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CONTENTS.

FIRST PAGE. - The Spiritual Rostrum: Prayer in the Light of Reason and Common Sense.

SECOND PAGE. -- Banner Correspondence: Letters from Maryland, California, Michigan, Illinois, Massachusetts, Vermont, Connecticut, and Maine. Anniversary Poem. A Spiritualist Funeral in England. The Anniversary in Providence. American Spiritualist Alliance. -THIRD PAGE, - Postry: Over There. Foreign Corre-

spondence: Letter from England. Spiritual Phenomenat Materializations and Dematerializations Outside of a Cabinet. 'Chinese Camp, Cal. Notices of Foreign Spiritualistic Publications. Verifications of Spirit Messages. Obituary and Convention Notices, etc.

FOURTH PAGE. - Degrees in Spirit-Life, A Clergyman Offends his Parishioners by Healing the Sick, etc.

FIFTH PAGE,-All Sorts of Paragraphs, Spiritualist Meetings in Boston. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE. - Message Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Richard Twiss, Ernest Hill, Lydia M. S. Prescott, Father Cleveland. Henry C., Katle Richardson, Henry Judson Cross, Lorena Standish, David Ward, and Lily Harrington. SEVENTH PAGE. - " Mediums in Boston." Book and Miscellaneous Advertisements.

EIGHTH PAGE.-Jesse Shepard in Springfield, Mo. Lake Pleasant (Mass.) Camp-Meeting. Spiritualist Meetings in New York: The People's Spiritual Meeting. Mrs. Beste's Farewell Reception. Spiritualism in Washington. Spiritualist Meetings in Brooklyn: Brooklyn (N. Y.) Lectures. A Thrilling Episode, etc.

The Spiritual Kostrum.

Prayer in the Light of Reason and Common Sense.

A Lecture Delivered in Music Hall, Boston, in 1871,

BY PROF. WILLIAM DENTON.

[Reported for the Banner of Light.]

"Prayer is the soul's sincere desire, Uttered, or unexpressed: The motion of a hidden fire That trembles in the breast. Prayer is the burden of a sigh-

The falling of a tear; The upward glancing of an eye When none but God is near."

So sang Montgomery, and I have very little criticism to offer upon that kind of prayer. In that sense of the word I pray, you pray, everybody prays, and prayer is almost as natural to us as our breath. But when the word prayer is used, something very different from this is generally meant. The great majority of prayers do not come under this definition. Prayer in the sense of begging, beseeching, teasing for favors of God, and expecting to receive thereby gifts or advantages that are in direct contravention to the operations of natural law-it is this kind of prayer to which I most decldedly object, and which I intend to criticise this

Prayer in this sense is doubtless of heathen origin. The Egyptian book of the dead, written long before the first chapter of Genesis, contains many prayers; and doubtless the custom of praying was in existence ages before that; belonging to a time when there were "Lords many and Gods many," and arising as a habit among people who believed in gods of the rivers, woods and mountains—gods of fire and gods of wind. These were much like human beings; in their fury they flooded the rivers and overflowed the lands; they blew with a hurricane blast, and desolated the fair fields with the tempest; and so it was natural to seek to propitiate them. They could not, however, receive anything in person, hence sacrifices which they might smell, and praises and prayers which they might hear, became very natural means of securing their favor. Thus the lover prayed to Venus, to help his suit; the warrior called on Mars to give him the victory; the sailor prayed to Neptune for a prosperous voyage, and the sick called on Æsculapius for help in getting well again. And Jove, the great Father of the Gods, was appealed to on every hand, and by all classes. Christianity and Judaism diminished the number of the gods, but retained their characteristics. The very same practices were to be found among the inculcations of the Jewish law, as under the heathen. Nonh offered a burnt offering, and God smelled a sweet savor and was pleased, and promised that he would no more curse the ground. In Christianity prayers and praises ascend to his ears, and we are told that by thus attracting his attention to us, we can induce him to give us what he could not or would not otherwise bestow. The God of the Bible is one that hears and answers prayer: he will be inquired of. The command given by Jesus is: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." If this be true, it is exceedingly important. God is the possessor of all things, and if we can obtain from him what we need, by simple request what can be easier, what better suited to the condition of needy humanity than this? And we are also encouraged, by the direct statements of Jesus, to believe that by beseeching and teasing we may carry our point at last. If God does not hear us the first time, he will the second; but if not, we must tease him till he does hear and we obtain a favorable answer. The Evangelist tells us :

""He spake a parable unto them to this end, that men ought always to pray, and not to faint; Saying, There was in a city a judge which feared not God, neither regarded man:

And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

And he would not for awhile: but afterward he said with

in himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her lest by her continual coming she weary me."

Then he asks: "Shall not God avenge his own elect which cry day and night unto him? ... I tell you that he will avenge them speedily." He gives us another parable about a person coming to a neighbor and ask ging for a loan of three loaves, and the man from within answers : (Luke xi:7,) "Trouble me not : the door is now shut, and my children are with me in bed; I cannot rise and give thee." But the man keeps rap, rap, rapping, and we are told, though he would not "rise and give him "because he was his friend, yet "because of his importunity" he did rise and gave him what he desired. Here is the idea advanced that God Is like the unjust judge, or the neighbor who would not accommodate his friend, but that if we only tease him long enough he will at last bestow what we desire. I know of hothing more clearly showing how Jesus was

limited by his early education than his suffering his common sense to be led astray by this most absurd of all notions—that the Soul of the Universe can be induced, by teasing, to do that which otherwise would not have been done. . I do not wonder that those who believe in his teachings, in the prayer-meetings or revivals shout out : "Do come, Lord ! Lord, come now !" Reveal thy presence-keep thy promise to thy children!" and many other earnest ejaculations, as if God was a man, and very desirous of "backing" from some bad bargain he had made!, I don't wonder at them; the idea is in perfect harmony with the declara-tion of Jesus, wild and extravagant as it may appear to us, and as it doubtless is.

Now it is very certain that all this absolutely amounts to nothing. Let us look at this common and very Christian idea, and we shall see there is no truth in it: A friend is going by packet to Europe; we pray that he may have a prosperous voyage and arrive safely at his destination. That this prayer may be answered it is necessary that the vessel should be good; and this depends upon the skill and faithfulness with which it was constructed years before the prayer was offered. Who believes that this will be miraculously cared for when he offers such a prayer? Or, if any one believes it, what evidence have we that any such result will follow? Not a particle; but the very contrary. Again: Let the prayer be for a safe journey for your friend by land to California and return. This involves a good locomotive, wheels, cylinders, axles, boiler; there must be no rivet loose in the boiler, nor too much pressure of steam within it; no flaw in the axles; and this depends on the honesty of the parties who made them five years ago as to whether an inferior quality of Iron was put in the middle to save expense; the flanges and the castings must be sound; the conductor, engineer and stoker capable and sober; the embankments in good condition; the rails so sound that they will not break, and so fastened that they will not jump; and every flagman and switch-tender must do his duty, or the prayer may fail. If such prayers as this are of any avail, all these and a multi-tude of other possible sources of danger must be guarded against; and many of them could only be by foreseeing this possible prayer years beforehand, and providing for its answer in time. And this could only be done by a succession of miracles. The man who forges the engine's shaft must be miraculously directed to choose the best of iron, and the welder of it must make his iron of the right heat, and hammer it so that there shall be no flaw in the finished work. And to make this absolutely certain he must be watched, and, if need be, miraculously directed. If a rall is so un-sound that it would break by the passage of the train it must be miraculously toughened so as to bear the strain; if a boulder in some steep excavation is so loosened that the jar of the passing cars would roll it on the track just before the train passes, it must be miraculously held. And if such things followed such prayers, the railway companies would soon learn the scoret, and would send plous individuals on every train, and pay their plous friends to pray for them. And they could afford good salaries to such as were "mighty in prayer." Thus fheir expenses would be reduced to—well, absolutely nothing, except for the prayers. God's purposes cannot be thwarted by the carelessness of man. If God answers such prayers, locomotives can run on ties as well as on rails-and just as well without ties as with them; broken axles are just as good as sound ones, and a pasteboard boiler would bear as much pressure to the square inch as

lier-iron You pray for friends at sea: what a series of mira cles must be performed to answer your prayer. God must have attended to the construction of the ship years before the prayer was offered. The favorable answer depends upon fires that will not burn even when lighted, or the ship would be endangered by them. It depends upon lightning. How many ships have been struck and destroyed! The lightning must be made to glance aside and spare the vessel. Pirates have destroyed some of the finest craft that ever Their cannon balls must glance harmless from the wooden walls of the vessels that contain heaven's favorites, or the attackers must be so blind. ed that they cannot see her, when within the circle of their vision. These, or miracles quite as wonderful, must be performed for her special benefit. The captain and sailors must be sober and steady, or if they drink rum or whiskey it must not make them drunk as that would endanger the safety of the vessel. The charts must be accurate—though made years ago—by which the ship is directed, as a slight mistake may cause the vessel's destruction, and this again depends upon circumstances previous to the prayer.

Such prayers are offered by the million. No ship eaves port to carry passengers to Europe, but prayers are offered in behalf of those passengers. But sup pose they possessed the power of drawing down the miraculous interposition of heaven to control material matters. Why, as with the railroads, the steamboat lines would learn to consider plous passengers as lifepreservers and insurance policies. It would be just as easy for God to send your friend across the ocean without a boat at all.

These prayers are absolutely useless, and any man or woman of common sense will perceive it in an instant. It is only because we are blinded by our early theological-our superstitious education in realitywhich clings to us like our flesh, that we fail to see this thing, and still continue to make these ridiculous requests. Let us look at another common prayer; one which was once very popular but now is falling into disuse—the prayer for rain. Thus we find it in the Episcopal prayer-book:

Oh God, Heavenly Father, who by thy Son Jesus Christ hast promised to all those who seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustanance; send us, we besech thee, in our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort and to thy honor, through

Jesus Christ our Lord. Amen." How nicely that word "moderate" comes in [Laughter.] Rains depend, as we know, principally upon the prevailing winds; and winds here depend apon winds elsewhere, and so on round the globe. And to answer such prayers a multitude of miracles would be necessary, in order to water somebody's po tato patch. [Laughter.] Do you think there is any sense in this? :Not a particle I and our ministers are beginning to learn it. They have left off making a rain specialty in their prayers. You can't get one of them to pray for rain as devoutly as in the good old days. Perhaps at the end of a long dry spell, when they think it likely it will rain before long, they will just intimate to God that a little rain would be very cceptable just now.

Another common prayer is for fruitful harvests. To answer this frosts, rains, drought, insects, and all other agencies upon which harvests depend must be regulated; and who that prays expects any such thing to be done? who does not see the unseleming charac-ter of all this? If prayer could secure a prosperous voyage, a plous man might cross the Atlantic in an In-dian cance or a washing-tub more safely than in a Cu-

this purpose are offered every season by the million.

Unflinching, unswerving are the great laws of the universe, turning neither to the right hand nor the left. They can never be changed or amended. They are of necessity from the beginning. Are any prayers of more avail? Pray that fire may not burn, or water drown, or cold freeze; pray that the day may be darkness and midnight lighter than the sunniest noon! of what avail would it be? Other prayers are equally without avail. You pray to be delivered from sin. What sin are you guilty of? You are gluttoneds; you eat so that you injure your body and besloud your mind. To answer that prayer it would be necessary to reform your manner of living. Your wife must forget how to make rich takes, or they must be so spolled in the baking, that they cannot be eaten; for your appetite is so much the master of you that, when placed before you, you cannot resist the temptation. Or you sin in lying to the people with whom you deal, and this is owing to lack of conscientiousness and the deficiencles of your education. Is there any amount of prayer that can miraculously change the shape of a man's

head? Pray till thy knees are horny as a camel's, the tiniest working bee accomplishes more than thee. [Applause.] Change to-morrow's weather with thy breath, and thou canst move the planets from their orbits and derange the universe. Walk under Niagara and suspend its waters in mid air! Bestride a granite boulder and float around the world with the sailing clouds, or blow the ocean dry and leave the yawning gulf. If thy prayers caunot accomplish this, what can they do? They could as soon cleave a passage through the Andes as achieve any other result. The man that obtains an answer to prayer has moved the arm of Omnipotence, and to that arm there can be no great and no small-just as easy for it to drown a world as produce a shower. Hast thou sinned? Whine not for mercy; the penulty evermore follows the offence, and no prayers or entreaties can come between the wrong door and the inevitable consequences. Bear patiently what cannot now be changed, but learn by this experience and do better for the future. Here is this great universe, and our business is to place ourselves in harmony with its laws. If we do so it is well, but if we come in contact with them they plow us through. There is no power on earth or in heaven that can change the operation of these laws. The sooner we learn this the better it will be for us. I know that the common doctrine is very different from

this, but I also know the commonly-received doctrine is absurd. Not one of the prayers to be found in the printed books, or which are offered in our fashionable churches, will bear five minutes' criticism. Listen to one: "Oh! Lord God, Almighty, the High and the Lofty One that inhabitest eternity, whose name is holy! Before thee cherubim and scraphim vell their laces with their wings as they cry, Holy, holy, holy Lord God of Sabaoth, heaven and earth are full of the majesty of thy glory (... What are we that we should appear in thy presence on lift up our eyes to the place where thine honor de leth? Hadet thou been just o mark and severe to publish, we had long since been in that place where hope never, never comes. We thank thee, oh God! for the gift of thy son, Jesus Christ, our Lord !"-and here comes in the begging-'in his name we beseech thee to grant," "we pray,' 'we entreat thee," and so on, to the end of the chapter. So the minister goes on, spending half-an-hour miserable wretches we are, whom, if he had not been unjust, he would have consigned long ago to that dungeon whose gates move but one way. Now where is the benefit of this? If God is the high and holy one he knows it without being told. If we are so vile that we ought to be damned, why, let him damn us, and be done with it! [Applause.] If not so, do n't go on telling such a story to God. The man never lived on this planet who was so vile as the general mass of Christian worshipers say they are when they assemble

in the churches on Sunday. [Applause.] Oh, but you say, "There are prayers that will bear criticism." Where? and you say: "How about the Lord's prayer?" Let us look at this "Lord's Prayer." as you call it—this model prayer of Jesus, repeated millions of times every day. It is far, very far from

It begins: "Our Father which art in heaven." But is God any more in heaven than on earth? A being everywhere present is on earth as truly as in heaven. If God is in heaven he knows it, and there is no need to tell him; but to the thinking mind God is here as much as anywhere. [Applause.]

"Hallowed be thy name." What's the matter with God's name? This is just the same as saying to God Lord, you haven't been doing exactly right in the past; you must do better, so that your name may be hallowed. Please be a little more particular in the future." If I wished my name to be hallowed I should do what would bring about that result; and if God's name is to be hallowed he must adopt a similar course.

"Thy kingdom come." Whose kingdom is it now? The devil's? [Applause.] Has not God's kingdom come? If not, whose fault is it? Since God has had the whole matter in his keeping, it must be his fault if his kingdom is not in successful operation. If it has not come, it must be because it is his desire that it should not. Then why should we say so, in direct opposition to his will?

"Thy will be done on earth as it is in heaven." Is it not? If it is not, whose fault is it? God's will is supposed to be omnipotent, and his will must be done. If not, and God desires that it should be as it is, then that is his will, and it is done. [Applause.]

Give us this day our daily bread." Have n't you got your daily bread in the house—every man and woman of you—and in most cases flour enough for months to come? And yet you go on offering the petition, as if you had n't had a bite since yesterday. Suppose you didn't have the bread, or the flour, or the money to buy it with? you might pray till you were blind be fore you would get it. "But," some one says, ' was a proper prayer for the disciples of Jesus to offer. don't think it was proper even for them. If they desired bread, they should have stuck to their fishing and people would have gladly exchanged with them bread for fish; or they would have given money for their fish, with which they might have bought their bread. "But they had a nobler work than fishing!" Let the people feed them, then, and if they do not, it is an evidence that they do not desire their services.

"Forgive us our trespasses as we forgive them that trespass against us." The idea is in some respects a beautiful one, but it is vain to ask God to forgive trespasses; he cannot do it, because the universe is so constituted that it must balance; every deed is fol-lowed by its consequences, and to pray that it may not be, is to pray that the universe may be destroyed. This fact every man's experience ought to teach him.
Lead, us not into temptation. Estit God, then,
that leads people into temptation? I thought it was the province of the devil. [Laughter.] James de-

nard steamer. If prayer could make fruitful har- tempteth he any man." Ah! James, you must have tained in Kings, and you will see that it is fabulous, vests, there never could be any other; for prayers for forgotten the prayer your Master taught you, or you About the end of this long dry period, when it had not uld know better than to contradict him! But if God does tempt men, he does it for some wise purpose, a theologian would say. Then it cannot be proper to say " lead us not into temptation."

"But deliver us from evil." But why does God per mit evil? Looking at the matter from a Christian standpoint, it must be because he sees that it is best. Why then should we pray to be delivered from it? It is proper that we should have our share, and receive its benefits. Looking at the matter from a natural point of observation, evil is essential; the world could not be destitute of it; and when we pray to be delivered from it, we offer a prayer that neither men no

"For thine is the kingdom, and the power, and the glory, forever." God knows all about that-if it is a fact. And the "Amen" that closes the petition, what does that mean? Why, simply "so be it," or "be it so"; as much as to say: "Oh Lord, I didn't mean what I was just saying, but I do mean it now."

From beginning to end, this favorite prayer will not bear criticism on a single passage. And if the prayer of Jesus will not bear examination, how many of other men's petitions can hope to do so? But let us look at another very common notion as regarding the efficacy of prayer. If there was any truth in it, how long could anything wrong endure? We are told by Jesus, "If two of you shall agree on earth as touch ing anything that they shall ask, it shall be done for them of my Father which is in heaven." I have heard ministers say that the Church lived beneath her privilege. Yes, and every two members of it must live in finitely beneath their privilege. What could they not do? Two simple members of the church could convert every human being on this planet before the next twenty-four hours had passed. Why these missionary meetings? these prayer meetings? Sunday after Sunday, year in and year out? Why this gathering of pennies, this scaring of sinners by brimstone sermons, when all could be accomplished by a few words on the part of two Christians? The misery of all lost souls lies at the door of those who neglect to use the simple means that God has placed in their hands. But I cannot see why God should allow an idle, unbelieving church to curse the entire race. I cannot see why he should wait till some one asks him to do these things; why not, himself, convert all and save all?

I remember a strong case in point in my own expe rience, which bears on the reliability of this promise of Jesus just related: When I was a Methodist I went to a friend whose name was John Brown-not the hero of Osawatomie, however-and said to him: "John you know that Jesus has said, 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.' Now let us agree to ask for a revival; let us strike hands together in this matter, and pray that we may have the greatest revival of religion ever known in Shildon!" He agreed, and so we went to work. We did not ask God once, but twice—ten twenty times-but there was no reply to our fervent petitions. That was one of the things that shook my faith to its very foundations. I was young enough then to have faith, and John was green enough to have faith But despite our earnest agreement, and our compliance with the promise of Jesus himself, we failed utterly; our prayers and faith were vain.

If prayer is effectual, as Christians think it, and as fest their fait their pra never pray for one when they could pray for two, nor better? Abraham was a man of prayer, but that does for two when they could as effectually pray for twenty | not seem to have hindered him from lying and induc--nor indeed for twenty, but for all. The best prayer I ever heard of was made by a negro. He attended polygamy, or turning his wife and child out of doors to a prayer-meeting, where, as usual, the supplicants perish. David was a king of prayer as well as a prayprayed all round the world and for everything they could think of, until his patience was well-nigh ex- he trusted in God from his youth. What a holy man hausted. At last he got an opportunity to put in a few this should be, if praying ever makes men good. Yet words, and this was his prayer: "Oh ! God, kill de his prayers did not prevent his murdering two hundebbil; put out hell, and we shall need no more teachers and no more preachers, nevermore, amen!" [Laughter and applause.] That was a sweeping. wholesale prayer, and evidently offered in faith, and should have been effectual. But then it would be better to convert the devil than to kill him; for such an earnest, energetic spirit as this might do good service on the Lord's side. And this seems to have been the sentiment of the monk who offered the following prayer for the devil. Imagine that old father, kneeling in the chapel; the faint light of a midnight lamp burning upon the altar reveals his pale and tearful countenance, as with uplifted hands and trembling voice he offers his "Prayer for the Devil":

"Oh God," he said, "it cannot be. Thy Morning Star with endless moan Should lift his fading orbs to thee And thou be happy on thy throne. It were not kind, nay, Father, nay, It were not just, oh God! I say; Pray for the Devil-Jesus, pray!

How can thy kingdom ever come While the fair angels how! below! All holy voices would be dumb, All loving eyes would fill with woe, To think the lordliest peer of heavenne starry leader of the seven Would never, never be forgiven,

Pray for the Devil, Jesus, pray!

Oh Father! think upon thy child; Turn from thine own bright world away And look upon that dungeon wild. Oh God! oh Jesus! see how dark That den of woel oh Saviour! mark How angels weep, how groan! hark! hark!

He will not. will not do it more; Restore him to his throne again. Oh, open wide that dismal door That presses on the souls in pain; So men and angels all will say 'Our God is God!' Oh! day by day, Pray for the Devil-Jesus, pray!'

All night Aquinas knelt alone, Alone with black and dreadful night Until before his pleading most The darkness ebbed away in light Then rose the saint, and "God," said "If darkness change to light with thee, The Devil may yet an angel be!"

Exactly so ! If there had been a devil that prayer ought to have converted him; and then all his power would have been exercised for humanity's good. Sound and sensible prayer! It is a model for the blind church that prays off the twigs from the great tree of good gradually change his whole nature in accordance evil, and allows the tree itself to produce millions of with the great principles of growth, and lift him highnew ones from age to age, and grow undisturbed. If the whole praying force could be directed to praying for the devil, and he was once converted—always supposing such a being to exist—what a world should we see, if Orthodoxy has ascribed things to their proper source. The fountain of vice and crime would be dried up, and all evil would cease at once and forever! But I am told God does answer prayer : that Elliah prayed that it might not rain, and it did not rain for clares that "God cannot be tempted with evil, neither | three years and six months: Read the account as con-

About the end of this long dry period, when it had not rained for more than three years, (I. Kings xviii.) Ahab the King of Israel, called Obadiah, the master or governor of his house, and told him to go into the land, to all fountains of water and all brooks to find grass to save the horses and mules alive. "So they divided the land between them. . . . Ahab went one way by himself and Obadiah went another way by himself." story! Imagine the King of Israel trudging off alone one way and the master of his house the other, searching for grass and water after a drought of over three years! How many fountains would be flowing and brooks running after such a long period of time? Palestine is one of the driest of places under ordinary circumstances. The underlying rock of that country is cretaceous limestone, very porous, and a year of dry weather would lick up all the brooks and fountains there could be no water found save in the river Jordan.

But we are told again: "Hezekiah prayed, and fif-teen years were added to his life." Who could know that fifteen years were added to a man's life? To know that, a man must know how long he would have lived if he had not prayed, which is, of course, impossible. According to the thirty-eighth chapter of Isalah, Hezekiah had a boil, and this may have been so painful that he thought he was about to die. So he sent for Isaiah, and he put a plaster of figs upon it, and prayed with him, and he recovered. Which had the most to do with it, the prayer or the plaster? Why, to my mind, at least, the recovery and subsequent continuance of fifteen years of life—if true at all, for we have only Isalah's word for it—were due to the plaster of figs. [Applause.] But if God did it by miraculous interposition, why not have done the business more thoroughly; why lengthen the man's life only fifteen years? why not fifteen hundred? The one is just as easy to Omnipotence as the other; this would have been evidence that might have reached the most skeptical.

But I am told we have men who have been and are living lives of prayer: Müller in Bristol, Franke in Germany. God supplies them with all they need to carry on grand enterprises. But how? When Müller needs five or ten thousand dollars for his Orphan Asylum at Bristol, what does he do? Why he sends out thousands of circulars, in which he informs his friends and the public that he is about to commence praying to God for the money, and directly some persons are found who feel called upon to answer the prayer to God by proxy, so that the mouth of blasphemous infidelity may be stopped by the direct demonstration that there is "a God who heareth prayer." But suppose Müller did n't tell anybody that he was praying? How long would a plous Christian have to lift up his voice to God in prayer for twenty thousand dollars to start such a grand enterprise as an orphan asylum? He might pray to all eternity, if he did not imitate Müller, and send out practical calls upon his fellow-men through the avenues of their religious belief. To pray with absolute secrecy would be the true test of the matter. I once heard Fred Douglass say: "My friends, I longed for my freedom; I prayed and besought God to give me what ought to be the right of every living soul. But at last," said he, "I prayed with my legs, and then I got my liberty." Just so; that is the true way to pray.

But I am told that praying men are better than those who are not in the habit of so doing. This by no means follows. I deny the assertion. The Mahometans pray seven times more than Christiansare they seven times better? The Roman Catholics ore than their Protes ing his wife to lie, from holding slaves, practicing ing king; his pealms are a prayer-book; he says that dred men that he might be Saul's son-in-law; they did not prevent his lying to Abimelech, nor murdering the friends of King Achish with whom he dwelt when among the Philistines.

As far as my experience goes, the more enlightened men become, in a spiritual sense, the shorter are their prayers. Unitarians pray less frequently than Universalists, and Spiritualists less than either. They begin to see that there is no good to be derived from it, and so they give it up. Am I to be told that men are better in consequence of their prayers? I say that every time and all the time the facts point in the con-trary direction. "But," some one says, "we don't expect to change the mind of God. We acknowledge that prayers do not alter the purpose of God; they merely affect us, and put us in a proper frame of mind to receive blessings." Yes; but if this be true, a wooden God would answer the purpose as well as any, if we only had faith in it. How long would men pray: Bless the poor and the afflicted," if they knew that all the blessing must come from human beings, and that the prayer does not contribute an lota to the result? How long would they pray for knowledge, after they knew that all knowledge must be obtained

"But," you say, "is there no truth in this system whatever? wherever you find humanity, you find men and women praying." I say, Yes. Even in the most wild and most absurd petition there is a kernel of truth lurking, if it can only be got at. It is not all in vain that desires are breathed. We can affect others, as well as ourselves, by our prayers. I do not deny it. When I lift my hand it is in answer to prayer. I desire it, and the hand rises obedient to that desire. This power, so omnipotent over my own body, is not destitute of power over others. The mother may affeet her boy by her strong desires, though the thick ness of the world lies between them. Unconsciously, prayers have thus been answered, the parties supposing that God had miraculously moved to bring about the result. There is a truth in this matter, and it behooves us to look into it. There is truth in the Roman Catholic idea of praying to the saints. Our friends in another world, as we say, are in reality in this world, for the spirit-world and this are in direct embrace. These spirit friends are around us for good, generally speaking, and we can frequently obtain their assistance by asking for it. Here is a prayer which to me seems sensible, and perfectly in accordance with natural law. There is also a truth in the belief of the influence of prayer upon the soul. The true man lives in an atmosphere of prayer, and these aspirations for er and higher in the scale of being.

But prayer also works evil as well as good, in its power to affect others. See those revivalists gathering like vultures around that poor, trembling sinner t They are perfect magnetic batteries charged with superstition, and they psychologize him till he feels the influence of what he calls a "changed heart" - he has got religion—but it has no more to do with any God or Holy Spirit than the result produced on the mesmeric subject, who sees the mosquito or the crawling worm at the will of the operator. How inexpressibly foolish to suppose the Boul of the Universe is affected by any such mocking mummery as this [Applause.] The common notion of prayer encourages idleness, leading men to ask God to do what they ought to do for themselves. There is more benefit in a good blanket on a cold winter's day than in all the prayers for the poor offered since the world began. Do you remember the fable of the wagoner and Jupiter! A large fellow driving his cart, and finding it sticking fast in the mud, lifted up his voice, and cried, Jupiter ! Jupiter, help me !" But we are informed that Jupiter answered, "Put your shoulder to the wheel!" He obeyed, and his team, released from its difficulty, moved on again. If he had not taken that trouble, he might have called on Jupiter forever without getting out of the mud! [Applause.] So rich men, with hundreds of thousands of dollars, meet and cry, "Lord, bless the widow and the fatherless." This is so very easy. If they would send a ton of coal, a round of beef, or a barrel of flour, they would pray in a way that would be of some benefit.

