by the patrons and friends of "The People's Spiritual Meeting" of New York City, in Frobisher Hall, 23 East 14th street, on Sunday, March 30th; morning at 10:30, mediums' meeting, in which mediums are especially inviled to take part. In the afternoon at 2:30 we shall have several short addresses, appropriate for the day. Vocal and instrumental music will enliven the exercises at each session. Mr. Dawbarn and Mr. William C. Bowen will give addresses in the evening suitable to the occasion. Spiritualists, and those friendly to the cause, are cordially invited to come and enjoy with us are cordially invited to come and enjoy with us these Anniversary festivities. F. W. Jones, Conductor.

Milwaukee, Wis.

Exercises in commemoration of the Thirty-Sixth Anniversary of the Advent of Modern Spiritualism will be held at Musical Society Hall, Academy of Music Building, in Milwaukee, on Saturday and Sunday, March 29th and 30th, 1884. Speakers, Mrs. Shepard, and Judge Holbrook of Chicago, and Mrs. L. M. Spencer of Milwaukee. of Milwaukee.

of Milwaukee.
Mrs. Isa Wilson Porter, daughter of the late
E. V. Wilson, will give tests from the stage.
Other good test-mediums will be in attendance.
Persons from a distance will be furnished with
certificates entitling them to return at one-fifth
fare on all railroads. Friends will be entertained as far as possible. J. Spencer, Sec'y.
No. 470 East Water street, Milwaukee, Wis.

Providence, R. I.

A free conference will be held at Slade's Hall on Sunday morning, March 30th, at 10\(^1\) o'clock. In the afternoon and evening we are to have lectures by our ever-welcome friend and brother, Dr. Fred. L. H. Willis.

On Monday r. M. a free convention will be held, to which Dr. Willis, Dr. H. B. Storer, J. Frank Baxter and others have been invited. In the evening, services of speaking, song and music will be continued. Tables will be spread in an adjoining hall for supper; and the whole will close at 12 p. M., after a social, with music and dancing.

Per order of Executive Committee,

L. K. Joslin, Cor. Sec.

Cleveland, O.

Thomas Lees writes that the joint committee appointed by the church of the S. E. and the Lyceum in this city have arranged an interesting programme (consisting of speaking, etc.) for a two days' meeting at Weisgerber's Hall, in honor of the Thirty-Sixth Anniversary of the Advent of Modern Spiritualism. The musical department is to be presided over by Mr. and Mrs. Burgess. An unusually good time is anticipated, and the friends throughout the State are invited, as usual. are invited, as usual.

Oakland, Cal.

The Thirty-Sixth Anniversary will be celebrated with appropriate exercises Sunday, March 30th, in Odd Fellows' Hall, corner of 11th and Franklin streets, Oakland, Cal. Good speakers and mediums will be present.

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.

Donations

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

J. F. R., Boston, \$1,00; Miss D. E. Southwick, 50 cents; C. R., Boston, \$1,00; Mrs. C. F. Manning, \$1,25; D. Archer, 90 cents; C. B. Stewart, \$1,00; John Allen, \$1,00. We cordially thank these friends for their time ly remittances.

Mrs. James A. Bliss has received so many letters from friends from all parts of the country expressing sympathy in regard to the assault upon her while she was sitting in her cabinet Friday evening, March 7th, that she finds it impossible to answer them except by this method. She is deeply thankful for the confidence thus reposed in her by her many friends as an honest woman and a reliable medium.

If Spiritualism were of men it would have come to naught long ago; but it is founded on the rock of Spiritual Truth, and the stronghold of ignorance, superstition and bigoted intolerance cannot prevail against it.-The Spiritual Offering.

** BUCHU-PAIBA." Quick, complete cure, all annoying Kidney and Urinary Diseases. \$1.

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

RATES OF ADVERTISING.

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

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

incites we made a series of the control of the cont

AT Advertisements to be renewed at continued rates must be left at our Office before 18 H. on faintray, a week in advance of the date where on they are to appear.

SPECIAL NOTICES.

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

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.

ADVERTISEMENTS.



MAGNETISM imparted through our Magnetic Shields agives warmth, life and power to overy nerve and muscle in the body. It is Nature's powerful vitalising force, intended to preserve the health of our race. The moment these Shields touch the body, the entire system responds to this energising, invigorating, natural stimulus. All persons who wear them feel this warming, genial glow in five minutes after putting on. This healthful tonic continues all the time, when sleeping or awake, and will last for several years. These powerful Magnetic Batteries will retain and impart the magnetic current for years. Our New Book explains the law of cure. Free to all.

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CHICAGO MAGNETIC NHIELD CO., No. 6 Central Music Hall, Chicago, Ill. March 22.

ITS REPUTATION IS WORLD-WIDE. Red Cloud and Blackfoot's **MAGNETIZED PAPER**

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ME, Red Cloud, speak for Blackfoot, the great Medicine Chief from the happy hunting-grounds. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Develop medics. Make sick people well. Where paper go Blackfoot go; go quick. Bend right away."

1'rice 10 cents per sheet, or 12 sheets for \$1.00, or one sheet each week for four weeks \$0 cents; eight weeks, \$1.00. If scaled, 2 cents per sheet extra.

Address JAMES A. BLISS, 39 East Newton street, Boston, Mass.

NEW PUBLICATION.

TOR SALE—THE BOOK OF KNOWLEDGE.—Contents: Millennium, 1890; arrival of the long-anticipated Jewish Messiah; great financial crisis, 1896; great war throughout the entire world, 1896; Satan, the clief Anti-Christ, time of his birth, incidents connected with Satan's birth, powers and advance skirmlakers, Satan's Templem Ten Commandments, Satan's Ensign and inscriptions, what Satan says regarding his ensign to all nations, etc. Price, 28c., stamps. Address AUGUST ROHE, St. Paul, Minn. March 22.

\$4.000 Donation to Spiritualism.

THE OAHSPE ASSOCIATION donates one copy of the New Bible, OAHSPE, to each and every Spiritual Society in the United States. Also one copy to each and every hired local locturer on Spiritualism. Parties to pay their own freight. Sec. of the OAHSPE ASSOCIATION. 123 Weat 3th street. New York. March 22,

West 34th street. New York.

MRS. E. M. THOMAS, 511 Reservoir Avenue, Milwaukce, Wis., having had twelve years' experience as a medium in nearly all phases of development, respectfully offers her services as a lecturer, either on a public platform or at private residences, and as a healer without the use of drugs. She will also hold Public or Private 86-ances for Mind-Reading, Independent State-Writing, etc. Remember the location, 511 Reservoir Avenue, Milwaukce, and give her a call.

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LOSS OF MANHOOD

CURED by a spirit prescription in 60 days. It is an out-side application. No medicines given. Send three 2-ct. stamps for descriptive book to DR. ROBERT P. FEL-LOWS, Vinciand, N. J. It never falls to cure. Feb. 23, -25wis*

WANTED.

TEN responsible ladies or gentlemen, to assist in profitable business. Call on or address, J. W. FREE, Quincy House, Boston, Mass. 2wis March 22. MRS. MELLIE COFRAN,

MAGNETIC TREATMENTS, 27 Hollis street, Boston. March 22 -4w* March 22 -4w*

TOR SALE.—The Practice of over 30 years of MRS. MARY F. BISSON. Clairvoyant Physician, together with the Receipts for making her Prescriptions; also her Household Furniture. Her Suite of Rooms can be had on a lease at a reasonable rent. Will sell on favorable terms, as her Patients must be cared for. D. C. BISSON, Administrator of Estate of Mary F. Bisson, 1075 Washington St., Boston.

REE DIAGNOSIS.—Send lock patient's hair, ago, sex and 3 2-cent stamps. Magnetic treatments given overy afternoon at 128 West Brookline street, Boston, Mass. DR. S. S. CARPENTER. 1w*-March 22. MRS. LOOMIS, Test Medium. Magnetic treatments every day. Six questions by mail on business affairs answered for 50 cents. Diagnosis from lock of patient's nair, free; give age and sex. 128 West Brookline street, Boston, Mass. 1w*-March 22.

TRANSIENT PERSONS visiting Boston can birak First-Class Board and Rooms at MRS. 8. A. Dirak Fis, No. 4 Bond street, off Milford, Boston. March 22. MISS HATTIE SMART, Inspirational Lec-turer, No. 6 Pembroke street, Cheisea, Mass. March 22.-1w*

SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale, ALBERT MORTON, 210 Stockton street, Nov. 15.—1stf

JUST ISSUED.

Clear Light FROM THE SPIRIT-WORLD.

BY KATE IRVING.

TABLE OF CONTENTS.—The First Night of my New Life.
My Investigations into the Spiritualism of the Jewish Scriptures. The Spiritualism of the Greeks. My First Experience in Spiritualism. How It Saw the Immortals. How and When I Saw Departed Friends. A Dark Scance. How and When I Saw Departed Friends. A Dark Scance. A Private Scance. Ole Bull, the Great Vloilnist, as a Spiritualist. The Spiritualist Camp-Meeting of 1883. Mrs. Williams's First Public Scance. The Return to New York.—At Home. Spirit Pasts by Sawants in New York. How I was Guided to the "Forrest Home." Spiritualism at Cambridge—Uses of Spiritualism. In New My Experiences in Spiritualism. Life and Occupations in the Spirit-World. Our Relations to the Spirit-World. Infants in Spirit-Life. Councils in the Spirit-World. The Spirit-World. Our Relations to the Spirit-World. Infants in Spirit-Life. Councils in the Spirit-World of Mundane Influence. Last Announcements from the Bpheres. Parting Words to My Friends, or Strangers, who are not Spiritualists.

