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OUTSIDE THE GATES:

THE STORY OF A SPIRIT'S WOE

GIVEN THROUGH THE MEDIUMSHIP OF MISS M. T. SHELHAMER.

CHAPTER XI.

My life now became one ceaseless round of study and of self-improvement. I had always longed for the advantages of a liberal education. On earth my thirst for knowledge had never been quenched, and my desires to lead an intellectual life were forever unsatisfied. But now all was changed. Assisted by my beloved and taught by kind Mr. Pierpont, my mind expanded, my knowledge increased, my intellectual proclivities developed, and I learned many lessons of truth that can never be taken from me. Books were useful to me. works of art held their place in cultivating my mind; but these were all incidental to the verbal instruction and objective teaching of my tutors.

And now I was so happy, in the presence of my beloved, with the instruction of my teachers, with the companionship of little Daisywho served as a messenger spirit between this and lower stages of spiritual life-and other loved friends, only the most joyful experiences came to my heart. The upper portion of the silvery panel in the room I loved most to occupy began to glow with golden lines of achievement and radiant stars of conquest, under the skillful hand of my darling, as I conquered some new difficulty on the road to knowledge, or gained some important point in my efforts to cultivate my soul-powers.

. I had triumphed over the ignorance of the past; I had faithfully accomplished every task and learned every lesson set before me. I was preparing myself, under the tuition of my teachers, to enter a large academy or school, where the very highest branches of an advanced education are taught, and where I should be under the direct teaching of Benefice, who was one of the head masters of the school. My aim was to achieve excellence in the command of language, of composition and of mental philosophy, that I might not only rank with the most cultured and refined of my sphere, but also become fitted as a teacher and a director of others.

And now my time had come. Father Pierpont declared: I was prepared to take my seat in the great halls of learning, and all my dear ones rejoiced with me.

The silvery tablet, so like the silken robes I always wore in these days, was also completed, and strangely enough my beloved had finished it by carving a snow-white hand upon the upper section, with its index finger pointing to the spotless panel beyond, "Pointing to your future, Blossom," he gently said, when I inquired its meaning, and I asked no more.

A group of spirits were standing upon the shore of a smiling river. Upon the banks of the stream a large and spacious dwelling stood-it was the hospitable home of John Pierpont: around and beyond it for long distances pretty white cottages and blooming gardens spread; they were the homes of peace and content. of those who had been benefited, taught and uplifted by this good man, and who had settled around him, as children gather around a beloved parent.

"Not a great ways off appeared the stately portals and massive walls of the college that I was about to enter, and still beyond it, but visible through the clear soft air, standing upon a beautiful hill, could be seen the home of Benefice. The group of spirits upon the bank of the river were Father Pierpont, Lettle and her father, Kate, my own father, my beloved, and myself. We were discussing my future plans and labors.

In a moment I discovered our little Daisy gliding swiftly toward us, but instead of taking her place by my side, in obedience to my movement, she hurried past, with an expression of concern; on her sweet face, and disappeared through the academical portals.

When the reappeared Benefice was by her side. They approached our group, and saluted us. "What broubles you, Dalay?" I inquired. "He will tell you," she replied.

And Benefice did tell us; tell us of a mortal a lovely woman; a medium who had been induced to take her gifts before the public, and to professionally serve as a medium between the two worlds. She had wonderful powers

but was extremely sensitive, and susceptible to influences. Already she had come under the attention of a strong, positive, impure-minded man who had marked her as his future victim. This unsuspecting girl needed the guidance of a pure-minded, positive female spirit; one who would take her in charge, and attend her; a spirit who had gained self-reliance, who was sympathetic, and who understood the laws of psychology, of spirit control and of mediumship. Unless such a guide could be at once dispatched to the medium she was doomed.

"She is so lovely," oried Daisy, "I would save her if I could; but I am not strong enough to counteract the effects of a positive earthly magnetism."

I felt as though the ground was slipping away from me, as though life and motion and activity had become suspended. Ought I to offer to do this thing? Was this trial in store for me? Was I called upon to renounce my prospects, my plans, my hopes, and to take up my life on earth in connection with an unknown woman? Inclination said no, duty answered YES.

The struggle was sharp but brief; my better self triumphed, and I announced my resolve without a sigh of regret. My associates protested, but I was firm. At length they yielded to my judgment, and then I knew how I had gratified them.

"Ah! my Blossom," cried my best beloved, now you have won the greatest victory of your life! Do you remember your fear, when I came to bear you from the children's valley hither, that if the trial of temptation was before you you would falter before it? The trial has come, and you have shown yourself strong and noble. It has been said, 'Greater love hath no man than this, that he lay down his life for his friend'; but we know that none have greater love than she who renounces hope and joy and love for the blessing of another human

"Oh! sister," whispered Daisy, "I am so glad! It is our own Lily who needs you."

poised woman and to develop the stronger, more self-reliant qualities of hernature. When the designing man who had marked her as his prey approached her. I was by his side. As yet his attentions were of only the most gentle and courteous character. But once I saw by the appearance of his spirit that his time for revealing his true self was nigh. Then I entranced my sister, and, by the revealments, I made to the man, the knowledge I displayed of his intentions, the words of condemnation and of admonition I gave him, so abashed and humbled him that he begged my pardon for his evil thoughts and promised amendment. I never saw him again, for he visited our habitation no

Soon after this occurrence, my mother passed to the spirit-world; through the organism of my sister I daily conversed with my beloved parent, preparing her mind for the change so close upon her, and when at last her eyes of flesh closed peacefully, and her spirit emerged from its house of clay, I was the first to give her a spirit's loving welcome, and to deliver her to the tender care and keeping of my father and Daisy, who had come to conduct her to the

beautiful home prepared for her. I remained with my medium sister for a year after our mother's transition, and continued to act as her adviser and guide. In the meanwhile the young physician whom my father still attended as a magentic helper, having frequently met Lily and been attracted by her gentle character and lovely demeanor, offered her his hand in marriage. He was accepted, and their union would be consummated in one year from the date of my mother's decease.

My father was delighted at this prospect, and through the organism of my sister expressed to the young man his approval of the match. Then for the first time the physician learned how deeply he was indebted to the spirit-father of his betrothed for the success he had achieved

in his profession. It had been decided by the lovers that after their marriage Lily should no longer sit for the promiscuous public as a medium, although she would still continue to exercise her gifts, under the direction of her guides, for friends, or for any humanitarian purpose that the spirits

might advise. 🛰 My sister had now developed into a strong, clear, self-reliant character, although her bearing was as gentle and sweet, and her heart as loving and kind as ever. A graceful, beautiful woman, she would adorn the home that had been chosen for her own.

[To be concluded.]

Spiritualism gives the true basis to a brotherhood of humanity. The whole human race can unite when its common and glorious destiny is a demonstrated fact. The inequalities of human conditions, and even of development in this brief earth-life, disappear. Whatever good we do goes on forever. It gives to every one who opens his eyes to its facts a destiny, a career, and a dispity so far beyond our little political and social distinctions as to force upon us the sense of equality and the sentiment of fraternity. Londons Light.

In the progress of civilization woman suffrage is sure to some. Charles Susaner. the are est set augment by all cause greer colors. It is not accely declared, adherent and four-re-

The Spiritual-Bostrum.

The Crucifixion of Truth.

A Discourse Delivered in Blackstone Hall, Providence, R. L., Sunday Evening, Feb. 92d, 1885, by DR. FRED. L. H. WILLIS.

[Reported by "Veritas."]

Ages ago we are told that there dwelt in Judea a man so humble in his birth that he was said to have been born in the manger of a way-

Ages ago we are told that there dwelt in Judea a man so humble in his birth that he was said to have been born in the manger of a way-side inn. He made no pretence to greatness or wisdom, was so poor in worldly goods that he had nowhere to lay his head. He was scoffed at, derided, thrust from the temple where he went to worship, called the son of the devil; almost friendless, he went about preaching the noble morality of self-sacrifice. He exalted humanity, and claimed its divine soulship with God. It was not beneath his dignity to sit at meat with sinners. A dissolute, abandoned woman claimed his tenderest sympathy, because lying back of all the phame and degradation of her life, he recognized that divine part of her nature—her womanhood.

The aristooracy of Judea hated him because he made himself one with the common people. The Church hated him because he so truly and strongly rebuked its arrogance and pride and denounced its hypoorlsy and pretence. One of his chosen ones treacherously sold him for a pitiable sum of money to the crowd that wanted to heap upon him their scorn and contempt. He was found guilty of the accusations trumped up against him, and died a martyr to his principles, and a great shout of triumph went up from his murderers, saying: "Now have we driven from the world him who rose up against us, and his mischlevous and false doctrines have perished with him." But lo! from out that darkness shone forth a brighter light than the world had known before. Truth went forth with mighty power, borne upon the wings of the spirit; the false church crumbled, its prestige and glory departed from it, and the new church stood in its place.

Through all the ages since, this same drama has been reënacted again and again. Again and again has the Christ-spirit been crucified and laid in the tomb with triumphant shouts of rejoicing; and as often has it burst the bonds of death and the grave, and come forth respiend.

glad! It is our own Lily who needs you."

Oh! then I was anxious to be gone, ay, even glad to go from these dear ones; for had I not been told that my precious sister Lily, the pride and pet-of our earthly household, the medium through whom our family first learned of immortal life, was in perli and needed the protecting care of her spirit-sister?

I will not dwell upon my parting with the group by the shore, nor of my advent in my mother's earthly dwelling. I found my medium sister daily sitting for the curious public, and I took her under my care. Through her organism I communicated with my now very delicate mother, and gave lessons of instruction and advice to Lily herself. I supplied the magnetic influence she required to make her a self-poised woman and to develop the stronger, put an ocean between themselves and those put an ocean between themselves and those who persecuted them for opinion's sake. What sufferings followed; what crucifixions came in the shape of starvations, sickness and death. Then worldly power came to these self-same men who had fled from persecution at home, and closely following it came arrogance and pride and intolerance, and Roger Williams, the Baptist, was driven from their midst, and had to colonize new lands; yet no sooner had his creed swelled to a power than it became in its oreed swelled to a power than it became in its turn the persecutor, and laid its anathemas on all who did not accept the special dogmas de-clared by it as authoritative. William Penn founded a sect, and Hicks, the first Quaker who dared to deny the Trinity and declare the Unity of God, was its victim. When those noble men, John and Charles Wesley, declared the doctrine of God's free grace, and preached the dowing inspirations of their hearts, and drew about them crowds of earnest, devotional souls, and appointed the grace storms of expensively and encountered fierce storms of opposition and contempt, it took a long while for the sect that grew out of their ministrations to become respectable enough to make itself known and respected as a power. But when it did become powerful as a sect, it, too, laid down the lines of creedal demarcation, and became dogmatic

when John Murray, listening to the spirit-voice that whispered in his ear, declared the all-embracing love of the Infinite as sufficient guarantee of the final salvation of the whole human race, he was actually stoned in a pulpit in the enlightened Christian city of Boston; the saintly Channing was made to suffer in and through the keenest sensibilities of his pure soul, and when Theodore Parker stood forth from the sect that Channing so built up, and with brave, manly words spoke grand truths in advance of those cherished by that sect as a whole, he, too, must be crucified in his tenderest feelings, must feel the chill of scorn and the coldness of neglect, and find the majority of the pulpits of his own denomination closed against him. And thus has it ever been; every fresh revelation of truth has had to encounter

its crucifixion.
In the fullness of time, through the development of the ages, came here on this Western Continent the great consummate revelations of all time. Each successive advancement of truth, from Catholicism to Protestantism, had pointed toward this mighty revelation. And all the advancing sects of Protestantism, from the narrowest, most bigoted old-school Calvinistic, Baptist up to the broadest, freest most istic Bartist up to the broadest, freest, most liberal Unitarian, Universalist or Free Religionist, have been the heralds and prophets of this new revelation of truth. I mean the grand revelation of Spiritualism. Of the absolute oneness of the spiritual with the natural and the actual communion between the two spheres, only to this age, and on this centiment, could a revelation have come in its fullness. The experiment of establishing a spiritual tele-The experiment of establishing a spiritual telegraph, over whose sensitive wires should flash messages of light, love and immortality from the celestial spheres, had been tried again and again in the Old World, and failed through the ignorance, and superstition that prevailed there, buttressed by priestoraft and kingoraft. But here, where such things had passed away, the progress of free thought and free speech had made it possible to carry into effect this grand experiment and establish its successful operation; and in the family of a humble Methoperation; and in the family of a humble Methodist blacksmith, through the instrumentality of innocent, guileless children, in a little village of western New York, was inaugurated this mighty movement that has in a few short

The teachings of the religious world had been so vague upon the nature of spirits and of the future life that when they came rapping and making physical demonstrations, it is no wonder the world said these cannot be spirits. The world had been taught that as soon as death took place, the brain that had achieved such splendid triumphs of genius, that had wrested their mighty secrets from suns, and systems of suns, that had explored the earth from centre to circumference, that had founded empires and established dynasties, as soon as it passed out of the mortal through the process of death, spends the wasteless ages of eternity in gazing at the glittering gewgaws of a gold-paved, bejewelled city, or in perpetrating a ceaseless round of a Moody and Sankey sort of praisemeetings. Why such spirits could not generate force enough to produce a rap no one could determine that are presented of the research and of the research are the research as the research and the research are the research as the same area. meetings. Why such spirits could not generate force enough to produce a rap no one could determine; but some explanation of these phenomena must be given. So certain Buifalo M. D.'s came to the rescue; undertook to dissect the raps with their scalpels, and made the profound discovery that they were the result of creaking toe and ankle joints, slipping kneepans and concealed magnetic batteries. Then one Chauncey Burr made the profound discovery that by practicing with his brother Heman's toe he could produce sounds similar to the raps, in a great variety of ways, and so he became a missionary and went about the country exposing Spiritualism through brother Heman's toe. But soon it became evident that whatever he was trying to expose, the exposition itself was the greatest possible humbug, and that mighty missionary ceased from his labors, and Spiritualism went grandly on.

and that mighty missionary ceased from his labors, and Spiritualism went grandly on.

Then followed in rapid succession one theory after another. Electricity was the magician that wrought these wonders, controlled by a sort of unconsclous intelligence in the circle. Amen, said Church and State. In this was had what some supposed the final settlement of the vexed question, and pulpit and press took up their trumpets and proclaimed to the world that electricity had been performing all these wonders. But unfortunately the troublesome manifestations would not conform to any of the known laws of electricity, nor could the most delicate test known to electricate detect a particle of electricity, even when the most violent demonstrations were going on. What next and the most of the most of the same and the same to have something decisive on this vexatious matter. This time the thing was sure. Faraday invented a machine which he claimed proved that the movement of tables, etc., was caused by an involuntary movement of the muscles of the medium. "Eureka" was the caused by an involuntary movement of the muscles of the medium. "Eureka," was the joyous cry. But no sconer had it passed the lips than it was found that these troublesome forces could not conform themselves even to the sci-entific explanation of this learned champion of unbelief. Manifestations occurred utterly independent of contact with the medium, and be-sides, Dr. Hare of Philadelphia, equally emi-nent in his branch of science, invented an in-genius apparatus, which proved the existence of this force entirely disconnected from the

Then the philosophers came to the rescue—Rogers and Dods, with their theories of the "automatic action of the brain," of involuntary and unconscious action proceeding from "brain-centres," and of power proceeding from "nerve centres." This was all as unintelliginerve centres." This was all as unintelligi-ple as the jargon of Babel to the masses; but no matter. Anything to explain in scientific phrases this spiritual humbug, even though the explanation be a thousand-fold darker than the mystery it claimed to solve. Rogers's book was the most powerful argument ever brought to bear against Spiritualism, but in a short time after its publication he himself became a Spiritualist and continued one until the day of his

And now that scientists and philosophers had failed ignominiously it was black to be a scientist and philosophers had failed ignominiously, it was high time for the clergy to enter the field, for this thing was making tremendous strides. First came the Rev. Asa Mahan, D. D. W. "the Giant of the West." As a Mahan, D. D. "the Giant of the West."
He made the fatal admission that the phenomena were genuine, but declared them to be of purely mundane origin. "Od Force" was the explanation of them, but the force was so very odd that it soon utterly demolished his theory. It was found, too, that his book, "Modern Mysteries Explained and Exposed," was a twoedged sword that cut equally well both ways.
If true, it not only destroyed Spiritualism but Christianity as well; so the clergy dropped it as if it had been a hot poker, and that mighty exposition fell still born.

exposition fell still born.

What shall be done now? One mighty champion after another had gone down before these persistent phenomena that would not stay exposed, and though slain again and again, and not stay buried, as a decent, respectable corpse should. Then the Congregational clergymen of New York and Brooklyn got tegether in solemn conclave, and after a long and really patient investigation of the facts and phenomena, felt constrained to say: "No other hypothesis than a spiritual one will cover the ground of these strange manifestations." But—and there must be a very emphatic but put in here—they must be a very emphatic out put in here—they considered the dootrines the spirits taught as contrary to the teachings of the Bible, and, therefore, the manifestations were of the devil, and not to be heeded. Now the thing was settled forever, and an unfailing supply of ammunition furnished for all coming time to the opponents of Spiritualism. This was thirty years are and the ammunition has been in use every ago, and the ammunition has been in use ever since, and the clergy have worked the card faithfully and well down to the present day.

The last, the least, the most illogical and unargumentative of these attacks that have been

made upon Spiritualism by scientists, philosophers or priests, was made in this city last Sunday by the Rev. J. B. Hamilton. A synopsis of this discourse was sent to me with the request that I would reply to it; but really, friends, I operation; and in the family of a humble Methodiat blacksmith, through the instrumentality of innocent, guileless children, in a little village, of western New York, was inaugurated this mighty movement that has in a few short years become a power that has reached wherever civilization has.

And how has the Christian world received this power? Did it welcome it with ories of tright in a man occupying the position of a religious in a man occupying the position of a religious

sacred? Did it respond with hallelulahs of rejoicing to the scientific demonstration of what
it had hoped, what it had believed, but of
what, hitherto, it had no positive knowledge?
Alas! no. Again must the spirit of truth be
orucified, because it came not in regal pomp
and splendor, clothed in the purple and fine
linen of the priesthood, and so, Church and
State, press and pulpit responded with scornful jests and fierce anathemas.

The theory was soon advanced that the whole
thing was the result of imposture, and the truly
edifying spectacle was presented of the wisest,
most scientific, most plous men of the land, all
taxing their wits and cudgeling their brains to
prove either that men have no souls, or that
having passed out of the body they are useless
to them.

The truth I prefer to believe the former.
He says that Spiritualism is a tangled web of
doctrines of the devil; that many accept with
relish its license as a relief from religious restraint. Friends, I have lectured here for you
during the Sundays of this month. I have
faithfully presented you with the highest truths
of Spiritualism is a tangled web of
doctrines of the devil; that many accept with
fer all sundays of this month. I have
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for the truth. I prefer to believe the former.
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doctrines of th alate-writing medium. Dr. Henry Slade, has been exposed again and again as an accomplished fraud. I defy any man to bring me proofs that Dr. Slade has ever been fairly and honestly demonstrated to be a fraud. Is this most reverend gentleman ignorant of the fact that no less distinguished and eminent a scientist than Prof. Zöllner of the Leipsic University had this remarkable medium at his house, and tested his mediumship by every crucial test science could bring to bear upon it, and then had the courage to publish to the and then had the courage to publish to the world over his own illustrious signature a mar-

velous endorsement of the genuineness of this man's mediumship?
Again, says my reverend friend, the maudlin excuse that spirits prefer semi-darkness is prima facte evidence of fraud. Is this so? Then all I can say is that it is prima facts evidence, also, that those wonderful manifestations that are said to have occurred at the crucifixion of Jesus were fraud, for an artificial darkness had to be brought over the land before these physical phenomena could by any possibility take place. I might extend a review of these assertions, but of what use is it? I can only say that no man of culture, intelligence or any breadth of nature, can ever allow himself to condemn and abuse any subject or cause of which he is grossly ignorant.

Foreign Correspondence.

ECHOES FROM ENGLAND.

NUMBER THIRTY-EIGHT.

BY J. J. MORSE,

Sole European Agent and Special Corres of Cut of the BANNER OF LIGHT.

Since your correspondent sent his last letter, Mr. Editor, he has had a series of experiences that have embraced the largest amount of variety, with the smallest amount of pleasure, that could be reasonably crowded into the time that has elapsed. A severe illness, that threatened at one period to prove crucial, an entire change of employment, resulting in his complete return to the lecture field, and a change of home location, over a distance of two hun-dred miles, with all the consequent rearrangements and worry incident thereto, have made inroads upon vitality which only kindly nursing by loving hands, encouraging advice from un-seen friends, and a fairly good organization, could enable poor flesh-and-blood to recover from, even to the point it has—though exhaust-ed bodily powers call for rest, which must be had in change of scene and climate, else a pas sage to the Inner Life is the sure outcome.

Yet under it all there is discernible a direct-ing hand. Wise purposes were being subserved, and the unseen were but maturing their agencies for bringing their instrument into active service again. Truly the work of the spirits cannot be done if the attention of the laborer is distracted and divided. And your correspondent finds himself the example that points the moral conveyed above. However, ere writing further upon himself, let him narrate the few items of naws at present current in his items of news at present current in his

country.

The Sunday evening services in London, whereat your correspondent had been the rewhereat your correspondent had been the responsible manager and medium-speaker for two consecutive years, were closed by him (owing to failure of his health) on the final Sunday of last year, which event deprived London of its only regular Sunday services by Spiritualists. However, Mr. James Burns subsequently secured the hall, and has reöpened the meetings. No doubt the plan adopted, i. e., volunteer mediums, will meet the needs of those attending, but as it is whispered that perhaps tending, but as it is whispered that perhaps Mr. Colville will resume his ministry in London during the coming winter, there will then be a more satisfactory foundation, especially as Bros. Burns and Colville always set an example of mutual harmony and union of purpose. A half-dozen seance meetings have recently been established in as many localities in London, and as means of promoting the interest of those who attend, will most certainly prove of service. It is gratifying to note all such efforts, as above detailed.

as above detailed.

In the middle of January the writer received a complimentary testimonial from his late congregation at the Cavendish Rooms, London, in the form of a concert in his honor and benefit, the pecuniary result totaling \$235. Many old and respected Spiritualists attended, and it is no exaggeration to say that, in warmth of feeling, quality and quantity of attendance, the meeting was altogether exceptional in the nature and abundance in both directions. Mrs.

ing, quality and quantity of attendance, the meeting was altogether exceptional in the nature and abundance in both directions. Mrs. Maltby, a leading and devoted Spiritualist in the true sense of the term, was the active promoter of the event, and her indefatigable exertions were crowned with complete success. In the light of recent events here, one is led to exclaim, why call independent spirit-writing "psychography," "slate-writing "for "psychicism," as though it was something apart from Spiritualism, when as a matter of fact it is a spiritual phenomenon, a development of mediumship? Let us protest against our phenomena being "sugar-coated" for the purpose of catching any section of the community. If "society and the learned professions" won't look at "Spiritualism," let them do without it. If they want it, by all means let them come to it as inquirers into SPIRITUALISM.

Among our platform-workers here is Miss Rosamond Dale Owen, whose pleasant manners, earnest work and thoughtful discourses have produced a most favorable impression. Coming amongst us with the prestige of an able and honorable ancestry, the found a most

Coming amongst vs with the prestige of an able and honorable ancestry, she found a most able and honorable ancestry, she found a most cordial welcome upon her appearance upon our platform. In the narratives of her own experiences as a medium and a Spiritualist, the incidents narrated were of absorbing interest, and her services were halled as a decided acquisition. The writer has had a little association with her, and personally she is amiable, earnest and most sincere. For some time Miss Owen confined herself to various practical and spiritual subjects; but latterly, to the utter astonishment of our people, she has been delivering a personal lecture upon "Where Spiritualism has Led Me," and, as the matter reaches your correspondent, it has led her to the Rpistopal Church, a belief in the miraculous correspondent in the miraculous correspondent of the spiritual copies of the spiritual copies and the divinity of Jesus. Boustaly

was led to "reincarnation," Hall to "Christianity," Wyld to "Christian Theosophy," and now an Owen goes to Episcopalianism, and all because "the spirits" so advise. Well, the world is wide enough for all; but if many more theories are adopted by "Spiritualism," our faith will soon be as parti-colored as a certain coat of ancient times. Is it not time we began to set ourselves what do we mean by Spiritualism. ask ourselves what do we mean by Spiritu-

alism?
It is now ten years since the writer visited the United States, but the memories of the cordiality and more than fraternal kindnesses with which he was everywhere received, are still as fresh and green as ever. The intervening years have been fraught with experience, and attended by developments which bear good the intervent he are now and any now fruit upon the tree of personal life, and now that for restoration to health and extension of that for restoration to health and extension of work he is again commanded to come to your great country, Mr. Editor, he trusts that he may again find friends among you. He will, all being well, arrive in time to be present at the Lake Pleasant Camp-Meeting, where he trusts to regain health under the pines of that health-conferring resort. Afterward he will engage in such lecture work as may be presented. As he purposes to spend about three years in America, in accordance with the desires of his spirit guides, ultimately reaching Australia via San Francisco, he would like to spend the first year among the points he visited spend the first year among the points he visited ten years ago, and if the friends in any of those cities desire his services will they communicate at once to address below?

at once to address below?

So far as the cause here is concerned, the two most noticeable items are the facts that Blackburn and Liverpool are each building halls for the cause, the one in the last named city belonging to the Spiritualists of the place. It will seat about six hundred when finished, has a substantial brick-built house, bought with the land, which will be utilized for library, committee-room seen are and the committee-room, seance-rooms, etc., and the entire affair will be a handsome and creditable concern. Every obscure sect has its conventi-ole, but our cause has been very slow to help itself in such matters. The hall in Blackburn is a more capacious structure, but at present the details have not reached your correspond-

ent.
Now. Mr. Editor. space is too valuable in the BANNER to allow much more room to this let-ter, so let the writer close up sharp, not, howter, so let the writer close up sharp, not, however, until he congratulates you upon the more than excellent bill of fare provided in every issue for the delectation of your readers the world over. Accepted as a fair reflex of spiritual opinion, an impartial medium in the spirits' work, and a friend to all honest mediums, the BANNER is a journal that could ill be spared from our tables. May it continue to receive the universal suffrage its merits have commanded, is but the echo of the wish that ever animates the hearts of its readers everywhere.

where.

The Progressive Literature Agency,
and the European Dépôt of Colby & Rich,
16 Dunkeld St., West Derby Road, Liverpool.

The Holy War of Medical Men for a Holy Sepulchre.