I object to prayer because it is a great waste of time. It is estimated that there are in the world 200,000,-000 Christians. Now suppose we drop one-half, to be on the safe side; suppose there are 100,000,000, and that each one of them prays five minutes a day, we should have a total of 2,662 years of working time a day, or 1,971,630 years in the year, worse than wasted. At \$400 a year the amount wasted from the laboring capital of the earth would amount to \$388,652,000. This would place a Bible in the hands of every man, woman and child on the globe, or it would send and keep out permanently a quarter of a million of missionaries in all parts of the earth; or, what is very much better, It would provide schools and supply them with teachers for every child in the world now destitute of the means of education. Let our Orthodox brethren re-flect upon this, and agree not to pray any more next year, but to give the money value of the time they would have spent for the purpose to the church, and the results would be the most stupendous of any movement in religion the world has ever seen.

In place of prayer I would recommend faithful labor. Instead of kneeling evening and morning, and wasting half-an-hour a day in cultivating superstition, spend that time in mental improvement or in labor for the benefit of mankind. This will elevate you in the scale of mental being, and develop those faculties which constitute the crown and glory of the human

Banner Correspondence.

Maryland.

BALTIMORE. - M. Greensfelder writes: "I can confidently assert that Spiritualism is steadily growing in this city, and that converts are being made con-tinually. But among the early Spiritualists there is neither unity nor cohesion; though they bask in the neither unity nor cohesion; though they bask in the sunlight of Spiritualism, they will send their children to the Christian Sunday schools, to have their young minds polsoned. There are men of wealth and position who are confirmed Spiritualists in private, but they will take no part in any public movement. There are, however, some noble exceptions, of whom is W. M. Connoily, editor of the Sunday Times. He has lately published a series of radically progressive articles, entitled 'Daybreak Papers,' and is not afraid to defend Spiritualism and its media, though he has been warned, and knows that by so doing he incurs a financial loss.

cial loss.

We are blessed here with one of the best of testmediums. I allude to Mrs. Margaret Royston, the
'White Lily' of Osceola and 'Logan,' her guides from
childhood up. She is at 439 Mount street, where regular circles are held every Monday night, and private
sittings may be arranged for any time. There are but
few who leave those dissatisfied. The above mentioned
spirits have made it their rule to pay the most attention to the new-comers, though they seldom fail to give
something to every one.

tion to the new-comers, though they seldom fail to give something to every one.

It is here I find converts are being made continually, and gain the assurance from those who have gone before that they are still taking an active interest in our cause, and working for it in their own way. During the early part of this winter the Rev. Urlan Graves, formerly a Methodist minister, who has, however, for several years past shown signs that his narrow creed was cramping him, became convinced of its truths through Mrs. Royston's mediumship, and is now preaching Spiritualism.

Mrs. Royston possesses guite a variety of mediumis-

truths through Mrs. Royston's mediumship, and is now preaching Spiritualism.

Mrs. Royston possesses quite a variety of mediumistic phases, the independent voices of Osceola and Logan being the most novel. The first-mentioned spirit speaks in a subdued and somewhat peculiar voice, and always has some kind words or friendly advice for each sliter; while the second speaks in a loud, ringing voice, which can be heard in every part of the house. The crowning feature of her mediumship was achieved by her guides during the last three months. For a long while Mr. Royston and myself importuned these spirits, since they would often touch some one or more, to try to give us the paraffine moids; they are very tardy in making promises, but finally consented to try. Encouraged by this we made a folding stand, which we covered on all sides and the top with black muslin, cutting an aperture large enough to insert a hand in the top. The first time we tried it, we all distinctly felt hands touching ours when we inserted them in the opening.

sert a hand in the top. The first time we tried it, we all distinctly felt hands touching ours when we inserted them in the opening.

At the next slitting we had the melted parafine in a tin vessel, and a pall of water placed in our stand. At the end of about thirty minutes we had the satisfaction of receiving some six various-sized molds of fingers, each of which was dedicated to some one of us, naming the spirit who gave it. Since that time every sitting showed an improvement, until at last I received a full hand, purporting to be that of an uncle of mine.

received a full hand, purporting to be that of an uncle of mine.

Up to this time we considered the spirit efforts to be only experimental, and, therefore, carefully guarded against any detrimental intrusion. At our last regular circle my spirit mother promised to give me the mold of her hand, which promised to give me the mold of her hand, which promise was corroborated by Osceola, in the independent voice, and he said it would be a very small hand. Mr. Royston was promised to give me little ence. This hand, Mr. Royston was promised to me, had the defect of having the flager next to the little one overlapping the middle flager, having been injured by a cut during the elder Royston's youth, said member thereby becoming stiff and useless. A positive promise of Osceola is always a prophecy of its sure fullifilment, therefore Mr. R. invited two gentlements of his production of these molds, on Priday night. March 21st. The result was even more than gratifying, since an extra full hand-mold, that of a nephew, was given to one, and the index and middle finger connected, the latter of which had its peculiarity of being much shorter than the first, through which it was at once recognized and acknowledged to be that of a sister whose hand was thus marked. Mr. Royston and myself received our molds exactly as anticipated. We have, therefore, four full hands, each one differing in size and shape, the origin of which neither cavil nor doubt can explain away.

Besides Mrs. Royston we have another excellent testmedium in the person of Miss Maggle Gault, of West medium in the person of Miss Maggle Gault, of West medium in the person of Miss Maggle Gault, of West medium in the person of Miss Maggle Gault, of West medium in the person of Miss Maggle Gault, of West medium in the person of Miss Maggle Gault, of West medium in the person of Miss Maggle Gault, of West medium in the person of Miss Maggle Gault, of West medium in the person of Miss Maggle Gault, of West medium in the person of Miss Maggle Gault, of West medium in the

unering in size and shape, the origin of which neither cavil nor doubt can explain away.

Besides Mrs. Royston we have another excellent test-medium in the person of Miss Maggle Gault, 97 West Biddle street, who has lately come out publicly. She gives full names and seldom fails in satisfying those who consult her. Mrs. Danskin, our Mother in Israel, since her husband's transition, keeps herself very much secluded. I have met her occasionally at the Roystons'."

California.

LINCOLN.-J. Lorain writes: "Your vigilance in guarding the libertles of the people cannot be too highly commended. The people need faithful watchmen on the walls of Zion, for the bigoted spirit, to inmen on the walls of Zion, for the bigoted spirit, to insert the God and Christ amendment in our organic law and to have enacted not less liberty-curtailing doctors'-plots on our statute books, if granted full sway would stereotype, for the people, codes of morals, blight the health and life-enjoyment of toiling millions, block the wheels of progress and scornfully trample Liberty under foot. The venerable Dr. J. R. Buchanan, the dignified advocate of liberty and the uncompromising friend of the people, in his recent efforts in their behalf before the Massachusetts Legislative Health Committee cannot receive too high laudations.

tive Health Committee cannot receive too high laudations.

Were the proposed amendment to our Constitution
effected, how long would it be ere the lamentable
spectacle would be had of theological bigots chamoring at legislative doors, as are now the regulars for
enactments proscribing all except a certain few—a
select and licensed class—from leaching morals to the
people? And how soon would many valuable publications be suppressed, sgitation of thought hindered,
the wheels of progress brought to a dead lock, and
darkness gather over the land? As has been truly
said, the 'doctor-piot' has been carried in the several
States through subterfuge, and more by default in
legislators than otherwise; its plausible claims obscuring the animus of the motor power at the bottom
of the appearance.

In no instance has the dignified physician, confident
of his ability and really meritorious, ever asked for a
statute to sustain him; he stands on a more meritorious ground of support—that of the infalligence of the
people. He well knows that the plausible plea of protecting the people from quacks is simply a subterfuge.

But the other class, consecons of weakness, boldy

the receiving of a diploma, could fit those whom rature evidently designed for other occupations (and many of them are such) to safely take charge of the health and the accidents of the people. They instinctively perceive that, in the sunshine and progress of the Present, the vision of the people penetrates the gauze screen of pretence and impudence, and sees but imbecility and ignorance behind it, and they well know that, if not thus carried to the front, and every born and heaven-endowed healer swept from the stage by the strong arm of the law, the occupation of 'Othello' is gone.

the strong arm of the law, the occupation of 'Othello' is gone.

Any matron who has reared a child is better qualified and safer as a minister to the sick than the best of them; for the instinct of her mother-nature at least guides her in the true direction. It is impossible that this class of mountebanks can know anything definite of the human organism, or a sufficiency of pathology to administer, with any assurance of safety, strong drugs, in the limited time usually spent in acquiring a knowledge of what they assume. We can judge of the intricacles of the practice of medicine, and the skill required, from men of erudition and of recognized great mental unfoldment, such as Dr. John Abercromble, who, after having spent a lifetime in the careful study of the human organism and the scrutiny of medicine in pathology, despairingly exclaimed in all the consciousness of his honest heart, 'Oh' i the uncertainty of medicine.'

Physicians must be born—cannot be made. A sur-

cine in pathology, despairingly exclaimed in all the consciousness of his honest heart, 'Oh I the uncertainty of medicine.'

Physicians must be born—cannot be made. A surgeon, to perform a safe and skillful operation, aside from the knowledge of the endurance of the organism, must be a born mechanic; and, to understand pathology, and safely prescribe, must have a deeper ken than can be obtained from all the books. The intelligence of the people of Massachusetts has thus far manfully defeated the 'doctors' plot'—a commendable example to others: other States have been less fortunate; through default the 'plot' has been engrafted upon our statute books, and the 'regulars' now put on impudent classical airs, and flourish diplomas they cannot read.

I opline that it is high time, just and proper, in all States where the 'doctors' plot' prevails, that the people rise in the defensive, and urge their legislators to place on the statute books a law, making all clear cases of malpractice rigorously penal. As introduction to this, all clear cases that can be attested (and there are thousands, from abject ignorance) should be unhesitatingly ventilated. Two clear cases of the kind lately came under my observation here. One a young man, the son of a widow, in climbing into a wagon accidentally struck his knee against a projection attached, and severed the right patella; a 'regular,' who flourished a sign, with ornamental lettering, 'Surgeon and Physician,' in an adjoining town, was sent for. He came, bandaged the knee, kept him lying on his back for more than a month, pronounced him contact; hence, could not unite; and the young man,—the widow's dependant, is a cripple for life. The mother's instinct could herself have so adjusted it that nature would have permanently repaired the damage; but she relied on the skill of the 'regular'. The other, a gentleman near this same 'regular's office, was thrown from his buggy, one of the bones of the scapula pronounced fractured; after it had time to heal the 'regular' discovered, for

Michigan.

GRAND RAPIDS .- Mrs. H. M. Wood writes: "On the evening of February 1st, while Mr. W. A. Mansfield was enjoying a social chat with the family with whom he had been staying for some time, he was suddenly controlled by a spirit, and we were astonished in receiving this message on the slate, written independ-ent of visible agency:

ent of visible agency:

'THE SUMMER-LAND OF MY SPIRIT. Dear Medium—I have been trying to come to you for some time, but could not until now. I promised Mr. Stanley to visit you on the 17th of January, 183, but I could not until now. When we are in earth life, little knowledge have weef what the spirit is; it is beautiful and full of knowledge. I have met my two little daughters, who came to the realms of light before me, as I was passing from one stage of life to the other, when two voices I heard: "Pa, pa, we welcome you on your lourney:" and I want to say, Go on, dear friend, and never turn back. Good-by. B. F. EGGLESTON, Jackson, Mich. Departed Jan. 16th, 1884."

Mf. Mansfield gave big first cittless in Yackson, Mich.

journey;" and I want to say, Go on, dear friend, and never turn back, Good-by. B. F. EGGLESTON, Jackson, Mich. Departed Jan. 16th, 1884.

Mr. Mansfield gave his first sittings in Jackson Jan. 18t, 1884, and while in that city, formed the acquaintance of Mr. Eggleston. After his return to Grand Rapids, Mr. Eggleston passed over to the other side of life, and Mr. Mansfield was not aware of it until he wrote the above communication on the slate. Mrs. Harriet Thompson and her husband, John P. Thompson, being witnesses, will attest to the truth of this statement. Their residence is at 320 North Iowa street, Grand Rapids. After thus receiving the message, Mr. Mansfield wrote to Mr. F. M. Stanley to see if it was possible that Mr. Eggleston had passed to spirit-life, and received the following in reply:

Dear Friend Mansfield—Your favor of 2d Feb. is at hand, with the message from Frank Eggleston, which we fully recognize, and expected. He told us in our little circle on the evening after his funeral, that he would go to you and send us a communication by independent slate-writing, mentioning his promise to us and asking you to forward it. I took the letter from the post-office yesterday, and went over to the furth House and had a sitting with C. E. Watkins, when Eggleston again reported, asking for the letter over to the furth House and had a sitting with C. E. Watkins, when Eggleston again reported, asking for the letter with for us, and he reported present and said. Well, what about Mansfield?" Now you can trace it through and see the chain of evidence for yourself. Frank Eggleston is the man who took you around and showed you the sights when you were here. It he passed in his checks on the 14th of January, 1884. Ever yours, F. M. STANLEY."

Illinois.

CHICAGO.-K. Von Webden writes: "I have often wondered if Longfellow ever appreciated the full glory and blessedness of his beautiful lines:

'There is no death! What seems so is transition.
This life of mortal breath
Is but a suburb of the life elyslan,
Whose portal we call death.'

But it is indeed a happiness for us who know, not believe, that our departed ones return to us across the shadowy barrier that 'divides their better land from

Massachusetts.

SPRINGFIELD .- H. A. Budington writes: "I attended a scance given by George W. Frost, of Russell, Mass., at the house of James U. Johnson, 57 Thompson street, one evening recently. Mr. Frost, in the light séance, sat in front of a curtain hanging across a corner of the room, behind which had been placed a guitar, zither, bells and music-box. The instruments were shown above the curtain, and played upon in sight of all. Hands were also seen above the curtain. Mr. Frost had both hands full of flour during the séance, yet no flour was found upon the instruments. In the dark séance the guitar floated, and was played upon while over our heads; hands grasped our hands, and rubbed over our clothing; yet at the close of the séance no flour was found on our hands or clothing. Mr. Frost, entranced, was talking some of the time, giving personal tests to the sitters.

It is evident that we have acquired a new medium of marked power in Mr. Frost. Hismethod of holding his séance is convincing beyond a doubt that invisible spirits are the cause of the phenomena. I recommend him to investigators. son street, one evening recently. Mr. Frost, in the

spirits are the cause of the phenomena. I recommend him to investigators.

Mrs. Abbie N. Burnham delivered two lectures at Gill's Hall, Sunday, May 10th. Speaking under inspiration, she introduced a variety of topics, and narrated some of her experiences in New Jersey—notably her reply to a clergyman there. She also gave an interesting account of the progress of the spiritual philosophy the past winter in Greenwich, Mass. A large part of a church congregation there have gone to the spiritual lectures held in the parlors of a prominent Spiritualist of that place. Mrs. Burnham reports a very busy winter for her, and increasing interest in the cause where she has been."

Vermont.

AMSDEN.-Mrs. S. A. Jesmer writes: "I find myself at home for a few days; the past winter have visited many places where a few families stand alone, depeople. He well knows that the plausible plea of protecting the people from quacks is simply a subterfuge. But the other class, conscious of weakness, boldly around our entire planet; and the result seems to be press to the front, flourishing diplomas as merit, and, with daring assurance, demand statutes in their sub-port, foreooth that the health of 'the dear people' may be guarded! As if the reading of physiology and anatom, for a short, time, under a resident physician of elsewhere, and then afterward attending some recognized medical college for two terms of five months cathrives under the most favorable condition, and our lamented sister, Neille J. Kenyon of Woodstock. fending their faith amid bitter opposition. As a psy-

It was my good fortune to know this sweet, gentle medium more than twenty years, and to receive the loving messages that the spirit-world so readily gave through her. At the close of her trance lectures the spirits were ever ready to give messages. That the message in the Banner is very much like her no one can doubt who ever knew her. The world is making deeper inquiries at present than ever before, in relation to the communion of two worlds; newer and grander unfoldments are every day occurring. Comforting is the fact that so excellent a medium is in the Banner employ to transmit glorious words of cheer from such as the gentle Nellie Kenyon."

Connecticut.

NEW BRITAIN.-John S. Taylor writes: "Mrs. Abble N. Burnham of Boston delivered a lecture in this place on Sunday evening, April 13th, which gave

Abble N. Burnham of Boston delivered a secture in this place on Sunday evening, April 13th, which gave much satisfaction and has been very highly spoken of. The views she presented were new to many, and the grace and eloquence with which they were brought to the ininds of her auditors called forth the highest encomiums of praise. Bo delighted were all, that regrets were expressed at the close of the lecture that they could not be favored with more words from the same source of inspiration.

Members of the Temperance organization made a few remarks after the close of the lecture, freely admitting they could not add anything to what had been given them, as Mrs. Burnham had gone over the whole ground, and given them new and original thoughts that they should highly prize and remember through life. The hall was filled to its utmost capacity; and when a vote of thanks to Mrs. Burnham was called for, all present rose to their feet, thus heartly manifesting their warmest thanks to her. Efforts are being made for another lecture from Mrs. B. on the Labor Reform question.

Many here are greatly surprised that a Spiritualist should give so remarkable and able a lecture, exceeding in effectiveness all efforts of their ministers, upon a Christian subject, one in the discussion of which they are expected to excel. They had all along thought, because 'the minister said so,' that Spiritualism tore down all that was good and gave license to immorality; but they have now learned better things of it, and so will others."

Maine.

HARRINGTON.—Otis S. Plummer writes: "The Spiritualists of Harrington are not numerous, and spiritual food is difficult to get aside from the dear Banner of Light. Yet there are a few who are as firm as the Rock of Gibraltar. Are we always to be isolated from all privileges which others enjoy? Can there not be some better way of distributing our mediums, so that those who desire can have mediums sent amongst them to dispense the good news and glad tiding to all who wish to hear? It appears to me the truth should be distributed in some way so that all can hear who are willing to pay for it. Do you net think some plan might be devised similar to that adopted by the Methodists, or as near that as the nature of the case will admit? Send the mediums out into the isolated places, under the jurisdiction of a proper board of directors. Let them take their chances with the people. The Spiritualists will not let them starve or go naked. I make these suggestions, believing that there will and must be some change in the distribution of our mediums to advance the cause of Spiritualism." spiritual food is difficult to get aside from the dear

ANNIVERSARY POEM.

Written for and delivered during the Anniversary Exercises of the Progressive Spiritualists of San Francisco, Cal., March 30th, 1884.

BY HORACE GREELEY KNAPP.

As we meet this glad day and in fond retrospection
Glance over the record of thirty-six years,
How rife is the epoch in sweet recollection—
What a marvelous vista of glory appears.
From the first gentle raps in the low Hydesville dwelling,
A voice issued forth through the forest and glen,
Which arose on the breeze till, expanding and swelling,
It has found a response in the hearts of all men.

We have seen the small brooklet, whose first tiny

motion
In Hydesville began thirty-six years ago,
Expand in its march, until now—a vast ocean—
It sweeps o'er the earth in its limitless flow.
Unscathed by the fires of a flerce persecution,
Or the furious opslaught from pulpit and pen,
This glorious truth, in a grand revolution,
When crushed to the earth hath arisen again.

And its power and glory shall still keep increasing,
And millions shall come to its light and rejoice,
Until one mighty anthem of praises unceasing
Shall blend all the nations of earth in its voice;
Till Columbia, so vast on the map of creation,
And begirt by the ocean's tumultuous wave,
Shall in truth evermore unto each generation
Be the land of the free and the home of the brave.

But while we contemplate, with glad satisfaction,
The manifold blessings by angels bestowed,
Let us treasure in memory each noble action
Of the brave ploneers of that Hydesville abode.
Let us bear in remembrance their rude, thorny path,
Encumbered with rugged and sharp cutting rocks,
Which the zealots of hate and implacable wrath
Ever hurled about Catharine and Margaret Fox.

Let us think, too, of those who, while plodding is sorrow, Have braved the mad thunder of calumny's roar;

But sustained to the list by high hopes for the morrow
Have sunk in their tracks and have gone on before.
Let their good works inspire us with high emulation,
And let us resolve, as we greet them to day,
To erect on this firm and substantial foundation
A fabric whose glory shall never decay. What high possibilities yet may await us.

What high possionites yet may await us,
If progress unceasing attends our career!
What memories of thrilling events stimulate us
To grander achievements through each coming year!
Forthe past, gleaming o'er us all radiant with promise,
Is fraught with delights that are lofty and pure,
And is hallowed by truths which time cannot take
from us. from us, Nor the mad hosts of bigotry eyer obscure.

Then upward and onward, your light ever shining— Neglect not the good work so grandly begun; But, your manifold gifts in one purpose combining, Press on till the goal shall have nobly been won. Go build up the temple, establish the college, And recealm the wild wastes where oppression hath trod; Go scatter the seeds of a virtue and knowledge

That shall lead the benighted from sorrow to God.

A Spiritualist Funeral in England. On Sunday, April 6th, the obsequies of Geo.

Sparks were conducted by the Free Spiritual Society of Plymouth, England, an account of which we find in the Daily Mercury of that city. Mr. R. S. Clarke officiated. After an address made by him in the chapel, the cortege proceeded to the place of interment, reaching which Mr. Clarke said:

"We commit to the earth this physical body, once the habitation of our now enfranchised once the habitation of our now enfranchised brother; and, knowing that as an immortal being he still lives, we place upon his remains these flowers, emblems of the purity and innocence to which he, as a spark of Deity, may attain," at the same time drepping a lily into the grave, an example quickly followed by the bystanders. Mr. Clarkethen delivered an inspired address, wherein he pointed out that to them death had ceased to be the King of Terrors, and was recognized instead as the Gate of Life. It was a mistake to imagine that it meant accession of life, for no man ever died in that sense, but in reality only underwent translacession of life, for no man ever died in that sense, but in reality only underwent translation from one state to another, while the physical body, so long his home, went to build up other forms of being. They did not believe that for them there was either a sensuous heaven or eternal hell; but they did teach that in the spiritual world every son and daughter of the living God would have an opportunity afforded them of unfolding their powers and becoming happy and blessed. As Spiritualists they held that the resurrection took place immediately after death, and had no doubt that their friend was really present watching the interment of the garb of mortality. A brief prayer and the benediction brought the service to a termination, and the crowd which had gathered round then dispersed.

Writing upon modern occult phenomena, Camille Flammarion, the well-known French astronomer, says: "I do not hesitate to affirm my conviction, based on a personal examination of the subject, that any scientific man who de-clares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science to be impossible, is one who speaks without knowing what he is talking about: and also any man accustomed by his who speaks without knowing what he is talking about; and also any man accustomed, by his professional associations, to scientific observations—provided that his mind be not blased by preconceived opinions, nor his mental vision blinded by that opposite kind of illusion unhappily too common in the learned world, which consists in imagining that the laws of nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may sequire a radical and absolute certainty of the reality of the facts alluded to."

The Anniversary in Providence.

To the Editor of the Banner of Light: The Thirty-Sixth Anniversary of the opening of the Modern Spiritual Dispensation was observed by the friends in Providence and vicinity in a spirited and fitting manner at Slade Hall, the usual place of meeting. Sunday forenoon was devoted to a Conference, participated in by a goodly number. Several speakers profitably occupied the time, whose remarks were most pertinent, bearing on various parts of the move-ment and covering a wide field of fact and philosophy. Three of the speakers were formerly clergymen, who alittle more than a year ago, had their attention called to the subject. Without prejudice they began to examine. Their investigations gradually opened the truths involved in Spiritualism, which became so strong as to overbear their preconceived opinions, and they were compelled to accept new ideas and discard old ones. They all have the courage of their convictions, and unhesitatingly, in public and private, bear testimony to the truth as they now see it.

In the afternoon a fine audience assembled. Dr. F:

L. H. Willis held it as by enchantment with his inspired utterances. He opened by alluding to the mysterious rappings in the humble home of a blacksmith, which were soon interpreted by two little girls as emanating from a power superhuman. Thus was en-throned one of the sublimest and divinest facts of human existence. Though met with derision and scorn, though bigotry sought the life of the young child, it grew, and had come to a vigorous manhood. Spiritualism had belied the earth, and around its vast circumference millions of hearts had been made glad and to leap with loy in the radiant light thrown across the pathway of life. Thirty-six years had done more for Spiritualism than three centuries had for Christianity. Its success is due to the fact that its eminently democratic; it appeals to the common people, and hence, in lits short career, has made more converts than the Church in three centuries. This is a most significant fact, and is an outcome of the divine truths and eternal principles enshrined therein. The basic truth of all is that man is a spirit; that no death can overtake him; he lives on and on, can revisit the earth, commune with brother spirits in the fiesh, and throughout the never-ending cycles of the ages be a ministering spirit.

Another potent element in the success and spread of Spiritualism was its catholicity; it gave the utmost liberty of opinion. In its domain mind was free and unfettered. It prescribed no creed, formulated no set of opinions as the utilimate beyond which man shall not go. Christianity, on the contrary, was a system of dogma beyond which it was implous to advance. Freedom of mind, lattude of opinion, untrameled investigation were not tolerated. Reason was deturoued, free thought strangled, and the natural in stincts of the spirit cruelled, that he world may be held in thrall by the mummled dootrines and speculation, and the philosophy. The common people hear gladly, and in the near future science and help progressive tendencies of the times will roll the mists away and flood the world with smilght.

In the evening a larger audience was present than inthe afternoon. Dr. Willis spoke on the influence of Spiritualism on public opinion. Since its advent the face of affairs in all civilized countries has changed. Governments have been modified, great-social changes have human existence. Though met with derision and scorn, though bigotry sought the life of the young child, it grew, and had come to a vigorous manhood. Spiritualism had belted the earth, and around its vast

one of her pupils, shift Polity Simmons, aduct mach interest by their fine readings. The exercises were followed by seances by Mr. Keeler and Mrs. Burnham in adjoining parlors.

An intermission intervened, when the friends enjoyed a social tea provided by the ladies. Good feeling and sociability ruled the hour.

The evening meeting was a very full one, the hall being filled to its utmost capacity. Dr. Willis was again introduced, and prefaced his remarks by reading a poetic gem, understood to have been penned by his daughter during the meeting in the afternoon. He said: "The spiritual phenomena, from the humble raps through the various grades and degrees, have not yet culminated in their beneficent effects. They are destined to revolutionize the Church and State, explode old dogmas, and the chilling doctrines of a theology born of barbaric ages, and bring man up to the highest plane of liberty. It makes one smile when he sees reported in the papers the fact that some one has violated good-breeding and courtesy in setting aside the rules of the Scance-circle, and grasped the form to find it was the medium, and then denounced the whole thing as an imposition and fraud. But this comes of ignorance. There is transfiguration and materialization; one can hardly tell which is the most wonderful and mysterious." He cited the case of Mrs. Compton, as related by him at a meeting of the American Spiritualist Alliance, and published in the Banner April 5th.

But however much mediums may be traduced, it is a fact that God's truth is the pivot of mediumship, and it cannot be affected by any or all pretended exposures. Indeed, if every medium living should be proved to be an impostor, it would not stay or impede the progress and work of Spiritualism. The spiritworld would raise up new mediums, and the phenomena would appear with redoubled power.

