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The Annibersary.

The Thirty-Sixth Anniversary of the Advent of Modern Spiritualism at Hydesville, N. Y.; Reports of Services held in Commemoration of this Grand Event in Boston, Worcester, Cheisea and Springfield, Mass.; New York City, Brooklyn, Troy and Lockport, N. Y.; Washington, D. C., and New Haven, Ct.

'Gainst men we wage no war,
For all our brethren are,
And from one great First Cause
We each and all have strung,
And we, with deed and tongue,
Would advocate His laws.

Not creeds of foolish man,
Nor selfish bigot's plan,
Shall bind our stringgling souls.
The truth that God hath given
By messengers from heaven,
Alone our life controls.—(John Collier.

The Anniversary at the Shawmut.

The inclement weather of the 30th of March -the day set apart by the Shawmut Spiritual Lyceum for the holding of its Anniversary exercises-somewhat militated against a large attendance, but those who were present, whether participators or auditors, must have felt amply repaid for the exertion made to attend. The hall at the Wells Memorial Building was tastefully decorated, and the platform was profusely adorned with Lyceum insignia, and a choice arrangement of natural and artificial potted plants, which gave it the appearance of a blooming garden. Prominent at the flanks of the rostrum were displayed the figures "1884" "1848" on the left and right hand respectively.

The exercises opened with music by the Lyceum orchestra; after which singing by the school, led by Mrs. H. E. Sheldon, followed.

A Silver-Chain recitation by the Lyceum was next in order, under guidance of Assistant-Conductor C. E. Rand, after which came the Wing Movements, which were skillfully led by Master Rand. hall at the Wells Memorial Building was taste-

laster Rand. Conductor J. B. Hatch then introduced to the audience Alonzo Danforth, who proceeded in the delivery of an original essay which he had prepared for the occasion, and from which the following extracts are here appended:

So case, no dead as a Hyderville.

Our coint freeds still the and love, may read the will be severed the consolor, and from which the delivery of an original essay which he had been proposed to the consolor of the consolor

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trouble; Fannie Conant, who proclaimed at the Banner of Light Circles the glad gospel of immortality to the world; Ed. S. Wheeler, Prol. Denton and many others who have taken up the work uncompleted here, and are carrying it onward and upward.

Mr. Danforth closed with an earnest appea that those of the early workers who yet remained on the mortal plane awaiting the releasing hand of death might be cared for and shielded in their declining days by some organic effort on the part of those in every community who had reaped such benefits from the results of their toil.

had reaped such benefits from the results of their toil.

A song by the Shawmut Quartette—consisting of Miss M.T. Shelhamer, Mrs. Carrle Hatch, Prof. C. P. Longley and J. B. Hatch, jr.—then followed, after which Conductor Hatch introduced Prof. W. W. Clayton, President of the Spiritistic Phenomena Association, who briefly and interestingly addressed the pupils, officers and visitors upon the lessons of the hour. He referred to the severe storm without, and the pleasant manner in which the feeling of discomfort awakened by it in the breast of the visitor on his way to the hall became neutralized and was in turn supplanted on coming into the presence of the Lyceum by a generous glow of enthusiasm, because of the effect upon all of the genial current of sympathy and earnest determination for human good, with which the place was or the Lyceum by a generous glow of enthusiasm, because of the effect upon all of the genial current of sympathy and earnest determination for human good, with which the place was charged on the present occasion. He was very much pleased by what he had witnessed at this session; the Lyceum work was something which he was not familiarly acquainted with, but he had now gained a higher appreciation of it than ever before because of what had passed under his notice on this Anniversary morning. There was a something in the cheery, joyous nature of the spiritual dispensation of the nineteenth century that brought it into special harmony with the hopeful and bounding aspirations of childhood and youth; the gloomy self-consciousness of ever-present evil, which it was the chief end and aim of the old church systems to instill and foster in the heart of the young, was not found in the Lyceum's curriculum, but rather an effort was made to awaken the best feelings of the inner nature, and teach those lessons best qualified to fit the child to tread the path of earth-life successfully if it were to remain here, or to enlighten it as to that other life whither we are all hastening, if it were called upon to pass from this stage of being before attaining to manhood or womanhood. He referred to the lessons which came to the adult beholder, in the presence of childhood; to the important relation which the marriage institution and the family circle bore to all which is most sacred and most beneficial to human society; and expressed his best wishes for the future success of all who were laboring in the Children's Progressive Lyceum movement for the benefit and enfranchisement of the rising generation.

Conductor J. B. Hatch, sen., then referred to the fact that upon the platform, on the present occasion, sat Mrs. Margaret Fox Kane, one of the then girl-mediums through whom the intelligent communication between embodied and disembodied man had been achieved thirty-six years ago: Now that child instrument had become a developed wom

come a developed woman, but was still true to her wonderful mission [a statement which found ner wonderful mission [a statement which found endorsement by vigorous raps upon the platform from her guides, clearly heard by those present], and he was proud to welcome her to the platform of the Shawmut Lyceum on Anniversary Day. He announced that an exercise arranged for the occasion by Alonzo Danforth would now be carried out by a number of the pupils in honor of the Lyceum's distinguished guest: This exercise consisted in the recitation in a highly creditable manner of a poem, from which the following stanzas are presented—(each of the lads and misses participating advancing one pace, reciting a verse, and returning again to the ranks):

Thirty-six years have passed around Since first we heard the welcome sound, The dead still live, the lost are found, Yes, surely found,

At Hydesville. The children gathered 'round and sald,
"Sure these are rappings from the dead!"
The spirits answered back,
"Not dead, not dead are we,"
At Hydesville.

Our spirit friends still live and love, They come to bless us from above, And bring glad tidings of their love, As first they did

Individual Existence," and "Why we Have No Memory of that Existence." We can ask, she said, why have we no memory of the first two years of this existence on the mortal plane? If we are questioned in the next life about our memory of this, we would find that it is not perfect. The child born to us is like the bud that is to blossom, the clay that the potter gives his impress to. So our character is imprinted on us by the parent: It is the soul-mirror that reflects us. Suppose we are placed in a foreign land without knowing a word of its language, how slow are we to learn and be impressed by the language spoken to us; so with the child before it has learned the language spoken to it. I find, said the control, in our life, as well as yours, that there is a difference of opinion on this subject. The higher our attainments in spirit-life the more are we careful in expressing positive opinions.

spirit-life the more are we careful in expressing positive opinions.

I believe in the soul's eternality, and that the human spirit is a part of the Great Spirit. Life is eternal in its existence; death does not end life. but sends us furtherout into the great ocean of life. From my own experience I learn what I am. I find that the soul is not boundless in its knowledge. There are conditions in which man seems to feel that memory calls up in a moment of time many experiences of the past. We do not care to go over the past; there are many who would not care to go over life's experiences again. Is there no rest to the wrong-doer in future, when it will be like the child's non-memory—when the reverse side of the picture shall be canceled, and the individual consciousness be illumined with the memories of the better part of life? Should I give my experience, it would only be one more opinion given on the subject, for there are differences of experience. Some claim a consciousness of a previous experience; others have no consciousness of it; both are honestly expersesed. There are no two lives exactly alike on earth life. My memory, after a thousand years, may forget many of the earth experiences. Is it not reasonable to believe that we had an individual existence before this life, as of the existence of this life when in the next?