Cloth. Price \$1.22. postage free.
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A PLEA FOR THE JEWS, by a Gentile. The

A PLEA FOR THE JEWS, by a Gentile. The Crusade against Isrsel is War on Christianity and Democracy.

This has been issued in a neat Pamphlet. Our Hebrew friends especially will do well to read this Tract for the Times and to give it a wide circulation. Single copies \$\frac{1}{2}\$

YOU male by COLBY & BIOH.

Message Bepartment.

Public Free-Circle Meetings

Archeld at the BANNER OF LIGHT OFFICE, Rosworth street (formerly Montgomery Place), every Tuesday and FRIDAY AFTERNOON. The Hall (which is used only for these scances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, a lowing no egress until the conclusion of the scance, o'cept in case of absolute necessity. The public are cordically 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 carthly sphere in an undeveloped state, eventually progress to higher conditions. We sak the resafer 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 porceive—no more.

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

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

**Astural howers upon our Circle-Room table are gratefully appreciated by our angel y islitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a picas are to place upon the altar of Spirituality their floral offerings.

**All expressions all parts of the country.

**Also Sholhamer desires it distinctly understood that she cive is no private sittings at any time; neither does aborecive visitors on Tuesdays, Wednesdays or Fridays.

**All cutters of inquiry in regard to this department of the Banner should not be addressed to the medium in any case, Lawis B. Wilbon, Ohairman.

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

Report of Public Séance held Jan. 18th, 1884. [Continued from last week.]

Helen A. Coolidge.

My name is Helen A. Coolidge, and the friends I wish to reach are in Biddeford, Me. I have tried to communicate with them at their home, for they are investigating Spiritualism, or sitting for the purpose of receiving manifestations from spirits. There is a medium there who is partially developed, but my friends have got the idea that she is quite well developed in mediumistic power, and so they wonder why they don't get anything of a more satisfactory or forcible nature. I wish them to understand that they must be patient, not try to force these spiritual manifestations, because they will only retard the very work which they hope to accomplish. If they will continue to sit quietly and passively, receiving what is given, and not auxionsly attempt to gain more than the spirits have the power to give, I know the medium's gifts will unfold, slowly yet surely, and that after some months of trial they will receive satisfactory evidence of spirit-presence. I know that the hand of the medium will be used for transmitting in. of spirit-presence. I know that the hand of the medium will be used for transmitting in-telligent messages from spirits to mortals, and I think our friends in the body ought to have patience and be willing to wait until spirits accomplish what they have in view. I have tried soveral times to make my wishes known in this way, but I have been frustrated in my attempts every time, so I have come here because I know my message will be seen, and I believe my

my message will be seen, and I believe my words will receive attention.

My friends who are with me in the higher life join me in sending their love to those in the body. They, too, are very auxious to do their part in perfecting the work we have in view. I believe a new interest in Spiritualism will be created in the vicinity of our friends by the little circle which has been convened, but which has not as yet received much power or influence from on high—for it is destined, if those who have it in charge on the mortal side are passive and patient, to outwork glorious results for truth. results for truth.

A spirit is with me, who is closely connected to those friends to whom I send my communication, by the name of Samuel. They will recognize him. He lived on earth for more than sixty years, and passed suddenly from the body. He knew a little of Spiritualism before he died, but he has gained great information upon the subject since that time. He is an earnest work-er; he desires to convince mortals of the truths er; he desires to convince mortals of the truths' which he has found. In connection with myself he will come on those occasions when our friends sit for us, and will endeavor to make his presence known. He was powerful when in the body, and the power and energy which belouged to him then are his now, and he knows that after a little time he will be able to make them feel and understand that he is among them.

Henry Wilson.

[To the Chairman:] Good afternoon, friend. I know that all spirits are welcome on this platform, so I make bold to enter. I was a Spiritualist before I departed from the body. I was forced to believe and recognize the claims of Spiritualism because of the evidence of its truthfulness which was brought to me in my own home. In the bosom of my family I received those demonstrations of spiritual power which appealed to my reason and commonsense, which satisfied me that those who passed out from mortal conditions still live, not an inert existence, but that they are active and vig-orous, and have the privilege of returning to mortal life, and communing with their friends in the body. After I had become convinced of all this, I desired to know something of the rationale of Spiritualism; to study its philosc-phy, to comprehend something of the conditions phy, to comprehend something of the constant of life apart from the physical and visible scenes

of matter.

After I had gained a little information regarding these things, I then wished to understand how I could apply its principles to my daily life. I wished to live out my Spiritualism in my external acts. Whether I succeeded in doing so can be best learned from my old friends and associates. I have no doubt they will give you an account of my past life, if you care to receive it.

I have many friends on earth, that is, I claim a good many as my friends, and desire to receive from them a recognition of my presence with them, from time to time. I also would imwith them, from time to time. I also would impart to them my love and esteem, my friendship and sympathy. This is not the first time I have made myself known to mortal life. I embrace every opportunity of doing so when I come en rapport with a medium. I am proud to make myself known and understood. I believe it to be the duty of every spirit to manifest himself or herself to mortal comprehension, if it is possible for them so to do: therefore I have possible for them so to do; therefore I have quietly and privately given little demonstrations of my presence, in places that are remote

I wish to convey my thanks, as one humble individual, to the managers of this circle and this establishment, for opening the way and providing the means for spirits to return and reach their earthly friends. I assure you it is reach their earthly friends. I assure you it is a great thing for a spirit to find an opportunity of reaching some one who lives on the earth, and give even a little token of its presence to friends. I hope to see the time when there will exist these open ways in every household in the land; when mediumship will not be something set apart from the common experience of life; when it will be recognized as a partand portion of the inherent qualities of mankind—its powers discovered within the souls of all, so that every one will become perceptive to spiritual existence, and able to realize his or her nearness to the spirit—world, and enter into conscious, intelligent communion ize his or her nearness to the spirit-world, and enter into consolous, intelligent communion with its inhabitants. I think it is quite possible. I do not believe one individual possesses mediumistic qualities and another is deprived of them. I believe one person has those qualities developed, while they are inert in some other; and that when mankind learn how to live in accordance with the laws of nature, the manking interpretation powers of every one may become

live in accordance with the laws of nature, the mediumistic powers of every one may become unfolded, so they will not only see and converse with spirits, but associate with them in harmonious communion, and learn many lessons of wisdom and truth from the teachers who return from the realms of spiritual life. I report to you that I resided in Sterlingville, N. Y. Members of, my family were quite well known for their mediumistic powers. I tarried in the body for more than three score years. A few years have passed since I was summoned to the spirit world? I was known simply as Henry Wilson.

Allem Hi. Jones.

Like the gentleman who preceded me, I lived on earth romewhat. over sixty years; but I did

not understand so much of the immortal part of life as he seems to have done.

During the three years, or nearly that, of my spirit-life I have been trying to study its conditions, and I begin to gain glimmers of truth, so that I find myself advancing in knowledge to a certain degree, but I often wish I had understood these things as fully as I find a great many people do on earth, and that I had studied the laws of life more closely. Although it is important for one on earth to pay due attention to his physical wants, and the material conditions of life, it is also important for him to pay some attention to the spiritual part of conditions of the, it is also important for him to pay some attention to the spiritual part of his nature, else he will find when he reaches the other life that he is very deficient in practical information, such as he requires in order to appreciate and understand the new conditions upon which he has antened therefore tions upon which he has entered; therefore those of you who are continually gaining knowledge concerning the spirit-world and its inhabitants have the advantage of those who are in ignorance on these points; because those who pass away knowing nothing of the place they are going to find themselves bewildered, and unable to realize what is taking place around them for some little time. But I do not around them for some little time. But 1do not come here to preach; I only come to send my love to my friends, and tell them I have come back to report that I have found a fair country, whose provisions for the happiness and the useful employment of mankind have been wisely made; there is not the slightest reason why any one entering should be unhappy and unconfortable. That is my belief. I see some spirits who are richer than I am in spiritual wealth; but as I believe I shall have the opportunity of acquiring a like amount of heavenly tunity of acquiring a like amount of heavenly possessions. I am contented to push on and take up what I can from day to day. I lived in Boston. I have friends in this city who will recognize me, perhaps, as Allen II. Jones.

Georgianna A. Safford.

Georgianna A. Safford.

My name is Georgianna A. Safford. I lived in New York City. My father's name is William A. Safford. I have with me in the spirit-world a brother John, a sister Sarah and a dear mother. We are together, and have been united from the first. Mother passed on before the children, then one after another followed her and joined her in her spirit home. She is happy with her jewels, because the only thought that distressed her mind when passing from earthly scenes was concerning her little children. We come to send our love to the dear friends who are yet in earthly life. I want my cousin Grace to know she is a medium. I have been able to come to her quite a number of times since I passed from earth. She has thought that what she saw upon earth. She has thought that what she saw upon several occasions was only an optical dejusion. She thinks she fancied she saw me standing be-fore her once in the early twilight, when she was sitting alone in her own room; then at another time beforeshearose, and still at anoth-er time when she was conversing with a friend, er time when she was conversing with a friend, and turned toward the place where my picture hangs. I want to tell her she did see my spiritform upon all those occasions, and I felt so delighted to realize that she perceived my presence! She is strongly mediumistic, but is afraid of Spiritualism, and knows very little about it. She has talked with a friend who believes in its obtained several the result informed severalists.

She has talked with a friend who believes in its philosophy, but is not well informed concerning its phenomena, and a little interest has been awakening in her mind.