Spiritualism has a purpose, and that purpose comes not from man but from the spirit-spheres. It is for humanity; to bless and save—regenerate and revivity. When it shall have general

of his life.

Recitations were given by Sadie Ballou, the child elocutionist, who produced such an excitement at Onset Bay two years ago, and Mrs. Butler, and songs by Mr. and Mrs. Spinning and Mrs. Lapham, also by Mr. Kimball, whose wonderful voice charms everybody who hears it.

Mr. Keeler, famous as a slate-writing medium, was next introduced.

who hears it.

Mr. Keeler, famous as a slate-writing medium, was next introduced.

Six slates, purchased by Mr. Whitlock in the afternoon, had been prepared by a committee of three. The slates bore the private mark of Mr. Whitlock, and had been washed. They were securely tied together in pairs—a small piece of pencil between each pair. They were then bunched, wrapped in a paper and tied. Mr. Keeler had not had the slates in his possession. They were placed on a table on the platform, by which Mr. Keeler was standing. He requested that the paper be punctured, that his finger might come in direct contact with the outer slate. In a few moments he said it was doubtful if there would be any writing, as the promiscuous nature of the audience procluded the best conditions. He soon remarked that three spirits, friends of the committee, stood by, and desired to write, but had not strength to do so-again remarking, "It is doubtful if we succeed." In a moment more, looking to the further corner of the hall, he said: "I see a soldier yonder, who desires to write. He seems to be coming this way. He has peculiar dress; wears knee-breeches." He apparently watched, as if following the marrinvisible to others with his eyes, then stepped a littie saide as if to make room. Soon the scratching of a pencil was heard, and in a few seconds Mr. Keeler suddenly drew away his hand, indicating that the work had been done. The slates being united and taken apart, on one of the middle pair was the following: "The war of the Revolution was a mighty one, and I fell at Bunker Hill. But a mightler warfare is now in progress, and in it shall not fall. Be as steadfast in this war as I am, and all will be well. Joseph Warnern, General." We understand that this slate will be illustrated in the May number of Facts.

Mrs. Burnham made the closing address, which was one of the hest was hear aver listand to

number of Facts.

Mrs. Burnham made the closing address, which was one of the best we have ever listened to, in which she sat forth the objects of Spiritualism and the duties of its adherents. It was the worthy closing of a series of exercises which were of deep interest throughout, and will leave behind an influence of wide good.

A social and "hop" till 13 followed; in which many found pleasure, thus closing the anniversary exercises for 1884, which are generally admitted to have been of a high order.

a high order.

Mr. L. L. Whitiock presided throughout His enthusiasm was contagious, and there was a generous emulation to make everything a success.

WM. FORTER, JR.

American Spiritualist Alliance. SUMMARY OF THE LAST YEAR'S PROCEEDINGS SUB-MITTED BY THE PRESIDENT AT THE ANNUAL

MEETING OF MAY 13TH, 1884. To my Fellow Members of the Alliance: It is fitting that upon this, the close of the yearly term, we should take a brief retrospection of the last twelve months, that we may enter upon the year that

in hand. SUNDAY MEETINGS. With the exception of the usual summer vacation, the Sunday afternoon Conferences at Republican Hall have been continued without interruption as nearly as practicable under the prescribed order of exercises.

All the opening essays have been voluntary and without compensation; likewise the music, for which latter we are mainly under obligations to Miss Anderson, Mr., Mrs. and Miss McCarthy, Mrs. Muse and Mrs. Reid.

lies before us with a clear understanding of the work

we are mainly under conignation of the Mrs. Mrs. and Mrs. McCarthy, Mrs. Muse and Mrs. Reid.

The regular attendance at these Conferences has been continually on the increase.

SECULAR PRESS BUREAU. At the close of the second year of the Secular Press Bureau Committee, the members were by resolution continued in place until the annual meeting of to-day, the Bureau then to be organized as a Standing Com-

the Bureau then to be organized as a standing committee.

The members of the Committee for the last year were Charles Partridge, Henry Kiddle, Henry J. Newton, E. H. Benn, C. P. McCarthy, J. L. O'Sullivan and Nelson Cross.

On Feb. 17th, 1833, an organization was effected as follows: Henry Kiddle, President; Henry J. Newton, Treasurer; C. P. McCarthy, Corresponding Secretary; Nelson Cross, Secretary; T. E. Allen, Assistant Secretary.

Nelson Cross, Secretary; T. E. Allen, Assistant Secretary.

The Banner of Light, and such other Spiritualist newspapers as were sufficiently friendly toward the Bureau and its work, were requested by resolution to publish a standing notice of it. Such a notice has been published in the Banner continuously.

The principal work accomplished by the Bureau for the past year has been—

The Reply of Prof. Kiddle to an article in the Charleston, S. C., News.

Reply by Henry J. Newton to an article in the Chicago Morning News entitled "The West Side Ghost."

Reply by Henry Kiddle to an article in the New York Sun, published in the Banner of Light after being refused by the Sun.

Reply to Father DeRoo (Catholic) by Prof. Kiddle, published in the Willimantic Journal (Connecticut).

A Second Article by Father DeRoo.

Reply by Prof. Kiddle to an editorial in the Gate City, Keokuk, Iowa; also to an article in the Philadelphia Telegraph.

Reply by Prof. Kiddle to an editorial in the Gate City. Keokuk, Iowa; also to an article in the Philadelphia Telegraph.

Reply by Henry J. Newton to a lengthy attack upon Henry Slade and Spiritualism in general by one Starr, published in the Franklin Gazette. Malone, N. Y.; this reply covering the whole ground, and being published in that paper and partially also in the Religio-Philosophical Journal.

Several articles by Prof. Kiddle, published in the Banner of Light and Lightfor Thinkers.

Article by Henry J. Newton in respect to the self-styled Professor Starr, published in the April 18th number of the Franklin Gazette, Malone, N. Y., showing that this whilom exposer of Spiritualism, to-whose use the Methodist Church of Malone was thrown open, was at a later date offering his services to the Spiritualists of Boston as a genuine medium.

Eight additional articles by the Secretary, published in secular and spiritualistic journals.

Prof. Kiddle read at a late meeting of the Bureau a lengthy MS. Intended to cover the field of debate, pro and con. Spiritualism, from a Bible standpoint. This paper will make a pamphlet of some forty to fifty pages, and the Bureau, with the concurrence of the Alliance, has resolved to publish it in that form, for sale and circulation in other ways.

AFFILLATION. AFFILIATION.

AFFILIATION.

In last September the Alliance issued a circular letter to other spiritualistic societies, with the object of bringing them into relations of fellowship and traternity. To this end organized societies were invited to affiliate with the Alliance, and by the same act reciprocally with each other, without disturbing in the slightest degree the systems, doctrines and methods of any one of them, but leaving each and all to unquestioned independence respecting all matters pertaining to doctrinal views and spiritual development. Accompanying the circular was a certificate of affiliation, to be executed if fully approved.

This plan of affiliation has met with very general approval, not only in this but in other countries, having called forth only favorable responses from those societies to whose notice it has been brought by direct transmission or by publication of the circular in the columns of the Banner of Light.

"La Lux Espirita." a Spanish monthly, devoted to the spiritual philosophy, issued at Key West, Florida, translated and published in its October number our entire circular, with commendatory remarks, since which this publication has been regularly sent to this society.

"La Revue Spirite," a bl monthly magazine of Paris, France, now in its twenty-seventh year, also published our circular in full, together with the certificate of af-

Scolety.

"La Revue Spirite," a bi monthly magazine of Parls, France, now in its twenty-seventh year, also published our circular in full, together with the certificate of affiliation of the Societé Scientifique du Spiritisme, founded by M. and Mme. Allan Kardec in 1809, with flattering commendations, and we are now in correspondence with a number of Spiritualist societies, in this and other countries, looking to their eventual affiliation, upon the plan inaugurated by the Alliance. Some correspondence upon this subject has also been held with Stainton Moses, one of the more efficient members of the British National Society of Spiritualist, better known under his nom de plume of M. A. Ozon, by whose exertions chiefly the last mentioned society has been refiganized under the name of the "London Spiritualist Alliance," with a view of the ultimate affiliation of the various British Societies.

The Societies which have already exchanged Affiliation Certificates, thus bringing them into mutual fel-

The Societies which have already exchanged Affiliation Certificates, thus bringing them into mutual fellowship, are:

American Spiritualist Alliance, New York City.

American Spiritual Alliance, Anderson, Ind.

Association of Spiritualists, Trenton, N. J.

Boston Spiritual Temple, Boston, Mass.

Cheshire Spiritualist Association, Keene, N. H.

Bast Hariford Spiritualist Association, Connecticut.

cut.

Plymouth Spiritual Society, Indianapolls, Ind.

Penobscot Spiritual Society, Bucksport, Maine.

Rational Spiritual Society, Newark, N. J.

Societé Scientifique du Spiritisme, Paris, France.

The Church of the New Spiritual Dispensation,

Brooklyn, N. Y.

Brooklyn, N. Y.

Kirst Religious Society of Progressive Spiritualist of Cleveland, Ohio.

Kirst Society of Spiritualists of city of New York.

Kirst Spiritualist Association of Key West, Fla.

Kirst Spiritualist Society of Brooklyn, N. Y.

Kirst Spiritualist Society of Bomerset, Ky.

First Spiritualist Association of Kansas City, Mo.

PUBLICATIONS. At the instance of our follow member, J. V. Mansfield, a Circular, setting forth the object of the Alliance, was prepared and published and placed in his hands for incidental circulation, through which means some new non-resident members have been gained to the Alliance.

the Alliance.

Ten thousand copies of a tract, entitled "Can it be Done?" prepared by the Committee, of which Henry J. Newton was Chairman, have been printed from stereotype plates, and are now ready for distribution. Other editions can be thrown off at short notice, at a cost not exceeding \$12 per 10,000 copies. The Panphlet by Prof. Kiddle, now in press, it is hoped will meet with a ready sale at a price covering the cost of production. It will be brought out in a few days.

**Weekly reports of our Sunday meetings have for the most part been prepared for publication by our fellowmember, Jules F. Jeaneret, in his capacity of Assistant Corresponding Secretary.

ant Corresponding Secretary. NEW MEMBERS.

Since the last annual meeting the membership of the Alliance has been increased by the following members:

Total..... 58 It is with sincere regret that I am called upon at this time to mention the transition from the mortal state of our valued and much endeared co-workers, Madame Charlotte Verian and Mr. Henry O. Barr, whose vacant places in our ranks will often remind us of their loving duty and steadfastness in a common cause. HEADQUARTERS AND READING-ROOM.

HEADQUARTERS AND READING-ROOM.

A permanent Headquarters and Reading-Room for members have been established at 137 West 35th street, where the leading spiritualistic publications are to be found, and also a library of standard works upon spiritual subjects, for the free use of which we are indebted to the generosity of Mrs. Elizabeth Mason of New York City, whose long and efficient labors in spreading the truths which we have united to advance; fally entitle her to the distinction of honorary membership which has been conferred upon her.

In conclusion, I may be permitted to state that this Alliance was never more prosperous or firmer seated than it is now.

NELSON CROSS, President.

"A. S. B." writes to the Woman's Journal: "Sir Samuel Baker, in the Soudan, found his native troops, through immemorial tradition, imbued with the idea that grinding corn was distinctively women's work, and that men could not perform it without loss of dignity. So strong was this feeling that he set men'who so strong was this feeling that he set men'who were guilty of military offences to grinding corn, as an humiliating punishment. Yet an American woman who should make grinding corn, her cocupation would undoubtedly be thought, to have invaded man's sphere; is it not evident, on reflection, that any useful and innocent work may properly be done by any body who can do it well?

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

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Written for the Banner of Light. OVER THERE.

BY MARSHALL S. PIKE.

Just over death's misty river, Where the unseen sentinels stand. The angels have borne our darling To the shores of the summer land. He has passed the shining portal, Through the gate of the newly-born; Where his spirit lives immortal, In the light of a golden morn.

A bud from a rosebush broken-In freshness and beauty flushed-Sends a perfume which will linger Long after its leaves are crushed. And though his being is absent, His presence we know is near: For as we gather and listen. His whispering words we hear.

But a few more shadowy sunsets-A few more clouds of care-When our closest ties will sunder. And we, too, shall be over there, To join the countless myriads From the realms of the distant spheres; To meet and dwell with the loved ones Through eternity's endless years. Fayville, Mass., April 28th, 1884.

Foreign Correspondence.

Letter from England. To the Editor of the Banner of Light:

I take up my pen once again to ask you to give your readers a few more particulars with reference to the spread of the spiritual movement in England. The advent of Mrs. Cora L. V. Richmond has awakened immense interest in London. The reception tendered to her at Kensington Town Hall was most hearty and epjoyable; she and Mr. Richmond seem both in the best of health and spirits, and seem highly gratified with the extremely cordial welcome they received on landing. They arrived Tuesday, April 29th, about 4 P. M., at Euston, and on the following evening met about five hundred friends publicly in Kensington Town Hall, where Mrs. Richmond is now delivering lectures on Sundays. The hall is centrally situated in one of the best and most accessible resied in one of the best and most accessible residential districts in the metropolis, and is a rendezvous for persons of taste and learning. Mrs. Richmond attracts large, sympathetic and scholarly audiences, and the impetus given by her visit to the cause just now is greater than at any previous time, though her London meeting in the large ways always accessed. at any previous time, though her London meetings in past years were always seasons of great spiritual profit. No one can ever take Mrs. Richmond's place on the platform, or do the peculiar work which the spirit-world seems only capable of accomplishing through her. She draws hundreds out of their hiding places who never figure prominently in connection with Spiritualism unless she is in their midst to call them to the front. I have not yet heard how long Mrs. Richmond thinks of remaining in England, or what provincial engagements will England, or what provincial engagements will be accepted; but it is confidently expected her

ne accepted; out it is connecently expected her stay will be indefinitely prolonged. Perhaps, however, the wish is father to the thought.

Mrs. Hardinge Britten is very much missed in the provinces, especially in Yorkshire, where she has hosts of warm friends. I regret exceedingly to be obliged to state that my numerous engagements prevented me from taking any next in her forewell getherings and though any part in her farewell gatherings, and, though she attended lectures given through me in she attended lectures given through me in Manchester, I never had a single opportunity of hearing her, which was very mortifying, as we were constantly in the same city together; but I was invariably engaged whenever she was announced to lecture. Friends of mine in Liverpool tell me Mrs. Britten's farewell meetings there were among the finest spiritual gatherings they ever attended. I suppose Mrs. Britten is now actively employed in America.

I have read with much interest the accounts sent me of the laying the foundation stone of

Thave read with much interest the accounts sent me of the laying the foundation stone of the new Spiritual Temple in Boston. The Working Union of Progressive Spiritualists seem to be working in good earnest. I wish them every possible success in their noble and much needed undertaking and trust the building, when completed, will be a centre of great usefulness and spiritual light. Such a building is not being erected any too soon at any rate.

Mr. Morse, as you are probably aware, has

Mr. Morse, as you are probably aware, has taken Cavendish Rooms on his own responsibility, for Sundays, and has turned his house and place of business, 103 Gt. Portland street, into a private hete. and place of business, 103 Gt. Portland street, into a private hotel. I am happy to say he seems to be succeeding well with both enterprises, and has many warm friends and liberal supporters. I had the pleasure of listening to the utterances of his guides, Sunday, April 27th. Though it was a wet, raw evening, there was a good audique, and the answers to questions were peculiarly explicit and satisfactory.

The meetings at Neumeyer Hall are succeeding fully as well as my most sanguine expectations led me to think they would; the

pectations led me to think they would: the pectations led me to think they would; the audiences are always select and appreciative, and on fine Sundays quite large. We have excellent music and there are many earnest workers in the congregation. During the week I hold a great many receptions, some public and some private, and sometimes leave London to lecture elsewhere.

My guides held a debate with a gentleman in My guides held a depate with a gentieman in Leeds, May 21st. The affair was a brilliant success. The Spiritualists all regarded it as a great triumph for Spiritualism, as my opponent, Mr. Curzon, could only hash up disagreeable stories about two or three prominent mediums. What he said, even in the opinion of some of his own friends, in no way disposed of the facts of Spiritualism. of Spiritualism.

The recent anniversary has been well observed all over the country. The cause continues to make steady progress, and the opinion is rife in spiritualistic circles that we are on the verge of a great spiritual awakening.

I get so few opportunities of visiting mediums or being present at seances that I am afraid I

I get so few opportunities of visiting mediums or being present at seances that I am afraid I have very little to say concerning the phenomena in this letter, but in no place does phenomenal Spiritualism seem to flourish more than among the English nobility and gentry. Usually investigation is conducted privately; but private circles, if harmonious, usually obtain the best results. There is a feeling against promiscuous circles in many parts of England. No doubt this has been engendered by the distressing circumstances often connected with a foolish endeavor to make proselytes by calling in unprepared minds "to witness phenomena they could not possibly attribute to their true source or regard in any favorable light.

I am constantly in receipt of kind letters from many of, the friends in America, to all of whom I send my best thanks and kindest regards. I regret my inability to correspond with them privately and individually; but my many dutles of a more public nature rigorously forbid my being the good correspondent I would at least try to be did time and circumstances permit. My book, "Bertha," is having a very large sale. I shall be very happy to supply or ders through Messrs. Colby & Rich of Boston, if any of my American friends desire a copy of this curious story, which is a romantic history of many events of peculiar interest, which have

this curious story, which is a romantic history of many events of peculiar interest, which have come under my immediate notice, largely em-bellished with philosophical teachings given by

my guides.

London is in the very height of its season gaiety just now, and is a very enjoyable place to live in, though the weather has been, till quits recently, cold and unpropitious. It is growing warm now, and a late spring in England is delightful. London combines city and country marvelously by means of its beautiful parks. It is like Boston on a much enlarged analy.

With kindest remembrances to all friends, believe me yours sincerely;
W. J. Colville
32 Foystone Road Ear's Court,
London, S. W., May 5th, 1884.

he mall boy who hangs around the parlor and the faces at his histor's pean should be punished contained of court. Yell West.

Spiritual Phenomena.

Materializations and Dematerializations Outside of a Cabinet.

A correspondent of the Hartford (Ct.) Times, who during the past two or three years has given much of his time to an investigation of the phenomenon of spirit-form materialization, yet with no other result than to be confirmed in the opinion that it had no foundation in fact, recently had his attention strongly attracted to a renewed consideration of the subiect by reading in the columns of that paper an account of a scance held by Mrs. Stoddard-Gray and her son, De Witt Hough, at which it was said materializations and dematerializations freely took place outside of the cabinet and in full view of every individual in the room. He therefore determined to visit New York for the purpose of attending one of the seances at which such remarkable manifestations of spirit-presence and power were to be seen, and did so, though, as he says, "fully under the impression that this would prove, upon investigation, as much of a humbug as (in his view) had the others."

The sequel proved that the gentleman, who, by the way, is Mr. H. E. Babcock, residing at 43 Walnut street, Hartford, was happily surprised by results he did not anticipate, and in the Times of May 1st details his experience with considerable minuteness and in a clear and graphic manner. It is needless for us to say that before the seance he fully convinced himself that everything relating to the medium and his surroundings precluded all possibility of imposition; it may be surmised he did this very thoroughly.

After De Witt Hough had seated himself in the cabinet the lights were extinguished, for the reason, it was said, that darkness was required for the development of power to enable the spirits to make themselves visible in what are termed materialized forms. During this period various physical phenomena took place, chiefly the playing upon musical instruments while floating above the company, the guitar at times moving with such speed that, as described by the writer, "it whistled through the air, and sounded as the wind does when shricking through the cordage of a vessel in a gale." Lights also appeared "here, there, everywhere; on the ceiling, on doors, and all over the room."

At length the voice of the controlling spirit announced that they were ready, and requested that the gas be lit, which was done, so that each person in the room could be plainly seen. Almost immediately a form sprang up in the cabinet. This vanished, and another quickly came out, advanced to a small table, began to move the papers on the table, took a pencil, wrote very rapidly for about a minute and a half, and sank gradually out of sight before their eyes!

Subsequent events are described by Mr. Babcock as follows:

Subsequent events are described by Mr. Babcock as follows:

"I saw appear in the door of that cabinet twelve or fifteen forms; one, a Mother Superior of a French Convent—a beautiful form, clothed in the lightest gauze-like material. I went up to the cabinet, and was within twelve inches of her. She put out her hand and patted me on the forehead, and then sank to the floor and I saw her head dissolve at my feet.

But the most marvelous exhibition was still to come. My attention was called, by the lady who sat at my left, to a kind of a light, a film-like, faintly illuminated gauze, which appeared on the carpet, not two feet from where I sat. Mrs. Gray appeared to be waving her hands to and fro over this substance, which grew larger and larger until a head appeared—then the shoulders. This sank back and rose again, several times, apparently developing new strength, until it finally bounded up, complete, a magnificent-looking woman i—ethereal, yet folid-looking. I tell you, we were struck dumb with amazement. She walked around, put her hand out, touched several of the party, myself included, and in another part of the room from where she first appeared began to dissolve, gradually, and to sink out of sight—slowly—until the last portions of her drapery fiuttered about on the carpet, and went out!

Then another, seemingly with much greater power, ravidly formed in another spot and

Then another, seemingly with much greater power, rapidly formed in another spot, and sprang up, out, and toward us, with arms extended. This was recognized by Mr. Miller as his daughter Carrie. Mr. Miller stepped out on the floor, and this exquisite being took his arm, called him 'dear papa,' walked about the circle with him, and then dissolved slowly at his fact.

feet ! Then came another, a tall female form, whom Then came another, a tall female form, whom Mrs. Gray called Joan of Arc, who she said had been there a number of times. On the chandelier were a number of flags. She took the French flag from the chandelier, and waved it over her head and about her. In a few moments she, also, began to dissolve, slowly, sinking lower and lower, until we could see nothing but the hand swinging the flag, and finally the hand also disappeared and went out on the carpet!

There was one instance where three of these forms were developing on the carpet before us forms were developing on the carpet before us at the same time. There seemed to be no possible chance for fraud as to the fact that these bright and beautiful beings did appear and dis-

appear before our eyes....
I must confess my skepticism received a severe blow. One cannot doubt the evidence of his own senses; the evidence of seeing, hearing, feeling. However much he may doubt the evidence of others, to himself he must be honest. And while I cannot blame others for doubting such an improbable story, I can only say, 'Go, put your fingers in the holes the nalls made,' and after having done so, it is quite probable that your ideas, like mine, will undergo a change; that you will have a slight glimpse of the great Hereafter, and perhaps awake finer and nobler ambitions with the knowledge, indisputably proved, of an after existence."

Chinese Camp, Cal.

Anniversary Service by a Congregation of One.

This day is the Thirty-Sixth Anniversary of Modern Spiritualism. I regret that I have no opportunity of mingling with any of the many gatherings to do honor to the occasion. I am not alone, though sadly alone in a mundane sense. Spirit-friends are ever present, but in sparsely settled corners of California true Spiritualists are few and far between, so I must be content to elt and commune alone, writing down my thoughts as they flow through the mind.

In spirit I can listen to the many inspired speakers at home and in foreign places, who bring grand news from the border-land to many hungry souls who drink in the inspiring gospel as it flows from the sensitive's lips, song and substantials filling in the old space to make a complete whole, Spiritual journals will be make a complete whole, spiritual journals will be enriched with the many gems from overflowing hearts, bearing the good news to receptive minds. How is it that so many are blessed with—almost—a surfeit of spiritual presence and inspiring leachings, while others are almost surved for sympathy and kindred association? a light, truly in the midst of Orthodox darkness, and in 'many cases' ostraolsed for conscience, sake. If it was not for the spiritual strength given from spirit-friends, many would succumb to the petty persecutions which still follow the spiritual ploneer. Thank God for this are of spiritual development, and the world wide, recognitions of our heaven born philosophy! Each year, as it passes into the eternity of the past, will add to the homeshold and lessen the persecuting power of priest and Levite, I can almost feel the door so that the lored ones may etter to enjoy the grand feast of reason and immortal love.

The spirit-world is ablate with the importance of the present amity and a double boon to millions above and below the prison-house of spiritual importance. Chains of bigotry are falling our brightness and loy are taking the place of darkness and sepair. Who can measure the importance of spiritual knowledge, as gained through media and intuition? We know how grand it is to be enriched with the many gems from overflowing hearts,

freed from Orthodox darkness. How much more reason have the prison spirits of spirit-life for rejoiong, when the light of this low revelation wakes them from their spiritual alumber to enjoy the light beaming from spheres of supernal glory.

Oh, this is a grand day to a benighted world! Tyrats may tremble at the approach of this young child; popes and prelates may feel the ground giving way under their feet, but "Good will to man" will soon appear as a reality, and not an empty name, as the many sufferer may testify to its having done in the past. Before this incoming century passes away, the chronology of Christendom will date from the Hydesville rappings; not from the birth of a personality, but a principle—a living truth, a starting point in evolution, a spiritual verity, evolved from the midst of Egyptian spiritual darkness to brighten our lives and lighten our burdens, substituting a bed of roses for a grave, and a loving active life for annibilation, or an indefinite sleep until the angel sounds his fearful trumpet.

Man can scarcely realize all that a knowledge of

trumpet.

Man can scarcely realize all that a knowledge of
Wa have gradually Man can scarcely realize all that a knowledge of spiritual phenomena implies. We have gradually evolved a philosophy from spiritual sources, which will revolutionize society in its social, religious and financial aspect. A millionaire can no more be a grand Spiritualist without using his wealth for the common good, than the sun to cease to shine.

Individual aggrandizement does not belong to this young child, born in humble habiliments, yet worthy of the recognition of the highest angel. Who can comprehend the possibilities which the future may reveal, when men and angels walk and talk together, gathering wisdom and gaining brightness through aspiring thoughts, words and deeds.

The day is now ended. This silent revery has reached its close. God knows if I may be blessed by enjoying another solitary anniversary. If not, I shall enjoy tenfold the associations of those I love in more peaceful spheres of spiritual splendor.

March 31st, 1884.

NOTICES OF FOREIGN SPIRITUALISTIC PUBLICATIONS.

BY DR. G. L. DITSON, OF PARIS.

La Chaine Magnetique. I have before me several numbers of this valuable magazine, which should be in the hands of all who would be conversant with the past and present of this important subject-magnetism. Though still held in abeyance by the French savants of the Academy here, experiments are being carried on by Messrs. Chacot and Courbrey (in one of the hospitals) which are attracting no little attention and may lead by some abnormal orevice into the conservative brain of the would-be wonderfully astute and highly dignified of the haute monde.

Revue Spirite, Paris. I have also in hand several numbers of the able exponent of our faith in France, under the above name. Going back to the February number I find the translation (by Mrs. Ditson) of the circular sent here by the "Alliance Spiritualists Americaine," which I presented to the Kardeo Association of Spiritualists and to two other "groupes" of Spiritualists of this city. I need not say that the proposition of the New York Society has been received with that fraternal feeling which it merited. I am glad to see that in the same Revue, Swedenborg is being brought before the French Spiritualists, while magnetism, sustained by public exhibitions at the rooms of the Revue Spirite, is a subject always treated ably and judiciously.

The April number of the Revue contains the many admirable speeches made in commemoration (annual) of the death of Allan Kardec; also an article, "The importance of Mediumship," in which the writer considers that "Mediumship is a means placed within our reach to instruct us in respect of our future," and that it is something that can be cultivated; and that a school, with this object in view, would have beneficial results. Mediumship, however, should not. I think. be considered as an unmixed good. One, without a strong will, yielding himself unreservedly to any spiritual influence, is as likely to be possessed by an "ele-mentary" as by one of a higher order; hence the horror of our seances by the Oriental "adepts."