Nature never withdraws from us anything until it has met its requirements. The old never readily relinquishlife, but often would live it over again; we would not dare to ask for this return, lest we fall into some of the many bypaths of life; we do not want youth, but desire to reach out our hand to those on the further side. Have I been a flower, a tree, or an animal? I care not. I do not know what are the possibilities, therefore do not deny that another has had half-a-dozen experiences. Out in the great garden of the universe there are many experiences that I have not had. You cannot tell what my experience is unless you have tasted the bitter waters I have tasted, nor can you tell wh positive opinions.
I believe in the soul's eternality, and that the

many experiences that I have not had. You cannot tell what my experience is unless you have tasted the bitter waters I have tasted, nor can you tell what heights of joy I have entered into. Language cannot fully express thought, but sometimes we need not use language to give our thoughts, but will feel them—will impress thoughts on each other: then can we tell better our experience of life.

Spiritualism came as soon as it could for rea-

we tell better our experience of life.

Spiritualism came as soon as it could for reason of the opposition of oppression and ignorance. If the full truths that are, were spoken to-day, even Spiritualists would drive out the medium who enunciated them, as the Nazarene medium who enunciated them, as the Nazarene was rejected in Judga; truth can only be given as it can be received. This synopsis gives but a faint idea of the merit of Mrs. Lillie's remarks. She should be heard to be appreciated. Service closed with song and poem: Song, "When the Mists Have Cleared Away," by Mrs. Lillie; poem, "Garden of Love," by Mrs. Lillie. The evening services were opened by songs from Messrs. Milligan, Le Clare, Lillie and Stedman as a quartette, and a reading by Miss Onthank.

Onthank. Mrs. R. S. Lillie took for her subject on this occasion, "What Do We Celebrate?" It is thirty-six years since communication between thirty-six years since communication between the material and the spiritual, in an intelligent form, was first achieved. What has arisen that in thirty-six years can show such a record? No movement of the past can show such a triumphant advance! The little rap has produced that which is not equalled by the convulsions of nature. Within the time have arisen the telegraph and many other new thoughts and inventions, that have changed much of the routine of life. The telegraph is only a symbol of what will yet in fullest measure result from the blending of two worlds.

The publication of adverse reports concern-

ualism, for the two halls in the building were crowded to repletion.

The programme for the day, including the three sessions, was replete with attractive presentations beside the three regular lectures. The morning service commenced by a selection from a male quartette composed of Mesars. W. Milligan, W. Stedman, J. T. Lillie and George Le Claire, which was followed by an appropriate address of welcome from Richard Holmes, Esq., the President of the Boston Spiritual Temple. [the text of Capt. Holmes's address, and the concluding portion of this report, will appear

concluding portion of this report, will appear next week.] W. A. D.

The Ladies' Aid Society.

The Ladies' Aid Society.

This popular as prosperous society makes the celebration of the Anniversary of Modern Spiritualism an accented feature in its annual doings. The members look forward to it as a redletter day in their calendar, a season of spiritualistic enjoyment, prepare for it and are not disappointed, and many at a distance look forward to it, also, so that it is necessarily a warm, friendly, social, intellectual and spiritualistic time. There has been no disappointment in their observance of this Thirty-Sixth Anniversary, and the Society and the friends of the Society, who were in attendance, will be having pleasant memories of it for some be having pleasant memories of it for some

It seems to me that each year, as this auspiclous day comes round, the interest increases; that is natural, for the believers in our hopeful that is natural, for the believers in our hopeful truth increase, and the thought is now world-wide—hardly a language where its voice is not heard. This locality—not the geographical Boston alone, but for miles around—seems to be the magnetic centre of our thought. I am prouder of this puffed-up locality of culture from the fact that it seems to have become a sort of centre of our light, a sort of Palestine or holy city in this connection, and all over the country the thoughtful eyes of those who have become interested in this subject are turned fondly toward us. I do not know whether this is due to the Banner of Light, which started here and now shines everywhere, and is the "burning bush" that adds lustre in the shape of wisdom to the subject, that has made this locality a sort of "Holy Land," or whether this geographical centre is one of the "thin places" in the veil between the two worlds, and thus geographical centre is one of the "thin places" in the veil between the two worlds, and thus produced so creditable an institution as the Banner is: So we will let that pass, and say may its shadow never be less, for how hungry we would all be if it ever should become a vanished light. I tremble when I think of it.

The celebration this year has been very animated and creditable, thouse sort of tripleheaded in its presentation, the society of which we have spoken holding three sessions a day Sunday and Monday in liorticultural Hall; and the Temple Society holding its celebration also

Sunday and Monday in Horticultural Hall; and the Temple Society holding its celebration also at Horticultural Hall—there being two large halls in this building, and both gatherings, though held in the same building, were successes—equally in the presentation of platform talent, and the securing of crowded audiences; and while these two celebrations were being held in this popular building, there was another equally large celebration going on under the auspices of the "Phenomena Society" at Wells Memorial Hall. There were also other celebrations at different points in the city.

As the creditable and attractive doings of other societies will be chronicled by various correspondents, I will confine this brief notice to the services conducted by the Ladles' Aid Society. Music was a feature, as usual, at all three of these societies. The Ladles' Aid was fortunate in having present all the time Miss.

Holder of Solem Merc Hall Ladles' Aid was fortunate in having present all the time Miss.

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fortunate in having present all the time Miss Bailey, of Salem, Mrs. Hall, J. Frank Baxter, and the happy and versatile Charles Sullivan, and whenever there was an opening before, or between, or after the speeches "harmony reigned," as the saying is, by the services of these ever-ready vocalists, with their music. During the several sessions of the Aid's cele-During the several sessions of the Aid's celebration there were recitations by Lucette Webster, an oration by the boy orator, Master Fleet, and one evening Mrs. Margaret Fox Kane was on the platform giving the friends an opportunity of seeing the little girl of eleven who translated the raps into the vernacular thirty-six years ago—now a lady of maturity; but the raps were the same, and the audience could all distinctly hear them, and in retrospect could drop back into the past, and hear what thirty-six years ago startled the world.

I shall make no attempt to furnish a report, but only say that during the two days of six sessions, Mrs. A. H. Colby, Mrs. Sarah A. Byrnes, Capt. H. H. Brown and J. Frank Baxter each delivered a lecture, and shorter or

Byrnes, Capt. H. H. Brown and J. Frank Baxter each delivered a lecture, and shorter or longer speeches were made, as they were severally called upon, by Mrs. Dr. Waterhouse, President of the Society—Mrs. M. V. Lincoln acting as presiding officer at one of the sessions—by Dr. A. H. Richardson, who also took a turn in presiding; also by the Rev. Mr. Fairchild, of Stoneham; Mrs. Townsend-Wood, an old-time lecturer; Dr. H. B. Storer also, and John Wetherbee; Miss Barnicoat, Mrs. Clara A. Fleid, and Dr. Ware of Bucksport, Me. Many other popular speakers were on the platform, that for want of time were not called upon. Miss Jennie B. Hagan was present, and at many of the sessions improvised poems (subjects from the audience), and gave great satisjects from the audience), and gave great satis-faction; in fact, her ability in this department, under spirit-influence, is remarkable. Edgar W. Emerson, the test medium, was present at about every session and gave platform tests, which no one seems to tire of. Mr. E. is quite gifted in this respect, and seems to please every-

On Sunday evening Shelley W. Denton, the son of the late Professor Denton, though makson of the late Professor Denton, though making no claims to oratory, was introduced as advertised, and gave a detailed account of the late travels and death of his father, which was listened to with profound interest. He is a very clear, distinct talker, made a good impression, and was much applauded. At the close of his speech the fine picture of Professor Denton then on the platform was presented to him for his mether Dr. Storar making the prehim for his mother, Dr. Storer making the presentation speech, and young Mr. Deuton thanking the donors for it in behalf of the widow.