My friends have been clouded in thought concerning the present condition of life here in the body; they have not realized its importance, and that this existence is preparatory to a higher and grander one. They do not understand that here they are attending the primary school of life, learning the first rudiments of knowledge, gaining an idea of the basic principles of existence, which are to supply them with the means of gaining higher information by-and-by.

and-by.

I do not feel at ease or at home here in a pub-I do not feel at ease or at home here in a public place, but I cannot seem to reach my friends in any other way. I have been attempting to control a medium in New York City and send them a message; but the guides of that medium told me if I would come here I would gain some power which, if I brought it back to them, would enable me to control their medium. I hope I shall succeed in doing as I wish, because I feel there is an important labor before me which must be accomplished by some means. I want all my friends to know we are trying to bring them knowledge.

I thank you very much for permitting me to

I thank you very much for permitting me to come here. I would say I was twenty-four years old when I died. I have been in the spirit-world about three years. The brother and sister of whom I speak as being with me, were quite young when they passed out.

Report of Public Séance held Jan. 22d, 1884. Invocation.

Questions and Answers.

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

Ques.—[By Mrs. M. A. Tower, Millington, Mich.] A woman who possesses a strong, positive magnetism restrains the desire of her husband to use intoxicating liquor, by its exercise. Were she to develop her mediumistic powers by relinquishing the positive and submitting to a negative magnetism, would she necessarily lose the restraining influence over her husband, and he, in consequence thereof, be liable to fall a prey to his appetite for strong drink?

Ans. — Much depends upon the character, force and elevation of the spirits whom the lady would call around her in her efforts to develop mediumistic powers. If the conditions surrounding her life were at all favorable for the approach of wise and beneficent spirits, the personal magnetism and influence of that lady

personal magnetism and influence of that lady would only increase and strengthen by the healthful assistance of such intelligences as would come for the purpose of endeavoring to stimulate her mediumiatic qualities. Some of our best mediums have a positive as well as a negative side to their nature; and while un-der the influence of spiritual intelligences the of our best mediums have a positive as well as a negative side to their nature; and while under the influence of spiritual intelligences the negative condition is induced, in order that those intelligences may be enabled to subject their instrument to their higher uses and labors. But when that influence is withdrawn the positive part of the mediumstic mind gains the ascendency and may yield a grand and beautiful influence upon others. It does not follow that because a medium subjects herself to the influence upon others. It does not make the season of outside intelligences he must of necessary of the medium to the immortal regions. It all appeared very sincular to meet the season as thought appeared very sincular to meet the season as though some on enters of outside intelligences he must of necessary of the medium that because a medium subjects herself to the influence of outside intelligences he must of necessary of the medium to the immortal form of within would into out in the body, intending to uniness mathers, the results of which would into out in the meeting of outside intelligences he must of necessary of the medium to the contrary, a medium may be quite as useful by cultivating positive elements of character and seeking to exercise a wise influence upon others for their benefit, as by neglecting to develop those more active elements and thus giving the negative qualities, but she would also receive benefit and individual says it had done in days that mortal form, could never one could sway that mortal form, could never one could sway that mortal form, could never one could sway that mortal form could never one c

A.—We know of several instances where clair-voyance has been unfolded under conditions similar to those described by your correspond-ent, and we would advise him to form a series similar to those described by your correspondent, and we would advise him to form a series of sittings for the purpose of unfolding whatever mediumistic abilities he may possess. We would recommend him to sit quietly at the twilight hour, or in a dimly lighted apartment at some regular hour of the evening, for the purpose of receiving whatever the spiritual world has to give him. It would be better, perhaps, were he to sit with one or two—not more—congenial, sympathetic friends, who, like himself, would desire to receive something of a spiritual nature from exalted intelligences, and we have no doubt that within a few months he would be able to not only perceive lights and forms such as now come to him, but also the forms and faces of those who have passed on before. Undoubtedly his first clairvoyant visions would be of a landscape character—a representation of natural scenery, but after a time, if the friend persisted in his sittings for development, he would probably be able to perceive the forms and faces of departed friends. We have no knowledge of this particular case, and speak in this way because of similar cases which have come to our knowledge.

Q.—[By "One Interested," Boston.] Have Spiritualists advancel in good works as rapidly as the spirit-world has a right to expect? Should they not exert themselves more diligently for the establishment of circulating libraries, homes for mediums, halls for public gatherings, and in other ways for the benefit of their fellow-

for mediums, halls for public gatherings, and in other ways for the benefit of their fellowmen, and for making known the truths which they have found to be of inestimable value to thomselves?

A.—Although we are cognizant of much good that has been performed privately and individually by Spiritualists, yet we regret to say that we do not find that united, active labor in bewe do not find that united, active labor in behalf of humanity, and for the purpose of disseminating truth and elevating mankind generally among them, that we would like to discover. We understand very well that Spiritualists are, as a body, a peculiar people; that they are an outcome from every religious denomination, and even from materialism and atheism; consequently wad one event trues on a walcome and even from materialism and atheism; consequently we do not expect to see an amalgamation of all the ideas and opinions held by these people, but we do believe it is possible for Spiritualists to combine together for the purpose of performing good works for humanity; for them to agree to disagree upon matters which are of no essential importance, as compared with the great ends and objects of life. The time is coming, we have no doubt, when libraries will be established, when homes for mediums and halls of learning will be founded, as well as places of established, when homes for mediums and halls of learning will be founded, as well as places of meeting, where the truth can be freely dispensed by angelic ministrants, and that all this will be accomplished by the united action of Spiritualists; not by the free offering of one or two—although that is very commendable—but by the intelligentlabor of each one—every well-meaning and firm believer in Spiritualism bringing his tithe of labor or assistance to the work. This era will undoubtedly dawn upon the earth, but Spiritualists will have to be brought into closer harmony and relationship before it can be accomplished.

Q.—Is El Mahdi, the so-called false prophet—as some spiritual intelligences aver—a spiritual medium?

A.—We have no doubt that El Mahdi, the so-

medium?

A.—We have no doubt that El Mahdi, the socalled false prophet, is a strong spiritual medium; that within his organism are combined
those positive and negative elements, as well
as magnetic qualities, which together form a
grand and powerful battery for the use of spiritual intelligences; and that spirits interested
in the welfare of the Egyptians are attracted
to the man for the purpose of exercising his
mind and power, and thus working through his
instrumentality in calling the attention of the
people to the wants and demands of their race.
Agitation must needs come before attention instrumentality in calling the attention of the people to the wants and demands of their race. Agitation must needs come before attention will be paid to the necessities of the hour. Spirits who have the interest of a certain people at heart will not rest until they have caused an uprising, and stirred within the minds of the masses ideas which demand immediate attention; and such spirits are undoubtedly working with El Mahdi. What the result will be remains to be seen. It will undoubtedly draw the attention of the whole world to that unfortunate people, who have so long suffered under the most grievous oppression, the most utter disregard of their rights as human beings subject to the laws of progression. We believe the time will come when not only the Egyptians, but every race upon this globe, whatever its color, grade or degree, will be fully recognized and provided by more advanced and powerful nations with conditions that will afford them opportunities of rising in intelligence, culture and general advancement.

Samuel Phipps.

Invocation.

Our Father and our Mother God, once again do we return thanks to thee for the blessings that are ours, and we ask a continuance of thy bounty as expressed to our soulis in revealments from the inhabitants of a spiritual life. Let there be light shed upon the darket ened places in human minds, that they may become elluminated with grand developments of truth and understanding. Oh! may the hearts of all who sorrow because of doubt and fear concerning their beloved dead, become uplifted and peaceful through the certainty brought to it from the angel life; may every mortal who is now howed down in ignorance concerning its own existence, its purposes and its destiny, become strong and enduring for the battles and experiences of life. May every soul that thirsteth receive of the waters of life, and every heart that hungers for love and sympathy from the blessed ones who have prassed on before become satisfied, become strong because of the food supplied by returning dear ones. To this end may the channels of communication between power and opportunity to return and make their wish
To the end may the channels of communication between the worlds be kept open, and spirits be given power and opportunity to return and make their wish
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To this end may the channels of communication between the worlds be kept open, and spirits be given power and opportunity to return and make their wish
To this end may the channels of communication between the worlds and the worlds of the food supplied by returning dear ones. To this end may the channels of communication between the worlds and the worlds of the provided the pro physical condition and look around me, it gives me pleasure to find humanity advancing in intellectual pursuits, and in a knowledge and comprehension of the arts and sciences, and in all things that pertain to human welfare. I am all things that pertain to human welfare. I am glad to return and manifest my interest in my fellow-men. At the same time I am a little selfish in my desires, for I left in the body friends who were very dear to met reletives. friends who were very dear to me; relatives whom I cherished, and in whom I take always a deep interest. I would like very much to meet them through some such channel as this, and convey to them my regards and affection, and to learn of them something concerning their own affairs, their hopes, plans and desires for the future, because I think that possibly may be able to enlighten them somewhat con-cerning the future life and its conditions, and

thus place them in a fair way of understanding it when they join me in the spirit-world.

I was known as an old resident of Roxbury. I have friends in that section, also in Dorchester, and other parts of this good city of Boston, and I assure each one that my memory goes out to them with affection, and I shall ever regard them as my near and dear friends.