La Lumiere. This little semi-monthly, so pleasingly conducted by Mme. LaGrange, comes regularly to hand. Its latest number gives an account of the bringing (by the spirits at Nice) of a beautiful rose which was care fully sent to the charming editress of La Lumiere. I find here, also, a notice of the Jesse Shepard séances, taken from the Banner of Light. Though there is here, also, an attack on the editor of the Revue Spirite for a lack of courtesy, it is not my place to take part in these private affairs. If "brotherly love" cannot prevall in our ranks, where is the hone that our cause will endure? It seems all-important that each individual should see to it that he intentionally gives offence to no one. When such has been done (and hence of course inadvertently) immediate and full reparation should be made. Such is in keeping with the true spirit of a gentleman, and it should be so, above all, by those in communion with the pure ones and dear ones gone before. Recently I heard the most bitter denunciation of Spiritualists and mediums I ever listened to. It was from an eminent Theosophist; and it would seem was inspired principally by articles that had appeared in an American publication; still, independent of that paper, none of us were spared. As a Theosophist, I claim that this is unfair. The Society seeks a universal brotherhood, and every religion and belief is tolerated: hence, I cannot comprehend why belief is tolerated: hence, I cannot comprehend why Spiritualists should be so outrageously dealt with. 1 am a student of what is promulgated by our Eastern brothers, and seek to arrive at the truth; but I cannot accept the theories of any set of people and allow them to overthrow my own views, unless they appeal more to my reason than those I possess.

Verifications of Spirit-Messages.

ALDUS BARDEN. The communication in the Banner of April 19th from ALDUS BARDEN I recognize. I was well acquainted with him, and of his committing suicide last year—and a very singular suicide it was. He was unwell for some days. His wife, after attending to her work in the morning and getting the children off to school, on going to his room to ascertain why he did not get up, found him dead! A string was around his neck with a stick twisted in it; his hands were folded across his breast; the clothes were smoothed around him as though some one had helped him. There were strong suspicions at the time that he was murdered.

I sold him the farm where he lived, and am well acquainted with the family.

I received a communication from him last fall, and reported it to his family.

His residence was near Rockland, South Scituate, R. I. (not Mass., as printed).

I have shown the paper containing his communication to a number of his friends, and sent several copies to his family and friends. They think it wonderfully strange, not understanding spirit-communion.

Yours truly,

Homario N. Angell.

In your paper of April 19th was a communication with him, and of his committing suicide last year-and

Providence, R. I., May 2d, 1884.

In your paper of April 19th was a communication from ALDUS BARDEN. I wish to say that I was acquainted with him, and with the circumstances of his death. He took his own life while (as it is supposed) temporarily deranged.

I have been to Rockland village, and his family have read his communication, as have many others who knew him when on earth. They have never seen anything of Spiritualism, and do not understand it; but say the message is true in every respect as regards circumstances, name and age; but there is one mistake which I wish to correct. His residence was near Rockland village, Sciuate, R. I., Instead of Mass. as printed.

Very truly yours.

MBs. G. W. RATHBUN.

Moosup Valley, R. I.

CHARLES H. BOURNE.

CHARLES H. BOURNE.

The individuals whose signatures are affixed to this article having noticed in the Message Department of your most excellent paper, the Banner of Light of April 12th, 1884, a message purporting to be from Charles H. Bourne-being well acquainted with him during his earth-life, and having frequently visticed him in his last illness—can truly and cheerfully certify to the correctness of every statement made by the spirit, so far as his life on earth is concerned, and with many others we can fully appreciate the instructive suggestions and excellent counsels imparted by the spirit for the benefit of the dear ones he left on earth. How consoling this rivulet from the ocean of immortality must be to the receptive soil of his aged and afflicted mother, who is patiently and intelligently waiting on the confines of the Summer-Land the transition that will ultimate in the refunion of mother and son, "where parting is no more"! May the glorious work go on, convincing mortals of immortality, until all shall know they will "live again." Continue the "Message Department," for it is doing more good in its way than all the pulpts in the land.

R. P. ALEXANDER, M. D. MRS. ELEA Y. Bules.

Winchester, Randolph Co., Ind., April 28th, 1884.

JOHN DORR-STANFORD NEWEL. I notice in the Banner of Mank of April 12th a mes-age purporting to come from John Done of Augusta, Me., and do not doubt its truth, for the statements are perfectly correct and very characteristic. He is my mother brother:

Also in Resear of Mank April 26th, is a communica-tion from Brightsond Nawella, formerly of Providence,

R. I. His wife, Mrs. Abbie Newell, of this town, passed on nearly three years ago. I was well acquainted with her and her family now remaining here.

Respectfully, Mrs. A. P. NICKERSON.

Warren, R. I., April 28th, 1884.

MBS. E. A. PARTRIDGE.

I was very much pleased with MBS. E. A. PAR-TRIDGE's communication in the *Banner* of March 16th. She showed her identity in a wenderful manner. She resided in Wheeling many years. She was one of the resided in Wheeling many years. She was one of the early investigators of Spiritualism. She was a cousin of mine. Mrs. T. P. HORNBROOK. Wheeling, W. Va.

It would be a poor result of all our anguish and wrestling, if we were nothing but our old selves at the end of it—if we could return to the same blind loves, the same self-confident blame, the same light thoughts of human suffering, the same frivolous gossip over blighted human lives, the same feeble sense of that unknown toward which we have sent forth irrepressible cries in our loneliness.—Adam Reds. repressible cries in our loneliness.—Adam Bede

Horrid, yes, it is, that we must suffer from disease, but from Heart Disease, nervousness and sleeplessness, Dr. Graves's Heart Regulator will give you immediate relief; thousands say so. \$1 per bottle at druggists'.

Passed to Spirit-Life:

From Coolspring Township, Indiana, May 8d, 1884, Asa

Ayers.

The deceased was born at Bouth Hadley, Mass., March 1st, 1701. His father moved three years after to Chester, remaining there until Asa was 21 years old, where he worked at the mason trade. He moved from there to the Western Reserve, Ohlo, and was married to Miss Rachel Balton, of Massachusetts, in the year 1812, when they started to their little log cabin in the forest, carrying all their worldly goods in Mirs. Ayers's apron and Asa's satchel. But Mr. Ayers was not permitted to remain with his wife, for he was called by the army officers to start on a march to defend his country. After the war of 1812, he lived most of the time in Portage and Cuyahoga Counties, Ohlo. He also lived in Elkhart, Ind., for over twenty years. There he married his second wife, Mrs. Polly McLain, of Laporte Co., and survived her fitteen years. Since that time he has been well cared for by his son, and his grandson, Mr. Corberly. Bro. Ayers lived and died a true and consistent Richmond deliver his funeral discourse; but as after in England, it was impossible for her to do so. He lived the England, it was impossible for her to do so. He lived the England, it was impossible for her to do so. He lived the life of a true man and patriot, and died a true and consistent consistent was the constitutions of right; ready and waiting for the messenger to come; anxious to meet the loved ones gone before, and with them to be unled in one happy family.

From Lone Rock, Wis., March 29th, 1884, Dolly Catlin

From Lone Rock, Wis., March 29th, 1884, Dolly Catlin

From Lone Rock, Wis., March 29th, 1884, Dolly Catlin Thomas, wife of L. G. Thomas, Esq.

8he was born in Bunderland, Mass., in the year 1805, removed to New York State in 1821, and lived at Winfield until 1857, when she removed to Wisconsin. She was conservative, yet progressive, careful, and daring all things to meet the demand of her higher life. She hold her place in the front lines with the army of progress with others, striving to advance human happiness. Early in the Abolition agitation she became a friend of the slave. Her home was the rendessous of such men as Garrison, Phillips, George Thompson, Gerritt Smith and Fred. Douglass, and such women as Abby Kelly Foster and E. Cady Stanton. The Spiritual Philosophy arrested her attention early, as the flee of the Banner of Light will show. She became an ardent believer and consistent worker to promote its interests and help humanity through its influence. The loving wife, fond mother and helpful neighbor has paased beyond our mortal vision, and waits but a little for a final greeting without intervening clouds. —Com.

From Laconia, N. H., May 9th, 1834, Simeon Dana Bean aged 84 years and 7 months.

aged 84 years and 7 months.

He united with the Freewill Baptist denomination at the age of 16 years, and although he had never severed his connection with that body, he was a firm believer in the principles and phenomena of Spiritualism, and his last hours were cheered by the visible presence of a daughter, who had passed on years before. Five children preceded him to the spiritworld. A widew and two daughters, Mrs. Ellis of Boston, and Mrs. Pickering, the well-known materializing medium, survive him, all of whom are supported in their affiction by the beautiful belief in spirit-communion. The funeral address was delivered by Mrs. S. B. Graddock, trance medium, of Concord, from a text chosen by himself a short time before his death, from Hey. xxi. 25: "There shall be no night there,." The exercises were very ably conducted, and were listened to with a great deal of interest. C. M.

From her father's home, in Waukegan, Ill., May 9th, 1884,

From her father's home, in Waukegan, Ill., May 9th, 1884, Selona Bedell, aged 20 years.

Her life (in the words of her father) was "good, noble and useful." The fond parents will eagerly wait for some demonstration of her presence, and may she come often to brighten their home as she did in earth-life. Dr. Juliet Severance, of Milwaukee, Wis., after reading an appropriate selection, delivered the funeral address in her characteristically earnest and sympathetic manner. The address was a grand plea for a higher life and deep consideration of the relation of this life to the next; and clearly pointed the way to a life lived so naturally that none would die young, but go out at old age like a "taper when the oil was consumed." From Greene, Me., April 29th, Mrs. Laura Ann Stevens,

From Greene, Me., April 20th, Mrs. Laura Ann Stevens, widow of the late Lora B. Stevens, aged 71 years.

Both Mr. and Mrs. Stevens were ploneer Spiritualists. Leading upright lives, they were highly esteemed by the community in which they lived. Their many acts of kindness and benevolence will be long remembered. Although Mrs. S. tarried but a few hours after being stricken with apoplexy, yet she had previously made all arrangements for her departure, which were duly compiled with. Funeral services at the Universalist Church, Greene Corner, Sunday, May 4th, conducted by the writer.

East Turner, Me., May 12th. Mrs. L. M. LEAVITT.

From Erie, Pa., May 5th, Mary J., wife of Sidney Kel-

they be guided and guarded by her loving spirit. Com.

In Needham, May 6th, Mrs. Mary G. Edwards, aged 80 years, was released from her mortal form, having been for many years a firm and devout Spiritualist, cheered and sustained by her faith to the end. Knowing that she was soon to leave these mortal scenes, she requested that some Spiritualist should officiate at her funeral. Arrived at the home of her son, I learned that the husband of the decased had died in Boston just one week before, and that the remains of the two were to be deposited in one grave. Such fact gave special interest to the occasion. Both the son and his wife are mediumistic; the aura of the room in which the services were held was spiritually invigorating, and at the close of my address and invocation, the spirit of the departed one, through the hand of her daughter-in-law, informed us that she "had heard all that had been said, and thanked the speaker for his utterances," This was rich compensation for the services rendered.

1 West Brooktine street, Boston. ALLEN PUTNAM.

[Obituary Notices not exceeding twenty lines published gratutously. When they exceed this number, twenty cents for each additional line will be charged! Ten words on an average make a line. No poetry admitted under thi

Camp-Meeting in Oregon.

Camp-Meeting in Oregon.

At a special meeting of the Board of Trustees of the Clackamas County Society of Spiritualists, held at Oregon City April 9th, 1884, it was agreed to hold a Camp-Meeting at New Era, Clackamas Co., Oregon, beginning Thursday, June 19th, and holding five days. Arrangements will probably be made to continue the meeting a few days longer it those in attendance choose to do so.

All speakers and test mediums, whose standing in society is of good repute, who may wish to attend and take part in the meeting, will be welcome to do so—subject, however, to the rules and regulations of the Society. But it seems to me that mediums, whether for healing the sick by the "laying on of hands" or by prescriptions, or whether for giving tests of spirit identity, would do equally as well for themselves and perhaps give more satisfaction to the general public were they to open an office on the grounds during the

public were they to open an onice on the accumant amounts.

The New Era camp ground, being located on the east bank of the Willamette River, is easy of access by steam-boats which ply up and down the river; also the Oregon and California Hailroad runs within a few hundred feet of the grounds, on which two morning trains, one each way, run daily.

WM. PHILLIPS, President Clackamas Co. Society of Spiritualists.

Mass Convention at Lake Dunmore, Vt. The Spiritualists of Central Vermont will hold a Mass Convention at Lake Dunmore May 30th and 31st and June 1st. The State speakers and mediums have been invited, and will probably be present. Goo. A. Fuller and Capt. H. H. Brown will also address the Convention. Mrs. Gertrude B. Howard, Lucius Colburn and Mrs. Fannie M. Brown (wife of Capt. H. H.), will exercise their gifts of mediumship as conditions may allow. Friday being Memorial Day, the exercises will be adapted to that occasion, an address being given by Capt. H. H. H. Brown.

to that occasion, an address being given by Uspi. H. E. Brown.
Lake Dunmore is one of the finest of pleasure resorts in Central Vermont, and this affords an excellent opportunity for all who would know its beauties.
Brandon is the nearest railroad statien; it is nine miles distant. Caleb Smith will take parties the round trip from Station to Lake and return for \$1,00. Ask for his carriage at Station. Free return checks over Central Vermont Railroad furnished by Secretary of Convention.
An invitation is cordially extended to all who choose to come and join the festivities—natural and spiritual—of the occasion.

Bristot, Vt., May 12th, 1884.

For the Committee.

Annual Meeting.

The Central New York Association of Spiritualists will hold its next annual meeting in Deansville, on Saturday, May 81st, and Sunday, June 1st, commencing on Saturday at 2 P. M. Mrs. Nellie J. T. Brigham is engaged to lecture, and other speakers will be secured.

SETH W. PECK. Undirman of Committee.

Deansville, April 20th, 1884.

Annual Meeting at Sturgle. The Harmonial Society of Sturgis, Mich., will hold its Annual Meeting in the Free Church at the village of Stur-gis on Saturday and Sunday, June 14th and 18th, commenc-ing on Saturday at 10 o'clock A. M. Able speakers will be in attendance to address the meeting. Per Order Com.

Quarterly Convention. The Vermont State Spiritualist Association will hold its Quarterly Convention at Barton Landing, June 20th, 21st and 22d. G. W. RIPLEY. Chairman Board of Managers.

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low-described beautiful works of art:

ENGRAVINGS. "NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which Night has trailed her dusky roles. The clasped hands, upturned countenance, and heavenward gaze, most beautifully embody the very ideal of hopeful, trustful, earnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale," shining through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's face and illuminates the room. Painted by Joseph John, and engraved on steel by J. R. Rice, Biss of sheet, 22x23 inches; engraved surface, 16x21 inches.

"LIFE'S MORNING AND EVENING."

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

"THE ORPHANS' RESCUE."

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it isy in the swellen stream, two orphans were playing. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carriged it beyond all earthly help. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Buddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her aurprise the boat turned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. Engraved on steel by J. A. J. Wiccox, from the original painting by Joseph John. Size of sheet, 22x23 inches; engraved surface, 15x20 inches.

"HOMEWARD."

An illustration of the first line in Gray's Elegy: "The curfew toils the knell of parting day," *** from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the humble cottage in the distance. winds slowly over the lea," toward the humble cottage in the distance. "The plowman homeward plods his weary way," and the tired horses look eagerly toward their home and its rest. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my colt," Stein, copied in black and two tints. Designed and painted by Joseph John. Size of sheet, 2228 inches,

"FARM-YARD AT SUNSET."

The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. The companion-piece to "Homeward," (or "The Curfew"). Copied from the well-known and justly celebrated painting designed by Joseph John. Stein, copied in black and two tints. Size of sheet, 22x23 inches.

"THE DAWNING LIGHT."

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

"WOODLAND HOURS."

OFFERED AS A PREMIUM FOR THE PIRST TIME.

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

For each additional Engraving 50 cents extra-

Any person sending \$1,50 fo six months' subscription to the BANNER OF LIGHT will be entitled to ONE of the following Pamphlets:

SUMMARY OF SUBSTANTIALISM: OR, PHILOSO-PHYOF KNOWLEDGE. By JeanBlory. The author claims to show conclusively the mythologic origin of the Christian system of worship—the worship of the Lamb; thence makes a most urgent appeal for a higher appreciation and cultiva-tion of the GOOD in humanity; thence urges the utter repu-diation of the soul-degrading practice of idol-worship, whether the idols be ideal-gode, or sun-gods, or men-gods, or icading-men, or animais, or inanimate things. 12mo, paper, small pica, 118 pages.

AGASSIZ AND SPIRITUALISM: Involving the Investigation of Harvard College Professors in 1857. By Allen Putnam. This sterling work combines in itself the characteristics of memoir, essay and review. The matter considered is of vital interest to the cause of Spiritualism, and readers cannot fail of being pleased with the treatment which the author accords to it.

TALES OF THE SUN-BAYS. What Hans Christian Andersen tells a dear child about the Sun-Bays. Dedicated to the Dear Child Sands, by the Spirit Hans Christian Andersen. Written down through the mediumship of Adelma, Baroness Von Vay, of Gonobits (in Styria), Austria, and translated by Dr. G. Bloede, of Brooklyn, N. Y. Paper.

THE LIFE. The main object of this little volume is to give to suggestive teaching a recognition and a force (in the domain of religion and morals) greater than dictation has,

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

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

AT 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 process.

perusal.

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

Banner of Pight.

BOSTON, SATURDAY, MAY 24, 1884

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P SPIRITUALISM IS the Science and Philosophy of the Universe as viewed from the Spiritual Stand-point; and it is identical with Spirituality.—Spirit S.

Degrees in Spirit-Life.

We have been very much interested and instructed by the reading of an address, delivered in London through the mediumship of J. J. Morse, on "Three Degrees of Spirit-Life." It is a discourse which, without the mention of names, is a cogent reply to the ignorant strictures urged ever and anon against Spiritualism by people of the Brooklyn Talmage stripe. Referring to the increasing skepticism concerning the dectrine of immortality as furnished by the Christian faith, the conceptions prevailing in regard to the future life having grown more and more complicated and confusing, the controlling spirit says that the idea of a future life taught by Churchianic Christianity does not minister to the intellectual requirements of advancing civilization to-day, and that men, therefore, direct their attention to this world and its concerns, to humanity and its present possibilities, rather than to a future life and a hypothetical race of beings called spirits, or angels. The attempt, however, to improve the ideas and opinions respecting the future life is beset with difficulties which are the outcome of the erroneous and egregious errors which this Churchianic teaching has created and imposed. The cultured and intelligent classes, having emancipated themselves from dogmatic rule and theological subserviency, naturally say to any other class who attempts to deal with | ticular solar system. That third stage is a zone, | the same time he feels freer to follow the bethe doctrine of future life: "How do we know that your statements are not equally superstitious with those we have abandoned?"

Then the speaking spirit inquires, which, among the classes of people to-day, are able to deal with this question of the future life in a manner and a measure that will be in any degree satisfactory? It answers its own question with the statement that there are only two classes who can do it-the followers of Emanuel Swedenborg and the disciples of Modern Spiritualism. These two divisions of faith, belief or hope in the doctrine of a future state are the only two that are real leaders in spiritual matters; the only two classes that have some reason and solid foundation for their statements; the only two that appeal in any way to reason, to fact, and to experience in regard to matters that relate to a future life. In the case of the Swedish seer, it is but citing the dead past to suit the requirements of the living present, which is always dangerous, unless the evidence of the past can be reproduced to-day. But in the case of the Spiritualist, if asked on what he rests, he at once answers: "On a living, present-day communion: a demonstration here and now that there is communion between the two worlds, and that men who have gone forward into the spirit-world can hold communion with their fellows left behind in this state." And the Spiritualist says further, "I am prepared to prove it, and to put you in the way of proving it for yourselves." The whole question at once, then, assumes a new aspect, and there are only three ways of meeting it.

The first way is to laugh it down, to sneer at it and ridicule it; to call those who believe in it fanatics or fools; to laugh the whole matter out of hearing, as too absurd for the intelligence of this nineteenth century. The other methods are, either scientifically or theologically to denounce the whole; to say that mediums are rascals and impostors, and all Spiritualists fools or knaves, who deserve to be put down by the strong arm of the law-that mediums and believers should be put under the ban of the Church and Society—that the practice of Spiritualism should be deemed illegal, and every profession of belief in it either the act of a criminal or the craze of a lunatic-and theologically to damn every believer to endless pains and penalties of flame and hell for an honest attempt to solve the mystery and the nature of the hereafter. Bigotry, it seems, is not confined to the pulpit. It is found equally in the study of certain scientists, and among those who plead the hardest for physical research, but who at once draw the line when psychical research is mentioned. "You will never get intellectual liberty or spiritual free- than hitherto, as they have unfolded, in the dom," said the gifted speaker, "while the po- former degree, the purely affectional capacity lice court is the reward on one side or hell of their nature. By-and-by the development the end of it on the other." Therefore this is becomes complete and desires for other fields the conclusion which confronts us: that the claims of Spiritualism demand to be investigated as honestly and as rigidly as the claims of spirit-life, which is the sphere of Wisdom. of any scientific discovery preferred for the It then becomes a self-centred, spiritual being; consideration of the world.

sive attitude of Spiritualism; but when it several states which the spirit passes through. claims to have a present-day demonstration of better of the two parties that are capable of Spiritualism is the one of all forms of thought that is able to remove some of the misconcep- solution of the problems of a future life. It a more rational understanding of a life that in It makes no appeal to the partiality of God as treatment must not be considered as dealing with the entirety of the spirit-life, either in regard to its facts or to its possibilities.

The first stage of this spirit-life is here in this world; if we are here externally material beings, internally we are spiritual beings, and internally this world is a spiritual world also. We are living here in a double existence, and here in this world is the first degree of spiritual | the locality where in 1849 and '50 a series of existence. We grow and mature spiritually as we grow and mature physically, and we unfold power in the control of material objects took our spiritual nature and qualities as our external nature and qualities are unfolded. The ripeness of earthly manhood is a development of spiritual manhood; and when that period is reached, the processes of what we call death really begin their operations. Death is but the severance of our interior relations and external conditions. We become actually a spiritual Times, "has been curing several cases of disbeing afterward, being free from this physical relationship which we had previously sustained. We are not necessarily taken out of the world; we may be living in its inner life, a spiritual attention, and to create so much talk, that his being, living within the spiritual possibilities contained within the material world. Hence, not respectable to have the rector engaged in the first degree of spirit-life-said the speaker -is practically the inner sphere of this world, Mrs. Grundy was around. If there was any and, being such, will present to its inhabitants | high example in the New Testament to justify the counterpart of all the former conditions the rector in healing publicans and sinners, that they have been acquainted with. It is the that, evidently, was not thought of by the threshold of spiritual existence, as it is only the primary school. It is not an exalted place, yet it is a veritable spiritual home, with many familiar indications to its inhabitants, and it is as gratefully accepted as the present life is.

Passing beyond the threshold-continues Mr. Morse's control-there is a spiritual condition surrounding the world itself; a kind of belt surrounding it, very much as the well-known rings surround the planet Saturn. On this zone of spiritual life are found external phenomenal found here. They bear essential relationship to forms and orders of life previously known to exist in the world whence those living among them have come. This zone of spiritualized matter forms the "spirit-land," and is really the first distinct spiritual degree into which the departed spirit enters. It affords the spirit all the opportunities for progress and unfoldment which his aspirations demand. This conexistence. But it does not supply complete opportunities for the development of the possibilities that the soul feels stirring within its being. so to call it, of spiritualized matter, created by hests of individual duty. substances exhaled from the entirety of planets composing the planetary system, and having for its centre the sun itself. Thus we have three degrees of spirit-life; but we are not to conclude that a passage through them will bring into action all the possibilities belonging to our spirit nature. It is only the possibilities brought into action

by man's life in this world that are liberated during his passage through these several degrees. Then an altogether new development unfolds itself, and possibilities never before dreamed of arise in the spirit's career. They are real conditions that belong to the two subsequent stages; there is nothing imaginary or subjective about the spiritual world any more than about this world. It is a realm of forces in operation-of forms and organization; it is a realm of realities, diversified with all the infinite varieties of scenery and situation which mark the diversity of this. But there is this essential difference between the spiritual and material conditions: so far as this world is concerned, it may aptly be described as only a blurred, misshapen caricature, the faintest prophecy of the grandeur and beauty which the two succeeding degrees of spiritual life present and unfold. Nevertheless it is a prophecy. To a certain extent it is representative. The completed picture is only the fulfillment of the preliminary sketch. This world is but an outline sketch, a faint suggestion of the sublime realities that are unfolded in the next. Everything that can make life beauteous, everything that can disclose the unapproachable skill of God, everything that can manifest his wisdom, is there expressed: A real world, with physical diversities, with flora and fauna, the unfoldment of the glorious harmonies of God himself.

It will naturally be asked what are the qualities of these three degrees of being. In their lower forms, their qualities would be expressed by their Loves. Love in its lowest form and most selfish expression is the condition and quality of those who are to be found in the first degree of life-that is, the inner spiritual life of the world. But ultimately rising from that element, it undergoes a moral and intellectual unfoldment that may be described as the development of the ruling power of Justice. In this degree of spirit-life the sense of justice is unfolded, and men learn to live more justly and honorably, to make better use of the powers and qualities they possess, to unfold themselves in regard to higher truths, and to unfold their intellectual faculty to a higher degree becomes complete and desires for other fields of action begin to arise in the mind, and finally the spirit is able to migrate to the next degree the spiritual nature of the individual then as of the plains of Spiritualism cannot stand serts itself. All the lower and grosser elethe most rigid scrutiny and the most thorough | ments consequent upon the passage through | This society owns an excellent edifice.

and complete examination, then Spiritualism material life, with its associations, now disapwill have to take its place among the epidemic pear entirely, and the higher, better, and truer delusions which have from time to time visited solfhood asserts itself. Love, Justice and Wisthe world, and every Spiritualist will have to dom are the several qualities and the three deconfess himself deceived. This is the defen- grees of development, expressed in the three

These three degrees of spirit-life are presentthe future life, it shows itself at once to be the ed in the name of Spiritualism; and hence dealing with the reality of a future life, and to-day that attempts to give a truly rational tions regarding that life, helping humanity to makes no appeal to superstition or oredulity. itself is a rational life which is now being pur- expressed in the idea of people being rewarded sued by post mortem humanity. If accepted on with happiness hereafter, through their professuch grounds, Spiritualism is the best of all sion of a particular faith. But it gives to every forms of thought that are to-day capable of man and woman, good or bad, wise or foolish, throwing light upon the problems of the fu- a place in the immortal realms which they fit ture. The subject is divisible into three and fill, and offers to every inhabitant of imbranches. There are three planes of spiritual mortal life other places, which, when they are life, which are the actual condition itself in fit, they shall fill also. It opens up possibilities each case. There are likewise three planes of of internal expansion of character, progress development in the individuals who will be and development for all mankind. And it is found in these three degrees of spiritual life. prepared to vindicate its statements by putting And there are, also, three grades of quality in others into communication with those alone the individual cases. This, however, is but the | who can make sure statements as to such matthreshold of the subject, as it were, and its ters, namely, the inhabitants themselves of these degrees of spirit-life.

A Clergyman Offends his Parishion ers by Healing the Sick.

A curious case is reported in the Times (Hart ford, Ct.) of May 8th. Stratford, the pleasant old Connecticut town which is the scene of the occurrence, will be remembered as having been very marked physical demonstrations of spirit place, at the residence of Rev. Dr. Phelps. Now the case is a very different one: the mysterious power, instead of seeking to attract attention by grotesque disturbances of household goods, is exercised simply for the benefit of sick and suffering humanity. "The Rev. Arthur Sloan, the rector of Christ Church," says the ease that had baffled the doctors, through the occult power known as the 'faith cure,' or 'mind cure.' His cures began to attract so much wardens and vestry did n't like it. Clearly it was such work. The proprieties must be consulted. wardens and vestrymen; the one thing that was patent and conspicuous was, that the Rev. Arthur Sloan, rector of Christ Church, was doing such things as ill beseemed a rector and the conventionalities which he should follow."

