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## The Spiritual Kostrum.

#### Christian Superstition and Modern Spiritualism.

A Discourse Delivered by PROF. HENRY KIDDLE,

the Spiritual Fraternity of Brooklyn. [Reported for the Banner of Light, ]

Superstition is a word ordinarily used in a very loose way, but generally to indicate a belief in something that cannot be rationally explained. In the minds of most persons, it stands for all that is gross and absurd in the religious beliefs and practices of barbarous tribes, as well as for all irrational "supernaturalism," past or present. The adherents of prevalling religious systems would, doubtless, be willing to accept the distinction made by Cicero between religion and superstition, defining the former as a plous reverence for the gods, and the latter as an excessive and irrational fear of spiritual beings.

Properly speaking, however, the primitive idea involved in superstition is survival. As mankind advance to higher states of enlightenment, they still retain many crude notions and beliefs, inconsistent with their intellectual progress, and various practices, especially religious rites, for which no reason, beyond mere clinging faith in their necessity or efficacy, can or wrecks of former beliefs, over which, perhaps, the waves of many centuries have washed. They are sometimes the ineffaceable vestiges of pre-historic religions, the origin of which can be only a subject for

In this sense a superstition is a belief or practice belonging to a former state of society, or stage of mental and spiritual growth, but which the prevailing civilization has outgrown. Every nation or community has its superstitious associations and habitudes, and these usually form the chief obstacles to the progress of truth and reform. The superstitious notions of people in general in regard to what is called the supernatural, may be said to constitute now the chief stumbling-block to their acceptance of the truth of Modern Spiritualism. They are repelled from it by their tra-ditional fears of Satanic influence. The belief in a special order of malicious spiritual beings, the "fallen angels" with the arch-fiend Lucifer at their head, for ever plotting against the souls of mankind, still clings as an indestructible superstition, to the minds of most Christians, both Catholic and Protestant; and not withstanding the repeal of all the laws against witch craft, the horrid superstition in connection with that imaginary crime still haunts the imagination of thou sands, strengthened as it is by a superstitious rever ence for the barbarous code of the Jews of thirty cen turies ago, which said: "Thou shalt not permit a witch to live." Bibliolatry is essentially a supersti tion; and, during the last three hundred years, but more especially in the seventeenth century, when the witch mania reached its height, it gave rise to the darkest delusion, and the most cruel and blood-thirsty fanaticism that ever stained the pages of human history. Under its baleful influence all mercy seemed to be extinguished in the human heart, a frenzied regard for the familed "word of God," and a dread of the devil having transformed men and women into unmitigated fields. Who can contemplate without amazement and horror the fact that more than fifty thou sand persons were condemned to a cruel death, in Protestant England alone, for the imaginary crime of entering into a compact with the devilt And let it never be forgotten, they were sentenced by learned and plous judges-eminent for their Christian virtues, and especially versed in the teachings of that book which is still pointed to as the exclusive source of all moral and divine truth. Yes, my friends, I say it deliberately and emphatically, had no such claim been made for the Bible, as that which most evangelical Protestants still maintain that it is the "infallible word of God," to be read and followed in all its parts as absolute truth—the awful delusion of Christian de monology could not have occurred. The very fact that it did occur, and that it was supported by doctrines taken from the Bible, show conclusively that such a view and use of that compilation of ancient writings is false and mischievous. Is not this illustrated by the fact that the royal James, to whose zeal is due the best English translation of the Bible, was also the chief expounder of its demonology? A single sentence from s famous book on the subject will serve to illustrate the spirit that pervades it. He says: "Witches ought to be put to, death, according to the law of God, the civil and imperial law, and the municipal law of all Christian nations, no age, sex, or rank being exempted; for to spare the life, and not to strike whom God bids strike, and with all severity, in so odious a treason against God, is not only unlawful, but doubtless is no less a sin in that magistrate than it was in Saul's sparing of Agag, and so comparable to the sin of witch-craft itself, as Samuel alleged at that time." What, let be ask in parenticets, but the most damnable su-

enlightened age, to approve of the horrible butchery of the defenseless prisoner Agag, even by a so-called the perpetration of such a murder, our Spiritualism teaches us it could not have been the Infinite Spirit of love (what blasphemy to say so!) but a spirit of dark-

The whole of this discourse would be taken up were I only to glance at the monstrous superstitions sanctioned by the Christian clergymen, legislators, and writers of that dreadful period, illustrating, as has been well said, the fact! that the principles of authorituand faith once being allowed to gain an ascendency over reason, nothing can be too absurd or too monstrous to be believed and acted upon." All this was the legitimate consequence of substituting the superstitious idolatry of a book for reason and common sense. It is not, however, the book that we makes it, a fetich. Had the book been used according to the rational principles laid down by the Rev. Heber Newton, the lives of tens of thousands of innocent persons, sacrificed on the altar of Bibliolatry, would have been saved. It was a sad and costly lesson for the adherents of Christian systems; and yet dear as the experience was, stamped as it was on the memory of man in fire and blood, it has not been learned. Every law against witchcraft and demonology has been repealed (except the papal decrees of the immuta ble and infallible church of Rome, which like the laws of the heathen Medes and Persians can never be altered); and thus Protestant Christianity has confessed its deplorable error, though its adherents do not deny that it was sanctioned by the "word of God." Still the same superstitions are preached by Protestant divines against Modern Spiritualism, which is often denounced as the revival of witchcraft, an attempt being thus made to arouse in the popular mind that fatal fanaticism which once caused such a deluge of blood. But it can clearly be shown that the Spiritualism of these days has nothing in common with any such dark delusion, or monstrous perversion of spiritual truth-that, so far from being a superstition in either of the senses I have laid down, it is based on no irrational reverence or idolatry of spiritual beings, nor does it consist of beliefs or practices which have distinguished any previous age. It is, indeed, a reassertion of spirit-existence and agency, but under entirely new forms, and on principles condemnatory of all the abuses of spirit-intercourse from which is the past mankind have so dreadfully suffered.

Modern materialism is, in great part, a reaction against the demonology of the seventeeth century; and the non-religionists of this time are repelled from an acceptance of spiritual facts by their seeming kin ship with that which they have been taught to regard as the most mischievous of all superstitions, witchcraft and sorcery, as well as with their apparent affinity with the degrading supernaturalism of barba-rous tribes. To believe in Spiritualism seems to them like a back-sliding of civilization—from the realms of rational and demonstrative science to the dark ages of ignorance and magic, when the agency of spirits, and generally of malevolent spirits, was referred to in order to account for phenomena all of which have been found, in our enlightened age, to depend upon natural or physical causes.

On this account the assertion of spirit-agency has to tivated minds. Indeed, it is not at all surprising that the physical scientist should exclaim: "Spirit is the of spiritual truth: "Such statements as these made last thing I will give in to," when we remember the part played by spiritism, or animism, in the lower grades of civilization. If the Spiritualism of our times involved the revival of these exploded beliefsif its tendency were to bring men's minds again under the darkening influence of mysterious and unseen agents, it would meet with a resistance in the spirit of the age sufficient not only to check its progress but to stamp it out utterly. But this is far from being the case, as has been clearly demonstrated by its acceptance, after the fullest investigation, by those who may be truly said to represent every phase of modern thought and advancement. Civilization often becomes corrupt, and nations rise and fall: religious as well as political institutions perish and give place to others; but no enlightened nation ever relapses into barbarism unless it is overwhelmed and in great part destroyed by barbarous invaders, as were the Greeks

It has been said that ignorance is the mother of su

perstition; but I should rather say the mother of delusion and the preserver of superstition. The absurd errors of the past are retained by the ignorance of the present. Demonology is a superstition still persisted n by Catholic and Protestant Christians, on account of their "invincible ignorance" of true Spiritualism. The facts of Modern Spiritualism disprove it-show its utter absurdity and mischievous influence, and, if accepted, would render a revival of the witch-mania. which some clergymen are apparently trying to excite, utterly impossible. The savage is prone to attribute natural phenomena, such as storms, for example, to the action of unseen evil spirits; but physical science having shown that these occurrences in nature are due to physical laws, the belief of the savage becomes a superstition. Disease was once thought to be the result of obsessing spirits, and is so treated among certain existing nations; but although a belief in demoniacal possession still exists it does not furnish a basis for the diagnosis and cure of diseases, because the science of medicine has shown their physical causes and the agents which may rationally e employed for their cure. Thus spiritual phenomena have been attributed to the direct, special intervention of God on the one hand, or to the malevolent machinations of an almighty Devil and his imps on the other; and this delusion has caused the most direful consequences. But spiritual science, based on the facts of observation and rational deduction, as it has been cultivated for the first time in these days, has served to dissipate the delusion, and to brand it as a superstition, wherever and by whomsoever it may be entertained in these days of spiritual enlightenment. Christian demonology, which was the immediate result of this delusion, now lingering as a superstition prevents the acceptance of the rational and beneficen truths of Spiritualism, which, taken, in their entirety, onstitute the clearest and highest spiritual revela tion the world has ever seen. The basic fact on which this revelation rests is what has been called, though iot with perfect propriety, "spirit return"—the manffestation and identification of departed spirits Christian superstition denies the identity of our spiritfriends, and brands them all as diabolical spirit-one mics—the emissaries of Satan, sent forth on a new mission of malevolence to enspare our souls assum ing the characters of the "angels of light," and preach ing the doctrines and procepts of Christ himself—the love of God and the love of man. But Satan, accord ing to the supporters of the old superstition, is "God's ape." Why? Let me explain their theory: All spirit

perstition could induce any intelligent person, in this enlightened age, to approve of the horrible butchery of the defenseless prisoner Agag, even by a so-called prophet of God? If a spirit controlled him at all in they are good and pure spirits; but if they manifest to persons outside of the Church—to those who are nelther members nor priests nor candidates for canonization, they are unclean spirits. They may come with the holiest messages, the most exalted precepts, the kindlest ministrations, in the most Christ-like demeanor, and teaching the most sacred doctrines-it is all to no purpose; they are beyond the pale of the holy church—they are devils, and their messages only prove their master Satan to be "God's ape"—a vile imitator of the pure gold of ecclesiastical truth. As an illustration let me mention an incident I recently heard related. A lady and her daughter, who had died in the odor of church sanctity, appeared a short time afterward, in spirit form, to the husband and father, himmust blame, but the superstition that made it, and still self in respectable church standing, and claimed a recognition with protestations of loving identity—with even prayers and tears, persisting in the announcement that they were not dead, as he believed, but still alive, and as capable as ever of loving and being loved. Had this man been enlightened as he should have been, he would have blessed his spirit visitants, reciprocated their assurances of affection, and kept the remembrance of their spirit-presence in his heart as a sacred talisman; and, besides, he would have thanked God for the special conditions and means by which his spirit wife and daughter had been enabled to manifest their presence; but, instead of that, having his mind utterly darkened by the superstition of Christian demonology, he exclaims: "You are the devil! Begone, Satan!" and night after night persisted in driving them from his presence with this superstitious reviling. Fortunately, this is not a case of frequent occurrence; for there are but few, even of church-members, who allow their natural affection and spiritual intuition to be so completely extinguished by ecclesiastical superstition.

You will, doubtless, remember that, some time ago Prof. Austin Phelps preached very strongly against Spiritualism as a form of "infidelity," and strongly commended a revival of the old demonology, in order to identify our spirit manifestations with it, and seemingly to excite a new witch mania. His words are suggestive, in connection with the theme of this discourse He says: "Here is a point, I think, at which we have slipped. The popular recoil from the Salem witchcraft, and from the tragedies to which it led, and from the diathesis of the age which made those tragedies possible, has thrown us all back a long way behind the plain teachings of the Scriptures on the whole class of subjects to which this belongs."

In this of course he was right as far as the spread of materialism is concerned; but notice that fine periphrasis, "disthesis of the age." What did he seek to disguise by that obscure euphemism? Why, Christian superstition, having its sole root in a contemptible Bibliolatry, which this learned professor thinks agrees with the "diathesis" of the present age; and he would seek in the pages of the Bible for a poison to administer to our modern spiritual revelation. But now mark the superior wisdom of another Christian expounder, Dr. Buckley, of the Christian Advocate, a follower of John Wesley, one of the strongest upholders of Christian Spiritualism in his time. Dr. Buckley seems to apprehend clearly the "diathesis" of this withstand, at present, the strongest prejudices of cul- age. Re says, in condemnation of Prof. Phelps's proby Prof. Phelps, would build up Spiritualism faster than all the efforts of its votaries. Let the Christian church acknowledge the supernatural [he means spiritual origin of these phenomena, and the Spiritualists have two-thirds of the battle. For they say, as the writer has heard them: Such and such Christians acknowledge that those phenomena are supernatural. Now, mother, can you believe that the communica tion which you know that you have received from your daughter, is from the devil? How has it comforted you! Child, can you believe that what your dear mother has sent you, so much like the kind words she has often spoken when on earth, are from an evil spirit?" How true that is! And let me add, that if any superstitious and bigoted Jew, nearly two thousand years ago had told the Christian disciples, on their relating the incidents of their journey to Emmaus that they had seen and conversed with a messenger of Satan, he would, without doubt, have received a some what similar reply.

But, again, notice the antagonistic positions of these two Christian enemies of Modern Spiritualism. One says demonology is sanctioned by the Bible: the Church has gone too far and too fast in renouncing it. It must be revived. The other says: Not so fast, my zealous brother. It won't do. The "diathesis" of this age is different. Demonology may be in the Bible. No doubt it is, for I am not ignorant of what took place in your father's house at Stratford ; but we must read it out of the Bible, and preach the unreality of all spirit-manifestations. Samuel never appeared to Saul; Job never heard a spirit-voice; God did not put a lying spirit into the mouth of his prophets—the prophet that said so was a fraudulent medium and ought to have been exposed. Moses and Elias on the Mount of Transfiguration were only sacred phantasmagoria exhibited in some way by Christ. To be sure, the "apirit of Jesus" did appear to, the disciples and to Paul, but then Jesus is the second person of the Trinity. Thus all the Spiritualism of the Bible, without which it is absolutely worthless as a religious book, must be given up lest the demonology of the seventeenth century should be revived. "Rather than accept these superstitions," says Dr. Buckley, "men of sense will throw away all supernatural religion" but another eminent doctor of divinity has said, this is "to cut the throat of Christianity." Thus its official defenders are between the horns of a dilemma.

But if these men could free their minds from super stitious prejudices sufficiently to study the real facts of the Spiritualism of these times, they would see that the demonology which cursed mankind two or three centuries ago is not in the Bible at all. It was simply read into it through the awful delusions connected with a superstitious fear of the Devil—that suprem evil personality, the creature almost exclusively of Christian theology. This was an evolution that reached its height in the seventeenth century, when, in the words of Buckle, "the clergy and, the people imagined that the Devil was always and liberally at hand, that he was haunting them, speaking to them and tempting them. Go where they would; he was there." The founder of Protestantism was a great sufferer from this superstition. He lived under an incessant impression of the presence of Satan ; and in the Castle of Wartburg is said to have hurled his inkstand at the arch-fiend when he appeared in bodily form. ... Witch-craft grew out of this delusion as to the omnipresent evil influence of Satan. The rationals of the phenomena, as I have already said, has been fully explained by Modern Spiritualism. They have not been sonal truth and excellence belong exclusively to the or-ganized Church, which was intraculously founded by

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have established, and, moreover, entirely in harmony | gasping for breath, and with their hair standing on with the statements of the Bible when properly contrued. It is wholly unnecessary to do violence to that venerable book, such as Dr. Buckley recommends, in order to save the church institutions or pre-

vent the revival of Christian diabolism. The revelation of Spiritualism is based on demonstrative facts, as well as the facts of direct observation. In this respect, it may justly claim to have a scientific basis. To contrast it with the imperfect revelations of past ages, and show how far removed it is from the superstitious "diathesis," to use Dr. Phelps's term, let me enumerate its salient features: (i) It gives a clearer evidence of the life after death. and explains more definitely and rationally the nature of that life than has ever been given before; (2) It explains the relations of the apiritual and material world, demonstrates the laws of inspiration and spirit-control, showing in what way we may be paychologically affected by spirits of different orders. and how we may guard ourselves against malign influences; (3) It gives a better-a more rational-idea of the nature, attributes, and government of God; (4) It explains the great law of spirit unfoldment and progression, and in this way offers a rational theory of the

nature, origin, and destiny of the human soul. Thus it fulfills all the requirements of a rational spiritual religion, which necessitates no priesthood to interpret or to administer it; for it presents no mysticism to puzzle the understanding or affright the imagination, and enjoins no mummeries or formalism of any kind. It deals not with externalities, but addresses the inward spirit, and appeals to that inner light which "lighteth every man that cometh into the world." As a spiritual science, it affords a needful antidote not only to the superstitions of the past, but to the delusions which constantly tend to ereep into men's minds, from their passions, appetites, vain curiosity, selfishness, and shallow conceit. Spiritualism contains a cure for all this within itself, as its wonderful history during the last thirty-five years has most clearly shown. That history contains the record of many cases of the saddest infatuation; but, invariably, the experience has afforded a much-needed lesson-the lesson that no blind reverence for spirits, or confidence in spirit-messages, is to be permitted to overwhelm reason and common sense.

Thus that fertile source of superstition, excessive regard or veneration for spiritual beings, has been most effectually closed—so effectually, indeed, that no one need fear that any rational believers in modern revelation will ever erect fanes and altars for the worship of deified spirits, as was the religious practice of the Egyptians, Greeks. Romans, and other ancient We know now who these spirits are—the clean and the unclean, the good and the bad, the high and the low—the angels and the devils; and while we do not worship the one, neither do we, like the Roman Church, anathematize the other, because we recognize in them all our fellow-creatures in different stages of progression. Spiritualism has been branded as a superstition by those who have erected, inside of Christianity, a religious cult which requires the adoration spirit of a woman; while Christianity itself, since the fourth century, has been officially perverted from the simple theism taught by Jesus of Nazareth into the worship of the teacher himself, notwithstanding his own recorded protest against any such worship, yea, even against being called good; much less, then, should he be called God.

These are superstitions which Modern Spiritualism, in the spiritual light of these days, altogether repudiates, will take no part in, or share any responsibility for. It takes its votaries back to the pure and simple religion of the divine teacher of Palestine; and while it profoundly reverences his character as a beautiful spiritual ideal, it cannot be so faithless to his precepts and example as to put him in place of the Infinite Being whom he taught us to worship as " Our Father."

In no respect has Modern Spiritualism been so thoroughly a corrective of superstition as in its obliteration of the false distinction between "nature and the supernatural." It recognizes the physical and the spiritual universe as alike natural, and governed equaliv by the universal and invariable laws fixed by the Divine Mind. Its theistic revelation does not permit it to view the Infinite as the ancient Jews conceived their Jehovah-capricious, jealous, and wrathful, using the meanest devices to accomplish his purposes, and occasionally repenting of his acts. This idea of the Supreme is by no means inconsistent with the mental and spiritual status of a semi-barbarous people, three or four thousand years ago, but can only be entertained as a monstrous superstition in such an age as the

Spiritual laws being natural laws can become the subject of scientific investigation, like physical laws; and it is the peculiar province of Modern Spiritualism to make that investigation according to the most enlightened principles and methods that experience may discover or dictate; and those who, wisely and legitimately, conduct these investigations need have no fear of any diabolical intervention beyond those manifestations of the unprogressed which special circumstances and conditions may permit or invite.

Thus, in a general way, I have endeavored to show how this new spiritual revelation is related to the superstitions beliefs which characterize the prevailing religious systems of our time. Of course, to do this in detail would require a vast deal more space and time than can be given to a single discourse. In addition to what I have already presented, I will refer to but one other hideous superstition still passionately clung to by most Protestant Christians as an essential element of revelation, and of course an unalterable dogma of the immutable church-I mean the doctrine of an everlasting hell; and having compared this with the enlightened view of "future punishment" presented by Spiritualism, it may pertinently be asked, which is the superstition and which is the truth; which is most likely to have come from the spirits of darkness, and which from the God of love?

So irrational a dogma as everlasting damnation could have sprung only from an infallible church and an infallible Bible—each a baneful superstition in itself, in conflict with the enlightened spirit of this age, which is certainly not to be reconciled with infallibility in any man or body of men, or in any book or books, whatever their claims may be to divine authority or inspiration, since the fallibility of inspiration itself has most clearly been demonstrated.

The delusion in regard to the future punishment of the human soul, encouraged by priests, has proved a hideous nightmare wherever it has been believed: and once it was believed, implicitly and universally. Buckle, in describing the religious superstitions of the Scottish people in the seventeenth and eighteenth centuries, paints in strong colors the effects of this infernal dogma. He says, "Whenever the preacher mentioned Satan, the consternation was so great that the church resounded with sighs and groans. Not unfrequently the people, benumbed and stupefied with awe, were rooted to their seats by the horrible fascination exercised over them; which com-

This scene is easily paralleled in very recent times. Only a year or two year ago, a Jesuit preacher in St. Bridget's Catholic Church, in New York, depicted the horrors of hell with such frightful realism that the people involuntarily fell on their knees in an agony of terror, as the reporter stated. "Put your hand into the flame of a gas-jet for five minutes," said this fol-lower of the merciful Jesus. "You could not stand the test for half a minute; but the walls and the lofty celling of this vast building might be covered with figures, and they would not begin to express the duration of eternity. And the angel of God stands guard at the gates of hell, while the wicked cover their faces with their hands, and beseech him: 'Angel of God, torment me not." Please to note here, I am not citing mediæval barbarism, but present, living supersti-

ing mediaval barbarism, but present, living superstition, maintained by the most powerful Christian organization in existence.

A Protestant clergyman some time ago published
some religious tracts for the edification of children, in
which he illustrated this precious superstition somewhat in the following manner: "You ask were that
wicked child Mary has gone who died last week. She
has gone to hell. Go to the gates of that dismai abode,
and ask where is Mary; and you will be told, she is
burning. Go a year from now, and ask the same question; and you will again be told, Mary is burning; and
if you should go a century from now, or ten thousand
years from now, you would still be told, Mary is burning."

ryou should go a century from how, or ten thousand years from now, you would still be told, Mary is burning."

Great God of Love! and can thy creatures blasheme thee thus? Alas! they know not what they do. Blinded by ecclesiasticism and superstition, they become insensible to reason, to ordinary human sympathy, to common sense, or how could they transform the loving Father of all into a merciless flend? And those who cling to this mediaval superstition condemn our spiritual communications as coming from Sataul That rational and benignant revelation which the spirits of this time have brought, while it has shown the chastening tortures of the consciencestricken in the spirit-world, has depicted the angels of the Divine Father not as tormentors but as ministers of love and mercy, ever striving to alleviate, not intensify, the pangs of repentant souls. And, moreover, while the doctrine of everlasting perdition, as taught by the churches, is but a mere myth or tradition, having no definite foundation beyond a single Greek word of disputed meaning, Spiritualism presents the actual testimony of the denizens of spiritilife, whose messages uniformly present the same great fact, that all must suffer the just penalties of offended conscience, and that there is no evil which is not finally outlived or outgrown, every soul passing onward and upward to fulfill its destiny of ultimate putification.

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so clearly shown to us by the Spiritualism of these days.

Let me say, in conclusion, that it is not alone superstition that causes that infidelity to spiritual truth which we see so strongly displayed in the pulpit and press (especially the religious press) at the present time. In most cases self-interest is a powerful factor, which, to conserve institutions with which it i concerned, panders to popular superstition. Rise why is the truth garbled or suppressed? Why is no defense of it permitted? The reason is obvious, and a neatly expressed in the lines of the poet Burns:

pelled them to listen, though they are described as But they wham the truth wad indite."

Written for the Banner of Light. THE WINGS OF THY LOVE EVER BROOD OVER ME.

Thy presence is near when the gray of the morning Is over the mountain and over the sea; When day is declining or stars of night shining, The wings of thy love ever brood over me.

Though hopes fade away like the sunset so golden, And the high tides of purpose arise but to fall, The thought, e'en in sadness, will fill me with gladness That with swiftness of light thou wilt answer my call.

Though one go afar, over desert or ocean, And long years of trial between us may roll, Nor fate, time nor distance can mar the existence Of love that gives pinions and voice to a soul,

From the farewells of earth to the greetings of Heaven, We go not alone to the life that shall be: I know at the portal of beauty immortal The wings of thy love will be brooding o'er me. LIZZIE G. SLADE. Glenbeulah, Wis., 1884.

#### "BHADOWY COGITATIONS."

BY JOHN WETHERBEE.

"It was, upon reflection, I feel impressed, A spirit picture that this dream unrolled; Spirit-ladies, then, are elegantly dressed, And very handsome there as they grow old."