D. A. Wadely.

I feel, Mr. Chairman, as though I had traveled by rapid express to this point, and now, when I look around me, I am a little puzzled to understand my situation. I departed from the body suddenly. I had no warning, only a faint attack, and weariness and pain seemed to strike to my very vitals; then I was caught up from the mortal into the immortal regions. It all appeared very singular to met this avarience.

would please me could they turn their attention in the direction of investigating the claims of Spiritualism, and seek to learn of the life which their spirit-friends lead apart from matter, and which I now live. I desire my friends to know that I am doing well, and I find a very fair condition of existence beyond the veil. I have met my former friends and companions, and they also are well; they are employed in business pursuits, and are apparently very and they also are well; they are employed in business pursuits, and are apparently very happy. This is all I have to relate at this time, for I know I am speaking under a disadvantage. I have never manifested in this way before, and know but very little concerning its laws and conditions, therefore I feel gratified to think that I even have the power of saying one word. I would direct my thought, my message, all that I have to give in relation to mortal life at this time, to Atlanta, Ga. You may announce me as D. A. Wadely.

Ellen A. Matthews.

Ellen A. Matthews.

I am Ellen A. Matthews. I have lived in the spirit-world nearly seven years. I died with what people call consumption, and was weak and ill for a long time before I passed away. I wish to send friends in Philadelphia my love and have them know I am with them. They do not know that I can come into their homes, mingle with their families and bring them my love and good wishes. I have often thought it would be so pleasant to have them realize my presence, because then I would feel just as though I was welcome and at home again. I have many friends also in the spirit-world; they are very pleasant and congenial; they unite with me in sending their love to those who are here, and in telling them it is possible for spirits to come back to earthly life and manifest their thoughts and desires to friends; that they can give clear, intelligent messages, if only conditions are provided for them to do so. We have tried many times to give a knowledge of these things to those who are dear to us.

I have a brother. John Henry Matthews.

so. We have tried many times to give a knowledge of these things to those who are dear to us.

I have a brother, John Henry Matthews, whom I hope particularly to reach. He is not specially interested in anything belonging to religious life or the spiritual part of his being; he is directing his attention principally to material affairs, plunging into business pursuits, for the purpose not only of gaining a living, but of accumulating money—because he has a great many plans and ideas in his head of what he is going to do by and by. I do not come to censure him for this. If he will but divide his thought and attention between the spiritual and the material he will advance much faster, not only in acquiring those earthly possessions which he covets, but also in gaining spiritual blessings which are most needful. I bring him my love, and assure him I am willing and anxious to help him all in my power; and if he will seek for a medium through whom I can come I will be most happy to give him all the knowledge I possibly can concerning the spiritual allife and those dear friends of ours who are with me in the home above. I wish to say to my brother: Be careful how you move in pursuance of certain plans and ideas which you have in mind during the coming year, because I very much fear you will meet with disappointments and sorrowing experiences, but which can be avoided if you do not impulsively take up with suggestions, presented to you by others, which appear very glowing and promistake up with suggestions, presented to you by others, which appear very glowing and promising now, but which will prove disastrous and unpleasant in their effects.

Charles Andrew Powers.

Charles Andrew Powers.

Good afternoon, Mr. Chairman. I will give you my name first. It is Charles Andrew Powers.

Have friends in the city of Worcester whom I hope to meet, especially one by the name of Henry Morgan. He and I were associated in times past, and we felt very kindly toward each other. My friend Henry promised methat if ever I needed the assistance of a friend, he would be ready to give it. I also decided to him that I would give him any help in my power in time of need. When I was summoned from the body I did receive the kindly attention of that good friend, and I then promised him that if it was possible for the dead to return, I would come and try to benefit him. I have been with Henry a good many times since then, and have endeavored to make him know that I was still he has, at times, at times, thought it possible that I could and did help him, and that I was still a companion and friend. I would assure him such is the case. At times when he has been perplexed concerning his own affairs, and those matters which belonged especially to a brother of his, and which they are walting to receive. Until then he desires them to accept his love, and rest assured he will by no means forsake them. If it seems as though he name of Henry Morgan. He will be not so give.

MARIA CLIFFORD.

Now a young lady by the name of Maria Olifford comes. Her relatives and friends live in my prown to my dear mother. She is a lonely and as anxious, that I can hardly rest a moment without coming to her relative sand independent of the first head of the him. If it was still a companion and know that I was still a companion and since then, and thave one perplexed concerning his own affairs, and those matters which belonged especially to a brother of his, and which were very intricate in their nature, I have come many times since I departed from the body, and tried to make you feel my mind for the solution of his problems; and now from the ford the make you feel my have tried to give him the best thought of my mind for the solu

had not reached the prime of life, for I was only in the thirties; but through some condition, which I can hardly explain, my physical forces failed, and I was obliged to give up the mortal form. I was a machinist by trade and occupation, and was very much interested in the construction of machinery, its uses and operations; and I still exercise my thought in that direction. and I still exercise my thought in that direc-tion. In company with my friend I have gained new ideas on these matters, and sometime I hope to find a medium adapted to my use, whose time I can utilize for the purpose of giving those ideas to those who can put them into practical use for the benefit of mankind. I do not believe this will be the last time I shall manifest. It may be from this place, but I intend to search until I can find a brain I can use, through which I can manifest to my friends, and to those in-I can manifest to my friends, and to those in-terested in matters which are of importance

Blossom.

For Mrs. Susan Cameron, Belden Wilmot, Annie Garside, John W. Rogers, Maria Clifford, Oliver P. Morton, William Morton.

[To the Chairman:] I have not come to you before since early in the season, because I have not so much needed the lessons which I could not so much needed the lessons which I could learn here, and the experience which I could gain in controlling this medium, for I have at last succeeded in finding a medium adapted to my use, through whom I can convey messages to mortals for the purpose of convincing them of the existence of their spirit-friends, and comforting their hearts with messages of love from those who cannot speak for themselves, while at the same time pleasing those spirits who desire to reach their friends of earth. I am Blossom: you will know me by that name. I come to-day to speak for spirits here who cannot do so themselves, and for the purpose of acquiring a little more power and experience in this particular line of labor through this instrument.

MRS. SUSAN CAMERON.

MRS. SUSAN CAMERON.

ed in Stamford, Conn. He says: "I was drowned in the Sound; those with me were also drowned—a few years ago. I want my friends to know I am alive, however; that although the waters covered the mortal body, they had no power to quench the spirit. I am living, as are those who passed out the same as I did. We have the power of not only returning to this side of life, and witnessing what is taking place with our friends and with people generally, but we also are living an active life in the spirit-world, one that is filled with labor. I have been attending school since I went over, and have learned many things of which I had no idea when in the body. I do not wish to come back here to live, because I have gained so much more information in spirit-life than I ever could have found here. I feel that I have the best possible conditions for unfoldment." Over the heads of the group who come with this spirit I see the letter H, as though it was the initial of their surname.

ANNIE GARSIDE.

ANNIE GARSIDE.

Now a very beautiful young lady approaches me, and says: "Will you please convey my love to my dear friends? I have many of them in the body, and I do frequently come to the old home, bringing my influence of cheer and peace, and trying to surround the hearts of the dear ones with the most uplifting and ennobling love that spirits can bring to mortals. Tell them, please, that I am happy in my spirit-home. It is a beautiful world where I reside. I find only the sweetest and purest conditions for unfoldment. I am attending school in the higher life, gaining all the instruction that I possibly can. I am also, in a humble way, a teacher, for I have the privilege of directing the minds of some little waifs who have come to the spiritworld, in need of enlightenment. In my pursuits and enjoyments, I find perfect peace and happiness, and I have no desire to take up the mortal form, and reënter earthly conditions of life. But I do send out my love to dear ones of earth, and it will never fail them. I will guide them onward through their mortal life, and will endeavor to prepare beautiful conditions for their accentance when they come to me and beacon to them from the world beyond. I will endeavor to prepare beautiful conditions for their acceptance when they come to me, and strew before their feet the thornless flowers of spiritual life that fade not. Tell my dear ones that I will, at all opportunities, come to them with my influence and magnetism, and try to bless and benefit them. I am interested in Spiritualism and mediumship; I am doing all that I can to develop the last, and to demonstrate the first to mortals who are in need of such truth. I am Annie Garside. I come from Foxboro', Mass."

JOHN W. ROGERS.

Here is a spirit who appears to have been about forty years old when he died. I get the name of John W. Rogers. He belonged in Boston. He tells me that he has been in the spirit-life about three years. He sends his love to his family and friends, and wishes them to know that all things are well with him. He is not now as solicitous concerning material affairs as he was at first, after passing from the body; he has come to the conclusion that all things are managed wisely and well, and that he could not make them any better were he to exercise his thought in that direction, so he is now turning his attention to spiritual things. He hopes after a little while to bring to his earthly friends that knowledge of immortal life which they have asked for, and which they are waittriends that knowledge of immortal life which they have asked for, and which they are waiting to receive. Until then he desires them to accept his love, and rest assured he will by no means forsake them. If it seems as though he neglects to give them any token of his presence or knowledge of his life, let them not consider him neglectful, for he is only awaiting opportunities for the presentation of what he has to give.

I know that I will be enabled to develop your powers, so that you will not only feel the presence of your child, but, in time, you will be able to see her form and recognize her face, as it bends above you.