So great was the disaffection caused in the society on account of its paster following the apostolic lead in filling his office, that Bishop Williams was sent for, and found himself, upon his arrival and listening to the facts, in a very unpleasant dilemma, from which he saw forms of life corresponding to those which are it was impossible to immediately extricate himself, and so concluded to hold the case under ad-

visement. But we are told by the Times, the Stratford rector, knowing that the cures he has wrought -whatever these may be-have not been due to his seeking, and believing the case involves a truth, or a law, as holy as any other, decides to be true to that conviction, and to follow now the dictates of that inner tribunal which he stitutes the second degree of discrete spiritual | cannot escape in the great Hereafter, even were he to stifle its voice here and adhere to the respectable regulations and the supposed proprieties that hedge about the walk and conversa-A third stage is therefore demanded, and it is tion of a rector of the Church of Christ. So found on a zone of spiritualized matter that is he resigns, without waiting to hear from the substantially contributed to by the etherealized good Bishop, and thus relieves that worthy essence thrown off from all planets in this par- prelate of a puzzling responsibility, while at

Decease of William H. Mumler.

Mr. William H. Mumler, who became prominently identified with Spiritualism many years ago as a medium for the production of what were termed spirit-photographs, and was one of the earliest instruments for that phase of spirit-manifestation, passed from this sphere of existence on Friday of last week, May 16th. Mr. Mumler was born in this city in 1832. For a period of twenty years he followed the profession of an engraver, in which he became very proficient, and attained an extended reputation for excellent work in that line. Being naturally of an inventive turn of mind, he was susceptible to the influence of spirit-intelligences, seeking to convey to earth new methods of artistic skill, and eventually produced what is known as the Mumler-process, by which photoelectrotype plates are produced and as readily printed from as wood outs on an ordinary printing-press, and at great saving of expense. A company for operating the business was formed about seven years ago, of which he was treasurer, continuing such until his decease.

And now there is another find. One of our exchanges informs us that a certain "learned librarian" while preparing the catalogue of the "Anglica Library at Rome, has discovered a manuscript containing fifty letters attributed to the great St. Augustine," and naively adds that it will be difficult to pronounce on their authenticity until a "critical examination of their Latinity and style be instituted, as it is at least a fact that these letters were unknown to the compilers of the works of St. Augustine." Had this critical examination of the Latinity and style of Tacitus been instituted prior to the attempt to foist his admission of "the Christ" upon the "faithful," the scheme might possibly have proven a success, and investigators of the present day would have one reason less for looking with suspicion on the "finds of learned librarians."

"CURIOUS SPIRITUALISTS."-We understand that there are Spiritualists in Baltimore and New York who send their children to creedal Sunday schools instead of the Spiritual Lyceums A correspondent under the heading of "Maryland," says there are wealthy men in Baltimore who are confirmed Spiritualists in private, that take no part in any public spiritualistic movement. It is just the same in other cities. These are the eleventh-hour converts, who will byand-bye, when Spiritualism becomes popular, come to the front as would-be "leaders"—there are two or three of this class in our ranks already, we are sorry to say.

Dr. J. M. Peebles, though publicly persisting that he is not in the spiritualistic lecture field, addressed the Spiritualists of Stafford, Ct., the first two Sundays of May, and during the week-day evenings lectured upon Physiology and Hygiene, besides giving a private lecture to gentlemen and ladies each.

The American Spiritualist Alliance.

On the second page of the present number of the Banner the reader will find a concise summary of last year's proceedings of this useful institution, as presented by its indefatigable President, Nelson Cross, Esq.

We are pleased to note, among other things. that the replies to the circular letter on affiliation issued by this society and forwarded to others in various parts of this country and Europe indicate that the idea has been received with general approval.

[In that part of the report touching on the transition of some of its members "Mr. Henry O. Barr" should read Baker. In the following paragraph, wherein the generosity of a kind lady friend is acknowledged, the name should read Miss Elizabeth Mason, instead of Mrs.]

At the annual meeting of the Alliance held at headquarters, on the 13th inst., the following officers were unanimously elected for the ensu-

ing year: President, Nelson Cross; First Vice-President, H. J. Newton; Second Vice-President, Chas. Partridge; Treasurer, F. S. Maynard; Corresponding Secretary, Charles P. McCarthy; Recording Secretary, J. F. Jeaneret; Councilors, Mrs. M. A. Newton, Erastus Benn, E. Leonard. All communications should be addressed to the Secretary, J. F. Jeaneret, 137 West 35th street, New York City.

We are in receipt of a report of the proceedings of the Alliance, May 4th and 11th, furnished us by Secretary Jeaneret, which we shall print next week.

Mrs. Emma Hardinge Britten in New York.

This lady is now awakening much interest by her discourses at Republican Hall. She is ready to consider proposals for lectures elsewhere, on Spiritualism, also "Astronomy," "Egypt," "New Zealand," etc. These latter addresses are finely illustrated by stereopticon views of a high order of merit, and cannot fail of being of a mentally attractive and profitable character. The practical value of her platform addresses upon Spiritualism per se, requires no additional endorsement at our hands. Mrs. Britten can be addressed for the present at 265 West 34th street. New York City.

Mrs. Richmond

Had a grand public reception in the Town Hall, in receipt of the elegantly printed programme. Kensington, London, April 30th, presided over by "M. A. (Oxon.)". We shall publish a full account in our next issue.

Last week, under the heading of "PERI-PATETIC HUMBUGS," we paid our respects to the "Prof.-Wayland-W. H. Conant" combination of jugglers, who were reported to be, May 11th, operating in Brattleboro, Vt. Since then we are in receipt of a copy of The Reformer, of that place, (dated May 16th,) in which the editor devotes about one and one-half columns to showing up these swindlers as they deserve. He concludes his scathing denunciation with the following paragraph, to every word of which we earnestly say: "Amen !"

"New York, Massachusetts and Vermont papers will confer a service upon their respective towns by passing these fellows round as fiftherate humbugs, and by so doing will probably save their fellow townspeople from being badly 'taken in."

Our thanks are due, and are hereby extended to "A Friend," in Chicopee, Mass., who sent on May 19th two beautiful floral offerings for our Free Circle Meeting table. These decorations, in which choice colors were blended with excellent taste, were in the form of a floral anchor, and a bow and arrow, and were from the well-known conservatory of N. J. Herrick, of Springfield, Mass. The letter of transmittal set forth the inspiring source of this grateful act in the following laconic style: "I send by express this P. M., flowers for Spirit George Combe, the phrenologist, his brother, Dr. Andrew Combe, and the Indian, Samoset, who said, 'Welcome, Englishmen,' to the little band at Plymouth."

We are in receipt of the first number of a spiritualistic weekly paper of eight pages, which is published in Oakland, Cal., at \$3,00 per year, entitled The Pacific Leader-O. S. Ingham, Mary A. Gunn and G. W. Gunn. proprietors. The editor, Mr. Ingham, says in his salutatory that as there are supposed to be at least fifty thousand professed Spiritualists on the Pacific coast, such a respectable body of people should have an organ there devoted to the interests of Spiritualism, and that the Leader hopes to fill this demand. Success to our new contemporary.

It gives us pleasure to state that Mr. S. r. Marchant has been made the recipient of a benefit testimonial contributed to by the members of "The School of Mediumship," Brooklyn, N. Y., in token of their esteem and regard for that gentleman as a friend and co-laborer in the cause they represent. The gift was accompanied with a pleasant note, stating the above as the purpose of the presentation, signed by Mrs. M. A. Gridley, under whose supervision the School is conducted, and each individual member.

Among the spirit-messages in this issue is one from Katie Richardson, in which she relates the sad story of her brief earthly life. The scene was most affecting, and many in the audience were in tears during its recital. At its close, a reverend gentleman who was present said: "It was a most touching discourse, fitted to pierce the heart of any man who had ever found himself willing to sacrifice the innocence of woman to his own selfish and cruel desires."

The Wicket Island Home, Onset Bay, Mass., will be opened to the public for the season, on the 26th inst., Mr. W. I. Wilcox, manager and proprietor. Mrs. A. E. Cutter, M. D., will be on hand to welcome her many friends, as heretofore, while Mrs. Helen Wilcox, who is said to be an excellent clairvoyant, business and test-medium, can be consulted at this very healthy locality.

Alluding to the recent bereavement in the Royal Family of England, the Spiritual Record says: "The amiable and clever Prince was, like some, if not all, his nearest relatives, a Spiritualist, not from hearsay only, but from personal observation of spiritual manifesta-

Miss Lottie Fowler, who has so thoroughly satisfied the British public of the legitimacy of her mediumship, is in town for only a few weeks—therefore those who desire to have sittings with her should do so at once.

Read the announcements of the forthcoming Spiritualist Conventions, etc., etc., on various pages of the present issue.

Two Fine Discourses

Specially reported for our columns, will appear in the Banner of Light next week, viz.:

"Dr. Talmage, the Slanderer of Spiritualists." a lecture delivered before the Ladies' Aid Society of Boston, on Sunday evening, May 11th. "Materialization: Is it True? And if [so, What is the Philosophy of its Production? An address selected by the audience and given by Mrs. Emma Hardinge Britten, at Republi-

can Hall, New York, Sunday morning, May

11th, before the First Spiritualist Society.

A correspondent, Mr. Thomas Wright, informs us that the well-known materializing medium, Mrs. N. D. Miller, after nine months stay in St. Louis, returned to Denver, Colorado, where she held very successful séances, convincing many of the truth of Spiritualism. TShe was to leave Denver about the 20th inst. for Los Angeles and San Francisco, and return to St. Louis about the 1st of October.

Colby & Rich, Book Publishers, No.'9 Bosworth street, Boston, have received the third edition from the author of "THE RELI-GION OF SPIRITUALISM, ITS PHENOMENA AND PHILOSOPHY," by Samuel Watson. The work contains a fine steel-plate portrait of the author. Fuller particulars may be found in another column.

The London Medium of May 2d reprints Bro. Henry J. Horn's address on the occasion of the thirty-sixth anniversary of the discovery of the rappings at Hydesville, that was delivered before the Saratoga Society of Spiritualists, of which he is President. Mr. Burns considers Bro. Horn's anniversary speech a valuable historical document.

The English Spiritualistic papers continue to give interesting accounts of extraordinary psychographic séances with Mr. Eglinton, whose mediumship is unquestioned. We shall print in our next an account of a sitting recently given by him in London, that our readers may judge for themselves.

Mr. Colville's London letter on another page of this issue speaks encouragingly of the progress of Modern Spiritualism in England. It says the American trance-medium, Mrs. Cora L. V. Richmond, had an enthusiastic reception in the British metropolis on herarrival. We are

We are in receipt of the first number of L'Anti-Miracle, a semi-monthly journal published in Paris, by the Zouave Jacob. In its table of contents we notice several articles from the pens of Claudius Raynoud, Farfadet, and a list of the works of Zouave Jacob entitled. 'Quackery in Medicine and Hygiene."

Mrs. Emma Hardinge Britten's remarkable work, NINETEENTH CENTURY MIRACLES, has already reached a sale amounting to thousands of copies. An announcement concerning its scope, illustrations and character will be found on our fifth page.

The First Society of Spiritualists of Brooklyn, N. Y., tendered Mr. and Mrs. J. Wm. Fletcher a public reception on Monday evening, May 19th, at Conservatory Hall. The exercises consisted of music, speaking, etc.

J. Clegg Wright

Addressed the Ladies' Aid Society of Boston at its Parlor, No. 1031 Washington street, on the afternoon and evening of Sunday last. His presence on both occasions called out large audiences, and his remarks were heartily endorsed by all present. In the afternoon he spoke upon "Inspiration illustrated in Literature, Art and Civilization"; in the evening he considered "The Mythological Origin of Dogmatic Christianity."

considered "The Mythological Origin of Dogmatic Christianity."

Next Sunday afternoon and evening he
speaks at the same place, which will be his last
Sunday in Boston for the present. His evening lecture on that date will have for its topic
the query, "Moses or Darwin—Which?

On Sunday, June 1st, Mr. Wright speaks for
the Portland, Me., Society, returning to Boston for rest the remainder of the week. He
will, on June 8th, be present at the Yearly
Convention to be holden in Manchester, N. H.
Mr. Wright is to be a permanent attraction at
the Neshaminy Falls Camp-Meeting this season, and cannot fail of accomplishing much
good work for that popular enterprise.

The Boston Spiritual Temple

Will close its second successful season with a Grand Musical, Literary and Social Entertainment at Horticultural Hall on Wednesday evening, May 28th, commencing at 8 o'clock.

Short addresses will be given by Mrs. R. Shepard Lillie and Mr. J. Clegg Wright; musical exercises will be participated in by Mrs. D. M. Wilson, Mr. J. T. Lillle and others; recitations by Miss Onthank, Miss Hattie Wilson and Miss Kittle M. Bosquet; the young Misses Katle Lee and Cora Beaudry, but seven years of age (whose performances were so interesting and gave such general satisfaction at the Anniversary celebration), will sing and dance in costume; Mrs. G. V. G. Heberton (the original Yankee girl, "Matilda Jane," of Father Gray's old folks' troupe of New York), will also take part, making a combination of talent that cannot fall to draw a crowded house.

In addition to the above, we understand, Mrs. Lillie has painted two elegant pictures which she has kindly donated to the Society. They have been placed in appropriate gilt frames, and are to become the property of the individuals who are so fortunate as to purchase the tickets bearing upon their face the lucky numbers.

Mrs. M. A. Howes, the test medium, who has

lately resided at No. 89 East Newton street, has now taken up her abode at No. 6 Worcester Square, and dedicated her new residence on Tuesday evening by a gathering of some of her friends for social, literary and spiritual entertainment, and this trinity, or three in one, was very successful. Among those present was Mr. Ayres, of Chester Park, who is one of the principal promoters of the new temple now being erected on the Back Bay; also Dr. Hopkins, Mrs. Lovering, the medium, and others belonging to that society: Mrs. M. V. Lincoln, also, of the Ladies' Aid Rootlety; Mr. Foss and others of the Temple Society, which holds its meetings at Horticultural Hall, and Mr. Wetherbee, who belongs to all in general and none in particular. The honored guests of the occasion were Mr. J. Clegg Wright and Dr. J. V. Mansfield. There was present, also, some fine musical talent. After appropriate remarks by Mrs. Howes, followed by some amusing squaw talk through Mrs. Lincoln entranced, and then a soft strain of music, Mr. Wright arose and spoke very eloquently for about an hour, catching on to the Indian idea that preceded him; and gradually getting into deeper as well as varied trains of thought, he was exceedingly interesting as well as instructive, and was enthusiastically applauded. Mr. Wetherbee was then called upon, but rather hesitated following such a logical Niagara, but was persuaded by a manifest polite desire that he say something. He attempted the reading of a short Indian poem but had to give it up, the print being too fine for his optics, and he terminated in a speech instead. Well, it made a break and prepared the way for a brief speech from the Rev. Mr. Taylor, who was followed by Mr. Mansfield, who said he was no talker, but he interested the friends at some length by anachotes and remarkable spiritual manifestations from his experience, which in spiritual matters runs back some thirty years since he began his work of amanuficial for the spirits. Then, it gotting late this per bless ant gathering separated.

ALL SORTS OF PARAGRAPHS.

WARD AND GRANT. Fate has compelled a loving pair To part a little season, And yet to make their love more rare Deprived them both of reason-And so they now are bursted!

It is said that the revisers of the Old Testament have destroyed the "unicorn," and substituted a "wild ox" in his place. The British "lion" will obfect to this, no doubt.

Women are beginning to ignore the telephone, because some physicians have said it has a tendency to enlarge the ear. No doubt.

Aggressive people are always in hot water- and yet they never become clean.

THE JUST AND UNJUST.—Of all men, he that is most just enjoys the greatest tranquility, and he that is most unjust the least. The most useful conviction that can be imprinted on the mind of rational beings is, that every crime is a certain cause of suffering to him who commits it.—Epicurus.

How true it is, as the N. Y. Graphic says, "The man who is comfortably rich is quite as dissatisfied as the man who is poor. He must have more; and when he gets it, he must have still more." Yes, but when such a mangoes to the spirit-world to reside, which he inevitably must sooner or later, he will then become as poor as a church-mouse.

A CLEVER IRISH BULL.-We overheard an Irishman of a literary turn of mind exclaim the other day: "There is a paper in Brooklyn devoted to Irish affairs which steals three-quarters of its original matter!" This reminds us that the Burlington Hawkeye sails a similar oraft.

A minister who spoke at a Grange meeting the other day in Worcester county told his audience that it takes more brains to preach to an audience of farmers than to a city church; and the horny-handed agriculturists voted unanimously that the reverend gentleman was admirably fitted for city preaching.—Boston Transcript.

· Bome of the trains of the London and Southwestern Railway are to be permanently equipped with incandescent electric lamps, supplied by batteries of the Holmes-Burke pattern. The estimated cost of working is one-quarter cent an hour for each lamp of a nominal five-candle illuminating power.

The annual report of the City Registrar shows that 11,302 children were born in Boston last year. The number of plural births during the year, including two instances of triple births, was 87. There were 4,702 marriages registered. Fifty-two of the grooms were between 60 and 70, and 10 others were over 70 vears of age.

Reformers have always been ridiculed, and probably always will be, for it is the price which they pay for daring to think and to express their thoughts.—Boston Investigator.

The American committee engaged for the last twelve years on the revision of the Old Testament closed its

The last Boston institution that has "put on airs" and gone to more aristocractic quarters, is the Big Organ that for twenty years has been located in Music Hall. Our South End friends will hereafter face the music.

Another truly good man has gone astray. This time he is a Presbyterian, who quitted Philadelphia with \$10,000 of money not his own. These truly "good men" are rapidly coming to the front.

The iron ship Lord Wolseley sailed last Sunday week from Philadelphia, with 101,000 cases of refined petroleum, bound for Hiogo, Japan. This is the largest cargo ever shipped from this country.

WHY SHE WAS SO SAD.

Her heart was filled with a vague unrest,
As she clasped her prayer-book to her breast,
And softly, sadly, with downcast face,
Passed up the aisle and took her place.

"Why was my dove so sad to-day?"
Asked her papa as they came away;
"The Easter gladness should chiefly shine
In faces young and fair, like thine.
Come, I 'll absolve thee—make confession
Of guileless guilt and sweet transgression!"
Sighing, answered the lovely one:
"My Easter bonnet was n't done!"

—New York Morning Journal.

-New York Morning Journal.

Ex-Governor B. F. Butler is a candidate for the Presidency—the first in the field . . . as a candidate. The contents of Revista Espiritista, of Buenos

Ayres, for March, are as follows : "El mes de Marzo : Disertaciones Espiritistas; El Estudio (conclusion): Algunas consideraciones sobre el presente y el porve nir del Espiritismo en el mundo," with various other interesting articles.

A great conflagration has taken place at Bei Bazar. a small city in the province of Angora, Asia Minor, Nearly the entire town was consumed. Nine hundred and fifty dwellings, 544 warehouses and shops, 11 mosques, 18 schools, 9 khans and 146 other buildings were burned. Eleven persons perished in the flames. KISMET.

Fate, passing over earth one night,
Laid his stern seal on three new lives;
One died a king—one sank in fight—
One wasted in his felon gyves.
—Thos. S. Collier, in Manhatian for April.

The Health Board of Brooklyn has found out that coffee is artificially colored by silests, chrome orange, drop black, yellow cohre, Venetian red, charcoal, French black and gum arable. As if this was not bad enough, the New York Board of Health found enough arsenic in each cup of colored coffee to make a full medicinal dose.

Bananas sliced and served with ice cream are very delicate and dainty. They should be sliced and have a little powdered sugar scattered over them about an hour before serving. Set them in the refrigerator for that length of time. The tracker take good

"Experience may be a dear teacher," remarked a minister as the contribution box was returned to him empty; "but the members of this particular flock who have experienced religion have accomplished it at a very trinling cost. The choir will please sing the seventy-ninth hymn, omitting the first, third and fourth verses, in order to save unnecessary wear and tear on the organ."—Phila. Call.

The manufacture of needles and pins is one of the most flourishing industries in Germany. The eight manufactories of Iserlohn alone consumed in 1883 no less than 600 tons of wire, and gave employment to 1500 operatives.

A tomato-canner says the cause of poisoning from eating canned tomatoes is this: When the can is opened and only a portion of the contents removed, the air acts upon the tin and develops the poison. The can should be empticed all at once and the unused por-

tion put in an earthful vessel.

The population of Chine hieleding the outlying districts, is over three hundred pullifous.

Spiritualist Meetings in Boston: Banner of Light Circle-Boom, No. 9 Bosworth freet—Every Tuesday and Friday atternoon at 30 clock. Admission free. For further particulars, see notice on ixth page. L. B. Wilson, Chairman.

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

Wells Memorial Hall.—The Shawmut Spiritual Lyceum meets in this hall, 967 Washington street, every Sunday at II A. M. All friends of theyoung are invited to visit us. J. B. Hatch, Conductor,

Paine Hall, Appleton Street.—Children's Progressive Lycoum No. 1. Free session every Sunday morning at at 10% o'clock. All are cordially invited. Benjamin Weaver, Conductor. er, Conductor.

Wells Hemorial Hall, 967 Washington Street,—
The Spiritualistic Phenomena Association holds meetings every Sunday afternoon at 2½ o'clock. Able speakers and test mediums. All are sordially invited. Seats free.

1031 Washington Street.—Ladies' Aid Society meets every Friday at 14 P. M. Business meeting at 4. Sunday afternoons at 24, tests and good speakers. Conference in the ovening. E. O. Baxter, Secretary.

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

Harmony Hall, 34 Essex Street (1st flight).—Sundays, at 2% (seats free) and 7% P. M.; Thursdays, at 2 P. M. Prescott Robinson, Chairman, Working Union of Progressive Spiritualists. J. Comodore Street, Secretary, 275 Columbus Avenue.

J. Comodore Street, Secretary, 275 Columbus Avenue.

Chelsea.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bellingham Car Station, at and 7½ P. M.

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

Cambridgeport.—Spiritual meetings are held every Sunday evening in Pelham Hall at 7½ o'clock.

East Somerville.—Spiritual Union. Meetings are held in Hadley Hall, Broadway, every Sunday evening at 7½ o'clock.

BOSTON SPIRITUAL TEMPLE. - Mrs. R. Shepard Lillie's last Sunday but one with this society for this season was made interesting in the morning by her reply to several questions presented from the audience. Instead of answering each, she combined them into three representative classes: Comstock, representing the Inquisition; Taimage, the effect form of the religions; and Ingersoil as the infidel thought, so-called, but really the progressive. To these there might be added, she said. Jesus the Nazarene, representing the power of spirit or the spiritual. Ingersoil the intellectual and Jesus the spiritual are still advancing, while the other two are passing away. The rise and progress of Christianity was a necessity, as the condition was at the time of its rise too animal, and it was necessary to latroduce the spiritual to bring mankind into a higher and more progressive life. Its degeneracy comes from the fact that it is refusing to advance further, and clings to the old forms and ceremonies for the spirit of the work. When we say eternal, we have no conception of the meaning of the word. We see nature's laws move in exact order, so we see that there is intelligence in their manipulation. She referred to the operation of quicksilver being divided into millions of globules, and then reuniting again, and of oil and water refusing to unite; no mandate of earth could command either to do otherwise, without the aid of a third substance. So in each of the persons named: each has his own attributes; these make them what they are and as we find them, and, like the elements of nature, each acts in his own way. She referred to the harmonious development of the flower and fruit, each in its order; the growth of the stem, leaf, bud and blossom, and finally the fruit. "The oppressive age is passing away, and bigots, as represented by Bigots, are fast disappearing. The thumb-serew, the guillotine, etc., will be set aside by modern progress. It is not that we advocate the use of United States mails for the dissemination of immoral literature, but the principle in the hand of the narrow-minded would crush out every kind of toleration that did not harmonize with their thought. reply to several questions presented from the audience. Instead of answering each, she combined them

petroleum, bound for Hlogo, Japan. This is the largest est cargo ever shipped from this country.

People who love flowers should not miss the Boston Public Garden foral display. Some 4000 tulips were planted last fall, and these with 50,000 pansies, 15,000 daisles, 500 forget-me-nots and 1500 Canterbury bells addrare beauty to the scene.

A Curicus Anomaly I-Webster's Dictionary informs us that the meaning of the word "anomaly "is: "1st, Deviation from the common rule; irregularity; thus, oxen, the plural of ox, is an anomaly in grammar, as the regular plural would be oxes." And we find another anomaly: It is in spiritual literature—to wit: Thersites denouncing the modiumship of Mrs. Cora L. V. Richmond, while his friend, Light, is ovating that lady in London. From the very nature of things, as history repeats itself, an Achilles is to be born in the immediate future. "Verbum sang aspient."

A lady stepped into the sanctum this morning and said sweetly: "Will you be kind enough to let me look at "The Christian at Work?" The horse editor blushed a little, but had the presence of mind to say: "Certainly, madam; what can I do for you?"—Phila delphia Call.

The Boston restring to the time when he first became a medium; to the time when he first became and medium; to the time when he first became and medium; to the time when he first became and medium; to the time when he first became in the line mediator. The stream of the sister's death, written by her through his own hand, nile his saker's death, written by her through his own hand, nile his saker's death, written by her through his own hand, nile his saker's death, written by her through his own hand, nile his saker's death, written by her through his own hand, nile his saker's death, written by her through his own hand, nile his saker's death, written by her through his own hand, nile his saker's death, written by her through his own hand, nile his saker's death, written by her through his own hand, nile his saker's death, written by her through his own hand, n

interaitty to the poor. You cannot get too much of such between yourself and the religious delty they worship.

In visiting the poor instead of taking a Bible or religious book, take a bag of fiour; that would be the right kind of religious worship. The splendid buildings erected for worship do not seem to have any special protection from accidents, from fires, cyclones, etc., which one would expect if they were specially dedicated to the worship of a Delty that watches us, even to the numbering of the hairs of our heads. Lightning strikes the church as readily as the barn. I expect to see, a hundred years to come, these church edifices used as schools of learning, and woman as an equal of man among the teachers and professors. The avocations have been monopolized by man, and were a hundred years ago to the exclusion of woman in any lucrative employment. Now women are uniting with men in the works of reform. The temperance question is receiving the influence of woman, and many reforms are strongly supported by woman's work.

many reforms are strongly supported by woman's work.

Spiritualism is at work to bring about this, and bring us into a new life of thought and being. Spirit is everywhere; angels are in every household, and the work of the Spirit will be felt in every place. The time will come when there will be less crime, less poverty, more love and more liberty, and man having lived in purity and harmony here, will enter abodes of the same in the hereafter."

Mr. Lillie's musical voice has charmed the audiences that have attended at every service at which Mrs. Lillie speaks, and is a grand supplement to her lectures. It is a beautiful combination, and will always find work wherever they may go. They will have only one more Sunday in Boston this season, and those who have not listened to both have lost an opportunity. Mr. and Mrs. L. have volunteered to assist at the entertainment of the 28th, at which her spirit painting will be seen.

SHAWMUT LYCEUM. WELLS MEMORIAL HALL.

SHAWMUT LYCRUM, WELLS MEMORIAL HALL. The largest number of pupils we have had assembled on. Sunday last, with a fair-sized audience. Exerclaes opened by vocal selections by Lycetim Quartette, followed with song by Eddle Hatch, recitations by Lulu Morse, Allie Dankorth, Rosa Wilbur, Gracie Burroughs, Mabel Roberts, and Bertha Orooks, and select reading by our genial and talented visitor, Miss Emma Greenlead.

reading by our genial and talented visitor, Miss Emma Greenleaf.