At about 10 o'clock on Monday evening this pleasant and successful anniversary celebration was brought to a close. "SHADOWS."

tion was brought to a close.

Wells Memorial Hall.

The Spiritualistic Phenomena Association of this city at an early date having in view that it must with the other Societies celebrate the event that we as Spiritualists remember as the signal day for the striking off of the shackles of superstition and priestoraft—which was accomplished by a disembodied spirit who gave his name as Charles Rosmar, through two little girls of Hydesville, as instruments—determined to present to a Boston audience one of those girls, now woman grown, and correspondence was opened with Mrs. Margaret Fox-Kane of the city of New York; the result being that that lady graced our platform on the occasion. The rap, simple as it was, simple as it is to-day, was heard upon our platform as it has been heard

for thirty-six years. No one has been able to account for the mysterious sound other than that it comes from the beyond, from dear ones passed through the change called death. The rap that heralded the natal day of Spiritualism may be compared to the shot fired at Concord, April 19th, 1775, that was "heard round the world," that told of the efforts, and successful efforts, of a band of freemen who threw the bonds of the past away, and aspired to that political liberty that millions enjoy to-day. We, too, aspire to mental freedom, and the rap "heard round the world," fired from the battlements of the spirit-realms, bestows that freedom in the earth-plane, realms, bestows that freedom in the earth-plane, coupled with the grand gift of the revealment of ultimate and eternal progression in the be-

of ultimate and eternal progression in the beyond.

The platform at Wells Memorial was very prettily dressed with large vases of flowers, bouquets, and other decorations. Prof. W. W. Clayton, President of the Association delivered the opening address. He welcomed all present, both mortals and immortals, to a participation in the exercises and enjoyments of the Thirty-Sixth Anniversary of the Advent of Modern Spiritualism. This meeting, he said, is connected by a visible link no less than by an unbroken chain of spiritual influences attested by continued phenomena with the first movements of Modern Spiritualism at Hydesville, N. Y., thirty-six years ago: For we have with us on the platform one of the Fox sisters, Mrs. Margaret Fox-Kane, through whom the original "Rochester rappings" were given, and while we speak at this moment those rappings are distinctly heard! Listen to them, friends, and ponder well their significance and power. Since the moment they first began in 1848 they have never ceased, but have waxed louder and louder. [Here sounding raps were heard upon the platform.] I shall presently introduce to you Mrs. Margaret Fox-Kane, one of the original Fox sisters, and relict of the late Dr. Elisha Kent Kane, the Arctic explorer.

Speaking of the inclemency of the weather, the morning having been ushered in amidst one of the coldest snow-storms of the season, Prof. Clayton said: It seems as if Dr. Kane has also come and brought the arctic regions with him; still the spirits—who were so anxious to inaugurate these Anniversary exercises that they could not wait until we had retired from the breakfast-table, but then and there controlled several mediums—have assured us, both through the raps and verbally, that this Thirty-Sixth Anniversary of Modern Spiritualism will be the best yet held, and far exceed, in its influence for good, any of its predecessors. We accept that prophecy as a great and glorious truth to inspire us on this occasion; we accept it as a prophecy of the good time we are to enjoy during th yond.
The platform at Wells Memorial was very

nelicent results that shall flow therefrom, growing wider and more potent for good to humanity as time rolls away.

Prof. Clayton then introduced Mrs. Margaret Fox-kane, who advanced to the front of the platform, and, bowing to the audience, was greeted with unbounded applause. As this subsided and the lady resumed her seat the applause was appared in loud rose by the

The Mediumistic Phenomena Association

ation

Held Anniversary exercises on Monday evening, March 31st, at the parlors of Dr. James A. Bliss, 39 East Newton street, which were thoroughly enjoyed by all present. During the evening Mrs. Bliss gave a materialization scance which was highly satisfactory, even wonderful; many of the spirits on presenting themselves expressed a wish to join the Association, which was carried out in good faith; notably among the number were Capt. Hodges, leader of the spirit-band, Blue Flower, and Billy, the well-known influences at the scances. Capt. Hodges's presence was very firm, and after the right hand of fellowship was given him by the President, he greeted every one present with a handshake and congratulations of success.

Music, speeches, and other exercises filled up

Music, speeches, and other exercises filled up the time acceptably, among which a collation provided by the hostess of the house received

its due share of attention.

The observance of this event by this Association proved a success

L. M. B. Robbins. Cor. Sec.

Worcester, Mass.

The Spiritualists of Worcester, Mass., celebrated the Thirty-sixth Anniversary on Monday evening, March 31st, in Grand Army Hall. The seating capacity of the Hall was taxed to its utmost, although an admission fee of twenty-five cents was charged at the door. Supper was served at 7:30, which proved a feast calculated to satisfy to the full the inner man. Then followed the literary exercises.

The President, Mr. W. C. Smith, in a brief speech, concise and pertinent to the occasion, welcomed all who had come to participate in

speech, concise and pertinent to the occasion, welcomed all who had come to participate in the festivities of the evening; after which the Children's Progressive Lyceum performed in a highly satisfactory manner the Wing Movements and Banner March, under direction of Fred. L. Hildreth. Then followed an original poem by H. P. Tallmadge, and a song by Mrs. Thayer, rendered in a very pleasing and effective manner. Mr. O. C. Phelan recited in a highly interesting style George Eliot's "Oh! may I Join the Choir Invisible."

Join the Choir Invisible."

The Anniversary address was then delivered by George A. Fuller, of Fitchburg, Mass. It was somewhat historical in its nature, and showed thelgreat progress achieved by the religious world during the past thirty-six years. Mr. Fuller was in his best condition for speaking; and his discourse was fully appreciated by the entire audience, if one may judge by the frequent applause. The lecture closed with an original poem.

original poem. Mrs. Hattie W. Hildreth followed with a select reading, rendered in a manner that kept the closest attention of the audience, and won

its applause at its close. Mr. Truda performed an exquisite violin solo, accompanied by Mrs. Truda on the piano. Mr. Truda is a general favorite with Worcester audiences, and, as upon all former occasions, he

Banner of **Bight**.

ALL SORTS OF PARAGRAPHS.

We are happy to furnish information to correspondents through the columns of the Banner, upon matters of general interest, but we cannot furnish material to individuals to be used before debating societies. The days are only twenty-four hours long even in newspaper offices.