OLIVER P. AND WILLIAM MORTON. Two spirits I now see more clearly than any

Two spirits I now see more clearly than any others, although they are not so near to me as others are. They are brothers, yet they are most unlike in appearance. One is staid and dignified; the other, of a rollicking, fun-loving nature. One is considerably taller than the other, and, as I said, quite different in appearance. The tallest spirit desires to send his love to his friends, and to assure them of his watchful interest in their behalf; yet not entirely does he exert his care and influence over those nearest and dearest to him, although their lives claim a great share of his attention. I have to express this in my own words, because I cannot get the language precisely as the spirit gives it. This intelligence is actively engaged, in association with other spirits, in devising in association with other spirits, in devising ways and means to further the best interests and welfare of mankind, particularly of the in-habitants of this country; the political affairs habitants of this country; the political affairs of the nation are of great importance to him, and he seems to exert a wide-spread influence in regard to them—one that is uplifting and strengthening in its character as well as purifying. This spirit intends and expects to come into active and conscious communication with individuals in various parts of the country, who are interested in the welfers of the records as and viduals in various parts of the country, who are interested in the welfare of the people as a whole, and who are desirous of placing the affairs of the nation upon a broad and elevating platform, so that others may truly look to this country as indeed the home of the free, the refuge of the oppressed. He is one who exercises an influence wherever the general good is the object sought, rather than the interest of the object sought, rather than the interest of sections or parties. The spirit has been invit-ed to come forward, but seems to feel that he ed to come forward, but seems to feel that he shall take the place of some other who needs to manifest more than he does; so I cannot get his thoughts as clearly as I might otherwise do. However, he says he is not here for the purpose of giving any ideas upon his political status, or upon other matters in general or particular, but comes because he takes an interest in the doing of such and status as cather here's heavest. upon other matters in general or particular, but comes because he takes an interest in the doings of such spirits as gather here, because he desires to exercise his influence not only through spiritual channels for the dissemination of truth concerning immortal life, but also in stimulating such minds as need the kind of influence which he can bring to bear upon them. He was and is a good story-teller, and would engage the attention of account person or a child by his anecdotes, as well as interest more mature minds by his deeper thought, researches and study.

The spirit with him is his brother, who desires to send his love and blessing to near and dear friends. He does not turn his mind so largely toward public affairs as the other, but still he is interested in whatever is of benefit to humanity. Now, especially, his attention is directed toward a member of his family, very near and dear to him, a young lady, whose affairs concern him closely and whom he desires to guide. The taller spirit gives his name as Oliver P. Norton. He was well known in Indianal The brother's name is William.

Of don't think Blossom can give you any more to day is the second of the process from the minds of the process from the minds of the process of the second of the process from the minds of the process of the second of the process of the

A Cold Joseph Bardbell Transis Wymodd B.

rah Haskell; Martha R. Lund; Michael Kirby; Henry A. Baker; Harrict Messenger; Viola.

Jan. 29.—Nellie J. Kenyon, for Fannie L. Carver, Edward D. Bione, H. M. Long, Eliza Radolph, Fred. Bragdon, Barah E. Billlings, Mary O. Henderson, Col. William W. Tompkins, Gerile Williams, Thomas Shorter, Water Lily, Spirit Violet.

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

Fib. 6.—Mrs. Mary A. Res.; Charles H. Bourne; Nelson Beals; Eleanor Lawton; William E. Lawrence; Hannah Clarke; Mary Jane Baunders.

Fib. 8.—Aldus Barden; Clarissa Howland; Nancy Ann Carnes; Capt. Thomas Mickel; David Thrasher; Cora Croft; Maryaret Shepard.

Fib. 12.—John F. Uoles; Asahel Southworth; Edward M. Roberts; Stanford Nowell; Hannah Maria Simpson; Mary Green; James O. Breed; Julia Dwight.

Fib. 15.—Samuel Cates; James F. Jennes; Eveline Borden; George P. Dorlas; Jennie Allier; James Andrew Warren; Mary Eliza Adams; Harriet Maria.

Fib. 19.—Josephine Bawyer; George D. Taylor; Mrs. Hannah Barter; Major William H. O. Sherman; Martha L. Fort; John Cook; Jennie E. Wright.

Fib. 20.—Junie Holme; James Bogue; Asa Steere; Mary B. Dyer; Hastie A. Lamber; Norman Hobar; Mary J. Studley.

Fib. 22.—Lucy Alcott; Robert Moors; Helen Atwood; Studiey.
Feb. 22.—Lucy Alcott: Robert Moors: Helen Atwood;
White Eagle; Thomas Flynn; Judge J. L. Lott; William
Pimer; Lliy Harrington; Margaretta Latham,
March 4.—Ellen E. Ferris: C. Townsend; Albert Nelson; Minnie Shepard; Levi W. Davis; Hattie S. Pierce;
Charlotte W. Gleason; Louisa Williams,
March 7.—Elizabeth Wells; Richard Twiss; Ernest Hill;
Lydia M. S. Prescott; Father Cleveland; Henry C.; Hatle
Blichardson. Bichardson.

**March 11.—Henry Judson Cross; Lorena Standish; David
Ward; Betsey Tucker; Sarah Ann Murray; Benjamin
Wadleigh; Henrietta Clark.

Advertisements.

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and directions, by which any one call say dimensions how to use it.

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April 7.

Light for Thinkers. A WEEKLY PAPER, published at Atlanta, Ga., in the interest of Spiritualism, at \$1,50 per annum.

G. W. KATER, Editor.

May 19. A. O. LADD, Publisher.

NEW GOSPEL OF HEALTH, CONTAINING seven sections on Vital Magnetium and illustrated munipulations, by DR. Stone. For sale at this office. Price \$1,25 cloth-bound copies, \$2,50.

Banner of Bight.

SECULAR PRESS BUREAU. Organized under the Direction of the American Spiritualist Alliance, No. 206 Broadway, New York.

(From the Providence (R. I.) Evening Telegram.) NOT A MARKETABLE COMMODITY. Nelson Cross Takes Rev. Mr. Larry to Task on the Subject of Spiritualism.

the Subject of Spiritualism.

Editor Evening Telegram:

On making a very brief stay in your city one of the first things brought to my notice was a gross, false and outrageous attack upon Spiritualism by the Rev. J. H. Larry, from the pulpit of the Richmond-Street Free Congregational Church, a synopsis of which is published, without comment, in the March 3d number of the Evening Bulletin, under the head of the "Life of Christ," and as it appears as a preface to his lecture, under that title. In this attack, it is said, Mr. Larry proceeded to give his views on the subject of "Materialization," from which he branched into a wholesale denunciation of Modern Spiritualism, which he characterized as a counterfeit of Christianity or a distorted offspring thereof. This slanderer of a sublime truth, about which he knows nothing whatever and cannot appreciate as long as his lifework is based upon Bible myths concerning which he is unable to furnish the faintest evidence of their truth, like all of his kind, contents himself with ignorant falsification and meaningless characterization without ever having made the least investigation into the facts upon which Modern Spiritualism rests, but because those facts so nearly resemble those upon which he considers himself a valuable prop, he presents them under the cognomen of a "Counterfeit of Christianity." Editor Evening Telegram :

of which he considers himself a valuable prop, he presents them under the cognomen of a "Counterfeit of Christianity."

It is not my purpose, in the brief time I have to devote to this subject at this time, to enter upon anything like a discussion of the issues presented by this reverend lecturer, nor, indeed, to bring forward any of the indubitable evidences in substantiation of all that is claimed by the more rational and better informed Spiritualists in support of that which, beginning with them as a belief, has led on to absolute knowledge. But I would simply suggest to this rampant champion of a revengeful God and a personal devil, that he soberly and honestly compare the evidences upon which he relies for the theories he has espoused with those world-over evidences of to-day, which prove beyond cavil the future unending existence of every huover evidences of to-day, which prove beyond cavil the future unending existence of every human being, and his capacity to return from his spiritual state beyond the "dark river," and hold communion with the loved ones he has left behind, not malignantly and deceitfully, in the manner of Mr. Larry's ideal devil, but lovingly and truthfully, even as brother and sister, and mother and child here, when the home-life is undisturbed by commotion and discord. I would say to those who sat under this "Christian" outpouring at the said Free Congregaundisturbed by commotion and discord. I would say to those who sat under this "Christian" outpouring at the said Free Congregational Church—to each and every one of them—that Spiritualism is not a thing that can be bartered, and traded, and bought and sold in the market places, as was represented, but, on the contrary, it is more than anything else which has come to earth since the days when the humble Nazarene gave up his life to prove it true, a divine revelation, and he who is so deaf as not to hear, and so morally blind as not to see, and is thus willing to grope about in his narrow sphere of ignorance and superstitious unbelief, is more to be pitied than condemned. I would say, further, that so free and open-handed is this divine gift, that all who reach out for it shall obtain it without money and without price. Let them return from this tirade of weak abuse to their several homes, and seriously and prayerfully ask the "Divine giver of all things" to help their unbelief, and in this mead asther about a table, and nless their hands upon it, and thus sit quietly and receptively for what may come, and the chances are more than equal that the vell, which is now one of darkness before their eyes, will be lifted, perhaps ever so little, but enough for them to more than equal that the vell, which is now one of darkness before their eyes, will be lifted, perhaps ever so little, but enough for them to see and know that they have at length inclined their ears and opened their eyes to a glorious truth which they will nover thereafter relinquish, for it is the light which comes as a guiding star to lead them on to higher and nobler truths of spirit communion in this life, and the glories of the life hereafter.

March 7th, 1884. Nelson Cross.