To the Editor of the Banner of Light:

The conspiracy of the American Medical Association and its congeners against rival schools and methods of practice in the healing art has been of many years' standing. An organization, covering the whole country, has enabled it to mass its forces and swoop down upon the weaker points, in the hope ultimately to secure absolute control everywhere and to crush out all who do not subscribe to its code. Men's all who do not subscribe to its code. Men's rights as individuals, those guaranteed by the common law, State and Federal Constitutions, seem weaker than burning flax when the law-disregarding rapacity of medical men is in the

Some twenty-seven or twenty-eight State Legislatures have succumbed to the pressure. In several of them the statutes are so stringent and administered so completely in conformity to dark-age barbarism as almost to render American citizenship an empty farce. The "harmless bills" are the most mischievous. They constitute the entering wedge which it is purposed to drive home at some more convenient future period, when public sentiment can be so manip-ulated that it will tolerate any usurpation. Men who consent to be slaves deserve slavery. The cholera scare and the microbe discoveries

come like a Godsend to them. A battle-field affords a rich harvest for vultures, and these crazes or scares in like manner supply opportunity to medical conspirators. Here we have consumption, scarlatina, measles, diphtheria and pneumonia, each one an hundredfold more fatal than cholera, and much more than small, pox; yet these same men are powerless against them, and at the same time are seeking to arm the minions of the law against every man and endeavor that is aimed against disease, because they come into successful competition against

It is pretended that all is done in the inter-It is pretended that all is done in the interest of science. This is a naked lie. Humboldt, La Place, Kepler, Kopernik, Bacon, Tycho Brache—no such men ever ask legislation to protect themselves against rivals, or pretend to be seeking to "protect the people," Such men as Huzley denounce it. They who seek such statutes are men of pint-pot calibre. Doctors of the people of the p torcraft is another edition of priestcraft, and is pretentious like it.

A bill is in Congress to create a National Board of Health, to be constituted of members of State Boards, and to cede to them a certain measure of arbitrary power. This plan would make State Boards seem a necessity and make

We had "protective" statutes in the earlier years of the century, but forty years ago they were repealed or became inoperative. Since that we had a civil war, which accustomed our people to military and arbitrary dominion. They be-came more or less negligent in regard to princi-ples. The ideas underlying Republican liberty were in a degree forgotten. It seems as if we were in a degree forgotten. It seems as it we were parting with greater franchises than any yet conferred on the negro. There must be a backset speedily or Imperialism will engulf us; I think it is coming, and I bid its precursors God speed. Liberty above all and for all.

ALEXANDER WILDER.

"Shadows."

From Messrs, Colby & Rich, Publishers, Boston, W. have received a copy of "Shadows." written by John Wetherbee. The title is a quaint one, and hardly conveys an idea of the book and the subject upon which it treats. The reader, however, as he takes up the volume, soon becomes aware that it is a presentation of thoughts and experiences on spiritual matters, and the narrations given are intensely interesting, wheth er one believes in this doctrine or not.

The author, as is readily perceived, is in earnest and the chapters of the book, of which there are twen ty-seven, give his experiences in the investigation of Spiritualism, together with his ideas on subjects pertaining thereto. The chapter entitled "Gates Ajar is of marked interest, and explains "why the writer is a Spiritualist, and why obliged to be one." The other chapters which will engage the attention, especially of the skeptics, are" Home Manifestations," giving a brief account of phenomena which are both "bottom facts" and "startling facts." "Matter and Spirit," which treats of intercourse with spirits, giving some conditions worth knowing, with illustrations and an allusion to sealed letters. There is a chapter on "Materialization," also one on "Seership or Clairvoyance," which will not fail to engage the attention

The volume bears the impression of originality earnestness and truthfulness. Starting as a skeptic in Spiritualism, having it, as it were, thrust upon him he pursues a course of searching investigations, and subjecting them to the severest tests, he finds by the most conclusive evidence that the spirits of those who are called dead can and do communicate with mortals in various phases, and all his experiences are vividly portrayed in this volume, which is interesting reading matter, whatever the opinion of the reader may be.-Cape Ann Advertiser, Gloucester, Mass.

Wale's Widney the great cough cure, 250., 50c, and \$1 Blemm's Sulphur Somp heals and beautifies, 25 cts Corn Remover kills Corns and Bunions Hair and Whisker Dye-Black and Brown, 50c to's Toothache Drops cure in One Minute, 25c. m's Elementic Puls are a sure cure, soc.

Medical Legislation.

On Thursday morning, March 5th, Dr. Jo-SEPH RODES BUCHANAN, as President of a Committee of seven appointed by the Remonstrants against Medical Legislation to conduct their case, delivered the following eloquent and powerful address before the Public Health Committee of the Massachusetts Legislature:

Mr. Chairman-The Remonstrants would respectfully say that the people of Massachusetts are firmly opposed to restrictive medical legislation; that the most liberal and enlightened portion of the medical profession are still more firmly opposed, because they understand its evils; that the demand for such legislation comes only from the illiberal portion of the profession; that it arises from their own failure to retain the public confidence, and is a movement of pure selfishness, which is hostile to justice and injurious alike to the public welfare and the improvement of the healing

This demand, urged by a few, was supported by false and libelious assertions, without a particle of proof. On the other hand, the Remonstrants propose to establish, by competent proof, these propositions:

1. That legislation to give a monopoly of medical practice to persons with medical diplomas would be legislation in favor of quackery, because more than nine-tenths of all the quackery and malpractice come from those who hold diplomas, as we are able to prove, and because these gentlemen confess they are unable to cure cases such as cancer, which other physicians do cure.

2. That a large number of persons possess the power to heal disease without medicine, and to examine the condition of the sick with greater accuracy than ordinary physicians, or even the most eminent professors, and also to select remedies appropriate to each case without any medical education whatever, and that a vast number of our people have been healed by them, in many instances after the best physicians had totally failed.

3. That medical colleges as at present constituted do not any of them teach one-half of the healing art, and that what they do teach is so imperfectly taught that more than half of their graduates are unfit even to practice their own limited system, and that these evils would be greatly aggravated if by legislation they were deprived of the wholesome stimulus of free competition. Such legislation would be oppressive to the poor, would increase the suffering and mortality of the sick, and would be felt by many thousands as a personal wrong, a gross and tyrannical outrage.

4. That independent practitioners have already saved a vast amount of money, health and life; that they have proved themselves an extremely useful and benevolent class of citizens; that they are highly es: teemed by the people; that they have a vested right in their honorable profession, and that to deprive them of this right without compensation would be a more tyrannical act than any of those which caused the American Revolution.

5. That practical medicine is not a positive science. but an empirical art, which is continually changing; that the greatest changes and improvements originate outside of colleges, against their opposition, and that to give the absolute control and possession of the whole field to colleges would be disastrous to progress, and would, in the present century, have prevented the development of American Eclecticism, of Homeonathy, and of the magnetic practice, the three greatest improvements of the century.

6. That in the present very imperfect and unfinished state of medical science the new discoveries which are coming up with greater rapidity than ever before demand new methods of practice and new applications of remedies as the noblest work of science and humanity, which are necessarily outside of colleges. until they have attained numerical and financial strength, and, instead of being prohibited, deserve to

7. That the bill proposed by the Massachusetts Medical Society is unconstitutional, tyrannical, malicious and absurd, and such legislation has already proved oppressive and injurious to the welfare of the people.

be assisted by the patronage of the State.

8. That the only medical legislation which would promote the interest of the people is legislation to promote a knowledge of the causes and the prevention of disease, and to make them acquainted with the actual results of different methods of treatment by statistics honestly collected, as is requested in the petition herewith submitted, and until such statistics shall have been collected it will be impossible to legislate wisely on the subject.

colleges and diplomas, for not less than twenty thousand dollars have been paid to medical colleges as fees for diplomas bearing my signature. But I am not so selfish or bigoted as to claim that the holders of our diplomas should have any exclusive privileges or legal advantages over their fellow citizens, hence appear for the people as Chairman of the Committee appointed by the Remonstrants.

The Massachusetts Medical Society calls upon you once more for protection against fair and free compe tition. Of course they protest they are acting for the dear people, but the pretence is so very thin it is almost laughable. They attempt to convey the impres sion that the ringleaders of this movement represent the medical profession generally, but it is a false impression; they represent only the illiberal class.

I offer you here one of the ablest Homeopathic Journals published anywhere (American Homeopathist) in which this whole scheme of medical legislation is exposed and denounced in strong language. There may be some Homeopaths who have so recently escaped from the Bastile of medical despotism that its malaria is not yet out of their blood, but they do not represent the most enlightened members of their pro fession.

I hold here, also, the expression of the two leading Eclectic medical journals of this country, and regret that I have not time to read their scathing exposition of this great wrong against the people and the profession.

I offer you, also, the powerful plea against medical legislation made by my old colleague, Prof. John King, author of the "American Eclectic Medical Dispensatory" and other valuable medical works, when e gave the annual address to the National Edection Medical Association. This address was so highly an preclated by them that they ordered ten thousand copies to be printed for distribution. They had no personal interest in the matter, but they were friends of human freedom, and this was their honorable contribution to the defense of liberty for all.

You see, therefore, that the most enlightened mem pers of the medical profession abhor such bills as an alarming invasion of liberty.

There never was a legislative scheme of monopoly and corruption so glaringly iniquitous on its face that a good talker could not make a plausible statement that would sound very well until the other side was heard. listened carefully to all that was said, and I per

ceived a fatal weakness in the whole argument. It was all based upon one broad, bold and bigoted assumption for which no proof was offered. It was begging the question. The assumption was that Massachusetts was overrun by a set of unprincipled, mer cenary ignoramuses, who were swindling everybody they could reach, disgracing the State and rulning the doctors by taking the business from them. It was as sumed that these independent doctors were such no torious culprits that the Legislature ought to sentence them to professional death, without trial and without evidence that anything wrong had been done.

If they are such notorious culprits, why not prove it by investigation, showing their malfeasance? Simply ecause it is impossible to be done; and investigation is what the gentlemen shun. Let a commission of inquiry be appointed, and the independent physicians of Massachusetts will prove before that commission that more than nine tenths of all the quackery is done under the shelter of diplomas, and that the existence here of independent practitioners is a blessing to the State, causing a great diminution of the amount of suffering and death, a diminution in the expense of medical treatment, and a more active progress in the

knowledge of therapeutics. The independent practitioners, with a clear con-

Medical Society has an equally clear conscience they will not shrink from the ordeal; if they shrink from it, It amounts to a confession of wrong, and they throw up the case.

I present now before you the netition which is to be presented in the Legislature, in which the trial is asked for. We ask for an impartial commission from the four classes of physicians who are interested, and two impartial statisticians, not of the profession, to record all the mortality in the State, with names of der what method of practice the greatest mortality

Give us such a law as that, and we will cheerfully consent that any party showing great inferiority in the results of their practice shall be prohibited from practicing in this State. We are willing to abide by the rule of "the survival of the fittest."

Pass such an honest law as this, and there will be a shout of joy throughout the Commonwealth. The Homosopaths will welcome it, because they have had the statistics in many hospitals and they know how triumphant the result would be for them. The Eclectics would welcome it, because there is nothing more eagerly desired by them than to have the true statistics before the people. We point to the fact that while the mortality of cholera practice under old school treatment has been from twenty-five to fifty per cent. and sometimes greater, fifteen hundred patients were treated by the Eclectics of Cincinnatiin 1849 with a mortality not exceeding six per cent.-a fact which I can attest, having been there in that terrible epidemic and helped to collect the statistics, which have never been denied. I have heretofore proposed such a law. Every medical liberal would rejoice in it, and the patient, long-suffering healers, who have no diploma and have lived under the per petual slander of their rivals, would celebrate the event as our people celebrate the Fourth of July.

But I am sorry to say there would be sad and solem countenances in the Massachusetts Medical Society when such an act is passed. Of all the unwholesome drastic doses that could possibly be offered to an Allopathic Medical Society, there is nothing so indigestible, so sickening as a dose of honest statistics honestly gathered. Dr. Forbes, the head of the profession in England, took his dose like an honest man, and confessed that under the operation of statistics his old profession seemed to be a fallure.

If we do not get such a law, or if this imperious Society insists on immediate action, we are ready to establish the truth by proof, ready to prove that medical diplomas are the best shelter of quackery, and as long as you are willing to hear our witnesses, we will prove that patients have been maltreated and abandoned to die until cured by independent physicians without diplomas, and that this has been going on with diversified horrors for fifty years, until, as their champion confessed last Tuesday week. Homogonathy and Eclecticism have grown up out of the blunders and follies of the old profession.

For this you are asked to legislate against independent physicians as if they were wolves and foxes, but where is the argument offered? Why, twenty-six States have been captured by the medical ring. I would ask, when was it that a powerful, numerous and resolute combination could not obtain by stubborn perseverance, legislation for their own benefit when there was no efficient opposition? In most of the States the liberal element is not sufficiently strong or vigilant to defeat these schemes, cunningly managed and passed without due warning. But wherever the people have had enough of the independent practice to understand its merits, they are opposed to such legislation. The Legislature of Maine has just given these gentlemen a Waterloo defeat. But does wicked legislation in American States, or in the European despotisms which are brought up now as our models, prove anything at all?

How many States established African slavery, and fought for it too? How many States have kept on their statute books laws grossly unjust to women? We are growing out of all these barbarisms. Massachusetts is free, but the medical ring would push back the index of time on the dial of progress and revive a sys-tem which is more rigid than even in England or Germany-a system even despotic Germany is giving up. For there no diploma is now required, and the private student can take as high rank as the college graduate.

The strength of the case presented by the Massachu; setts Medical Society consists entirely of their own opinions, and their libellous assertions. They offered the opinions of something over one hundred and sixty doctors in favor of a law. That was magnanimous indeed! Why did they not offer the whole sixteen hundred of their State Society? Is there any man in any business who would make much objection to having his rivals legislated out of business without taking any part in the matter himself? Perhaps he would be ashamed to ask it. And it seems that nine-tenths of the Society have too much self-respect to ask for the law. Those who are really good physicians do not feel the need of it, and do not wish to make a raid on their neighbors, and this was stated by the gentlemen who appeared. It is a shameful business! and the last time the matter was brought before the Legislature only one very obscure member of the profession appeared to ask for it, and the year before that nobody appeared, and now they can only get one man in ten to ask for it, after drumming over the whole State. I think it is much to their honor that they have given it the cold shoulder.

A few ultra-partisans come here and attempt to car ry this iniquitous measure by scurrilous abuse of their professional rivals. They say that irregular, or independent physicians, have flocked to Massachusetts be cause it is free, and that this has made Massachusetts a common sewer. Such language degrades only the

Blind and malignant selfishness always produces a certain degree of mental obscurity—an unconsciousness of right and wrong, and this bill concocted in the most oncentrated selfishness, but purporting to represent the aggregate wisdom of the Massachusetts Medical Society, exhibits a mind blinded by malice. It actually makes it a criminal offence for a man to write his

name correctly. If a man has graduated, and is, accordingly, accustomed to write his name with a legitimate M. D. attached, but does not wish to practice, and does not register as a physician, he is liable to a fine of fifty to five hundred dollars, and imprisonment from one to twelve months for writing his name with M. D. after it. The proposed bill says that any one who shall append to his name the letters M. D. "shall be regarded as practicing medicine within the meaning of this act." But if he does not present his diploma, and get a certificate, he is one of the proscribed class, and liable to all the penalties, for he is considered as practicing medicine whether he does or not. It would be very wrong to consider the gentlemen fools who drafted this bill, but the virus of selfishness made them blind when they wrote it, and they thought of nothing but punishing their professional competitors. Still I have great deal of charity for the men who are asking for this law. I can say, Father, forgive them, for they cnow not what they do.

They are educated in schools in which they learn no more of the true character of medical liberalism than a pupil in a Jesuit college does of the real merits of Protestantism-nay, not so much. I doubt if there is a member of the Massachusetts Medical Society in good standing, and Orthodox, who can give a correct statement of the principles and practice of American Eclecticism.

I was amused at the confession of Dr. Bowditch that ne was astonished, on consulting with an Eclectic, to find that he was a splendid physician, never knowing till then that Relecticism claims to give a superior medical education. I can understand that men of respectability, men who are naturally just and some what liberal, actually believe, through the force of education, that restrictive medical legislation is just that we have a right to prosecute and persecute men who do not believe in medical Orthodoxy and medical colleges, as Catholics once believed it was right to crush out Protestantism by law.

You do not know, because it is contrary to your ed ucation, that medical skill depends far more on innate endowment than on college education. Do you know that genius is primary and education secondary! "Poeta nascitur, non fit," is a principle of universal application. A great general is born, not made. A science, demand a trial; and if the Massachusetts | great musician is born, not made. That splendid musi-

cian, Blind Tom, owed nothing to education, neither did Zerah Colburn owe his genius to education.

The power to diagnose disease is a matter of innate endowment. We can find many a country boy or girl, of little or no education, who, in a clairvoyant state, can make a better diagnosis and prognosis than a whole college faculty, and there are thousands who possess this faculty in their normal condition, and can exercise it at any time. There are more than five thousand in the State of Massachusetts who can do the attending physicians, that the people may see un | this, and any number who are ready to swear that it has been done and is being done. Will you permit us to prove this by showing the fact in your presence? or will you appoint a sub-committee to verify the facts? Appoint your committee, and we would challenge Harvard College to a competitive test in diagno-

The same innate genius which makes the diagnosis will also select the remedy, and I am very sure that if the whole medical profession were abolished there is enough of this talent everywhere to take their place, and under its guidance we should have none of those frequent and terrible blunders which are the disgrace of the profession. They are so common now that eminent surgeons in Germany, about two years ago, were not ashamed to publish, with all its details, the fact that they performed the dangerous and often fatal operation of ovariotomy on a woman-only discovering then that the ovaries were perfectly sound and there was not the slightest excuse for the operation.

Such blundering as this needs very ; much to be bolstered up by legislation; and the legislation desired is that which will annihilate every enlightened, progressive movement in medicine. "Some ten years ago," (says Prof. Scudder, my successor as Dean of the Eclectic Medical Institute,) "when the subject of Boards of Health was mooted in the American Medical Association, it was freely stated that the crushing out of irregular medicine was a prominent object Boards of Health not being effective for the purpose, a movement is now being made for State Examining Boards, before which every physician must appear and whose certificate will be the only legal authority to practice medicine. For fear Eclectics and Homeopaths will not take to this measure kindly, it is proposed that they shall each have one member in a board of twenty, these members examining only in the particular tenets of the school to which they belong. It is a most admirable plan (for the purpose), but it will not become a law in our day."

In the bill offered by the Massachusetts Medical So-Board.

When a man has been thoroughly miseducated, the truth being suppressed in his education, as it is in all the old medical colleges, and when his personal interest and his party spirit and associations all support his false opinions, he looks at the question thus: We have all the world's learning, all the profound scholarship and multiplied experience of centuries in the greates colleges and hospitals, where all doctrines have been investigated and tried in an enlightened and liberal manner. The general agreement of the talented learned and experienced must be considered decisive in any subject, and no man should be permitted to as sume the responsibilities of medical practice without learning that which the common consent of able men has established as true. The man who undertakes medical practice without having this knowledge is ne cessarily incompetent, for there is no other medical knowledge outside of colleges of any real value, and when he offers himself as a physician he is guilty of a species of false pretence, attempting to impose on the ignorant, and such an offence ought to be punished by

My quondam friend, Dr. Cowling, Professor of Sur gery at Louisville, expressed the idea with unusual candor by saying, "We all think that all homeopathic physicians ought to be confined in the penitentiary and allowed to practice only on each other," and he was never rebuked for that statement.

To a man thus educated, physicians who are not or thodox are quacks or cranks, no matter how spleudid their education, or how honorable their character and those who attend no college are shameless impos tors who ought to be punished.

I deny every one of these assumptions. I deny that all knowledge is in the colleges, and not to be had anywhere else. There is ten times more knowledge in our medical literature and libraries than we can find in any college; and any ambitious, talented young man who will give the colleges the go-by, and plunge into the vast fields of medical literature for a few years will come out able to teach the professors without ever entering a college, and that was the way that some of our first professors were developed without diplomas. My father, reared in early times in Tennessee and a medical col tucky, without ever having entere lege, was chosen to an important medical professor-

ship in Transylvania University, which in time became the leading school, and was certainly the peer of any of his colleagues. Therefore do I say that men who knowledge in nature and in the library, and care nothing for that petty badge, the diploma, are often more worthy of our respect and confidence than the men who are content to listen to professors, who are often mere text-book parrots. The text-books are higher authority than the colleges, and when the independent student finds something in text-books not represented by any college, he has at least as good a right to carry it into practice as if he had acquired it in a college. for systems of practice taught in text-books are not made any more honorable or true by being taught in colleges. I would sooner trust in practice a young man who has studied faithfully under an enlightened practitioner, and been initiated by him into practice, than the average graduate of the best college. He may be one of the most splendid physicians of the age in which he lives, and yet the colleges would like to put the brand of infamy upon him because he has not paid tribute to them. The purpose of all medical legislation is to bolster up the colleges, and give an artificial value to their diplomas. To give the medical corporations the right of selling licenses to practice in the shape of diplomas, is to abdicate the sovereignty of the State. The State alone has the right to license and to give that power to medical corporations for their own profit is as absurd as to give a corporation of distillers the right to sell grog-shop licenses for their own benefit. If the State gives licenses, the poor student has the right when he is qualified, without becoming the slave of a medical college. I say slave-for it is the aim of all the regular medical colleges to establish and maintain medical slavery. Some years back it was for a time attempted both in Scotland and in one of our Northwestern States, by requiring the pupil, in accepting his diploma, to swear to follow the teaching of his professors, and to surrender his diploma if he ever learned enough to deviate from them. But this was soon abandoned.

I deny that all medical knowledge is confined to medical colleges of the Orthodox persuasion or of any persuasion. I affirm that there is more useful knowl edge of the healing art outside of the regular medical colleges than inside, and a large amount of useful knowledge not in any college. Those colleges have only one contracted system of practice, which does not represent the present status of medical science. You cannot learn half of what a physician ought to know as to therapeutics in any regular medical col-

It is very easy to show this. The colleges teach the administration of medicines; their whole armament is in the Dispensatory. The United States Dispensatory represents the resources of the old regular party. The Homoopathic Dispensatory, equally extensive in its articles, and much more extensive in the description, is another hure mass of medical resources. The Eclectic system of medicine, while it does not reject anything in these Dispensatories, has a large amount of remedies, chiefly indigenous, and peculiar methods of using them, a peculiar therapeutics, which make another grand accumulation of medical knowledge. And beyond these three systems of therapeutics we have still richer resources for another system. There is Hydropathy, with which its votaries compete with the regular system. There is Electro-Therapeutics, the votaries of which also compete with the regular practice, and there are the neurological and payonic meth. ods of magnetic treatment, guided by clairvoyant and psychometric diagnosis, the line to service y och of

These outside systems, ignored by the colleges, which are not yet supported by diplomas, are really

richer in their stock of therapeutic resources, and may

be regarded as the fourth or independent system. Where can any one acquire all these resources? Where is the college that teaches more than onefourth of therapeutic art? The graduate's diplomarepresents only one-fourth of therapeutic science, and you require four varieties of doctors to bring in all that is known of therapeutics. In other words, it takes four doctors to make a complete physician.

Four farthings make a penny, and the regular graduate is only one of the farthing doctors who would like to pass for a whole penny, and claim that he knows everything. But no man can claim that. Medical science, in its therapeutics, is too vast for any human brain to master it familiarly. There are no physicians in the full meaning of the word. We are all, with very few exceptions, only farthing doctors, and nothing more—only specialists of one-fourth of thera-peutics. And the man who is a good specialist, either for big pills, little pills or American methods, or electric, magnetic and intuitive methods, is a very good doctor as the world goes now.

I say again we are all farthing doctors—but the reg-

ular gentleman who claims the highest rank is not even a whole farthing doctor (only a clipped farthing), for he does not master his own dispensatory. The regular United States Dispensatory has a little over a thousand articles; but of these six hundred and twenty are thrown into the appendix, which comprises many of the very best remedies known-in fact, I would as soon rely upon the appendix alone as upon the officinal list alone. But these best remedies are thrown into the appendix for empiries, ourlosityhunters, domestic practitioners, etc., and only four hundred and two are recognized as officinal, so that in his resources he has only four-tenths of a farthing, less than one-eighth of what a perfect physician ought to know, less even than that, for of the four hundred and two articles, he does not familiarly know, understand and use over one hundred, or perhaps, if well-educated, two hundred. And this pitifully narrow, limited system, is what they wish to impose by law upon the people, depriving them really of nine-tenths of the healing art. Hence I say that the regular colleges are nurseries of ignorance, and this has ever been their condition and will ever be until they are reformed.

I might refer to their most illustrious leaders and exemplars as the very beau ideal of therapeutic ignorance and quackery. Sir Astley Cooper stood at the head of his profession in his time, and he was in his ciety there is not even this small concession. They glory when I was a student. He was in the highest do not desire to have any liberal physician on the positions, and his professional income was a hundred thousand dollars a year. He was a skillful surgeon, as for handling the knife, but his medical practice was that of a barbarian.

In his biography by his nephew we find this statement: "So simple were Mr. Cooper's prescriptions that he had five or six formulæ, which under ordinary circumstances constituted his complete pharmacopia, and such medicines he kept constantly made up.... His remedies were limited in number and but little varied in use, for he never had any confidence in an extensive variety of medicines. I have heard him say, Give me opium, tartarized antimony, sulphate of magnesia, calomel and bark, and I could ask for little else." "

On another occasion he said he could take his five remedies and with them beat all the country doctors. Oh! heaven, what a set of doctors they must have been! With these five remedies, what could we do for a consumptive patient? We could only help him to die with different symptoms; and at that time consumption was considered incurable.

What could we do in cholera? The mortality under

such treatment is over fifty per cent. What could we do in diphtheria, in scarlet fever, in erysipelas, in paralysis, in meningitis, or in obstinate skin diseases? There is not an intelligent physician to-day who would not pronounce such practice gross and abominable quackery.

The professor of practice, John Esten Cooke, whose instructions I listened to, was perhaps worse than Sir Astley Cooper. The drift of his instruction was that with three remedies, calomel, aloes and rhubarb, nearly all human diseases were to be treated, and he acted on his system-he gave calomel in teaspoon doses, and in one case of cholera he gave a pound and a half before the young man died.

I think no intelligent man will deny to-day that so far as the pupils of Cooper and of Cooke followed such examples and teaching they practiced a horrible sys tem of quackery.

Under such a medical law as is proposed, that kind of quackery would have been forced on the people. But you say this is obsolete. In forty years we have changed all that. Very true; and every thirty or forty years the whole system is changed and condemned, but while the quackery flourishes, the people must be forced to submit to it. They must be compelled to submit to-day to what will be pronounced quackery thirty years hence. An unfinished experimental art must be forced upon the people who loathe it, who are care nothing for colleges, who go to the fountains of to be treated like children and forced to submit. There are many in Massachusetts who would rather die without medical help than submit to this.

> The people abhor such legislation. Von con feel the heart of Massachusetts pulsating in this large and intelligent audience, and you perceive that it is unanimous against this tyrannical legislation.

> You cannot educate a competent physician, if he is to be educated by men who are following dogmas as a trade, while they have no sincere faith in the virtue of what they are doing. I say the leaders in oldschool medicine have no faith in their art.

I refer to Dr. Forbes of England and Dr. Holmes of this city, the witty poet, who said it would be better for mankind if all drugs were emptied into the sea.

I have the recorded confessions of over thirty of the most eminent medical teachers and authors, showing the worthlessness of their art. They use language that I would not use. I believe they slandered medical science. But they are authorities and leaders. and they are competent to confess the worthlessness of all they know and do. The list embraces the two highest authorities in medical literature-Dr. Forbes of the British and Foreign Medical Quarterly, and Dr. Jas. Johnson of the British Medico-Chirurgical Review, the two most eminent medical reviews in the world: Magendie, the greatest physiologist of France: Sir Astley Cooper, the greatest surgeon of the age: Mott and Parker, the two most eminent physicians of New York; Prof. Bigelow and Prof. John Ware of Boston, and the illustrious Benjamin Rush, John Mason Good, and Abernethy of London. These and twenty others are on record against the old school of practice, and, as a sample of their opinions, I quote the language of Dr. Jas. Johnson:

"I declare as my conscientious conviction, founded on long experience and reflection, that if there was not a single physician, surgeon, man-midwife, chemist, apothecary, druggist nor drug on the face of the earth, there would be less sickness and less mortality than now prevails."