Prince Leopold, Duke of Albany, the fourth and youngest son of Queen Victoria, died suddenly at Cannes, France, at 2 A. M., March 28th. The funeral was to take place on the 5th of April. The French Government tendered one of its men-of-war to convey the body to England. The remains were to be buried at Frogmore. The cause of his death was effusion of blood into the stomach and lungs.

That "Starr" has set-it loveth darkness rather than light.

Old, but True.—" Remember," said a trading Quaker to his son, "in making thy way in the world a spoon. ful of oil will go further than a quart of vinegar."

The closing days of March, 1884, will never pass from the memory of Cincinnati—which city, it is said, at that time made a strong bid for the title of "The Paris of America"-on account of the terrible emeute which then broke out within its borders. Property to the amount of over \$1,000,000-including the Court House. library and records, also possessions of private citizens -was destroyed by fire; some forty rioters were killed, and many wounded by the soldiery and police, who also suffered loss by death and casualties, in turn. The entire militia force of the State was ordered to that

Love wakes anew this throbbing heart,
And we are never old.
Over the winter glacters
I see the summer glow,
And, through the wind-piled snowdrift,
The warm rosebuds below.

We have no faith in the North Turner, Me., so-called materializing medium, notwithstanding some people there think otherwise.

Shortly before 5 o'clock, on the morning of March 20th, the city of San Francisco was visited by the heaviest earthquake known there since 1868. It lasted fully twenty seconds. People rushed out of their houses, wild with excitement. Along the water front some fifty houses built on made ground were ruined; no lives lost.

The Iowa Senate recently passed a bill " Limiting the exemption of church property from taxation to buildings used for public worship, with the grounds on which located, and providing that residence property owned by church, school, or college institutions, and used by clergymen, teachers and professors, be taxed for the assessed value over \$3000." We have not yet heard of the action taken by the House in the

A bill passed the United States House of Representatives on Friday, March 28th, granting a pension to Mrs. Sarah E. Esely, who served as a soldler for three years under the assumed name of Franklin Thompson, and, when sick, and about to be sent to the hospital, deserted to escape detection of her sex.

A severe cyclone, March 26th, caused much destruction of property and the loss of twenty-five lives in Charlotte, N. C., Gainesville, Ga., and several points in Ohio which lay in its path.

A Scotch clergyman at Ayr, a few days ago, prayed:
"Oh, Lord, bless the Established Church, and the
Free Church, and the United Presbyterian Church,
and all the other churches—thou knowest the various
nicknames, Lord, by which they are called—bless them
all!"—Now. York Herald.

Mrs. Elizabeth Oakes Smith, the widow of the once famous Seba Smith ("Maj. Jack Downing"), is lecturing in New York upon Emerson, with success.

It is rumored that Gen. Gordon, having been defeat ed at Halflych in the Soudan, near Khartoum, has fallen, with that city, into the hands of El-Mahdi.-In England the Conservatives are anxiously endeavoring to press the Liberal ministry to appeal to the peoplewhich means defeat for the Liberals, we fear, if the step is taken.

Emperor Dom Pedro, of Brazil, has reigned for fifty-

three years, or longer than any living sovereign. He was but six years old when he ascended the throne.

Religious prejudices are uncommonly ugly, and even stronger sometimes than natural affection itself. -Investigator.

It is stated in the Pall Mall Gazette that Matthew Arnold made \$6000 by his lecturing tour in America.

The Earl of Dunraven, in the Ninetcenth Century, says that "the strongest, most efficient and the most capable legislative assembly in the world is the United States Senate."

Dr. Bradley, the successor to Dean Stanley, advises public events that occur, so that they may feel that the horizon of their interests extends beyond the school-room and the play-ground.

but hall-stones in spring. Reign, spring? No, that's not what is wanted either. There has been enough rain in the last two months. Shine, spring? That's better—a little sunshine.—Troy Times.

Cremation is gaining favor in England. The city authorities of London have decided to establish a crematory at Ilford, a suburb of the East End.

A wealthy citizen of Bombay is about to erect a dispensary where medical relief will be afforded to women by doctors of their own sex. The Government will give a site for the building, and the corporation will contribute six thousand rupees annually for three

years to meet current expenses. The cattle men of Nebraska are getting to be as audaclous as the railroads in land-grabbing. They are fencing in the whole country with barbed wire, and keeping settlers off the public domain. The trouble is becoming serious, and may have to be settled by armed intervention of the Government.—Boston Datly

Emperor William, of Germany, ce lebrated his eightyseventh birthday on Saturday, March 22d.

The age turns aside from old byways The age turns aside from old byways
We were taught to revere in our youth,
And finds the new beautiful highways
Lying bathed in the sunlight of truth.
Should we weep it some idols were shattered,
Some blossoms trod down by the way,
Since the seed that is everywhere scattered
Must yield a great harvest some day?

—Ella Wheeler.

In view of the non-settlement of affairs at Tonquin the Chinese government has ordered ten gatling guns from a company of manufacturers in Hartford, Conn.

The New York Sun recounts that in addition to the papers in England and America devoted to the modern movement, there are five spiritualistic organs in France, four in Belgium, two in Holland, eight in Spain, two in Italy, and three in Germany. The cause. it states also, " has one organ each in Austria, Russia Mexico, the Antilles, Chili, Brazil, Uruguay, the Argentine Republic, Australia, India and Cape Colony.

The hand is a protound study. No instrument de-The hand is a protound study. No instrument devised by man compare, with it for compilication. It is a hazing, a vice, a fort eps, a hook, a spring, a weight; it pushes, draws in, and the fingers alone contain elements of chiesls, gouges, and all the tools a sculptor requires in modeling. From the elbow to the digital extremities its movements are produced by nearly fifty muscles. So compilested is the cordage of the human hand, expert anatomists can hardly keep in remaining the control of the membranes its intricate mechanism.

Spiritualist Meetings in Boston:

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

Wells Memorial Hall.—The Shawmut Spiritual Ly-ceum meets in this hall, 897 Washington stroot, every Sun-day at il A.M. All friends of the young are invited to visit us. J. E. Hatch, Conductor.

Paime Hall, Appleton Street.—Children's Progressive Lycoum No. 1. Free session every Sunday morning at at 104 o'clock. All are cordially invited. Benjamin Weaver, Conductor.

Wells Memorial Hall, 967 Washington Street,— The Spiritistic Phenomena Association holds meetings every Bunday afternoon at 2% o'clock. Able speakers and test mediums. All are cordially invited. Beats free.

1031 Washington Street. - Ladies A 1d Society meets every Friday at 1½ r. m. 'Business meeting at 4. Sunday afternoons at 2½ tosts and good speakers. Conference in the evening. E. C. Baxter, Secretary.

Engle Hall, 616 Washington Street, corner of Emera.—Sundays, at 10½ A. m., 2½ and 7½ r. m. Eben Cobb, Conductor. Meetings also Wednesday afternoons at 30 clock.

Harmony Hall, 34 Essex Street (ist flight).—Sun-days, at 2% (seats free) and 7% P. M.; Thursdays, at 3 P. M. Prescott Robinson, Chairman.

Working Union of Progressive Spiritualists.

J. Comodore Street, Secretary, 275 Columbus Avenue.

Chelses.—The Spiritual Association meets every Sunday in Old Fellows' Building, Hawthorn street, opposite Bellingham Car Station, at 3 and 7% F. M.