The lesson to-day was "Questions and Answers" culled from a late sermon delivered by Rev. Mr. Savage, touching the materialization of Jesus Christ after the penalty of the Roman law had been passed upon him for advancing ideas which were contrary to those in use. Would that our children could banish from their minds all thought of Jesus being God, and think of him as a great reformer who taught a new development of truth, and that, owing to the ignorance of the age, he suffered death as thousands have before and since his day. If we ascribe divinity to anything let it be to all humanity.

J. Clegg Wright was present and listened to the efforts of the children, and afterward spoke to them very prostably and instructively.

Mrs. Lincoln of the Ladles' Aid spoke of the duties of Spiritualists in regard to the Lyceum movement, her remarks being fully indorsed by Conductor Hatch, introductory, to a further discussion of the subject one day or more the coming summer at the camp-meetings.

ings.

The Lycenm cause must some day be recognized as the bed-rock and the foundation stone of the Beligion of the coming age.

ALONEO DARFORTH, Cor. Sec. of S. S. L.

of the coming age.

ALOREO DANGORH, Cor. See. of S. S. L.

PAINE HALL—The Banner March; a lesson from the free reading of "Roboty's Child" Miss Amy Peters gave a fine reading of "Roboty's Child" Miss Amy Peters gave a fine reading of "Roboty's Child" Miss Amy Peters gave a fine reading of "Roboty's Child" Miss Amis Beish. Falls gave a comic selection; Sadie: Peters resided to Statisman, London, Eng. Price in March Roboty's Child" Roboty's Child "Roboty's Child" Roboty's Child "Roboty's Child" Miss Amis Beish. This Suprise and Hereatter. London, Eng. Price in March Roboty's Child" Roboty's Child "Roboty's Child" Roboty's Child" Roboty's Child "Roboty's Child" Roboty's Child" Roboty's Child "Roboty's Child "Roboty's Child" Roboty's Child "Roboty's Child "Roboty's Child" Roboty's Child "Roboty's Child "Roboty's Child "Roboty's Child" Roboty's Child "Roboty's Child "Rob

select reading. All were entertained by the rendition of a plane duet by Miss May Waters and Morton Setchell.

Stabell.

Francis B. Woodbury read an editorial from a recent issue of the Voice of Angels on the "Development of Mediumship," and commented favorably upon it. Several families connected with this Lyceum have been during the winter! months holding "home-circle scances" with the most gratifying results; musical manifestations, independent writing, materialized hands, etc., etc., have been produced, proving that the "unseen but ever present" host will be only "too glad" to manifest its power, if we endeavor to give the requisite harmonious conditions.

Francis B. Woodbury. Cor. Sec.

francis B. Woodbury, Cor. Sec. 15 Cornhill.

SPIRITUALISTIC PHENOMENA ASSOCIATION .-The meeting at Wells Memorial Hall last Sunday was called to order by Father Davenport, and it being Medlums' Day, Dr. H. F. Tripp, Mrs. Odiorne and Mrs. L. A. Coffin gave satisfactory psychometric readings, which, with tests by Mrs. E. C. Hatch, comprised the exercises of the day.

ALONZO DANFORTH, Cor. Sec. of S. P. A. 23 Windsor street.

HARMONY HALL, 34 ESSEX STREET. - The exercises on Sunday last were varied. Mrs. Chase opened the meeting with a beautiful original poem, which was

the meeting with a beautiful original poem, which was highly appreciated. Mr. Joseph Bright and Mr. C. M. Twitchell followed with well-chosen remarks of a practical nature which were well received.

Prof. Milleson spoke upon the subject of "Spirit Art," and related some interesting incidents in his experience while engaged in taking pictures at the home of Col. Barron, St. Clair, Mich., under control of his artist guides. This subject attracted an unusual degree of interest, and it is understood the Professor will soon deliver a lecture in the city, and exhibit a large collection of his works in connection with the same.

same.
Remarks were also made by Mr. Nuttal, David Brown, Dr. Andrews, Dr. U. K. Mayo, Mrs. L. F. Greene, Mrs. Chandler and several others.
Mrs. Greene, Mrs. M. A. Chandler, Dr. Thomas, Mrs. Goodwin, Mr. Nuttall, Dr. Arthur Hodges and Mr. David Brown and others gave clear and positive tests which were readily recognized.

EAST SOMERVILLE, MASS .- The meetings of the East Somerville Spiritual Union have met with a decided success, and the prospect for another season is favorable. The last lecture for the present will be given by Mrs. Ricker of Chelsea, in Hadley Hall, next sunday evening, May 28th, when it is hoped that all interested in the movement will be present.

CHELSEA .- Edgar W. Emerson occupied our plat form last Sunday. In the evening the hall was packed with an anxious audience waiting to hear from spirit friends. The control gave many excellent tests. Next Sunday, conference at 3 P. M; at 7:30 Charles H, Hard-ing will speak, followed by tests.

Movements of Mediums and Lecturers.

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

Mrs. Anna Kimball's address is now, P. O. Box 241, Dunkirk, N. Y.

Mrs. H. S. Lake will speak in Pittsburgh, Pa., on the 25th of May, and during the Sundays of June. Parties desiring her services will address her there. Mr. W. M. Keeler is at home, 176 Ryerson street, Brooklyn, N. Y., where he will remain till June 1st; after that time he will visit Boston.

James A. Bliss, developing medium, will remain in Boston until July 1st. He will then go to Onset Bay Camp-Ground to remain during the season.

George F. Lane informs us that the meetings of the Hanson, Mass., Spiritualist Society for the coming season were opened on May 11th by Joseph D. Stiles of Weymouth, and a large attendance was called outhe interest of the occasion being enhanced by the many recognized tests of spirit-presence afforded by the cleaver at the close of his remarks.

Mrs. Fabule Davis Smith of Braudon, Vt., and Mrs. Hattle C. Mason will be in Keene, N. H., on Sunday the 25th inst. Mrs. Smith will lecture and Mrs. Mason will sing. A. W. S. Rothermel's séances will, we are informed

be suspended until an indefinite season, on account of his very serious illness.

nis very serious lliness.

Mrs. Emma L. Paul Synday, June 8th.

Mrs. Clara A. Field spoke on the evenings of March
30th and April 13th for the Pelham Hall Society of Spiritualists, Cambridge, Mass, May 11th, in the morning,
for the Society of the White Cross, at Harmony Hall,
Boston.

Frank T. Ripley, platform test medium and speaker, is having good success in Maine. He has just juillied an engagement at Augusta and Lewiston. Mr. R. is ready to lecture and give public tests at grove meetings, or in balls, throughout the State. Address, Center Montville, Waldo Co., Maine, P. O. Box 79. S. T. Marchant, late of South Africa, will answer calls to speak wherever required. Address him for the present at 15 Willoughby street, Brooklyn, N. Y.

the present at 15 Willoughby street. Brooklyn, N. Y.
Dr. L. K. Coonley lectured in Gannett's Parlor Hall,
North Seltuate, last Sunday evening, and will address
the public in Wilder's Hall, next Sunday evening,
May 25th, at 2 and 7:30 P. M., on the Relation of Modern
Spiritualism to Ancient and Modern Christianity, giving character readings at the close of the lecture. For
engagements address him at Marshfield, Mass.
Mrs. Morse-Baker spoke in the Town Hall, Saratoga,
N. Y., last Sunday and the Sunday previous, with great
acceptance. Each lecture was followed by tests given
by Dr. Mills, which were remarkably successful.
The First Spiritualist Society of Hanson, Mass.,
commenced its meetings for the season Sunday, May
11th, Mr. Joseph D. Stiles speaking and giving tests.
Next Sunday, 25th, Mrs. N. J. Willis will speak.
W. L. Jack, M. D., intends to be at Onset Bay during

11th, Mr. Joseph D. Stiles speaking and giving tests.
Next Sunday, 25th, Mrs. N. J. Willis will speak.
W. L. Jack, M. D., intends to be at Onset Bay during July, and wishes to sell his cottage at Lake Pleasant at a great reduction from its original cost. Address him at Haydenville, Mass., with stamps for reply.

Mrs. James A. Bliss, the materialization medium, is now visiting friends at Oxford, Mass. She will return to Boston June 10th, and hold a short series of select séances at 39 East Newton street. For further information see advertisement on seventh page.

Geo. A. Fuller will lecture in Rockingham, Vt., May 25th; at the Convention at Lake Dunmore, Salisbury, Vt., May 36th, 31st and June 1st; at the Mass Convention, Plymouth Union, Vt., June 11th, 12th and 13th, and at the Quarterly Convention of the State Association, Parton Landing, Vt., June 20th, 21st, and 22d. July 6th he will lecture in Olinton, Mass.; July 13th and 15th at Onset Bay camp-meeting, and July 27th in West Duxbury, Mass. He will preside at Sunapee Lake camp-meeting from Aug. 8th till Sept. 7th, and deliver addresses there Aug. 10th and Sept. 2d and 6th; will lecture at Queen City Park camp-meeting Aug. 27th, Sept. 11th, 13th and 14th. At other dates Mr. Fuller will make, engagements on reasonable terms. Address Lock Box 1008, Fitchburg, Mass

A. S. Hayward, magnetic physician, will discontinue his office practice on the 5th of June, but will during the summer months visit patients by letter appointment and continue his vital magnetic paper treatment. See advertisement, seventh page.

Any one having copy of book entitled A True History of the Man Called Jesus Christ," by or through Alex. Smythe, or any similar work, please communicate with this office. "Enquirer."

Examinations of patients by J. W. Fletcher, 2 Hamilton Place, Boston.

I consider BATES' CONSUMPTION PILLS a great blessing to all consumptives, as I can personally testify. Rev. Chase Taylor, East Pembroke, Mass.

Special Notice.

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

Subscriptions Received at this Office

SECULAR PRESS BUREAU, ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE,

No. 206 Broadway, New York. HENRY KIDDLE, Pros. NELSON CROSS, Sec. C. P. McCarthy, Cor. Sec. T. E. Allen, Ass't Sec. Henry J. Newton, Treas.

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

NELSON CROSS, Secretary,

206 Broadway, New York City.

The veteran Spiritualist and eloquent speaker, ALLEN PUTNAM, ESQ., will answer calls to lecture, or attend funerals, wherever his services are required. Address him 91 West Brookline street, Boston, Mass.

RATES OF ADVERTISING.

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

Special Notices forty cents per line, Minion, each insertion. Special Motices forty comes per almo, and each insertion.

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

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

Payments in all cases in advance.

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

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed till further notice at Glenora, Yates Co., N. Y.

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

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 Hanner of Light is \$3,50 per year, or \$1,75 per six months. It will be sont at the price named above to any foreign country embraced in the Universal Postal Union.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the woll-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Lights the fiteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his office, 103 freat Portland street, London, W. England, where single copies of the Banner can be obtained at 4d. each: if sont per post, ½d. extra. Mr. Morse also keeps for sale the Spiritual and Beformatory Works published by us, Colby & Rich.

INDIA ROOK DEPOT.

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

SAN FRANCISCO BOOK DEPOT. ALBERT MORTON, 210 Stockton street, keeps for sale the Brunner of Light and Spiritual and Reforma-tory Works published by Colby & Rich.

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

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

AUGUSTUS DAY, 63 Bagg street, Detroit, Mich., 12 agent for the Banner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by Colby & High. Also keeps a supply of books for sale or circulation.

HOCHESTER, N. Y., BOOK DEPOT.
WILLIAMSON & HIGHEE, Booksellers, 62 West Main
street, Rochester, N. Y., keep for sale the Spiritual and
Reform Works published at the BANNER OF LIGHT
PUBLISHING HOUSE, Boston, Mass.

ROCHESTER, N. V., BOOK DEPOT.
JACKSON & BURLEIGH, Booksollers, Arcade Hall.
Rochester, N. Y., keep for sale the Spiritual and Reform Works published by Colby & Bich. TROY. N. Y., AGENCY.
Parties desiring any of the Spiritual and Beformatory Works published by Colby & Rich will be accommodated by W. H. VOSBURGH, 65 Hoosick street, Troy, N. Y.

PHILADELPHIA BOOK DEPOT. The Spiritual and Reformatory Works published by Oolby & Rich are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 315 North 10th street. Subscriptions received for the Branner of Light at \$3,00 per year. The Banner of Light can be found for sale at Academy Hall, No. 810 Spring Harden street, and at all the Spiritual meetings; also at 503 North 8th street, and at news stand at the Chestnut-street end of the new post-office.

CLEYELAND, O., BOOK DEPOT. LEES'S BAZAAR, 105 Oross street, Cleveland, O., Cir-culating Library and dépôt for the Spiritual and Liberal Books and Papers published by Colby & Rich.

ADVERTISEMENTS.

GRATEFUL-COMFORTING. EPPS'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage, which may save us many heavy doctors bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladiceare floating around us, ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with nure blood and a properly nourished frame."—Civil Service Gazette.

Made simply with boiling water or milk. Sold only in the by Grocers, labelled thus:

JAMES EPPS & CO., Homeopathic Chemists, May 24.—13teow London, England,

"PRATT'S BOIL AND CARBUNCLE SPECIFIC"

is no common salve. The most experienced Pharmacisis, who have examined its formula, say it is superior to anything in all their experience for BOLLS, and no doubt equality so for CARBUN CLES. \$1,00a box, postpaid by mail, if you cannot get otherwise, TALCOTT, FRIBBIE & CO., Agents, Hartford, Conn. Sold by Druggists.

MRS. LAURA WOODHOUSE, FORMERLY MISS HENRIETTA LANE.

TEST AND BUSINESS MEDIUM. Private Sittings. Magnetic Treatments. Diagnosis of disease and advice through lock of hair or writing, \$2,00. Also communications and advice on business from spirit-friends by the same means, \$2,00. Psychometrization of ores; Address 229 Easi Sist street, New York.

LOSS OF MANHOOD

CURED by a spirit prescription in 60 days. It is an out-side application, No medicines given. Send three 2-ct, stamps for descriptive book to DR. ROBERT P. FEL-LOWS, Vineland, N. J. CHARGES REASONABLE. Feb. 23.—25 wis.

LAKE PLEASANT HOTEL. 50 TABLE GIRLS wanted for the Camp-Meeting season of 1834. Address H. L. BARNARD, Greenfield, Mass. Applications should be made at once. May 24. A PRYCHO-MAGNETIU HEALING MEDIUM, with good powers, would like to engage for the
season as Attendant to an Aged, Infirm or Chronic Inraild, Lunatic person or persons. For references, terms
and particulars, address PSYCHIC, care Banner of Light.

UMMER BOARD. At a pleasant Farm-House in the vicinity of Amberst, Mass., a few boarders are desired. For particulars, address MRS, B., care Banner of Mag M, Boston. May 24.

Of Maple, Boston. May 24.

DOOMS AT ONSET.—Spacious rooms in wellturnished Cottage, on high ground, can be secured from
June 1st by applying to MRS. J. F. FORS, 30 Worcester
Square, Boston. Also Rooms and Board for Translents at
81. 00 to \$1.50 per day, at 30 Worcester Square.

May 24.—48°

LOVE FOR LIQUOR OURED. Secret free, AdMay 24.

May 24.—48°

SIXTH AND SEVENTH THOUSAND ISSUES OF MRS. EMMA HARDINGE BRITTEN'S Great New Work,

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The Investrication will obtain a compendium of every work of value he needs to study.

The Skettric will be herein answered, and the Opponent refuted at every point.

To overy student of Psychology. Spiritual Science, Religious Reform, Mesmerism, Spiritualism and Occultism, the author—in deep earnestness of purpose and in the name of the wise controlling spirits, who have commanded her work, and assisted unceasingly to said its execution—ventures to affirm that, both for this and many succeeding generations, this volume will prove a Complexity Elinhary of the subjects dealt with, and a manual of incalculable value FOR ALL TIME.

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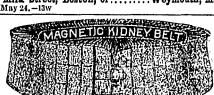
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ANNUAL CAMP-MEETING

WILL be held by the LOOKOUT MOUNTAIN

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tanooga, Tenn., Treasurer; G. W. Kates, Atlanta, Gac, Secretary.

Special Notice.—The Convention of the Southern Association of Spiritualists will be held on the Camp-Meeting grounds July 18th and 16th, and will be an occasion to which all the Spiritualists of the country are invited.

May 24.—3w

TO THE AFFLICTED.

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Archeidathe BANNER OF LIGHT OFFICE, Bosworth street (formerly Montgomery Place), every TURSDAY and FRIDAY AFTERNOON. The Hall (which is used only for these Scances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the scance, except in case of absolute necessity. The public grecordially invited.

The Messages published under the above heading indicate that spirite carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that inose who pass from the earthly aphere 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 expers as much of truth as they perceive—ho more.

*Fit is our earnest desire that those who may recognize

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

By it sour earnest desire that those who may recognize the mossages of their spirit-friends will verify them by informing us of the fact for publication.

As a turns flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasare to place upon the alter of Spirituality their floral offerings.

As We invite suitable written questions for answer at these sonnes from all parts of the country.

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

As Letters of inquiry in regard to this department of the Banner should not be addressed to the medium in any case,
Lawis B. Wilson, Wasirman.

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelbamer.

Report of Public Séance held March 7th, 1884. Invocation.

For strength and patience, for light, wisdom and knowledge, for all things needful to the soul's unfoldment, we pray to thee, oh our Father. May we be willing to be led by the spirit, and reach out to thee for guidance and for support; may we desire to come into fraternal fellowship with all thy human creatures, and extend to each one the bond of sympathy and of brotherly love. Oht our Father, make us worthy of the association of angelic ones, and may we ever aspire for a nobler and diviner life.

Questions and Answers.

CONTROLLING SPIRIT.—Your questions, Mr. Chairman, are now in order.
QUES.—(By Thos. M. Peters.) In North Alabama, in the spring, summer and fall, there are millions of spider-web-like threads spread all over the fields and along the roads, but no spiders or other insects are ever seen to deposit

ders or other insects are ever seen to deposit them. How are they produced?

Ans.—The phenomenon to which your cor-respondent refers may be produced by micro-scopic insects who are invisible to the naked eyes; or they may possibly be the result of exudation from the soil of that particular local-ity. We do not know the precise cause of this phenomenon, but we are persuaded that if the naturalists of North Alabama will give a thorough examination to the subject they will

thorough examination to the subject they was speedily discover its cause.

Q.—Can spirits tell the exact size and shape of physical objects, such as length, breadth, thickness and weight? If so, by what means do

they measure them? A.—Spirits who are familiar with the system of weights and measures have no difficulty in determining the size, shape, length, breadth, and so on, of any physical object with which they may come in contact. They may do this at a glance, even as one who is accustomed to measuring cloth can measure a yard at a moment's glance without using his yardstick. Spirits who are not thus familiar with the system of weights and measures may have some difficulty in determining the weight and dimen-sions of any physical object unless they come into close contact with some mortal who understands that which they desire to know, or through whose agency they can ascertain this

Matter.
Q.—Can spirits read and interpret into any modern language the hieroglyphics engraven on the stones found at the ancient city of Co-

on the stones found at the ancient city of Co-pan, and other places in Central America? A.—Some spirits can easily read the hiero-glyphics engraven upon the stones mentioned, and were they provided with suitable instru-ments for revealing the interpretation of those hieroglyphics to mortals, they would have no difficulty in doing so; but all spirits cannot read those hieroglyphics, any more than all Englishthose hieroglyphiles, any more than all English-speaking people on earth can read and inter-pret into English the Sanscrit language.

Richard Twiss.

Good-afternoon, Mr. Chairman. My name is Richard Twiss. I lived on Lake street, Brighton, Mass. I was twenty-six years old at the time of my death. I have been gone from the body nearly three years, and in coming back to reach my friends I feel somewhat different from what I did here. I was very ignorant con-cerning these things; and in viewing the past, it seems to me now that I knew nothing. I am anxious to come into communication with my friends of earth, that I may tell them of the things I have seen and heard, and give them information about my spirit-life. It is so very different from that life led in the body that I am sure they will be interested to hear of it, and I also want to speak to them of points con-

and I also want to speak to them of points connected with my mortal life. There are some
affairs and transactions concerning it which I
wish to discuss with them, and I hope I shall
have the opportunity of doing so.

I left a father, a mother, and many friends
here, and tried to make them know I could
come to them. Oh! it seemed so strange to
me that when I spoke they could not hear me,
when I touched them they could not feel the
pressure of my hand, although they seemed as
tangible to me as they ever did and I appeared
as tangible to myself as I ever did; yet something seemed to be wanting to enable me to
make them sensible of my presence; and I had
to study into this law and learn many things
about Spiritualism and mediumship before I
could even come close enough to a medium to ld even come close enough to a medium to make my impressions understood.

My father's name is Richard, and my mother's is Honora.

I will not tarry longer, only to send my love, and say I will be ready to come any time that I get a call. I have been trying to manifest at a circle in Boston where spirits materialize temporary forms; and I think if some of my former friends will investigate that phase of medium-umship, I shall be able to come and convince them of my presence and of my identity.

Ernest Hill.

[To the Chairman:] What kind of a place is this? [This is the place where spirits return and send out messages to their friends. It is the Banner of Light Circle-Room, in Boston.] Boston! that is way up North, is n't it? [Yes.] Weil, I'm right glad to come; but it is strange. Would you like to know who I am? My name is Ernest Hill. I died last summer in the hot weather. I was party sixteny wars old. I am. would you like to know who I am? My name is Ernest Hill. I died last summer in the hot weather. I was nearly sixteen years old. I am sixteen now, and pressing on to seventeen. I lived in Chattancoga, Tenn. My father is Mr. J. T. Hill. I tried to send love to him and mother, and tell them I could come right back to them, but they didn't know it. Then I was told to come this way and see what I could do. I reckon they will be glad when they hear I have come, because they feel pretty bad about me. You see they had a good many hopes and plans marked out for me, and when I was taken away it made them feel sad. I wish to tell them there is no need for any sadness. I think I can go on and learn all they could wish to have me; that I can cultivate my voice now, the same as I could have done had I remained here; and that everything is very beautiful over where I live. That is about the whole of it, and I am satisfied; only I don't like to have any one feeling sad when I come back to see them.

I thought I was going to heaven, and should

I thought I was going to heaven, and should hear the angels singing and see them playing upon beautiful harps, and join the chorus too. Well, I am in heaven, I reckon; because it is a good place, and everybody is kind, thoughtful and loving. I do not see the golden streets and the "white-robed angels," but I do hear the most beautiful music, and I have joined a choir over in the spirit-world. Oh! I would like to tell my people about it; if I could only have an hour's talk with them, because they loved music and singing; and I would like them to know much of it I can have in the spirit-world. I belonged to the choir of St. Pani's Church in the striwhere; I lived. I had a good many assembly and intends, there. I wish them all to I thought I was going to heaven, and should

Five years have flown since I passed to my spirit-home; five years of change and experience, which have brought to me many blessings, and have left upon the hearts of my dear ones their impress of shadow and of light. During the psssage of years, I have frequently ministered to my loved ones, bringing them my influence, seeking to make them peaceful and contented in the walks of life. To-day I am more than glad to have the power of sending out to them a verbal expression of my deep love and tenderness for them. Oh! may it envelope their lives with a new light, may it bring them a new hope to encourage them to press on toward a higher and diviner existence. I wish to assure my loved ones that I have not for a moment forgotten them. I have at all times and under all circumstances entwined around their hearts memories of the past and hopes of the future; and I am drawing them onward to my beautiful home on high. I am Five years have flown since I passed to my onward to my beautiful home on high. I am with the dear ones who passed on before me. I am associated with those who are working for the enlightenment of mankind, because a great darkness spreads over the lives of so many who

darkness spreads over the lives of so many who hunger and thirst for a knowledge of immortality, but who cannot comprehend the teachings which Spiritualism has to reveal.

As I was a medium here on earth, so I desire to be an instrumentality for the dispensation of truth, now that I am a spirit; and I have many times had the privilege of extending to some doubting, mourning heart, an influence from the spirit-world that has cheered and encouraged it, and taught it to look upward with new hope for the future. Oh! I am interested in the work of mediumship: I am devoted to the cause of truth as expressed through Spiritualism, and I know that my loved ones on earth will realize that this is so. Many times have I felt the presence and influence of angels, while I walked in earthly pathways. I have welcomed the ministrations which they brought me, and I was glad to be used by them as an instrument for their labor.

the, and I was glad to be used by closin as an in-strument for their labor. I have met on the spirit-side many friends who I have met on the spirit-side many friends who were associated with me in the spiritual work—those whom I had known in mortal life and those whom I have become acquainted with solely through the spirit—and together we pursue our labors as they open before us. I have been privileged to pass out into the homes where darkness abounds, in company with my dear father, and seek to minister to the needy, and I believe that we will gain power to do this more and more as the days roll by.

believe that we will gain power to do this more and more as the days roll by.

My father has a large family in the spiritworld; they are all workers, all seeking to dispense light and truth to those in need; and although they do not all cluster around him over there, yet they are united in thought and spirit, and essentially form one family. Not only to the dear ones of my family who remain on earth, but also to relatives, close friends and former associates, I bring my greeting, my expressions of love and sympathy, and assure them that I shall never find any higher happiness than that of coming into communication with them.

walking in a dark passage, and it seemed to me if I could only break through the wall on either one side, I knew the dear ones of the earthly form lingered, and on the other, I felt sure the dear ones of the spirit side dwelt; but I had not the power of pieroing the darkness until this friend came to me.

I have friends in Providence and other places in Rhode Island. I am sure they will recognize me from what I have given, and I hope that they will receive it as coming from my repentant heart. I have sought to repay, and to return the first of the spirit side dwelt; but I had not the power of pieroing the darkness until the p

with them.
I resided in Quincy, Mass., where I was well known, at least among Spiritualists. I am Lydia M. S. Prescott. My husband is William E. Pres

Father Cleveland, in Behalf of the Next Two Controls.

[To the Chairman:] I have before told you, my brother, that in the pursuance of my work I frequently find it important to visit spiritual circles, and take advantage of the means held out there to assist returning spirits. I am here to-day to perform a little missionary work which I feel is essential.

I feel is essential.

While here, I take the opportunity of sending my greetings to all my Boston friends. God bless them, wherever they are. I do not confine my greetings and regards to the good people of Boston—although here in this city are gathered those who were in closest sympathy with myself, and who sometimes give a thought to the old times when I was with them—but I send my fraternal friendship over the whole world, and I recognize all men as my brothers, all women I recognize all men as my brothers, all women as my sisters.

I still continue on with that particular work which was of interest to me when on earth, and still continues to be of interest to me in the spirit-world, where I find ample opportunity of pursuing it.

or suffering and of untold poverty of spirit.

On the other side of life we have many cases of suffering and of untold poverty of spirit. Wherever I go I find men and women reaching out for knowledge and seeking for assistance. They want to be helped up: they wish to be placed upon a footing where they can stand for themselves. They have been crowded and push-

themselves. They have been crowded and pushed until—poor, weary, tired children as they are—they do not know what is the meaning of life, or indeed what they are, and it is to such as these I endeavor to minister.

I believe in the old maxim, "Live and let live." I do not believe in this crowding and pushing of one another which we find in the various walks of life. I do not believe in one man oppressing and crowding down his neighbor, just because that neighbor happens to be bor, just because that neighbor happens to be unfortunate enough not to possess; the advan-tages of education or of material possessions, and I shall work earnestly until the day dawns when these things will cease to be, when man will look upon his fellow as a brother, and de-

will look upon his fellow as a brother, and desire to aid him in all ways.