I deny all this; and no doctor ever talks that way who is not a narrow-minded bigot, unacquainted with the best resources of the healing art. No Homeo path, no Eclectic, no genuine independent ever uttered such a sentiment. You are asked to consign the people to the care of these men, who confess they are failures, and to the care of their pupils, their graduates, whom they say are a great deal worse than their

preceptors, for the majority of them are not qualified. It is not my assertion, but the assertion of the champions of this medical bill, that the parties who claim this monopoly are in the main incompetent. Dr. Talbot says that the majority of medical colleges were established not to teach medicine but to sell diplomas, and yet he wants them to have a monopoly for

the quacks they have sold diplomas to. But I have still better authority. I go to the National Medical Association, whence all the gods of the medical Olympus send forth the law to their subjects. I find that Dr. Gihon, Medical Director of the United States Navy and President of the Naval Academy, made a report most wonderfully honest and true, to the National Medical Association, when it met at Cleveland. He says that of one thousand one hundred and forty-two practicing graduates of regular medical colleges seven hundred were too ignorant to pass the Nayal Examining Board. He says: "Many of these have doubtless learned something of the art they began to practice in the dark, yet most of them have only learned to see as the blind see, and at what

a fearful cost of human life!" It is not merely technical and unimportantignorance that he charges, but gross and disgraceful ignorance and illiteracy.

One gave the normal temperature of the body in "helth" as 70°; another as 92°; another from 112° to 140°. Another said, "The average respirations are seventy per minu'e." Another wrote, "The ureter is the duck of the kidney."

Dr. Gihon says another defined pneumonia to be a particular disease of one lung, and pleurisy the name given it when it affected the other side. Another advised cauterization of the soles of the feet in congestion of the brain, and using the actual cautery for poor people and nitrate of silver for rich patients, that they might not be discommoded by the smell of burning flesh."

A graduate of unimpeachable regularity said that "Campher is an auromatick gum from the ilands of the see."

Of these blunders Dr. Gihon says: "I have taken them from the graduates of schools of established reputation, in order to prove that no one school, however exalted in rank, can claim exception from the charge of having as graduates grossly illiterate and incompetent men, and that diplomas have been sold, not cheaply and openly, but still for a price, meaning two full sets of tickets, a matriculation and a graduating fee."

The illiteracy was shown in spelling such words as blud, medasin, medicle bord, vigitable, pluracy, fin-guers, thyghs, helth, sode, shure, wair, scassity, interlec and aurora epileptica. He was probably thinking of the aurora horealis.

Dr. Glhon says further: "I have seen the spermatic cord demonstrated in a female subject. I have witnessed the application to fractured limbs that would have deformed the sufferer for life; prescriptions written that no apothecary could decipher or compound, and others compounded either with fatal doses, deliberately prescribed, or ignorantly and carelessly weighed, which it would have been eminently proper to have required the exhibitor to have swal-

Some of the revelations of the examinations would be amusing were it not for the lamentable facts that many of their authors have been for years intrusted with the lives of their fellow-beings, and this by the authority of the most respectable regular colleges in the United States."

And it is for these quacks that you demand a monopoly. Dr. A- spoke of the literary ignorance of people who do not profess to be educated, but who by the divine gift of healing power have gained a large patronage at his expense. We are prepared to show that they know more than he does about the healing art, and that his professional blunders have been rectified by the very people whom he is trying to crush.

Dr. 8.—, who made the best speech for a bill (not this bill), uttering a great deal of good sense, is, I believe, a good physician, for he says he studied both the regular and the Homoopathic system, and therefore his therapeutics is not a farthing but a halfpenny. He says that he has cured ninety-nine in a hundred, and I am willing to believe him, because I know that an Relection New York, who came as near to being a complete physician as any one I ever knew, cured a hundred per cent., and for several years having no deaths to report in a large practice, his name was forgotten at the Board of Health.

It is singular that Dr. 8-, unlike other good physicians, is not willing to rely on his merits, but wants protection against competition. Perhaps the reason is that he is not quite omniscient; and I know of one case that he did not cure with all his resources The woman whom he was unable to cure, whom he led to the border of the grave and announced that her death was impending then, had some independent as sistance. One of those divinely-gifted, good women, who are able to heal, and also able to see into the condition of the patient, came in as an attendant (I mean Mrs. Critchley), sat up and labored with the patient all night, and by morning she was saved, and she re-

Now if I understand him rightly he wants the law so changed that when he conducts the next patient to the borders of the grave, when all hope is gone, no one shall be allowed to come in and save the unfortunate victim of medical colleges and medical legislation. He asks you virtually to pass a sentence of death upon all outside of his skill, or outside of the skill of men far less skillful, who do not know more than half of what he knows. He wants this effected by legislation.

Now I know of no legislation ever proposed in this country which would be so great an outrage upon hu manity and justice. It would send a thrill of horror and consternation into many a Massachusetts home and it may come even to yourselves, on what is supposed to be your dying bed, to lock and bar the door against hope, and hasten your departure to that better world where we must all go in a very few years, and where the memory of such an act must follow you as we stand in the sphere of divine justice with an awakened conscience, to meditate upon all the wrongs we may have done to our fellow beings.

Facts Convention at Paine Memorial Hall, Boston.

The Hall was thronged Thursday, March 5th, morning, afternoon and evening. It was the first day's session of the Annual Facts Convention. Well-known and prominent Spiritualists were present from different sections of the country, and a spirit of entire harmony pervaded the deliberations, which were very interesting. L. L. Whitlock, Esq., founder of the Faci organization and President, arranged the details for the Convention, and with his usual skill in anything

organization and President, arranged the details for the Convention, and with his usual skill in anything he undertakes. A pleasing feature of Thursday's meeting was the singing of Mrs. George B. Lapham, with Mrs. L. L. Whitlook as plano accompanist.

The morning session was devoted mainly to business and preparing the programme for the sessions to follow. Capt. H. H. Brown was the principal speaker at the afternoon meeting, and vividly portrayed the beauty of the belief in Spiritualism. "Many," said he, "thrust Spiritualism from them because they will not or fear to investigate," The speaker related a story about a friend, a non-believer in Spiritualism, who said that he constantly saw shifting lights in his room. The speaker told him that they were spirit-forms undeveloped, and that when the proper time came he would see faces. He also instructed the man to ask, questions when the lights appeared, and he would find that they would act intelligenty. His instructions were followed, and the lights moved with intelligence, showing that excarnated spirits were trying to manifest themselves. A clergyman subsequently occupied the same room with the man referred to, and also seeing the moving lights, attributed the phenomena to the flashing of lanterns. On investigating, however, he discovered his error and refused ever afterward to sleep in that room. "This man," said the speaker, "found a fact, but rather than investigate it, his fear caused his refreat." The speaker said that it was hard for persons to be convinced of the truth of Spiritualism without personal experience, yet he considered that such meetings as the Facts Convention and the good work done by mediums would soon cause Spiritualism to be accepted as the beaconlight of civilization. "We shall ever continue," said the speaker, "in spirit-communion; when we no longer meet in Fact Convention, we shall meet in the coningn'of civilization.

We shall ever continue, bear the speaker, "in spirit-communion; when we no longer meet in Fact Convention, we shall meet in the convention of one common love, blending in one common brotherhood, with the new commandment, "Love one After singing by W. J. Colville, his guides proceeded

After singing by W. J. Colville, his guides proceeded to answer various questions propounded to him by the audience. Among them was one with regard to the law which is now being agitated that only licensed physicians shall prescribe for and give medicine in Massachusetts. He replied at length, showing that no laws enacted by men could prevent the spirit phenomena from exerting their curative properties, and that the people would and should have the right to say who should administer to them in their sickness. Physicians with diplomas have made numerous mistakes in diagnosing diseases, and many people had been poisoned and killed by wrong treatment.

After another pleasing selection by Mrs. Geo. B.

soned and killed by wrong treatment.

After another pleasing selection by Mrs. Geo. B. Lapham, Mr. Edgar W. Emerson gave some delineating tests; calling the following names, which were recognized: Eddie-Goodwin. John Robert Abby, Margaret and Mary Anderson. William Richardson, Clarence Williard, Dr. George Williams, Mary Briscoe, Zella, W. N. Solon, Judge Birney and Dr. John Grinnell.

Mrs. Sarah A. Byrnes was the next speaker. She said that Spiritualism was working onward and upward, and that it was destined to prove the blessing to humanity.

Evening Session.—The morning session was presid-Eventing Session.—The morning session was presided over by Dr. H. B. Storer, but President Whitlock presided in the evening. Mrs. Abble N. Burnham was the first speaker; she related in her pleasing manner the beauties of that belief which she said was proving a blessing to thousands. The Christian Church leaves you at the grave, but Spiritualism takes you to the world beyond, and never deserts you.

Dean Clarke, of California, said that he was a Spiritualist, because the facts of Modern Spiritualism had compelled him to be. His experience dated back twenty-five years. The speaker told how he was developed, and that he was moved to speak in the Arable, language; much to the astonishment, of those who surrounded him.

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Mrs. Stiles of Worcester addressed the audience and praised the musical mediumship of Mr. James R. Cocke, who is blind; also the demonstrated gifts of other mediums.

Cocke, who is bilind; also the demonstrated gifts of other mediums.

Miss Jones, a healing medium, was the next speaker; she gave expression to words of encouragement and hope. She related the fact of restoring a woman with the sweat of death upon her brow, after she had been given up to die by old-school physicians.

Mr. Joseph D. Stiles of Weymouth, Mass., then gave some delineating tests from the platform, and sixty-five names were called and recognized by those in the audience. It should have been stated that at the evening session Mr. James R. Cocke rendered some fine vocal and instrumental music. Mrs. Lucette Webster read a selection, and her efforts were received with flattering recognition.

Second Day's Session.—The second and last day's session of the Facts Convention in Paine Memorial Hall began at 10:30 o'clock Friday morning, March 6th. There was a large attendance. President Whitlock presided over the deliberations. After a short address by the latter, explanatory of the word "Facts" and what constituted a belief in Spiritualism, Mr. Colvillie snng in a pleasing manner and answered a few questions propounded by the audience.

Mrs. Cushman, of 212 Main street, Charlestown, testified to her cure from paralysis by spirit phenomena, although she had been previously given up by physicians of the old school.

Mrs. M. S. Townsend Wood related some of the word.

clans of the old school,
Mrs. M. S. Townsend Wood related some of the wonderful cures of Dr. J. R. Newton, one being the restoration of sight to a blind girl in the presence of Mrs.

Wood.

President Whitlock told of a young woman who was carried by her father to Dr. Newton's office in a carriage. Although she was carried into his office, she walked out alone, cured of her allments, and sat up until two o'clock the next morning, enjoying herself with friends.

Edgar W. Emerson gave a large number of tests—

Edgar W. Emerson gave a large number of tests—some remarkable ones—among them being the following: Ida B. Randall, Johnny Hayes, John Mowry, Thomas Coleman, John Cheever, Aunt Machle Davis, Capt. John Dexter, Caroline Field, Mary Sanborn, Capt. Gregory, George Holbrook, Lucia A. Bradford, were described and recognized,

*Afternoon Session.—Mr. Eben Cobb was the first speaker at the atternoon session; he testified to the pure results of spirit power, and said that no law could prevent the spirits from attending to suffering humanity.

manity.

Dr. Dillingham said that he had investigated all the medical systems, but they had all fallen to naught when compared with the healing by spirit power. He also told of his conversion to Spiritualism over thirty

also told of his conversion to Spiritualism over thirty years ago.

Dr. Donnelly delivered an improvised poem, in which he paid a deserved compliment to President Whitlock for his disinterested work.

Dr. Tripp spoke about the obnoxious law which the regular physicians were trying to have passed by the Massachusetts Legislature to prevent spirit healers from working. The bill, he said, was opposed to spiritual progression.

Dr. E. A. Smith said that three of the committee who were considering the bill to make a law that all persons practicing medicine should have a diploma, were (according to report) allopath physicians, and that three others were pledged to report favorably on the

sons practicing medicine should have a diploma, were (according to report) allopath physicians, and that three others were pledged to report favorably on the bill. He feared the matter would have to be finally brought out before the members of the Legislature, rather than in the Health Committee.

Dr. Clarke, of California, was the next speaker, and related some very interesting reminiscences in his own experience of spirit phenomena.

Dr. Wellington, a pleasing speaker, gave a history of some wonderful experiences of spirit phenomena, and thought that President Whitlock deserved the thanks of all Spiritualists for his disinterested work of advancing the spiritual kingdom on earth.

Rev. Mr. Britton, formerly a Methodist minister of Providence, R. L., told how he became a Spiritualist. He was led to the belief by letters sent him by his father, who had passed to the spiritific. The letters were in the handwriting of his father, and he would find them in various places, oftentimes under his pillow when he awoke in the morning.

Dr. Moore of Boston testified to having seen Edward S. Wheeler, formerly a lecturer on spirit-power, materialize and dematerialize in his presence, at the Berry Sisters' scances.

Mr. Joseph D. Stiles next gave some platform tests, naming and describing more than one hundred spirits, who were recognized.

Mrs. M. S. Townsend Wood, before the close of the afternoon session, moved that a vote of thanks be extended to President L. L. Whitlock for his hard work

Mrs. M. S. Townsend Wood, before the close of the afternoon session, moved that a vote of thanks be extended to President L. L. Whitlock for his hard work in trying to bring before the public by the Fact Conventions the fact of spirit-phenomena. The motion was seconded by Dr. H. B. Storer, who added a few words eulogizing Mr. Whitlock's work. The vote of thanks was passed unanimously.

Evening Session.—In the evening a delightful concert was given by the Miniature Patti Concert Company, with La Pettle Louise Marguerite as the star. Aithough but twelve years of age, she has a beautiful, sweet and strong voice, and her singing is artistic.

Mrs. Whitney, after the concert, gave a physical séance on the platform in the lower hall. This scance was a fine success, the cabinet being put up in presence of the audience; her hands being full of flour, and her head in view—her body being covered with a black cloth.

Dancing followed until 12 o'clock to the musle of the

Dancing followed until 12 o'clock to the music of the

Danoing followed until 12 o'clock to the music of the Patil Concert Orchestra, and the occasion was much enjoyed by all who participated.

President Whitlock, throughout the two days' sessions, was interestedly and respectfully listened to by large audiences. The cause of this is his sincerity in what he believes and says. He is not trying to make money or capital out of Spiritualism, but on the other hand his liberality is phenomenal, and his work is entirely disinterested, his main object being always to advance the cause of Spiritualism, says the Proviis entirely disinterested, his main object being always to advance the cause of Spiritualism, says the Providence Mail. To accomplish this he devotes liberally not only his time but his money freely. His residence at Providence, R. I., is the rendezvous of all visiting. Spiritualists; the latch-string of his home is always out, and rich and poor alike find a warm welcome. Facts Conventions under President Whitlock's management are, we understand, to be held at different places, and at the Spiritualist Camp-Meetings next summer.

The Facts Convention in Boston can be put down as The Facts Convention in Boston can be put down as a success. It was impossible, with the large company at Paine Memorial Hall, in the two days' sessions, to do justice to the subjects under consideration, or to give to the hundreds of people present an opportunity to speak, concerning which latter fact Mr. Whitlock has expressed his regret to us. A large number of Spiritualists, mediums and speakers were present, who were not heard from, either for want of time or from their own desire to give others an opportunity

who were not heard from, either for want of time or from their own desire to give others an opportunity of expressing their views, or relating their experiences. President Whitlock wishes to return his thanks to all who assisted him in making this Convention a success—especially to Mr. Joseph D. Stiles, Mr. Edgar W. Emerson, Mrs. Whitney, the Berry sisters, Mrs. Fay, and others, who gave scances for the benefit of the enterprise.

March Magazines.

THE ATLANTIC MONTHLY opens its choice table of contents with another installment of "The Prophet of the Great Smoky Mountains," to which story additional interest will hereafter attach since the discov ery made a few weeks since that the name of " Charles Egbert Craddock" affixed to it is a pseudonym used by a gifted Southern lady who has thus far chosen to do her work under a male disgulse, unsuspected even by the Atlantic's editor: "The Mother of Turgeneff," by Clara Barnes Martin, is a keen picturing, sad and sombre at times, of household existence and female ambition in the Russia of the past; Sarah Orne Jewett gives Chapters VIII .- X. of "A Marsh Island": Mrs. Oliphant's serial, "A Country Gentleman," finds exnsion by three chapters; Oliver Wendell Holmes at last opens "The New Portfolio." about the cover of which he has been daintily dallying for some two issues past; William Henry Bishop, in "The Brown Stone Boy," crystallizes the story of many a mother's heart-sche for an erring son : other papers, poems etc., not here named, are given, together with excellent departments. Houghton, Missin & Co., publishers, Boston.

ST. LOUIS MEDICAL JOURNAL .- The leading fea ture, aside from theories respecting the treatment of special diseases, is the full text of the decision of Judge Noonan in the matter of The State of Missouri vs. J. Cresap McCoy, that an act of the Legislature concerning the practice of medicine and surgery, whereby a Board of Health practically becomes Court, with power to try citizens, and deprive them of property, without a trial by jury, is unconstitutional that the Legislature has no power under the Constitu tion to establish such a Court : a Court before which a physician is brought on a charge of misdemeanor, swears witnesses, hears evidence, renders a judgmen and passes sentence. Judge Noonan says: "A man has a right to labor in his vocation, to earn an honora ble living ; ... the right to practice one's profession is property; as much so as his good name or his pocketbook, and no Board has any constitutional authority to deprive him of this property." This magazine is edited by Geo. H. Field, B. S., M. D., who is to be com mended for placing before his readers the Judge's decision on a point of law so intimately allied to his profession. Publication office, 608 North 18th street, St. Louis.

THE UNITED SERVICE, for March, presents a table of contents which richly proves its worth as a monthly magazine devoted to the interests of the Military. Naval and Civil Service. Some of the leading articles of the present issue, are, "The British Military Operations in the Egyptian Soudan," by Lieut.-Gen. C. P. Stone (Stone Pasha); "The Campaign and Battle of Shiloh," by Thos. Jordan, Adjutant General C. S.

forces; "Over the Border With Mackenzie," by Maj. Beaumont, U.S. A.; continued stories, illustrative of military and naval life, etc. Editorial notes, with a practical ring in their utterances, combine with a review of current and service literature, etc., to make the magazine of interest to all classes of readers. T. H. S. Hamersby, publisher, 835 Broadway, New York.

THE BAY STATE MONTHLY .- A biographical sketch of the popular publishers, Lee & Shepard, with finelyexecuted steel portraits of each, is the opening article. Following is a sketch and portrait of Hon. Rodney Wallace, an "Illustrated Historical Sketch of Fitchburg," and other interesting matter in prose and verse. Boston: John N. McClintock & Co., 31 Milk street.

THE VACCINATION INQUIRER Is gratified with the progress of the anti-vaccination movement as shown by the proposed Demonstration at Leicester on the 23d, in which city five thousand prosecutions are impending over parents for non-conformity with the vaccination laws. Notwithstanding this on the part of the parents, Leicester has been free from smallpox for many years, and in the Registrar-General's report is rated as one of the six healthlest localities in England. London: E. W. Allen.

THE QUIVER .- Though the contents are designed expressly for "Sunday reading," the publishers venture to include much that the forefathers of New England, in their abhorrence of fiction, would scarcely have allowed to enter their households. But "times change and men change with them," and so does 'Sunday reading": hence we have here three interesting serial stories, a few short ones, and a good variety of "worldly matter," including "Boodle's Doctor." sandwiched with that of a more religious flavor. Cassell & Co., New York.

THE HOMILETIC REVIEW contains its usual variety of religious thought, sermonic literature and discussion of practical issues-all from the standpoint of the popular theological beliefs of the day. New York: Funk & Wagnalls.

VICE'S ILLUSTRATED MONTHLY greets the first month of Spring with an elegant cluster of "Perennial Peas." Correspondence, Foreign Notes and Pleasant Gossip, in their respective departments, are readable and instructive, while "Our Young People" are well remembered in theirs. Rochester, N. Y.: James

THE ELECTRICIAN editorially remarks upon "Defects in Letters-Patent," "Electrical Rights of Way," The Lighting of Deep Mines," and the death of L G. Tillotson, long identified with electrical interests New York : Elec. Pub. Co., 115 Nassau street.

Banner Correspondence.

Massachusetts.

BOSTON.-Mrs. G. Davenport Stevens, assistant edltor of Spirit Voices, writes : "I have attended a number of private seances held by Mrs. Bliss at her residence, 121 West Concord street, and have found them highly satisfactory. The seance-room is of good size, on the second floor from the street, and contains no furniture other than the chairs, organ, table and cabinet. The latter stands in the centre of an alcove of sufficient size to allow free passage around it, and directly over the front hall. Mrs. Bliss is always obliging, courteous and agreeable to those who attend her séances, and ready at all times to subject her medium ship to any test any candid, honest investigator may I had the privilege a short time since of being one

of a circle composed of harmonious elements, that were greatly enhanced by Mrs. Minnie C. Stone's musical selections, vocal and instrumental, which were of a character worthy the applause bestowed upon them by mortals and spirits. Among the first to materialize were two lovely females who came from the cabinet into the circle hand-in-hand, like the beau tiful vision of a poet's dream. After they retired Lucille Western, vivacious and charming as of old, came to welcome us in her own graceful fashion. I passed her a guitar lying near by, at her request, and, striking the strings softly, she sang a melodious little song Before bidding us good-night she came again, leading her sister Helen by the hand, and laughingly an-nounced, 'The two Westerns.' While Mrs. Stone was singing, after the sisters had retired, the curtains parted, and Adelaide Phillips, so beloved when with us in earth-life as a lyric artist, appeared. She asked to have the organ drawn nearer the cabinet, that she might attempt to play an accompaniment to her own singing. This being done, she sat down, and, after trying to adjust the organ-stops, played a few chords, but did not succeed in accomplishing all she intended. After Adelaide dematerialized friends, relations and strange spirits came out singly and in pairs. 'Blue Flower' materialized and led me around the room with her, pausing when she reached Mr. B. and, drawing him suddenly to his feet, led both of us to the die of the room, laughing, feating and as tions all the while with great glee. While standing there Billy' ran out of the cabinet, and, putting his hands on my shoulders, cried out, 'Hallo ! Mrs. Stevens. after his somewhat sudden method of coming upon his friends. 'Blueflower' was standing with her hand in mine at that moment. I must not forget Mrs. McCarthy, the dear old lady who showers blessings right and left, stooping now and then to pick up stray pins and ever showing herself to be a spirit of marked character. 'Billy' sang 'Sweet Spirit, Hear my Prayer.' very correctly and expressively, and Sister Josephine an 'Ave Maria' and 'Kyrie Eleison.' 'Little Wolf' fills his position as control with the greatest acceptance to all.

It is impossible to do justice to a séance like that I have mentioned, with tongue or pen. I am so grateful to the spirit-world for what I have been privileged to fully understand and appreciate, that I feel my days will be too brief in which to assist spirits and sister mediums with sympathetic interest. I fear we do not have half enough sympathy or charity for our mediums, or always have the courage to defend them."

Maine.

FARMINGTON .- Dr. P. Dyer writes: "Orthodoxy has just received one of the most vigorous shakings up in this town it has ever experienced. Mrs. Amelia H. Colby has been here, and the Christian community knows it. She has given two of her characteristic lectures; one on Tuesday evening, Feb. 24th, and one on Thursday evening following. The first lecture, though Mrs. Colby was a stranger here, was listened to by about eight hundred people; and at the last lecture the house was packed to its utmost capacity.

Mrs. Colby has the honor of being the pioneer speaker upon the subject of Spiritualism in this section; and as the people were nearly all born in the fold of the Church, and were reared upon the milk of Orthodoxy, her advent among them, and her bold and crushing criticisms of their religious notions, were well calculate ed to startle and confound them. Such was the effect To-day nothing is talked about but Mrs. Colby's lec ture. The ministers are mad, the laity are excited and the liberals are rejoicing. The rent she has made in the breastworks of the popular religionists I think can never be closed up; and methinks they will have hard work to keep all their flocks inside the Church. The ministers did all they could to keep people away from the lectures, and they are now de all they can to counteract their effect. When called upon personally by myself the Sunday morning previous, with a request that they give notice of the lec tures, they promptly refused so to do. Such is Chris tianity in Farmington. It is staggering, however, under the sledge-hammer blows dealt to it by Mrs. Colby, and it will be a long day, if ever, before it can assume its equilibrium again."

New Jersey.

PATERSON .- Mr. J. R. P. Drew writes: "With about twenty others I attended a scance at the resi dence of Henry Rose, Esq., 49 Washington street, on the evening of Feb. 6th. The medium was A. W. S. Rothermel of Brooklyn, N. Y. A cabinet was placed in one corner of the parlor, and the medium sat in front of it in full view of all. The light was such as to enable one to read the finest print: Under these con ditions we saw materialized hands placed on the top of the medium's head, and at one time five hands at different parts of the cabinet. More than forty communications were written on paper and handkerchiefs,

and distributed to the audience, no two being written by the same spirit, as the writing of each was unlike the others. The spirits played several tunes on a zither while the instrument was in full view. We all saw the hand and the fingers picking on the strings of the zither. The medium was a stranger to all present. never having been in our city before. Nearly all received tests from deceased friends. I received a written communication from Joseph Drew, a cousin, who was killed in the late war. I have attended several séances, though never before in the light, and never had such unquestionable proofs as at this. We in tend to have Mr. Rothermel here again."

Minnesota.

MINNEAPOLIS .- S. N. Aspinwall, President First Spiritualist Society, writes: "There is a great interest manifested in Spiritualism in this city, and calls for tests are frequent and loud. Can you not send us a good slate-writing and materializing medium? We have never had any of that phase of mediumship here, and one would do much good." [Any mediums of this phase who may think favorably of a westward journey can address Mr. Aspinwall at P. O. Box 399, in the city above named .-- ED. B. of L.]

Written for the Banner of Light. HEAVEN.

(INSPIRATIONAL.) BY GENA F. SMITH.

In my mind I have pictured Heaven, To please my spirit's desire, And I feel that to find it real Not in vain do I aspire.

Of my life 'tis a precious portion, This dream of gladness to be, When my soul asserts its freedom And embarks on death's calm sea.

Not with jasper walls in my fancy Do I build this future home, Nor vast, tow'ring heights of splendor, And gold streets through which to roam.

To me such would not be a Heaven. But a glided prison-cell. In a land with mother and father, Amid natural scenes I'd dwell;

Where green fields in their fresh, fair beauty Stretch far from the homestead door; Where old friends, dear schoolmates and children Often stray its threshold o'er;

Where no words of evil are spoken To wound the sensitive heart, And no words of passionate anger Cause the bitter tears to start;

Whereunfortunates find a haven To rest their way-worn souls; Wherethere's balm for all true hearts broken. In the land where love controls:

Where the brave who tolled so earnestly On earth to advance the truth-Were worn out by scorn and unkindness, And made aged in their youth-

Will enjoy the fruits of their labor. Their vigor and youth renew. And unfold their precious talents 'Neath the smile of Justice true!