Spiritualist Meetings in Boston:

Horicultural Hall (corner Tremont and Brom-field Mtreets). Meetings under the auspices of the Bos-ton Spiritual Temple will be held every Bunday at 10% A. M. and 7% P. M. R. Holmes, President; W. A. Dunklee, Treasuror,

Wells Memorial Hall.—The Shawmut Spiritual Ly coum meets in this hall, 997 Washington street, every Sunday 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-

lve Lyceum No. 1. Free session every Sunday morning at at 101 o'clock. All are cordially invited. Benjamin Weav-Wells Memorial Hall, 967 Washington Street,—

Wells Memorial Hall, 967 Washington Street.— The Spiritistic Phenomena Association holds meetings every Sunday afternoon at 2% o'clock. Able speakers and test mediums. All are cordially invited. Scata free. 1031 Washington Street.—Ladies' Aid Society meets every Friday at 2% P. M. Business meeting at 4. Sunday afternoons at 2%, tests and good speakers. Conference in the evening. K. C. Baxter, Secretary. Eagle Hall, 616 Washington Street, corner of Dasex.—Sundays, at 10% A. M., 2% and 7% P. M. Eben Cobb, Conductor, Meetings also Wednesday afternoonsat 3 o'clock.

Harmony Hall, 24 Essex Street (ist fight).—Sundays, at 24 (seats free) and 7½ P. M.; Thursdays, at 2 P. M. Prescott Hobinson, Chairman.
Working Union of Progressive Spiritualisis.—
J. Comodore Street, Secretary, 275 Columbus Avenue.

Chelsea.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bellingham Car Station, at 2 and 7% F. M.
THELADIES' HARMONIAL AID BOOIETY meets at Temple of Honor Hall, Hawthorn street, every Friday afternoon. Business meeting at 4 o'clock. Entertainments in the evening. Mrs. B. A. Thayer, President. Mrs. L. M. Fengar, Secretary.

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

East Sommerville.—Spiritual meetings are held in Had-

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

East Nomervalle.—Spiritual meetings are held in Hadley Hall every Sunday evening at 7% o'clock.

Boston Spiritual. Temple.—This Society was again favored, March 16th, with the impirations of that gifted speaker, Mrs. R. Shepard-Lillie. After two beautiful songs by Mr. and Mrs. Lillie, the following subjects were presented for consideration: "Materialization"—"Who Are the Herces?" She entered into the general description of the growth of the body, saying we are building every day—something that had not been formed was daily forming, and this is nothing else than a slow process of materializing. "In the present sense—for Spiritualism has coined many new words—what is meant by a materializing circle? or what the manifestation of forms suddenly visible and then invisible? It is that the spiritual, that is not visible, is clothed upon from atoms of matter until visible. These atoms are taken from the surrounding elements, and clothed upon the spirit body. It acts as a law witbout will. The mother, without will, expresses her affection for her offspring. The laws of nature bring the atoms together as growth, and form visible objects. It is claimed that it is impossible to form in a moment what has taken thirty years, more or less, to produce, and if they can come and form why do they not come and stay permanently? Recause they do not want to. They come to do a work, to establish the fact of continued existence. This return, whether materialized or otherwise, was the life of the church, and when it let go of this it lost its vitality. When it became too proud to recognize spirits, and their control, its substituted education. Not that I discard education, for every one should avail himself of it, but I allude to it to show the rock on which the Christian church stranded, which was the giving up of the spiritual for the intellectual. There has been no sect or church but has commenced in the spirit sake for this trimming? No; it is the pride of man that seeks for education to lead him instead of spirit control. I say to

In the future sensitives will be placed above all sus-

picion of fraud. The true beroes will be those who stand firmly on all occasions in defense of the truth. In some places there seems the need—not of a new heart, but of backbone. It is those that unfurl the banner to the breeze and stand by it under all circumstances, that are the true heroes of any cause.

The evening discourse was based on "The World We Live In." Every one who has a religion has it from within. Those who have formed their religious thought have just picked up a few pebbles on the shore of time, and think they possess all there is to know. There are many Bibles, or sacred books, that have come into existence in this way. Such ideas as were once thought sacred are now discarded; such, for instance, as the existence of an angry God. Bibles are compilations of the sublimest thoughts of the times in which they were written; the best that could be expressed, and yet expression was not free; liberty of expression has only come little by little. The various beliefs have made numberless creeds, and each creed governs its own circle. I hope Spiritualism will not become creed-bound, for no limitation of thought should be submitted to. When one leaves the prison-cell of his creed, every one lashes his back as he passes out. Woman has been kept down. The Bible commands wives to learn of their husbands at home. Should it be followed, some would go to a poor place to learn; and then the maiden, what should she do? But woman is being brought forward; freedom is being given to her, and it is rapidly becoming seen that there is no sex in intellect. What we want is God manifest in us, and then he manifests through us. Carry the sunlight in your expression, and you will have it all around you. The lecture closed with a poem.

The audiences at these meetings have been very much delighted with Mr. Lillie's spiritual songs. With a fine, clear voice he gives full expression to the poetry he sings. His rendering of them is a fine addition to the inspirational thoughts of Mrs. L.

SHAWNUT LYCEUM, WELLS MEMORIAL HALL. The session of last Sunday was well attended. After

The session of last Sunday was well attended. After reading, singing and marching, Conductor Hatch delivered a lengthy address, in which he alluded to the talent which will be represented at the Anniversary observance.

The recitations were participated in by Lulu Morse, Helen Sanders, Rosa Wilbur, Gracie Burroughs, and Hattle Reed. Song by Gertie Pratt. By request Lulu Morse gave a repetition of her plece of the Sunday previous. Duett by Mrs. Carrie Hatch and Miss Shelhamer, and quartette singing by Prof. Longley, assisted by Eddie Hatch. Joseph D. Hull, of Hartford, made a short address. Singing by the choir closed this session, which, a contribution being taken, netted the Lyceum twenty five dollars.

ALONZO DANFORTH. Cor. Sec. of S. S. L. 28 Dartmouth street, March 16th, 1884.

SPIRITIBLIC PHENOMENA ASSOCIATION.—The services at Wells Memorial Hall, on Sunday last, were opened by Prof. Clayton, followed by Rosa Wilbur, of opened by Prof. Clayton, followed by Rosa Wilbur, of the "Shawmut Lyceum," who is a fair illustration of what this Lyceum is accomplishing in the way of giving our children confidence in stepping forth into the world of thought and action. It is hoped that one or more will be allowed to speak from Sunday to Sunday. Mrs. Litch followed, and Father Locke gave us a short speech and closed by singing "On to Richmond," accompanied by Mrs. Carr. Jennie Rhind was the last speaker, and the meeting adjourned to next Sunday. As will be seen in another column, this society will remember with appropriate services the coming Anniversary.

Alonzo Danforth, Cor. Sec. of S. P. A.

HARMONY HALL, 34 Essex STREET .- The meetings in this place were well attended on Sunday last, and an unusual interest was manifested throughout.

and an unusual interest was manifested throughout. The exercises were opened by Mrs. Greene, who made some excellent remarks of a practical nature, which were well received, closing with many positive tests, which were readily recognized.

Mr. Viles, under spirit-control, delivered a short, appropriate address, in his most interesting and happy style, giving several tests.

Mr. Pratt spoke of the practical duties of Spiritualists to each other and to humanity in general. His remarks were interesting and instructive, and listened to with marked attention. Mrs. Goodwin was controlled by Spirit Aggie Davis Hall, who gave some account of her experience on entering spirit-life, which was particularly interesting. The tests by Dr. Thomas were clear and positive, and mostly recognized. Mrs. A. L. Luil delivered an excellent address, under the control of her spirit-guide, closing with many unmistakably recognized tests.

CHELSEA. - Mrs. Sarah A. Byrnes occupied our platform last Sunday afternoon and evening, and gave two very able discourses which were highly appreclated. Mrs. Byrnes speaks for us again next Sunday, at 3 and 7:30 P. M.

LAULES MARBURIAL AID SOCIETY.-Mr. Mines, of Cambridge, inspirational speaker, and Mr. David Brown, the well-known test-medium of Boston, will Brown, the well-known test-medium of Boston, will occupy the rostrum at Temple of Honor Hall, Hawthorne street, Friday evening, March 21st, in the interest of the Ladies' Harmonial Aid Society. Mrs. Pennell, of Boston, has kindly offered her services on Friday evening. March 28th, as test medium for the benefit of same society, at their hall, Hawthorne street. Bro. Dowling, of Malden, and others are expected to be present to, lend their assistance, and from among the diversity of gifts it is hoped that many may receive greetings from angel-friends beyond the river, and thus prepare the way for a more complete enjoyment during the near Anniversary of the Advent of Modern Spiritualism.

every Wednesday evening at 8 o'clock. T. E. Allen, 23 Union Bousse, Secretary.

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

New York City Ladies' Spiritualist Aid Society, permanently located at 171 East Oth street. Wednesday, at 3 P. M. Mrs. M. A. Newton, President. Frobisher College Hall, 23 East 14th street, near Broadway. The People's Spiritual Meeting every Sunday at 2½ and 7½ P. M. Frank W. Jones, Conductor.

Frobisher Hall Meetings.

"The People's Spiritual Meeting" at Frobisher Hall on the afternoon of the 16th was a perfect success. Mrs. M. C. Morrell led the speaking. Mrs. A. C. Henon the afternoon of the 16th was a perfect success. Mrs. M. C. Morrell led the speaking. Mrs. A. C. Henderson gave some experiences which enlivened the occasion, and by request several tests of spirit-presence around those in the audience. Mr. J. B. Booth gave a fine rendering of the solo entitled "Consider the Lilies," also effective remarks upon "Spiritual Force tof Character." Mrs. J. M. Wright, of New Haven, Ct., (entranced,) spoke upon "The Bright Side of Spiritualism." Mr. Ostrander took for his theme "The Development of our Spiritual Natures," Mrs. G. A. Coleman spoke upon "The Uplifting Influence of Prayer." Mrs. Spencer and Mrs. Eldiredge added to the interest by instructive words of cheer.