She was a century old, but her apparition told only two score. This, however, was no dream; but the lines quoted seemed to express the picture that lay in Mr. Shadows's mind, after witnessing what he had in an hour or two of very marvelous experience. Had he been dealing with the dead, or with the living? The answer will be, "both," as the reader will perceive as we proceed. Mr. Shadows was in a sort of brown study, and very thoughtful state of mind, and somewhat overwhelmed also, for he had had ocular and tangible proof of extemporized spirit forms-materializations. They certainly in this instance were what they claimed to be-the apparitions of departed

I do not know why Mr. Shadows should have been astonished, or overwhelmed, for he was a Spiritualist of wide experience; he had been forced to be one from sensuous evidence, and believed literally in the poet's words, that

.....' the spiritual world Lies all about us, and its avenues Are open to the unseen feet of phantoms That come and go, and we perceive them not, Bave by their influence; or when at times A most mysterious Providence permits them To manifest themselves to mortal eyes."

This was one of the times when a "mysteri ous Providence" made them visible. Mr. Shadows saw no mysterious Providence in the operation. The ghostly legends of the past and the records of superstition seem to need the poet's endorsement; but the expression in his mind was only a glittering generality. What he had just experienced, with eight others, making a party of nine, though mysterious, was not providential, but evidently in accordance with law, the same as all natural phenomena are, and was more or less under the control of intelligent beings from or in the spirit-world.

The thought that was most prominent in Mr. Shadows's mind at this particular time was this: Among the forms that appeared was the apparition of a relative. He did not recognize her, so he asked her name; the spirit replied, "I am Mary Smith." Mary Smith was his mother's cousin, who had been dead about forty years, and was a maiden lady of sixty when she died. She appeared to him on this occasion as a radiant maiden in middle life, yet she was then a hundred years old, and that somewhat contradicted the lines of Oliver Wendell Holmes that,

"Nothing awakes on its hundredth year Without feeling old and looking queer."

He did not intend to improve on the doctor's poetry, but this was as near the quotation as his memory would permit. Mary Smith-if that was her apparition-looked, as we trust all old people do in the spirit-world, a sort of youthful maturity. Mr. Shadows, however, felt that she was the person she claimed to be. She was the sister of Mrs. Dana, wife of the poet, Richard H. Dana; yet that did not insure her identity. But when, in reply to a question, she softly whispered, "Mary Smith," she added, "Adeline and Hattle are here, and so is Albert." No one present knew the relative connection and the naturalness of these names; so Mr. Shadows felt that he had no right to question the identity of this centenarian, and he did not.

It was, as has been said, while cogitating on this subject, that Mr. Shadows was introduced to the reader, and the dynamical state of his mind is expressed in these lines of Byron-not literally, but illustratively:

"He thought about himself and the whole earth, Of man, the wonderful, and of the stars. And how the deuce they ever could have birth; And then he thought of earthquakes and of wars, How many miles the moon might have in girth, Of air-balloons, and of the many bars To perfect knowledge of the boundless skies, And then instead of Donna Julia's eyes." He wondered how spirits materialize.

There was the fact, said Mr. Shadows, there was no disputing that. He had had the experience before, and many times; he had become perfectly satisfied from the first that the phase was genuine, that is, that the medium was not making believe spirit, and that there was no confederate aid, therefore it was intellectual proof that it was what it claimed to be; but yet these human looking forms did not seem to him to be spirits; he seemed to think that spirits should not be ponderable, substantial objects, that they ought to be apparitions only; that in embracing them one would be finding himself hugging ethereal phantomatic illusions; but no, they are full of bones, and every way to the sight and touch like ordinary human beings. Mr. Shadows never grabbed one of them, and if he did, he would expect to find the medium in his arms. It might not be the case, and could not always be, but had been so sometimes, and then sometimes as much a surprise to the medium as the grabber-more so probably. If the medium is unconscious at such times, it is transfiguration, and that is as wonderful as materialization. Mr. Shadows was aware there are frauds also, people deceiving worthy, confiding persons, and even mourners, for a few dollars; such things may and do throw a doubt on the genuine, to inexperienced people, but Mr. Shadows knew these things were sometimes real, and demonstratively so; so with him the counterfeits made him cautious and open-eyed, but never reduced the value of the genuine. The line between the genuine and fraudulent is not sharply drawn; the debatable field is tolerably wide, and unless one has unmistakable proof, he is not to be blamed for doubting.

Shadows had his doubts himself until he had unmistakable tests, and even when he had had irrefragable proof that there was no fraud, he had his misgivings, because they did not impress him as being denizens of the spirit-world; and yet, under such circumstances, what else could they be? "They are so real and human-

looking," said Shadows to himself. "I do not see why they may not be permanent and enduring; they seem hearty, robust, and apparently strong and vital enough to last many years." Mr. Shadows said one spirit took hold of him that seemed to have more life in him, or her, than he had, and if he had been an insurance agent, would not hesitate to let her take out a policy on her life.

It will hardly be worth while to write out the details of this seance in consecutive order: that is the common way; anybody can do that, and a description of one is a tolerable description of all; so this writer avoids it; the thing lays like a picture in his mind, as Mr. Shadows related it, and he always wants to produce the ploture, not the detailed report. Mr. Shadows wants it perfectly and positively understood that this séance, which was at Miss Berry's, No. 1 Arnold street, was an honest one, from centre to circumference. The small cabinet-room, or the bower of the spirits, as he liked to call it, was empty, with the exception of containing a sofa and a chair, with no deceptive stuffing in either; and if there had been it would have had no bearing on the circumstances that took place, as the reader will hereafter see. The door leading from the entry to that room was locked, and so secured that any connection therewith was impossible. It is hardly worth while to take time to say in what way, for if the readers cannot believe what Mr. Shadows positively states, they would not after the details were related. On the point of emptiness of the room and perfect isolation, he is as certain as he is there are stars in the sky; and if that be so, then the fact of materialization is

both stood together in the centre of the room, the medium erect and in a deep trance. All present had the opportunity of seeing and closely examining that wonderful and quite unusual sight of both the active, wide awake Lotela, a spirit, and the medium at the same time. This certainly was an uncommon experience, and Mr. Shadows, as well as the other eight persons, considered it so, and when there was only that medium in the cabinet-room—and we wish to be very positive on that point—where did the spirit who called herself Lotels, which appeared to be the more alive of the two, come from? and where did the spirit that came out. nassing by Shadows and Colby when they were in close proximity with the former's relative. come from? The fact was unmistakable: that neither of them was the medium was evident to Shadows: then there were three distinct personalities at the same time: the medium in the cabinet, "Mary Smith" at the curtain, Shadows holding her hand, and the spirit that at the same time came out into the room before Mary retired. Where did two of them come from? where could they have come from but as a precipitation from the invisible air? that is, providing the facts and the situation are stated correctly? Being sure there were no confederates, it settles the fact of material-

ization, and on that the reader can rest assured. This point may not be made as strong to the reader's as it is in the writer's mind, for the want of ability, but he hopes to convey the idea that on the point he is as certain as he can be of anything, that confederacy was impossible. It was the certainty of this fact, in a somewhat extraordinary degree, and the apparitions or forms appearing as they did, interspersed with incidents of a minor character in the nature of tests, that the forms were what they claimed to be, that made Mr. Shadows feel in such a cogitating, thoughtful mood, as if he had been in a most marked manner among the "footfalls on the boundary of another world"; and the question arises in this shadowy individual's mind, is not that "boundary," with its footfalls, everywhere, if eyes and ears are only open to the inner and more ethereal

At an inquest upon the body of a collier who was killed by the fall of a rock in a Staf-fordshire mine, his wife deposed that the night before the accident her husband awoke, complaining he had a ton of rock upon his head; and so sure was he of some ill befalling him that and so sure was he of some ill befalling him that it was only by dint of much coaxing that she persuaded him to go to work. Before leaving the house he bent down to her child, saying, "Let me have my last kiss." To make the story still stranger, it came out in evidence that the news of the poor fellow's death had hardly reached his home, when a cousin, much attached to him, looked in to inquire for him, impelled to do so by seeing or thinking he saw the dead man standing before him in the roadway.—All the Year Round.

Mother Swan's Worm Syrup," for fever, says: "Samaritan Wording this chin

## Spiritual Phenomena.

Maud E. Lord in St. Louis-Mrs. Miller's Materializations.

To the Editor of the Banner of Light : We recently had Mrs. Maud E. Lord here for two weeks or more. Her presence, lectures and séances created not a little stir throughout the city, and we were pleased to note that the class of citizens in attendance upon her ministrations were from the ranks of the most intelligent of our people. Indeed, we heard of many conversions among leading citizens, including merchants, doctors; and even the clergy are inquiring and investigating the marvelous manifestations which accompanied the primitive Christians. Mrs. Lord's descriptions of spirit friends present in the audience, after her lectures, gave great satisfaction, and many among her auditors were by them convinced of the immortality of the soul, and went away rejoicing, exclaiming, by their actions at least, if not in the language of the woman of Samaria: "Come and see a medium who hath told us all things whatsoever we did! Is not this the evidence. that the spirit of Christ dwelleth within her?" Mrs. Lord expressed her intention of adopting St. Louis as her place of residence in the fall.

or winter of 1884. Mrs. Miller, a materializing medium from Memphis, Tenn.—who was first brought out by Rev. Dr. Samuel Watson, of that city-is creating a profound impression here. Mrs. M. and her husband have been with us for many weeks. and are doing a great work among the people. who throng their dwelling day and night, eager

of spirit-materialization. I asked the gentle-man why Mr. Parker's experience in this regard had not been made public, and what proof he could give of the truth of the statement. He replied that Mr. John S. Rogers was the man who informed him, and he was quite intimate with Mr. Parker. I called upon Mr. Rogers, that the narrative might come direct from him, and he willingly gave it as follows:

Some over thirty years ago I invited Theodore Parker, John T. Sargent, William Lloyd Garrison and some thirty other prominent persons of their cast of mind to attend a scance at my house, the medium for the occasion being Mrs. Leeds. Mrs. Leeds was entranced by

ing Mrs. Leeds. Mrs. Leeds was entranced by what purported to be spirits of individuals renowned for their education and positions when denizens of earth-life.

denizens of earth-life.

Mr. Parker, lawyer-like, in a positive way questioned the distinguished spirits as to their identity, etc., but was not fully satisfied that they were the spirits they claimed to be. Mr. Rogers declares that Mr. Parker gave the following incident as to what his experience had been inspirit-manifestations, and also said that he (Mr. Parker) gave it at Commencement of one of the theological colleges in the State of Maine. Mr. Parker stated that when he was in the Divinity School at Cambridge he read Maine. Mr. Parker stated that when he we in the Divinity School at Cambridge he rea all the books he could find upon the subject of all the books he could find upon the subject of demonology, for the purpose of gaining knowledge in relation to spirit manifestations that were then occurring, and one evening, while he was on his way from Boston to Cambridge, after passing the bridge, he discovered a man following him, and, after walking quite a distance, he stepped one side and stood by the fence that he might pass. The man did not pass him, but took the same position by the fence that he had; he then proceeded on his way, the man still keeping, his company at a short distance from him; he noticed that when he passed a lamp-post that he passed through short distance from him; he noticed that when he passed a lamp-post that he passed through it like a vapor, or that it was no obstacle to him. He also discovered that the man was colored. He kept on with him for more than a mile, and just before he arrived at the college the colored man turned down to a settlement of colored people, and he watched him for a time; and this was the last he saw of him. He also stated that subsequently he attended a seance, the medium being Laroy Sunderland's daughter. The colored man purported to come and control her, giving him all particulars of the event that occurred years before, as desorbed above. Mr. Parker never pretended to solve the modus operandi of the medium's getting at the facts and relating them correctly, as ting at the facts and relating them correctly, as

ting at the facts and relating them correctly, as she did.

Mr. Rogers gave his consent to have this event made public; he did not consider it any secret, as Mr. Parker, often related it to his friends. Mr. Rogers is one of the old reliable merchants of Boston, and his words are like "apples of gold" as far as being truthful. He was a member of Mr. Parker's society, and no one that knows him will doubt or question but what Mr. Parker said he had the experience above described. Such an incident in the life of such a man as Mr. Parker must go far to strengthen the spiritualistic theory of to day, which had hot been fully realized at the time it occurred with Mr. Parker by the Spiritualists, that there is nothing miraculous or unnatural in spirit materialization, when proper conditions are granted.

Boston, March 12th, 1884.

Neuralgia and Sick Hondache. In Aurora, III., Hess Mrs. Win. Henson. She says: "Samaritan Nervine Sured me of neural-

#### A Defense of Mr. Bastian,

By a Spirit in London, recorded Feb. 16th, 1884, and published in the Medium and Daybreak. The reporter says: "Soon as the Sensitive came into the room, something impressed me to give him a word of advice, not to enter into conversation with any one with whom he came into contact; but what caused the impression I knew not. Little did I expect that the controlling spirit would depart from the line of argument adopted in the long series of controls which have been going on for some time. I had certainly heard casually that Bastian had been having a flasco in Vienna; but of the particulars I knew nothing. The Sensitive at once went under control and said:

particulars I knew nothing. The Sensitive at once went under control and said:

'Do you not think it desirable that such wise precautions should be taken—not by this medium alone, but through the kind intervention of your spiritual surroundings? I have your thought in my mind. You will perhaps recollect the reason given by your surroundings why this Sensitive should not have accompanied you to Neumeyer Hall on a late occasion. It was, if you remember, because in notoriety there was extreme danger to the poorly-educated Sensitive. This remark did not apply exclusively to your medium, but was intended to embrace the whole of these strangely-placed human beings who are amongst you.

Take, for instance, the case of that one who is in your thoughts at this moment. If you recall to your imethorly you will recollect that two fellow Sensitives visited this country some years back. If impressive is in the partners has had to meet in Vienna. It is not only suspicious sitters that the Sensitives have to fear; there are other unseen powers filled with vindictive passions against them; others, again, who, although removed from earth, still retain earth's aspirations deeply implanted in their very nature; and if by any means they can fulfill their purpose, they do so irrespective of the cost to the Sensitive. It is hard enough for an unconscious Sensitive to have to battle against adverse feeling in one or more of the sitters; but when in conjunction with this bitter feeling, there are spirits actuated by sinister motives, and working to carry out purposes of their own, it then becomes a hopeless struggle; seeing that both are in antagonism; men on both aldes of the grave are working in concert to destroy truth.

Let me briefly point out the difficulties of the task that was given to Mr. Bastlan directive he received the

In the soft the room and perfect holation, he is an ortain as he is there are stars in the sky; and if that he so, then the fact of materialization is sattled; admit these promises herein assured, and there is but one conclusion. When ready, the medium was introduced in was a young better the medium was introduced in which was a young better the medium was introduced in the medium and the surface of the standard point of the contract of the c

and envy, and in whose lives neither love nor mercy bore a part.

Here I get to my second cause of deception in materializing phenomena, namely: Having passed from the sitters as the primal cause, I have arrived at the spirits controlling. The given conditions at this sitting were no better than could have been gathered from any of the lowest, part or portion of the east end of this metropolis; hence, according to the conditions which are surrounding the Sensitive so will be the Control. It may be asked: is it possible that in that scene of splendid luxury; in that grand banqueting hall; before that august assembly, ill-conditioned men, either on earth or beyond the grave, would dare to intrude? And I auswer, why not? The stream of good intentions had heen stirred into a muddy state. But it may be asked, Who would dare to feel enmity against this imperial assembly? My answer is, Vienna has become a hotbed of thinkers, who consider the royal House of Austria as an useless appendage, and Socialism; under its worst type, is making itself alarmingly left. Here, for such, was an opportunity of strengthening others of their peculiar thought, which has no need for God, for kings nor for religion; therefore it was their chance, their opportunity to make of immortality a jest; and with the consequence that it would ring itself throughout the whole civilized world. But I say that even this is an advancement; for at one time an expose of this sort would, if reported at all, have occupied the most obscure corner of any, daily paper having any circulation to boast of; but to day it is printed both as a notice and also as a leading article, and will form subjectmatter for Monthlies and Quarterlies."

### New Publications.

OLD LADY MABY. A Story of the Seen and the Unseen. 16mo, cloth, pp. 134. Boston: Roberts Brothers. Whoever has read "The Little Pligrim"—and who

has not whose thoughts and study turn to the spiritual? -will greet this new story from the same author. Mrs. Oliphant, with a most hearty welcome. Its lesson is the importance of doing what is plainly our duty in this life, which, if not done, holds us fast to earth and obliges us to do it under far less favorable conditions. In this instance a wealthy old lady upon being strongly and frequently urged to make a will, declines doing so, but makes one privately and places it in the secret drawer of her writing desk. Subsequently she one night found herself free from all pain; she needed no cane to assist her in walking, and all seemed changed, though natural; she had left the earthly and entered a purely spiritual.

As soon as she realized the event that had befallen her, her thoughts went to the will and a young girl in whose favor it was made, and who would be, in case it should not be found, left penniless. Her efforts as a spirit to correct her mistake are graphically portrayed, as is also the dependent condition of the girl, who becomes a governess in the house which was, by the will, her own, and the feelings of the long serving and faithful attendants of the troubled spirit when in mortal form. Incidents that occur give a clue to the reason of some houses being "haunted," and the whole story is finely told, teaches an important truth, and will accomplish much good.

We have received the following books from their publishers, Funk & Wagnalls, Nos. 10 and 12 Dey street, New York. They are all in the interest of what is called "evangelical religion," and their general purpose and tenor will be understood from the titles which we give in full: TRIETY THOUSAND THOUGHTS, being Extracts

Covering a Comprehensive Circle of Religious and Al-lied Topics, Gathered from the Best Available Sources of All Ages and All Schools of Thought; with Suggest ive and Seminal Headings and Homiletical and Illi minative Framework; the whole Arranged upon a Scientific Basis, With Classified and Thought Multiplying Lists, Comparative Tables, and Riaborate In-dices, Alphabetical Topical Textual and Ecopythrill Edited by the Rev. Camon H. D. M. Spence W. L. Rev. Joseph S. Bran, M. M., hev. Thorse Res. M. A. Heart Regulator, a sure specific. \$1 per bottle.

I. Christian Evidences. II. The Holy Spirit. III. The Beatlinde. IV. The Lord's Prayer. V. Man and His Traits of Character. With Introduction by the Very Rev. J. S. Howson, D. D., Dean of Chester. 8vo, cloth,

BIBLICAL LIGHTS AND SIDE-LIGHTS; Ten Thousand Illustrations, with Thirty Thousand Cross References, consisting of Facts, Incidents and Remarkable Declarations taken from the Bible: For the Use of Public Speakers and Teachers, and also for those in Every Profession, who, for Illustrative Purposes, desire Ready Access to the Numerous Incidents and Striking Statements Contained in the Bible. By Rev. Charles E. Little. 8vo, cloth, pp. 632.

THEOLOGY OF THE OLD TESTAMENT. By Gust av Friedrich Ochler, Late Professor Ordinarius of Theology and Ephorus of the Evangelical Seminary in Tubingen. A Revision of the Translation in Clark's Foreign Theological Library, with the Additions of the Second German Edition, and Introduction and Notes. By George E. Day, Professor of the Hebrew Language and Literature and Biblical Theology in Vale College, 8vo, cloth, pp. 594.

PULPIT AND GRAVE; A Volume of Funeral Sermons. and Addresses, from Leading Pulpits of America, England, Germany, and France. Containing Minety Sermons, Sketches of Sermons and Obituary Addresses; also Four hundred and fifty Classified Texts, Scripture Readings, Death-Bed Testimonies, Points of Funeral Etiquette, etc., etc. Edited by E. J. Wheeler, 

MANUAL OF REVIVALS. Practical Hints and Surgestions from Histories of Revivals and Biographies of Revivalists. With Themes for the Use of Pastors and Missionaries before, during, and after Special Services, including the Texts, Subjects and Outlines of the Sermons of Many Distinguished Evangelists. By Rev. G. W. Hervey, M. A., Author of "A System of Christian Rhetoric," etc. 12mo, cloth, pp. 332.

of the Throne. By James M. Sherwood. 8vo, cloth,

CHRISTIANITY TRIUMPHANT. Its Defensive and Aggressive Victories. By John P. Newman, D. D., LL.D. 16mo, paper, pp. 136.

Aggressive victories. By Soun T. Newman, S. J.

LLD. 16mo, paper, pp. 136.

PAMPHLETS REGEIVED: LICCUM LECTURES. Delivered at the Cavendish Rooms, 51 Mortimer street, London, W., through J. J. Morse. I. Spiritualism; its Flater and Purpose. III. Wasted Souls. IV. The Coming of God. V. Questions and Answers. London, Eng.: The Progressive Literature Agency, 103 Great Portland street, Oxford street, W. The Hydeian Cook Book; or, Healthful and Palsable Food, Without Condiments. By R. T. Trall, M. D. New York: Fowler & Wells.

Compulsony Vaccination in England; with Incidental References to Foreign States. By William Tebb. London: E. W. Allen, 4 Ave Maria Lane, E. C. Wendell Phillips, A Commemorative Discourse. By Henry Ward Beecher. With Portrait of Mr. Fhillips. New York: Fords, Howard & Hulbert.

Anti-Prodintrion: An Address Delivered in Paine Hall before the Freethinkers Convention. Jan. 28th, 1834. By W. S. Bell; also, The Will Of Stephener. Agriculture of the same occasion. By A. Scheil. Boston: J. P. Mendum:

"Living in Florida. Letters Describing Every Phase of Life in Orange County. Home and Farm, Louisville, Ky.

Seed Annual for 1884, illustrated with colored lithographs and wood engravings. D. M. Ferry & Co., Detroit, Mich.

Reception Day, No. 3. Dialogues, Recitations and Short Pieces for Public and Private Schools. E. L. Kellogg & Co., 21 Park Place, New York.

The Doc. By A. L. Watts. Published by A. L.

L. Kellogg & Co., 21 Park Place, New York.
THE DOG. By A. L. Watts, Published by A. L. Watts, Boston.

#### American Spiritualist Alliance.

To the Editor of the Hanner of Light: Sunday, March oth, in the absence of Chairman Cross, Vice President H. J. Newton occupied the chair. Mr. S. B. Nichols of Brooklyn being invited, spoke on a variety of topics connected with spiritual phenomena, relating some of his experiences with the movement of Spiritualism in Vermont, during the early days of its development in that State. He alluded to the development at that time of Mrs. Nichols as a healing

its development in that State. He alluded to the development at that time of Mrs. Nichols as a healing medium, and described some of the remarkable cures which the spirits had accomplished through her. He also alluded to his own recent personal experience, while suffering from a severe affliction of the eyes, which after seeking for relief at the hands of scientific M. D.s. and having obtained nothing from their science but a verdict consigning him to total blindness, his sight had been restored by spirit power, through the instrumentality of Dr. Kenney, a magnetic healer of Brooklyn.

Mr. P. B. Farnsworth said that his experience with the phenomenn was an extended one. Having been connected with the spiritualistic movement almost from the start, he had had sittings with many of the prominent mediums which were first brought out. He was at that time a member of the Fresbyterian Church, and connected with the congregation over which Dr. Skinner, was pastor. Spiritualism broke out in that church, and several of its members became developed as mediums. This oreated a great excitement among the congregation; and the pastor was called upon to explain the cause of the manifestations; but his explanations did not at all cover the facts. One of the deacons becoming interested, called, together with himself (Mr. F.), on the well-known medium, Conklin, and there obtained unimpeachable evidence of spiritimortality. He had a sitting with Charles H. Foster, in company with one of, the medium, gave him test after test, identifying themselves in a most complete and extraordinary manner. Having asked the M. D. what, in his estimation, was the cause of the phenomeno he had there witnessed he answered; "This man gets facts that apparently nobody can get, IL I, could believe that spirits exist outside of organisms I would say it is spirits, but as I cannot accept that proposition I can only say that it transcends all my philosophy." Mr. Farnsworth reviewed the different interpretations given generally by men of intelligence conce

pared to receive Spiritualism it was useless to offer it to him.

Dr. May followed with a few pointed remarks, which were well received. Mr. Barker, of Providence, R. L., related some interesting experiences connected with the development of Mrs. Ross as a materializing medium, remarking that, she had to sit a year and a half before obtaining any materializations.

Mrs. Barker gave some of her experiences during her own medial development. She spoke of the harmony which should exist between mediums, as instruments used by the same power, and in a feeling manner exhorted them to cast away all jealousy and cultivate among themselves a spirit of charity and fraternal sympathy.

J. F. JEANERET, Ast. Cor. Sec.

#### Verifications of Spirit-Messages. MES. E. A PARTRIDGE.

In the Banner of Light of third month, 18th is a communication from Mrs. E. A. Partender, late of Boston, but who had lived in California, and passed to the higher life from that State as communicated.

It was my pleasure, while she was residing in Boston, to visit the family, who are all more or less imbued with the holiness of spiritual truths, and become acquainted with the mother; and the message, to me, partakes of her genial nature while here, and is exactly; I feel to say, like her, in point of intelligence and spirituality. The sentence in the message where she uses these words: "I understood something of spiritualism; it was a comfort to me while in the body," is, I know true. I had trequently conversed with this pilgrim upon these topics, and have the proofs that she was comforted by the blessed knowledge of a life beyond, and enjoyed spiritual communings with those who were beyond the gates of eternal life. It is undoubtedly a joy unspeakable to her dear ones who remain here, to know that she still lives, and is watching and, ever caring for them, and will welcome them when their carthy garger is ended.