Where all labor with honest efforts, With purposes high and grand. Not alone, but with their beloved Marching onward, hand-in-hand.

And such scenes in my pictured Heaven Are transpiring every day; Sweet, domestic bliss and pure comfort, Unalloyed by woes of clay;

Cosy homes, happy faces, sunshine And liberty all our own: Peaceful haunts, loving teachers, music Of a soul-mate's tender tone :

Thus my soul in its happy dreaming Has painted its wished-for home : 'Tis a sweet and restful conception, And makes light all mortal gloom. Rockland, Me.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, In Scrofulous and Consumptive Cases.

DR. C. C. LOCKWOOD, New York, says: "I have frequently prescribed Scott's Emulsion, and regard it as a valuable preparation in scrofulous and consumptive cases, palatable and efficacious."

Passed to Spirit-Life:

From their residence on Hubbard Avenue, North Cambridge, Mass., Feb. 26th and 27th, 1885, after a brief illness. Mr. and Mrs. James M. Frost, both in their 66th year. It has always been the wish of this happily united couple It has always been the wish of this happly united couple that when they should be called to relinquish their earth-life they might be permitted to pass to the spirit-world together. Their prayer seems to have been answered: for in about twelve hours after the wife left control of her body her husband joined her, and together they took their departure from earth to the higher life. They had been united in marriage forty years, and were devotedly attached to each other, and both (as is their only daughter) were firm believers in the Spiritual Philosophy, and mutually enjoyed its beautiful teachings. Mr. Frost has long been in business in Boston as contractor and builder. He was highly respected, and was an honored member of Mt. Sinai Lodge I. O. O. F., which took charge of his funeral at the Universalist Church on the following Sunday. Their only son lives in California.—Vom.

From the home of her son (Gardner T. Seabury of New York), where she had gone for a brief sojourn, Martha York, where she had gone for a brief sojoura, Martha, widow of the late Edward W. Seabury of New Bedford.

In February last the writer and a few other friends were called to bear to their has resting-place all that was mortal of her late husband; and now, while the memory of that event is still fresh in their minds, the same are called to lay by his side, after a very brief illness, an affectionate, devoted wife and mother, a kind, sympathizing neighbor, and consistent Spiritualist, which philosophy they embraced as the truth in its early dawn. From early life to mature years they traveled life's pathway together in the enjoyment of their views of things temporal and spiritual, and were each summer seen at Onset in the enjoyment of its beautiful scenery, salubrious cilmate and fine speakers. Happily and harmoniously united in life, in death (so called) they are not divided. It was the privilege of Mrs. S. to spend the last summer at Onset, where, many times, in the presence of Mrs. Beste and the Berry Sisters she took by the hand her late husband and held sweet converse with him on the past and future of life, which greatly strengthened her faith and prepared her for the happy retunion which they now enjoy. She had arranged for another summer at Onset, in fond anticipation of again seeing her loved companion; but now she enjoys the full fruittion of fond anticipation changed to reality, where parting hours are known no more.

T. M. J. widow of the late Edward W. Scabury of New Bedford.

From North Abington, Mass., Feb. 18th, 1885, Daniel

Shaw, a veteran Spiritualist, aged 72 years.

From his late residence on Sharon street, West Medford, Wednesday morning, March 4th, of pneumonia, Mr. Chas.

Wednesday morning, March 4th, of pneumonia, Mr. Chas. B. Lewis, aged 58 years.

He was an employs on the Boston and Lowell Railroad for thirty-seven years, and was beloved by all under his charge. He was a loving and devoted husband, and, as was said, "Those who knew him best loved him most." The funeral took place at his residence on Friday, the services being conducted by Mrs. Amolia H. Colby, which were very eloquent and impressive. The floral tributes were very beautiful, consisting of a pillow, cross. anchor, crescent and sickle from the Boston and Lowell Railroad, and others from relatives and friends,—Com. From Cincinnati, Ohio, March 5th, 1885, Nathan Tanner,

Mr. Tanner has been a Spiritualist for thirty-five years, and a reader of the BANNEH OF LIGHT from its start. He was born in Granville, N.Y., and came to Cincinnati in 1810.

From his home in Skaneateles, N. Y., after a brief ill-

rom his nome in stancatoles, N. Y., after a brief hisess, John M. Nye, aged 69 years.

Mr. Nye was an esteemed citizen, and a firm believer in the doctrines of Spiritualism. Mas. F. C. LAWRENCE.

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SPECIAL NOTICES.

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We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for percusal. perusal.
Natices of Spiritualist Meetings, in order to insure prompt
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Banner of Pight.

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Refore the oncoming light of Truth. Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

A New Volume.

With the present issue the BANNER OF LIGHT opens Volume Fifty-Seven. That means its continuous publication for the term of twentyeight years. A sufficient time, truly, in which to prove the merits of its service in the cause of Spiritualism. Since the first number of the BANNER was published Spiritualism has made science. The journals of the day are becoming its silent way around the populated globe. Its more and more detached from their old habit alphabet in the work of instruction was the of defending the church merely because it is a simple rappings, which have not yet been sup- habit. They are opening their columns to the planted by any of the more impressive manifestations of voice and form. The belief in spirit-communication is rapidly spreading tion of it. Let not either the church, with its throughout our own country and the world. It is shown in many ways, and not less by the increasing blind assaults upon it from the pulpits than in its steady invasion of the realm of modern literature. Books and newspapers confess to the silent but effective working of its influence. There can no longer be any questioning of its active presence as a full or an incipient belief in the public mind. It shows too plainly what was the aching void left in men's done their work. The fact fairly testifies to the satisfaction with which a real knowledge of the future life feeds and fills the human thought.

"Instead [he says] a bill to create nine Sanitary Commissioners to aid in enforcing sanitary measures, and keep a Bureau of Vital Statistics, has been presented. Five of the nine are to be physicians appointed without reference to the School of Practice. hearts after the creeds had been adopted and

It is with sincere regret that the confession has to be made that Spiritualism does not find all the hostility to it coming from without. It is an unwelcome fact to admit, that it is obliged to encounter foes within its own household. There are unfortunately believers who would recklessly pull down the pillars of the temple which has been silently erected, because they permit themselves to feel disappointed as not being recognized as its high priests. They know not what they do, and are for that reason to be forgiven. Incensed at the final discovery of the war-path; and to them the Randolph Raditheir individual impotency to control and govern, they find what relief they may in turning and rending personal character and traducing personal life and conduct. They scout and flout humble mediumship, demanding that it shall stand aside and make room for their own vaunting and vapid philosophy. Not thus, oh! foolish friends, is the way to be opened for us all to a clearer and fuller knowledge of immortality. Not thus do the angelic influences work upon and through human thought, or seek to convert men from a lower to a larger and more exalted belief. We work spiritually only by working harmoniously; not by wranglings and offences, nor by loudly urging the claims of a vain con-

Notwithstanding these needless obstructions on the way, the BANNEE has persisted faithfully in doing the work allotted it and performing the service to which it was called. And thus it will go on in the future, seeking only to do good unto and for others by spreading abroad the teachings with which it is commissioned by the invisibles who still retain an interest in mundane affairs. It of course can do nothing of itself, but only as it receives instruction and guldance from spirits and is sustained and supported of men.

Since April 11th, 1857, it has been devoted to the work of angels upon earth, who would bring the heavens nearer to mortal life. It appeals to the great believing public for that continued help by which alone its service can be made effective. With a sufficiency of such aid, generously proffered, it will enjoy the promise of the highest usefulness for a still longer term of years to come.

It is said that there are "ghostly rappings", at the Highlands, Boston. That's where Bro. Seaver of the Investigator lives. Why don't he investigate? Now is his chance connection with such matters.

Good, Sensible Talk by the Press.

Quoting what the Christian Union has to say about the new First Spiritual Temple in this city, the Denver Tribune takes indignant exception to its phrase, "the delusion of Spiritualism in Boston," and pointedly asks: "Is it more remarkable that the believers in Spiritualism should dedicate a magnificent temple to the doctrine of immortality than that a Christian journal which preaches the same doctrine should call Spiritualism a 'delusion'?" The Tribune thinks it to be a singular fact that "the chief opposition to what is called Spiritualism comes from the churches." Science, it remarks, is silent, seeking neither to prove nor disprove what is denominated Modern Spiritualism, though its leading representatives have written volumes upon volumes to prove that the dogmas taught by the Church are irrational."

But, says the Tribune in continuation, while science claims to have satisfactorily disposed of the theory of immortality, "it does not offer a satisfactory explanation of the phenomena of Spiritualism, and it shows no disposition to investigate it. It cannot be said," it adds, "that this seeming indifference grows out of a conviction that these phenomena are only so called and are in reality fraudulent bubbles that are not worth the pricking; for it is well known that many men of great minds have implicitly believed in them. The diffidence which science exhibits in approaching this subject can grow out of only one thing-the fear that there is more truth in it than science cares to demonstrate.'

And yet, clinching the argument, an organ of the Church whose very creed is based on faith, and is nothing without faith, makes free to pronounce Spiritualism-which is not so much a matter of faith—to be a "delusion." The Tribune justly thinks that the least that can be said of this is that it is inconsistent with Christianity, "for, though Spiritualism may be a delusion, yet its teachings are, in the abstract, the beautiful essence of the doctrine of immortality." It can think of no question that has so close a bearing upon human happiness as this one; and it expresses surprise that science does not make as grand efforts as it has made in some other directions to settle all doubts. once and for all, concerning it. It has to admit, which it freely does, that while science has held back and the churches have frowned with disfavor upon Spiritualism, the number of Spiritualists have gone on increasing. It says it is certain that the churches have not taken the right course, and science will have lost its usefulness if it shall fail to at least apply a full and searching test to this question.

So that, as one may readily see, the subject of spirit-communion as the real proof of immortality is gaining so strong a hold on the general mind that it can no more be put aside by the jeers and abuse of the church than the forced silence, intended to personate indifference, of free admission of the truth because the truth demands a hearing with the people. This open speaking of the Denver Tribune is an illustraribald abuse, or science, with its affected indifference, think that truth will thereby be obstructed in its progress.

Medical Matters in Other States.

A letter from Prof. Alexander Wilder informs us that advices in his possession state that the 'Medical Bill' which had been announced as about to be brought before the Legislature of PENNSYLVANIA did not make its appearancethe courage of the proscriptionists failing at the last moment:

ence to the School of Practice.

Prof. Adolphus of Atlanta, Ga., also writes:
'I only have time to drop you a line to let you know of the good news from Texas. After a hard-fought battle the Allopathists have met with a Waterloo defeat in the Senate. Their bill is tee-totally killed.'

Dr. E. H. Stevenson of Fort Smith, Arkansas, writes: 'The Medical Bill is disposed of for two years. The Eclectics and Homoopathists of Little Rock enjoy the bright sunshine just the same as they did last winter, and perhaps respiration is slightly improved.'

So five States, Ohio, Arkansas, Tennessee, Maine and Texas, have been placed by their Legislatures on the side of human freedom and

The Wisconsin "Regulars" are also on cal of the 10th inst. pays its respects in the following forcible language:

Legislatures on the side of human freedom and against medical proscription."

'A Doctors' bill has made its annual appearance in the Legislature, and as heretofore, if the members know its true character, it will be promptly satdown upon. It is a bill concected by a few Allopathic and Homospathic physicians a few Allopathic and Homospathic physicians to prevent under penalties of fine and imprisonment any other class of physicians from practicing medicine... The fact is, the people have and will maintain their right to employ such physicians or medical adviser as they think proper, whether he is diplomated or net. The bill should be killed at once."

In regard to the protective "Mulheron Bill" in Michigan, the Detroit Evening News of a late date has an editorial headed, "A Medical Hierarchy," from which we cull the subjoined forceful sentences, and recommend the conclusions arrived at to the attention of thinkers everywhere:

"The State is perfectly well able to make any and all laws which may be needed, and the proposal of the promoters of the Mulheron bill that a clique of medical men should be empowered to regulate the profession as seems best to them is preposterous and absurd... Quackery does not consist in advertising... Quackery consists in a man practicing an art of which he is as ignorant as are a large proportion of the half-fledged graduates ground out by the medical

If we were compelled to choose between no regulation at all and that proposed in the bill now urged, it would not be the latter that would have the preference. Indeed, it is by no means certain that absolute non-intervention by the State is not better than any regulation whatsoever. Legislation has done nothing for whatsoever. Legislation has done nothing for the advancement of any art that we know of. Every improvement, every discovery, every step forward, has been made by individual investiga-tors or practitioners, working at their owncost, in their own way, regardless of schools, orthodoxies, or prescriptions, and frequently in defiance of them. Authority interferes only to enforce uniformity, and where uniformity begins progress

We see by the newspapers of Northern Pennsylvania that Dr. Peebles, after delivering five lectures during the week in Union Hall, Mansfield, Pa., upon Physiology, Hygiene, the Uses and Abuses of Medicine, and one lecture before the students of the State Normal School on Sunday, lectured to the one hundred and ninety pupils attending the State Orphan get \$1500 the "Captain" do n't know what School, and on the same Sunday evening in do with—that is, if Bro. S. wishes to gamble the Methodist Church, upon Travels in Egypt

Foreign Items.

Besides its usual amount of original and selected matter, the Revista de Estudios Psicológicos contains a biographical sketch of the Ex-Dominican Friar, Giordano Bruno, who was burnt in Rome in 1600. A subscription is now being made to erect a statue in commemoration of this great reformer on the very spot where he suffered.

We notice with pleasure the advent of a new spiritual paper, El Grano de Arena, which issued its first number in Valencia on Jan. 15th,

As an antidote to the claims of the sectarian press, that "a revengeful God had visited Spain with earthquakes to punish the people for some imaginary orime," the Revista publishes an article from the astronomer Flammarion, showing conclusively that these shocks are solely attributable to natural causes.

In Molinos de Aragon, a town in the province of Teruel, a medium, resident there only a short time, has been so successful, says a correspondent, that the majority of the people have left the church, and even refuse to participate in the ceremonies on festival days. This has caused a serious rupture between the pastor and his bishop, and the former, described as a very worthy man, may possibly be "silenced.

Correspondence from Portugal claims that the spiritual movement is making vast strides in that country, and that new societies are being constantly formed.

The Annali Dello Spiritismo of Turin copies from the BANNER the article on Lula Hurst and the medium James R. Cocke of Boston; also the testimony of Joseph D. Hull in regard to the genuineness of the slate-writing which took place in the presence of the medium, H. A. Phillips.

Washington, D. C.

The President of the First Association of Spiritualists, Washington, D.C., John B. Wolff, informs us that after Mr. Fletcher's successful engazement, the platform of the Society was occupied by Mrs. Clara A. Field, noted for her psychometric readings, then by Mrs. A. M. Spence of New York, who was succeeded by Mrs. A. M. Glading of Philadelphia, a lady as yet but little known to the public, but who, from the great diversity of gifts of the spirit she possesses, is destined for a wide field of usefulness. The Sociables now being held by the Association are said by our correspondent to be well attended, and productive of the best results, in melting the isolating crust of individuality and blending all into the unity of one body, a necessary condition of progress and permanence."

The late MRS. J. H. CONANT used frequently to impress upon her hearers the truth that, at some period in the development of the race, mediumship would no longer be a necessity for spiritual intercourse, because spirits and mortals would then be able to commune with one another without the need of an intermediary instrument of expression. The communication of Spirit JESSE PUTNAM, in this week's Message Department, likewise seeks to convey the same idea. The spirit assures us that we are not to suppose that all the work of whom we call mediums. He says that spirits are striving to unfold, cultivate and perfect the powers of the individual, by making every one strument for a higher power, but an active worker with that power. Such a thought contains the largest promise for humanity. We are more than prepared to accept such a welcome statement. It implies, as is logically as well as spiritually right, that mediumship is subject, like all other living things, to the law

On our first page will be found a report of an eloquent discourse delivered by Dr. F. L. H. Willis, in Providence, R. I. The publishers of the Evening Telegram, in which it first appeared, deserve the highest commendation for opening their columns to a defense of the truth of Spiritualism against the assaults of its enemies. The account further asseverates that the hall where the discourse was delivered was crowded to its utmost, many seeking admission in vain, and that the instant Dr. Willis "ceased to speak there followed an unanimous outbreak of admiration, even from unbelievers of Spiritualism, although the discourse ended with the direct censure of a Christian minister whose unchristianlike remarks readily pardoned superior minds from dissenting from such prejudices."

The rapidly growing interest in the materializing séances of Mrs. Jas. A. Bliss is confirmed by many, among whom is Mrs. H. A. Blaisdell, who called at our office, and stated that her experiences at them have been very satisfactory. She mentioned as worthy of special note the illuminated spirits, three of whom, differing in size and form, came and sang in a very pleasing and artistic manner, their appearance being in itself sufficient evidence of the genuineness of the mediumship of Mrs. Bliss, and amply remunerating any one for attending. Mrs. H., a spirit friend of Mrs. Blaisdell, gave her a warm greeting, expressed her sympathy, and spoke of others not present, and of events that had occurred. Recognitions of spirits by sitters were many, and furnished conclusive evidence of their identity.

Dr. H. G. Petersen, to whose highly inour issue of the 14th inst., has just returned to Boston. His professional services during his stay on the island were incessant and valuable -he being brought in contact with ever-varying conditions of physical ailment, which he was wonderfully successful in alleviating-and much popular interest has been aroused in matters bearing on magnetic healing and spiritual inquiry by his visits there. Dr. Petersen can now be found by his patients and the publie at his office, Rooms 6 and 7, 81 Bosworth

President Cleveland has issued a Proclamation prohibiting unauthorized persons and corporations from taking possession of the territory known as the OKLAHOMA lands in the Northwest; and he orders the removal of all persons residing or being found upon such Indian lands and territory without permission expressly and legally obtained of the Interior Department. If the trespassers do not retire peaceably, they will be forcibly removed. The President means what he says.

Read the card of Mrs. C. N. Brown on

Strange Story of a Corpse.

The following statement has been sent to the press, under date of March 11th, from Portland, Me., to the effect that Mrs. Jane Fossett died five days ago after a brief illness. The body was prepared for the grave and lay in the best room in the house. Monday night one of Mrs. Fossett's lady friends was "watching" by the corpse, as is still customary in Maine. She tells the following story of her remarkable ex-

perience:

"I was sitting near the body and looking intently upon the features that had been so dear to me in life. I could not restrain my tears, and said in a low voice, 'Where are you now?' At the sound of my voice the apparently dead body moved, turned on its side and at last sat up. The eyes opened, and in a thrilling voice the woman who had been dead, but who lived again, spoke. Mrs. Fossett said she had been in heaven; that she had there enjoyed a happiness that it was beyond her power to describe; that she had met and talked with her mother, long dead, and with other friends. For some time Mrs. Fossett talked, giving me a description of her experience in the spirit land. Gradually her voice grew fainter, and she fell back upon the bed clad as she was in her grave-clothes. As the last word was spoken the spirit took its final departure and returned no more."

Here is another curious case for physiologists

Here is another curious case for physiologists to ponder over. The account comes from Mount Clemens, Mich.:

"TWO DAYS IN THE GRAVE.

A week ago Mrs. Charles Bollensen, a woman of seventy, suddenly expired, it was supposed of heart disease. Her death was announced and the funeral took place Tuesday. The lifelike appearance of the body excited much comment, which forceased rather than diminished after burial. Finally the interest grew so intense that it was thought best to disinter the body. This was accomplished Thursday afternoon, the body having been in the grave two days and two nights. It still bore the same lifelike appearance. It was placed in a room in which the temperature has been uniformly kept at 75°. Not the slightest indication of decomposition is apparent, and physicians declare themselves unable to determine whether Mrs. Bollensen is allye or dead. The case has created much excitement." "TWO DAYS IN THE GRAVE.

San Francisco Agency.

The announcement has already been made in these columns that Albert Morton, Esq., through change of plans, etc., would devote himself to other pursuits, and would consequently cease to act as agent in San Francisco, Cal., for the BANNER OF LIGHT, and the publications of Colby & Rich. It will be seen by reference to our "Business Cards" department that I. K. Cooper has now taken up the work laid down by his worthy predecessor, and will in future act as our agent in that city, his place of business being at 746 Market street, which fact we trust our friends on the Pacific slope will bear in mind.

THE SPIRIT MESSAGE DEPARTMENT,-

Those of our readers—and we have had the mul-

tiplied testimony of thousands of correspondents to the fact that they are in a large majority-who feel an interest in the Spirit Messages from week to week published in the BANNER or Light, will find the contents of page sixth this week equal in interest to any which have in that department hitherto found a vehicle for conveyance to the public eye, and to private reflection. The usual Invocation is in this instance accompanied by questions bearing on the present occupations of Mrs. J. H. Conant, "Vashti" and "Springflower"; the non-performance of a spirit's promise; the method by which spirit influence is sent out; and the nature of the instruction bestowed in the schools in the spirit-land, etc.—all which are satisfactorily replied to by the Controlling Intelligence; SAM-UEL W. HOLBBOOK would have his friends in the spirit-world is performed through those Boston know "that I have safely landed, and am in a satisfactory condition"; MRS. FRANCES L. WOODBRIDGE, of Hallowell, Me., paints a bright picture of the sensations of the spirit when the who can be reached not merely a passive in- act of physical death unseals the portals of interior sight; Dr. SAMUEL BROWN, of Kentucky, speaks words regarding comparative medical methods which show that the atmosphere of the spirit-world is much clearer to the disciples of the regular system than that of earth, enabling them to perceive the good in all; JEANNETTE GLEASON wishes her mother of evolution; that spiritual law is still in oper- Josephine, who lives in Boston, to feel that she is ation everywhere, and that "we do not yet | still her child—not taken from her; Algernon | handbill that "numerous unprincipled parties" PAIGE gives good advice to his brother Robert of Cincinnati, and has also a practical message for his mother; JESSE PUTNAM proclaims his interest in all that concerns "this good old city of Boston," and emphasizes an important point regarding the special work of mediums, and the general effect of the spirit-world's influence upon mankind; JANE LEONARD desires to reach friends in Baltimore; WILLIE E. SYL-VESTER, of South Plymouth, would like to communicate more privately with his friends; Jo-SEPH SWEET, of Providence, R. I., expresses pleasant memories of friends, and alludes to the necessary resemblance attaching to the message of return on the part of each individual spirit, because "every spirit who comes back must speak for himself," and the general points of such individual experience are much the same; CHARLES A. LESLIE, of Lowell, Mass., would be pleased to enter into communication with some of the people connected with the Courier of that city; MARY ELLEN SPEAR, of Montreal, would have her brother Harry leave New York, and come to his friends in Massachusetts; and SARAH B. SHEDD (printed in advance) wishes to reach E. S. Hammond, of Reading, Windsor County, Vt.

The Boston Herald publishes a telegram from Philadelphia, headed "Alleged Spiritualists Behind the Bars." The arrests were made at a public exhibition given there recently by one "Col. Charles King" and a woman calling herself "Mabel King," and two others, representing that they belonged to Boston. The fact is, these parties are not Spiritualists and the names given are aliases. The said "King" is a professional showman, or was some time ago. This is the same individual who introduced the notorious "Elder" Waite to the teresting letter from Cuba we gave space in pious people of Tremont Temple, for the purpose of lecturing against Spiritualism. Everybody knows how completely they duped their employers, as we published a full account of the disgraceful affair at the time. We hope these impostors will be kept "Behind the Bars."

FACTS CONVENTION .- See our third page for report of the proceedings at the recent Convention held in Paine Memorial Hall March 5th and 6th, under management of L. L. Whitlock, Esq. The Providence Evening Mail gave excellent reports of its sessions. An account of this Convention will be published in the April number of Facts Magazine, which will be for sale after April 1st at the BANNER OF LIGHT office, No. 9 Bosworth street, Boston, Mass.

Mrs. Emma Hardinge Britten being sufficiently recovered from her long and severe attack of laryngitis, lectured for the First Spirtualist Society, at Republican Hall, New York, on Sunday, the 15th inst., and will also lecture there next Sunday, the 22d, and take part in the Anniversary exercises in New York on Sunday, the 29th. Mrs. Britten will speak in Tremont Temple, March Sist, and give two more farewell lectures in Boston.

Materialization on Shipboard.

An awakening of interest in spirit-phenomena exists in Newport, R. I., occasioned by particulars having been made public of a materialization-séance, held March 5th, by Mrs. Rebecca Wright, a newly-developed medium, on board the schooner Mary Miller, the captain of which. T. O. Dayton, writes us that one of the staterooms was utilized for a cabinet, and that twenty-five spirit-forms, children and adults. appeared, one of whom, a sailor, was recognized by his brother, who sat ten feet distant. To the same gentleman came his mother and conversed in German, of which language the medium is wholly ignorant. "Sunshine," the control, came twice, played on a tambourine and danced. A Sister of Charity, "Theresa," appeared, clad as one of her order, adorned with what looked like brilliant jewels. This spirit controlled Mrs. Wright during her development, and gave her name before the announcement of her death was made in the papers. Capt. Dayton's daughter-in-law, Mary, who has frequently materialized at scances of other mediums, came while "Home, Sweet Home," was being sung, and said she was very glad to do so, as she felt at home on board her father's vessel.

Our informant further says that Mrs. Wright is not a public medium. She asks no fee of those who attend her séances, and, though her remarkable gifts have been developed but a few months, those who have been privileged to attend her private gatherings pronounce the phenomenal appearances to be of the most wonderful character.

The Coming Anniversary.

The following notices demonstrate that the Thirty-Seventh Anniversary of the Advent of Modern Spiritualism will be well remembered by the Spiritualists of Boston and vicinity, which is as it should be. The places of assembly are among the finest in the city, and the speakers to be present, and other attractions noted, will leave nothing to be desired toward calling together large gatherings of the friends:

The contemplated celebration of the Thirty-Seventh Anniversary of the Advent of Modern Spiritualism by the BOSTON BPIRITUAL TEMPLE, at Horticultural Hall, 100 Tremont street, bids fair to be one of the most successful ever held in Boston. Particulars can be learned by perusing the advertisement of this Society, to be found in another

The Anniversary will be celebrated by the FIRST SPIRIT-UALIST LADIES' AID SOCIETY of Boston, in Tremont Tem-ple, Tuesday, March 31st. At 10:30 A.M. an address will be delivered by Mrs. Sarah A. Byrnes, followed by Miss Jennie B. Hagan, Dr. W. L. Jack and local speakers. At 2:30 P.M. Mr. J. Frank Baxter will lecture and give tests, and at 7:30 P.M. Mrs. Emma Hardinge Britten will deliver one of her able and eloquent lectures. Test mediums will e present at each session. The talented elecutionist, Miss Lucette Webster, will be present through the day and even-ing. Singing through the day and evening by Miss Amanda Bailey, Mrs. Hall and the celebrated Tufts Family. Re-

[It will be seen by reference to notices contained in the present issue that the recurrence of the Anniversary will be duly honored in New York City, Brooklyn, N. Y., Milwaukee, Wis., Cleveland, O., and elsewhere.]