In the evening Mr. Dawbarn gave an admirable address, taking for his text "Slaves of Commerce," which was a logical, instructive effort, and met the entire approval of his hearers. A plano and violin duet was linely rendered by Mrs. Muse and Mrs. Reid; vocal music was furnished by Mrs. Morrison and sister, and Mr. Leach; Dr. E. B. Fish filled out the time by laying bands on and relieving a large number of those afflicted with pain.

Dr. J. V. Mansfield is expected to be present on the afternoon of Sunday, the 23d, to interest us with Feminiscences of his mediumistic life. Mr. Dawbarn will speak in the evening.

Spiritualist Meetings in Brooklyn. Opplitudes of the second of th

dent.

Church of the New Spiritual Dispensation, Clinton Avenue, below Myrtie (entrance on both Clinton and Waverly Avenue), bolds religious services in its church edifice every Sunday at 2 and 7½ P. M. Sunday School for adults and children at 10% A. M. Ladies' Aid Society meets Wednesday at 23% P. M. Church Social meets every Wednesday evening at 7% o'clock. Psychic Fraternity, with classes for mediumship development, meets Thursday evening of each week at 7% o'clock. All meetings free, and the public cordially invited. A. H. Dailey, President,

Erocklym 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 F. M.

The Essaterm District Spiritual Conference meets

The Eastern Districts piritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, a 77%. Oharles B. Miller, Fresident; W. H. Coma, Secretary. The Everett Hall Spiritual Conference, 393 Ful-ton street, meets every Saturday evening at 80 colock, Spir-tual papers and books on sale, and meetings free. Capt. Ja-cob Lavid. President: Lewis Johnson, Vice-President; W.

The South Breoklyn Spiritual Society mosts at Franklin Hall, corner of Third Avenue and 18th street, every Wednesday avening, 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, Trasurer.

Lectures in Brooklyn, N. Y. Mr. J. William Fletcher still continues to draw very large audiences. The hall was filled, and the at

large audiences. The hall was filled, and the attention of the people closely held as he discussed "Vexed Questions." He will lecture her: Sunday morning on "Celestial Attraction and Affinities." and in the evening, "The Power of the Human Spirit." Every arrangement is being made for the celebration of the anniversary. There will be an entertainment Saturday evening, and two lectures as Euroday at which time Mr. Fietcher will be unsisted by Mrs. M.A.

Gridley, of the School of Mediumship, and others.
Invitations to attend these meetings, at the suggestion of the speaker, have been sent to all the societies in Brooklyn.

Mr. Fletcher can be found every Monday at the Dwinel House, Brooklyn, N. Y.

Meetings in Portland, Me. Sunday, March 2d, our platform was occupied by Jo-soph D. Silles. In the atternoon he favored us with an able address upon the subject, "What is the Soul of able address upon the subject, "What is the Soul of Man?" and at its close a test scance, at which a large number of spirits were described and recognized. In the evening, after the discourse, "Swift Arrow" described and gave the names of sixty spirits, nearly all of whom were recognized by parties in the audience. March 9th the afternoon lecture was upon "The Laws of Life." In the evening he delivered a discourse upon "The Change of Death." "Swift Arrow" held his usual test scance, a great many spirits presenting themselves to his vision, giving their names and many incidents by which they were recognized. Tuesday evening, the 11th, the society gave an entertainment, supper and dance in the hall; there was a large attendance, and all seemed to enjoy themselves. On Sunday, March 16th, Mr. Stiles closed his engagement with the society, giving in the afternoon a very able lecture. The evening session was devoted mostly to giving tests. "Swift Arrow" was in his best humor, describing nearly one hundred and fifty spirits, nearly all being recognized. Mr. Stiles has a large circle of friends in Portland who are always glad to welcome him among them.

Gerald Massey in Springfield, Mass. Another full and very intelligent audience assembled Sunday evening, March 16th, to hear Mr. Massey

bled Sunday evening, March 16th, to hear Mr. Massey in his masterly lecture on "The Historical Jesus and the Mythical Christ." In this discourse parallels are drawn between the gods of Egypt and the Christian Christ, showing from the "Book of the Dead" that most of the stories of Jesus found in the four gospels are modified eoples of the Egyptian myths.

A number of citizens from other churches and some of our best thinkers among the unchurched were present. The views of Mr. Massey were new and startling to most, and yet they are founded on the facts of Egyptology. The Springfield Republican reported the lecture, giving an unusual amount of space to it.

Prof. Milleson of Boston will lecture here next Sunday, the 23d, and in the evening exhibit his paintings and diagrams of the spliribody, which he has made a study of for years, and in which he claims to have been shown clairyoyantly some very new and beautiful truths.

Hartford, Ct.

J. William Fletcher has been lecturing Monday evenings before our society with great success. He will lecture next Tuesday evening at 8 o'clock. He can be found every Tuesday at the United States Hotel for private sittings.

IN SARATOGA, N. Y., the meetings Sunday afternoon and evening, under the auspices of the Spiritualist Society, are very successful, being fully attended by Society, are very successful, being fully attended by deeply interested audiences. The lectures are given by many of the best speakers; and the conferences are addressed by President Horn, Peter Thompson, Mrs. Toombs, James Galior and others, and very convincing tests are given on the platform by Dr. Mills. Some of the most intelligent and wealthy residents have identified themselves with the cause of Spiritualism in Saratoga, and use their best efforts to advance its interests.

Correction.

PROVIDENCE, R. I., March 8d, 1884. After reading the article in the Journal of March st, I could not, in justice to all concerned, let it pass unnoticed. I do not wish to go into family affairs, but will simply say they have been very much exaggerated. But as for saying that my son or his wife carried on fraudulent proceedings in regard to their circles is absolutely false, as I never knew of their having any accomplices in any form whatever, and I never heard my son or his wife ever allude to anything of the kind. MARY S. ROSS.

State of Rhode Island, Providence ss. In Providence, in said county, on this 4th day of March, A. D. 1884. Then personally appeared the above-named Mary S. Ross, and made oath that the above statement by Before me, her subscribed is true.

MICHAEL CHADDOCK, Notary Public. Attest: MICHABL CRADDOCK, Notary Public.

ALL SORTS OF PARAGRAPHS.

For right is right, since God is God; And right the day must win. To doubt would be disloyalty; To falter would be sin.—Geo, S. Faber.

The Truth, Somerville, Mass., rather sarcastically inquires, whether the endeavor now being made to put a stop to lotteries at Church Fairs, is not an attack upon the cause of religion i

Osman Digna has again met with a crushing defeat, Spiritualist Meetings in New York. at the hands of Gen. Graham in Egypt, but still holds The American apiritualist Alliance meets every the field, and has proclaimed a religious war. A price Sunday afternoon at 2% o'clock in Republican Hall, 55 West 33d attest. Headquariers and Reading-Room for members at 137 West 33th street, where social meetings are held rumored that the British Parliament will be at once dissolved, to test the opinion of the country on the

> The Archduke John of Austria has published a pamphlet on Spiritualism, in which he has made the state. ment that Spiritualism is cherished in huts and palaces, and that its adherents number two millions of people in Austria.

The Chicago Tribune has been sued for criminal libel to recover damages by the aggrieved party in the sum of \$100,000. The Inter-Ocean has also been sued by the same parties. We understand that other papers in Chicago are liable for libels, and will be indicted at no distant day.

France, in the interests of her alleged protectorate. has captured Bac Ninh; and China, in defense of her claimed suzerainity, will now have an opportunity of showing the world what she proposes to do about Ton-

By the recent tornado in North Carolina, one hundred persons were killed, two hundred and fifty wounded, and property destroyed to the amount of more than half a million dollars.

According to an item in the London Medium, Mr. J. Fitton, the medium for physical manifestations, has made a fool of himself by writing "a very hot letter," in which, our contemporary remarks, he "somewhat coolly says": "I am not the only medium who has willfully personated the forms," etc. The Medium adds: "There is a class of people that universally hate honesty; but we are proud to be the victim of such." Yes, you will find them in all parts of the world. "Rule or ruin" is their motto; but in spiritual things they get the worst of it in the long run.

An anonymous writer in the Boston Investigator igns his diatribe: "Anti-Humbug." ,He is mistaken in his choice of a pseudonym: it should have been Aunty Humbug."

A. S. Pease delivered his lecture, "Christ in Spirit-ualism," in Troy, N. Y., Sunday night, to a very large audience. All the seats of Keenan Hall were occu-pled and many of the auditors were obliged to remain standing during the address. Mr. Pease is an elo-quent speaker and is making his mark on the spiritual platform.—Saratoga Eagle, March 8th.

The Congressional Library at Washington contains 513,441 volumes of books, 170,000 pamphlets, 3000 bound volumes of American and foreign newspapers, and over 150,000 lithographs, engravings, etc.

A WINTER IDYL.

"Canst thou not tell the difference,"
Said Yeast, the other night,
"Twirt clear and running water
And when it's frozen ight?"
"I can," his wife made answer,
"I'll tell you in a trice;
"The one's a flow of water,
The other a floe of tee,"

The Chicago Tribune defines as follows: "A bull is a person who wants a stock to advance. A bear is a person who wants a stock to decline. Longs are holders of stocks. Shorts are operators who have sold stocks that they do not hold, to be delivered at some future time, their expectation, being to buy them at prices below those at which they have sold them. By the way, 'lamb' is an outsider who goes into the mar-ket and leaves his money," Moral: legal gambling.

- Tonkers Stalesman.

(Care will kill a cat. The care must be exercised in taking aim. It is extremely difficult bowever, to hit one in the dark with a bottle. New Orledge Ploayung.