I wish to give my expressions of friendship and say "God-speed" to all those noble hearts who are engaged in any philanthropic labor, in any beneficent work for humanity. It matters not to me what they are, whether found among the ranks of "Infidels," so called, or among the Orthodox, or out in the broad fields of Spiritualism; whatever their opinions and beliefs may he concering life and immortality. it matters alism; whatever their opinions and beliefs may be concering life and immortality, it matters not; if they are engaged in the good work of helping each other, of seeking to bless and uplift the lowly and unfortunate, I hall them as friends, and I clasp them by the hand, wishing them "God-speed" in all their noble endeavors, assuring them that they have the influence and blessing of countless exalted souls, who, like themselves, look forward to the day when injustice and all manner of evil shall cease to be, because they have ripened out into a perfect condition of good.

Now I will state to you my errand: I have

Now I will state to you my errand: I have prought to your circle this afternoon two unfortunates, one a male and the other a female spirit. I have persuaded them to take control of the medium and make themselves known, or at least to give expression to their woes and their thoughts, because I know that by so doing they will throw off the weight of care which presses them down, holding them to mortal life presses them down, holding them to mortal life and preventing them from rising into the clear atmosphere of spiritual light and purity. I have labored with them long and earnestly. They have perceived the consequences of their past lives; they have also realized that it is not possible for one human being to judge another, unless he knows every thought, impulse, motive, condition and circumstance of that other's life. These spirits have done wrong; they have late repented. They have been misindeed to a also repented. They have been misjudged, to a certain extent, and they have felt the reflection of the past pressing down upon their spirits. My mission is to relieve them somewhat from their burdens, and then take them away from material life entirely, up into the clear light of the spirit-world, where they will be surrounded by loving attentions from tender, helpful spirits, and be given opportunities for gaining knowledge and receiving wisdom. I will not tarry longer, my friend, but you will recognize me undoubtedly as one who is known as "Father Cleveland"—Charles Cleveland.

Honry C.

[This spirit after receiving a cordial greeting by the Chairman said;] Oh! I do not wish to come. That may seem very ungrateful when you give me such a kind, welcome; but really this is torture to me. I thought I was taking

feel that 1 am not dead, that 1 live, and shall meet them again by-and-by. I bring a bright cross of beautiful flowers; it is an emblem, and I shall take it to those who are dearest to me and place it beside them.

I have been told that by coming here perhaps I would get power to make myself known at home. I hope so. I thank you very much. I think these people up North are quite kind. [Come and see us again.] I'd be right glad to: and when you come to the spirit-world I would like to have you come and see me.

I ydia M. S. Prescott.

Five years have flown since I passed to my spirit borne; five years of change and avenue. I listened to his words, because I felt so glad. up the dark passage-way which I had to tread. I listened to his words, because I felt so glad to see the face of a human being, and so tired of my surroundings. He told me many things, which in expression were not new, but which in meaning appealed to me as they had never done before, and I learned to look upon him as a guide and protector. Under his influence I have come to you; but I really have no wish to tell you of my story. My friend asserts that by speaking I shall feel better; that I will not longer find the darkness around me, but that I will meet friends whom I had mourned as lost, whom I never expected to meet again, and they will then have the power of communicating and associating with me. I cannot tell why I should have come here to do this work; I presume it is only one more lesson that I have to learn.

I have been thinking over many scenes of the old days, when on earth I lived my life. And in looking back over that life, I find that it was very inalgulicant after all. Unfortunately for very insignificant after all. Unfortunately for myself, I oherished plans and ambitions which I could not outwork without doing wrong to others. I am obliged to say—(no one compels me to, but I feel an impulse urging me on)—that I was not faithful to the trust imposed upon me by those who had every confidence in my integrity; and as I look back, I can date my down-that the property when the report. rity; and as I look back, I can date my downfall from the very moment when, under temptation, I took my first step from the path of honor. It seems to me that my course was steadily downward after that. I now know that I never regained the self-respect I then lost, and it mattered not to me where I went, because I could not find or feel peace of mind. because I could not find or feel peace of mind. So I went on cherishing my plans and ambitions, intending to work them out into a certain grandeur of style, of material wealth, sometimes giving a thought to those whom I had wronged, sometimes wishing myself back in the old place, but steadily keeping on in the path which I had chosen until discovery came, and then I was a ruined man! Disappointed hopes, blighted ambitions, all things that were unpleasant stared me in the face; but shows unpleasant stared me in the face; but above them all was the terrible sensation that those near and dear to me should discover what I had near and dear to me should discover what I had been doing, and under the insanity of the hour I took my life, so far as the mortal is concerned. I have friends yet on earth who, I believe, love me, and whom I would like to reach. I have dear friends on the spirit-side whom I cannot find, whom I wish to meet. I have been walking in a dark passage, and it seemed to me if I could only break through the wall on either side, I should find light and my friends; for on one side. I knew thee days ones if the sarthly

ant heart. I have sought to repay, and to re-trace the steps taken in the past. I am willing to go over every inch of the ground, if I can only see the way. I cannot tell what law of association comes into operation here; but when association comes into operation here; but when in the body, under the pressure of mental excitement, I would sometimes be attacked by a heart trouble, which my friends feared would end my life, and which probably would have done so had I not forestalled it. And a sensation of weakness and pain comes over me now, which carries me back, in thought, to the old days.

which carries me back, in thought, to the old days,
I cannot tell if I have revealed all that I should say to you. Had I the tongue of an erator; had I the eloquence which inspires a Phillips; had I the power of the angels, I would speak to my fellow-men, imploring them to resist temptation; and under all circumstances to so regulate their lives that no worldly ambition, no love of grandeur should so appeal to their natures as to cause them to take one step from the path of rectitude. Oh! I would reveal to them every line of my history, every detail of my experience on earth and in the spiritworld, if I could persuade one to resist evil and to grow strong in well-doing; for I feel that it to grow strong in well-doing; for I feel that it is my duty to speak thus to those who, perhaps, are weak, and in the hour of temptation may fall.

I shall he given nower to assist the morally weak—those who are unfortunate and who need help—for my good teacher has told me that I should yet grow strong in spirit, and be thought worthy to assist those who, like myself, have strayed aside from the true path.

I cannot give you my full name, because dear friends who are in the body would feel torn in spirit should I do so. Family matters prevent me from speaking out as I would be willing to, because I feel that only through humility of spirit can I regain the path I have lost; but no consideration on earth or in heaven would thank matterials. consideration on earth or in heaven would tempt me to give aught that would bring to those loved ones one sting, or add to the wound they have so deeply felt in the past. I only desire to bring peace and comfort to their lives, and if by drawing a veil over the past I could give them rest, I would be happy; if by passing out into oblivion myself I could give them pleasure, I should be only too glad to do so. I believe they will see my message and understand the state of the state o pleasure, I should be only too grad to do so. I believe they will see my message and understand, and I trust they will accept my love. You may report me simply as Henry C.

I wish to thank you for the kindly welcome

you have given me.

Ch! I am so tired! oh dear! oh dear! [The spirit seemed very much distressed, and the Chairman said: "You will feel better in a few minutes."] I never shall feel any better. Oh, dear! [The medium wrings her hands and sobs as if in great mental suffering, oppressed by some heavy burden; then—as if speaking to a spirit—said:] I don't want to! oh dear! I can't do it! [Still sobbing and crying, the Chairman said to her kindly: "You'd better tell me your story."] Oh! I can't do it; I'm not acquainted with you. [I am a friend to you, and want to help you all I can.] Oh dear me! [wringing her hands; and now her attention is diverted for a moment by the flowers before her.] Pretty flowers! may I look at them? [She smells them.] They seem sweet. I never her man dear ment seem sweet. Katie Richardson.

her.] Pretty flowers! may I look at them? [She smells them.] They seem sweet. I never had many flowers in my life.

[Becoming calmer for a moment; she continued:] I'll give you my name if you want it. It is Katle Richardson. I lived in Boston a few years ago. I was twenty years old when I went to the other world. I think likely people have forgotten me—and I hope they have. I did n't want them to think of me or remember me at all. I would rather they would not. I hoped I was going to a place where I would n't see anybody. That's just the way I feel; but I have been seeing people and people all the time! I don't understand how the spirit who has just spoken has "seen nobody"; it seemed as though I [never could get alons; and I wanted to so much. And now I have come here I see more much. And now I have come here I see more people—I do n't want to speak before them.

I was sick a good while before I died; it seemed a good while to me; I do n't know as it

and my honor! Oh dear! I don't know anything about him since, and I am not going to think of him, because they tell me I need not unless I wish—and I don't—he can never be anything to me, and I need never see him. But somewhere in the spirit-world I have a little baby, and—oh dear me! I cannot tell you! [After a severe mental struggle:] When I found myself all alone and in such an awful condition, nobody looked at me with any kind of tenderness. Why, I think I must have gone mad, for it all seemed dark to me! I grew desperate, I know I did! and I—strangled—my—haby! [uttered chokingly, one word at a time, baby! (uttered chokingly, one word at a time, between her sobs.)

Well, I got sick after that. I could n't keep well. I kept thinking of everything that had gone. I grew sick and weak, and they took me

gone. I grew sick and weak, and they took me away; hardly looked after me; but I could not get well, and I died. They buried my body in a pauper's grave. I did not care for that. I wanted to get away from everybody, but I did n't do it. Oh! I found so many faces around me! I ed to get away from everybody, but I did n't do it. Oh! I found so many faces around me! I tried to get away, but somebody seemed to want the space wherever I was, and I found I could not die after all! I wanted to be dead and buried—covered up from everything and everybody. That could n't be, and I have felt awfully ever since, until the kind gentleman who came to you found me. He was so tender, just like a good father. I told him all my troubles, and he said he would find my baby for me. I told him I could not bear to see it. Oh dear! But he said I would after a while, and he would see that I had all the things that I required. I told him all I wanted was rest, and to be alone. He took me away into a great cool forest, and oh! the shadows were so refreshing! He told me to lie down and I would find rest. I did so, and fell into a alumber. I do not know how long it lasted, but I felt so much better afterward I was like a new being; some of the clouds had gone away, some of the bad feelings had left, and I felt that perhaps God was good enough to forgive me for what I had done; that he would know just why it all had happened. And then the kind friend came back for me—think he must have heen watting, and knew just when I the kind friend came back for me—think he must have been waiting, and knew just when I roused—he came and talked to me; told me

roused—he came and talked to me; told me much which I cannot tell you; then he asked me to come and see you.

I do n't know why, but I feel better than when I at first came in, and I am very much obliged to you for listening to my sad story. You are very kind. I think the flowers have helped me so much, and everybody has seemed to send out sympathy to me, which I did not expect. I feel it helps me, and I am thankful to everybody. I think very likely some people who read your

It helps me, and I am thankful to everybody. I think very likely some people who read your paper in this city will see my name and know about my story; they will remember the past, and perhaps will give a kind thought to me. I do not know as it will matter, but I don't feel sorry I came. I hope I can help you or some-body else sometime. [We should like to have you come again and tell us about your new condition.] I would like to, because I think I ought to.

(At the close of the séance, as the audience were pass ing out, a lady informed the Chairman that she knew Katle Richardson, and that what she had just said in regard to her earth-life was all true.)

Report of Public Séance held March, 11th, 1884. Questions and Answers.

Ques.—How can persons wishing to become writing mediums obtain spirit-power, when living in remote places, with no opportunities for spirit-development?

Ans.—There are no places so remote but that the divine presence of the spirit may be manifested; there is no spot so isolated but what the spiritual friends of those parties who dwell there may attend them and concertmities for the spiritual friends of those parties who dwell there may attend them, and opportunities for spiritual development be received, if the individual who desires to unfold in mediumistic power will only spare the time and patience for attending to the requisite conditions. Let such an one sit, either alone or with some congenial friend, at stated intervals, in a well-ventilated, dimly-lighted apartment, with pencil and paper at hand, come into a quiet, passive frame of mind, undisturbed by any inharmonious feeling, and earnestly desiring the presence of angelic visitors. Under conditions thus evoked mediumistic development may proceed, perhaps not rapidly at first, but surely; and whatever powers the individual may possess will in time come to a full unfoldment.

Q.—[From J. A. Heinson, Cleveland, Ohio.]

Will in time come to a full unfoldment.

Q.—[From J. A. Heinson, Cleveland, Ohio.]
Will you please explain concerning the existence of some of our domestic animals in the spirit-world more fully? Recently, in answer to a question, you said: "We have seen the intelligent horse, the docile dog," etc. Are not such animals the creation of a psychological process of will-power, similar to the fancies of mesmerized persons?

A.—We affirm that the existence of such only

A.—We affirm that the existence of such animals as those mentioned by your correspondent, in the spirit-world, are not the creations of fancy, nor the result of the operations of psychological law. We know positively that, at least in those localities of the spiritual world which are adjacent to the earthly planet, the higher types of animals exist, and we have no reason to believe that they are not perpetuated in the higher spheres of spiritual existence. Life cannot be extinguished: it may pass from one manifestation or form to another, but it is never quenched; and when we affirm that we have seen the intelligent horse, the docile dor, etc. seen the intelligent horse, the docile dog, etc., in the lower spheres of spiritual life, we only in the lower spheres of spiritual me, we can affirm that which we positively know from our own experience. These are not the creations of the control of the own experience. These are not the creations of any psychological fancy, but real, tangible ex-

Q.—[By William Osgood, Elliott, Ct.] At the Banner of Light Free Circle, Nov. 13th, 1883, it was stated by the presiding intelligence that spirits may read a sealed letter through their spirits may read a sealed letter through their own spiritual vision, or through the law of psychometry, sensing the thoughts that were in the mind of the writer. Now somewhat in contrast with the above we have a statement in the Fact Magazine of June, 1883, page 179, of an old gentleman writing a few lines on a piece of paper and scaling it in an envelope, and handing the same to his daughter, with a request to have it presented to a spiritual medium to be read (unopened) after his death. Subsequently, after the old gentleman's decease, the letter was handed to several different mediums, and none of them were able to read its contents, and one of them declared it could not be read until the letter was opened and read by the until the letter was opened and read by the daughter or her husband and resealed. The letter was finally read by the help of the original writer, now in spirit-life, as will be seen by examining the article referred to. Will the presiding intelligence give us some further light on the subject.

A.—We have abundant evidence, from our

own experience and observation, as well as from that of other spirits, that it is not as from that of other spirits, that it is not only possible for spirits to read sealed letters, and to discern the contents of sealed packages, either through the laws of clairvoyance or psychometry, but it is also frequently the case that this thing is accomplished; but spirits cannot give expression to the knowledge gained through their researches unless a medium developed in this particular phase of spiritual power is provided them. Undoubtedly those mediums who had placed before them the sealed letter referred to by your correspondent were not clairvoyants; that is, were not adapted to the clairvoyant perceptions of spiritual attendants, therefore could do nothing adapted to the clairvoyant perceptions of spiritual attendants, therefore could do nothing with the letter. But such mediums as J. V. Mansfield of New York, or Robert Flint, formerly of the same city, could fully supply to their spiritual attendants the necessary conditions for revealing the information to mortals. We know from our own availables that much. And now I have come here I see more people—I don't want to speak before them.

I was sick a good while before I died; it was slow a good while to me; I don't know as it was so very long, but it was long enough, and too long when I thought how all the people must wish I was out of the way.

[Speaking side, asif to a spirit:] How can I? I don't want to! [The spirit cringes and shrinks as if from some dreaful ordeal; then, addressing the Chairman said:] They don't tell must. I don't want to tell ! You are all strangers to me; you don't know anything nor care anything about my history. Oh dear! oh dear! Oh dear! [Grying as if her heart would break.]

Somewhere in this world.—I don't know which it were write that the proposition which is required. Had we the time. The said the proposition which is required. Had we the time of their contents, the conditions under which they were sealed, also other incontents in the world.—I don't want to tell i you are all strangers to me; you don't know anything nor care anything about my history. Oh dear! oh which they were sealed, also other incontents the conditions under which they were sealed, also other incontents the conditions of their contents, the conditions and pronounced in opinion then, he is now were more so; and if he can find an opportant want in seal in the content of their contents this circle-room for the world calls dead, yet his more so; and jif he can find an opportant was my do wronged me. I have n't any love for him—I had once, but it all died an awful death—and that was my character.

He took all I had—and that was my character.

this subject, but would also enable mortals to understand something more of the laws under which spirits are obliged to operate when com-ing into control of mediumistic organisms.

Henry Judson Cross.

Good-afternoon, Mr. Chairman. A few years ago I lived in the body, and was known in the city of Salem, Mass. I had no near relatives on earth, for those who were nearest and dearest to me had been taken to another life, and those who were connected with me by the of what is the sale of the sal relationship were connected with the by the solutionship were remote, somewhat, in feeling, and I did not feel as though I had specially anything to bind me to the earth. I sometimes felt as a man without home, although I had friends and business associates with whom I was pleased to mingle; and my object in returning to mortal life is to come into communication with some of those old-time friends, if it is practicable.

I have not ceased to take an interest in the affairs of the mundane sphere, just because I have stepped out of my former body. I am very well pleased with the spiritual world, and doubly so because I find so many of my dear

very well pleased with the spiritual world, and doubly so because I find so many of my dear friends who passed on before me.

There I can truly say I have a home—all is pleasant to me—but at times I feel an impelling force urging me to come in contact with physical life, and, if possible, make my presence known to those friends whom I once associated with. I come here to your public room to send out my greeting—to assure them I shall be most happy to come into personal communication with them.

One friend fills an important position of trust in the city of Salem. I cannot call his name in public, but I am in hopes he will learn of my return. If he peruses my brief message he will understand to whom I refer. With him I wish to have a private conversation. There were matters connected with him and myself of deep interest and importance, and I should very much like to discuss them with him. I do not know as I can find a medium through whom I can talk in as able a manner as I desire, but if my friend will attend to hunting one up for can talk in as able a manner as I desire, but it my friend will attend to hunting one up for me, I will respond to any call that he makes, and do my part in trying to open a line of communication between this and the immortal worlds. I desire him to return my thanks to our mutual friends for their kind attention to our mutual friends for their kind attended to me—for the interest they took in my affairs; likewise for the attention they paid to my remains, in which—although I had deserted them—I took an interest as long as they remained above ground. My name, sir, is Henry Judson Cross. It is about five years since I departed from the body—it will be very soon.

Lorena Standish.

My name is Lorena Standish. I lived in the town of Greenfield, N. Y. I have friends in Greenfield and Saratoga Springs. I send them my greeting and my love. There are quite a number whom perhaps I may claim as friends in Saratoga county, and I want them all to understand that I have come back from the world beyond the grave, and that there is a passageway from this world to the next, over which spirits constantly travel, seeking to reach their earthly friends.

earthly friends. I had some material affairs which were of interest to me, and which claimed my attention. I have been seeking to communicate with my friends in relation to them, but I have not sucfriends in relation to them, but I have not succeeded. I hope I may accomplish my object by coming here. Tell my friends I have watched their proceedings. I saw the changes which they made, and their disposition of certain of my effects, and I tried to give them an understanding of my wishes. At first I was disappointed because I could not do so, but now I am quite satisfied, and I believe that all things are for the best. I am losing my attraction for those worldly things, because as I pass on in the spirit-world, I find so many friends whom I hardly expected ever to meet again, and so hardly expected ever to meet again, and so many things coming up to claim my attention,

many things coming up to claim my attention, I am beginning to understand that material possessions are of no value to the spirit, and that they may and should be cast aside.

When I told one of my friends that I was going to try and communicate here, he said to me, "Then you had better call over some familiar names, that your friends may know you have really come to them, and understand your desire to communicate with them." I will say that I have tried to come into personal communication with Elisha, but he could not feel my presence, and when William H. Standish and Ezra have been talking over certain material matters that were connected with me, I tried to manifest to them, but I could not succeed, and so I have come here.

ceed, and so I have come here.

I do not understand very well how to manifest and talk to my friends, only I wish them to know that I live and can come to them. I shall my presence known, because I believe I can give my friends information which will benefit their lives.

David Ward.

How do you do, Mr. Chairman? I am glad to feel that I have got back to Boston. I have been traveling extensively since I passed out of the body, having had a desire to visit many of the body, having had a desire to visit many places and come in contact with the individuals residing in them. I am in my third year of spiritual life, and have passed through some strange experiences since I left the old body. My earthly home was on Bennington street, East Boston. I have friends in the Island East Boston. I have friends in the Island Ward, also in the city proper. I send them my love and regards. I want to tell them that I have been trying to manifest at different places in this city at intervals, and I flatter myself in this city at intervals, and I flatter myself that I have succeeded pretty well in drawing around me those elements which give a spirit power to manifest himself materially for a few moments; and if my friends investigate this Spiritualism I will endeavor to present myself before them, so that I may be recognized. I think I can accomplish this object, and I am quite ready to try.

I lived fifty-eight years in the body, and was in my fifty-night years when I massed out. Like

in my fifty-ninth year when I passed out. Like many other returning spirits, I have a desire not only to talk over material affairs, but also to discuss spiritual matters with my mortal friends, for I feel that they have need of all the knowledge they can obtain from the other side of the river of life, and not only myself but others associated with me in the spirit-world are ready to unite in conveying the knowledge of immortality to those friends of ours who still linger in the body. I am David Ward.

Lily Harrington.

[This message was transmitted by one of the medium's controls, Feb. 29th.] medium's controls, Feb. 29th.]

A spirit comes in the guise of a child about twelve years of age, but she informs us that she is now twenty. Her name is Lily Harrington; her mother's name is Martha J.; her father's, Henry. She says: "I lived in New York; my father and mother are there now. Although they went away after I died, they have returned to the city since that time. I want to send them my love, and ask them to go to a medium in New York through whom I can come to them. I have been told that if they would go to Mrs. Williams, her guides would assist me in materializing sufficiently strong for my friends to recognize me, and I want to try the experi-

materializing sufficiently strong for my friends to recognize me, and I want to try the experiment. I hope father or mother, or both; will go and give me the opportunity I ask, it is the sufficient of the spirit world. He did die at the time mother feared, and has been gathered on our side a number of years. He did suffer very much, and lingered quite a while in the body before death came to his relief; but he says he would go through all the experience again for the sake of the lessons it taught him.

MESSAGES TO BE PUBLISHED. March 11.—Betwy Tucker; Sarah Ann Murray; Benjamin Wadieigh; Henrietta Clark.

March 14.—C. R. G. Mollonald; Therese Leonard; Libble Thayer; Benjamin F. Brown; Mrs. Julia Caroline Miner; Gilbert Frederick Taylor; Elia A. Howard; Charlie Morton. ton,

March 18.—Dr. H. H. Toland: Susan E. Stoddard: Achsa
M. Olney: Samuel Y. Lawtoni: Catharine Sanger: Capt.

Richard Phillips: Henry Farkinson: Helen N. Fackard.

March 21.—Samuel Rodman: Esther Catharine Ladd:

Mirs. Emily L. Pray: Dr. H. M. Gibson: Mary Jane Carver: Jonathan Alger; Laura Mendum; CharlesfR. Baldver; Jonathan Alger; Laura Mendum; Chariesk. BaldWin.
March 25.—Ann Rutledge; Charles H. Merriam; Clara
Faulkner; Mrs. Eliza Healy; Luella Baker; John W.
Higgins; Barah Elizabeth Clark; Daniel Emory.
March 25.—William Knight; Mary Li. Morrison; Gertie
Downing; Thomas Robinson; Mary Elien Carlisle; George
E. Morrill; Lizie Hall; James Bell and wife.
April 1.—Henry C. Wright; Old Billy Gray; Caroline
Ferguson; Joseph W. Butler; Henry Pasilek; Emily
Strong; Burritt Manyille; Milton Bonney.
April 4.—Lotela, for Hosea Sturtevant, Dr. John Lee,
James W. Sears, Julia Flagg, George C. Hobbs, C. E.
Chandler, Susan E. Barker, Anna Sprott, W. P. Evans,
Annie Stout, Caroline Lee, Ellon Hosmer, James Pratt,
Little May, Mrs. Emma Bragg, Martha Urowley, Uncle
Nathan. Annie Stout, Caroline Lee, Elion Hosmer, James Pratt, Little May, Mrs. Emma Bragg, Martha Urowley, Uncle Nathan, Aprile,—Hosea Webster; Mrs. Ellen Hines; Esther Harrington; William P. Jenny; Anabella R. Sullivan; Amanda Nelson; William C. Roundy; Worcester, April 11.—Charles L. Richards; Caleb L. Hudson; Maria Stapleton: Israel Canfield; Ermine Gase; Carrie E. Marshall; Frances Mary Parker; George Abercromble.

April 15.—Colonel Theodore Gay; Charles H. Wesson; Catharine Farmer: James Worst; Abigail Armstrong; Eliza M. Hardy; White Eagle.

April 18.—Benjamin G. Folsom: James Edward Hooper; Emeline Strong; Colonel Orson Perkins; Harriet Elpley; April 22.—Dr, Henry F. Gardner; Capt. David H. Selling-Ham; Sasle A. Myers; Mrs. Emily K. Robinson; Samuel Underwood; Elizabeth Jenkins.

April 25.—Rev, George C. Fennell; Henry W. Allen; Mary Harvey; Nahum Perkins; Sophia Brown; Samuel Fowler; Della Howe.

April 29.—Sarah M. Butler; John Maguire; Henry Knight; Hannah Elizabeth Young; Pat; Julia Willet; Belle.

May 2.—S. B. Brittan; John E. Robinson; Lulu E. Mar-

Adbertisements.

Helle.

May 2, -S. B. Brittan; John E. Robinson; Lulu E. Martin; William H. Ahl; Ella Sterling; Gipsy.

May 6, -Calvin Torroy; Sylvia Fogg; Myron S. Knight;
Mary E. Driscoll; Charles E. Codman; Helen Prince; Samuel A. Downes; Lizzie Allen.

May 9, -Lillie Sprague; Charles T. Worthen; Thomas
Lyford; Alice C. Mayo; Charles Bullard; Maria P. Anderson.

May 13.—Wash. A. Danskin; Adelaide E. Sonnsmann; Gen. W. T. Spiceley; Mrs. Mary Downing; Caleb Martin; John Macomber; Nannie Graves.

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May 24.—1w.

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Mrs . Beste's Farewell Reception.

Mrs. M. E. Beste, the medium for spirit-forms,

Banner of Bight.

BOSTON, SATURDAY, MAY 24, 1884.

Jesse Shepard in Springfield, Mo. To the Editor of the Banner of Light :

Our city had within it during the past week a man whose fame is world-wide, who has been the honored guest of royalty, and whose assemblies have been gladly attended by the princes and nobles of every country in Europe. In this country he has likewise been honored by the leading citizens of nearly every large city. The person referred to is the world-renowned phenomenal singer and plano-player, Jesse Shepard, who held a series of receptions and seances during the week at the parlors of Dr. Hovey, on Boonville street. There were four seauces given, and they were attended by many of the leading citizens, both ladies and gentlemen, and such a feast of music greeted them as will not be likely to be repeated many times during life. I will not now trouble you with a description of his person; your readers are generally, and many of them specially, acquainted with Mr. Shepard. His scances were arranged in the ordinary manner, with the plane near one end of the room, leaving space for a row of chairs, and the sitters were circled around the piano and the performer, filling — with twenty-six to thirty persons - the entire room. All were requested to join hands and engage in singing such songs as" The Sweet Bye-and-Bye" and other familiar pieces, started and accompanied by the piano. The music commenced, and before the second stanza was finished a guitar was heard playing in different parts of the room, as though floating above the heads of the sitters-the room being perfectly darkand, in the language of the Evening Journal, which, by the way, contained an excellent two-column article on the subject : "It sent a cold shiver along the spinal column of the reporter, as it settled upon his head for a moment."