A "regulation" yellow handbill reaches us announcing that "Miss Anna Homles and Miss Rosa Murtine, and other prominent mediums of note," etc., etc., ad nauseum, were at time of its circulation about to delight the people of Buffalo, N. Y., at the Court Street Theatre, "under the auspices of the First Society of Spiritualists of Boston, Mass." We repeat what has been said recently in these columnsthere are no mediums traveling under such auspices; we wish all our readers would assist us in circulating this denial. Such misleading "yellow-colored literature" and those who circulate it should be avoided as a moral pestilence. While we are "at it," we might as well go further and assure correspondents in Hastings and Red Wing, Minn. (and others), that J. Randall Brown (who complains on his yellow have been making free with his style and name is not known in Boston save as a quasi exposer (?) of Spiritualism, under the title of 'mind-reader," and that he has never been endorsed by us in any manner.

It would seem, according to the latest newspaper reports, that the New York "regular" M. D.s are determined to have their way in the treatment of Gen. Grant's cancer disease, even if he dies under it, rather than to allow an 'irregular" cancer doctor to have anything to do with the case. Mr. Wallace Brown, of North Adams, Mass., who is a very successful specialist in the treatment of cancers, was refused admission to Gen. Grant's residence, although the family desired his services. Is n't it high time the public everywhere ignores the Doctors' Plot combination? Poor Garfield suffered terribly at the hands of the "regulars," until death finally put an end to their maltreatment. Query: Is Gen. Grant to be sacrificed in a similar manner?

Mr. Chas. R. Miller of Brooklyn, N.Y., writes that A. W. S. Rothermel has within the last two months been developed as a materializing medium. Two spirit-forms, Bro. M. says, may be seen at one and the same time. Then the medium is brought out while the forms are in sight. The spirits have been experimenting with Mr. R. for seven years, and feel highly gratified with the success they have attained through his mediumship.

W. W. Folsom, No. 624 Nicollet Avenue, Minneapolis, Minn., writes: "Spiritualism in this city is in a progressive way. The First Spiritual Society holds services morning and evening with a good attendance. We have home talent in Dr. Thomas and Mrs. Carrie Tryon, both inspirational speakers, who are doing good work for the benefit of those who are seeking for spiritual truth."

We received last week a pleasant call from Mrs. L. A. Pasco of Hartford, Ct., and a lady friend. By reference to the column of "Meetings in Boston," it will be seen that Mrs. Pasco was not idle regarding the spiritualistic. services on the 15th.

A new Spiritualist Society has been organized in Davenport, Iowarthe main reliance of which for speakers will be for the present on local talent. The prospect of success is said to be very encouraging, in which case much good will result from its efforts.

Jacob Van Norman, Easton, Pa., is anxious that any test-medium passing that way will make a visit to his own locality, which place he thinks such an one would find a good field for valuable and remunerative work.

I have taken one bottle of DR GRAVES HEART REGULATOR, for Heart Disease and find it all I could desire.—A. A. Holbrook, Worcester, Mass. Free pamphlet of F. E. Ingalls, Cambridge, Mass.

The Pharmacy Bill before the Massachusetts Legislature.

The opponents of the proposed law to regulate the sale of medicine or, in other words, those in favor of selecting their own medicine as well as doctor-were given a hearing by the Committee on Public Health at the State House, Boston, on Tuesday, the 10th inst.

The Remonstrants were represented by the Hon. S. Z. Bowman, ex-Member of Congress, who made a masterly argument against the proposed bill to restrict the sale of medicine to a privileged few to be selected under the watchful supervision of Harvard College and a few

ful supervision of Harvard College and a few Orthodox ministers.

Mr. Oxley, of Ashland, made a strong remonstrance, and stated that he had been in the drug trade thirteen years, and the proposed law would have prevented him from going into the business if such statute had been in force when he first started, as he was poor, and could not attend a college. He wished other poor boys to have as good a share in life as he had; beside, the boy who learned his trade practically made a better druggist than one who knew nothing but book-theory; and furthermore the most fatal mistakes had been made by the book-druggists.

Dr. H. L. Bowker, of Boston, who has battled so many years, both in and out of the Legislature, against all systems of class legislation, gave the Committee a full digest of such enactments; the principle involved in such unjust statutes, he said, was never found in operation outside of monarchical governments, and it required a monarchical governments, and it required a nation of slaves and a bayonet behind the law to enforce such tyrannical measures. No Republic could exist with such laws. If the people are not competent to select their own docple are not competent to select their own doctors, ministers and occupations, then they are not competent to select their own rulers; this was in harmony with the theory of all monarchical governments, recognized as a fact by the "powers that be" in nations governed by autoracles, etc.—the people being thus provided with a government doctor, priest and druggist, as well as king. When we adopt such form of government then we can have all its perquisites, viz: doctors' laws, drug laws, an established re-

as well as king. When we adopt such form of government then we can have all its perquisites, viz: doctors' laws, drug laws, an established religion, a standing army and a nation of paupers. The Doctor gave an instance in New Hampshire where a druggist was refused a license and his store closed for several months, because he falled to answer some technical questions, one of them being the Latin name of Gooseberry. This man had had eight years' practical experience in one of the largest drugstores in the State, and was an excellent practical pharmacist, yet a boy from any College of Pharmacy could show his sheepskin parchment, and open a store anywhere in the State. Another instance was cited in Rhode Island; this was the case of old Dr. Ephraim Irish, (whose good old soul passed away a few days since, and who was known to the spiritual fraternity as a veteran "in whom there is no guile.") This benevolent old man had kept a "root and herb" store for nearly forty years, dispensing to rich and poor the simple, non-poisonous remedles found in field and forest; he might be called a medical missionary for his kindness and generosity to the poor; yet when the new Pharmacy bill heaven a law, he was ordered to called a medical missionary for his kindness and generosity to the poor; yet when the new Pharmacy bill became a law, he was ordered to shut up shop, was compelled to stop the sale of many articles, and was only allowed to continue on account of the public indignation against such gross injustice!

Dr. Bowker claimed that if the government that to select his help, and convel him to him to him.

Dr. Bowker claimed that if the government was to select his help and compel him to hire only such and such persons, the government must also take the responsibility, and if any one of this select few injured any person let the government take the consequences. As it now stands, said he, I select my servants and am responsible for their acts; if the government does the work for me, let it also take the responsibility for pecuniary damages, etc., which may be recovered through the mistakes of that government's special favorites. He claimed that the old school doctors were behind this bill, and only wanted druggists to dispense

olaimed that the old school doctors were behind this bill, and only wanted druggists to dispense medicine who were friendly to their methods.

The entire time of the hearing was taken up by Dr. Bowker, Mr. Oxley and the arguments of counsel. Many remonstrants were present, as well as friends of the bill, particularly Dr. Marcy, who is engineering the doctors' bill for the Massachusetts Medical Society. It should be stated that some of the committee are not friendly to any legislation of this kind, among them being Dr. Rust of the firm of Rust Brothers & Bird, wholesale druggists on Hanover street, Boston.

The closing argument made by Hon. S. Z.

The closing argument made by Hon. S. Z Bowman was unanswerable. He claimed that the committee could not report any bill in justice to their; constituents or the public, as no one asked for any such legislation except a few interested parties to secure a monopoly: A bill of this kind was uncalled for, was against the rights, liberties and wishes of the people, and was essentially unconstitutional.

LEXINGTON ABOUSED.

A remonstrance from East Lexington, head A remonstrance from East Lexington, headed by Mrs. Hadley, and signed by more than one hundred others, was presented on Monday, March 9th, to the General Court against the petition of the Massachusetts Medical Society for a law to prevent "irregular" practitioners from healing the sick. This proposed law cuts both ways, and would, if enacted, deprive the people from employing the physician of their choice in many instances; therefore the spirit of 1776 which pervaded Lexington at that date was shown to be living in our time, as of old. was shown to be living in our time, as of old, by this remonstrance in favor of freedom and liberty.

Some of our learned Pundits, who take no stock in mediumship, and think mesmerism a humbug, are now investigating these subjects under the grandiloquent name of "Thought Transference," and so they are now writing up the matter as though it were something new. Why, we psychologized sensitive subjects and produced the very results these gentlemen are now discussing over twenty-five years ago. The fact of a positive will, yet in the physical body, acting upon a negative organism, and thus transferring thought to the subject is only a stepping-stone to far more important resultsas we have learned by long experience—namely, trance mediumship, wherein the excarnated spirits of the departed can and do manifest to the people of earth. In other words, mesmerism is only the hint of the great spiritual law.

What is the matter with the doctors—we mean the "diploma" M. D.s, the "regulars," the would-be exclusives? They are boiling over with rage—not only in this State, but in many other States. Now comes to our table a printed telegram, dated "Baltimore, Md.," headed, "Doctors Furious. Shall a Physician Tell the Truth or Not? A Nice Point in Ethics," etc. It seems the important question has arisen in that city as to whether a physician has the right to certify to the merits of a remedy not in the modern pharmacopæia! When they slip-up fighting outsiders, they attack one an-. other.

A gentleman in this city who has lately attended Mrs. Helen Fairchild's materializing - seances at 281 Shawmut avenue, informs us that he has no question of their genuineness. He says that "her sacrifices, devotion, and the exalting character of her séances entitle her to special and favorable mention." As her time in Boston is limited, those who desire to witness the manifestations as testified to above should secure seats at once.

J. W. Burrington, writing from Adams-ville (Coleraine), Franklin Co., Mass., in renewal of his subscription says: "We have a plenty of scientific and literary reading matter, but give me the dear BANNER first, last and always ! it is the guiding star of light and life, and we cannot do without it."

ALL SORTS OF PARAGRAPHS.

The BANNER OF LIGHT makes its best bow to the friends of progress all over the world, on this the commencement of its twenty-ninth year of existence.

THE SPIRITUAL DISPENSATION comes to supply the want to the countless thousands in doubt; to convince man of his immortality, and instruct him how to make it happy; to open to his view the great doctrine of progression, involving an eternity of action, and the supremacy of his reason over the besetting propensities of his material nature.—Judge Edmonds.

An author asked a gentleman what he thought of his last production, "An Ode to Sleep." The latter replied, "You have done so much justice to the subject that it is impossible to read it without feeling its whole

Homage to the dead is a vulgar and idle tribute, if it come after neglect or injury to the living. The heart sickens at that mockery of admiration which allowed Spenser to die of a broken heart, and threw copies of his verses into his grave—which suffered political vengeance to reduce Dryden to a bookseller's drudge, and itiested on burying his dust in the sepulchre of Kings.—Bulwer.

When Daniel Webster was in the West, some years ago, one of the most conspicuous citizens, on being introduced to the distinguished statesman, addressed him as follows: "I have read your Spelling Book and Dictionary, Mr. Webster, but I never before had the pleasure of your acquaintance."

> BLANDER. By recent echoes It is very plain The tongue of slander Is in vogue again.

Immortality must be earned by constant vigilance and watch upon our own motives and acts. We must work for immortal life, and by slow toil grow worthy of it.—Ella Wheeler.

The Governor of Massachusetts designates Thursday, the second day of April, as Fast Day. Yes, it is the fastest day for some people in the whole year.

No matter who lives or dies, who goes up or goes down, What is truth? must be and ever is the supreme inquiry of honest and teachable spirits.—Joseph Parker.

Abner Tibbetts, Ysleta, Tex., wants a school-teacher, who is also a private medium, to come there and teach the district school, etc. Address as above.

Dr. LaRoy Sunderland, the first psychologist we ever saw, is over eighty years of age. We learn by the Investigator that he wishes his numerous correspondents to understand he is in such poor health and so infirm he cannot attend to any business, and therefore asks that letters and papers be discontinued to him. He remembers with pleasure his many friends, and wishes them all the best of life's blessings.

This life is short enough, dear friends,
So try and make it sweet;
Be this your aim, and fragrant flowers
Shall grow about your feet;
And mirth shall take the place of grief,
And joy the place of rue,
If you'll never trouble trouble
Till trouble troubles you.
—Susan H. Wixon.

The liberty of the world grows out of the jealousy of arbitrary, overbearing rulers, and Bismarck's selfishness, which has made seris of his own people, may give the Egyptians a new lease of political life.

If there is anything in this wide country that Mgr. Capel has not seen, we can't imagine what it is, says one of our exchanges. And he has a good word to say for everything. The skating rink is the latest recipient of his taffy. It is a curious circumstance that this learned and eloquent Catholic and Irishman has made friends of all with whom he has met-except the Irish

On a tombstone in the Osgoodite Cemetery, in Canterbury, N. H., is the following inscription :

', N. H., 18 the following inscription:
'Here beneath these marble stones
Lies the dust and rest the bones
Of one who lived a Christian life,
'T was Hannah Haynes, Josiah's wife.
She feared God in early youth.
She loved the saints and kept the truth,
And priests and elders did her fight,
Because she brought their deeds to light, '

Editors of newspapers are so seldom favored with presents, that when they are thus complimented they are sure to tell their readers all about it. We, on the contrary, cordially thank Senor E. Prieto, of Sagua la Grande, Cuba-also Dr. H. G. Petersen, of this city, who has fust returned from a professional tour there -without specifying the useful articles received from these thoughtful gentlemen.

Joseph Cook says that a "preacher standing with a cigar in one hand and the Word in the other "is a spectacle which arouses attention. A Boston clerical smoker asks why Mr. Cook should arouse more attention with a cigar in his hand than when eating flapjacks or holding a bootjack. "There is no more wickedness," he adds, "in a cigar than in a plate of hash, and one is not more congruous with what Mr. wickedness," he adds, "in a cigar than in a plate of hash, and one is not more congruous with what Mr. Cook calls the Word than the other.—N. Y. Sun.

A physician connected with one of the hospitals in New York where children receive special attention, says that many of the cases of spinal trouble brought to his notice are the direct result of the careless handling of baby carriages. The matter of how nurses and others handle these little vehicles is one to which parents may well pay attention.

J. C. W .- Where is No. 2 of The Spiritualist? Send it along.

Doctors say that roller-skating will kill off our girls. This seems too bad; but perhaps it will solve the prob-lem of the preponderance of the female sex in Massa-chusetts.—Lowelt Courier.

Three things come not back-the spoken word, the sped arrow and the neglected opportunity-say the

The storm is out; the land is roused;
Where is the coward who sits well-housed?
Forth in the van,
Man by man:
Swing the battle-sword who can.—Kurner.

The Pone has taken a decided attitude against the expulsion of the Catholic archbishop of .Wilna from Russia, recently ordered by the Russian authorities.

A good old widow in Saco, Me., says the Boston Courier, was pushed by a Regular to pay his fee for attending on her late husband in his last sickness and retorted, with a look of contempt and a brandish of her ready broom, "You've been here three times for that money, but I'll pay my honest debts, I thank ye, before I pay my doctor's bills." The reply, and the by-play, are said to have demoralized the M. D. Who shall say that she was far from right?

The very breezes murmur of some home, Curtained from mortal view, And round our pleasant summer dwelling roam, Our longings to renew!

H. S .- Thanks for the photo. Shall "immortalize" it in our album.

A new game, similar to hide-and-seek, is becoming very popular in this country. It is played as follows: Cashier in a bank takes the money of the institution and disappears. Then the detectives try to find him. If they succeed, he comes home and has to pay forfeit.

Wolseley will summer at Korti, where straw buts will be erected for his army; Zebehr Pasha has been discovered in correspondence with the Mahdi: a great hospital and sanitarium, open to the people of all nations, is to be erected at Port Said in memory of Gen Gordon. England will not fight Russia in Afghanistan at present—the London and St. Petersburg cabinets having come to an "arrangement" rather than an 'agreement," and English papers (conservative) are defining it to be " truce, with dishonor,"

A Sunday-school teacher asked a little girl of her class if she had been baptized. "Yes, I said the little one." two times." "Two times I, With how could that be?" exclaimed the teacher. "It did n't take the first time," said the little girl.—The Independent.

Special Notice.

The present number is the opening issue of Vol. LVII. of the Banner of Light.

We earnestly request those of our patrons whose terms expired with Vol. LVI. to do us the favor of renewing. We also trust that all our readers will do their best to bring in new names for our subscription list.

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

Movements of Mediums and Lecturers

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

Juliette Yeaw speaks March 22d and 29th at Lowell;

Juliette Yeaw speaks March 22d and 29th at Lowell; March 31st at North Schuate; during June at Clinton; July 5th, Rindge Camp Meeting; July 18th, Onset; July 20th, Niantic; Aug. 14th, 16th and 19th, Sunapee; Aug. 21st and 23d, Queen City Park; Aug. 29th to Sept. 7th inclusive, Rtna (Me.) Camp-Meeting; Dec. 27th, Amesbury, Mass.

Dr. J. K. Balley spoke before the Third Society of Spiritualists of Baltimore, Md., on Sunday, March 1st. He spent a portion of "Inauguration Week" at Washington, D. C., where he had the pleasure of meeting, for the first time, the veteran lecturer, Thomas Gales Forster, passing an evening very pleasantly with Mr. and Mrs. F. Dr. B. Informs us that he has domiciled at Scranton, Pa., where he may be addressed, P. O. Box 123.

Capt. H. H. Brown spoke in Lynn, Mass., Sundays, March 8th and 15th. He speaks in Haverhill, Mass., the 22d and 20th, and will be at Amherst. N. H., between these dates. Letters will reach him at these places, or at his residence, Woonsocket, R. I.

Mrs. Dr. J. W. Still of Oneonta, N. Y., has, we are informed, been developed as a platform test-medium, and will answer calls for her services if addressed as above.

above.

Mr. Fletcher will be at the Dwinel House, Brooklyn,
N. Y., on Monday next, for consultation.

Mrs. A. E. Cooley, M. D., will lecture in the Church
of the New Spiritual Dispensation, Brooklyn, N. Y.,
Sunday, March 22d, 3:30 r. M.; subject, "Spiritualism
as Compared to Orthodoxy. Is it a Good Substitute?"

Parall B. Bisley would like to lecture and cive pub. Frank T. Ripley would like to lecture and give public tests at any place in Maine, New Hampshire or Vermont, on very liberal terms. All desiring his services should address him P. O. Box 164, Corinna, Me.

Medical Statute in West Virginia.

Dr. F. M. Dent of Newburgh, West Va., is endeavoring to bring the Medical Act of that State to the crucial test. He is a graduate of one of the colleges that are proscribed on sight, no matter what their merits are. He offered his diploma to the District Board for registration, but this, after two months' delay, was refused. He was indicted on the complaint of one of the informing spies of the old school, but no jury would sustain the indictment. Finally Dr. Dent requested this to be done, and then appealed the case to the Court of Appeals.

One Jones E. Reeves, Secretary of the State Board of Health, "let himself out," it is said, to secure a decision against him, which was accordingly rendered. The issue of constitutionality was raised; and Dr. Dent has now carried the matter to the Supreme Court of the United States, proposing to fight it out on that line. to the crucial test. He is a graduate of one of

The diplomas of the American Medical College of St. Louis and of the Physio-Medical College of Indianapolis are not recognized in West Virginia. This looks as though these inquisi-tors had made up their minds to reject all "ir-regular" institutions. So be it; I like to know where there is manliness and where mousehood reigns supreme.

Psychometry Endorsed.

The following testimonials were forwarded by their writers to MRS. A. B. SEVERANCE, psychometrist, at White Water, Wis., without expectation on her part; White Water, Wis., without expectation on her part; they are alike practical endorsements of the verity of the psychometric power itself, and of the full and satisfactory measure of the development possessed in this regard by that lady, and by her exercised for the benefit of suffering humanity:

DEAR MIRS. SEVERANCE: Thank you for your delineation of my friend, which has reached us. It is very correct; the advice is very timely, and I believe will do much good. Truly you are a blessing to humanity, and I pray the good angelsto give you strength to labor many years yet, before you go to your future roward.

I hope to give you more good work to do ere long.

Very truly yours.

Banta Ana, Ost., Dec. 3d, 1894.

MBS. A. B. SEVERANCE: Dear Madam—Your letter

Santa Ana, Gat., Dec. 3d, 1894.

MBS. A. B. SEVERANCE! Dear Madam—Your letter containing a full description or delineation of myself received. Allow me to say that I consider it remarkably correct. I am perfectly satisfied with I tas a proof of your psychometric powers, as well as in many other ways.

Respectfully yours, UNIAS. A. BIYANT, Wakefeld, Middlesex County, Mass., March 2d, 1885.

Note from Mr. Colville.

Having already responded to several offers of engagements for the summer at camp-meetings and elsewhere, I beg to inform those who may still desire my services that I have only a few vacant dates, and as in all probability I shall return to England September next, those who wish me to appear on their platforms in this country will kindly let me know their wishes without unnecessary delay. Wherever music is desired Mr. King will be happy to accompany me. W. J. COLVILLE.

Very respectfully, 304 Shawmut Avenue, Boston.

God's Poor Fund.

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

R. S. M., Boston, \$2,00; I. P., Philadelphia, Pa., \$1,00; Stranger, 50 cents; John Wilson, 90 cents; A. G. F., \$1,55; Education, \$2,00; Chas. M. Walker, 50 cents; S. B. Barker, \$8,00; W. B. Porter, M. D., \$5,00; Clarissa Downer, 25 cents; Attica, \$2,00.

Every skillful practitioner of medicine, surgery or dentistry ought to be allowed to follow his work without any interference, except when violating laws already in existence. The question of "school," "diploma" or recognition by any or all of the medical societies does not concern me. If a person is a good citizen, fairly competent, I claim the right of employing him or her as physician to myself and family, and I and every other person of ordinary intelgence know very well whether or not a person is skillful in the practice of medicine.—Cor. Boston Globe.

Read Prospectus of the BANNER OF LIGHT in this paper. It is the oldest, and ranks among the ablest, of the many able papers and magazines devoted mainly to Modern Spiritualism, a subject which is now exciting a wide-spread interest in the religious and scientific world.—The Randolph [Wis.] Radical.

It is no man's business whether he has genius or not. Work he must, whatever he is, but quietly and steadily; and the natural and unforced results of such work will always be the thing God meant him to do, and will be his best. No agonies nor heart-rendings will enable him to do any better.—John Ruskin.

Catarrh Cured.

A clergyman, after suffering a number of years from that loathsome disease. Catarrh, and after trying every known remedy without success, at last found a prescription which completely oured and saved him from death. Any sufferer from this dreadful disease sending a self-address-ed stamped envelops to Dr. J. A. Lawrence, 199 Dean street, Brooklyn, New York, will receive the recipe free of charge.

"Nothing Succeeds Like Success."—See advertisement headed "\$150,000,000." Investigate for yourself, and send \$25 for a \$100 share, full paid and massessable. 209 Washington street, Room A, Boston.

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 possibly loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in COLBY & RICH, Publishers.

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

The veteran Spiritualist and eloquent speaker, ALLEN PUTNAM, Esq., will answer calls to lecture, solemnize marriages, or attend funerals, wherever his services are required. Address him 46 Clarendon street, Boston, Mass.

Subscriptions Received at this Office FOR

THE SPIRITUAL OFFERING. Published weekly in Ot-numwa, Iowa, by D. M. and N. P. Fox. Per year, \$1,50, THEOLIVE BRANCH. Published monthly in Utica, N.Y. THE ULIVE BRANCH. Published monthly in Utica, N.Y., \$1,00 per annum.
LIGHT: A journal devoted to the Highest Interests of Humanity, both Here and Hereafter. London, Eng. Price \$3,00 per year.
THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. London, Eng. Price \$2,00 per year, postage 50 cents.
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SPIRIT VOICES. Geo. A. Fuller, Editor, Monthly. Single copy, 15 cents.

THE INDEPENDENT PULPIT. By George Chainey. Published weekly from Jan. 1st to May 20th, and from Oct. 1st to Dec. 1st. Single copy, 5 cents.

MISCELLANEOUS NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

THE DIVINE BRANCH: Utica, N. Y. A monthly. Price 10 cents.

THEHERALD OF HEALTH AND JOURNAL OF PHYSICAL COLTURE. Published monthly in New York. Price 10 cents.

THE SHAKER MANIFESTO. Published monthly in Sha-

THE SHAKER MANIFESTO. Published monthly in Shakers, N. Y. 60 couts per annum. Single copies 10 cents.
THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents.

cents.
LIGHT FOR THINKERS. Published weekly in Atlanta,
Ga. Single copies, 5 cents.
THE RELIGIO-PHILOSOPHICAL JOURNAL. Published
weekly in Chicago, Ill. Price 5 cents per copy. \$2, 50 per year.

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

Special Notices forty cents per line, Minion, each insertion.
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Payments in all cases in advance.

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

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.

SPECIAL NOTICES.

Dr. F. L. H. Willis will receive calls at 20 Worcester Square every Thursday and Friday, from 10 till 3.

Dr. Jas. V. Manstield, at 28 Dartmouth street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w*.Mar.21.

Mrs. Anna Kimball gives Psychometric Readings. Terms, \$2,00. 310 Shawmut Avenue, Boston. 4w*.Mar.7.

BUSINESS CARDS.

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

TO FOREIGN SUBSCRIBERS
The subscription price of the Banner of Light is \$3,50 per year, or \$1,75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal, Postal Union.

NOTICE TO OUB ENGLISH PATRONS J. J. MORISE, the well-known English lecturer, will act asour agent, and receive subscriptions for the Hanner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at 16 Dunkeld street, West Derby Road, Liverpool, Eng., whore single copies of the Hanner can be obtained at 4d. each; if sent per post, id. extra. Mr. Morse also keeps for sale the Mpiratural and Reformatory Works published by of the Annual Mr. Morse also keeps for an opposit, Ad. extra. Mr. Morse also keeps for a published by clause and Heformatory Works published by Colby & Bion.

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

KAILASAM BROTHERS, Booksollers, Popham's Broadway, Madras, bave for sale and will receive orders for the Spiritual and Reformatory Works published by Colby & Rich. They will also receive subscriptions for the Banner of Light at Rupess 11-12-0 per annum.

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I. K. COOPER, 748 Market street, San Francisco, Cal., keeps constantly for sale the Banner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by Colby & Rich.

AUGUSTUS DAY, 12 Park Place, Detroit, Mich., Spirtualistic Sale and Circulating Library. Agent for Ban-ner of Light, and all publications of Colby & Rich.

PHILADELPHIA BOOK DEPOT.

The Spiritual and Heformatory Works published by COLBY & RICH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 315 North 10th street. Subscriptions received for the Hanner of Light can be found for sale at Academy Hall, No. 316 Spring Garden street, and at all the Spiritual meetings; also at 503 North 8th street, and at a news stand at the Chestnut-street end of the new postomice.

NEW YORK BOOK DEPOT.

The Spiritual and Reformatory Works published by Colby & Biob, also the BANNER OF LIGHT, can be found at the office of The Truth-Seeker, 23 Clinton Place, New York City.

CLEVELAND, O., BOOK DEPOT.
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Parties desiring any of the Spiring and Reformatory Works published by Colby & Rich will be accommodated by W. H. VOSBURGH, 99 Hoosiek street, Troy, N. Y.

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W. J. CUSHING, 16 Willoughby street, Brooklyn, N. Y., keeps constantly for sale the Banner of Light, and will supply any of the British and Helormatory Works published by Colby & Hich. Mr. Cushing also has a Free Spiritual Library and Beading Room connected with his Agency.

ST. LOUIS, MO., BOOK DEPOT.

THE LIHERAL NEWS CO., 620 N. 5th street, St. Louis
Mo., keeps constantly for sale the BANNER OF LIGHT, and
a supply of the Spiritual and Beformatory Works
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JACKBUN & BURLEIGH, Booksellers, Arcade Hall,
Bochester, N. Y., keep for sale the Spiritual and Reform Works published by Colby & Bigh,

The Roberts Bookstore, D. MUNCEY, Proprietor, No. 1010 Sevents Street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a supply of Estricular and Referentery Works, published by Colby & Rich.