"THE THIRD HOUSE."

Its Good and Bad Members-The Remarkable Experiences of a Close Observer of its Workings During a Long Residence at Washington.

[Correspondence Rochester Democrat.]

No city upon the American continent has a larger floating population than Washington. It is estimated that during the sessions of Congress twenty-five thousand people, whose homes are in various parts of this and other countries, make this city their place of residence. Some come here, attracted by the advantages the city offers for making the acquaintance of public men; others have various claims which they wish to present, while the great majority gather here, as the crows flock to the carrion, for the sole purpose of getting a morsel at the public crib. The latter class, as a general thing, originate the many schemes which terminate in vicious bills, all of which are either directed at the public treasury, or toward that revenue which the black-mailing of corporations or pri-

which the black-mailing of corporations or private enterprises may bring.
While walking down Pennsylvania avenue the other day I met Mr. William M. Ashley, formerly of your city, whose long residence here has made him unusually well acquainted with the operations of the lobby.
Having made my wants in this particular direction known, in answer to an interrogative, Mr. Ashley said:
"Yes, during my residence here I have become well acquainted with the workings of the 'Third House,' as it is termed, and could tell you of numerous jobs. which, like the 'Heathen Chinee,' are peculiar."
"You do not regard the lobby, as a body,

Chinee, are peculiar."

"You do not regard the lobby, as a body, vicious, do you?"

"Not necessarily so; there are good and bad men comprising that body; yet there have been times when it must be admitted that the combined power of the 'Third House' has overridden the will of the people. The bad influence of the lobby can be seen in the numerous bloodbills that are introduced at every session."

"But how can these be discovered?"

"But how can these be discovered?"
"Easily enough, to the person who has made the thing a study. I can detect them at a

the thing a study. I can detect them at a glance."

"Tell me, to what bills do you refer!"

"Well, take the annual gas bills, for instance. They are introduced for the purpose of bleeding the Washington Gas Light Company. They usually result in an investigating committee which never amounts to anything more than a draft upon the public treasury for the expenses of the investigation. Another squeeze is the abattoir bills, as they are called. These, of course, are fought by the butchers and marketmen. The first attempt to force a bill of this description was in 1877, when a prominent Washington politician offered a fabulous sum for the franchise."

"Anything else in this line that you think of, Mr. Ashley?"

"Anything else in this line that you think of, Mr. Ashley?"

"Yes, there's the job to reclaim the Potomac flats, which, had it become a law, would have resulted in an enormous steal. The work is now being done by the government itself, and will rid the place of that malarial atmosphere of which we hear so much outside the city."

"During your residence here have you experienced the bad results of living in this climate?"

"Well, while I have not at all times enjoyed

rienced the bad results of living in this olimate?"

"Well, while I have not at all times enjoyed good health, I am certain that the difficulty which laid me up so long was not malarial. It was something that had troubled me for years; a shooting, stinging pain, that at times attacked different parts of my body. One day my right arm and leg would torture me with pain; there would be great redness, heat and swelling of the parts; and perhaps the next day the left arm and leg would be similarly affected. Then again it would locate in some particular part of my body, and produce a tenderness which would well-nigh drive me frantic. There would be weeks at a time that I would be afflicted with an intermitting kind of pain that would come on every afternoon, and leave me comparatively free from suffering during the balance of the twenty-four hours. Then I would have terrible paroxysms of pain coming on at any time during the day or night, when I would be obliged to lie upon my back for hours, and keep as motionless as possible. Every time I attempted to move a chilly sensation would pass over my body, or I would faint from hot flashes. I suffered from a spasmodic contraction of the muscles, and a soreness of the back and bowels, and even my eyeballs became sore, and distressed me greatly whenever I wiped my face. I became ill-tempered, peevish, fretful, irritable, and desperately despondent."

"Of course you consulted the doctors regarding your difficulty?"

"Of course you consulted the doctors regarding your difficulty?"
"Consulted them? well, I should say I did.
Some told me I had neuralgia; others that I

had inflammatory rheumatism, for which there was no cure; that I would be afflicted all my life, and that time alone would mitigate my sufferings."

"But didn't they try to relieve your miseries?"

"Yes they vomited and physicad me blig

"Yes, they vomited and physiced me, blistered and bled me, plastered and oiled me, sweat steamed, and everything but froze me, but without avail."

but without avail."

"But how did you finally recover?"

"I had a friend living in Michigan who had been afflicted in a similar way and had been cured. He wrote me regarding his recovery, and advised me to try the remedy that cured him. I procured a bottle and commenced its use, taking a table-spoonful after each meal and at bedtime. I had used it about a week when I noticed a decrease of the soreness of the loints, and a general feeling of relief. I persections. joints, and a general feeling of relief. I persevered in its use, and finally got so I could move around without limping, when I told my friends that it was Warner's Safe Rheumatic Cure that had put me on my feet."

"And do you regard your cure as perma-And do you regard your cure as perma-

nent "Certainly; I have n't been so well in years as I am now, and although I have been subject-

as I am now, and although I have been subjected to frequent and severe changes of weather this winter, I have not felt the first intimation of the return of my rheumatic trouble."

"Do you object to the publication of this interview, Mr. Ashley?"

"Not at all, sir. I look upon it as a duty I owe my fellow-creatures to alleviate their sufferings so far as I am able, and any communication regarding my symptoms and cure that may be sent to me at 506 Maine avenue, will receive prompt and careful attention."

may be sent to me at 506 Maine avenue, will receive prompt and careful attention."

"Judging from your recital, Mr. Ashley, there must be wonderful curative properties about this medicine?"

"Indeed there are, sir, for no man suffered more nor longer than did I before this remedy gave me relief."

"To go back to the original subject, Mr. Ashley, I suppose you see the same familiar faces about the lebby session after session?"

"No, not so much as you might think. New faces are constantly seen and old ones disappear. The strain upon lobbyists is necessarily very great, and when you add to this the demoralizing effect of late hours and intemperate habits, and the fact that they are often found out in their steals, their disappearance can easily be accounted for." be accounted for."
"What proportion of these blood-bills are

"A very small percentage, sir. Notwith-standing the power and influence of the lobby, but few of these vicious measures pass. Were they successful, it would be a sad commentary

upon our system of government, and would vir-tually annihilate one branch of it. The great majority of them are either reported adversely or smothered in committee by the watchfulness and loyalty of our congressmen." J. E. D. A public reception was given Mrs. H. S. Lake,

in Liberal Hall, Ottumwa, lows, on the evening of Feb. 26th, in view of the close of her engagement with the Independent Liberal Congregation of that place, and her departure to other fields of labor. The attendance was large, and the exercises of great interest. A series of commendatory resolutions was read by Mr. Henry Phillips and unanimously slopted to which Mrs. Lake responded in a fitting manner. A Cardin

To all Spiritualists who feel like helping the cause of Spiritualism in our section. I would say that we are a small body of Spiritualists who wish to start a library of spiritual literature. There are many inquirers in this locality, and we think if we could raise a library it would be the means of bringing many into the folds of Spiritualism. We humbly pray all those who can afford us a few books, pamphlets, etc., to send them to my address.

Henen Scott, Sec.

Irwin's Station, Westmoreland Co., Pa.

William Alcott, Jr., son of Rev. William Alcott of Swift River, Mass., was killed by the bursting of a large grindstone, March 18th, 1884. The deceased was a young man twenty-two years of age, of much prom-ise, and a firm and devoted Spiritualist. The family, although crushed under this sudden bereavement, yet feel that he still lives, and that they will meet him again.

Par Dr. Franklin, a physician seventy-three years old, was recently arrested, and fined 868 and costs, for practicing medicine in Georgetown without a license.—Colorado Courier (German), Denver, Col.

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The Secular Press Bursau has been refigranized for efficient work during the present year, and all persons who approved itsobjects are requested to forward any published attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Bursau, to
NELSON CROSS, Secretary,
206 Broadway, New York Otty.

Spiritualist Convention,

At Junction House Hall, Essex Junction, Vt., Friday, Saturday and Sunday, March 21st, 22d and 23d, 1884, to cele-At Junction House Hall, Essex Junction, Vt., Friday, Baturday and Sunday, March 21st, 22d and 23d, 1884, to celebrate the Thirty-Sixth Anniversary of Modern Spiritualism.

Able and talented speakers engaged: A. S. Pease, Buskirk, N. Y.; Mrs. Fannie Davis Bmith. Brandon; Mrs. Emma Paul, Morrisville; George Baker, Mrs. Morse Baker, Graaville, N. Y.; Mrs. Elia Church Miller, Jericho; Mrs. Lizle 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, Brances, &c.—The Reynolds sisters. Zoe and Josle, the celebrated Child Vollnists, accompanied by their father, Dr. A. H. Reynolds, Clarionetist and Violoncelloist, have been engaged for the meeting, and will, during the different seasions, render many of their fine soles, duets and selections. Also good veca 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 Séances and entertaluments 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 séances will be interspersed with fine music by the singers and Reynolds Sisters' orchestra, to which a small admission fee will be taken to defray expenses of the Convention.

Thore will be three sessions each day, forenoon, afternoon and evening, consisting of a conference or séances and advers. As—All the palms possible will be taken to defray expenses of the Convention.

The first session will be Friday at 10:30 A. M., and will consist of music by the Roynolds Sisters' orchestra; invocation; response by Mrs. Morse Baker, followed by conference, closing with inspirational song by Mrs. Lizzle Manchester. This will be a vory interesting session, and all are requested to be present.

As Proceeds, over and brate the Thirty-Sixth Anniversary of Modern Spiritualism.

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