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

Cambridgeport.—Spiritual meetings are held every Sunday evening in Pelham Hall at 7% o'clock. Enst Nomery life.—Spiritual meetings are held in Had-ley Hall every Sunday evening at 7½ o'clock.

BOSTON SPIRITUAL TEMPLE.—The services held on Anniversary Sunday, March 30th, by the above society in Horticultural Hall, were of a very interesting character, Mrs. R. S. Lille being the speaker both morning and evening. The evening lecture terminatcity. The cause of the riot was the alleged failure to properly execute the criminal laws on the part of the authorities—the case of Berner, tried for murder, being made the particular casus-belli.

The cause of the riot was the alleged failure to which has been a very successful one. The aunouncement made at the close, that Mrs. L. was engaged by this society for May, was received by the audience with much favor. Throughout the entire series of meetings the music of Mr. Lillie has added much to

Next Sunday, April 6th. J. Clegg Wright will occupy the platform.
A report of the Anniversary services held by this society on Sunday and Monday, March 30th and 31st, will appear next week. Sunday, April 6th, J. Clegg Wright will occupy

SHAWMUT LYCEUM, WELLS MEMORIAL HALL. The regular session of this school assumed on the morning of March 30th the character of an Anniver-

sary gathering, the proceedings at which were varied and interesting. The proceedings at which were varied and interesting. A report of these services will appear in the Banner of Light columns next week.

Sunday, April 6th, will be the fifth anniversary of the formation of the Shawmut, and the occasion will on that date be appropriately and entertainingly observed by the school and its friends at Wells Memorial Hall.

CHELSEA.-Joseph D. Stiles occupied the platform Sunday afternoon and evening, March 30th, and delivered a short address appropriate to the Anniversary. after which he gave many very excellent tests, nearly all being recognized. Mrs. Sarah A. Byrnes will occupy the platform next Sunday, at 3 and 7:30 P. M.

[Copies of the following document have been distributed broadcast, among druggists and others in the Bay State, and the main points set forth in it have already appeared in the Boston Herald and Traveller, the Springfield Republican and elsewhere. A widespread interest has thus been evolved. Those in Massachusetts, under whose eye this instrument may fall, will do well to read it and act in accordance with the request embodied in its closing para-

DEAR SIR-We desire to call your attention to a law that now exists upon the statute-book of Massachusetts, to regulate the sale of drugs, medicines, spices, and all articles of food and drink. The Legislature of 1882 passed a law which was recommended by some parties in the interest of the Pharmacopmia and was gotten up by graduates of the College of Pharmacy and other self-constituted parties, who have compiled a book, containing about one-eighth of the matter contained in the United States Dispensatory, at a cost of ninety cents per copy, which is sold in the market at four dollars. This book, strange as it may seem, was made in 1882 the legal standard of all articles of food, drink and medicine in this Commonwealth. This book, it will be remembered, is not the United States Dispensatory, the standard in use by all druggists and physicians, but a commentary or appendix upon this book. The standard of medicine is at variance, in many important respects, with the A bill has been formulated and caused to be printed, Dispensatory, and all the preparations are supposed which provides that the U. S. Postmaster General to be prepared in accordance with the metric system. shall establish telegraph offices at all post-offices with- 1 Under the law, as it now exists all medicine must be in ten miles of any such circuit where the salary of made according to this book under a fine of fifty dolthe postmaster is not less than five hundred dollars a lars; all articles of food or drink, not laid down in this book, the standard is to be fixed by the State Board of Health, who can exempt, change, or fix the standard at their own will or pleasure. Under this law the State Board of Health appointed B. E. Davenport. Professor of Chemistry in the College of Pharmacy, who commenced prosecuting parties for violations of this law. Some half-n-dozen of the wholesale and retail druggists, in Boston and vicinity, were brought up before the Courts for selling adulterated laudanum, when the same was made in accordance with the United States Dispensatory formula, in use by every druggist. The offence was that the laudanum was not made according to this new handbook or Pharmaconola.

The new legal formula had increased the strength of laudanum nearly one hundred per cent. It was school teachers to give their pupils accounts of great found upon experiment that opium, as imported and usually sold, would not produce the strength required by the new law, yet these firms were advertised before the country as selling "adulterated drugs" when they were required to do an impossibility. Under the law, as it now stands, there is hardly a drug, medicine, or spice, article of food, sold by any druggist or merchant but what is Illegal, and lays the party sell ing the same liable to a fine of fifty dollars. To show to what extremities the State Board of Health have pushed this matter, we will relate a single instance One of the oldest and most reliable dealers in canned goods in Boston was brought up before the Court and fined fifty dollars for selling adulterated vinegar, for the simple reason that it contained one grain of salt in a gallon. This had not been added to the vinegar, but came from the fact that the cider had been stored in a cask that had sometime been used for pickles. Under the law, as it now stands, all medicines or articles of food must either be made by the new edition of the Pharmacopæia, or the standard fixed by the Board of Health, under penalty of fifty dollars. This, of course, includes all spices, conserves, confectionery, which are classed as food under the law: also all patent medicines and proprietary articles of whatever name or nature. The manner in which this law is framed, and the spirit with which it has been enforced thus far, warrants the belief that the State Board of Health, aided by the Professor of the College of Pharmacy, are determined to drive from the market all preparations that are not made according to their formula, which outlaws ninety per cent. of all the medicines now in use, or an arbitrary standard that may be set up, altered or set aside at the will of a few men.

The State Board of Health has asked for an appropriation of ten thousand dollars to enforce that ob noxious law.

If you are opposed to granting such extraordinary powers to the State Board of Health, and in favor of the equality of all men before the law, you will see your Senator or Representative in the Legislature, at the earliest possible moment, or write to them, to oppose any further grant of this extraordinary power to the State Board of Realth, and also to urge the repeal of the present arbitrary and oppressive law.

The following comprises the concluding paragraphs of the report of the majority of the Committee on Public Health, viz.: Frederick L. Burden, Wm. A. Hodges, Charles A. Campbell, of the Senate; Horace L. Bowker, Alfred A. Burditt, Simeon T. Peakes, T. Dwight Stow, of the House of Representatives, regarding the pe-tition of Charles E. Moody, and others, for

further legislation to prevent the adulteration of food, drugs, etc.:

Your Committee are of the opinion, from the evidence before them, that no serious adulterations exist in drugs or medicines in this State by the commercial standard as known and recognized by the trade everywhere, but under the new legal standard nearly every article is adulterated. As to the adulteration of arti-cles of food in general, we refer you to the reports of the State Board of Health, Lunsey and Charity. The

report for 1881 and 1882 on this subject reads as follows: "The examinations made from time to time by this board have not discovered so great an amount of adulteration of commercial articles of food as many have supposed to exist."