ADVERTISEMENTS

GRAND CELEBRATION Thirty-Seventh Anniversary

MODERN SPIRITUALISM, DY THE Boston Spiritual Temple,

On Tuesday, March 31st, at HORTICULTURAL HALL, 100 Tremont Street, Boston.

LECTURE at 10 A.M. by J. William Fletcher; at 2 P.M., by Mrs. Amelia H. Colby; and in the evening, at 7:30, Mrs. Susie Willis Fletcher will relate how the spirits administered unto her while in prison. Several celebrated test mediums will be present, and tests will be given throughout the entire day and evening. The young and talented elecutionist, Miss Lena Onthank, will give recitations both day and evening. Mrs. Herberton, the original Yankee Girl, Mathida Jane, of Father Gray's Old Folks' Troupe of New York, will be present and give representations of Yankee and African character both day and evening. A superior Quartet will furnish the music. Ample refreshments may be obtained in the hall, and parties coming from a distance can remain in the building throughout the day and evening, if they desire so to do. Tickets, at 25 cents each, admitting to the entertalments of the entire day and evening, can be obtained Sunday morning and evening at the meetings of the Spiritual Temple, Horticultural Hall, of the ushers, also of the members of the Anniversary Committee, or by applying to H. HOLMES, Chairman.

March 14.

13 Suddury street, Hoston.

March 14.

NO PAY TILL CURED!

Drs. Coleman & Beicher's VITALIO STIMULATION

Restores lost vigor and energy

Restores lost vigor and energy.

By this method they treat and GUARANTEE TO CURE the following compisants, viz.:

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The above complaints they cure, and ask for no money till a cure is affected, provided they can be assured of their pay at that time. Or they will treat the patient, receiving pay at each treatment, and will agree to refund the money in every case of failure: but a failure has never as yet, in a single instance, occurred of any complaints monitoned in the above list. Send for Testimony. Als. They are also wonderfully successful in their treatment of Consumption, Bright's Disease, Diabetes, Dyspepsia, Asilma, Tumors, Gottre, Catarrh, etc. Of Consumption cures, they can show a record of over 60 per cent. No other physician in this country can show ever 5 per cent. Patients treated anywhere by lotter or express,

35 DR. COLEMAN is an Independent Physician of over thirty years practice—bound to no wehool or system of medical treatment. Call on or address Bird. COLEMAN & BELCHERR. 89 Court M., Boston, Mass.

March 21.—1w*

FACTS Premiums.

BOSTON, Jan. 10th, 1885.

MR, L., L. WHITLOCK: Dear Sir—Many thanks for the pictures of myself. I am more than picased with them. I never dreamed that I looked half so well. The artist has done his work in an excellent manner.

I have also examined the entire list of pictures offered as premiums with Facts, and recognize many old, familiar faces, so nicely reproduced by the photographer's art that they seem ready to speak. May you in your noble work meet with that success your labors so richly merit.

Your truly, GEO. A. FULLER.

WINCHESTER, MASS., Jan. 8th., 1885.
MY DEAR MR. WHITLOCK: I have looked with pleasure over sine collection of photographs of eminent mediums and Spiritualists, intended as premiums for your subscribers. Any one of them is worth more than the price of a year's subscription to your excellent Magazine, Factor a year's King Magazine, Factor and Ma

BOSTON. MASS., Jan. 6th, 1885, Mrs. L. L. Whitlock: Dear Friend—Accept my thanks for the photographs of my wife. I think you rartist has done himself great credit on this as well as all of those I have seen in your possession. I hope these pictures will be the means of increasing the circulation of your valuable Magazine, Facts. Those who desire good pictures of mediums cannot fail to be pleased with them.

March 7. Your friend, H. FAY. MORE WORKERS.

MR. JOHNSON. Clairvoyant and Tost Medium, MISS F. A. BARRY, Healing Medium, and MRS, FROSF, Test and Musical Medium, are new really for public work. These Mediums bave been recently developed by the guides

March 21,-2w* 6 Worcester Nquare, Boston.

DR. H. G. PETERSEN. Vital Magnetic and Mental Cure,

HAS returned from his three months' mission in Cuba, and resumed work at his office, 8½ Boa-worth street, Boston. Visus patients and treats at a distance, aided by a powerful band. March 21. Independent Slate-Writing.

SITTINGS Monday, Tuesday and Friday afternoons, from 1 to 5, by MR, KEELER, 44 Dover st. Sitting \$2, March 21.—1w* Mrs. Mellie D. Cofran,

SPIRIT Medium and Magnetic Healer. Hours 0 to 12. Shawmut Educator,

COMPOSED of Spiritual and Liberal matter for our Children. Series Nos. 1 and 2, Questions, Answers and Silver Chain Recitations. No. 3, Memorial Service. No. 4, Anniversary Service. Price 5 cents each, postage 1 cent. ALONZO DANFORTH, 23 Windsor street, Boston. March 21, -1w*

L. K. COONLEY, M.D., NATURAL and Educated Chirvoyant Physician. Ho tells your disease at sight; reads your life—past, present and future—and gives advice on business. Sittings, 50 cents; Magnetic treatment, 4,00. 22 Hasmost wonderful powers to cure Rhenmatism, Nervous Debility, Indigestion, Pains of all kinds, and Weakness in both sexes, without medicine. Will give Sittings and attend Circles by engagements, as to time and price. Will visit the sick where they reside, attend funerale, or lecture. Callor address 25 Harrison Avenue, Boston, Mass. 43 Refers to the readers of the Banner of Light for many years. 1w—March 21.

PIERRE L. O. A. KEELER. SEANCES for Form-Materialization every Wednesday, Thursday and Saturday afternoon, 3 o'clock, 44 Dover street, Boston. Scate \$1,00. 1w*-March 21.

Sealed Letters Answered BY MRS, DR. ELEANOR MARTIN, at 73 West Land Avenue, Columbus, Ohio. Terms, et and 8 cents postage for answering a letter on one of the following topics and one writing: Business, Medical, Spiritual, Social, or Divining the Future.

wining the Future.

\$150.000.000 INVENTED in the Business.
went from \$5 to \$25, and we think will go to par (\$100) inside
of six months. Cannot see why it will not go as high as
the telephone. Cail and see large machine and investigate
Company's affairs, and send for book giving the history of
maiting 300 years before the Christian ora stown to date.
We have just hired an experienced maister of 20 years' experience, and a building to make mait in. NEW ENGLAND MALT CO., 209 Washington street, Room A, Boston.

A STROLOGY.—For Astrological Information
Concerning your prospects during March, send for the
"Frequentie Star Gazer," price 10 cents. Address
"The Star Gazer," 70 State street, Boston, Mass., P. O.
Boz 2408.

DYSPEPSIA—Its Nature, Causes. Prevention and Cure. By JOHN H. McALVIN. Lowell, Mass., 14 years Tax Collector. Sent free to any address. March 21.

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For sale by COLBY & RICH. March 14.—15 The Truth-Seeker Annual FREE-THINKERS' ALMANAC,

Single copies 10 cents. \$1,00 per year.

For 1885, With thirty-seven portraits of prominent American Free-Thinkers, and numerous illustrations, Calendar, etc. Paper, pp. 120. Frice 23 cents, postage 5 cents. For sale by COLBY & RIUH.

The Theosophist,

A Monthly Journal devoted to Oriental Philosophy, Art, Literature and Occultism. Conducted by H. P. BLAVAT-SKY, under the auspices of the Theosophical Society of

India. Vol. I.—from October, 1879, to Beptember, 1890—stitched together. Price \$5.00, For sale by COLBY & BICH.

Message Bepartment.

Archeldathe BANNER OF LIGHT OFFICE, Bosworth street (formerly Montgomery Place), every Turedbay and Friday Afternamon. The Hall (which is used only for these stances) will be open at 2 0'clock, and services commence at 30'clock precisely, at which time the doors will be closed, allewing no egress until the conclusion of the scance, except 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 carth-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 reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

EF It is our earnest desire that those who may recognize the progress of their carter trands will wait when hy in-

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

It is our carnest desire that those who may recognise the messages of their spirit-friends will verify them by informing us of the fact for publication.

All expressions of their spirit-friends will verify them by informing us of the fact for publication.

All expressions of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

All we invite suitable written questions for answer at these seances from all parts of the country.

All substances from all parts of the country.

All substances from the friends any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.]

All Letters of inquiry in regard to this department of the BANNER should not be addressed to the medium in any case.

LEWIS B. WILSON, Chairman.

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

Report of Public Séance held Jan. 6th, 1885. [Continued from last week.]

Samuel W. Holbrook.

I have only been an inhabitant of the heavenly world a very few months. I was gathered home at a ripe old age, and have no complaint to make of life; it gave me a long span, and ushered me gently into the higher condition. ushered me gently into the higher condition. It did not become extinct when I separated from the body, for I seemed to have as firm a hold upon it when I stepped into the other world as I did years ago when in my prime. I have friends in this city to whom I wish to send my regards. I wish to tell them that I have safely landed and am in a satisfactory condition.

condition.

I am not now employed in any capacity in

the postal service, but am interesting myself in looking around, here and there, and taking observations of the means employed by which spirits communicate with their friends. It is a more stupendous scheme than that which

more stupendous scheme than that which transmits letters and missives from place to place on this side of life.

You see, Mr. Chairman, I was employed by the post-office authorities for some years; but that experience belonged to my earthly career, and has no part in my present life; still the knowledge which came to me through it is of advantage to me over yonder. I lived here in Boston, but was born in Wellfleet.

I wish old friends, and all who care to remem-

Boston, but was born in Wellfleet.

I wish old friends, and all who care to remember me, to know that I am not dead, but am alive and as full of energy as ever I was. I would like to impress upon their minds the knowledge that deadh is even less than a sleep, at least it was so to me; it did not look my senses in unconsciousness, but opened a new world to me; and I have entered upon a field of operations which I find very interesting. I would be happy to speak to friends in private, and hope to do so at some future day. Until then I will be contented to send my love with these few words. Samuel W. Holbrook.

Mrs. Frances L. Woodbridge.

I am glad of this privilege of sending my love to my friends and telling them I am happy af-ter the turmoil and cares of earthly life. After the weariness which comes to the body that is

the weariness which comes to the body that is stamped with the marks of age, the rest and quiet and peace and harmony of the angelworld are very refreshing and strengthening. It will be two years the coming spring since I passed from earth. I had a long life, and was permitted many years of experience and of association with dear ones. With the separation of the external there did not come any decrease of the affectional powers, and when I look back and remember those who were so dear to me, who were so long connected with my life, I cannot feel that they are torn from me, but that we are still together and may be happy in our mutual affection. I send them my love, and I wish them to know I can minister to them in their hours of pain or of pleasure. I want to guide them, if possible, so they may feel that they are pressing onward to a land of light. I bring cheerful words to each friend. Death is nothing to fear, and I am glad to welcome loved ones to my home, for it is sweet and pleasant. Those who were sometimes trembling at the thought of what was to come when they one Those who were sometimes trembling at the thought of what was to come, when they open their eyes in the spirit-world are surprised and pleased to find all so natural and so bright; to see what appears to be a charming landscape opening before them, and in their pleasure and surprise all fear vanishes. Tell my dear ones I will meet them by-and-bye, but I hope they will feel that I am not forever sent away from

I have friends in this State to whom I send greeting and love. I want them to know that I forget not one. I passed away from Hallowell, Me. My husband is James A. Woodbridge. I am Mrs. Frances L. Woodbridge.

Dr. Samuel Brown.

It seems strange to be returning to mortal life in this age and under these conditions. In my day we knew nothing of the return of spirits; we had no idea that there was a highway between the two worlds which could be as freely and readily retraced by those who had gone be-fore as it was when they were called upon to pass from earth to the immortal existence. We had no comprehension of the power of the spirit; we believed in an immortal future in a desultory kind of manner; that there must be something beyond this vale; that the intelligent something beyond this vale; that the intelligent being brought into life here was not altogether suppressed at the death of the body. Our no-tions were altogether so vague and unsatisfac-tory that they did not afford us that pleasure, in contemplating, that the thought of spiritual life must afford you.

I suppose you wonder what such an old fellow as I am is coming back for. "Well, it is because I still take an interest in humanity. I am not going to tell you howold I would be were I on earth. A hundred years ago I was taking a great interest in the medical profession. The University of Pennsylvania conferred on the degree of doctor of medicine. That seems University of Pennsylvania conferred on me the degree of doctor of medicine. That seems a long time to you who are here—a century—a hundred years. But to a spirit, who is continually pressing on, and taking no thought of time, eager to grasp some new knowledge, to settle some problem or to gain a solution of some mystery, a hundred years seem but a mere moment of time, especially when he realizes that eternity is before him.

The profession in which I was so long engaged during my earthly career, is looked upon in a

during my earthly career, is looked upon in a yery different light to-day from what it was then. Those were the times of the saddle-bag and the lancet. These are the times of intelligent discrimination in disease, of a desire to al-low nature to recuperate the forces of the system, and not assist her by drugs and instru-ments any more than necessary. It shows that humanity is progressing, stepping upward, gaining in strength and stature, and I am very glad to know it.

I do not want to be classed among "old fogies," so I wish to declare that I am highly in favor of the new methods of medical treatment, especially that which belongs to the domain of magnetism. In pursuing my researches in the spiritual world. I find there is very much yet to be understood by mortals in this special depart-When we understand the great truth ment. When we understand the great truth that the entire universe is a reservoir of magnetic vital field or force, and that it permeates all conditions of life, enters into the structure of every form and manifestation of being, is really the power which imparts strength, ani-mation and life to the human body, then we shall realize that frem constant relays of this force we may keep ourselves strong and healthy. For one, I desire to say that I believe the day is not far distant when the method of receiving and applying this vital force will be intelligently understood by our medical practitioners; and when they will rely upon its treatment in the care of their patients.

This may seem nothing strange to you Spiritualists, but it is very far in advance of the ideas that were held in my day. I was ready to take up new ideas, and study them, and if found practical, to employ them in my practice. When I stepped on to the further side of life, and discovered that there was an open highway—and I may say, in contradiction to what others have said, a royal path to knowledge—I began to walk in it, determined to find out all new methods I possibly could. I say a royal path, because I believe it is a royal condition, one worthy of gaining, one that is fitted for and worth the care and efforts of a kingly soul to gain; a pathway that is open to all, which leads to the temple of knowledge itself, and every spirit who desires can learn something, gain information, take observations and polish up his mind as far as he has the power and facility for doing so. Although it is not a road intended exclusively for princely ones, it is royal, as royalty should be understood, grand and magnificent in its breadth, in its depth of power and of beauty. This may seem nothing strange to you Spirit-

Deauty.

I want to say a word to mortals, because I desire it to be known that, although years have passed since my name was familiarly known here, yet I am not asleep, nor idle, nor resting, but take an interest in my fellow-beings. I want to help those who are in need of instruction, lift them a little higher upon the plane of life. beauty.

I come back here to-day because I wish to gain information and become acquainted with some of the spirits who gather here and are interested in humanity at large. I feel that the association will be profitable to me, and I trust I shall not bring them anything of an unpleasant charac-

ter.
During the latter part of my career, I may say during all its prominent part, I resided in the State of Kentucky. It was in its early days, before its forests were broken to any extent or it had attained its present state of civilization. I have taken a great interest in its history, in the culture of its people, and I feel a warm re-

the culture of its people, and I leef a warm regard for it now.

Certain inventions that I was interested in when in the body I find have been kept in use, but so improved that they present a very different appearance from what they did then. I wish to say that invention is not confined to this world alone, but is known in the world beword. These here who are considered geniuses. this world alone, but is known in the world beyond. Those here who are considered geniuses and are looked upon as possessing marvelous powers are, in reality, instruments of intelligences from a world above; and although their own expansive brains and keen mental acumen are concerned in the formation, arrangement and adaptation of instruments which you call inventions, yet they are not alone instrumental in perfecting these operations, but are assisted by minds that have given the subject long years of study and experimentation.

I will not take up more of your time, Mr. Chairman, but I feel very grateful for the privilege of speaking. I was known as Dr. Samuel Brown.

Jeannette Gleason.

My name is Jeannette Gleason. My friends called me Nettie. I send my love. I want them to know I am happy. They sometimes wonder about my condition, but they more often think of me as dead, and only remember the body and think of it as perishing and turning to dust. I want them to think of me as a spirit who is alive, active, and loves them still, and hopes to meet them by-and-bye. I want my mother to feel that I am still her child, not taken from her. Though the years are passing since she ner. Though the years are passing since she beheld my earthly form, I have not grown estranged, nor have I passed out of her life, but I come to her with love, greeting and fond memories. Although the lines of care are settling upon her brow, she is as beautiful and sweet to me now as she was in those days when I thought her the lovelist of mothers.

sweet to me now as she was in those days when
I thought her the loveliest of mothers.
I bring love from the dear friends who are
with me. Uncle Charles wishes me to give his
love, and say he has watched over mother and
cared for her, and endeavored to give her the
assistance she required in days of perplexity,
and to make her path as bright as possible. We
want her to feel that she is not forsaken, but
she has good friends here on earth, and loving
ones on the other side, who bless her, and are
ever ready to assist her in any way, or to try
and add to her happiness.
My mother's name is Josephine Gleason; she
lives in Boston. I have long desired to come
here, but you are all strangers, and I hesitated
for a while, but found no other way of making
myself known, so I have come to bring my love

their lives and seeking to assist them in all ways. My brother is not feeling well; he is delicate; and sometimes he chafes and wishes he could do more, be stronger and feel better. We are helping him, and we hope conditions will be supplied that will overcome the weakiness of the body and give him strength for the enjoyment of life for some time to come; but we do not want him to feel, in any way, that this world affords all there is of life and its activities—I do not see that he does—but I would like him to have a tangible, vivid idea of the like him to have a tangible, vivid idea of the spirit-world.

I find it real and beautiful, affording opportu-nities for great activity of mind and of body. I have a body now, as I had here, only a stronger one and better adapted to my desires than that which I laid down. I found father and sister and all the friends awaiting me, and I felt that I was in as good a home and as pleasant a place as when here with my mother and my dear brother.

I want to tell Robert that I have been his guide, or his companion, for a long time, and have tried to make him feel my presence. I want him to know that I am with him. I am trying to open a way for him, as are many other good spirits, which will give him the means of gaining strength and health, and also means of gaining strength and health, and also useful and lucrative employment. I think the day is very near when this will come. I can see the avenues opening now, and just how they are to be laid so as to bring about these pleasant results which he longs for. Tell him to wait, be patient, and do the best he can, for all these things are surely coming in the near all these things are surely coming in the near

future. I want to say to my mother: Yes, we come to you with our love and ministrations, helping you all in our power, and are making your way smooth; we want you to be patient and trust-ing just a little while longer. We see it is best for you not to move as you have thought of do-ing for a little while back, but wait a little longer and the way will be clearer, the condi-tions brighter, and the means furnished will be

of a better order. Tellie sends her love and says: "Tell ma I am not far away from her; her little girl comes to her every day with love and blessing, trying to make her presence felt by her dear mother, so she may not feel alone and sad. We want her to feel that the loved ones are around her, so that the home may be in reality an abiding-place of the dear ones who have gone before." We have a bright home in the spirit-world

and are preparing one for those loved ones of earth. By and bye they will see it in its glory, and then know that all is well. Algernon Paige. To my brother, Robert Paige of Cincinnati, Ohio.

I want to tell Rob that in a short time he will go South again, but he will not then find what he wants. He will be disappointed and feel that some one is working against him. But he must have patience; we will bring the brightness to him just as soon as we can, and if what comes first does not seem just what he wanted it will lead to something better later on.

Report of Public Seance held Jan. 9th, 1885. Invocation.

Our loving Father, who art all tender, all pitiful, all gracious, we approach thee to-day with praise and thanksgiving in our souls for thy bounties so freely bestowed upon man. We know that thou dost send affiliction to human hearts as well as joy; we know that sorrow oftentimes walks band-in-hand with pleasure, and that at the very moment when peace and happlness seem ready to fall upon us, only the shadow of a great care comes to discipline the soul; and yet, our Rather, we can praise thee, for we know that whatever thou dost send to thy children is bestowed in love, in the spirit of kindness and wisdom; and so, even amidst

the shadows, with the clouds gathering thick and fast around us, may our souls grow strong and enduring; may we feel that thou hast given us just that experience we needed for the unfoldment of the better part of our nature. So, oh! our Father, feeling that we are in thy tender keeping, realizing that we are indeed thy children, and that thou art a careful, a beneficent parent of good, we can step forward rejoicing in the knowledge that wheresoever the road leadeth it must pass onward to eternal life. May all hearts that are sad and depressed be uplifted into the glorious sunlight of thy exceeding goodness; may those who desire to learn of the spirit, to know whither their loved ones have gone, receive from on high messages of good cheer, of affection and of consolation; and may they feel exaited, uplifted, strengthened and benefited by the grand spiritual influence which thou sendest them from realms on high. Amen.

Questions and Answers.

Questions and Answers.

Controlling Spirit.—We will now answer your questions, Mr. Chairman.

Ques.—[By J. H. C.] Mrs. Fannie Conant was a fine medium, and an intimate friend of many readers of the Banner of Light. Why do we never hear from her and her winsome little familiars, Vashti and Spring Flower?

Ans.—While the public generally do not hear from Mrs. Conant, it by no means follows that the lady does not return to her mortal friends, bringing influences of good cheer and hope from her home in the higher life. She is a very busy spirit, making herself known here and there,

spirit, making herself known here and there, wherever she finds a mediumistic organism she wherever she finds a mediumistic organism she can make use of, or needs to be assisted with influences from a higher sphere of life. Wherever she finds it possible to give a manifestation which will demonstrate the power of the spirit over material things, or wherever she deems it wise to give instruction and counsel, she does so. But Mrs. Conant is by no means confined to such efforts; she frequently visits this circle-room, not to manifest herself, not to give messages, but to assist returning spirits this circle-room, not to manifest herself, not to give messages, but to assist returning spirits who are unfamiliar with the law of mediumistic control, who are diffident, who desire to manifest but know not how to proceed, or who hesitate leat they should intrude. Such spirits Mrs. Conant assists with her strong magnetism, her kindly counsel, her winning, tender manner of persuasion. Yet her labors are not exclusively in this direction. It is well known that she was employed for many long years on earth as an instrument of the higher life; and now in the spiritual world she is employed as a medium of communication between its inhabitants and the denizens of a high and more exalted sphere of being. Through her organism, as an intermediary instrument, counsel, instruction and vitalizing magnetism are showered upon those unadvanced spirits who stand struction and vitalizing magnetism are show-ered upon those unadvanced spirits who stand in need of such assistance. As she is engaged regularly in this most beneficent mission, your correspondent need not wonder why Mrs. Coregularly in this most beneficent mission, your correspondent need not wonder why Mrs. Conant does not frequently manifest herself from this or any other public platform. Yet it does not follow that she is not as enthusiastic a teacher of Spiritualism to-day as she was or ever could have been in earth-life. This is the main reason why you do not hear more frequently from her. The familiar controls of Mrs. Conant when on earth, "Spring Flower" and "Vashti," have accomplished their mission with earth and earthly mediums, so far as their return into physical life and controlling a special organism is concerned. Both of them have passed onward to higher grades of unfoldment than were theirs in former years. They are still especial friends of Mrs. Conant and interested in her work; and as attendant spirits upon her, stimulate her powers and impart to her magnetic strength and other necessary assistance. It may be that mortals will never hear of those spirits again, in special cases, but it does not follow that they are not active and useful messengers of light to many a weary heart.

O.—IBy the same.] Many years ago, a spirit

heart. Q.—[By the same.] Many years ago, a spirit promised to communicate with me through the BANNER OF LIGHT. The promise was given through prominent mediums of Boston, Brook-lyn, and lastly of Minneapolis. I have watched the Banner for fourteen years, yet the message has never come. Will the controlling intelli-gence please explain, and greatly oblige an old subscriber?

A.—It very often happens that a spirit, either before or after passing from the body, determines in its own mind that it will control a special medium and manifest to earthly friends, not realizing that its magnetism may not be adapted to that of the medium selected, or assimilate with it, so as to enable it to manipulives in Boston. I have long desired to come here, but you are all strangers, and I hesitated for a while, but found no other way of making myself known, so I have come to bring my love and say that the spirit-world is pleasant, and I am more than pleased with all it has given me.

Algernon Paige.

I have permission to give a brief message for my brother. I am glad to come to send my love to him and to mother; we are watching over their lives and seeking to assist them in all ways. My brother is not feeling well; he is control some other medium and give an intelli-gent communication. It is not wise for a spirit to become positive on the subject of controlling one medium, for as we have before stated, conditions and circumstances may be such that it be unable to fulfill the purpose which it had in mind.

had in mind.
Q.—[By Mrs. P. C. Phileo, Elk Falls, Kansas.]
Is spirit-influence from the spirit-spheres sent out by vibrations or by emanations?
A.—Spiritual thought may come to you from the spirit-spheres in vibrations, as light comes to you; an uplifting, exalting influence may come in waves, each time it appears lifting your soul higher toward the infinite realm of peace and purity. Such an influence or spiritual power does not come from one spirit alone, but from a body of exalted intelligences whose thought is concentrated upon you for the unbut from a body of exalted intelligences whose thought is concentrated upon you for the unfoldment of some especial faculty, or for the accomplishment of some particular purpose. Spiritual thought and influence may also come to you in emanations from the mind or person of some attendant spirit. This thought is infused into your mind through the will-power of the spirit in question. This influence surcharges your being, because the spirit sends it forth, as does the magnetizer who desires to control his patient for the purpose of imparting

forth, as does the magnetizer who desires to control his patient for the purpose of imparting some healing power. Spiritual influence may come to you in various ways, through different channels, and whenever it is truly spiritual in its nature it will be uplifting and beneficial.

Q.—[By B. O. Marston, Mariposa, Cal.] What is taught in the schools in the spirit-land? Can we not learn those lessons while in this life?

A.—It would be better to ask what is not taught in the schools of spiritual life, for all that is conducive to the unfoldment, the development, the understanding, to the increase of the magnetic power and positive will-force of an individual is taught in the various schools in the spiritual world. Some of the lessons there the spiritual world. Some of the lessons there inculcated are taught hereon the earth through your educators; other systems of instruction are unknown here, and are not especially adaptare unknown here, and are not especially adapted to the wants or the understanding of those who dwell in the body. As well ask if it is possible for the child in the primary school to learn and understand the lessons of a higher grade of learning, those of the university, for instance, as to ask if it is not possible for mortals to acquire the lessons and experiences of spiritual life while remaining on earth. These spiritual life while remaining on earth. Those teachings which you can understand, and which you are receptive to, will be given you by spiritual advisers and instructors, just as rapidly as they can find means of communication for imparting them to you; those which you will not be able to receive and comprehend until you have passed from grade to grade of unfoldment and experience, both in this and the spiritual world, will be withheld from you until you are fitted to receive them in the higher conditions of being.

Jesse Putnam.

My name, Mr. Chairman, is Jesse Putnam. I

My name, Mr. Chairman, is Jesse Putnam. I was long known as one of Boston's active men of business, and although I have passed from the body. I continue to take an interest in Boston and its concerns.