Angels bless your medium Miss M. T. Shelhamer, and the Bather, which still sheds its celestial light and blessing upon all. In fever, whe L. JACK, M. D.

verticacy by Land Carter bearing the result of the respective for the contract of the contract

Mrs. M. R. Palge, of Cincinnati, O., writes that she recognizes the message irom Spirit Irre, printed in the Banasy of Light, of Keb. 23d., Its import is fully understood and appreciated by her the language of the relation between the Java cartiquaks and the guilt of its violinas. Its spirites believe the Java cartiquaks and the guilt of its violinas. Its spirites believe the Lournal having in utilizing the Western Roods, that Journal having stready suggested that calls murder and national corruption may be the banas! Or fitting Repters.

Do you ever have soute pains in your left breath extending to your arms? Do you ever have sufficiating feelings in region of your least it so, you have Heart Disease. Use Dr. Utaver

#### MY HORSE SULTAN.

BY MEDORA CLARK.

He was the parting gift of one I loved;
One half the blood within his veins that moved
Was warm and glowing, where Arabia's sun
Had shone upon his appeators; and one,
The stronger half and calmer, came to him
Through Norman mothers, with their strength of limb,
Their width of chest and loving justrous eyes,
Wide, soft and tender, like those Norman skies.

Wide, soft and tender, like those Norman skies.
I never gave to man a love so strong;
For woman not one friendship lived so long;
No loy so great has ever come to me
With music, elequence or poetry.
As when in saddle; to his graceful trend,
I skimmed the plains or through the valley sped.
He had a rare intelligence, and knew
Each word I spoke to him, and soon he grew
To greet my coming with a gladful neigh,
And part from me with saddened eyes. Each day
This strong affection dwelt within my heart,
Until the hand of death forced us to part.

I watched the lustre in his eyes fade out.
Bad hour! But he'd no fear of death, no doubt.
If he had no immortal soul, no part
To live beyond the beating of his heart,
No spirit in the great forevermore.
To know and love as it had loved before—
If he live not, and souls are but for man,
There's mystery in the Eternal plan;

For I am sure no human heart e'er beat:
More loyal to its love. I 've yet to meet
A human friend so stanch and true and brave,
Or one whose friendship could outlive the grave.
And still my Sultan had no soul, they say,
No death bed penitence, no voice to pray,
In fact no proper requisite of man
With which Eternity's wide bridge to span.

A horse, however human, has no soul; A man, howe'er deprayed, still claims the whole. Thy mem'ry, Sultan, still is dear to me; I'll mix it not with dark theology.

## Banner Correspondence.

California.

SAN FRANCISCO.—The following "Pitiful Plea for poor M. D.s., of the Regular stripe is forwarded by a correspondent: "It was my privilege, many years ago, to ride about the country in a gig, and assist in dosing and carving patients secundium artem. 'A fellow feeling makes us wondrous kind,' and having a heart not utterly vold of the milk of human kindness, I have witnessed, with feelings of deep commiseration, the efforts of our struggling young doctors, assisted by a few of the impecunious old practitioners, to protect the noble science of healing from the encronches of the unscrupulous adventurers who persist in practicing the effete and illegal systems of healing in vogue in Palestine nearly two thousand years ago. The plea that Christ promised that the incaling glite should continue with the priests of that dispensation we dismiss as being unworthy our consideration, for we are living in an age of progress, and the same authority which was authorized to change God'e holy day from Saturday to Sunday is surely competent to set aside the commonplace methods of healing as practiced by the early Christians. It may be claimed that the laws of gravitation, electricity, magnetism, etc., are the same yesterday, to-day and, forever, and that the forces which were potent in restoring health centuries ago are still in existence, and as Christ went about healing the poor with magnetism, so ought we, as Christians, to follow his 'example at the present day. Such a claim is preposterous; as well might we expect the clergy to serve food without a comfortable salary.

Amongst the graind charities' established by Christians for the accommondation of the poor, are the hospitals to be found in every city. There the weary suit feer can find sympathetic physicians and nurses, with all the appliances of medical and surgical science, and have the satisfaction of affording opportunities for experiment by the earnest youths who crowd the classic preclucts of our medical colleges. Shall we permit obstacles to bantheir way in this gurant of knowlings of the scance a spirit claimin poor M. D.s," of the Regular stripe is forwarded by a correspondent; "It was my privilege, many years ago, to ride about the country in a gig, and assist in

New Hampshire.

LAKE VILLAGE.-J. M. Cook writes as follows: "Mrs. 8. B. Craddock lectured in this place Sunday, Feb. 10th, afternoon and evening, giving muobsatisfaction to large audiences; and Mr. E. B. Craddock lectured Monday afternoon and evening, on Phrenology, with good results. Mrs. Craddock stopped at my house; it soon became known that she gave wonderful proofs of spirit presence, and that her clairvoyant powers were very fully developed; the consequence was, that though she intended to leave in three days, ahe remained three weeks.

Tuesday, Feb. 12th, about 10 o'clock, two young girls came for a sitting. One of them said she wanted a sitting for something very important. My wife told her at the outer, door not to say anything to the medium of the nature of the information she desired, and she did not. Immediately upon entering, Mrs. C. said "Mrs. S. B. Craddock lectured in this place Sunday,

her at the outer door not to say anything to the medium of the nature of the information she desired, and she did not. Immediately upon entering, Mrs. C. said to one of the girls: 'Your sister is drowned'; and described the condition of the body, which she said was between two bridges, near some logs. 'When the girls came out, my wife asked them if they got anything? They said 'yes,' In an excited manner. They went rapidly away, called for two police and told them what had been said. The officers, with one other gentleman, went directly to the 'piace' described; and there iound the body of the drowned girl, sister to one that came, and cousin to the other. No one had suspected that the girl was drowned, though she had been missing from the 9th until this time, the 12th.

Mrs. C. was unconscious when she gave the information. We did not know of it, nor did Mrs. C., until my boy came home, in one hour, from the sitting, telling us what Mrs. Graddock had told the girls, and that they and all the people saw all the proceedings connected with the finding of the body. After the body had been taken proper care of, Mr. Simeon Whiting came for a sitting. Mrs. C. not knowing him from any stranger: Mr. Whiting says the first thing Mrs. C. said was: 'Oh! you are the man, who took that girl out of the water.' He had a very satisfactory sitting, and was perfectly cohvinced Mrs. Oradock could tell. So he is converted, as well as a hundred others. Mrs. C.'s services were in constant demand for three weeks.' She gave the best of satisfaction, and, as she could not, all, for all, Mrs. Hatch of Concord, test, business and medical medium, was sent for and sile has had all ther time occupied for one week. So the good seed of spirit truth a few of us have planted for these weeks.'

to a court, most with the property of a region

ST. LOUIS.—"Kansasreno" writes: "A few days ago I met a poor but intelligent man, crippled with ago I met a poor but intelligent man, crippled with rheumatism, and in the lowest depths of poverty—just out of the hospital. Sald he: 'I am going to make some money now; a friend is to send me some money to get out my little pamphlet." Ourrency Detective," and I'll put in it some medical recipes I have, that will make it sell at flity cants a copy. 'Poor, deluded man; having been used to freedom of trade, he had no thought of the doctors' law of Missouri, which came in force last September, prohibiting the people from making medicine and using it, shatting off the sale of medicine by peddlers and canvassers, and rendering Dr. Gunn's and all other books enabling one to be his own doctor, worthless.' A strange proceeding this, of making a book to instruct the people; and then a law to prevent them from following its instructions: The medical fraternity of St., Louis also held a special meeting invited the Great Mogul M. D. from illinois; who engineered through the Legislature of that State the doctors' plot law, and being an adeptiation business, was; necessary here to 'help cut and dry' additions to the Missour law, to be hitched on at the next session.' Having finished his work here, the Board passed resolutions of thanks for his very valuable services to the kraid monopoly.

Now, hines the spirit of monopoly has become so rampant, and all are going in for self-aggrandizement, even, the doctors, why not other classes do likewise? It would be just as consistent. I am a mechanic. I think mechanic ought to monopoly we go at the spirit poor the work part for its y the sweat of our brow, got a diploma, or certificate from our boss instructors, start put type in the west of our brow, got a diploma, or certificate from our boss instructors, start put type in the west of our brow, and supplied the means of the means of the sweat of our brow, got a diploma or certificate from our boss instructors, that put type in the west of our brow start put type in the west of our brow and money to get a rheumatism, and in the lowest depths of poverty-just

port ourselves and families. And why not toe petition the honorable legislature, especially this that has paused these monopoly plot laws—they being the right sort of timber—to get usa plot law, to cut off farmers and all others, who have not regularly served an apprenticeship, from making a harrow, a plow-beam or whiffetree, etc., and compet them to have all their mechanical work done by a Regular Diplomated Mochanic? Why not?" of the same of

Massachusetts.

WORCESTER.-Fred. L. Hildreth writes: "With the opening of spring once more returned our old favorites, Bros. Fuller and Emerson, as welcome as the song birds, that will ere long gladden our ears with their sweet music. Sunday, March 2th, Bro. Faller's organism was controlled by one who claimed that his earth-life was devoted to the expounding of a theology that he (the spirit) knew but little of; but, judging from his language, he has spent his time to good advantage while in spirit-life. March 16th Bro. Faller devoted to Mediumship in all its different phases. 'Medium', Webster defines as 'something through which another person or substance represents itself.' Now do those who claim to be Bpiritualists ever think of this? Do, they realize that when they go into a hall filled with fealousy and hatred toward some one there, that the radiums, being very sensitive, are enveloped in that cloud, and the result is an unsatisfactory, leature and the innocent medium is blamed for it ali? No one is likely to cry fraud because the sun's rays, passing through a blue glass, have a blue shade; then why condemn mediums for the transmission of such conditions as you bring to them? With the audience rests, in a great measure, the responsibility of a good scance or lecture, and not wholly with the medium.

I hear high encomiums on Bro. Fuller's lectures. Of Bro. Emerson and 'Sunbeam' I can any that the tests given on our platform are astounding. Time and again I have heard the Indian gir repeat conversation that took placed in homes all over our city. I have heard her describe trinkets and mementoes which utter strangers (to her, and, the medium) have locked up in their bureau driwers at home, and almost invariably the individual has acknowledged the truth of her descriptions. Long may our genial brothers be spared to continue their work." the opening of spring once more returned our old favorites, Bros. Fuller and Emerson, as welcome as the

Canada. PRESCOTT, ONT .- Under date of March 10th Mrs. Dr. Bennett writes :" A few weeks ago I saw a letter in the Banner of Light from Mrs. S. A. Jesmer, of

Dr. Bennett writes: "A few weeks ngo I saw a letter in the Banner of Light from Mrs. S. A. Jesmer, of Amsden, Vt. I felt strongly impressed to write to her, and did so, simply stating I wished her to psychometrize my letter and give me what information she could. She sent in reply many very fine tests, relating things, giving details about my present and past history which she could not possibly have told only under the inspiration of spiritual intelligence. She also described my physical condition and mediumship correctly. I never saw the lady, but the tests she gave are evidence to me that she is a true, good medium. All hoor to the noble instruments of the spiritworld who are heroically suffering and struggling for the cause of truth.

Canada is a benighted land spiritually. I have been here seven months, have traveled through different parts of the Dominion and found only three Spiritualists. If a good medium comes here they plan a conspiracy against him and run him out of the country; but it is a clover field for that rabble of vulgar fanatics—the Salvation Army. That is endorsed and protected by the authorities, patronized by the aristocracy, and carried on 'flowery beds of ease' generally. If Canada develops no light for itself it must ere long catch a reflection of the light from America's spiritual mountains, which is spreading and will travel outward till all the valleys and lowlands are filled with a knowledge of the truth 'as the waters cover the sea.'

I am fast developing clairvoyance and materialization, though not making any particular effort to do so. I leave for Oswego, N. Y., my former residence, in a few days."

Indiana. JEFFERSONVILLE .- A correspondent, who gives his name and states that he made special efforts to verify the truth of the statement in all its details, his name and states that he made special efforts to verify the truth of the statement in all its details, writes, February 24th: "About one week ago a girl by the name of Mary Stark, aged fourteen years, and living in this city, came down to breakfast with a very sad countenance. Her mother interrogated her as to the cause. She replied, 'I saw little Harvey last night, and he came and put his little white arms around me and said, "Ohl tt's Sis Mary! I am so giad you have come!" And I wish I was with him, it was so beautiful there it. She then broke down and oried vehemently. 'Little Harvey! was a half-brother who went to the spirit world two years ago next June, aged fiveyears, 'About eight o'clock that night Mary and her, sister Anna, aged eighteen, with two young gentleinen, started out to take a skiff ride. Anna was to have been married in three weeks, and before leaving bome said to her mother, 'This is the last flood I shall ever tee.' Her mother asked her what she meant. She replied, 'Bocause' I shall not be here when the next one comes.' The skiff was out but a few minutes when it struck a very strong our-rent at the corner of Maple and Walnut streets and capsized. The young men climbed on lamp-post and tree and were resoudd, but the young ladies went down in the torrent and could not be found. It was very dark, and twelve to thirteen fect of water all over the streets. The bodies could not be found until the water subsided, and they were interred in one grave today. The young man who was to have married Anna says he had no idea of leaving here, as he is a moulder in the car-shops."

Vermont.

DUXBURY.-Mrs. Abble W. Crossett writes: "The Spiritualist Society of Duxbury held its fifth annual meeting at the home of A. C. Atherton, Feb. 14th. A goodly number were present. An excellent supper was served, and fine music furnished by the Duxbury Glee Club. A brief address to the society was delivered by the writer, and communications given through the mediumship of Mrs. Eliza Turner, after which the following officers were elected: President, L. V. Turner; Vice-President, "Abble W. Crossett; Secretary, James; Crossett; Treasurer, O. Corse; Committee—D. Griffith. Evar Farrer, R. W. Phillipp, Auditor, Albert Davis. We hold regular religious services one-half of the time, commencing in the early spring and continuing until late in the autumn. We have a society numbering one hundred and seventy, and are favored with some excellent mediums."

EAGLE BRIDGE.—"A. S. P." writes: "A decided interest in the facts and philosophy of Modern Spirit ualism has recently been awakened in this section of New York. Several public meetings have been held in the large schoolhouse at Eagle Bridge, at which the attendance has been much larger than could have been hoped or expected by those who inaugurated them. On Sunday afternoon and evening, March 16th, the speaker was Mrs. Morse Baker, of Granville. Especially in the evening the attendance was large, and included very many of the most intelligent and respectable people of the neighborhood. By appointment Mrs. Baker will speak here again on Sunday, the 13th of April." New York.

MINNEAPOLIS.—J. W. Kenyon writes: "As grows this city, so does Spiritualism. The friends have a fine organization here for work. Mr. Edson B. Russell, a fine young speaker, has done a good work. The people of Miunesota should keep him employed, for every one speaks in high praise of him. Many heaters are here doing fine service both for humanity and the cause. We have engagements for several camp-meetings for next season, but have room for a few more. Sunday, March 9th, we spoke three times, our splittinguides leading us deeply into the inner philosophy of spiritual science, making a deep impression on the minds of the audiences.

We will answer calls from any part of Minnesota, where the friends will furnish hall and advertise us."

Dakota Territory.

DEADWOOD.—Lawrence Cornell writes: "While there are but few outspoken Spiritualists in this community, it is gratifying to note that the fundamental truths of the Spiritual Philosophy are recognized and promulgated by a leading and influential clergyman in our midst. I refer to the Rev. E. B. Cummings, pastor of the Methodist Church in this place. God hath given the brother much light, and we may confidently hope that the day is not far distant when he, and thousands of other thoughtful men within the church, will be enabled to break the fetters of sectarianism. "The truth shall make them free."

The truth shall make them free."

22 Under the title of "The Emperor Julian's view of Christianity," a thoughtful article from the pen of Alice Gardner has appeared in Macmillan's Magazine. "Julian the Apostate." has long been one of the stock abominations of antiquity upon which Christian stone-slingers have exhausted their ammunition. Gibbon did something like justice to the "Apostate," one of the sins of jourspokenness for which his memory is anathematized; and his aplendid, history, expurgated and ill-treated. But even Gibbon could not appreciate the essentially religious side of Julian's nature. He honored him for his antagonism to Christian priesteraft, but he could not understand the ferror with which he embraced the cause of the falling gods. Miss. Gardner shows, that the purity and tenderness of Julian's own disposition caused him to ahrink from the ornel and revengeful Jewish delty, and to find shelter at the ahrine of Greek poetry. She closes the article with the words: "The love and reverence we cannot but feel for all the nobler elements of aucient civilization dispose us to treat tenderly the memory of one who was well-nightheir latest obampion; and to regard with regretful admiration the work of the fallen hero—Julian, the last of the Hellenes."

S. B. Brittan vs. a Catholic Priest. In glancing over the columns of the Herald of Pro

gress of Feb. 20th, Mr. Editor, I noticed in an article entitled "Progress of the Cause" that our English brethren have been having quite a serious time with his "Satanic Majesty" at Leeds, his cause being advocated, as usual, by the Christians; but in this particu lar case, headed by the Young Women's Christian Association. While reading the item, my mind reverted to an incident in which the late Prof. S. B. Brittan figured, and as it has a direct bearing on this case, I propose to state it briefly:

In the fall of 1882 I found myself in company with Bro. Brittan and others in a hotel at Old Orchard, Me. Among the guests was a Catholic priest, who, in some way or other, found out that we were Spiritualists, and taking advantage of our being together one morning after breakfast; commenced a violent onshught on the spiritual phenomena. He admitted their truth in so far that the demonstrations actually took place, that they proceeded from disembodied intelligences, but claimed that they were from the "devil," because the "church" knew all about them, and had had them for centuries; and as she was founded by God, the only genuine and good manifestations must come through her.

Prof. Britton then took up the argument, and after giving a short but extremely convincing account in his usually lucid manner of some manifestations, and the general ethical teachings of our spirit-friends, concluded by saying: "Now, sir, the ablest theologians in the various Christian Churches, but particularly in yours, have agreed that the great unknown sin, the unpardonable sin against the Holy Ghost, is, attribut ing to the devil that which emanates from the Godhead; and are you prepared to stand here, in the face of your God, and declare that these manifestations, which are accepted as truths by so many millions of your fellow-beings, are not from Him, but from the one you style 'the arch enemy of mankind'?"

While delivering this, Bro. Brittan had advanced close to the priest and fixed his eye upon him-an eye before which many an abler opponent had quaited. The reverend gentleman retreated to the other side of the balcony, and as his fingers twitched nervously, his face became a perfect picture of "mixed uncertainty and misery"; and I could read there the troubles of his soul as he mentally inquired, "My Godt my God! have I committed the great, the unpardonable sin?"

It is hardly necessary to add that the shot had taken effect, as during the rest of our stay at the hotel the worthy priest from Canada, who before this had seemed ubiquitous, was "conspicuous by his absence."

C. McA.

#### Mental Cure.

A correspondent, writing to us, speaks of the various modes adopted to cure the sick by exercising the mental, spiritual and material forces under different names, as follows:

"All of them, doubtless, to a great extent, are one and the same, or cannot be separated the one from the other; but, at the same time, persons engaged in the different modes of treatment are not at all in sympathy with one another. I desire to call attention to the eminent qualifications in this line of work of Dr. W. F. Evans, of East Salisbury, Mass., who is prepared to give lessons to those who desire to come under his instructions, at his home, as above named. Dr. Evans is the author of 'Mental Cure' book and other kindred works on the power of mind over mind and dis-ease, showing how persons can preserve health, and how they may improve and cure themselves.

In the year 1869 Dr. Evans, doubtless under a high order of inspiration, wrote his valuable work on Montal Cure,' just mentioned. The book has been printed in England, and recently a request was made from France that he would allow it to be translated into the language of that country.

The book contains 864 pages, and is intended to, and does, in a masterly manner illustrate the influence of the mind on the body, both in health and disease, and the psychological method of treatment. Hundreds of testimontals have been written regarding this work but none of them describe it better than that of Dr. A. Johnson, of New York City, wherein he declares: 'I have no hesitation in saying that it contains more sound philosophy in regard to the laws of life and health than all the medical works in the library." The book was printed long before its time, but to-day it is the book of the hour and greatly needed to explain the power of the mind over disease, in a practical manner, such as will meet the understanding of a large class of thinkers in this direction, who are beginning to make the laws of mind over mind and disease a study.

I understand that Dr. Evans teaches his philosophy to others at a moderate price; and if persons desire to study the mental art of healing, and to know of the they will find it to their advantage to correspond with him as above, or obtain his works of the publishers, Colby & Rich, Boston."

Brooklyn (E. D.) Spiritual Conference. At the Composite Rooms, corner South 2d and 4th streets/on Monday evening, March 17th, Mr. J. Clego Wright called upon the audience for questions, and in

streets/on Monday evening; March 17th, Mr. J. Clegg Wright cailed upon the audience for questions, and in reply to, "Is There Anything Greater than Chemistry?" said: "Chemistry is the method of nature's operations. You sense the forces of nature through your consciousness. On your present plane of consciousness on your present plane of consciousness on a said; "I have conscious of phenomena, which are material. Chemistry is the science of matter. That which is in itself a cause must be a thing. Mind is a cause, and therefore is a thing. It is outside the domain of matter, is not cognizable by the laws of chemistry, and bence is greater."

In reply to a question concerning St. Patrick, he said: "Down through the history of the ages are names of those who are real king. The and one of these names is that of St. Patrick." The control spoke of Irish history, and the Irish character, of the sacred hill where the ancient Milesian worshiped his nation's God, and where in the fifth century came St. Patrick, a man filled and inflamed by humanitarian principles. The state of England under the Heptarchy was sketched, and its mental darkness depicted. "Things apparently insignificant are often the seeds of tremendous events, and thus the ylait of the humble missionary to Ireland bore in its boson the Christianity of England and America. This kingly soul was a mighty soul, a warm hearf, and a spirit of devotion and self-sacrifice unexampled, and when he opened his mouth words of power flowed forth; and he revived the light of learning in Europe. Few names so bright as his—the king-man of his time." Defining the difference between an idea and the ideal: Ideas are both objective and subjectiva. An idea is a thing not of time or space. Of the ideal the control remarked, referring to the beauties of classic Greece and ancient Expyt, of Athens in her prime, and the fact that ere the glorious forms of architecture, and scuipture, and palatting were visible to he eye, they lived in the brain of the arrist, who saw them in the idea

Late March Magazines.

THE PLATONIST.—Among the contents are, "Death of Three Modern Hindu Sages,"—Dayananda Saras-vati, the Spiritual Chief of the Arya-Samaj; Keshub Chunder Sen, leader of the progressive Brahmas; and Babu Peary Chand Mittra, giving brief sketches of each; an article upon the Essenes, by John F. Oakey, and a poemby Paul H. Hayne, entitled " Pre-Exist ence." Thomas M. Johnson, Osceola, Mo.

THE VACCINATION INQUIRER (London) and the ANTI-COMPULSORY-VACCINATION REPORTER (Cheltenham) are filled with facts and arguments in proof that vaccination is productive of evil results, that its compulsion is a crime against human nature, and a gross infringement upon the rights and liberties of the people. These publications ought to have a wide circulation in this country, as well as in Europe.

LADIES' FLORAL CABINET contains a large amount of seasonable instruction for the cultivation of flowers and useful hints in housekeeping and home decora-tion. Published at 22 Vescy street, New York. D. W. MOODY'S FASHION JOURNAL gives instructions in Dress Cutting and Making. Published at 39 W. Ninth street, Cincinnati, O.

THE SOCIOLOGIST. A. Chavannes & Co., Knox-Don't Die in the House, "Rough on Rats." Clears out rats, mice, files, roaches, bed-bugs. 15c.

Memorial Meeting in Honor of the Late Babu Peary Chand Mittra,

Held at the Hall of the British Indian Association, Jan. 24h, 1884. On this occasion the following resolutions were presented

and adopted:

Resolved. That this Meeting desires to express its sorrow at the death of lin's l'eary Uhand Mittra, who had proved himself eminently useful to the country by his scalous desired to public business, by his valuable contributions to Hengall literature, and by his services connected with the intellectual and moral advancement of the people, and the protection of dumb animals.

Resolved. That a portrait or abust of the late liabu Peary Chand Mittra he placed in some public institution with a view to perpetuate his memory, and that subscriptions be invited for that purpose.

Resolved. That the under-mentioned genilemen do constitute a committee for the purpose of carrying out the foregoing resolution.

Members of the Committee

Hembers of the Committee.

going resolution.

\*\*Members of the Committee.\*\*

\*\*Maharaja Sir Jotendro Mohun Tagore, K. C. S. I.