The same report is again made, word for word, in their report for 1882-83. In their last annual report for 1883-84 they use the

following language: "With the exception of milk, adulterations which could be deemed injurious to health are not common.", In view of all the facts, your Committee are led to

believe that the amount of adulteration has been correctly stated by the State Board of Health, Lunacy and Charity; that the reputation of our manufacturers and dealers stands higher than those of any other State; that there is no wholesale adulteration or frauds existing in this Commonwealth; that the action of the agents of the State Board of Health, Lunary and Charity in prosecuting for technical violations of the law was unjust and uncalled for, and against public policy and the good name of the best citizens of the State. If such prosecutions were to be continued, nearly every firm and business man would be convicted of some infraction of the law, and his business seriously injured. As Massachusetts depends almost entirely upon manufacturing to sustain her people, it would seem to be the true policy to protect the good name and fame of her citizens and business men, instead of branding them as criminals for violating a law that would be impossible to live up to and maintain a commercial standing abroad, and which in no seuse is required for the health, comfort or safety of

(Having considered the subject in all its bearings the Committee have thought best to recommend some changes in the existing law, and also restore some laws that have been repealed.]

Testimonial to Mrs. Tyler.

A remarkably pleasant affair came off at the parlors of the First Spiritualist Ladles' Ald Society of Boston. 1031 Washington street, on Thursday evening, March 27th.

The President of this Society for the year 1883 was Mrs. Abbie M. H. Tyler, whose intelligent and successful administration of the affairs of the organization was so greatly appreciated, that many members and friends of "the Aid" gave expression to their approval by presenting her, on the occasion referred to, a purse of sixty dollars in gold.

There were present, by actual count, eighty-seven of the members and friends of the Society. The meeting was called to order by Mr. Edson, who, after some appropriate remarks, called upon Mr. Dowling to conduct the ex-President, Mrs. Tyler, to the chair, and to present to her the friendship's offering. Mr. Dowling did his duty gracefully; and when Mrs. Tyler was seated in the chair of the presiding officer, which she had filled so acceptably during her term of office, and vacated so gracefully at its expiration, Mr. Dowling proceeded in his happiest manner to present the purse. His words, always elequent, were to the point, and highly complimentary to the ex-President, and they met with frequent and hearty applause.

The atmosphere of friendship that rested upon the meeting was undisturbed by a single cloud of dissent, and all felt the force of the opening sentence of Mrs. Tyler's remarks: "I see, and I feel quite keenly, that it has been a part of your programme to do me a kindly service; and if you enjoy seeing me 'in a tight place,' you must be happy at this moment." Her response throughout manifested deep feeling, and it was so prettly spoken that many eyes were wet with sympathetic tears.

After the presentation exercises were concluded, the floor was cleared of all obstructions, the plane and violin struck the music, and both young and old responded promptly in the dance, which continued to a reasonable hour. The company separated all feeling that they had done "the right thing in the right place," and that they had spent a pleasant evening. Great credit is due Miss M. L. Barrett, who was the chief manager of the entertainment.

A correspondent forwards us the following regarding the cause of rheumatism and other chronic complaints in the human system:

ing regarding the cause of rheumatism and other chronic complaints in the human system:

"What mean the thousands of advertisements of medicine to cure rheumatism? Can this and other chronic diseases be cured by medicine? Let us see: All chronic diseases owe their origin to weak, torpid action of the liver. The blood will be pure or impure as the action of the liver is perfect or otherwise. The liver controls digestion. The blood carries nutriment to all parts of the organism to replenish it, and carries off the effete, worn-out matter, returning it to the lungs to be dissolved into the elements and thrown off through the various channels provided for the purpose. Were digestion always perfect no impurities could enter the blood, and chronic disease would be unknown. Muriatic acid is an ingredient of all nutriment, and in its natural combination is not hurtful, but the reverse. Portions of the food sometimes remain in the stomach till they sour; fermentation eliminates this acid, which passes into the blood, becoming thick with the effete matter; being carried off by the blood, it is not able to pass through the small velus, but clogs and fills up the tissues of the fiesh, impeding the circulation of the vital fields, causing pain and disease. The disease thus caused is called neuralgia, rheumatism, kidney or heart disease, etc., according to its location in the system. No chemical compound has ever been found which will destroy or remove these acids from the blood. Smillght sometimes does this, but medicine never. Narcotics and opiates sometimes quiet the pains, but do not remove these acids from the blood. Smillght sometimes are potent to remove the cause of these diseases. Be not deceived. These diseases are not cured except the acids are removed from the blood."

The Cassadaga Lake Free Association. To the Editor of the Banner of Light:

Many of your Eastern readers will be interested in learning that since the close of the People's Meeting at Cassadaga Lake last August, much has been done

at Cassadaga Lake last August, much has been done to insure the success of the Camp-Meeting this year which begins July 20th and closes Aug. 31st. Since the close of the meeting last year nine octtages have been erected. Others have been contracted for, and when "Opening Day" arrives the present year, it is safe to affirm that at least twenty new dwellings will be fully completed and ready for their summer occupants.

Among the speakers engaged for the Camp-Meeting are O. P. Kellogg, A. B. French, Mrs. Clars Watson, Mr. and Mrs. J. T. Lillie, Lyman O. Howe, Mrs. Nellie J. T. Brigham, J. Frank Baxter, J. Wm. Fletcher, E. W. Emerson, and Mrs. E. O. Woodruff. Other names will be added to the list as soon as dates can be arranged. Mr. O. P. Kellogg, whose services as Chairman have been so acceptable to all, will be retained in the same position this year. Mr. Kellogg has contributed largely to the permanent success of these annual gatherings, by the ability and energy he has displayed, and he is now regarded as indispensable to the success of Cassadaga. What Dr. Vincent is to Chautauqua finds its counterpart in O. P. Kellogg at Cassadaga.

A sliver cornet band has been engaged to attend the

daga.

A silver cornet band has been engaged to attend the meeting, and is expected to add much to its attractive interest. The 7th and 8th of June next have been set apart for the Annual Pionic and Bunday Assembly. Next September the Freethinkers hold their National Annual Convention on these grounds. All things considered, present indications point to the most successful year in the history of the Association.

IDA LANG, Scoretary.

Spiritualism in Washington.

To the Editor of the Banner of Light: The interest in the cause of Spiritualism in this city is steadily on the increase. To confirm the truth of is steadily on the increase. To confirm the truth of this statement, one has only to visit any hall in which they meet and sherve the large audiences. Mrs. M. R. Lord is still here, and appears to be doing good work; for not only does she have large audiences to listen to her Sundays, but her seances are engaged a week in advance. Mrs. Spence of New York City occupied the platform part of the time, both forencon and afternoon, and her sharp, keen remarks upon subjects which she presented to the audiences were well appreciated. Mrs. Loy. is still one of the favorite mediums here, as her many visitors duly will show, She is among the few who do not advertise, and can name many very prominent men among her patrons and converts. Mr. Reeler, the photographer for spiritipletures, appears to be quite successful.

Washington, D. C. March Mil., 1884.

NOTICE.

The Following Statements are Published for the Benefit of the Public -Read and Reflect.

"I consider that I owe my life to Warner's "Safe Cure." F. B. RANDOLPH, Jersey City, N. J. 293 Jewett Ave.

"I have used eight bottles of Warner's Safe "Cure, and honestly believe it saved my life."
A. F. CARLISLE, Editor Clarion. Carlyle, Pa., Feb. 2d.

"I was given up by my physicians to die with dropsy, but Warner's Safe Cure restored me."
D. E. MCCARTHY, Chronicle. Virginia, Nev.