The firm of which I was a member had its place of business on Kilby street, and in that vicinity my face and figure were long well-known. There are many in Boston who remember me, and there are those whom I claim as connections. I bring them my greating and my rewas long known as one of Boston's active men of business, and although I have passed from the body, I continue to take an interest in Boston and its concerns.

The firm of which I was a member had its place of business on Kilby street, and in that vicinity my face and figure were long well-known. There are many in Boston who remember me, and there are those whom I claim as connections. I bring them my greeting and my regards. I have passed on over a higher road of knowledge than I ever found on earth, but I ampleased to travel along its path, and to gather up as I go the treasures which it holds out for I don't knowledge than I ever found to gather up as I go the treasures which it holds out for I don't knowledge than I ever found to gather up as I go the treasures which it holds out for I don't knowledge than I ever found to gather up as I go the treasures which it holds out for I don't knowledge than I ever found to gather up as I go the treasures which it holds out for I don't knowledge than I ever found to gather up as I go the treasures which it holds out for I don't knowledge than I ever found to gather up as I go the treasures which it holds out for I don't knowledge than I ever found to gather up as I go the treasures which it holds out for I don't knowledge than I ever found to gather up as I go the treasures which it holds out for I don't knowledge than I ever found to gather up as I go the treasures which it holds out for I don't knowledge than I ever found to gather up as I go the treasures which it holds out for I don't knowledge than I ever found to gather up and my received the principle content from the other side. I will not tarry longer now, flower many others here who want to say a word. Joseph Sweet.

Charles A. Leslie.

(To the Chairman: They tell me, sir, that is taking place where who want to say a word. Joseph Sweet.

Feb. 21. —Timothy Devine; Elizabeth Woodbury; Francis Collins: Mrs. Hulla Harlow, May-flower now, flower now, flower in the cher side. I will not sarry length of the cher s

me. I am gaining more of the experience of truth than I entertained on earth, but I find that the discipline of the mortal has been ad-

that the discipline of the mortal has been advantageous to me in preparing my mind and my spirit to receive and understand those grand lessons which the higher life affords me.

As I told you, I am interested in this city and all that concerns its welfare, that which is of importance to individual citizens and that which concerns its people as a unit; and whenever I can learn that something is going forward here that tends to the advancement of man, that promises the unfoldment or the utilization of means that will lift its community upon a higher plane, I rejoice. I wish to take my stand here and declare that through the avenues Spiritualism opens between the two avenues Spiritualism opens between the two worlds, here in Boston, you are gaining light, knowledge and power. I do not mean altogeth-er by what you receive in the way of instruc-tion or messages from individual spirits, but that there is a concentration of magnetic force which enables intelligences from the higher realms who are devising ways and means for benefiting the human race to come and utilize their power. Such spirits can go out, here and there, and select from your midst those who possess mechanical genius, inventive faculties or artistic tastes in construction, and, by oper-ating upon their systems, can stimulate those

faculties to such a degree that successful results are accomplished.

You are not to suppose that all the work of the spirit-world is done through those whom the spirit-world is done through those whom you specially recognize as mediums—although there is a grand, uplifting power making itself felt through these instrumentalities in proving to mankind that though one dies yet he lives forevermore, and has the power of returning and intelligently communicating with mortals—but, in addition to all this, there is this other work going on; spirits are doing their best to unfold and cultivate, and, I might say, perfect the powers of the individual man by making each one who can be operated upon not merely a passive instrument for a higher power, but an active worker. In looking over this work and becoming better acquainted with it, I can assure you that I am interested and have a desire to join in that which promises such large results for humanity.

results for humanity.

Those who knew me formerly may wonder that I come here and speak; they may even deny my presence; but I do not mind, for I feel that, when I grasp a truth, not the entire world

that, when I grasp a truth, not the entire world has the right to wrest it from me; when I have a conviction I can give it utterance without fear or favor. I hope by coming here to gain light and experience, because I wish to be a worker, and not a mere idler in this great human machine-shop of life.

I left a beloved daughter here, in whom I always took great interest. She was one of whom I could well feel proud, because she possessed remarkable traits of character, which positively impressed themselves on the attention of others in ways of usefulness; and it always ly impressed themselves on the attention of others in ways of usefulness; and it always seemed to me that she was endowed with the abilities and powers which we generally do not look for in those of her sex, but expect their unfoldment in those of the opposite gender. I speak of my child in this way because I have found that in addition to her own mental acquirements and natural ability, she was guarded and surrounded by a band of spiritual influences, who felt that through her instrumentality they could make an impression, in certain ways, and stimulate powers they desired to see unfolded; and from them I have learned many things—a few of which I have barely hinted at in this most imperfect communication.

in this most imperfect communication.

But I will not tarry, Mr. Chairman, for I feel that others are pressing around who desire to say a word. I am thankful for the privilege of speaking through mortal lips in this good old city of Boston, and to declare that I am still living— that death has made no change in me as a man, and that I am pressing onward in the acquirement of knowledge as speedily as it is possible for an eager soul to do.

Jane Leonard.

My name is Jane Leonard. I come, hoping to reach friends in Baltimore. I am desirous of finding one whose name is Ellen Leonard, and her husband, John A. Leonard. I want them to know I come here to send them a few cheerful words. Their days are not always pleasant. Their surroundings are sometimes dark, and they do not know that a light can stream in upon them from above so I come to tall. dark, and they do not know that a light can stream in upon them from above, so I come to tell them that the friends who have left them have not really gone out through a long dark passage, through which they could not return, but that they still remain by their side, to comfort them in sorrow and rejoice with them when conditions are bright and cheery. I want them to know that their mother sends her love and greeting, and the sister who was obliged to lay down her physical life heause of the inroads down her physical life because of the inroads which the fatal disease, consumption, brought upon her, is alive and well and happy in a bright world, and that they take an interest in their dear ones and sympathize with them. their dear ones and sympathize with them. The sorrows will not always last; the shadows cannot long remain; they will pass away after a while, and the brightness of life will be more fully felt. I want my dear ones to have patience and to wait. The night is not long, the day will soon come; let them be contented with the present, but strive to rise above it, and make the future more bright, and in good time all things will be given unto them.

Willie E. Sylvester.

I belonged in South Plymouth. I want my friends there to know I have come to send them my love, and tell them I am happy in the other world. It is very bright and pleasant there. I am not obliged to remain idle. I am strong, and can work; and sometimes I feel as though I must work, because there is so much to be done. I want my friends to know that I can come back, and that many spirits who have gone from the body, whom they know are wait. come back, and that many spirits who have gone from the body, whom they know, are waiting to give a message, or give some sign of their presence, or some information of the other life. I have been out of the body a few years. I was in my nineteenth year when called. When I first opened my eyes on the other side I felt perplexed, and I wanted to come back immediately and speak, to tell of what I had seen, but in a little while all the strangeness went away, and I found myself surrounded by bind away, and I found myself surrounded by kind friends, and soon began to understand what was taking place around me. I would like to communicate privately, if I can. I am Willie E. Sulvester E. Sylvester.

Joseph Sweet.

My interests, physically speaking, are centred in Providence, R. I. I left dear friends there. I left a dear wife, and others near to me, and although I have been a resident of the spirit would for there. Heit a dear wife, and others near to me, and although I have been a resident of the spirit-world for some time, I have not lost my interest in the friends of earth. Since I passed away my loved daughter Annie has joined me, and we are together. I was glad to give her instruction, and to show her what I have gained and learned since passing to the other life. She is an apt scholar, and has been taken in charge by wiser teachers than I, and is rapidly passing onward to higher stages of learning. She wishes me to send her love to the friends on earth. I come here to speak because I feel it my duty to send a few words to dear friends. Although what was mortal of me was laid away, yet the spiritual part lives, and is capable of expanding itself. You may have been told this story over and over again, Mr. Chairman, until it may seem worn out; but every spirit who comes back must speak for himself, give his own individual experience. I have grown much wiser since I passed out, and now look upon many matters differently from what I did when here. I hope I have shaded away some of the glaring spots in my nature, and made it as a whole more harmonious and rounded out. If I can give my dear friends on earth some of the glaring spots in my nature, and made it as a whole more harmonious and rounded out. If I can give my dear friends on earth any information privately, I will be glad to do so, because I feel that they cannot learn too much of what is taking place with their friends on the other side. I will not tarry longer now, because there are many others here who want to say a word. Joseph Sweet.

the the first fill - The state of the "hard

perhaps it will be enough to attract their atpernaps It will be enough to attract their attention, so they may know I am not dead. I am especially anxious to have my sisters know that I can come to them. About eighteen months ago I drifted out of the body. I was weak and tired, and for a little while felt as though I would like to rest forever. I did not care to make any exertion or arouse myself enough to look at the country around me; but in a little while all weariness faded away and I felt a strong nower surging over my frame the in a little while all weariness faded away and I felt a strong power surging over my frame, the same as one feels who has taken a good draught of some invigorating liquid. Then I began to realize that I had changed conditions, and began to look around to ascertain where I was. I soon learned that I had entered a new place which was so bright the light seemed to flood every rock and corner leaving no room for darkness was so bright the light seemed to hood every nook and corner, leaving no room for darkness of any kind; but it was not a glaring light, it did not dazzle my eyes, but was soft and pleas-ant and seemed to go through my whole being and make me strong and active, which gave me a desire to be up and doing.

a desire to be up and doing.

That was a very pleasant sensation, and I began to feel that I was indeed just learning what life really is. Then I learned that I could come back earthward and see those whom I had associated with for a long term of years, although I was not very old when I passed out, only twenty-nine. But I was quite active in my lifetime, and made a good many acquaintances, and I want them to know that their friend and brother is not dead.

brother is not dead.

I worked in the printing-office of the Courier. at Lowell, where I was very well known. I would like to meet some of the boys in the office; if I could, I would try and give them a communication. I would also like to meet my particular friends and my nearest relatives and give them something which they would know could not come from any one but Charlie. I good them all my love

could not come from any one but Charlie. I send them all my love.

I had a long story to repeat, but I see so many others pressing around I feel ashamed to take up their time, so I will only say to my friends that I came to bring them my love and to agsure them that I am now strong, active, ready and willing to work, and have pleasant sufroundings; that I have the opportunity of gaining knowledge and growing wiser; and that I have the power of communicating intelligently and affectionately to my earthly friends—to all who desire to hear from me. Charles A. Leslie. I was not born in Lowell, but I lived there nearly all my life.

Mary Ellen Spear.

It will soon be ten years since I departed from the body. In looking back to that time, I can see myself as a poor uneducated creature who knew very little of the experiences of life. I had lived to be nearly twenty-one years old, but I did not have the advantages of education such as many have, and when I found myself in a new life, I longed for them, and soon found I could have all the privileges for education I wished, and I have been trying to improve my time and opportunities since that time.

I hope my friends will receive my message and believe it is from me. I did not live here; I lived in Montreal. I have a brother who has recently left there and come to the States; he is at present in New York City, but I do not think he will stay there, though he himself thinks he will, because he likes the bustle and hum of the great Metropolis. But I think he will come here, or at least to Massachusetts, for he has some near friends in this State who came here several years ago and set led; and came here several years ago and settled; and they are anxious he should come to them.

My brother's name is Harry Spear, and mine is Mary Ellen Spear. I somehow feel that my is Mary Ellen Spear. I somehow feel that my brother will see my message when it appears. I want him to know that we—his mother and I—think it would be best for him to come here to his friends and listen to what advice they have to give him. We would like to see him established in business somewhere, and not roaming around the country, because we feel it will be so much to his advantage if he can settle, and we are trying to guide him and make conditions such that he will find everything to his mind. I bring him our love, and wish to tell him that I think, if he will sit, after he becomes settled in mind and circumstances, with pencil and paper, that we will be able to communicate through his own hand. Sometimes he feels and paper, that we will be able to communicate through his own hand. Sometimes he feels just like taking up a pencil, and when he does so, his hand shakes, trembles, and involuntarily makes figures and marks upon the paper, but he does not know what it means; he has never paid much attention to such impulses. He is mediumistic strongly so and can be used by mediumistic, strongly so, and can be used by the spirits in an intelligent way, if he will only-give time and attention to the development of his mediumistic powers. I hope some day to come to him with a long and loving communication, in which I may refer to our lives when we were children together, and assure him of the interest I continue to take in his welfare.

[Printed in advance by request of the controlling spirit.] baran B. Snedd.

I have not known of this condition of life long. I have only been studying a few months, trying to unrayel the mystery which surrounds metrying to understand something of the great life that has come to me-yet I do not feel altogether at ease, because there comes across me gether at ease, because there comes across me something which seems to reflect from the mortal life—something connected with friends here on earth, the affairs of material life which held me before I passed from the body, and now draws me back and prevents me from looking into these spiritual matters as fully as I wishfor I find many things which I must learn, and I feel my ignorance keenly. I have tried to speak to my friends and tell them I could come back, and what I wished to have them know. speak to my friends and tell them I could come back, and what I wished to have them know. I tried earnestly to speak one day in December, because I thought a few words from me would explain some things which troubled me a little; then I tried to come later, but could not. I have been anxious the last few days to speak, for I look forward to the meeting of two individuals the last of the present week, and it seems to me if I could only come close to them I could give them some ideas which they have not known If I could only come close to them I could give them some ideas which they have not known before. These are connected with earthly af-fairs entirely, but still they interest me. I wish to send my love to my friends and tell them how happy I feel to be safe on the other side, to know that death has been passed and I am still alive, and that I am anxious to have a talk with them.

talk with them.

I have some affairs I would like to speak of I have some aliairs I would like to speak or to E. S. Hammond, of Reading, Windsor County, Vt. I do not wish—nor would my friends desire me—to speak of these things in public. They concern only a few. Perhaps some day I may find an open way through which I may do this thing. I have sometimes felt a little troubled in mind over my affairs, but I do not now, as all things are made plain to me; I can see them in the light of the higher life, which one cannot always do on earth.

I am from the place that I have named, and I am Sarah B Shadd

am Sarah B. Shedd.

I have the permission of the spirit who has charge here to ask you to advance my message.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Jan. 12.—George A. McClure; Nancy Pulling; George C. Thurston; D. F. Holloway; Aunie Hanter; Joseph G. Chandler; Dalsy.

Jan. 16.—Samuel G. Lacock; Mrs. Caroline J. Smith; Lottle Gettys: Patrick Casey; R. B. Elliot; Orystal.

Jan. 20.—Albridge Hoyt; Bampson B. Talbot; Ellen Turner; Rev. Zenas F. Wildes; Controlling Spirit, for Henry H. Holroid, Asron Moss. Isabella Goodwin, John F. Giles, Harriet Marston, Belinda Morrell.

Jan. 22.—Mrs. Louisa Heim; A. Howland; Mrs. Lucy G. Baker; Edward H. Guernsey; Helen Burt; Davis Gailup, Jan. 27.—Controlling Spirit, for William Banborn, Jason M. Terbell, Neilie F. Jenkins, Sister Ann F. Buzby, John Morrison, Martha Coolidge, Auguste LeCompte, Lizzie French, Annéa, Seth Godfrey.

Jan. 20.—Dr. Peter S. Snow; John A. Hammond; Clarisa Blake; Charles Scott; Jennie Newman; Black Hawk.

Feb. 13.—Ohtldern's Day.—Arthur Honry Pike; Jessie Bradbury; Harry S. Hitch; Alice Maynard; Edwin Elmore Morrow; Estler Gracle Forbess. Eddie E. Fistcher; Willie Johnson; Lotela, for Stewart B. Andersen. Johnnie Holcomb, Alice U. Childs, James H. Coffin, Thomas F. Kennedy, Robble Seidon, Mamie Pratt, Katle Harlow, May-Foll, Mr. Timethy Derine; Ellzsbeth Woodbury; Francis

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Jan. 3.—13w*

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March 14.—2w

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MRS. H. W. CUSHMAN.
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March 14.

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Banner of Bight.

BOSTON, BATURDAY, MARCH 21, 1885.

Spiritualist Meetings in Boston:

Banner of Light Circle-Room, No. 9 Boaworth treet-Every Tuesday and Friday afternoon at 30 clock. dmission free. For further particulars, see notice on kth page. L. B. Wilson, Chairman.

Admission free. For further structure, see house of sixth page. L. B. Wilson, Chairman.

Boasom Spiritual Temple, Horicultural Hall.—Lectures Sundays at 10% A. M. and 7% P. M. R. Holmes, President; W. A. Dunklee, Treasurer.

Wells Memorial Hall.—The Shawmut Spiritual Lycoum meets in this hall, 897 Washington street, every Sunday at 10% A. M. All friendsof the young are invited to visit us. J. B. Hatch, Conductor.

Palue Memorial Hall, Appleton Street, near Tremont.—Children's Progressive Lycoum No. 1. Sessions Sundays, at 10% o'clock, Benj. P. Weaver, Conductor. All are cordially invited. Seats free.

Berkeley Hall, 4 Berkeley Street, corner of Tremont.—Public service very Sunday at 10% A.M. and 7% P.M. Permanent lecturer, W. J. Colville. Organist, Budolph King. The public cordially invited.

South End Spiritual Temple, No. 30 Worcester

Muscipa Ring. The public cordially invited.

South End Spiritual Temple, No. 30 Worcester
Square (in connection with Berkeley Hall Society).—
Sunday, public service at 3 P.M. Monday, Ludies' Union,
2% P.M., public meeting, 8 P.M. Weinesday, concert and
locture, 8 P.M. Friday, lectures on health and healing,
3 P.M.

3 P. M.

The Working Union of Progressive Spiritualists holds public services at Berkeley Hall Bundays at 2½ P. M., also Wednesday evening at 7½ o'clock, at No. 170 West Chester Park, M. S. Ayer, President, No. 191 State street. Wm. H. Bauks, Secretary, 77 State street.

Street. Wm. II. Banks, Secretary, 77 state street.

Society of the Perfect Way.—George Chainey lectures in Chickering Hall every Sunday at 2:45 P.M.

Wells Memorial Hall, 987 Washington Street.—
The Spiritualistic Phenomena Association holds meetings every Sunday atternoon at 24 o'clock. G. C. Paine, No. 5
Stantford Place, Corresponding Segretary. 1031 Washington Street.—First Spiritualist Ladies' Aid Society. Meetings every Friday at 2½ and 7½ P. M. Mrs. Henry O. Torrey, Secretary.

The Mediumistic Phenomena Association holds meetings regularly on Sunday mornings at 10% at Ladies' Ald Parlor, 1031 Washington street, Boston. The Medium? Camp-Meeting of the "Two Worlds" will hold its sessions at the Ladies' Ald Parlor, 1031 Washington street, Boston, at 7% o'clock P. M. Sundays, James A. Bliss, Chairman.

College Hall, 34 Easex Street.—Sundays, at 101/2, M., 21/2 and 7/2 P. M., and Wednesday at 3 P. M. Eben lobb. Conductor. Harmony Hall, 84 Essex Street (1st flight).—Sundays, at 10½ A.M., 2½ (seats free) and 7½ P.M.; Thursdays, at 3 P.M. Prescott Robinson, Chairman.

Chelsea.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bellingham Car Station, at 3 and 7 4 r. M.

The Ladles' Harmonial Aid Society meets at Temple of Honor Hall, Hawthorn street, every Friday afternoon. Business meeting at 44 o'clock. Entertainments in the evening. Mrs. E. A. Baker, Secretary, 120 Mariboro's treet.

Hadley Hall.—Meetings will be held in this hall, East Somerville, during the fall and winter on Sunday evenings.

The Boston Spiritual Temple at Horticultural Hall.

Last Sunday morning, after singing by Mrs. Wilson and an invocation, Mrs. Colby, under control of her guides, spoke, by request, upon "Evolution and Reincarnation." Referring to the teaching of the ancients, that after a time the individual is absorbed back into a great ocean of nothingness, as the chemist resolves the rock back to the primary gaseous state from whence it emanated, she said, "If such is the case I do not know it. I have never found any such absorption of life. The law of evolution is a fact of every-day occurrence. While I accept to-day what comes to me as truth, to-morrow brings me new light. every-day occurrence. While I accept to-day what comes to me as truth, to-morrow brings me new light, and my mind, having evolved new thoughts, has changed, not to know less, but to know more. Evolution is growth, is advance, and when I have studied I have evolved to my mind that which it had not received before. I find the law of progress underlying everything. I do not find a blade of grass, a leaf or a rock that is expressed exactly like any other. Were a lower kingdom to refuse to change or evolve, the kingdoms above would not be fed with the life it demands; life in all its forms is constantly seeking for something that is a little in advance of itself. You and I are constantly seeking for it. Those that duly investigate any or all the sciences are constantly receiving something new. You say you want to tear down the old. I say destruction is necessary, for there could be no building up except it is preceded by destruction, out of which the new comes forth, is evolved. All you have from the ancients has to be remodelled. I do not think that the people of this world have ever known as much as to-day, and this because the earth has grown to it, has evolved from lower conditions to higher, continuously pressing up from point to point. These steps of progress are taken one by one, and when we approach the close of this life, when the system is weakening, when the hold on this life is lessening, we reach out for the next. This is the demand, and it is to be supplied, as every demand supposes a supply."

The subject of Refracarnation was taken up, regard-

next. This is the demand, and it is to be supplied, as every demand supposes a supply."

The subject of itencarpation was taken up, regarding which the control said so far as his experience and knowledge extended he was not aware of any spirit that had once occupied a body here, having passed a second time through the process of birth to occupy a body, and live over again an earthly existence. "I do not know that it does or does not exist. Therefore, all I say has no proof; all is speculation, and being so is of no use to you or me. Spiritualism comes to-day because you had been prepared to receive it. It tried to come when the cry went up at Salem, and other places, of witcheraft. Mankind were then not prepared to receive it, and the attempt was a failure; but having become more liberal, more enlightened they

places, of witcheraft. Mankind were then not prepared to receive it, and the attempt was a failure; but
having become more liberal, more enlightened, they
now are open to conviction, and it is a success." The
service closed with singing by Mrs. D. M. Wilson,
of "The Beautiful Island of Sometime," with organ
accompaniment by Mr. W. Milligan.
The evening lecture was a continuation of the
morning subject, "Evolution and Reëmbodiment, as
Claimed by the Ancients." A general review was
given of the operation of nature's laws in the unfoldment
of life, and the gradual production of higher forms of
being. Our experiences, said the speaker, constitute
our individual lives; they make us what we are, and
foreshadow what we may be, when ages upon ages foreshadow what we may be, when ages upon ages shall have elapsed. Reembodiments are constantly shall have elapsed. Reëmbodiments are constantly going on; bodily you are not this year what you were last, you will not be next year what you now are. It is through constant change we progress.

Mrs. Colby speaks next Sunday before the same Society in Horticultural Hall.

W. A. D.

Berkeley Hall Meetings.

On Sundays, March 1st and 8th, Mrs. Ricker, of Chelsea, conducted the morning services in the absence of Mrs. Britten, who, though announced to lecture, was, through severe illness, compelled to give up her engagement. Mrs. Ricker's discourses were practical, and highly instructive. Her subject March 1st was "Immortality," March 8th, "Ministering Spirits." In addition to her lectures she expressed herself

was "Immortality," March 8th, "Ministering Spirits." In addition to her lectures she expressed herself bravely and most effectively on the medical question, narrating, by way of illustration, many cases of healing performed by spirit power through her own and others' mediumship. Mrs. Ricker has also delivered four eloquent and able addresses at 30 Worcester Square, and greatly assisted the ladies of the Benevolent Union, who meet there every Monday, in their charitable work.

The Sunday evening services at Berkeley Hall were conducted March 1st by Dr. J. R. Buchanan, who lectured on "Woman and her Possibilities": Sunday, March 8th, by Geo. Chainey, who took for his subject the fable of Perseus and Medusa. Both gentlemen gave great satisfaction to their hearers.

Sunday last, March 15th, W. J. Colville resumed his position as lecturer. The hail was filled to repletion in the morning, and, considering the inclemency of the weather, largely attended in the evening. The morning discourse on "Baoteric Buildhism Contrasted with Western Spiritualism" was a powerful and successful effort, as was the evening discourse on "Human Greatness." A man's greatness was dwelt upon especially, and the distinction between man and woman shown to be rather one of outward constitution and temperament than of intellectual inequality. Both lectures were calculated to inspire al who heard them with exalted views of what might be accomplished through earnest culture of the spiritual nature as sovereign both of intellect and frame. Excellent music has been rendered in this hall regularly by the usual performers and the Hawthorne Choir, who have kindly given their services. Mr. Rudolph King, the organist, has composed some fine melodies which Mme. Bishop and Mr. Colville have recently sung with great effect to beautiful spiritual words.

Sunday next, March 22d, Mr. Colville's topics will be, 10:30 A. M., "The Seventold Nature of Man." 7:30 P. M., "Human Greatness—How Great can a Woman be?" On the following Sunday, March 29th, the Thirtysev

At 30 Worcester Square

At 30 Wercestor Square
A very interesting series of Wednesday evening entertainments is being given, at each of which a fine programme of music is rendered and a special lecture delivered. Admission only 10 cents. On Wednesday,
March 25th, Mr. Colville will speak on "Mediaval
Poetry; Danté and Milton as Models." On Wednestiay, April 1st, Mrs. Hardinge-Britten will speak on
"Spiritualism in Many Lands," commencing at 8 r. M.
The Monday and Friday meetings are deeply interesting and uniformly well attended.

Hadley Hall, East Somerville.

Hadley Hall, East Sometrille.

W. J. Colville speaks next Sunday, March 22d, on six subjects to be handed to the desk in writing from the audience. On the following Sunday, 29th, he will deliver in the same place an anniversary lecture, admission ten cents—as there is no fund for sustaining these meetings, and all expenses must be met by the en-

trance fee. Full houses are therefore essential to the continuance of work in that district.

W. J. Colville has been engaged to deliver lectures appropriate to the forthcoming Anniversary of Spiritualism as follows: Greenfield, Mass., Monday, March 30th; Spiringfield, Mass., Tuesday, March 3ist; Cummington, Mass., Wednesday and Thursday, April 1st and 2d. Persons desiring his services are requested to apply at once. Address 304 Shawmut avenua. He will lecture in City Hall, Dover, N. H., Tuesday, March 24th, in answer to a Methodist minister who has made an onslaught upon Spiritualism.

The Working Union of Progressive Spiritualists.

At Berkeley Hall, March 15th, the exercises opened with congregational singing, invocation, and a vocal selection by Miss S. C. Fisher. Mrs. Dyar stated that on Saturday afternoon, March 14th, there were twen

selection by Miss S. C. Fisher. Mrs. Dyar stated that on Saturday afternoon, March 14th, there were twenty-eight children visitors at the Charity School, No. 170 West Chester Park. Most of them were needy, and the two hours passed in this school of learning, entertainment, etc., made them happy and joyous. The lady managers feel encouraged in this charitable work and its good results.

Mrs. Dyar announced her controls an ancient spirit, who said: "I come to you with a heart overflowing with thankfulness, always responding to the call of a pleading humanity, Great efforts will always bring successful results. No nation ever gained power and held it without first gaining it in the hearts of the few. To-day the spirit-world comes to you with strength; everything for conviction has been given you: why so slow to accept when there is made manifest to you so much light from His great love? We come pleading for the advancement of that which is dear to us—the religion of your own being. We give to you freely; we tell you all we have and hold for you; we bring you visions of homes in the spirit-world. We have taken away the horrors of the old dogmas of the church, taken away the sting of the grave, we have demonstrated to you the possibilities of the finite mind. The forms of those you love we bring to you. With so much for conviction why so much skepticism? We show to the philosopher and scientist that though the crumbling body decays the spirit rises triumphant. I sometimes hear the inquiry made: Is there any beauty beyond this present life? My reply is: There is nothing more glorious and beautiful than this spirit-existence.