\*\*Narendra Krishna Hahadur.\*\*

Babu Joykissen Mookerji.

Dr. Hajendralala Mittra, LLD., C. I. E.

Hon'ble Doorga Churn Law.

Dr. K. M. Banerji.

J. O. Murray, Esq.

R. Turnbull, E.-q.

Wu. Swinhoe, Eiq.

Navah Abdool Ladf. Khan Bahadur.

Hajee Noor Mahonned Jackariah.

Babu Peary Mohun Mookerji.

\*\*Narendra Nath Sen.

\*\*Shishir Kumar Ghosh.

\*\*Dwijendra Nath Tagore.\*\*

\*\*Shishir Kumar Ghosh.

\*\*Dwijendra Nath Hanerji.

\*\*Bhib Chunder Deb.

Manockjee Rustomiee, Esq.

Habu Join Lal Mullik,

Rai Kanat Lai Dey, Bahadur,

Hon'ble Kristodas Pal.

Babu Green Chunder Ghosh.

\*\*Radha Raman Mittra, \*\*Ires.\*\*

[All communications to be addressed to the Honorary Secrotaries. No. 20 Nintolah Ghat street, Calcutta.]

The Maharaja Narendra Krishna Bahadur, President of the British Indian Association, was in the chair.

The first resolution was moved by the Rev. K. M. Banerjee, LL. D., D. C. Lo., President of the Indian Association, seconded by Mr. J. C. Murray (late President of the Bengal Chamber of Commerce), and supported by Babu Dwijondra Nath Tagore, President of the Adl Brahme Somaj, and the Rev, K. S. Macdonald, Missienary of the Free Church of Scotland.

The second resolution was moved by Babu Dykissen.

Roy, R. S. Macdonald, Missionary of the Free Church of Scotland.
The second resolution was moved by Babu Joykissen Moekerjee, Zemindar of Uttarparah, seconded by Mr. Robert Turnbuit, Secretary to the Calcutta Municipal Corporation, and supported by Mr. H. M. Rustomjee, Honorary Magistrate, Or. D. B. Smith, Inte Principal of the Calcutta Medical College, Babu Narouda Nath, Sen., Editor of the "Indian Mirror," and Babu Jodu Lai Mulik, Honorary Magistrate and Zembindar.
The third resolution was moved by Babu Shib Chunder Deb, President of the Fadharan Brahmo Somai, seconded by Babu Rantian Labiri, and supported by the Rev. C. H. A. Dale, American Unitatian Missionary, and Mr. Hajeo Noor Mahomed Jackarlah (of Messrs, Hajee Jackarlah Mahemed & Co.).
The fourth resolution, proposing a vote of thanks to the Chair, was moved by Rai Koonjo Lai Banerjee Bahadur, Judge of the Calcutta Small Cause Court.

#### Passed to Spirit-Life:

From Owego, N. Y., March 9th, 1884, Mary Delphine Blair, only daughter and child of Newell Morse, aged 38

years.

Her husband passed away one year ago. The change came to her after many months of severe suffering, peacefully, toyfully anticipating a glad greeting with her companion, her mother and a tother who preceded her some years since to the spirit realms. Her bereaved father and step-mother many yearsage expoused the Spiritual canse, and their home is a welcome resort for inciliums and Spiritualists; and the daughter enjoyed the pleasure afforded by the family circle, where she could common with loved ones gone before, which dispelled all fear and dread of the change. A goodly number of the friends of the deceased were present at her funeral, in the home of her father, on the 12th inst. Who were addressed by the flev. J. H. Harter of Aubum, N. Y., with apparent satisfaction to all.

Gildent Newell.

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

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ostage 10 cents.
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We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for perusal.

Notices of Spiritualist Meetings, in order to insure proposition.

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, MARCH 29, 1884.

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

#### Special Notice to Patrons.

Thursday, April 3d, having been appointed by the Governor as the season for the Annual Fast, the Banner of Light establishment will be closed throughout that date. Parties so desiring can obtain the Banner by calling at the office on Wednesday, April 2d.

#### Church Quarrels.

We really do not see how it is easy to say, with any show of truth, that anything in the history of Modern Spiritualism, so far as charged against it by those who hate to realize its progress, can be compared for riotous tumultuousness, unrestrained passion, and unqualified want of decent judgment, with the scenes that have been of late enacted in Dr. Newman's church in New York. If they are to be accepted as a specimen and example of that Christian charity which is so often sounded on the cymbals of the church pulpits, all we can say is that up to the sounding nature of the manifesto. The general public, commonly described as the outside public in these matters, has been in part amused and in larger part disgusted with the conduct of the component elements of the Madison Avenue church: and it is entirely prudent to say that the chance for such a church gathering in any harvest of souls from the popular field would just now be a slim one indeed.

Plymouth church; talking with much plainness | New Dispensation of the nineteenth century. on church quarrels generally, and throwing out | But the attempt will prove futile. reflections which evidently are the growth of a long personal observation and experience. He | ture would think of rudely interrupting the began with observing that it was asserted that | speaker, even if he enunciated as truth a propthe church of Christ is the example of Christ teaching men how to live, and that in every age | the insane desire to "expose" a medium, that the theology of the church has been very strict | same person will seek admittance to the circle, in the direction of righteousness, and Christian | or seance-room, grossly insult all present, and theology in particular. Yet, said he, "I suppose there are few things more sad in the world than the scenes which are manifested in the churches-the quarrels, the bitterness, the dashing to pieces of men by each other." Nevertheless, he would not have his hearers forget that combativeness and destructiveness are among the fundamental passions; that we possess them in common with the whole animal kingdom, and that they are more closely hereditary than any other part of us. They are, he added, the sub-base of almost every strong nature; but they are often quick when they are not strong, much depending on the nervous temperament. The spirit of assault, however, he observed with perfect truth, the spirit of quarreling, never takes on its fullest form except under the shade of benevolence and conscience. Men get mad with one another in business, in politics, in the conflicts of interest; one says of another, "I hate him, and I can't help it," but generally without trying to help it. Under the common declaration, "I don't pretend to be a saint," men do almost everything. In fine, Mr. Beecher plainly makes out that it takes a man of sound piety to make a round hater.

It is no cause for wonder with Mr. Beecher that, when a mother, whose child is more than herself, sees the child assaulted, it brings out the full force and strength of her love; but he says "that when folks are grown up, and get past the instinct of motherhood and fatherhood, and are mixing with each other in human society, you find that some of the bitterest feelings and hatreds in the world have grown out from combativeness, set on by benevolence." He says there is no anger like this kind of anger: As soon as a man feels "I am set for the truth in this world, and those who oppose me oppose the truth, and I am mad for God's sake, not for my own:" when you get a whole church to going, each one of whom is not acting for himself, but for the truth, for the organization, for righting somebody that's wrong, for true Christian teaching, etc., etc., and they go on firing and raging among themselves, saying and doing bitter things all for Christ's sake! He said further, and it will do to remember it, that "if you want to know where infidelity is, I will tell you: it is in the very seat and heart of Christian Churches; it is not in the mouth of the reckless and vicious men, but in the conduct of men, that, taking upon themselves all the claims and attributes of Christ, are putting him to open shame by being exactly what he lin street, Boston.

was not, and making believe they are his disciples."

He did not refer to churches of any particular

kind. We read about the Roman Catholic Church, said he, and the horrible times they had; and so they did. But read back, said he, in the Protestant denominations; and though they are not organized in the same way, yet the cruelties, the enmities, and the satanic bitternesses are found in them, too. "The ecclesiastical history of the world is the history very largely of quarreling." He told that when he was in Richmond, Indiana, the Quakers, of all folks in the world, the Hicksites, and the Orthodox in the town would not speak to each other, and one would cross the street to avoid the other. They quarreled, said he, not because they were Quakers, but because they were men. He recalled the time, too, when the old and new school Presbyterian churches "went at each other hip and thigh "-not because they were Presbyterians, but "because they were men and unsanctified, and under the dominion of the devil." And he recalled the days when the Episcopal churches were all by the ears among themselves, still being divided into high, low, and broad, and not always getting along nicely together. He said that the worst things he ever heard said about Episcopalians were said by Episcopalians themselves. And "even the Congregationalists show human nature, and are obliged to call in the fire engine of the council to put out the flames of zeal and orthodoxy and propriety and all that sort of thing, until they can't tell the truth exactly, hitting each other right and left for Christ's sake."

He regarded as among the most piteous sights in the world this exhibition of unsubdued human nature, not in individuals alone, but collectively, organized, and justifying itself under the cloak on the one side of benevolence, and on the other of conscience, and of duty to religion and to Christ. He wanted to ask how many men in the church ever undertake to bear one another's burdens. If there is any burden at all to be borne, he considered it to be wholly the burden of hastiness, of obstinacy, of vanity, of despotism; and he would like to know how many men undertake to bear the burdens of those who are infirm in these respects. "How many feel," said he, "that the way to serve Christ is to give one's life for enemies? Where is the Orthodox church that does that?" Now right here we would like to ask what is the difference whether it is Mr. Beecher who puts such searching questions as these, or a Spiritualist who puts them? How and why are they less or more pertinent in one case than in the other, and therefore less or more entitled to an answer? We certainly have no disposition to indulge in a triumphant temper when we see what professes to be immaculate Orthodoxy by the ears for the cause of self-righteousness. Only it is both our duty and our privilege to paint the tale with the single moral that belongs to it, and to warn others against the assumed infallibility of those who seem to take special delight in showing how entirely fallible they are.

#### Mediums and Mediumship.

More interest at this time than ever before is taken all over the world in regard to Modern Spiritualism. The medial instruments of the spirit-world are giving proofs of immortality such as were never vouchsafed to mortals before; yet, notwithstanding this fact, there are people in this country and in Europe, that—as those of old, who, when the humble Nazarene, commissioned with the divine gift of mediumthe character of the war does not begin to come | ship, appeared upon the stage, denounced him as an impostor and crucified him-are denouncing the modern mediums as frauds, and are attempting to "crucify" them by fine and imprisonment, as such, by and through the acknowledged swift-witness system in vogue, of men whose consciences are seared by the rankest kind of bigotry. The same spirit that mobbed William Lloyd Garrison and Wendell Phillips in the early days of the anti-slavery Mr. Beecher has thought fit to make this ec- | movement—the same spirit that burned the clesiastical episode an occasion for both com- early martyrs at the stake-is now attemptment and supplication, in his well-known ing to annul by force the grand truths of the

No gentleman or lady attending a public lecosition such listener could not accept; and yet in

offer personal injury to the medium. Fraud will be its own exposer, and the troubled waters shall be stilled. If fraud is suspected, it is not the proper way to satisfy one's self to interfere with the conditions accepted when the public séance-room is entered. The better, and only just way, would be to obtain a private séance, and then interpose your own conditions without interfering with the rights and feelings of others. No true, honest medium will object or refuse to submit to any reasonable conditions proposed by sincere doubters or honest investigators.

In the hue and cry against these manifestations, mediums themselves are partially in fault, and open the door for trouble by trying to do too much, thus overtaxing their powers, and rendering the seance in a measure unsatisfactory. When they shall obey imperative conditions, by limiting their séances to a reasonable number, and have them under proper and intelligent management, there will be less cause for complaint from outside interference of the intolerant mob spirit.

But through all this bitter persecution let not your hearts be troubled. The Truth will prevail, and Right will conquer. The open channels of communication between the two worlds cannot be closed. Jesus heralded the fact nearly two thousand years ago that the time would come when there would be those who would do the things he did, and even greater. That time is even now. The true will stand, while the false will fall; and in all this commotion may be traced the hand of a Higher Power, leading us onward and upward to a purer plane of peace and happiness.

Anniversary Meetings. - In addition to the exercises mentioned under the regular heading, the reader will find mention in other parts of the present issue, of commemorative services to be held in Haverhill, Worcester and Somerville, Mass., Conservatory Hall, Brooklyn, Frobisher Hall, New York City, etc.

Thanks to Mattie E. Davis, of Orange, Mass., for a bouquet of lilies; also to George Sanderson, of Weston, for a box of choice flowers fresh from his conservatory for our Free Circle-Room table.

Rev. M. J. Savage's deeply interesting lecture on "Home" has just been issued in pamphlet-form by George H. Rilis, 141 Frank-

#### Medical Matters in Ohio.

The Cleveland Herald of the 19th inst. remarks that "The Reed Pharmacy Bill went through yesterday, and is now a law. This measure regulates druggists, but leaves doctors severely alone. It begins to look as if the doctors' bill, about which there was so much bother, has received the cold shoulder." "But," it adds—and the friends of free medical practice in Ohio will do well to bear it in mind-"you can't always tell, for in legislation, as in a good many things, it is frequently the unexpected that happens.'

Speaking of the Lisle "Board of Health" bill, which to the surprise of all has passed the Ohio House, the Cleveland Penny Press says, in tones

of timely warning: "While the bill makes no direct assault on the specialists, or 'irregulars,' it is intended as a splendid entering wedge for the 'regulars' to get in amendments for their coveted anti-spe-cialist dootrines. In Illinois a similar bill was passed some years ago, and the State Board oreated for itself sufficient political influence to passed some years ago, and the State Board created for itself sufficient political influence to secure an amendment ignoring every practitioner that the Board chose to consider incompetent. It is about time that the Legislature puts its stamp upon such attempts to force class legislation. It is pretty certain that the people know what sort of doctors they desire to treat them, and yet the Legislature is wasting time and money in considering some seven or eight bills presented by Allopaths, for the benefit of Allopaths. The continued clamor kept up by these 'regulars' for legislative protection naturally indicates that they require something beside the merits of their mode of practice to bolster them up, and it ill becomes a Democratic Legislature to dictate that the people shall swallow certain drugs, and prescribe the medical school that shall have a monopoly of compounding those drugs. It is to be hoped that the Senate will quietly put Lisle's bill to sleep. It belongs to a class of undertakings that smell in the nostrils of the people."

#### "The Spiritual Record."

The March number of this well-managed monthly (Glasgow, Scotland,) opens with an interesting account, given by Dr. T. L. Nichols, of a séance with Mr. Eglinton, illustrated with three engravings of independent slate-writing. Articles follow from Charles Blackburn, A. M. Howitt-Watts, S. C. Hall, and others. "American Mediums and Manifestations," considers the reasons why America was chosen as the theatre for the earliest displays of the phenomena of Modern Spiritualism, naming as the chief that in this country there is more activity and pliability of mind, less prejudice, less conservatism, less bigotry than in an older one, and remarking that "One result of this natural disposition in a new country has been that when the believers in Spiritualism in European countries could only be counted in hundreds, they were estimated in millions in America."

The Record enters at some length upon a review of the alleged "exposure" of Bastian, at Vienna, and gives unquestionable proof of the | nied or sought to be explained away by the acgenuineness of his mediumship, at the same time showing up in no very enviable light the futile attempts of the enemies of Spiritualism to injure him.

#### The Coming Anniversary.

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

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

#### A Contemptible Impostor.

Who sails under the nom de plume of "Dr. Chas. Slade," we have cautioned the public against several times. He advertises as "The celebrated and wonderfully gifted medium just arrived known in London. He is a contemptible sham: and we advise the public generally, and the Spiritualists particularly, to ignore him in toto:

MRS. MAUD E. LORD has been very busily employed in Washington, and has given to a large number indisputable evidence of the truths of Spiritualism. Congress being in session naturally calls to that city a multitude of strangers, and many of these seek to avail themselves of an opportunity to attend Mrs. Lord's seances. The result is a broad awakening of interest in the subject; and though all may not be immediately convinced of the return of their spirit-friends, they have seen and heard enough to impel to further investigation, and it is well known where that will lead them. Mrs. Lord intends to be in Boston on

the 31st. The Southern Association of Spiritualists will hold a convention during the Camp-Meeting to be held on Lookout Mountain, near Chattanooga, Tenn., next July. It is desirable that this organization should augment its strength and usefulness; to that end all interested in the cause in which it is engaged, should avail themselves of an early opportunity to become members if they are not already. The fees are only one dollar a year. Information respecting it may be obtained by addressing G. W. Kates, Atlanta, Ga.

Philander Crowell, of Chelsea, Mass., passed to the higher life Sunday, March 23d, at the ripe age of 79 years. For the last thirty years he has carried on business in this city as a flour and grain merchant. He was a member of Montezuma Lodge I. O. O. F., and respected for his strict integrity. Many years ago he became a convert to the Spiritual Philosophy, and was one of the contributing members of the Music Hall Society.

We understand, says London Light, that at a seance held recently with Mr. W. Eglinton, Mr. Arthur Lillie, the author of "Buddha and Early Buddhism," received a long written communication in Sanskrit. Two clean slates were | took place in Cincinnati, O., and not, as might placed together, and while they were held by be supposed from the date of the communicathe psychic and Mr. Lillie, in broad daylight, tion, in Springfield, O. the writing took place.

"Comments on the Fiftieth Annual Con-Cophas, will appear next week

## Another Victory for Medical Freedom.

March 18th, the Public Health Committee of the Massachusetts Legislature reported as fol-

lows:

By Mr. Cutler of Brimfield, inexpedient to legislate on an order relative to the appointment of inspectors of articles of food.

By Mr. Stow of Fall River, inexpedient to legislate on an order relative to regulating by statute the practice of medicine.

By Mr. Peakes of Georgetown, inexpedient to legislate on an order relative to the examination by the Board of Health, Lunacy and Charity of persons who prescribe, dispense or sell medicines.

By Mr. Stow of Fall River, leave to withdraw on the several petitions for legislation to regulate the practice of medicine.

Not a dissenting voice was raised by any of the Committee from the above decision. The Allopathic physician on the Committee, who was at first in favor of a law, himself suggested the report as above, we are informed—thus proving conclusively that the evidence for a law of the nature at first proposed was as nothing compared with the facts and evidence cited that there is at present law enough bearing upon these particular issues, if it is enforced properly, to protect the people.

We trust the lesson conveyed by this Legislative episode will be of sufficient weight to show the sheer foolishness of annually petitioning the General Court for new enactments in the interests of medical monopoly.

The thanks of all progressive and justice-loving minds in this Commonwealth are due the Legislative Public Health Committee of 1884 for their outspoken action (by the condemnation of these "regulating" measures) in defense of one of the dearest rights of afflicted humanity.

It is not so long since that a correspondent of the Boston Herald in a triumphant tone denied and demanded proof that the doctrine of infant damnation had ever formed a distinctive feature of the Orthodox scheme of salvation.(?) The Christian Register contains the following paragraph, which explodes the denial effectually, and further yokes up the twin dogmas of election and infant damnation in fit shape for the pillory of nineteenth century detestation:

"Did the Westminster divines believe in the salvation of all infants? They declared all 'elect' infants saved, which requires the unmistakable inference that there were unelect who were not saved. The Christian at Work has reached a natural conclusion: While it does not logically follow from the Westminster statement that there must be infants who are non-elect, very clearly the inference is that there are such. We believe that, if the Westminster divines had unanimously or generally believed all infants to be salvable, they would have said so in the shortest and plainest manner; they would not have used an equivocal and ambiguous term."

The assurance with which certain old-time dogmas of their Church are—in view of the discussion aroused by the "New Creed" proposition in the Orthodox borders-being thus decredited "stalwart" preachers of or believers in the various evangelical sects, is one of the mental curiosities of the present age. It is true that the horrible doctrines of "election" and "infant damnation," for instance, have practically disappeared from the pulpit utterances of the day, but we do not understand that they have been "officially" dropped as yet from the 'materia-medica" for sick souls recorded in the "Regular" systems of theology. This treatment of denudation by silence is also measurably extending to the various dogmas of literal hell fire, final judgment day, non-progression after death, etc., to which the fathers in the past demanded such unquestioning adherence. And each advance toward the exercise of Reason, instead of Faith, is a step toward that acceptance of the cheering revelations of the Spiritual Philosophy by a world-wide humanity which is rendered inevitable in coming time as the natural sequence of already transpiring

The writer of the St. Petersburg letter to the Sydney Morning Herald says that Prof. Boutleroff's recent discourse on Spiritualism | with every one present. In his grasp I observed to the scientific assembly at Odessa, has made a great impression, owing to the authority and reputation the Professor enjoys as one of the most distinguished chemists in Europe. The Herald's correspondent also affirms that Prof. Wagner has obtained "what is called the materialization of a spiritual hand, which fact he considers as being beyond all possible doubt,"

The Evening Reporter, Woonsocket, R. I., publishes an account written by Eli Pond of his from London," when no such person was ever experiences at a materializing scance held by Mrs. Wm. H. Allen, 268 Washington street, Providence, R. I., with the most favorable results. In a note accompanying the printed slip sent us by Mr. Pond, that gentleman says: "I have attended séances at Mrs. Allen's for the last eighteen months, as often as once in three weeks, and I consider her to be a very honest and worthy lady."

> The Colorado Courier, published in Denver, in the German text, contains the following paragraph, which tells its own story of what may be expected from doctors' plot laws wherever passed:

> "Georgetown, Col., March 18th .- Dr. Franklin, who was imprisoned nearly a week ago for practicing medicine without a diploma, was released to-day. Appearances seem to indicate that he was the victim of malevolent persecution."

> Gen. U. S. Grant, who recently exhibited more moral trepidation at being "accused of being a Spiritualist" than he ever did at any other emergency in his life, does not, however, scruple to avail himself of and publicly declare himself helped by the treatment of a certain Professor, who, while he calls himself a disciple of Massage, (?) is, of course, a magnetic healer.

> MA very pleasant episode took place last Sunday morning at the Shawmut Spiritual Lyceum-that of a beautiful bouquet being presented to Miss Shelhamer, one of the guardians. Felicitous remarks were made by Mr. J. B. Hatch, the efficient Conductor of the Lyceum, which were appropriately responded to by Miss S.

> Miss Rosamond Dale-Owen, granddaughter of the late Robert Owen, delivered a lecture on March 2d, 1884, at the Eleusis Club, 180 King's-road, Chelsea, London, S. W. Subject: "Robert Owen and his Experiment at New Harmony." The lecture was followed by an open debate.

> 13 The "MATERIALIZATIONS ON A PUBLIC PLATFORM," an account of which was given by J. P. Allen in the Banner of Light of March 1st,

A report of proceedings at the State. Convention of Spiritualists and Liberals field will be given in our columns The protest move depth of the Themte The vention of Universalists; of Connectiout," by at Lansing, Mich., will be given in our columns next week.

#### In Re Mrs. Ross.

To the Editor of the Banner of Light: In regard to your late article upon the subject, I desire to say that when the account concerning alleged experiences at a séance of Mrs. Ross appeared in the Providence Journal of March 1st, I was not a little surprised that a statement appearing to be so obviously overdone—that appeared to be so malignant, not to say false and vile in spirit, however true it might possibly be that Mrs. Ross had appeared to be really guilty of the fraud alleged-should have been admitted in columns that are not apt to be indiscreet. I, therefore, on the 3d inst. addressed a note to the Journal, in which I remarked:

I remarked:

"In regard to the article charging Mrs. Ross with fraud, that appeared in your issue of 1st inst., I wish to say I have attended only one of her séances; this about ten months ago. The audience consisted of twelve persons; all of these knew each other. On that occasion about sixty materialized spirits presented themselves, one, two and three at a time. Many of them appeared to be recognized by their friends then present. I was seated immediately at the door now spoken of as being means of access of alleged fraudulent parties. This door was open about a foot, and was no slight annoyance to me. The room was light enough to render entrance of a room was light enough to render entrance of a cat easily observable. As to persons, I am prepared to say I felt quite sure their passage thereat could not have escaped my observation. I saw none," etc., etc.

I am unwilling to suppose the Journal would refuse these remarks concerning what appears to be a most brutal assault upon a helpless woman-remarks that I think are justifiable and not entirely insignificant nor foreign to point of a narrative that makes this same wellwatched door, though not dictated by suspicion-the means of secret access of men and women who are claimed to be the parties that collusively and fraudulently presented themselves in the "cabinet," and emerging therefrom, as real presentations of materialized spirits of not only men and women, but also of children (inasmuch as I saw an infant as well as adults,) that appeared during the evening I was there. I feel entirely sure no adult could have passed through that door on that occasion, especially as the passage-way was not more than a foot wide, and widening thereof was impossible unless the chair in which I sat was moved. I know this chair was not moved, and also that I feel entirely sure if the door had been quite open no adult could have passed thereat without my knowledge, even if I were a novice herein, which I think I am not.

I must presume my communication of the 3d inst. did not reach the Journal office, as I am told there was no appearance thereof in either of its two succeeding issues. I will add that the audience of twelve, of which I was one, on the above-named occasion, were not only acquainted with each other, but were all adults, all familiar with the subject, and "believers" excepting three, who were not familiar with the subject, and were skeptical, though two of them were not entire novices. I think every one of the twelve persons present that evening was called to the cabinet by spirits, and several of them on more than one occasion. Furthermore, several of the spirits came entirely outside of the cabinet, and met sitters, who left their seats and stood by the spirits they clearly saw and conversed with.