"Three bottles of Warner's Safe Cure cured me of severe burning pain in the kidneys, es"pecially at night."

J. M. MUNDELL.

Lodi, Cal.

"Five bottles of Warner's Safe Cure cured me of a very severe case of kidney complaint."
F. B. SEMPLE, Denver, Col. Clerk American House. "Warner's Safe Cure saved my wife's life when the best doctors and mineral springs of the country did her no good."

Winsted, Conn. J. B. WOODRUFF.

"I had enlargement of the heart, which was "pronounced incurable, and I was often thought "to be dying, but Warner's Safe Cure and Safe "Pills restored me to health."

LAFAYETTE WALLINGFORD. East Rochester, N. H.

"Owing to the high temperature of the room in which I worked I contracted a terrible cold that produced serious kidney disorder. Warner's Safe Cure restored me to health."

Exeter, N. H. JAMES BRUCE.

"Warner's Safe Cure has saved my boy's life.
"Doctors pronounced his the worst case of
"Bright's Disease they ever saw."

Editor|Macoupin County Enquirer.

Carlinville, Ills., March 1st. "I was treated by Doctors Agnew and Webster, of New York, who pronounced me af"flicted with Bright's Disease. I was bloated
"exceedingly, but Warner's Safe Cure; I verily
believe, saved my life." GEO. C. STEVENS.
South Norwalk, Conn.

"I had kidney disorders, indigestion, rheumatism and lumbago for three years. I grew worse, and felt as though a hundred pound weight was dragging down my liver and kidneys. Warner's Safe Cure has fully restored me."

O. B. DE NOYELLES,
Albany, N. Y.

""Previous to a year ago I was severely af"flicted with kidney difficulty. My back ached,
"my urine was 'sudsy,' and I was in a bad
"way. I had tried various remedies, but only
"with temporary relief, until I began the use
"of Warner's Safe Cure, three bottles of which,
"with the Safe Pills, effectually cured me, and
"I have not had an attack since."

HENRY HOEHM.
Clereland O.

Captain of Police.

Cleveland, O. Captain of Police.

"For years I have had excruciating pains in "For years I have had excruciating pains in "the small of my back, and was not able to "raise from bed or be in a sitting posture. The "doctors claimed that I was suffering from "spinal disease, and I never expected to leave "my bed again. Though having no hope of "recovery, Warner's Safe Cure was recommended to me, which I commenced taking, "and eight bottles have made a permanent oure."

MRS. CHRISTJAHN,
No. 28 Thirteenth street.

Chicago. Feb. 26th.

Chicago, Feb. 26th.

"About two years ago I resorted to the use "of Warner's Safe Cure, taking in all thirty"two bottles for kidney and urinary affections, "and it has proved a complete success, and "radically cured the pain in my back. A lady "of this county, a confirmed invalid for three "years past, with what the doctors here said "was internal cancer, beyond all skill and "hope, in the doctor's opinion, has been raised "almost from the dead by the use of nine bot"ties of this excellent medicine."

Altoona, Pa., Feb. 27th. J. H. Hudson.

Salem, Oregon.

Spiritualism in Salem never was in a more healthy condition nor ever was there a time when there was a more earnest inquiry about its manifestations. We have a well-organized society of some thirty members who meet once a week at their hall, but we have no regular speaker. A good lecturer in Oregon could do well, especially if he or she was a medium.

Yours truly, Salem, Oregon, March 20th, 1884.

Secular journals who unjustly assail Spiritualism, do themselves more harm than they do our cause—because the people will always investigate for themselves; and mostly finding that spirit phenomena are positive facts, the lies and malicious intent of the assailants are exposed.—Light for Thinkers, Atlanta, Ga.

Chill is making progress. A law has lately been passed which does away with former difficulties of marriages of Protestants, or Protestants and Catholies through the Catholic Church, as civil marriage is declared legal. The law allows Catholics and Protestants to occupy the same cemetery for all burial purposes and after their own rites of religious ceremonies, and does away with many former great abuses of church

House Cleaning is Easily, Quickly and well done by using PYLE'S PEABLINE; abso lutely harmless to hands or fabric. Beware of imita tions.

Spiritualist Meetings in New York The American Spiritualist Alliance meets every Sunday afternoon at 2% o'clock in Republican Hall, 55 West 336 street. Headquariers and Reading-Room for members at 187 West 35th street, where social meetings are held every Wednesday evening at 8 o'clock. T. E. Allen, 28 Union Square, Secretary.

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

New York City Ladies' Spiritualist Aid Society, permanently located at 171 East 6th street, Wednesday, at 37, M. Mrs. M. A. Newton, President,

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

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 Il 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 Myrtie (entrance on both Clinton and Waverly Avenues), holds religious services in its church editics every Sunday at \$ and 7% 7. M. Sunday School for adults and clidron at 10% A.M. Ladies' Aid Society meets Wednesday at 3% p. M. Church Social meets every Wednesday evening at 7% o'clock. Psychio Fraternity, with classes for mediumahip development, meets Thursday evening at 7% o'clock. Psychio Fraternity, with classes for mediumahip development, meets Thursday evening or each week at 7% o'clock. All meetings free, and the public cordially invited. A. H. Dalley, President.

Brookhym Spiritual Fraternity.—Thursday evening of 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 Jeffrey, Secretary; A. G. Kipp, Treasurer.

The Emstern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South Matreet, at 7%. Charles B. Miller, President; W. H. Comm, Secretary.

The Everett Hall Spiritual Conference, 365 Fulton street, meets every Baurday evening at 80 clock, Spiritual papers and books on sale, and meetings free, Capt. Jecob David, President; Lewis Johnson, Vice-President; W. J. Cabin, Treasurer.

The Seath Breecktyn Spiritual Sectes wheets at

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O. P. MOCABTHY, Cor. Sec.
HENRY J. NEWYON, Treas. HENBY J. NEWTON, Treas.

The Secular Press Sureau has been reorganised for elections who during the present year, and all persons who approve of its objects are requested to forward any published attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Bureau, to NELSON CROSS, Secretary, 206 Broadway, New York Otty,

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The Annibersury.

The Thirty-Sixth Anniversary of the Advent of Modern Spiritualism at Hydesville, N. Y.; Reports of Services held in Commemoration of this Grand Event in Boston, Worcester, Chelsea and Springfield, Mass.; New York City, Brooklyn, Troy and Lockport, N. Y.; Washington, D. C., and New Haven, Ct.

Gainst men we wage no war,
For all our brothren are,
And from one great First Cause
We each and all have sprung,
And we, with deed and tongue,
Would advocate His laws.

Not creeds of foolish man,
Nor solish bigot's plan,
Shall bind our struggling souls,
The truth that God hath given
By measengers from heaven,
Alone our life controls.—[John Collier.

The Anniversary at the Shawmut.

The inclement weather of the 30th of March -the day set apart by the Shawmut Spiritual Lyceum for the holding of its Anniversary exercises—somewhat militated against a large attendance, but those who were present, whether participators or auditors, must have felt amply repaid for the exertion made to attend. The hall at the Wells Memorial Building was tastefully decorated, and the platform was profusely adorned with Lyceum insignla, and a choice arrangement of natural and artificial potted

arrangement of natural and artificial potted plants, which gave it the appearance of a blooming garden. Prominent at the flanks of the rostrum were displayed the figures "1884" "1848" on the left and right hand respectively.