Referring to the extravagance, wastefulness and

is nothing more glorious and beautiful than this spirit-existence. Referring to the extravagance, wastefulness and hoarded wealth of many of earth's children, the con-trol said the churches held within themselves power enough, through the riches of their attendants, to si-lence the cries of suffering which come up so strongly to the spirit world, every one of which represents a stricken heart. "Extinguish the lamps of extrava-gance and waste, and light the lamp of frugality, which is a spiritual one."

gance and waste, and light the lamp of frugality, which is a spiritual one."

Mrs. Dyar's control changed, almost instantly, to that of "Sprite," who made a few remarks, followed by a Scotchman, by the name of Douglass, whose dialect was remarkably correct. The announcement was made that Mrs. A. H. Colby would speak for this Society next Sunday afternoon at 2:39 r. M. in Berkeley Hall.

William H. Banks, Secretary.

No. 77 State street, Boston.

SHAWMUT LYCEUM, WELLS MEMORIAL HALL .-Last Sunday Conductor Hatch superintended the exercises with his usual skill, and the session was renercises with his usual skill, and the session was rendered entertaining and instructive by Kdith Jewett, Allie Cummings, Georgie and Charlie Lang, Bessie Brown and Louise Irvine, as also by Lillie Berry, who recited "Somebody's Mother," Albert Rand, assisted by Arthur Rand, in fine vocal selections, Eva and Josie Myers, in a dialogue, and Little Blanche in a charming song. Miss Emma Greenleaf gave us a beautiful recitation, showing careful study, of "A Mother's Way." In answer to an encore she recited "Sunday Fishing," Miss Minnie Nickerson added to the occasion by reciting "Smiting the Rock." Both of these young ladies are always ready, whenever present, to add what they can to the interest of our Lyceum exercises.

Alonzo Danforth, Sec. S. S. L. 23 Windsor street, March 16th, 1885.

PAINE HALL.-Although the weather was decidedly unpleasant last Sunday morning, eighty-five children and one hundred and twenty-five adults were present and one hundred and twenty-five adults were present at the opening of the Lyceum session. After the Banner March, Instructor Lessons, etc., Conductor Weaver alluded to the coming anniversary, stating that our committee would spare neither time nor expense in their arrangements for the celebration of the "Spiritualist Christmas." Mrs. Francis read a temperance poem, Maria Falls a selection entitled "The Soul," and Emma Ireland a beautiful selection. Other recitations were given by Fred Stevens. Hattle Danforth, Lilly Higgins and Esther Cohen. Finely-executed harmonica solo by Bertile Blinn; vocal selections by Eva Morrison, Miss Helen M. Dill; plano solo by Miss L. Gibbons. The "children's friend," Mr. Healy, presented each who participated in the exercises a bouquet of cut flowers.

who participated in the exercises a boulder of darflowers.

Our Lyceum young people assisted Miss Jennie Harvey and Miss Minnie Nickerson in entertaining the members of the Ladles' Aid Society and their friends at their hall last Friday evening.

Dr. A. H. Richardson will speak at our anniversary on "Reminiscences of the Lyceum Movement." Little Jennie Harvey, Flossie Butler and Luiu Morse have also been engaged, with many others.

FRANCIS B. WOODBURY, Cor. Sec.

45 Indiana Place.

COLLEGE HALL MEETINGS .- Our services on Sunday last were enlivened by the mental scintillations of several bright meteors that happily appeared in our several origin melecules that happy, appears to listen to an spiritual zenith. It was our pleasure to listen to an eloquent address from Capt. H. H. Brown; our people and the address from Capt. H. Brown; our people and the address from Capt. Mrs. Pasco. of Hartford, eloquent address from Capt. H. H. Brown; our people gave him a hearty reception. Mrs. Passo, of Hartford, Ct., paid us a visit, and her remarks were received with earnest attention. Dr. A. H. Richardson spoke strong words laden with instruction. The audience were deeply moved by the soul-stirring narration of spirit experience from the lips of Mrs. Susie Willis Fletcher. The lecture given by the control of Mrs. M. A. Chandler was replete with wisdom gleaned upon the shores of spirit-life. Several communications were to parties present by the same medium. A very startling recital was given by a suicidal spirit through Mrs. Charles Court. James R. Cocke, after giving us a rich treat in his own varied line of gifts, introduced Mrs. 1. H. Frost, a medium developed under his charge, and although it was her first appearance before the public, every message given by her was accepted direct by persons in the audience. Her inspirational playing upon the plano was fine. "Bright Eyes" favored us with a brilliant discourse through Mrs. Shattuck. Dr. H. F. Tripp's statement of facts connected with recent phenomenal occurrences in this city was highly interesting. Well-recognized tests and readings were given by Dr. C. H. Harding, Miss Mary Jones, Mrs. L. A. Coffin, and Dr. H. A. Donnelly, Our Chairman, Eben Cobb, treated subjects of interest to the cause in his own inimitable way. Vindex.

HARMONY HALL, 34 ESSEX STREET .- The meetings on Sunday last were fully attended. The morning exercises were opened with a short appropriate

ings on Sunday last were tuny attended. The morning exercises were opened with a short appropriate address by Col. Bailey, who related many facts and circumstances of interest connected with his early investigations of Spiritualism. He was followed by Dr. B. F. Richardson, whose remarks were well received, closing with tests, all of which were pronounced correct. Remarks were also offered by Mr. Fernald, the Chairman, and others, and tests given by Mrs. Mr. B. Johnson. Mr. Fernald, and others. Mrs. Chase gave a fine reading.

In the afternoon remarks were made by Dr. L. K. Coonley, David Brown. Dr. Richardson, Mr. Kirsh, Mr. Jacob Edson, Dr. M. V. Thomas, William Brown, Mrs. A. L. Pennell, and others. Clear proofs of spirit communion and a life beyond were given through the organisms of Mrs. Pennell, David Brown, Dr. Richardson, Dr. Thomas, Mrs. M. E. Johnson, and several strangers. Dr. Richardson also gave several psychometric readings, all of which were pronounced correct. The evening was devoted to short appropriate addresses, tests and psychometric readings.

These meetings are increasing, both in attendance and in the interest manifested by the audiences from week to week. They are held every Sunday at 10:30 A. M., and 2:30 and 7:30 P. M. Also every Thursday at 3 P. M.

THE SPIRITUALISTIC PHENOMENA ASSOCIATION at Wells Memorial Hall, Sunday, March 15th, listened to an interesting address from Mr. W. J. Colville. to an interesting address from Mr. W. J. Colville. Owing to some misunderstanding the speaker was advertised through different sources to speak upon two widely different subjects, which, in order not to disappoint his hearers, he skillfully blended, and delighted his audience by answering briefly, "What Good has Spiritualism Accomplished?" in connection with a brief review of "The Present Social Crisis in Europe Religiously Considered." After the discourse the speaker recited an impromptu poem upon subjects given from the audience.

The Chairman announced that next Sunday afternoon, March 22d, the time will be devoted to the chlidren (spirits), in compliance with the suggestions of the control of Mrs. Bagley, who is expected to be present.

G. C. Paine, Cor. Soc.

LADIES' AID SOCIETY.-The regular meeting of the First Spiritualist Ladies' Aid Society was held in its Parlors Friday, March 13th. The evening entertain-Parlors Friday, March 13th. The evening entertainment consisted of singing by Miss Amanda Balley, Mrs. Edwards, Miss French and little Miss Harvey; readings by Mrs. Bates, Miss Minnie Nickerson. Miss Beulah Lynch, Miss Emma Ireland, Miss Amy Peters and Master Mortis Schwartz; harmonica solo, Master Bertie Blinn. We trust none will forget the approaching Anniversary services, and hope all who can will come.

Mrs. H. O. Torrey, Secretary.

CHRISKA SPIRITUAL ASSOCIATION, ODD FELLOWS BUILDING, HAWTHORNE STREET.—Conference at 3 P. M. At 7:30, Mrs. M. A. Bicker will occupy the platform; the Hawthorne Choir will be present and render some of its fine selections. E. S. WELLS, Pres. Mass.

Spiritualist Meetings in Brooklyn. The First Brooklyn Society of Spiritualists holds its meetings every bunday in Conservatory Hall, Bedford Avenue, corner of Fulton street. Morning service at it o'clock, evening at 7:45. Mr. J. William Fletcher speaks in March and June. All are cordially invited. Spiritual literature on sale in hall.

in March and June. All are cordiany invited. Spiritual literature on gale in hall.

Church of the New Spiritual Dispensation holds services at their new hall, on Adelphi street, between Fulton and Greene Avenues, every Sunday, at 11 A.M. and 7½ P.M. Sunday School at 2, and Conference at 3½ F.M. Mrs. J. T. Lillie from March to July. Hon. A. H. Dalley, President; S. B. Nichols, Vice-President; C. G. Olaggett, Secretary. All spiritual papers on sale.

The Exactern Districts piritual Conference meets every Wednesday evening at Composite Room, 4th street, corner Bouth 2d street, at 7½. Charles E. Miller, President; W. H. Coffin, Secretary.

The Everest Hall Spiritual Conference, 398 Fulton street, meets every Saturday evening at 8 o'clock. Spiritual papers and books on sale, and meetings free. Capt. J. David, President; Lewis Johnson, Vice-President.

A Spiritualist and Meediums' Free Meeting will

A Spiritualist and Mediums Free Meeting will be held every Sunday at 3 P.M. at Everett Hall, 398 Fulton street. Lectures, tests and messages by Dr. J. M. Shea and other mediums. The public cordially invited.

Brooklyn (N. Y.) Lectures.

Surely the clergy must be very blind if they imagine that Spiritualism is dying out, for in this city, where there is, in a way, the greatest opposition from promthere is, in a way, the greatest opposition from prominent ministers, the various halls are crowded to listen to the "thing denied." Ms. Fictoher's audience last Sunday evening occupied every available seat, with extra chairs in the aisies, and applauded the radical utterances as the work of "The Pulpit and the Stage" was contrasted; and particularly happy was the speaker in his analysis and criticism of Shakapeare, as he showed the hidden meaning to many of the great poet's thoughts.

After the lecture many remarkable tests were given, the medium passing among the audience and describ-

After the lecture many remarkable tests were given, the medium passing among the audience and describing what he saw.

Next Sunday the subjects will be "Lessons Learned in Spirit-Life" and the "Lights and Shadows of Modern Spiritualism." The last Sunday in March will be kept as the Thirty-Seventh Anniversary, and Mr. Fletcher will lecture in the morning, Mrs. Beecher-Hooker in the afternoon, and both Mrs. Hooker and Mr. Fletcher in the evening. Mr. Fletcher begins his only Boston engagement in April.

Vox.

Anniversary Celebration. The Church of New Spiritual Dispensation will celebrate the Thirty-Seventh Anniversary of the Advent of Modern Spiritualism in their Church, 416 Adelphi street, Brooklyn, N.Y., March 31st. 3P.M., the Phenomena of Spiritualism, with Practical Demonstrations of Spirit Presence: 7:30 P. M. Addresses by Walter Howell of Philadelphia, Mrs. T. B. Stryker, Mrs. R. Shepard Lillie, Hon. A. H. Daiely and

Single admission 15 cents, or to both sessions 25 cents. Further particulars in next week's BANNER OF LIGHT. MRS. S. A. SLOCUM,
MRS. M. E. BUNDAGE,
MRS. F. A. DAVIS,

Committee
of
Arrangements.

Spiritualist Meetings in New York. The First Society of Spiritualists holds its meet-ngs every Sunday in Republican Hall, 55 West 33d street, Morning service 11 o'clock; evening, 7:45. Seatsfree. Pub-lecytlely invited

Accarding invited.

Arcanum Mall, 57 West 25th street, corner 6th Avenue. The People's Spiritual Meeting (removed from Frobleher Hall) every Sunday at 2% and 7% P.M. Frank W. iones, Conductor.

The Ludies' Aid Society meets overy Wednesday af-ernoon at 3 o'clock, at 123 West 43d street.

The Thirty-Seventh Anniversary
Of the Advent of Modern Spiritualism will be celebrated n Sunday, March 29th, at 2:30 P.M., under the auspices of the American Spiritualist Alliance, at the Bijou Opera House, 1239 Broadway, New York.
Eminent speakers, musical and elecutionary talent and

well-known mediums will take part.

Admission free. All invited to participate.

NELSON CROSS, President, J. F. JEANERET, Secretary.

Haverhill, Mass.

On Sunday, the 8th, Mr. Edgar W. Emerson of Manchester, N. H., addressed large audiences here, and gave the names of a long list of visiting spirits, many gave the names of a long list of visiting spirits, many of them giving interesting messages, and nearly all were recognized by friends. Mrs. C. R. Stiles of Worcester was given a cordial welcome to our platform last Sunday, after an almost unbroken slience in public of more than a year. Her visit here at this time seemed to be from inner direction, and to meet a spiritual necessity. In the afternoon she appeared as controlled by the late Edward S. Wheeler. speaking with much earnestness, his theme being "The Coming Religion of Human Brotherhood and Kindness." She was also controlled by what purported to be the spirit of the recently departed Sergeant Plunkett, who was assisted by other spirits in his efforts to manifest his presence. A gentleman in the audience recognized his identity, which appeared to give him much satisfaction. In the evening Mrs. Stiles gave a narrative of her experience at home and elsewhere during the past year, which was listened to with great interest; after which she was controlled by her spirit daughter, who spoke with much earnestness and fervor.

Capt. H. H. Brown is to speak here Sunday, March 22d.

Clinton, Mass.

The Spiritualist Society of Clinton held its regular whereat the following list of officers was chosen for the next term: President, P. B. Southwick; Vice-President, J. D. Waite; Treasurer and Secretary, R. F. Jermain; Executive Committee, P. B. Southwick, R. F. Jermain, Thomas Belcher, Mrs. Emma Minor, J. D. Waite; Auditors, Sanford Taylor, A. W. Bert, J. D. Waite; Collector, L. H. Wiggin; Janitor, G. W. Johnson.

D. Walte; Collector, L. H. Wiggin; Jamitor, Johnson.

The Society is in a healthy and harmonious condition. George A. Fuller, of Dover, spoke for us on the 15th, and is to speak for us the two remaining Sundays in March. Jennie B. Hagan speaks for us through the month of April; Joseph D. Stiles, of Weymouth, will address us the first two Sundays in May; and Mrs. N. J. Willis the remainder of the month.

Our meetings are held at 2 o'clock P. M. and 7 in the evening, in Good Templars' Hall, Rice's Block.

J. D. W.

Meetings in Providence, R. I.

Two excellent discourses were given by Mrs. Isabella Beecher Hooker last Sunday before the Providence Association of Spiritualists. The subject in the dence Association of Spiritualists. The subject in the forencon was "Bible Spiritualism," and in the evening, "Mediumship, or Spiritual Gifts." Both abounded in ideas of practical importance, and were good seed apparently falling upon fertile ground, judging from the attention given and the interest manifested. She speaks from a full heart with an earnestness of purpose which leaves something behind for the hearer to carry away with him to ponder over at leisure, and gather in those seed-grains of truth out of which must come progress and growth.

Dr. Willis speaks next Sunday, followed both forence and evening by Joseph D. Stiles with a test séance.

WM. FOSTER, JR., Cor. Sec.

Portland, Me.

Mrs. Amelia Colby, the well-known lecturer, spoke here through the month of February; it was the first time I have had the pleasure of listening to her, and I must say that for grandeur and sublimity of thought her discourses surpass anything I have ever heard.

Prof. Cadwell and Dr. Damon are located here at present. Prof. Cadwell has given twently seven entertainments to crowded houses, illustrating his wonderful mesmeric power over his subjects. These gentlemen have also made a large number of most wonderful cures by the power of magnetism. The interest is increasing, and it is to be hoped that they will remain here as long as possible, in order that our people can learn the power of mesmerism and magnetism in the curing of disease.

H. C. Berry. time I have had the pleasure of listening to her, and I

Springfield, Mass.

Although a rainy Sunday, a fine audience gathered at Gill's Hall, Sunday, March 15th, to listen to Mr. Baxter. In the afternoon be treated the topic of the "Naturalness of Physical Death." In the evening he answered numerous objections to the Spiritual Philosophy. His singing was full of sweetness and appropriate expression, the selections being very well adapted to his subjects.

The account concerning spirits present described by name or appearance, or both, by Mr. Baxter's guides, will appear next week, also a resolution of respect regarding the late George E. Lyman.—Ed. B. or L.]

Dover, N. H.

E. W. Emerson was in Dover, March 9th and 10th. At a public meeting he gave names and descriptions At a public meeting he gave names and descriptions of about fifty spirits that, says our informant, Mr. Charles Stansfield, satisfied all of the fact that the "dead" live. A parlor meeting held by Mr. Emerson was a very enjoyable occasion. Much interest in Spiritualism is manifest; the place of meeting is filled to overflowing. The reply to be given by W. J. Colville, March 24th, to charges against Spiritualism made by Rev. J. M. Durrell, is looked forward to with confidence that they will be overwhelmingly refuted.

Any lady who desires further information than can be given in the limited public space of newspaper columns, can obtain Mrs. Lydia R. Pinkham's pamphlet, "Guide to Health," by sending a stamp to Lynn,

Little a Table Compact

Testimonial to Mrs. A. H. Colby.

Mrs. A. H. Colby, the present lecturer at the Temple Society in Horticultural Hall, Boston—and who is now spending the month by invitation at the home of Mr. M. S. Ayer, No. 170 West Chester Park—had a reception on Friday evening at this gentleman's house. The meeting was convened under the auspices of Mrs. E. R. Dyar, the lady who is so often and pleasantly controlled by a bright and popular spirit called "Sprite," and who under her own, and what may be called other gifted spirits' control, has been the speaker for some months on Sunday afternoons at Berkeley Hall, before the Society of "The Working Union of Progressive Spiritualists." This is the society which will occupy the new Temple, now nearly finished, which has been built by the generosity of the abovenamed gentleman and earnest Spiritualist.

This reception, as might be expected, proved to be a very pleasant gathering, several different societies being represented; there were present among the guests Mr. and Mrs. Cobb and others of College Hall, Capt. Holmes, Mr. Dunklee and others of the Temple Society, several from the Ladies' Aid Society, and all the officers with many others from the Society of which Mr. Ayer is the President.

After an hour spent in general social intercourse the guests were gathered and seated in

several from the Ladies' Aid Society, and all the officers with many others from the Society of which Mr. Ayer is the President.

After an hour spent in general social intercourse the guests were gathered and seated in the front parlor, Mrs. Dyar and Mrs. Colby taking their positions in the contiguous part of the other parlor, facing the guests, as if it were the platform for the occasion; then, after some singing by one of the guests, Mrs. Dyar stepped forward and was quickly controlled by an earnest spirit who said a few words and purported to be Edward S. Wheeler. The few words uttered were very "Wheelerish," and it was somewhat natural that he would be in attendance at such a reception, as he, like Mrs. Colby, was quite radical in his ideas.

The spirit Sprite, who seemed to be the invisible manager on this occasion, after a few preliminary remarks introduced Mrs. Colby, who made a lengthy, very interesting and solid address, full of practical wisdom; she was listened to with attention and profit. It was in every sense a strong, manly speech. When she sat down Sprite in her frolicsome way highly complimented it. Mrs. Dyar was then controlled by an intelligence purporting to be Joan d'Arc; then in the usual way Sprite again controlled and said, "Now, Mr. Cobb, we will have a speech from you," and this gentlemen, under a very solemn influence, made an appropriate address, quite in keeping with Mrs. Colby's, as if under the same influence. Sprite next called upon Mr. John Wetherbee to follow, which seemed to surprise the latter individual, he probably feeling that his "jubilant spray" would be hardly in keeping with Mrs. Colby's, as if under the same influence, so he said, "You do n't mean me?" "Yes, I do," said Sprite; and, as there was no help for it, he made his speech—under difficulties, he said, but the audience did not seem to appreciate his difficulties or difficence, for, if hilarity and applause were any indication of appropriateness, his short address was satisfactory. Probably the stroking of chearf were any indication of appropriateness, his short address was satisfactory. Probably the sunshine of cheerfulness, when one is looking for "shadows," is an agreeable surprise which makes up for the relative thinness of his oratory when compared with his pen-work, which, we understand, he is better satisfied with himself, and had rather be considered a writer than a speaker.

Mrs. Dyar then made a few closing remarks, mrs. Dyar then made a few closing remarks, ending with an invitation to adjourn to another apartment, where refreshments were provided; all the guests then spent the next hour in that agreeable occupation, it being a sociable and pleasant ending of a very interesting occasion.

Allopathy and Homeopathy at Loggerheads. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

It makes all the difference in the world whose ox is gored! The secular press, I observe, chronicles the fact that the Homeopathic Society is about petitioning the General Court for a commission to investigate the medical practice in the State of Massachusetts. This move on its part clearly shows that the members of this society are in favor of close monopoly legislation in medical matters, but do not dare to trust the Allopathic M. D.s. to "fix it up" for them, for fear they will be left out in the cold.

I should think the Homeopathic physicians would, after the late hearing before the Public Health Committee, see that we have to day all the laws—viz., against malpractice, dishonest conduct, etc.—in regard to medical matters which are necessary, if enforced, for the protection of the people; and therefore the act of the Massachusetts Medical Society in asking for more law, ought to show them the danger threatening themselves in case the passage of such a statute is obtained by the "Regulars."

I well remember the movement some three years ago, in Maine, where a man standing high in official position was desirous of obtaining relief from pain and sickness, and asked of his Homeopathic physician his consent to allow him to call in an irregular practitioner; the doctor said, "No! we do not want to be interfered with; we take pride in your case, and are going to cure you;" but still no sleep came to him, and severe bain continued. Finally religitives medical severe bain continued.

consent to allow him to call in an Irregular practitioner; the doctor said, "No! we do not want to be interfered with; we take pride in your case, and are going to cure you;" but still no sleep came to him, and severe pain continued. Finally relatives made arrangements to have the irregular give treatment without the knowledge of the attending physician. With the first treatment relief came, and the second one chemically changed the system, so that he improved, and was restored to health in a short time. After the first treatment the doctor called, and remarked to the family; "He is much better; you need not give the medicine so often," etc. After the patient was restored, it leaked out that an irregular had visited the man while in extreme agony, and he was benefited by his effectual gift of heating without medicine. This was sufficient cause for action, and that unsuccessful doctor himself drew up a medical bill, presented it to his society, its members adopted it, and voted to carry it before the next General Court for passage. The Allopaths joined with them, and came out in full force for the proposed bill, but before the Committee it was discovered that the disciples of the two societies themselves could not consult with one another without expulsion from their respective medical sanhedrims, and this was one reason why the members of the General Court rejected the bill. If that bill had not been met by the people who knew of the beneficial effect of irregular practice in their own cases, it might—under the specious cover of alleged "incompetence" on the part of the irregulars—have become a law demanding a license of fifty dollars per day for a practitioner resting art in any form!

The whole movement in this case, and in Massachu-

stding out of the county or State to practice the healing art in any form?

The whole movement in this case, and in Massachusetts, was, and is, simply and solely for the protection of the regular M. D.s (who are in the majority, and who if emancipated by such a law from the pressure of the more successful "irregulars," would then have their bands free to persecute the Homeopaths, and I trust our Legislators will prove as far-seeing and intelligent as their brethren in Maine, and resolutely show the door to all such self-seeking schemers.

Boston, March 10th, 1885.

A. S. HAYWARD.

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MISS M. T. SHELHAMER. Medium of the Banner of Light Public Free Oircle.

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Financial Report OF THE TREASURER OF THE NATIONAL DEVELOPING CIRCLE, FROM FEB. 18T TO MARCH 1ST, 1885.

To balance in Treasury from last report. \$101,65

Membership Fees to date 23,75

Subscriptions Spirit Voices 110,94

Advertisements \$10,70

Sunday Office Collections—Feb. 1, \$1,00; Feb. 8, \$2,50;

Feb. 15, \$1,50; Feb. 22, \$3,25

Contributions—Mrs. J. B. Green \$3,50, "Tom" Middlemust Socents. 4.00 dlemust 50 cents 4,00
Postage Stamps sold 5,00 EXPENDITURES.

Printing Account—Tolman & White, as per bills

Respectfully submitted, MRS. J. W. CRAWFORD, Treas. N. D. C.

Thirty-Seventh Anniversary of Modern Spiritualism.

The Thirty-Seventh Anniversary of Modern Spiritualism will be celebrated at Musical Society Hall, in the Academy of Music Building, No. 321 Milwaukee street; Milwaukee, Wisconsin, as follows: Saturday, March 23th, 1835, at 10:30 A.M.; Lecture by Wm. Nicol of Chicago; subject, "Spirit Communion; its Relation to all Religious Systems." At 2:30 o'clock F.M., conference, and lecture by Mrs. L. M. Spencer of Milwaukee; subject, "Does Death End All?" At 7:30 o'clock F.M., lecture by Mrs. B. DeWolf of Chicago; subject, "Beauties of the Spiritual Philosophy," Bunday, March 20th, at 10:30 e'clock A.M., lecture by Prof. Wm. Lockwood of Ripon, Wis.; subject, "The Gospelof Structure." At 2:30 o'clock F.M., lecture by Mrs. S. DeWolf; subject, "Froofs of Immortality." At 7:30 o'clock F.M., lecture by Mrs. S. DeWolf; subject, "Lights and Shadows of Modern Spiritualism." Good mediums will be present and give public tests. Per-

waukee; subject, "Lights and Shadows of Modern spiritualism."
Good mediums will be present and give public tests. Persons from a distance can return at one-fifth fare on all railroads. Beard at Collins House, 414 and 416 Broadway, 75
cents a day.

For further information, address J. Spencer, Secretary,
470 East Water street. Milwaukee, Wis.

The officers of the Wisconsin State Association of Spiritualists have thought best to defer meeting until June, and
join with Local Society of Milwaukee in celebrating the
Anniversary. We hope all Spiritualists, and especially
members of the State Association, will attend.

Be. J. C. Phillips,

Sec. Wis. State Ass' and Spiritualists.

Anniversary Celebration, Cloveland, O. The Children's Progressive Lyceum of Cleveland will celebrate the Thirty-Seventh Anniversary of the Advent of Modern Spirituslism with appropriate exercises at Weisgeber's Hall. Sunday, March 29th, Grand Lyceum Exhibition: Monday, 20th, Anniversary Ball.

The West-Side Progressive Lyceum has been invited to take part in our Exhibition, and a right glorious time is anticipated.

THOS. LEES, Conductor C. P. L.

California Camp-Meeting.

The California Spiritualists State Camp-Meeting Association has arranged to hold a Camp-Meeting at Nan Jose, fifty miles south of this city, commencing the last Wednesday in May, 125 officers desire, through the columns of the Hannar of Lioffer, to extend a corollal invitation to all Eastern friends about to visit the coast to be present and participate with us on that occasion. Also to invite all public-speakers and mediums, who have extens thoughts of coming to California this spring, to communicate with me in reference to taking part in our public exercises.

2. H. H. Wass, Jone, Sect. 1211 Euch ettreet, Supp. Prancisco.