So far as I could then judge, and now remember these parties appeared to be gratified most of them greatly so, but none more so than did some of the materialized spirits. Some of these spirits conversed quite audibly, while others could only whisper, and some express themselves only by signs. Such is usually the case on these occasions.

The size and age of these materialized spirits ranged from infancy to old age; from that of babyhood to the stalwart height, breadth and bulk of the late Gen. A. E. Burnside, who appeared in full uniform, and remained outside the cabinet a long time; while with characteristic courtesy and cordiality he shook hands that heartiness of character that so particularly characterized him in life, and that friendliness of sentiment that he appears to have manifested toward all who had not forfeited his confidence. I feel quite sure no one attempted to deceive me on this interesting occasion.

#### J. P. H. Peacedale, R. I., March 15th, 1884.

Read the sketch on third page of the Memorial Meeting" in Calcutta, held in honor of our friend and Spiritualist correspondent, the late Peary Chand Mittra. Referring to the decease of this gentleman, The Platonist (Orange, N. J.) for March says:

"Babu Peary Chand Mittra, a writer and teacher of great ability, died at Calcutta, Nov. 23d, 1883. He was a member of the Theosophic Society at its first organization in 1876, and held the post of President of the branch society at Bengal. He was also Secretary of the Calcutta Society for the Prevention of Cruelty to Animals. He wrote much on metaphysical subjects, and was a warm advocate of female education. His age was seventy years. He had been in failing health, but his death leaves a vacancy not easy to supply."

The card of the Shawmut Spiritual Lyceum will be found under our Anniversary meeting notes, and to it attention is directed. We learn that Mrs. Margaret Fox-Kane will be also one of the speakers for the Shawmut, on "The Day we Celebrate."

Mrs. M. E. Williams, materializing medium, will occupy her new house, 232 West 46th street, New York, on and after April 1st, where she will welcome her friends, and all earnest investigators who are seeking the truth of spirit-

A correspondent writing from Milford, Mass., Dr. C. C. York, formerly of this city, writes that one year ago he was skeptical regarding the possibility of spirits to make themselves visible to the ordinary vision of mortals; but that he has had all doubts on that point done away with at the seances of Mrs. Jas. A. Bliss. Among the experiences he relates, the following must furnish conclusive evidence of the genu-

ineness of that lady's mediumship: "After being seated 'Billy' came, took me by both hands, led me into the cabinet and disappeared in one direction, while at the same time Mrs. Bliss sat in the other direction; this, to me, was positive proof of spirit-power."

We regret to state that information reaches us that Mrs. H. W. Cushman, whose improved health we noted last week, has since had a serious relapse, and lies ill at her residence. 6 South Eden street. Charlestown District. She will not be able to exercise her mediumahip for some time to come. Due notice will be given on her recovery of the resumption of her

A gentleman of this city has just received a letter from a New York correspondent, in which be speakent histing attended several stances of De Witt C. House, The correspondent plains that forms materialized and dematerialized outside of the caltingt. We have seen the letter laid or assured by its reception of the period in the state of the winter.

#### ALL SORTS OF PARAGRAPHS.

Who said that March was a scold and a shrew?
Who said she had nothing on earth to do
But tempests and furies and rages to brew?
Why, look at the wealth she has lavished on you!
Oh! March that blusters, and March that blows,
What color under your footsteps glows!
Beauty you summon from winter snows,
And you are the pathway that leads to the rose.
—Colla Thaxter.

The Sultan, "in testimony of high satisfaction" with Mr. Edwin Arnold's Pearls of the Faith as a poetical exposition of the religion of Islam, has conferred on him the Order of Osmanli of the third class.

The original dude will accompany the hand-organ this spring, the same as of yore.—The Judge.

Victor Hugo has forwarded to the poor relief authorities of Paris the sum of one thousand dollars to be used in giving aid to persons in arrears with their rent.

On the occasion of the death of Keshub Chunder Sen, a message of regret and condolence was sent to his son by Queen Victoria.

ORTHODOXY TAKING A STEP FORWARD. - The Christian Union having asked the opinion of a number of leading Congregational divines of the country upon the recently proposed new creed of Congregationalism, publishes the answers received, which are substantially unanimous in its favor.

#### Dagon will not prevail!

"Under no circumstances," says Dr. Oswald in the Popular Science Monthly, "should sleeplessness be overcome with narcotics."

"What is the cause of hens eating their feathers?" asks a rural exchange. We suppose it is because they think they may die sometime, and are afraid the feathers will be of some value to their owners. Hens are never useful if they can help it.—Evening Auburnian, (N. Y.)

In the days of Queen Elizabeth men carried fans and pocket-glasses. Owing to a higher civilization they now carry pocket-flasks and brass knuckles.

A most terrible coal mine accident occurred recently at Pocahontas, a small mining village in Virginia, by which the night force, numbering one hundred and fifty, lost their lives by a fire-damp explosion. The village numbered about one thousand five hundred, and not a family there but lost one or more members.

Forty members of the Paris municipality have signed a proposal to call one of the new streets in the Quartier des Ecoles after the name of Darwin.

A practical housewife tells an exchange that she has learned not to mix in the cream skimmed the day the churning is done, as she has found that it will not come with the rest. She says she gets just as much butter with this cream left out as if put in. One day's cream is therefore always left over for the next churning, when it comes all right.

Rev. William Henry Morgan - the sensational preacher known to the public as Henry Morganpassed to spirit-life, of pneumonia, in this city last Saturday evening.

Gladstone is physically in very bad health. So is England, mentally and morally. Ever since she incarcerated an innocent spiritual medium in prison she has been going from bad to worse. Divine justice never fails

#### REPLECTION.

The past we never, never can regain,
The present only can we make or mar;
Whe nobly lives shall not have lived in vain,
And, at the last, how sweet the treasures are !
—George Newell Lovejoy.

Mr. Francis Radoux, 94 years old, and whose later years have been spent in Portland, Me., was a first lieutenant under Napoleon Bonaparte. His second wife was an aunt of Nathaniel Hawthorne. He taught dancing, and among his pupils were Longfellow and Gov. Washburn.

A towel folded several times and dipped in hot water and quickly wrung, and then applied over the seat of the pain in toothache or neuralgia, will generally afford prompt relief. Headaches almost always yield to the simultaneous application of hot water to the feet and the back of the neck.

ANOTHER LIBEL SUIT .- This time in New Haven, Ct. The criminal libel suit, Postmaster Sperry against Alexander Troup and Edward Butler, editors of the New Haven Union, came up by continuance of the city court on the 24th. Mr. Hamilton, defendants' counsel, filed a demurrer, and claimed that the law rendering the defendants criminally liable for matters written was now obsolete. Judge Studley overruled the demurrer, and the defendants were bound over for trial at the next term of the Superior Court.

#### The magnetic insoles are capital feet-warmers.

The latest intelligence from the Soudan states that Khartoum is surrounded by the rebels, and that the entire country South of Berber is in revolt. As we go to press (25th), it is expected that a battle will be fought at once between Osman Digna's followers and the British troops in the vicinity of the recent engage-

A colored man, named Rdward Johnson, had been on trial for four days at Batavia, Ohio, for burglary, and the evidence was so strong against him that conviction seemed sure. He asked leave to speak and talked for forty-five minutes. He fairly tore to pieces the State's net-work of evidence, plunged most of the jurors in tears, amazed the court, captivated the audience, and made a speech which the Cincinnati papers say has no parallel in rude eloquence since the days of Chief Red Jacket. He was acquitted.

The announcement is made in New York of the engagement of Mrs. Frank Leslie, widow of the publisher, to the Marquis de Luville of France. The Marquis is an Angle Frenchman, born in England and inheriting his title from the ancient house of Oliver de Lourncourt. He has a European reputation as a poet and painter. Mrs. Leslie will continue, after her marriage as before, the active personal supervision of the business with which she has been identified during the five years of her widowhood.—Boston Journal.

Swedenborg has left it on record in his writings that there are two loves, which are the heads of the rest, or to which all other loves are referrable; the first constitutes the head of the celestial loves; and the second -"the love which is the head to which all the infernal loves refer themselves—is the love of rule grounded in the love of self."

The admission by the Congregationalist that typhoid fever, scarlating and diphtheria are the results of human ignorance, stupidity, laziness and filth, rather than visitations of God, as they once were counted, is a noteworthy evidence of the change which has come over men's minds.

The Gardiner (Me.) Home Journal, anent the Cook-Price-Keene imbrogilo, gives the great lecturer the subjoined "dig in the ribs":

and)oined "light the rios":

"The scene has led to a newspaper controversy between the two gentlemen. Not having seen it, we cannot tell what view of Mr. Cook's conduct Mr. Price takes, but it is our opinion that Joseph served him right. Any man who will stir up Jos. Cook, when perchance he has got his mouth suit, is a nuisance, and ought to be 'precipitated down stairs,' or somewhere else. With all Joseph's faults we like him still."

When in conservative New England a call for a town-meeting urgently invites "all the citizens, both male and female," as has just happened in the town of Bandwich, it marks a change in popular sentiment from thirty years ago, when women were hissed off the public platforms, that is simply marvelous. That call for the Sandwich town-meeting is a very large

Religious liberty is far from being an accomplished fact in England, much as that nation prides itself upon the advanced position it takes in all liberal movements. For instance, there are to-day, in one district in Suffolk, thirteen contiguous parishes in which non-conformists are not allowed to have a room in which to conduct religious meetings.—The Index.

The Denver Tribune suggests that Boston should have statues of John Brown, Wendell Phillips and John Greenical Whittler on the same square, and says: "They were the pioneers of our newer prosperity-

## The Annibersary.

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

This being the first chartered spiritual organization in the Commonwealth, the management have deemed it eminently proper that they should, under the auspices of that organization, celebrate the Thirty-Sixth Anniversary of the Advent of Modern Spiritualism. Consequently they will hold appropriate anniversary services in Horticultural Hall, Tremont street, on Sunday and Monday Morely 19th and 1st. services in Horticultural Hall, Tremont street, on Sunday and Monday, March 30th and 31st, 1884. On Sunday the services will be in the lower hall, and on Monday in the large commodious upper hall, where there will be good speaking morning, afternoon and evening, interspersed with musical selections and recitations. Addresses will be given by Mrs. R. Shepard Lillie at 10 o'clock in the morning; by Mrs. Amelia H. Colby at 2 o'clock in the afternoon, and by Mr. J. William Fletcher at 7½ o'clock in the evening.

and by Mr. J. Whilam Fletcher as 170 clock in the evening.

The following artists will participate in the exercises of the entire day: Miss Hattle Schell, soprano; Mrs. L. J. Gallison, soprano; Miss Maude Jordan, violinist; Mr. George LeClaire, basso; Mr. J. T. Lillie, baritone; Mr. Bachelor, tenor soloist; Miss Katle Lee and Miss Cora Beaudry in specialties; Mr. Willis Milligan, planist and accompanist.

Beaudry in specialties; Mr. Willis Milligan, planist and accompanist.

An interesting and enjoyable entertainment can be relied upon.

MOSES HUNT,
DANIEL FABHAR,
WM. BOYCE,
HEMBY. P. TRASH,
CHABLES CHITTENDEN,
WM. A. DUNCKLEE,
RICHARD HOLMES.

#### Shawmut Lyceum.

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

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

ALONZO DANFORTH, Sec. S. S. Lyceum.
[In addition to the above the public of the

[In addition to the above, the pupils of the Lyceum will join with the Phenomena Association on Monday, at each service, at Wells Me-

#### Lyceum Union.

The Children's Progressive Lyceum No. 1, and Children's Progressive School No. 1, will celebrate the Thirty-Sixth Anniversary of Modern Spiritualism, in a session at Paine Hall, Appleton street, Sunday, March 30th, 1884, at 10:30 A. M. Sharn.

. M. sharp. Elecutionists and readers especially engaged for this occasion: Miss Ada Blanchard, Miss M. Florence Smith, Miss Lena Onthank (of the Blish School of Elecution), Miss Kitty M. Bos-

Bilsh School of Elocution), Miss Kitty M. Bosquet, Miss Lillian Armstrong, Miss Maria Falls, Master Haskell Baxter.
Musical talent: Barrows's Orchestra; A. L. Gardner, cernet soloist; "Arno Quartette"; Mr. Harry L. Woodbury (of "Corinne Opera Troupe"); Mr. Charles Bell; duet, Miss May Setchell, Miss Jennie Smith; a choice vocal selection, Miss M. Florence Smith; banjo soloists, Messrs. Quinn and Otis.

The "Anniversary Dialogue," written, by special request, by Mr. D. N. Ford, will be presented by members of the Lyceum.

Dr. Richardson will, as on all past occasions of this nature, represent "Our Spirit Friends," aided by Mr. Edgar W. Emerson, Mrs. Hattie Wilson, and a host of others.

Wilson, and a host of others.

The Children's Collation will be served in Kneeland Hall, at the close of the session. Friends are earnestly requested to remember the little ones' annual feast; donations of cake, pastry and confections thankfully received by the committee at the hall. Friends who desire to attend this session, remember our hall is a large one, but we have never been able as yet to seat all who attend our Anniversary exercises. To secure a good seat come early. No seats

eserved. Annual Anniversary Bali Monday evening. March 31st. Music, Barrows's Orchestra; promenade concert, 8 p. m. Carriages may be ordered at 2 A. m., April 1st. Limited number of tickets for sale. Francis B. Woodbury, Cor. Sec. 45 Indiana Place, Boston.

#### Spiritistic Phenomena Association.

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

pendentities.

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

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

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

By order of the Lecture and Medium Com-S. S. Goodwin, Ira Davenport, Alonzo Danforth.

#### Ladles' Aid Society.

Ladles' Aid Society.

The Thirty-Sixth Anniversary of the advent of Modern Spiritualism will be duly celebrated by the First Spiritualists' Ladies' Aid Society of Boston. The programme will consist of addresses by the popular and eloquent speakers, Mrs. Sarah A. Byrnes, Mrs. Amelia H. Colby, Miss Jennie B. Hagan, Mrs. Clara A. Field, Capt. H. H. Brown, Dr. H. B. Storer, Shelley W. Denton and Mr. J. Frank Baxter. The latter will give the regular address Monday afternoon, March Sist. Tests and spirit-delineations will be given during all of the sessions, except one, by Mr. Edgar W. Emerson; but on Monday afternoon, by Mr. J. Frank Baxter, at the close of bis lecture. Musical and literary exercises will be interspersed, for which Miss Amanda Balley, Mrs. Hall, Messra. Baxter and Charles W. Sullivan, Lucette Webster, and Ernest Fleet, are announced.

The following, and many other speakers and mediums, are also expected to be present: Mr. Dowling. Eben Cobb, Dr. Richardson, Mrs. Howes, Mrs. Annie Lord Chamberian and Mrs. V. T. Willie.

Dowling Eben Cobb, Ur. Richardson, Mrs. Howes, Mrs. Annie Lord Chamberlain and Mrs. Howes, Mrs. N. J. Willis.

The services are to be held on both Sunday | whistling, " Mother has the gate looked now."

and Monday, March 30th and 31st, forencon, afternoon and evening assions each day, in Horticultural Hall, Tremont street.

E. C. BAXTER, Sec.

#### Springfield, Mass.

Springfield, Mass.

The Spiritualists of this city are preparing for a fine remembrance of the Thirty-First at Gill's Hall. They have sent printed invitations to everybody interested, and also through the columns of the Banner of Light invite Spiritualists to come and join them on that occasion.

The exercises will begin at 2 P. M. with lectures by Capt. H. H. Brown of Brooklyn, N. Y., and James R. Cooke of Boston, the blind musical and test medium. A free collation will be served in the hall at 5 o'clock P. M. At 7 o'clock P. M. a lecture will be delivered by Capt. H. H. Brown. The lecture will be followed by an exhibition of independent slate-writing, if conditions are favorable. Mr. J. R. Cocke will give instrumental music and tests while entranced. The meetings, both afternoon and evening, will The meetings, both afternoon and evening, will be free. Vigitors who may wish to remain over night

Visitors who may wish to remain over night should apply to the Secretary, Mr. J. S. Hart, at the close of the meetings, for lodgings, which will be furnished free as far as possible. All persons intending to come will please inform the Secretary as soen after the receipt of this invitation as possible, so that we may know how many may desire lodgings.

We hope you will come, bring your friends and join us in making the day happy and useful, and the occasion a valuable one to our noble cause.

H. A. Buddington.

H. A. BUDINGTON. cause.

#### Church of the New Spiritual Dispensation, Brooklyn, N. Y.

The Anniversary will be celebrated by this body on Saturday evening, March 29th, Sunday, March 30th, and Monday afternoon and evening, March 31st.

Order of Exercises: Saturday evening, March 29th, at 8 o'clock, a séance by Mr. F. O. Matthews, of Philadelphia, Pa.; also other phenomena and good music.

Sunday morning, March 30th, at 11 o'clock, music; addresses by Mr. A. H. Dailey, President, and Mr. Anthony Higgins; and spirit-descriptions by Mr. F. O. Matthews.

Sunday afternoon, March 30th, at 3 o'clock, music; addresses by Mr. S. B. Nichols and W. C. Bowen, Esq., subject: "Science as an Emanolpator from Religious Thraildom," and spirit-descriptions by Mr. F. O. Matthews.

Sunday evening, March 30th, at 7:30 o'clock, music; addresses by Dr. J. V. Mansfield, of New York, and Mr. J. Clegg Wright; spirit-descriptions.

The exercises on Monday (afternoon at 2

scriptions.

The exercises on Monday (afternoon at 2 o'clock and evening at 8 o'clock) will consist of music; addresses by Messrs. J. Clegg Wright, Mr. Anthony Higgins and Capt. H. H. Brown; phenomena and spirit-descriptions by F. O.

The friends of Spiritualism are afforded in this programme a spiritual and intellectual feast. To defray the expenses a merely nominal admission fee will be charged. There will nan admission fee will be charged. There will be choir and congregational singing. Geo. W. Middleton, Conductor; Mrs. Wheeler, Soprano; Mrs. Martin, Alto; Mr. Messenger, Organist. Committee on Anniversary: A. H. Dalley, President; John D. Graham, Treasurer; J. Jeffreys, Secretary; Mrs. Coons, Mrs. Brown, Mrs. Souther.

#### Frobisher Hall, New York.

The Thirty-Sixth Anniversary will be celebrated by the patrons and friends of "The People's Spiritual Meeting" of New York City, in Frobisher Hall, 23 East 14th street, on Sunday, March 30th; morning at 10:30, mediums' meeting, in which mediums are especially invited to take part. In the afternoon at 2:30 we viled to take part. In the afternoon at 2:30 we shall have several short addresses, appropriate for the day. Vocal and instrumental music will enliven the exercises at each session. Mr. Dawbarn and Mr. William C. Bowen will give addresses the second of t dresses in the evening suitable to the occasion. Spiritualists, and those friendly to the cause, are cordially invited to come and enjoy with us

#### these Anniversary festivities. F. W. JONES, Conductor.

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

The First Society of Spiritualists of

Modern Spiritualism.

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

#### Milwankee, Wis.

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

Mrs. Isa Wilson Porter, daughter of the late
E. V. Wilson, will give tests from the stage.
Other good test-mediums will be in attendance.
Persons from a distance will be furnished with

Persons from a distance will be furnished with certificates entitling them to return at one-fifth fare on all railroads. Friends will be entertained as far as possible. J. Spencer, Sec'y.

No. 470 East Water street, Milwaukee, Wis.

#### Providence, B. I.

A free conference will be held at Slade's Hall on Sunday morning, March 30th, at 101 o'clock. In the afternoon and evening we are to have

lectures by our ever-welcome friend and brother. Dr. Fred. L. H. Willis.
On Monday P. M. a free convention will be held, to which Dr. Willis, Dr. H. B. Storer, J. Frank Baxter and others have been invited. In the evening, services of speaking, song and music will be continued. Tables will be spread in an adjoining hall for supper; and the whole will close at 12 P. M., after a social, with music and draining. and dancing.

nd dancing.
Per order of Executive Committee,
L. K. Joslin, Cor. Sec.

#### Cleveland, O.

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

#### The Fraternity of the White Cross.

This Fraternity will hold services commemorative of the Advent of Modern Spiritualism on Sunday morning the 30th inst. in Harmony Hall, 34 Resex street, at 10:30 o'clock, at which "The Moral Demands of the New Dispensation" will be considered by the following eminent mediums and able speakers: Mrs. Susie Willis Fletcher, Mrs. Abbie L. Luli, Mr. David Taylor, and others. The services and discussion, it is needless to say to those who know the persons who are to participate in them, will be of unusual interest. It will be a free feast, and all who feel a desire to partake of it are cordially invited to be present.

Boston, March 24th, 1884.

A correspondent, Dr. M. C. Marston, writing from Chattanooga, Tenn., speaks very highly of Mr. O. J. Barnes, who has recently given seances in that city. The writer says:

"In every instance I have heard of he gave satisfaction. He is one of the best and most reliable test mediums that has visited this city; while here he gave some fine tests in the German language from spirits whom we all knew. He is a fine personator; he gives names in almost every instance, and is not only a good and trustworthy medium, but a true man."

It's mighty aggravating to a prisoner to hear a jailor

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. M. E. Beste will remain in Boston at 678 Tremont street, until June next. Her séances are held on Wednesday and Saturday at 2:30 P. M. A select circle will be held each Sunday at 10:30 A. M. Mary A. Charter, the excellent trance medium, has removed from 44 Dover street to 28 Dartmouth street, where she has better accommodations.

C. B. Lynn may be addressed at No. 5 6th street, Troy, N. Y., until further notice.

Miss Lottle Fower is now located at 14 Greek-street, London Road, Liverpool, Eng. She is announced to sail for America, shortly.

Dr. O. H. Wellington, by special request of a hand of spirits, early workers in the cause, will enter the lecture field April clt, full of energy and incident, and ready for earnest work in the awakening just now inaugurated. Address 123 Concord street, Hoston.

Rev. Samuel Watson, it is stated, has been very successful in arranging a Southern lecturing tour, which he will begin the early part of April.

Dr. Henry Slade was at last accounts in Nashville,

Mrs. Clara A. Field will speak in Pelham Hall, Cambridgeport, Sunday evening, March 30th. She will answer calls to lecture—now that the weather is getting warmer—in any part of New England where her services are desired. Address 43 Winter street, Boston, Mass.

J. W. Fietcher will speak in Wells Memorial Hall, Monday afternoon, the Sist, and in Horticultural Hall, before the Spiritual Temple, on the evening of the same day, in connection with the anniversary ex-

Mr. Shelley W. Denton, son of the late Prof. Wm. Denton, at the request of numerous friends of his father, will relate the story of the Professor's travels and death, at Horticultural (upper large) Hall, on Sunday evening, March 30th, in connection with the Anniversary Celebration there. Dr. H. B. Storer will introduce him to the Boston, and general public.

Mrs. A. P. Brown will speak again in Brockton, March 30th; would like to make further engagements. Address Brockton, Mass.

Mrs. H. S. Lake, who is speaking each Sunday of March for the Liberal Society of Flint, Mich., has been reengaged for the month of April, and Eastern societies desiring her services may address her as above. The Anniversary services in honor of the advent of Modern Spiritualism will be held in Independent Hall, Hill Bullding, Union Square, Somerville, Mass., Sunday, March 30th. Mrs. Amelia H. Colby will speak at 10:30 A. M., and at 7:30 P. M. Mrs. Ricker, of Chelsea, and Dr. Abbie E. Cutter, of Wicket's Island, will be the speakers for the afternoon at 2:30.

the speakers for the afternoon at 2:30.

Wm. M. Keeler, spirit-artist, is located for a short time at 616 Third street, N. W., Washington, D. C.

Gerald Massey speaks in the Church of the Unity, Cleveland, O., April 8th, 10th, 11th, 14th and 16th. In quiries respecting terms and dates for engagements in the West, may be addressed to him in care of Thos. Lees, Cleveland, O., from April 7th to 18th, and to J. U. Tompkins, Grand Rapids, Mich., from April 20th to 30th.

R. Anna Himan of Winstel C. Will see the contract of the care o

B. Anne Hinman of Winsted, Ct., will speak at the two days' meeting in Cleveland, O., in honor of the Thirty-Sixth Anniversary of the Advent of Modern Spiritualism—and will accept engagagements in Northern Ohlo, week-evenings or Sundays, during April and May. Address care of Thos Lees, 105 Cross street, Cleveland, O.

J. W. Fletcher spoke in Hartford, Ct., on Tuesday

#### New Organization.

New Organization.

To the Editor of the Banner of Light:
One of the greatest needs of the times is united work and action among mediums and better protection in the varied spiritual duties that devolve upon them. The materializing and physical mediums and their friends in sympathy with this object, met at the residence of Dr. James A. Bliss, 30 East Newton street, and organized under the name of Mediumistic Phonomena Association of Boston.