When the music stopped the medium could be heard breathing apparently with difficulty, and in a whisper pronounced the name of Mozart. Then followed the rendition of one of the most difficult compositions of that great master in a style that makes stale and spiritless the best performances of the ablest professional planists. Other songs were sung, and the audience was requested to make two selections, one of which is remembered as a selection from the stormy music of Wagner, and a selection in which the great soul of that matchless composer appears to have reached the very climax of greatness in the production of harmony, born of the fury of the tornado, the rolling and crashing of the thunder, the lashing of the waves upon the rocks that impede their progress, and such accompaniments as one flads it impossible to describe. The very instrument itself seemed inspired. It almost seemed a thing of life; its energy appeared to be beyoud control, and it impressed the car as though it was raised from the floor, as it wrestled with the grand and indescribable volume of music that poured from its strings as from an inexhaustible fountain.

After this grand storm was over other songs were sung and the Egyptian march played; and right here I am tempted to reproduce the graphic description of this march in the language of the St. Louis Post-Dispatch for August, 1881: "It was a revelation of itself. The distant confused tramp of approaching multitudes, the stirring dissonance of horns and brass instruments as they draw nearer and nearer, and the clamorous outcries and the rush and roar of battle. It is a sonorous epic, full of electric life, vivid, impassioned, and vehement as Homer."

The march was followed by a duet, sung as by Sontag and Lablache with music by Donizetti. It is said by musical critics that the way Mr. Shepard dwells upon the highest C is worthy of Jenny Lind herself: and the change to the deep impassioned basso is a marvel of musical skill.

This phenomenal musician was born in England, but passed his childhood in St. Louis, where in 1860 he was a member of C. C. Simmons's Bible-class at Trinity Church. He likewise attended the school of a Mr. Glifillen, who used to remark that "he never could teach that young Shepard anything," and the reason assigned was, that it seemed to be utterly impossible for him to learn anything at school; and it is said he is even now wholly unacquainted with grammatical and rhetorical rules.

At the commencement of our civil war his parents moved to Canada, where his marvelous gift of music was developed. His first public appearance, as many of your early readers will remember, was in Boston. in 1868, where a critical audience pronounced his entertainment a grand success.

He decided to go abroad to be instructed by the best masters, and at l'aris was introduced to Wertel, the celebrated teacher of Nilsson, Jenny Lind and others, and through Wertel he was invited to sing before an audience composed of the most famous musiclans of Europe, who one and all declared that Shep ard's voice was beyond the range of practice or cul-

ture and that he needed neither.

Auber, the director of the Imperial Conservatorium of Music, whom he next sought, asserted that Mr. Shepard had the requisite genius for founding a new school of music.

Prof. Jacob Krouse, the greatest linguist, literary and musical critic in America, says "Mr. Shepard's ·musical abilities surpass everything." Those who have kept themselves informed in regard

to Mr. Shepard's career in England, France, Germany, St. Petersburg and other foreign countries, as well as in our own country, will not wonder when they learn that it was with the greatest difficulty that our Mr. F. J. Underwood prevailed upon Mr. Shepard to visit our place, and we regarded ourselves as singularly fortunate in securing him on a guaranty of two hundred dollars for four scances, which without the least difficulty Mr. Underwood succeeded in doing.

Admittance to the circles was \$2,00 each, or \$4,00 for a gentleman and lady, and an equal number of the sexes is required for the best results. All who listened to the music felt they were well paid for the trifling expenditure, and when we consider that the usual admittance fee in Europe is \$5,00, and at St. Petersburg, after Mr. Shepard had remained a year amongst those supercritical but highly appreclative people of the nobility, they tendered him a farewell reception in a concert limited to two hundred at \$10.00 a ticket; and at the opening of the Palace Hotel in California, a select audience paid \$20,00 each for their tickets to his entertainment—we do not complain at bls charges here.

Moreover it should be remembered that Jesse Shepard has need and makes good use of his well-earned means, and in a way which commends him to all good people in the exhibition of the highest filial and fraternal instincts. Mr. Shepard spent some weeks in Kansas City before

coming here, and I learn that as a result of his music there, quite a revival in Spiritualism is apparent. Suste M. Johnson was there, and became a member

of one of Mr. 8.'s select developing classes in that

Dr. A. J. Pishback was with us during the stay of Jesse Shepard, and gave us some grand lectures dur-

ing the time and after the departure of the great musi-Witnessing and participating in these scances as

the Doctor did, and being thoroughly satisfied that the medium whilst playing and singing was completely under the control of those grand old masters of song, he found therein strong corroborative assurances of the genuineness of an ancient control or guiding spirit to which he has become subjected - a teacher whose instructions under favorable surroundings are given in an unmistakable independent voice. Dr. Fishback and Jesse Shenard have left us; and the friends of our cause are rejoiding over the increased interest apparent on the part of the people in the subject of Spirititualism. The scientific investigations of Profs. Orookes, Zölner, Wallace and others are now supplementing that given by Mr. Shepard, and it is a note worthy fact that this apparent and unmistakable interest is manifest among our very best people. Springfield, Mo., April 2013, 1884. B. HOVET.

foundations of Wall street are crumbling, as her are bell or sand-banks.

DEPTOHER MEDICA CAMEDI

Lake Pleasant (Mass.) Camp-Meeting. Prospects for the Meeting of 1884-The List of Attractions-Music by the Filchburg Band-Miscellaneous.

May 7th the Board of Directors of the Lake Pleasant Camp-Meeting Association made their customary annual tour of inspection of the regcustomary annual tour of inspection of the regular camp ground. The representative of the
Banner of Light accompanied the party. The
visitors were welcomed by Secretary Henry,
the faithful guardian of the territory during the
winter. Harvey Lyman smiled in his unique
way as the officials promenaded the streets of
the spacious camp. Ben Tilden was missed,
but rumor had it that he was in Washington
securing a patent for a new invention to aid in
ventilation, which he intends to sell to campers ventilation, which he intends to sell to campers during the month of August.

The grounds and buildings are in excellent condition. Several new cottages are now in process of construction. The indications are that hundreds of new-comers will camp here the coming season. Applications should be made to N. S. Henry, Secretary of Lake Pleasant Camp-Meeting, Montague, Mass., relative to securing lots.

Landlord Barnard is full of zeal. He will have the hotel thoroughly rejuvenated by June 15th, when a grand opening will take place. Prices for rooms will range from one dollar a day, upward. Table board will be five dollars a week. Many rooms have already been engaged week. Many rooms have already been engaged by prominent Spiritualists in Texas, California, Michigan and other States. The cosmopolitan character of this camp will be maintained. Parties desirous of securing rooms should address Henry L. Barnard, Greenfield, Mass.

The Fitchburg Band has been engaged for the entire series of meetings. Warren Russell, lately deceased, will be sadly missed. As a lead-

er, musician and man he was greatly admired. Mr. G. A. Patz, a prominent Boston musician, has been appointed as leader of the band. CHIPS.

....Remember the hotel opening June 15th,The Orange folks intend to be on hand at an early date. Fifty electric lights will illuminate the grounds this year.Mr. and Mrs. John Arnold will welcome their friends in August.

....The Newburyport folks have engaged a cottage on Broadway.The hotel in Montague is well patronized during the camp season.

.... The saultary condition of the grounds will be carefully looked after. ...Whit Coburn is as deeply interested in the musical department as ever.
...Several Universalist clergymen have promised to visit the camp this year.

.... Harvey Lyman will run a luxurious barouche to and from Miller's Falls,Mrs, Emma Hardinge Britten will be warmly greeted by a host of friends.The "Roller Skating Rink" will be on the bank opposite the Payllion.

....Lleut, Gallupe, of Boston, has engaged quarters at the hotel for the season. The Lake House, at Miller's Falls, near the camp-ground, is an excellent hotel.

... Everything will be done to make the meeting a thoroughly harmonious gathering.
... The formal exercises will begin Aug. 3d, and continue until Aug. 3ist, inclusive.Mr. Steadman will have charge of the Lake Shore $Caf\ell$ and the Dépôt Restaurant,

....James Wilson and family, of Bridgeport, Conn., will occupy their tent on Lyman street,
....It is rumored that Mr. Van Austin intends to build a French-toofed cottage on the new grounds.
....Subscribing for the Banner of Light will continue to be a unique camp-inecting duty and pleasure.

... A ther of seats will be erected on the outside of the dancing payllion to accommodate spectators, ...Mr. Lee, of California, will not disappoint his many friends who anticipate meeting him in August.
... A famous corps of male singers from Troy, N. Y., will discourse sweet music from the grand stand. The Banner of Light scribe will not identify himself with any clique or faction. Put that down as a fact,

....The scribe wandered through "Heavenly Court,"
This select quarter will have an electric light this season,
....Aug, 17th there will be an appropriate memorial service in honor of Warren Russell, late leader of the Fitchburg Bund, ... The usual ratiroad facilities will be afforded this year, Details will be given hereafter. Dr. Ross, of Troy, N. Y., is looking after Western connections.

....Reador, we shall meet again at the Lake in August. Remind us of this prophecy when you renew your subscription for the Banner of Light with the writer.

....It is expected that May Warner and Lottle Weston will take part in an entertainment given by the "Camp Dramatic Society" about the middle of August.

.... The Utica delegation will arrive early; the Trojan will come as a united family, in sections; New London will be largely represented at the Camp this year.Mr. llarnard has engaged two Parislan cooks. Ho wishes to secure the services of girls for his dining-room. See his advertisement elsewhere in this issue of the Banner of Light.

...J. Milton Young and family will occupy their neat cottage on the "new grounds" early in the season. Mr. Young has sont fraternal greetings to the Banner scribe already. Thanks.

....The N. I., N. Railroad could easily quadruple its camp travel by judicious advertising in the local pressalong its line. Superintendent Spaulding, here is an item worthy of your attention.

....Superintendent John Adams, of the Fitchburg Railway, will see to the management of the trains, so that visitors will be accommodated. Please send Mr. Blillings to us, as master of ceremonies at the Lake, Mr. Superintendent.

Spiritualist Meetings in New York. The American Spiritualist Alliance meets every Sunday afternoon at 2% o'clock in Republican Hall, 55 West Sid street. Headquarters and Reading-Room for members at 137 West 25th street, where social meetings are held every Wednesday evening at 8 o'clock. T. E. Allen, 23 Union Square, Secretary.

The First Society of Spiritualists holds its meet-

ings overy Sunday in Republican Hall, 55 West 33d street, Morning service 110 clock; evening, 7:45, Seats free, Pub-lic cordinity invited, The speaker for the present is Mrs. Emma Hardinge Britten.

New York City Ludies' Aplritualist Aid Society, permanently located at 171 East 69th street. Wednesday, at 3 F. M. Mrs. M. A. Newton, President.

Arcanum Hall, 57 West 25th street, corner 6th Avenue. The l'cople's Spiritual Meeting (removed from Frobishor Hall) every bunday at 2½ and 7½ F. M. Frank W. Jones, Conductor.

The People's Spiritual Meeting

At Arcanum Hall, 57 West 25th street, New York, was attended by an interested and en-York, was attended by an interested and enthusiastic audience; invocation by Mrs. Dr. Still, singing by the audience. Meeting was opened by Mrs. Dr. Still under control. Mr. Thompson followed with a sharp talk on the Immortality of the Soul, and the inquiry "Where is the Proof?" He was answered by F. S. Lambert, Mrs. Wright, T. O. Ostrander, J. E. Watson and Mrs. Morrell. J. B. Booth colosed the meeting.

Madame Henri DeLacleuse occupied the ros-

Madame Henri DeLacleuse occupied the rostrum in the evening, reading at length from the essays of Herbert Spencer on "The Theological and Anti-Theological Bias," and in support of the middle ground, or agnostic theory, concluding by giving her own view, that "when a nation becomes agnostic it dies."

Her remarks were supplemented by five-minute speeches by Mrs. Dr. Still, Mr. Lambert, Mr. Ostrander and Mr. J. Lauber. A finely-rendered solo by Prof. Booth, "Ere the Sun Goes Down," concluded one of the most interesting and enthusiastic meetings ever held by esting and enthusiastic meetings ever held by this Society, which on Sunday, June 1st, will celebrate its first anniversary. B. New York, May 18th, 1884.

People's Spiritual Meeting, New York City.

The friends and patrons of the People's Spiritual Meet ing of New York City will celebrate its first yearly anniversary in Arcanum Hall, 57 West 25th street, corner Sixth avenue, on Sunday evening, June 1st. Short addresses, spirit descriptions, and the exercises of mediumistic talents generally, coupled with vocal and instrumental mu ic, will render the occasion one of spiritual advantage to all who may favor us with their presence. The public cor-FRANK W. JONES, Conductor,

Meetings in Portland, Me.

A spiritual society recently formed in Portland, Maine, is maintaining a valuable course of lectures. Last Sunday the society was addressed twice by Prof. J. R. Buchanan, and great interest was manifested in his presentation of "The Relation of Spiritualism to Science," and the remarkable discoveries by which he has enlarged the boundaries of human knowledge. In the evening he presented the subjects of Education and Woman's Rights so effectively as to create a deep interest.

There are 40,000 publications relating to electrical science. So mys Prof. Bell

who has been giving popular séances for the past six or eight months in this city, had a farewell reception on Monday evening last at her well reception on Monday evening last at her home, No. 678 Tremont street. Mrs. Beste's manifestations are of a high order. I do not know as they can be properly called materializations—yet they may be. They certainly conform to most people's idea of spirits, or more so than the very human-looking spirits usual at materialization scances. This may be merely a notion; spirit manifestations are not to be necessarily what we avact; the only question materialization seances. This may be merely a notion: spirit manifestations are not to be necessarily what we expect; the only question for us is whether they are what they claim to be, not what we should expect them to be. The writer of this notice is perfectly satisfied of the fact of spirit materialization—even of the human-looking manifestations—and of course he is of these of Mrs. Beste's, though he has not had so much experience in witnessing them; what he has seen has pleased him. Mrs. Beste gives her seances in a perfectly dark room; the forms, more or less illuminated, make their own light, their white dresses perfectly visible, while anything white in the circle is as invisible as if it was black. The more one attends Mrs. Beste's seances the better he likes them. She came to this city a stranger; she leaves it with hosts of friends, who on this occasion signed an urgent request for her to return again in the fall.

signed an urgent request for her to return again in the fall.

This reception was a very pleasant affair, and all enjoyed it very much. It commenced socially, and as it got near 9 o'clock, took the form of speaking, interspersed with music. Dr. Caswell, entranced, made the first address, congratulatory in character, and was followed by Mrs. Ricker, the medium, who began in her normal state, but soon became entranced, and the control did the talking. Then two or three other mediums were controlled, and at the same time. The spirits seemed to enjoy the occasion as much as the visible guests did, and the last hour was informal in character, the spirits all being very lively, sometimes three mediums being controlled at once, each having a circle. all being very lively, sometimes three mediums being controlled at once, each having a circle. The guests all seemed disposed to linger, and the spirits also, and 10 o'clock had long past when this scribe felt homeward bound; but there was quite a party, both of mortals and spirits, who were in no hurry, so it is safe to say the reception continued until quite a late hour.

"Shadows."

Spiritualism in Washington.

To the Editor of the Banner of Light; Your all-gathering sheet has of late kindly mentioned several events of public interest that have taken place in this city. As others are oc-curring, you will, no doubt, permit these later ones likewise to be mentioned. In the absence of any professional lecturer our meetings on Sunday are of the conferential order, are well attended, and prove to be no less instructive attended, and prove to be no less instructive than entertaining—two requisites essential to continuance and success. The prevailing spirit is one of intelligent inquiry. No attempt at public oratory is affected. Dr. Wooff officiates as chairman, and his opening remarks often give direction to the thought of the meeting. At last Sunday's conference, at the close of Judge Coomb's pertinent criticism, A. E. Giles, Esq., of Boston, being present, was called upon and related in an interesting manner some of his personal spiritual experiences which ochis personal spiritual experiences which oc-curred many years ago, similar in character, however, with those taking place here at the present time.

Judge Clancy related the account (which you printed in your last issue) of his wife receiving, in a wonderful manner, a fulfillment of the promise of an Indian spirit through the mediumship of a little girl, that the expressed wish of Mrs. Clancy, though naturally improbable, should be satisfied if she would visit a certain medium toward whom Mrs. C. felt somewhat skeptical—which she did the following day, and the original statement was literally made good. In connection with this, Judge Clancy related his experiences with Mr. W. M. Keeler in receiving independently written messages, stating that these communications were written in the light by a materialized hand, in the presence of all the company, and while one Judge Clancy related the account (which you the presence of all the company, and while one of the audience—first one and then another—held the paper on which it was written. One was in Latin, one in Italian, and others in English.

G. A. B.

Washington, D. C., May 11th, 1884.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society, now permanently located at Conservatory Hall, corner of Fulton street and Bedford Avenue, will hold services every Bunday, at 11 a. M. and 7:45 P. M. All the spiritual papers on sale in the hall, and all meetings free. Wm. H. Johnson, President Church of the New Spiritual Dispensation, Olin-

ton Avenue, below Myrtle (entrance on both Clinton and Waverly Avenues), holds religious services in its church edifice every Sunday at 3 and 7½ P.M. Bunday School for adults and children at 10½ A.M. Ladies' Aid Society meets Wednesday at 2½ P.M. Church Social meets every Wednesday evening at 7½ 0°clock. Psychic Fraternity, with classes for mediumship development, meets Thursday evening of each week at 7½ 0°clock. All meetings free, and the public cordially invited. A. H. Dalley, President.

Brooklyn Spiritual Fraternity.—Thursday even-ing Conference meetings will be held, at 8 o'clock, in the Hall of the Union for Christian Work, 14 Smith street, two doors from Fulton avenue. S. B. Nichols, President; John Jeffreys, Secretary; A. G. Kipp, Treasurer.

The Enatern District Spiritual Conference meets svery Monday wenting at Composite Room, 4th street, corner South 2d street, at 74. Charles R. Miller, President; W. H. Coffin, Secretary.

Comp. Secretary.

The Everett Hall Spiritual Conference, 393 Fulton street, meets every Saturday evening at 80 clock. Spiritual papers and books on sale, and meetings free. Capt. Jacob David, President; Lewis Johnson, Vice-President; W. J. Cushing, Treasurer.

The South Brooklyn Spiritual Society meets at Franklin Hall, corner of Third Avenue and 18th street, every Wednesday evening, at 8 o'clock, Mediuma' and Experience Meeting every third Wednesday in each month. All spiritual papers for sale, Seats free, S. B. Bogert, President; Dr. Patch, Treasuror.

Brooklyn (N. Y.) Lectures.

Mr. Fletcher delivereda lecture Sunday morning, 18th inst., which was declared by many to be the best given here by his guides, upon "Curses and Blessings," in which he marked the effect of experience upon us, and declared first, that man would one day control the elements to that degree that he would no longer be at their mercy. He said the florist even now has an ideal summer, in which during the storms of winter the flowers bud and bloom; the lightning is our errand-boy, and after severe battles we all know how rain was sure to fall, showing that there is a law underlying this and every other phenomenon in nature—that we are in a measure able to control and are not as much dependent upon "divine law" as we at first supposed. And the time is sure to come when man will be able to exercise a control over all the phenomena about him. He marked the great curse of intemperance, and said, while law and societies may do something to help the individual as crutches help the lame, there must be born within each heart the desire for reform ere that change shall come. He also marked evil speaking—and declared that to be one of the greatest curses of the present day—and gave a lesson long to be remembered. Altogether it was a remarkable lecture; and it will soon be arranged for publication.

In the evening a large audience listened to the answering of questions, which was received with every mark of approval. Next Sunday will be Mir. Fletcher's last. Mrs. Fletcher will also assist in the evening.

also assist in the evening.

Dr. E. B. Fish, clairvoyant and magnetic physician, has located permanently at 33 Boylston street, this city. He comes with letters of recommendation from Dr. G. L. Ditson, Dr. Joseph Rodes Buchanan and other prominent physicians, who admit the excellent powers Dr. Fish possesses. Such recommendations from such physicians as the above are guarantees well worthy the notice of those who are in need of help.

Dr. Fish was at the Committee Rooms, Tremont Temple, last week, where he treated the afflicted free, seventy one of whom left their names and addresses, acknowledging themselves cured of a great variety of chronic and other diseases. The rapidity with which healing forces were transmitted through his organism was a marvel to all present. He is a phenomenon in the benign art of healing—a decided success. physician, has located permanently at 33 Boyl-ston street, this city. He comes with letters of

UM, No. 2 HAMIL

A THRILLING EPISODE.

Locomotive Engineer's Instinct-How he Saved a Train and how he Saved Himself.

On one of the darkest and stormiest nights of the recent unusual winter, the express on one of the leading New York railroads was moving westward from Albany. The engine's head-light threw a strong reflection in advance, but the storm was so blinding it was almost impossible to distinguish anything even at a short distance. Under such circumstances instinct necessarily takes the place of sight. All seemed to be going well, when, in an instant, the engineer reversed his engine, applied the airbrakes, and came to a full stop. Why he did so he could not tell any more than any of us can account for the dread of coming disaster and death, and to the wondering inquiry of his fireman he simply said: "I feel that some-thing's wrong." Seizing a lantern, he swung himself down from the cab and went forward to investigate. Everything appeared to be right, and he was about to return to his engine when his eye caught sight of a peculiar appearance at the joint of the rail next to him. Brushing the accumulated snow away, he looked a moment and then uttered an exclamation of horror. The rails on both sides had been unspiked and would have turned over the instant the engine touched them. What inspired this attempt at train-wrecking is unknown, but it was presumed the confederates of some prisoners who were on the train hoped, in the confusion of an accident, to deliver their friends.

Engineer John Donohoe, of Albany, to whose wonderful instinct was due the salvation of the train, when asked by the writer why he stopped his engine, said:

"I can't tell why. I only know I felt something was wrong." when his eye caught sight of a peculiar appear-

"I can't tell why. I only know I jett some-thing was wrong."
"Do you have these feelings often when upon the road?" continued the writer.
"No, very seldom, although for the past twen-ty years I have been in a condition to feel ap-

"No, very seldom, although for the past twenty years I have been in a condition to feel apprehension at almost anything."

"How is that?"

"Why, I have been a victim of one of the worst cases of dyspepsia ever known. I have not been confined to my bed, as, like thousands of others, I am compelled to work whether able or not. Indeed, when it first began I had only a loss of appetite, a faint feeling that would not go away and a bad taste in the mouth, but I finally got those terrible craving and gnawing feelings that make life so unbearable and are known as general debility."

"What did you do?"

"I tried physicians until I became discouraged. I gave eight different ones fair tests, but none of them benefited me. I then tried proprletary medicines, but they failed, likewise. It looked pretty dark for me so far as any more peace or enjoyment in this world were concerned, and I became terribly discouraged."

"You certainly do not look that way now."

"Oh, no, indeed, I am in perfect health now," was the reply, "and I propose to continue so. My nervoueness is entirely gone; I can sleep nights; the aching numbness has disappeared; the pale, sickly appearance has given place to the color of health. and I have readily put on

the pale, sickly appearance has given place to the color of health, and I have readily put on flesh. This is what has been accomplished by means of Warner's Tippecance. If I can be cured after a chronic illness of nearly a quarter of a century I believe all suffering in a similar manner can be restored by using the same great remedy."

Such is the testimony of a man who could detect and remove unseen danger on the road but could not remove the dangers from within his own system until brought face to face with the reat preparation above-named, which did so nuch for him and can do as much for all those great who require it.

The Lake Champlain (Vt.) and Niantic (Ct.) Camp-Meetings.

Dr. E. A. Smith recently informed a Banner of Light representative that the first named meeting would begin Aug. 17th and last four weeks. All of the prominent speakers of Vermont will be present. Capt. Brown, Geo. A. Fuller, Mrs. Sarah A. Byrnes and other noted speakers will also address the people. This camp is delightfully situated, within two miles of the city of Burlington. It commands a magnificent view of Lake Champlain. Each year the interest in the meetings increases. For particulars relative to lots, etc., address Dr. Smith, Brandon, Vt.

The Niantic enterprise is rapidly moving forward to ess. Many cottages are being built. Special care will be taken this year relative to the list of speakers, and some of the most distinguished orators on the Spiritualist rostrum will be engaged to address the people. For information relative to lots, etc., address James Hayden, Willimantic, Conn. Details of the forthcoming meeting will be given in this paper here-CEPHAS.

N. Morse, of Owego, N. Y., writes suggesting the practicability of the Committee on Transportation connected with the Lake Pleasant Camp-Meeting securing excursion rates this season on the railroads from Utica on to Binghamton. Owego, Waverly and The Delaware, Lackawanna and Western Railroad [he says] runs through here from New York City, and also from Albany. Those of us here who desire to visit that Camp now have to go either to Auburn or Utica in order to avail ourselves of reduced fare."

In another column we publish the prospectus of the Banner of Light, a journal devoted to spiritual philosophy. It is the leading paper published in the interest of Spiritualism.—Cazenovia (N. Y.) Republican.

Testimonial.

Desiring to give credit where it is due, I with pleasure submit the following statement: In November last I felt great relaxation coming upon me, which increased to that degree that I was unfitted for business. The symptoms grew worse for ten days. My medical attendant finally decided it to be acute malaria, and, though every means known was resorted to to remove the difficulty, I received no relief. In the midst of this gloom cilinging to me, I called on W. H. Vosburgh, Magnetic Healer, of this city, and he by simply manipulating me with his hands, broke the fever and entriely relieved me in two treatments. I consider this result so remarkable that I would advise the sick and diseased to try his powers. Elias ROGERS.

No. 5 Sixth street, Troy, N. Y., Jan. 10th, 1830.

Annual Convention. The friends of Spiritualism will hold their tenth anniver-sary of the dedication of Eureka Hall in the Wilder House, Plymouth, Vt., Friday, Saturday and Sunday, June 13th, 14th and 16th, 1884.

14th and 15th, 1884.

For speakers we shall expect A. E. Stanley, of Leicester; Mrs. S. A. Wiley, of Rockingham; Mrs. Fannle Davis Smith, of Brandon; Mrs. L. S. Manchester, of West Randolph; Mrs. Emma L. Paul, of Morrisville; Mrs. Abble W: Crossett, of Duxbury. In addition to the above we have engaged George A. Fuller, of Dover, Mass., the popular platform orator; also Joseph D. Stiles, of Weymouth, Mass., the wonderful test medium, who will give tests from the platform.

Good music will be furnished. The railroads will extend their usual couriesies. A cordial invitation is extended to all.

Board at the Wilder House \$1.00 per day.

HARVEY HOWES, N. Bennington, Vi.,
D. P. WILDER, W. Bridgewater, Vi.,
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Spiritualist Conference

The Wisconsin State Association of Spiritualists will hold a three days' meeting in Omro. Wis., on the 6th, 7th and 8th of June, 1884. Speakers already engaged: Judge Holbrook of Chicago and Mrs. L. M. Spencer of Milwaukee. Other speakers expected to participate.

We hope to see all parts of the State represented. A limited number will be entertained by the Omro friends. Reduced rates at the botel. Board at Coe's restaurant thirty conts per meal. Write the Secretary about reduced rates on rallroads.

DR. J. O. PHILIPS, Secretary.

Omro, Wis., May 14th, 1884.

The New Hampshire State Spiritualisi Amociation

Will hold its Fourth Annual Convention at Manchester, on Friday, Saturday and Sunday, the 6th, 7th and 8th days of June next. Speakers and mediums from our own State will be in attendance to aid in the exercises, among whom are Mrs. E. B. Oraddock, Mrs. Addie M. Streens, Mrs. Sophis K. Durant, Mr. Edgar W. Emerson (we are also to have present with us the veteran apritual postmaster, Dr. J. V. Mansfield, of New York, and J. Clarg, Wright, trance speaker from England, More aviended totale will appear hereafter, ... (For Order of Bedrif of Manchester).

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The contents contain chapters on the following subjects: Is Man a More Animal? Common Dogma of Man's Origin.

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