The following named members were elected for the ensuing year: James A. Bliss, President; J. R. Cocke, Vice President; D. L. Rice, Assistant Vice President; James Dodd, Recording Secretary; William Saville, Assistant Recording Secretary; L. M. B. Robbins, Corresponding Secretary; E. O. Houghton, Treasurer.

The Association will soon secure a hall for Sunday meetings, which will be open free to the public.

L. M. B. ROBBINS, Cor. Sec. Boston, March 17th, 1884.

Boston, March 17th, 1884.

LY In perusing the columns of the Banner of Light for the present week I ascertain that your very just editorial with regard to the impropriety of two organizations bearing the same name has touched a tender spot in the person of one claiming to represent the Working Union of Progressive Spiritualists; but if they are occupying tenable ground, what need of an explanation? The inference to be drawn from the explanation is that since the parties' attention had been called to the matter by your editorial, they had learned that there was a society incorporated under the title of the Boston Spiritual Temple, holding meetings at Horticultural Hall. Is it not singular that J. Commodore Street, of 275 Columbus Avenue, should have become aware of the fact that there was a spiritual organization holding meetings in so obscure a place as Horticultural Hall? He says the Working Union of Progressive Spiritualists is erecting a suitable edifice for spiritual work and working. And God speed it in its work, say I. But I will not admit, as he claims, that there are no other suitable buildings for spiritual work and worship, neither will I admit that a Back Bay location is necessary to insure prosperity and a flourishing condition. As your correspondent has said, the organization meeting at Horticultural Hall

work and worship, neither will I admit that a Back Bay location is necessary to insure prosperity and a flourishing condition. As your correspondent has said, the organization meeting at Horticultural Hall is chartered as the Boston Spiritual Temple. But as it is the first one to adopt that name, and the first to be incorporated under that name, is it not, then, the First Boston Spiritual Temple? This we claim, nothing more, nothing less. As good a right has the Boston Spiritual Temple to call its place of worship the hall of the First Working Union of Progressive Spiritualists, as for the Working Union of Progressive Spiritualists, as for the Working Union of Progressive Spiritualists to name its prospective place of worship the First Spiritual Temple.

From its lengthy declaration of faith, published in the Banner of Light of Dec. 8th, 1833, I extract the following: "While other societies exist, and will continue to grow and flourish, and to do the grand work for which each is adapted, we bid them God-speed in all the good they can do, and are doing. Our mission is not to lear down and destroy, but rather to encourage, and in all ways consistent with our highest convictions of justice to do all we can to establish that harmony which must eventually bring all into the higher spheres of unity. We ask for ourselves no more than we are willing to concede to others. We shall endeavor to put all jesiousy and contention under our feet, and try to exercise toward all the charity of which we always feel the need."

Beautiful is this declaration! And oh! how beautiful, if not only by the Working Union of Progressive Spiritualists, but by all of man and womankind, it could in spirit be carried out without contention, without jesiousy, without covetousness, without encroachment upon the rights of others, without mystifying or beconding, but rather by making pleasant the pathway of our neighbors. Attached to the elaborate description of the prospective edifice, in the columns of the Banner of Light of Nov. 10th, 1883, is

#### RATES OF ADVERTISING.

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

Special Notices forty cents per line, Minlon, each insertion. Special Authors and a per line, Agaic, Business Cards thirty cents per line, Agaic, mention.

Motices in the editorial column, large type, ended matter, fifty cents per line.

Payments in all cases in advance.

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

#### SPECIAL NOTICES.

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

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

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

#### BUSINESS CARDS.

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

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

MOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act ascuragent, and receive subscriptions for the Banner of Lights at fiteen shillings per year. Partise desiring to so subscribe can address Mr. Morse at his office, in Great Portland street, London, W., England, where single copies of the Banner can be obtained at id. each; if sent per poet, id. extrs. Mr. Morse also keeps for sale the Spiritual and Heformatory Works published by us, COLBY & BICH.

AUSTRALIAN HOOK DEPOT,
And Agency for the BANNER OF LIGHT, W. H. TEBRY,
No. 84 Russell Street, Melbourne, Australia, has for sale
the Spirituml and Heformatory Works published by
Colby & Hich, Hoston,

SAN PRANCISCO BOOK DEPOT.
ALBERT MORTON, 210 Stockton street, keeps for sale
the Banner of Light and Spiritual and Heformatory Works published by Oolby & Rich.

INDIA BOOM DEPOT.

KAILASAM BROTHEIRS, Booksellers, No. 67 Muliah street, Madras, India, have for sale and will receive orders for the Spiritual and Heformatory Works published by Colby & Rich, They will also receive subscriptions for the Hanner of Light at Rupess 11-12-0 per annum.

DETROIT, MICH., AGENCY.
AUGUSTUS DAY, 63 Bagg street, Detroit, Mich., is agent for the Banner of Light, and will take orders for any of the Mpiritual and Heformatory Works published and for sale by Colby & RIOH. Also keeps a supply of books for sale or circulation.

NEW YORK HOOM DEPOT.

The Spiritual and Reformatory Works published by Colby & Rich can be found at theomics of The Trath-Seater, 21 Clinton Place, New York City.

ROUBESTER, N. Y., HOOM DEPOT.
WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritual and Hefbrus Works published at the Banner of Light Publishing House, Boston, Mass.

THOY, N. Y., AGENCY.

Parties desiring any of the Spiritum and Reformatery Workspublished by Colby & litch will be accommodated by W. H. VOSHURGH, 65 Hoostek street, Troy, N. Y.

ADVERTISEMENTS.

# FAGTS

Devoted to the Statements of Mental and Spiritual Phenomena.

Pleaged but to truth, to liberty and law, No favor sways us, and no fear shall awe." CONTENTS OF NO. 1, VOL. III, -JANUARY.

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How I Became a Medium. Joseph D. Stiles.
Short-hand Reports of Tests at Unset Bay.
Experiences and Impressions. Mrs. Mary F. Lovering.
A Spirit's Advice to a Methodist. Dr. J. D. Moore.

Bingle copies 10 cents; \$1,00 per year; 3 months, 25 cents; 6 months, 50 cents, Published monthly by the FACTS PUBLISHING COM-PANY, P.O. Box 3530, Boston, Mass, For sale at the office of the Banner of Light.



This impossible to over-estimate the value of warm feet at this season of the year. Thousands of valuable lives are sacrificed every year in consequence of damp, cold feet. Cold feet lay the foundation for Pulmonary Diseases, so fatal to the people of our land. Could we make the world know how valuable our Magnetic Foot Batteries are for keeping up a warm, genial glow through the feet and limbs, none would be without them. These insoles warm the whole body, keep the vital forces up, magnetize the iron in the bidod, and cause a feeling of warmth and comfort over the whole body. If no other result was produced than to insulate the body from the wet, cold earth, the insoles would be invaluable. In many cases the insoles alone will cure lithoumatism. Neuralis, and Swelling of the Limbs. It apair to any address by mail. Send stamp or currency in letter, stating size of boot or shoe, and we will send free by mail to any part of the world. Send for our book, "A PLAIN ROAD TO HEALTH." Free to any address.

#### CHICAGO MAGNETIC SHIELD CO., No. 6 Central Music Hall, Chicago, III. March 29.

\$165 SHONINGER ORGAN FREE. THE publishers of "HOME CHEER," to increase its circulation, offer said organ free to the person sending them, before April 10th, the verse in the Bible containing the greatest number of letters. If two or more send the correct answer, the first received will be awarded the organ. All responding to this advertisement will receive a beauliful 528 inch card free. With answer you must send 25c., (2c. stamps taken) for which "Home Cheen" will be sent you 2 months. Address HOME CHEER, 308 Chapel atreet, New Haven, Conn. March 25.

### MRS. DR. M. S. LUNT,

MAGNETIC PHYSICIAN, Trance, Test, Business and Medical Modium. For Medical Diagnosis by letter, enclose lock of hair and one dollar. Give age and sex. Medical Examinations, Treatments and Business Sittings daily from 9 a. M. to 5 P. M. Test Circles every Bunday evening, at 7:30. 1006 Washington, street, Boston. March 29.

## Hillside Spiritual Home, CARVERSVILLE, PA., WILL open for Permanent or Transient Boarders April ist, 1884. A delightful itome, and well furnished flouse, with all modern conveniences. Bend for Circular. WM. R. EVANS, Proprietor, Carversville, Pa.

March 29. -2m

MRS. ANNA CONNELLY'S Redemption for the Hair.

Without Lead, Silver, Sulphur or Deleterious Drugs of any kind. Positively restores the Grayest Hair in stops to its original color without staining the scalp. It stops the hair from Isiling out and makes it grew. Powders sent, post-paid, as a trial, for 30 days only. The \$1 packages for 50c. Postage stamps taken. ANNA CONNELLY, 530 North lith street, Philadelphia, Pa. 12wis — Jan. 26.

Have You Asthma, Phthisic or Hay Fever? A POSITIVE, spirit-prescribed cure, \$2.00. Have you Malaria or Billousness? Cure as above, \$1.00. Address JOSIE W. POST, 36 Sophia street, Rochester, N. Y. March 29.—12w

## LOSS OF MANHOOD URED by a spirit prescription in 60 days. It is an outside application. No medicine green. Send three 2-ct, stamps for descriptive book to DR. ROBERT P. FELLOWS, Vineland, N. J. It never falls to cure. Feb. 23. -25wis\*

PIERRE L. O. A. KEELER

## Monday and Tuesday evenings; admission 50 cents. Will all every attempon for ladies for independent statewriting, \$1,60. 44 Doverstreet, Beston. 148-March 29.

WANTED. TEN responsible ladies or gentlemen, to assist in profitable business. Call on or address, J. W. FREE, Quincy House, Boston. Mass. 2wis-Blanch 22. NOTICE.—The Spiritualistic Phenomena Association invits correspondence with all Physical, Materializing and Test Mediums and Psychometric Readers, with a view to making engagements. Address ALONZO DANFORTH, Corresponding Secretary, 23 Dartmouth street, Boston, Mass.

street, Boston, Mass. iw\*-March 29.

I'REE DIAGNOSIS.—Send look patient's hair,
I'age, sex and 2 2-cent stamps. Magnetic treatments
given every afternoon at 128 West Brookline street, Boston, Mass. DE, 8, 8, CARPENTEB. 2wis\*-March 29.

## Message Bepartment.

Are beld at the BANNER OF LIGHT OFFICE, Bosworth girect (formerly Monigomery Place), every TUESDAY and FRIDAY AFTERNOON. The Hall (which is used only for these sances) will be open at 2 o'clock, and services commence at 30 clock precisely, at which time the doors will be closed, anlowing no egress until the conclusion of the sance, except in case of absolute necessity. The public are cordically (wwited.

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

Frit isourcarnest desire that those who may recognize

more.

It isourcarnest desire that those who may recognize
the successes of their spirit-friends will verify them by informing us of the fact for publication.

Astural 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 picasare to piace upon the altar of Spirituality their floral efferings.

is their floral offerings.

\*\*Effective invite suitable written questions for answer at these shances from all parts of the country.

\*\*Miss Shelhamer desires it distinctly understood that she gives no private sittings at any time; neither does shore-celve visitors on Tuesdays, Wednesdays or Fridays.]

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

LEWIS B. WILSON, Wastrans.

#### SPIRIT MESSAGES,

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

#### [Published in advance by request of the controlling spirit.] Elizabeth Wells, to Mary Eleanor Green, of Halifax, N. S.

I want to reach my friends, especially one friend of mine who lives in Halifax, Nova Scotia. Her name is Mary Eleanor Green. My friend intends to leave her home in June and go to New York. I come here to ask her not to do so, for I am sure if she does she will always regret the step taken. I can speak from my own experience: I know what it is to leave home and friends and go among strangers: own experience: I know what it is to leave home and friends and go among strangers; I had the same hopes and ambitions that my friend cherishes to-day, and I lived to see them blighted. She may say, "Oh! your experience may not be repeated in my case." But I am certain that it will, and there are many reasons why she should not make this change which did not apply to me; so I come here among why she should not make this change which did not apply to me; so I come here among strangers to send out my warning voice to her: Dear Ella, do not for a moment think of doing that which you have contemplated. There is a deeper motive for the steps you are to take than that which you have explained to others. I know the cloud that has come across you, and that you constitute feel you cannot star where that you sometimes feel you cannot stay where you are, but I am satisfied it is the very best thing for your life. In a little while the shadthing for your life. In a little while the shadows will all disappear, you will have the clear sunlight of peace shining upon you, and you will only be thankful and glad that what before seemed like such a heavy cross did really fall upon you. I hope that those friends who are nearest to you will unite with me in persuading you not to do this thing, for I am very anxious concerning your welfare. I know that it will be very wrong for you to go with those friends who have promised to take you to your journey's end. Even if they do so they will leave you at last, and you will have to struggle for an existence among strangers. You will not find the same care and attention that you have been accustomed to, and you will always

forward to the early summer, and so I venture things. to come here and speak.

I send my love to all my friends, and tell them I am happy in the spirit-world. Although I have found a beautiful home there, I do not forget those friends of earth who are dear to me. I shall ever try to assist and bless them all in

I was twenty-two years old when I died. My name is Elizabeth Wells. I had the permission of your Chairman on the spirit-side to have my message advanced. Please attend to it.

#### Report of Public Séance held Jan. 25th, 1884. Invocation.

Invocation.

Unto thee, oh, our Father God! do we bear the praises of our souls for this hour and this occasion. We ask thy blessing of love to rest upon every spirit present, whether encased in mortal flesh or inhabiting a spiritual body. May that light which never was on land or sea, forming no part of the physical universe, but finding its source in spiritual life alone, composed of the triune rays of purity, truth and wisdom. Illumine every life before us. May its grand and uplifting rays purity and exalt every heart, and draw each one nearer to thy heavenly kingdom, where holy and peaceful souls abide. Our Father I we feel that every child of humanlity is a portion of thy great divinity, and that it is only a question of time when each one shall unfold in spiritual attributes and gitts, and blossom into beauty and sweetness of life. May we come into nearness with thee and thy angelic ones; may we learn of thy wisdom and truth; may we be willing to associate with those who are lower than eurselves, for the purpose of strengthening and uplifting them in spirit. May we shed abroad sympathy and kindly feeling for those who are unfortunate, and at all times desire and be ready to do thy will, and perform thy bidding, as we understand it from day to day.

#### Questions and Answers.

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman.

QUES.—[By E. B.] The Bible teaches that none are saved except through the redeeming blood of Christ. Is the doctrine tenable that by the death of one man all the rest can be saved by complying with certain prescribed conditions?

saved by complying with certain prescribed conditions?

Ans.—The doctrine mentioned by your correspondent is not tenable, for certain vital reasons. As when a man burns one of the members of his body, howsoever much his sympathizing friends may endeavor to alleviate his sufferings, he alone is the one to feel the pain which comes in consequence of the injury. So if he commits a crime he injures the spiritual part of his nature, and at some time an offended and outraged selfhood will assert itself and sall for reparation. Conscience is the accuser in this case, and until its demands are appeased the individual cannot fail to suffer anguish, howsoever much sympathizing friends may endeavor to assuage the misery of his spirit; consequently, no matter if another is ready to atone for his sins, or even to lay down his life in reparation, it would be of no avait; only so far as a noble example of self-sacrifice would stimulate the moral qualities of those who gaze upon it, could it prove of benefit to humanity, but the wrongs that have been committed will of necessity reflect themselves upon the wrong doer, and not until he has repented deeply for past offences can he hope for happiness in the time to come.

Q—If the questioner is not mistaken. Spirit-

Q.—If the questioner is not mistaken, Spiritualism teaches that the suffering and remorse in spirit-life are caused by the remembrance of the sins committed in earth-life. Now, if memory and remorse so inhere in the soul, and are as unending, how can suffering cease?

A.—Memory is a part of the spirit, and is as deathless and imperishable as the soul itself; remorse is an adjunct or handmaid of memory; -If the questioner is not mistaken, Spirit-

it is one of the attributes, perhaps, of the spirit, and yet not a function or a part, positively speaking, of the soul itself. Memory, in recalling to the mind certain deeds which have been committed, will perhaps awaken remorse in the individual on account of them, and he will suffer acutely for the time being; he can gain no rest until he endeavors to make reparation for the wrongs committed, not only by befriending those whom he has offended, but also by attempting to assist and benefit his fellow-men generally. Through the experiences of suffering which come to him, he acquires sympathy for the pains and trials of others, and learns to extend them kindly and friendly assistance in the hour of need; and while thus exercising his the hour of need; and while thus exercising his mind, his entire being, in behalf of his fellow-men, his regrets and sorrow for the past grad-ually vanish away, becoming but a memory, bringing to him numerous lessons, ay, even wisdom itself, which shall guide him onward in the future.

Q.—Does the controlling intelligence personally know of any spirits who have thus suffered from remorse of conscience, who are now ad-

from remorse of conscience, who are now advanced to a condition of happiness?

A.—We have met with many spirits who have suffered painfully from the pangs of remorse, but who have advanced beyond all such unhappy conditions to a state of peaceful enjoyment and active employment in the spirit-world. We know of no spirits who have passed through any extended experience in contact with matter through a physical body, who have not, at some time, passed under the pains and penalties of regretful remorse, either for deeds committed or time, passed under the pains and penalties of regretful remorse, either for deeds committed or for opportunities for doing good which have been neglected. But this suffering for wrongdoing differs, in various individuals, only in degree. One may have committed some triffing offence against his neighbor, may have injured a fellow-being in some slight degree; and when he understands that he has no right to injure another to the smallest extent, he suffers pain and sorrow because of the act. Another may another to the smallest extent, he suffers pain and sorrow because of the act. Another may injure a fellow being to an enormous degree, and by-and-by he will be called upon to suffer the pains and penalties of his wrong-doing, and so on. We have met with many spirits who bear the traces of suffering upon their countenances, who know what it is to be brought face to face with an offended and accusing conscience. Many of those souls have arisen above the dark conditions of unhappiness to a state of quietude and peace only through the endeavor to unfold and cultivate their own best powers, while at the same time extending to their felwhile at the same time extending to their fellow-creatures every degree of assistance, of good-will and harmonious feeling possible, and in this way alone can any spirit hope to rise above a condition of unhappiness to one of peace and spiritual enjoyment.

#### Capt. Joseph Sandford.

[To the Chairman:] Now, my good friend, I have no doubt you will wonder what has brought me around here, for a great many years have gone by since I lived in an earthly body. I was a stirring man in my day, one who could not bear to be idle, and I took an earthly and the interest of my country and

sunlight of peace shining upon you, and you will only be thankful and glad that what before seemed like such a heavy cross did really fall upon you. I hope that those friends who are nearest to you will unite with me in persuading you not to do this thing, for I am very anx lous concerning your welfare. I know that the will be very wrong for you to go with those friends who have promised to take you to your journey's end. Even if they do so they will leave you at last, and you will have to struggle for an existence among strangers. You will not find the same care and attention that you have been accustomed to, and you will always be sorry.

I am emphatic on this point, and would repeat over and over again what I have to say because I wish to impress it upon the mind of my friend. If I had an opportunity of coming to her in private, I could explain more fully why I speak as I do; but I do not wish to do that in public.

I left my home and friends and went among strangers, thinking that I should make a good way for myself and become independent of all others, but I was mistaken. I did meet with a few who were kind to me; but nothing like home came to me after I left the old place, and although I struggled on for two or three years, I never felt happy and satisfied. After a wille I contracted cousumption, and passed to the spirit-world, and it seems to me as though my friend would take precisely the same course did if I do not send her my words of warning, and I do trust she will heed them.

I have tried to manifest to her in her own room at home, but I did not succeed in making her felt happy and satisfied. After a wille I found that although they had so may be a servent of the felt and the servent of the felt of the serv

I have met a great many members of my family since I passed over. I have with me those who are very near and dear, and they also would like to become helpers in this good work; since finding out the truth for themselves they desire to spread it before the eyes and hearts of others.

desire to spread it before the eyes and hearts of others.

I just stepped in here, sir, to look around a little, and to tell my fellow-beings that I am glad to find humanity advancing, as I think, so rapidly, in various directions; gaining a knowledge, not only of the spiritual part of their natures, but of the laws and conditions of the universe, the sciences, philosophies, the arts, and all things that are of vital importance to human existence. I am gratified in comparing the present status of humanity with that of a hundred years ago. The spirit-world has been very busy during this century of time, dropping words and thoughts here and there into receptive minds, which have at last blossomed out, giving fruit and fragrance to others. Thus knowledge has increased, information has gone forth over the land, experiments have been of great value to humanity in its upward steps. forth over the land, experiments have been tried, and results achieved which have been of great value to humanity in its upward steps.

So, Mr. Chairman, having talked in this way for a few minutes, I wish to give you my hearty thanks for allowing me to speak, and to assure you I am an old soldier, an old worker. I am as ready now to battle for the cause of truth as in days gone by I battled for the country which I loved; because I believe all "men to be free and equal." I am too independent to bow my head beneath the yoke of any moral servitude. I believe the time is coming when all people, of every age, race and clime, will be perfectly free; when liberty will be stamped upon their faces; when injustice, oppression and wrong doing generally will be unknown. But every one of us, spirits and mortals, has got to work, sir. We have got to keep our hands to the plow, and move along, doing our part by helping others, and trying to make ourselves pure morally, like the angels above; in fact, by "doing unto others as we would be done by."

I should not be at all surprised if some parties in Berkeley, Mass., should remember hearing of old Capt. Joseph Sandford, for that is the name by which I was called in the old times of which I have spoken.

which I have spoken.

#### Francis Wymond.

This experience, Mr. Chairman, is a very strange one to me; I can hardly understand my present situation, yet I have a desire to try and manifest to my earthly friends—for I left loved ones here on the mortal side, who sometimes think of me with sadness, and I believe it would give them pleasure and peace could they fully understand that I have the power of returning to them, bringing my love, and exercising my interest in their behalf.

I passed away from the body in the beautiful summer-time; not many months have elapsed since I was called up higher, and I am only a child in the experience of spiritual things. I was an active business man when in the body. I remained in co-partnership with that old form for the period of sixty-four years—and it is sometimes difficult for me to turn my attention entirely away from material affairs, or realize that I am not now clothed upon with a physical form, stepping around among my fellow-men on earth, as I did in the years that are gone.

perience since I parted with them. I left a family that were dear to me; and when I discovered I could return to mortal life, and become cognizant of the affairs of those loved ones, I felt exceedingly anxious they should know of my presence. But I am unable to do as I desire, and so I have come here, trusting that I may reach them, and that they will respond to my call, and seek out a private avenue for me, that I may communicate with them. I was not a native of America, but it provided me with a home during my best years of success, of experience and of prosperity, and I assure you that I have a strong affection for this "land of liberty."

cess, of experience and of prosperity, and I assure you that I have a strong affection for this "land of liberty."

I visited this place at your last meeting, and became much interested in the proceedings. I desired to speak for myself, but found I lacked the power of doing so. I discovered here one who is well known throughout the State of Indiana, as well as in various parts of the country, because of his political career. I refer to Oliver P. Morton. He extended to me assistance of a magnetic nature which enabled me to "wire in," so to speak, at this time, and report myself. I assure you I shall be glad to perform a like service for some other returning spirit, who is anxious to reach his home and friends. I was known by the name of Francis Wymond.

I will add that I was not a believer in Spiritualism when here. I attended divine service, and believed in the religious teachings of the Methodist Episcopal Church. But I speedily discovered that the knowledge of the divine things of eternity are not contained in any religious body—nor can they be confined within the limits of any sect, creed, or denomination—they are wide-spread as the universe, and will find their way within every stronghold of error, and make their power felt. They may not be recognized immediately; but they are all-potent, and sometime they must be acknowledged by human hearts. I have discovered that these truths must break away all barriers, all the old bulwarks of doubt and superstition that have been raised in the minds of men; they will force themselves into recognition; and as I have learned somewhat of these things, I return with a glad heart, because I wish to dispense a knowledge of immortal life to those who have been near to me, not only in business association, but to those who are dear to my soul, in been near to me, not only in business associa-tion, but to those who are dear to my soul, in the ties of social and domestic life.

#### Sarah Haskell.

You will please say, Mr. Chairman, that Sarah Haskell, of Boston, has returned to visit her family and friends, and to send them her love, and many expressions of esteem and relove, and many expressions of esteem and respect. I come in company with dear friends, who are with me on the spirit-side; one by the name of Ellen, who is very near to me, and one by the name of George. We are united and happy in the spirit-world; we have a pleasant home, with congenial associates and beautiful surroundings; we have all that we could really desire for our happiness, yet we are anxious to reach our earthly friends, that they may know something of our condition, and that they may not mourn in sorrow when a dear one passes from the material life to the realities of a spiritual home. We would rather have them rejoice, because there is no weakness or wearirejoice, because there is no weakness or weariness over there; no pain or tribulation comes to those who desire to live aright, in accordance with natural law; there is peace and happiness for the soul that is of itself harmonius in its tendencies.

I think I would be able to control some pri-

I think I would be able to control some private medium, if my friends would give me an opportunity. I am sure I should be delighted to do so, for many things press upon my mind that I would like to say to them; but they would not wish me to speak of them in public; indeed, I do not know that they will be altogether pleased at my coming in this public manner, but I could find no other way of reaching them, and I was very anxious to do so. I tell them, now, if they will seek a private way for me to come, or for Ellen to make her presence known, we will gladly avail ourselves of it, and will give them those things for which their souls are asking but have never found.

#### Martha R. Lund.

Martha R. Lund.

I am from Billerica, Mass. I want to tell my friends that I am not dead, although they think of me as gone and far away. My name is Martha R. Lund. It does not seem to be a very long time since I passed out of the body. I have not taken much account of the days, weeks and months that have rolled by since then, because I have been so interested in the beautiful things I have found on the spirit-side. I had little matters that interested me here; there are certain ones who are and have been attending to the settlement of affairs that were connected with me, and I have been attracted back because of the association of those things, and because, somehow, when those matters and their arrangement have been brought up in the minds of others, the thought that they were pasing into other hands than mine has drawn me backward to the old place, with a desire to know something of what was going on. I do not care particularly about the disposal of those effects, nor do I attach much importance to them now, for I have parted with them; but I want my friends to know I send them my love, and I feel that I have gained by the change which has come to me. That is all I have now to say, but perhaps sometime I can come again and do better.

Michael Kirby.

#### Michael Kirby.

Michael Kirby.

[To the Chairman:] Shure, sir, I don't know exactly what brings me back, only this, that I want to clear up an idea that has come to the minds of some who knew me; and that is, that I purposely put meself into a position where I was sent out of the body. I didn't do anything of that sort, sir. It is true, I was walking on the track, an' I knew the freight train was coming, but somehow I felt dazed and strange-like, an' I didn't realize the danger that was at hand; so, ye see, I was sent out of the body in a very quick time. But I don't feel bad about it.

I wasn't old; I was a young man, an' any one would suppose I had a good many years of life before me; but somehow. I don't feel bad at all over the matter. I think it was a very good thing that happened to me, an' I am glad I ve got out. I don't want any one to think I did it on purpose, because it isn't true. I just want them to feel that it was one of those accidents that do happen sometimes, for which no one them to feel that it was one of those accidents that do happen sometimes, for which no one can account. I have been trying to make meself known in this way for some little time; it is only a matter of a few months since I got out of the body, but all the same, I have been trying since that time to come an's peak for meself, because I thought it would set things right in the minds of some who are in doubt. It don't make much difference, I suppose, only I thought it would make me feel better.

Now, all I want to say is, this is a pretty good

don't make much difference, I suppose, only I thought it would make me feel better.

Now, all I want to say is, this is a pretty good kind of a country I have got into; it is different from what I thought; it looks nothing at all as one would suppose—as a good many of us, anyhow, suppose the other life does appear; but it is first class, an' I am very much plased with it. I don't want to come back here to live at all. I have heard some of the teachers an' the wise ones discussing matters among themselves, an' some of them say we have to come back here an' live over again. I don't know whether that is so, or not; I don't believe it; anyhow, if it is, I hope it will be a good matter of a time before I have to come back and live again. That's all I have got to say.

I was killed at South Worcester Junction. I lived in Worcester, Mass. Some folks there know me. If any of my friends hear I have got back, tell them, if you plase, I am well off. I send them my love, an' expect to meet them by and-by in a good place. You can just set me down as Michael Kirby.

### Henry A. Baker.

Henry As Baker.

I understand, Mr. Chairman, that the first thing to be done, when one reports himself here, is to give his name, that by which he was known in earthly life. Mine is Henry A. Baker. My home was in New York City. I have friends and connections there at this very time. I have a sister, whose name is Susan E. Baker. I do not know that I shall reach her by coming here, but I have some hope of doing so. I want first to send her my love, and tell her that Henry is in a good condition. She has felt a little exercised in mind over me, and the dear soul would a worry herself when there was really no occasion for it, so I think that the best thing I can do is to come and tell her that I am well off, and

very much pleased with the condition I have found myself in since passing out of the body. I was not one of those who are always fortunate in their pursuits and undertakings. I had more than one fallure of my plans and designs, which sometimes cast a little gloom over my mind, and my sister was particularly anxious for fear I should at some time lose my reason. I never saw any tendency to that condition at all: when I went out of the body I was in the full possession of my senses. I want to say to her (I used to call her Sis): Sis, I have found out that you are mediumistic, and that we—that is, I and those who are with me in the spirit-world, Joseph, Alice and others—can, by operating upon your mind, develop powers by which we can manifest to our friends on earth. I trust that you will be passive and easy in mind—not feel alarmed, or at all timid about this matter—but will allow us to approach you the same as you would could you see us in our old bodily forms. forms.

forms.

I have good reason to suppose that certain former friends of mine have been entertaining themselves over some matters which belonged to me, and I want to tell them I am quite willing they should do so. I have no desire to hide the knowledge of those matters from them now, although I kept them secret when I was here; I think under the circumstances, it is best to have them well known and ventilated, and I trust to those who have them in charge to perform their duty.

and I trust to those who have them in charge to perform their duty.

I rather think that my message will be seen, because I know of two individuals, one a male and the other a female, who read your paper who are aware of the matters which I have so obscurely mentioned, and through these people I hope to reach my own immediate friends. If they will be so kind as to place my message in the way of those whom I love, I will try at some time to assist them in some manner which will be of benefit. will be of benefit.

Harriet Messenger.

Harriet Messenger.

Here in the city of Boston I laid aside my mortal form and passed to the spirit-world. Years have been rounding themselves out with experience since that time, and the little ones I left here under the conditions of childhood have grown to maturity and have passed through important changes, and made homes for themselves; yet they are in the vicinity of this city, and through all these years I have been trying to reach them with a note of love from the spirit-world, with an echo of the affection and sympathy which I hold in my heart for them. I have not succeeded in making myself manifest in any way, still I have attempted to do so, because I have been so anxious to have my dear ones, my family and friends, know that I have not been separated from them or their interests. I have not been shut away in some far-off heaven, forgetting their lives, not realizing the sadness as well as the joys which have approached them; on the contrary, I have steadily attended them and have tried to influence their lives for their own best good. I wish to tell my friends, my dear ones all, that I bring them a great measure of love and peace from spirit-friends on high. We know what experiences come to the lives of those that are here; we know that they have parted with loved ones who have gone to the further side, but all the dear ones are safe; there is no need to mourn over their loss, for there is in reality no loss; all are united above. there is no need to mourn over their loss, for there is in reality no loss; all are united above, and those who remain here will join them by-

and-by.

\_My companion is with me in the spirit-world.

My companion is with me in the spirit-world. He, too, desires to send his love to our children and friends. His name is George Messenger; my name is Harriet.

I have reason to believe that some of our friends will know we have returned, or at least made ourselves manifest, even though it be in a feeble manner. We are together in the spirit-world and united in performing our work.

work.
Oh! could we have realized the light and Oh! could we have realized the light and glory of spiritual knowledge when here, we might have more readily and quickly understood and appreciated the conditions of the higher life when we passed over; but as our minds were clouded with false ideas, encumbered with opinions, prejudices and superstitions, we were obliged to free ourselves from those shadows before we could understand or realize the true conditions of spiritual existence. But now we dwell in the sunshine, out in the light, where we can receive truth and wisdom from angelic teachers, and we desire to dispense these to those loved ones who reto dispense these to those loved ones who remain on the earthly side.

### Viola.

I have the permission of your Spirit President to speak here, this afternoon, to my friend in Utica, N. Y., who reads your paper, and who at times wishes I would waft a few words to him from this place. I wish to say: My dear friend, I am with you now, as in days past, attending to your spiritual needs, trying to unfold the faculties within, that they may become more and more receptive to the truths which Heaven's messengers have to bestow upon you. We desire that you may live so in accordance with the laws of life that you will understand spiritual conditions ere you pass to the realm of soul-life; and we also wish you to the realm of soul-life; and we also wish you to so advance in knowledge and power here, that you will not be obliged to pass through many of the experiences which some spirits have to encounter, but will be ready to take your place beside the members of your spirit-band, and immediately join with them in their labors of love for humanity when you pass to the spiritlove for humanity when you pass to the spirit-

world.
There are those connected with our band There are those connected with our band who have a secret mission to perform with you, who have given to your understanding many ideas of an occult nature that have surprised you, revealing knowledge of which others, perhaps, have but little perception. By and by these things are to be imparted to those who can understand, and you are called upon to fit yourself for a good work—that of giving to others spiritual light and knowledge, which shall benefit them, not alone in earthly ways; which shall unfold within their spirits blossoms of love and peace, as well as a comprehension of life-forces and powers, that are of importance to their physical as well as spiritual natures.

My friend will understand me, although I may not appear clear and intelligent to others. I wish to encourage and cheer him on, and to

may not appear clear and intelligent to others. I wish to encourage and cheer him on, and to say: All the loved ones surround you with their affection; they never forget or forsake you although you may sometimes be tried, and temptations assail you by the way, they will give you strength to banish them, to put evil away from your life, to rise above all struggles, trials and earthly perplexities to a plane of spiritual peace and harmony. We want you ever to strive to live in the closest unity of spirit with those who come to you from invisible realms. It is from no idle motive, no unworthy one they come, it is for the purpose of stimulating your own powers and forces, that through them something may be given to others, to benefit and bless the needy, the suffering and the unenlightened, that they may also learn of the spirits to appreciate a knowledge learn of the spirits to appreciate a knowledge of the immortal life which shall come to them. Viola.

#### MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Jan. 22.—Nellie J. Kenyon, for Fannie L. Carver, Edward D. Stone, H. N. Long, Eliza Rudolph, Fred. Bragdon, Sarah E. Stillings, Mary O. Henderson, Col. William W. Tompkins, Gertie Williams, Themas Shorier, Water Lily, Spirit Violet.

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

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

Feb. 8.—Aldus Barden; Clarissa Howland; Nancy Ann' Cames; Capt. Thomas Mickell; David Thrasher; Cora Croft; Margaret Shepard.

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

Feb. 15.—Samuel Cates; James F. Jenness; Eveline Borden; George P. Dorlas; Jennie Miller; James Andrew Warren; Mary Eliza Adams; Harriet Maria.

Feb. 19.—Josephine Sawyer; George D. Taylor; Mrs. Hannah Rarter; Major William H. O. Sherman; Martha L. Fort; John Cook; Jennie E. Wright.

Feb. 20.—Jennie Holmes; James Bogue; Asa Stoere; Mary Studley.

Feb. 22.—Lucy Alcott; Robert Moors; Helen Atwood; White Febre 20.—Lucy Alcott; Robert Moors; Helen Atwood; Sindley,
Feb. 29.—Lucy Alcott: Robert Moors: Helen Atwood;
White Eagle: Thomas Flynn; Judge J. L. Lott; William
Pimer: Lily Harrington; Margaretta Latham
March 4.—Ellen E. Ferris: O. Townsend; Albert Relson; Minute Shepard; Levi W. Davis; Hattle B. Plerce;
Ohariotte W. Glesson; Louiss Williams; J. L. Lodiff, M. B.
Frescott: Father Okerland; Henry C.; Katte Rickington;
March 1.—Henry Julson Order; During Standish; David

Ward: Betsey Tucker; Sarah Ann Murray; Benjamin Wadleigh; Henrietta Clark; March R.—O. R. G. McDonald; Therese Leonard; Libble Thayer; Benjamin F. Brown; Mr., Julia Caroline Miner; Gilbert Frederick Taylor; Ella A. Howard; Charlis Mor-ton. ton.

March 18.—Dr. H. H. Toland; Susan E. Stoddard; Achsa.

M. Oiney: Samuel Y. Lawton; Catharine Sanger; Capt.
Richard Phillips; Henry Parkinson; Helen N. Fackard.

> Written for the Banner of Light. WITHDRAWAL.

> > BY A. D. E.

Out into the infinite sea, Where human hearts are yearning, Beyond the alluring May-Be That falsely smiled on me. I go, oh! Friend, from thee! Slowly and sadly turning To that region of storm and cold, Where aching hearts grow old With misery never told: Oh ! Friend, adieu!

We shall meet, oh! Friend, as of old. My hand will lie in thine own. And thou wilt not dream that alone I roam in that region of cold, Away, far away from thee, Away on that pitiless sea, So far that the deep undertone Of a life so sorrowful grown Shall no more reach thine ear With its pain and its fear, And the tale shall no longer be told !

Physicians have long prescribed Dr. Graves's Heart Regulator for Heart Disease. Why? Be. cause it is a sterling preparation for a peculiar disease, and thirty years' use warrants it. 31 per bottle.

#### Spirit Messages.

Notwithstanding the explicit statement made some time since in the Message Department by the Spirit President, FATHER PIERPONT, in answer to questions by mortals as to how one in this life can secure a message from one in the life beyond through the medium who delivers the messages published in the Banner, we are often in receipt of private letters repeating the question. We are fully aware of the anxiety many have whose dear ones have passed on, and can readily pardon them for writing to us sooften upon the subject. All we can do in the premises, however, is to republish Mr. Pierpont's answer to such correspondents who may not have seen the number of the Banner containing it:

taining it:

"The best way for you to secure a communication from some one of your spirit friends at this circle is to mentally request such friend in the higher life to visit this circle-room and endeavor to control the medium and give you a communication. It may be that your friend will not have the power to do so, for he may not understand the laws governing mediumship to such an extent as will enable him to succeed; but if you mentally earnestly request him to communicate from this place, rest assured the endeavor will be made. Just here allow us to most earnestly request that all those who read the columns of the Hanner of Light will refrain from sending communications in writing to this circle-room containing names, with data, concerning spirit friends from whom they wish to receive a message. The very fact of your doing this will defeat your purpose to a great extent, for though we desire to give an opportunity for zontrol to every spirit who frequents this place, yet we feel it to be wisest and best not to permit those spirits to come whose earthly friends have sent in their names, and sometimes with matter concerning their earthly career. Mentally request your friends to come here, and we will give them such assistance as is in our power. Rest assured if they cannot communicate to you through this medium, they, will undoubtedly avail themselves of the first opportunity of doing so through some other mortal organism."

#### The New York State Freethinkers' Association— When and Where to be Held.

When and Where to be Held.

To the Editor of the Banner of Light:

The Board of Directors of "The Cassadaga Lake Free Association," by a unanimous vote, has tendered to "The New York State Freethinkers' Association" their grounds and buildings, located on Cassadaga Lake, on and in which to hold the Freethinkers' annual Convention on the 3d, 4th, 5th, 6th and 7th days of September next, free of charge, and this generous offer has been accepted by the Executive Committee of the Freethinkers' Association.

These grounds, as you probably know, are located in a beautiful grove on the Lake above mentioned, and are fitted up in fine style. There is erected on the grounds an amphitheatre canable of seating fully three thousand people. The ceats are in a semi-circle, one above the other, so that all can hear distinctly all that is said from the platform. It is so enclosed and roofed over that the audience is protected from the inclemency of the weather.

The grounds are fenced in, so that a proper admission feecan be charged at the gates, and everything is arranged to make it a very convenient place to hold a large assembly of people.

There is one decided advantage our Association will gain.

people.
There is one decided advantage our Association will gain by holding its annual Convention at this place. There are established from nearly every city and large town in the United States very cheap excursion rates of railroad fare to the great orthodox camping grounds on Chautauqua Lake. The Cassadaga grounds are in the same vicinity, and the Freethinkers from all sections of the country can avail themselves of these already established low rates in attending our Convention.

themselves of these already established low rates in attending our Convention.

And another advantage: Mr. Alonzo Edwards, who has charge of all the botels on the grounds, has agreed to board and lodge all who may attend the Convention for one dollar per day. This will save our friends hundreds of dollars from what they would have to pay in a large city.

The Convention will not be so far from Buffalo but what the large dailies of that city will give full reports of its proceedings, and the New York Herald has given assurance that it will give good reports of the Convention. As here-tofore, Liberals of all schools of thought will be invited to take part in the proceedings, and an effort will be made to have Materialism, Spiritualism and Free Religion, and also Liberal and Orthodox Christianity, represented by the ablest advocates of each. And we hope to make it the most important gathering this Association has ever held.

H. L., GREEN, Sec. N. Y. S. F. Association.

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As Correspondence freely answered. The DR. S. A. RICHMOND MED. CO., St. Joseph, Mo. At Druggists'. C. N. Crittenton, Agent, N. Y. May 19.—1960w (7)

At Druggists'. C. N. Crittenton, Agent, N. Y.

May 19,—lybow (7)

MAN AND HIS RELATIONS. By S. B.

M BRITTAN. The author of this volume deals earnestly with the startling facts which have puzzled the brains of the metaphysical philosophers of every age and country; and in his masterly classification of Sensorial; intellectual and Moral Phenomena he has grasped the greatest curlosities of the mental world!

The contents of this Book may be briefly summarized by simply quoting the titles of the several (happers in the order in which the subjects are treated by the author. These appear in consecutive relation as follows:

The Tenant and the Houss, Electro-Physiological Discoveries, Circulation of the Animal Finids. Gonditions of Vital Harmony, Physical Causes of Vital Derangement. Voluntary and Involuntary Faculties. Influence of the Passions on the Scoretions. The Human Mind. Mental and Vital Towars of Resistants. Evils of Excessive Progression, Marking, Offspring, or Mental Electrotyping on Vital Burstees. Influence of Objects and Ideas on Mind and Morala, Relations of Mind to Personal Beauty. Relations of Mind to the Objects and Ideas on Philosophy of Themation. Animal and Human Magnetism. Bestiventy. Animal and Human Magnetism in Burstey. The Phantom Greation. Psychological Halluchations. Mental Telegraphing, The Faculty of Abstraction. Philosophy of The Philosophy and Philo

## Abbertisements.

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March 29.—4w

March 20.—4W

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# Banner of Wight.

BOSTON, SATURDAY, MARCH 29, 1884.

Spiritualist Meetings in Boston:

Hericultural Hall (corner Tremont and Brown field Streets).—Meetings under the aupices of the Boston Spiritual Temple will be held every Sunday at 10% A. M and 7% r. M. R. Holmes, President; W. A. Dunklee, Treasurer.

Treasurer.

Wells Memorial Hall.—The Shawmut Spiritual Lyceum meets in this hall, 987 Washington street, every Sunday at 11 A. M. All friendsof theyoung are invited to visit us. J. B. Hatch, Conductor.

Paine Hall, Appleton Street.—Children's Progressive Lyceum No. 1. Progression every Sunday morning at

ive Lyceum No. 1. Pree session every Sunday morning at at 10 Colock. All are cordially invited. Benjamin Weaver, Conductor. Wells Memorial Hall, 987 Washington Street.
The Spiritistic Phenomena Association

Wells Memorial Hall, 967 Washington Street.—
The Spiritistic Phenomens Association holds meetings every Sunday afternoon at 2% o'clock. Able speakers and test mediums, Ali are cordially invited. Seats free.

1031 Washington Street.—Ladies 'Aid Society meets every Friday at 1% P. M. Business meeting at 4. Sunday afternoons at 2%, tests and good speakers. Conference in the evening. E. O. Baxter, Secretary.

Ragie Hall, 916 Washington Street, corner of Essex.—Bundays, at 10% A. M., 2% and 7% P. M. Eben Uobb, Conductor. Meetings also Wednesday afternoons at 30 'clock.

Harmony Hall, 34 Essex Street (ist flight) —Sun-

Harmony Hall, 24 Essex Street (istflight).—Sundays, at 3% (seats free) and 7% r. m.; Thursdays, at 3 r. m. Prescott Hobinson, Chairman. Working Union of Progressive Spiritualists.

J. Comodore Street, Secretary, 275 Columbus Avenue.

Chelsen.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bellingham Car Station, at and 7½ P. M.
THE LABLES' HAMMONIAL AID SOCIETY meets at Temple of Honor Hall, Hawthorn street, every Friday afternoon. Husiness meeting at 40 clock. Entertainments in the evening. Mrs. S. A. Thayer, President. Mrs. L. M. Fengar, Secretary.

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

BOSTON SPIRITUAL TEMPLE.—This society, holding its meetings every Sunday at Horticultural Hall, Tremont street, was instructed by the controls of Mrs.

Ing its meetings every Sunday at Horticultural Hall, Tremont street, was instructed by the controls of Mrs. R. Shepard-Lillie on Sunday last. Mr. and Mrs. Lillie gave two of their beautiful songs, "The Isles of Byand-liy," and "The Loom of Life." The subjects of the lectures were: "What Great Teacher has Produced the Greatest Good to Mankind?" and "Are there any Objections, Scientific. Theological or Religious, to Cremation of the Body."

On the first subject she said: It requires ages to know the good that results from the teachings of any one man. Looking at Jesus of Nazareth as a teacher, it is useless to question whether such a man lived. Circumstances and conditions produced the man, and it matters not by what name he was called, for if he had not given those teachings some other would.

Those teachings may be prophetic, and perhaps are. Man has not arrived at that standard offered in the Sermon on the Mount. When he does, when man loves his neighbor as himself, it will be much beyond the present. Our present attainments are not to be attributed to the lead of any one man, but to the general growth and progression of the race. The effect of the Christianity of to-day is various. Among those professing to be Christians we find all classes, all degrees of moral character. Not that Christianity has produced these different characters, but the profession is often used to cover the natural inclinations of the lowest.

What would we have been but for the Christian in-

sion is often used to cover the natural inclinations of the lowest.

What would we have been but for the Christian influence and teaching? We do not know. But we do know it has beaten back all improvements, thrown obstacles in the pathway of all reforms. It is out of the heart of man that proceeds the character. The parents have more to do with the making of man than the Sermon on the Mount.

In reference to occumation, the speaker said that the

mon on the Mount.

In reference to cremation, the speaker said that the burning of the human body after the spirit has left it has no effect on the spirit, no more than the burning of the cuttings from one's finger-nails has on the hand from which they were taken. It is indisputably true that the emanations of cemeteries, the gases arising from burled bodies, are poisonous, and consequently detrimental to the health, happiness and longevity of the living. For that reason alone no objections that amount to anything can be advanced against cremation. The lecture terminated with a poem on "The Bigns of the Times," and the morning services closed with a song, "Childhood's Recollections," by Mr. Lille.

Signs of the Times," and the morning services closed with a song, "Childhood's Recollections," by Mr. Lille.

The evening services commenced with songs by Mr. Lille.

The evening services commenced with songs by Mr. Lille. Upon taking the platform Mrs. Lillie, under control, said: Spiritualism is a philosophy, a science or a religion, as each individual may for himself choose to make it. Man is religiously inclined; he is not satisfied with the present and is ever looking to a future. The teachers of the past have not given us any knowledge of the future, but kept us in darkness. Though their words glow with thoughts of the past, a duit uncertainty hangs over whatever they venture to say of the future. Those who feel strong in the old teachings feel at times that they do not satisfy them in regard to the after-life. Spiritualism comes to libinine the dark valley, to satisfy the famishing soul of man. It presents the return of spirits, shows their relation to us and each other, and opens to mankind a broad field of knowledge not attained by former teachings. The contest should not be between Christianity in its purity and Spiritualists, but between the Materialist and the Immortalist. History gives us the experiences of the past and assists the facts of the present. The Christian Church ought to be to-day where Spiritualism is. It originally held all that Spiritualism now holds as distinctively its own. It has left its first experience, and Spiritualism comes to restore it. Spiritualism teaches the connection between the two worlds, shows that they are never separated.

At the close of the lecture a song by Mr. Lillie, "Good Night," was given by request, and a poem improvised by Mrs. L. Mr. and Mrs. Lillie wild occupy the platform next Sunday morning and evening. The day following being the Thirty-Sixth Anniversary of Spiritualism, this society has put forth an attractive programme for the entire day. The speakers are, morning, Mrs. Lillie; afternoon, Mrs. Amelia H. Colby and tests by J. W. Fletcher; evening, J.

SHAWMUT LYCEUM, WELLS MEMORIAL HALL. Sunday last there was a good attendance, and after the usual exercises. Conductor Hatch touched upon the observance of the coming anniversary, and of the many speakers, which would make one of the most enjoyable occasions. The lesson of this session was that a moral and intellectual life is necessary for man's happiness, and that Spiritualism had divested the masses of mankind from the galling chains of re-ligious superstitions which have for ages enslaved the world.

World.
Those taking part in the exercises to-day were:
Lulu Morse, Minnie Nickerson, Rosa Wilbur, and
three others, whose names I am unable to give. Singing by Lyceum Choir. Conductor Hatch and Mrs.
Mary A. Charter solicit donations of flowers with which
to decorate the platform for the anniversary.
ALONZO DANFORTH, Cor. Sec. of S. S. L.
28 Dartmouth street, March 23d, 1884.

PAINE HALL.-At the session of the Lyceum March 16th readings and recitations were given by Alberta Pelton, Freddie Stevens, Lillie Scott, Carrie Huff,

Pelton, Freddie Stevens, Lillie Scott, Carrie Huff, Sadie Peters, Aaron Lowenthal, Maria Falls, Master George Remby, Mrs. Francis. Dialogue, Miss May Peters, Miss May Waters, Morton Setchell. Vocal selections, Eva Morrison, Mrs. L. S. Jones. Address to the school, Prof. Barnes.

Last Sunday, March 23d, overture by Barrows' Orchestra. Opening exercises by Conductor Weaver, the Guardian, Mrs. Josie Halden, and the school. Cornet solo, A. L. Gardner. Mr. Gardner is to be congratulated on his success at the last three sessions. After the usual fifteen minute "group conversation," readings and recitations were given by Alice Souther, Alberta Felton, Freddie Stevens, Stella Greyfus, Maria Falls, Mrs. Francis, Miss M. Florence Smith. Vocal selections, Eva Morrison and Mrs. L. S. Jones. Duet by Miss Amy Peters and Arthur Wedger. Address to the school in a foreign language (afterward translated) by "Antone," through the mediumship of Mr. Fernaid, Union Anniversary session next Sunday, Friends who desire to contribute cake, pastry or confections for the children's collation, please send early to the hall.

children's collation, please send early to the hall. Many tickets have already been disposed of for the Annual Anniversary Ball. FRANCIS B. WOODBURY, Cor. Sec. 45 Indiana Place.

SPIRITISTIC PHENOMENA ASSOCIATION .- Vice-President Davenport called the meeting to order, and introduced Dr. C. H. Harding, who delivered a short Introduced Dr. C. H. Harding, who delivered a short address, followed by Mrs. Leslie, who gave tests. Dr. Q. H. Wellington gave many facts concerning materialization which had come under his own observation, and which led him to entertain no doubt in his mind of the return of disembodied spirits in visible form. Dr. M. V. Thomas gave twenty-five tests, which were fully recognized. The meeting continued to a late hour, as the tests so given were what the audience desired, and the doctor has signified his willingness to be present next Sunday, and prove to doubting minds that our friends still live, and under suitable conditions return and communicate.

tions return and communicate.
Rosa Wilbur, from Shawmut Lyceum, was present, and gave a fine reading. As we intend to do justice to the coming anniversary, we hope we shall have a full

the coming anniversary, we house.

Mrs. Margaret Fox Kane will be present next Sunday and Monday. She will remain one week only in Boston, to give seances, and after the 31st may be found at 28 Dantmouth street.

ALONEO DARFORTH, Cor. Sec. of S. P. A.

HARMONY HALL, 34 ESSEX STREET.—On Sunday last the exercises were opened with an invocation by the controls of Mrs. A. L. Lull, after which, through her organism, they give a mest excellent address,

closing with clear and unmistakable tests, all of which were recognized.

Miss George read a paper on "Practical Reform," which was well received. John Orvis, in his over earnest manner, delivered an excellent address. Mr. Pratt made some interesting remarks, and gave a few

Pratt made some interesting remarks, and gave a few recognized tests.

A few remarks were made by Mr. Bassett. Mrs. L. F. Greene delivered a short address, and gave tests which were recognized. Remarks of an interesting and instructive character were made by Mrs. M. W. Leslie, who also gave convincing tests.

Anniversary exercises will be held at this hall on Sunday next, afternoon and evening. Many of the best speakers and test mediums in the city have volunteered their services for the occasion. The exercises will commence promptly at 2:30 and 7:30 P. M.

EAST SOMERVILLE, MASS .- The meetings at Hadley Hall (Broadway), East Somerville, continue to be well attended, not with standing reports to the contrary. well attended, notwithstanding reports to the contrary.

Last Sunday evening, March 23d, Judge Ladd made a few remarks, Mrs. L. A. Coffin gave psychometric readings, Mrs. Bray gave tests, and Mr. Ormand officiated as planist. The exercises were well received by an appreciative and attentive audience; though the evening was rainy, there was a good attendance. All who feel to aid us in our work, either by speaking or giving tests, are cordially invited to meet with us on any Bunday evening at quarter past 70 clock. One-half hour's ride from Boston proper. Winter Hill cars pass the door.

CHELSEA.-Mrs. Sarah A. Byrnes occupied our desk last Sunday afternoon and evening, and gave two very eloquent lectures, which were highly appreciated. At the close of the afternoon lecture, Dr. Richardson made some very interesting remarks.

Next Sunday, Joseph D. Stiles, the renowned test medium, will occupy the rostrum at 3 and 7:30 P. M. eloquent lectures, which were highly appreciated. At

Spiritualist Meetings in New York. The American Epiritualist Alliance meets every Bunday afternoon at 2½ o'clock in Republican Hall, 55 West 33d street. Headquarters and Reading-Room for members at 137 West 25th street, where social meetings are held every Wednesday evening at 8 o'clock. T. E. Allen, 23 Union Square, Secretary.

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

lic cordially invited.

New York City Ladies \*\* Spiritualist Aid Society, permanently located at 171 East Sith street. Wednesday, at 3 F. M. Mrs. M. A. Newton, President.

Frobisher College Hall, 23 East 14th street, near froadway. The People's Spiritual Meeting every Bunday at 2½ and 7½ F. M. Frank W. Jones, Conductor.

#### Frobisher Hall Meetings.

Mrs. A. C. Henderson led off the conference in Frobisher Hall on the afternoon of Sunday, the 23d, with a short address, filled with useful thoughts, which were appropriated by the list-eners with apparent relish. Dr. J. V. Mansfield interested the audience for an hour, by relating incidents in his personal experiences as a writing medium; he was listened to with profit and satisfaction. Mr. R. Cornell White related an experience with Dr. M., by which he was enabled to find several important documents, which had been laid away in a lawyer's safe in Wall street. Prof. Booth entertained the audience by rendering as a solo the song entitled. "Where are the Reapers?" Mr. Ostrander, Mrs. Dr. E. R. Still, Mrs. Dr. Rowe and Mrs. M. C. Morrell filled out the time profitably to all present.

Mr. Charles Dawbarn spoke in the evening upon "The Social Position as it Is"; dealing with the subject entirely from the financial standpoint. Dr. E. B. Fish gave some fine exhibitions of healing power.

At the Auniversary meeting, next Sunday morning, Mrs. Morrell will make the opening remarks at the Mediums' Meeting at 10:30; Mrs. Dr. Still will lead the speaking in the afternoon. Mr. Dawbarn and Mr. Wm. C. Bowen will deliver the Anniversary addresses in the evening.

F. W. Jones.

Spiritualist Meetings in Brooklyn.

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

the hall, and all meetings free. Wm. H. Johnson, President.

Church of the New spiritual Dispensation, Clinton Avenue, below Myrile (entrance on both Clinton and Waverly Avenues), holds religious sorvices in its church edifice every Sunday at 3 and 7½ p.m. Sunday School for adults and children at 10½ A.M. Ladies' Aid Society meets Wednesday at 2½ p.m. Church Social meets every Wednesday evening at 7½ o'clock. Psychic Fraternity, with classes for mediumshipdevelopment, meets Thursday evening of each week at 7½ o'clock. All meetings free, and the public cordially invited. A. H. Dailey, President.

Hrooklyn Spiritual Fraternity.—Thursday evening to fing 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 Exatern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, at 7½. Charles R. Miller, President; W. H. Coffin, Secretary.

Colin, Secretary.

The Everett Hall Spiritual Conference, 398 Fulton street, meets every Saturday evening at 80°clock. Spiritual papers and books on sale, and meetings free. Capt. Jacob Pavid, President; Lewis Johnson, Vice-President; W. J. Cushing, Treasurer.

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

### Lectures in Brooklyn, N. Y.

Mr. J. Wm. Fletcher lectured with more than his accustomed success on the morning and evening of last Sunday. "Celestial Attractions and Affinities" was the subject, and a profound and eloquent address followed, in which the laws of the spirit-world were contrasted with

laws of the spirit-world were contrasted with and compared to the laws governing the material universe, and many happy illustrations served to make the ideas advanced more comprehensive. No sketch of this lecture would convey the inspiring thoughts, and the name of Emanuel Swedenborg, uttered at the close, was anticipated by many.

In the evening, despite the heavy rain, there was a large audience; beautiful flowers adorned the platform, and the speaker was handed an elegant floral offering as he stepped thereon.

"The Power of the Human Spirit" furnished the audience with a lecture which, if applause is any criterion, was largely enjoyed. The ladies will give a grand entertainment on Saturday evening, the 29th, and on Sunday, the 30th. dies will give a grand entertainment on Saturday evening, the 29th, and on Sunday, the 30th, the Anniversary will be observed with fitting exercises. Mr. Fletcher will be assisted by Mr. C. R. Miller, Mrs. Mary A. Gridley and others. Mr. Fletcher also lectured at Williamsburg on Monday evening and in Hartford, Ct., on Tuesday evening.

Brooklyn Spiritual Fraternity. Removal-Change of Time of Conference Meetings. Our conference meetings will be held every Thursday evening, at 8 o'clock, in the hail 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.

#### Mr. Fletcher in Hartford, Ct.

Mr. J. Wm. Fletcher has lectured for the Hartford Association of Spiritualists for several weeks, and has aroused considerable enthusiasm. His audiences continue to grow in numbers, and would increase tenfold if we had a better hall; but there is not one to be had in the centre of the city without going to considerable expense. There are plenty of people here who are abundantly able (and are Spiritualists in the dark, but dare not come out and call themselves so, as it would injure their "standing in society," they think,) to hire Unity Hall all the year. Mr. Fietcher last night gave his history, how he became a medium, what trials and vicissitudes he and his wife passed through, also the amusing side of his mediumship when he first began. It was a very entertaining as well as pleasing lecture, and was listened to by a large and appreciative audience. Our wishes are that he may hereafter have the bright side of life to travel on, and be successful in all his undertakings.

Also, we wish you success with your new volume and a tenfold subscription-list to the well-known and truly tried Banner.

Yours respectfully,

E. Howard Geer. fold if we had a better hall; but there is not one to be

A correspondent informs us that Mrs, Anna Kimball, under the influence of her control, "Truth," is creating a deep interest in the philosophy of Spiritualism by her parlor lectures in New York City on Sunday evenings: A recent one upon Materialization, Transfiguration and Personation, was very instructive, and solved many problems that have puzzled even Spiritualists.

"Rough on Coughs," 26c, 80c, \$1, at Drug-gists'. Complete cure Coughs, Hotineness, Sore Throat.

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

I wish to inform all my Boston friends that my guides have planned work for me in England extending into next August. About the middle of August I expect to return to America and occupy Berkeley Hall regularly every

Sunday.

My guides desire to announce that the meetings will be entirely independent of all cliques and parties, and will be under the control of my spirit band exclusively. As the expenses for ten months, commencing Sunday, Sept. 7th, and closing with the last Sunday in June, 1885, will necessarily be very heavy, in order to raise the necessary amount, without soliciting donations or resorting to begging of any kind, it is decided to adopt the plan now being so successfully carried out in London, viz.: Tickets will be issued at one dollar per month, entitling the holder to a reserved seat at both services on Sunday, and securing admission also to the weekly reception.

Sunday, and securing admission also to the weekly reception.

Friends who have it in their power, and desire to sustain these meetings, are requested to notify Mr. Coffin, 21 Albion street (suite 5), Boston, of their intention to subscribe ten dollars, payable (in monthly installments if desired) in advance. Every subscriber of ten dollars for the season of ten months will be furnished with one ticket; any one contributing more than that amount will receive a ticket for each ten dollars subscribed—these tickets being both saleable and transferable. By this means it is hoped to meet all expenses without difficulty. Free seats will be provided for visitors, and Free seats will be provided for visitors, and the public will have the opportunity of sup-porting the services by means of the offertory, to which subscribers will not be expected to

A thoroughly first-class organist will be engaged, and the meetings conducted in a manner pleasing to persons of culture and refined taste.

My guides having availed themselves of the kindness of Mr Coffin. who has most willingly acceded to their request that he shall represent them in matters of secular business, I hope my friends will at once communicate with him,

my friends will at once communicate with him, that he may know exactly what responsibilities he will be justified in assuming.

The public are respectfully informed that these meetings will be a direct historical continuation of the very successful gatherings held in that hall up to the end of Mr. and Mrs. Marshall's tenancy of the building.

Should unforeseen circumstances prevent our hiring Berkeley Hall, another hall equally desirable will be secured. But there is scarcely a shadow of doubt that Berkeley Hall will not be available. Hoping this announcement will be read with pleasure by my many friends in Boston and vicinity, I have the honor to remain, Your sincere friend and co-worker,

Neumeyer Hall, Hart street, Bloomsbury, London, W. C.

[From London Light, March 8th.] The "Exposure" at Vienna.

To the Editor of Light: To the Editor of Light:

SIR—I do not think it needful to occupy much space about this foolish freak of Imperial Highnesses, which in common mortals I should consider contemptible. I do not recognize the right of a Crown Prince or an Archduke to break the conditions of a seance they were distinctly pledged to respect. They were offered the opportunity to search Mr. Bastian before the seance—they did search him, when they had violently broken it up—and found not one shred of the masks, draperies, etc, of the five or six apparitions,

or six apparitions,
I first saw Harry Bastian about three years or six apparitions.

I first saw Harry Bastian about three years ago at 2 Vernon-place. Several persons, unknown to him, and well-known to me, materialized, Mr. Bastian is a slender, dark man, nearly six feet high, with very black hair and beard. Out of his bedroom, used as a cabinet, came my daughter, a delicate girl of fifteen, of medium height, lovely complexion, and bright auburn hair. We, her mother and 1, perfectly recognized her by her form, movements, and manner of speaking. She sat in a chair in a good light, rose and carried the chair some yards, and again sat on it. Several others were equally recognized. In my own house, under test conditions, as perfect as they could be made, and satisfactory to every one present, I have seen seventeen materializations at one sitting, from a delicate blonde girl five feet in stature, to a gigantic man, and have seen these bodies entirely dissolve and re-form themselves.

With such opportunities of observing the facts, and knowing Mr. Bastian intimately for years, I consider it my duty to bear witness to his integrity, and the reality of these manifestations. It is, I think, a clear duty to testify to the truth, and take the risk of being considered "either a knave or a fool" for so doing. Knowing Mr. Bastian to be a genuine medium in London, I see no reason for his being "a fraud" in Vienna.

T. L. NICHOLS, M. D.

Cleveland (O.) Notes.

As the 31st of March approaches, the usual activity prevails among the Spiritualists of this city. The new Church and Lyceum unite this year to celebrate the Thirty-Sixth Anniversary by a two days' meeting Sunday and Monday, (30th and 31st.) in Weisgerber's Hall—a gala time is expected. The first day closes with a grand Lyceum exhibition; the second with the usual Anniversary ball.

Gerata Massey speaks for us in the Church of the Unity, April 8th, 10th, 11th, 14th and 16th. Popular. prices: 25 cents single admission, and one dollar the entire course. There is little doubt that the audiences will only be limited by the size of the church. Mr. M. is recoilected with pleasure by those who heard him here ten years ago.

will only be limited by the size of the church. Mr. m. is recollected with pleasure by those who heard him here ten years ago.

The six copies of "Life in the Spirit-World," etc., written through the mediumship of Miss M. T. Shelhamer, and generously sent here by the publishers for circulation, have been kept in constant use—each reader, when returning the work after perusal, expressing his (or her) praise of its contents, appreciating, as I do, its very interesting and instructive pages, in behalf of the many who have already read the work, as well as myself, I send thanks to those who so generously donated them to Cleveland readers.

Emma Hardinge-Britten.—Correspondence has been opened with this well-known platform speaker for a series of lectures in Cleveland, when making her farewell tour of this country. Mrs. B. is regarded by many here as the most brilliant elocutionist and ablest exponent of the Spiritual Philosophy now on the rostrum.

The abandonment of the call for a Lyceum Convention is regretted by the Lyceum workers here.

M. Milleson in Springfield, Mass.

M. Milleson in Springfield, Mass.

Sunday evening, March 23d, Mr. Milleson lectured in Gill's Hall, and exhibited his paintings of the spirit-body. He announced views that were new and interesting to many, of the nature of the spirit-body. In the evening he had a fine audience. The tendency of his lecture was eminently healthful and elevating, and should be heard by every Spiritualist. The effect of bad habits upon the spirit was shown in a startling manner, as well as the purifying effect of a noble life.

Next Sunday we have J. R. Cocke, the wonderful blind musical medium of your city. An organ and plano will be placed upon the stage, and Gill's Hall will doubtless be crowded to hear this display of spirit-power.

J. Frank Baxter is to lecture here the first two Sundays of April.

H. A. Budington.

Meetings in Haverhill, Mass.

Meetings in Haverhill, Mass.

Mrs. A. L. Pennell occupied the platform at Brittan Hall March 23d, it being her second Sunday here. The audiences have been uniformly large, and the highest satisfaction given. The last meeting was specially interesting, a large number of tests being given, with minute descriptions, and nearly all recognized. Mrs. Pennell possesses rare powers for test descriptions. Mrs. Willis, of Cambridge, is to be the speaker next Sunday. The Thirty-Sixth Anniversary of the Advent of Modern Spiritualism will be celebrated here Monday evening, 31st inst. Mr. N. S. Greenieaf is to be the speaker, with a varied programme of music and recitations, joined with a banquet.

E. P. H.

SPIRIT-PHOTOGRAPHS—La Liberta Gazetta (Rome) prints a letter from Lieut-Colonel Baron Daviso, averring that he obtained spirit-photographs at the studio of Camilla Toncha, of Rome, by the intervention of two mediums, in December, 1877, and again in April, 1880.—Revue Spirite, Paris.

IMPOSSIBLE ESCAPE.

Absolute Truth with Collateral Proof From Which there Can Be No Appeal.

For the past three years we have had a standing offer of \$5,000 for any statement of cure published by us which was not, so far as we know, bona fide. We did this in order that all readers might know the absolute truth of all our assertions, and that they were based upon the value of our remedy and not upon idle words. Below we give a few extracts from recent letters, which speak for themselves. We will only add that we could furnish one hundred thousand more of a similar nature did occasion require, but we believe the entire American public is now convinced of the positive value of Warner's H. H. WARNER & Co. Safe Cure. Rochester, N. Y.

"Warner's Safe Cure does all claimed for it."
MAJ. JAMES SINGLEY. Petaluma, Cal.

"I was cured of kidney disease and bleeding 'plies by 11 bottles of Warner's Safe Cure."

Auburn, Me. B. H. HOWARD.

"I was a physical wreck by kidney disorder, but Warner's Safe Cure has completely cured 'me." G. C. LANING. Columbus, O.

"I was a sight to behold from kidney dropsy,
"bu' was restored to perfect health by Warner's
"Safe Cure."
JAMES ALLEN.
Troy, N. Y. "My physicians said I would never get out of bed again. I took Warner's Safe Cure and felt like another being."

Beverly, N.J. F. CUYLER HUTCHINS.

Beverly, N.J. "I had 22 quarts of water taken from me, "caused by dropsy. Ten bottles of Warner's "Safe Cure entirely restored me."

Manchester, N. H. GEO. B. PEASLEY.

"A neighbor of mine, W. A. Thompson, has been raised from the dead by the use of your "Warner's Safe Cure." JOHN NORTON, P. M. Summit City, Pa., Feb. 8th.

"Physicians said I could never be cured of calculus and stranguary, but four bottles of Warner's Safe Cure entirely removed my complaint."

T. O. Lewis. San Francisco, Cal.

"I was wholly prostrated by a complication of diseases, and as a last resort purchased "Warner's Safe Cure. Every one of the old "troubles have disappeared, and I am very grate"ful." W. E. BENEDIOT,
Albany, N. Y. Press and Knickerbocker. Albany, N. Y.

"I suffered for over twenty years with a lame "back, caused by kidney complaint, and my
"spine and nervous system were badly affected.
"When I had abandoned all hope I began the
"use of Warner's Safe Cure, and have not felt
"so well and strong for twenty years."
Fond du Lac, Wis. J. J. WRIGHT.

"For two years I suffered intensely, and was "made miserable through diseased kidneys and "bladder, with nervous exhaustion and entire "prostration. Doctors and medicine did not "afford me any relief, and I was advised to use "Warner's Safe Cure, which I did in connection "with the Safe Pills, and am thankful to state "I am entirely cured of the dreadful malady."

MRS. DORMER,

448 South Tenth street.

Denver, Col., Feb. 19th.

"I want to state how much my husband has "improved while taking Warner's Safe Cure. "All swelling has disappeared from his limbs; "his water trouble is much better, and his voice "is so improved that he preaches every Sabbath.
"We are very thankful. The people all around
"here are taking the remedy, and some are get"ting well by the use of a few bottles. Multi"tudes more must have it."

MRS. REV. F. A. SOULE.

Sing Sing, N. Y., Feb. 29th.

"For a score of years I suffered with what the doctors pronounced dilation and valvular disease of the heart, but now I am led to be-"disease of the heart, but now I am led to be-lieve that the heart trouble was only second-"ary, and a symptom of other complaints. Fre-quently I was threatened with death by suffo-"quently I was threatened with death by sunc"cation, my breathfailing me entirely. I became
"cold and numb, and was as near death as any
"living person ever has been. This was three
"years ago, and I have ever since enjoyed com"plete health, wholly through the use of War"ner's Safe Cure."

A. BILDERBECK,
Chicago, March 1st.

28 13th street.

#### Meetings in Worcester, Mass.

During the past four Sundays the platform at Grand Army Hall, in this city, has been occupied by George A. Fuller, of Fitchburg, and Edgar W. Emerson, of Manchester, N. H. All the lectures given by Mr. Ful

A. Fuller, of Fitchburg, and Ecgar W. Emerson, of Manchester, N. H. All the lectures given by Mr. Fuller have been filled with thought, and have been fully appreciated by the large audiences in attendance. The tests given by Mr. Emerson have been quite remarkable, and very convincing. Some of the communications he has given during this engagement have been the best ever uttered in our city.

Last Sunday, the 23d, Mr. Fuller gave an able lecture in the afternoon upon "Some Objections to a Bellef in the Spiritual Philosophy." This lecture was a complete refutation of all arguments and accusations brought against Spiritualism. In the evening his guides chose as their theme, "What are the Cardinal Principles of Spiritualism?" The lecture was a very lucid and comprehensive exposition of our Divine Philosophy. Mr. Emerson gave tests at the close of each lecture. About ninety names were given, and nearly every one fully recognized. This Sunday closed Mr. Emerson's engagement with our society. He leaves with our best wishes for his success. Next Sunday and Monday, March 30th and Sist, he participates in the anniversary exercises at Boston.

Mr. Fuller remains with us and lectures for our society March 30th, and also at our Anniversary, Monday evening, March Sist. For this occasion the Children's Progressive Lyceum will unite with the Spiritualist Society; many of our mediums will also assist in making this Thirty-Sixth Anniversary one long to be remembered.

Meetings in Fitchburg, Mass.

During the past winter meetings have been held as often as twice a month in Grand Army Hall in this city, under the management of Mrs. Sarah C. Brigham, M. D. Mr. George A. Fuller of this city opened the series of meetings, and his controlling guides gave two lectures just adapted to the wants of our community. Mrs. Juliette Yeaw, of Leominster, a lady of superior talents, entertained and instructed our people under powerful spirit-influences. One of her lectures, pronounced under the influence of Rev. Andrew T. Foss, was very characteristic of that individual and full of practical thought. Mrs. C. Fannie Allyn, of Stoneham, also appeared on our platform and gave eloquent lectures containing the highest teachings of the Spiritual Philosophy.

Sunday, March 23d, Mr. Joseph D. Stiles, of Weymouth, Mass., addressed fine audiences, giving lectures of marked ability, and many very excellent tests of spirit-presence. He has made many friends here, who will be glad to welcome him back at his earliest convenience. city, under the management of Mrs. Sarah C. Brigham,

wonlence.
Thursday evening, March 20th, Rdgar W. Rmerson, of Manchester, N. H., held a circle at the residence of Mrs. Dr. Brigham, 35 Holt street. On account of the storm the attendance was small, but the tests given

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The Secular Press Bureau has been reforganized for efficient 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 Melson Onoss, Secretary, 200 Broadway, New York Otty.

To Correspondents. No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

"Lux," Oswago, N. Y.—Your interesting suggestions are received, and will be printed next week.

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Venience.

Thursday evening, March 20th, Edgar W. Emerson of Manchester, N. H., held a circle at the residence of Mrs. Dr. Brigham, 35 Holt street. On account of the storm the attendance was small, but the tests given were excellent.

Fitchbury, March 24th, 1884.

If any one doubts the occurrence of spirit-phenomena, he it is who should investigate when opportunity offers. After a person becomes convinced of the phenomena and philosophy of Spiritualism, one of his first self-interrogatories is: "How can any same man refuse to believe it?"—Light for Thinkers, Atlanta, Ga.

A Connecticut Yankee has invented an air gun which he thinks will do sawy with powder altogather. Head thinks he can make cannon halls that man be thrown fourteen miles.