The exercises opened with music by the Lyceum orchestra; after which singing by the school, led by Mrs. H. E. Sheldon, followed.

A Silver-Chain recitation by the Lyceum was next in order, under guidance of Assistant-Conductor C. E. Rand, after which came the Wing Movements, which were skillfully led by Master Rand.

Conductor J. B. Hatch then introduced to the

Master Rand.
Conductor J. B. Hatch then introduced to the
audience Alonzo Danforth, who proceeded in
the delivery of an original essay which he had
prepared for the occasion, and from which the
following extracts are here appended:

and clares. Alonzo Danforth, who proceeded in the delivery of an original essay which he had prepared for the occasion, and from which the following extracts are here appended:

A few hours more and time will chronicle thirty at your and the control of the cont

trouble: Fannie Conant, who proclaimed at the Banner of Light Circles the glad gospel of immortality to the world; Ed. S. Wheeler, Prof. Denton and many others who have taken up the work uncompleted here, and are carrying it onward and upward.

Mr. Danforth closed with an earnest appeal

Mr. Daniorth closed with an earnest appeal that those of the early workers who yet remained on the mortal plane awaiting the releasing hand of death might be cared for and shielded in their declining days by some organic effort on the part of those in every community who had reaped such benefits from the results of their toil.

had reaped such benefits from the results of their toil.

A song by the Shawmut Quartette—consisting of Miss M.T. Shelhamer, Mrs. Carrie Hatch, Prof. C. P. Longley and J. B. Hatch, jr.—then followed, after which Conductor Hatch introduced Prof. W. W. Clayton, President of the Spiritistic Phenomena Association, who briefly and interestingly addressed the pupils, officers and visitors upon the lessons of the hour. He referred to the severe storm without, and the pleasant manner in which the feeling of discomfort awakened by it in the breast of the visitor on his way to the hall became neutralized and was in turn supplanted on coming into the presence of the Lyceum by a generous glow of enthusiasm, because of the effect upon all of the genial current of sympathy and earnest determination of the Lyceum by a generous glow of enthusiasm, because of the effect upon all of the genial current of sympathy and earnest determination for human good, with which the place was charged on the present occasion. He was very much pleased by what he had witnessed at this session; the Lyceum work was something which he was not familiarly acquainted with, but he had now gained a higher appreciation of it than ever before because of what had passed under his notice on this Anniversary morning. There was a something in the cheery, joyous nature of the spiritual dispensation of the nineteenth century that brought it into special harmony with the hopeful and bounding aspirations of childhood and youth; the gloomy self-consciousness of ever-present evil, which it was the chief end and aim of the old church systems to instill and foster in the heart of the young, was not found in the Lyceum's curriculum, but rather an effort was made to awaken the best feelings of the inner nature, and teach those lessons best qualified to fit the child to tread the path of earth-life successfully if it were called upon to pass from this stage of being before attaining to manhood or womanhood. He referred to the lessons which came to the adult beholder, in the presence of childhood; to the important relation which the marriage inetitution and the family circle bore to all which is most sacred and most beneficial to human society; and expressed his best wishes for the future success of all who were laboring in the Children's Pro-

and most beneficial to human society; and expressed his best wishes for the future success of all who were laboring in the Children's Progressive Lyceum movement for the benefit and enfranchisement of the rising generation.

Conductor J. B. Hatch, sen., then referred to the fact that upon the platform, on the present occasion, sat Mrs. Margaret Fox Kane, one of the then girl-mediums through whom the intelligent communication between embedded and ligent communication between embodied and disembodied man had been achieved thirty-six years ago: Now that child instrument had become a developed woman, but was still true to her wonderful mission [a statement which found her wonderful mission [a statement which found endorsement by vigorous raps upon the platform from her guides, clearly heard by those present], and he was proud to welcome her to the platform of the Shawmut Lyceum on Anniversary Day. He announced that an exercise arranged for the occasion by Alonzo Danforth would now be carried out by a number of the pupils in honor of the Lyceum's distinguished guest: This exercise consisted in the recitation in a highly creditable manner of a poem, from which the following stanzas are presented—(each which the following stanzas are presented—(each of the lads and misses participating advancing one pace, reciting a verse, and returning again

> Thirty-six years have passed around Since first we heard the welcome sound, The dead still live, the lost are found, Yes, surely found.

At Hydesville. The children gathered 'round and said,
"Sure these are rappings from the dead!"
The spirits answered back,
"Not dead, not dead are we,"
At Hydesville.

Our spirit friends still live and love, They come to bless us from above,
And bring glad tidings of their love,
As first they did

Individual Existence," and "Why we Have No Memory of that Existence." We can ask, she said, why have we no memory of the first two years of this existence on the mortal plane? If we are questioned in the next life about our memory of this, we would find that it is not perfect. The child born to us is like the bud that is to blossom, the day that the potter gives his impress to. So our character is imprinted on us by the parent: It is the soul-mirror that reflects us. Suppose we are placed in a foreign land without knowing a word of its language, how slow are we to learn and be impressed by the language spoken to us; so with the child before it has learned the language spoken to it. I find, said the control, in our life, as well as yours, that there is a difference of opinion on this subject. The higher our attainments in spirit-life the more are we careful in expressing positive opinions.

spirit-life the more are we careful in expressing positive opinions.

I believe in the soul's eternality, and that the human spirit is a part of the Great Spirit. Life is eternal in its existence; death does not end life, but sonds us further out into the great ocean of life. From my own experience I learn what I am. I find that the soul is not boundless in its knowledge. There are conditions in which man seems to feel that memory calls up in a moment of time many experiences of the mast. We do not care to go over the past; less in its knowledge. There are conditions in which man seems to feel that memory calls up in a moment of time many experiences of the past. We do not care to go over the past; there are many who would not care to go over life's experiences again. Is there no rest to the wrong-doer in future, when it will be like the child's non-memory—when the reverse side of the picture shall be canceled, and the individual consciousness be illumined with the memories of the better part of life? Should I give my experience, it would only be one more opinion given on the subject, for there are differences of experience. Some claim a consciousness of a previous experience; others have no consciousness of it; both are honestly expressed. There are no two lives exactly alike on earth in their experience; so in spirit-life. Some can only give faintly their experience of earth-life. My memory, after a thousand years, may forget many of the earth experiences. Is it not reasonable to believe that we had an individual existence before this life, as of the existence of this life when in the next?

Nature never withdraws from us anything until it has met its requirements. The old never readily relinquish life, but often would live it over again; we would not dare to ask for this return, lest we fall into some of the many bypaths of life; we do not want youth, but desire to reach out our hand to those on the further side. Have I been a flower, a tree, or an animal? I care not, I do not know what are the possibilities, therefore do not deny that another has had half-a-dozon experiences. Out in the great garden of the universe there are many experiences that I have not had. You cannot tell what my experience is unless you have tasted the bitter waters I have tasted, nor can you tell what heights of joy I have entered into. Language cannot fully express thought, but sometimes we need not use language to give our thoughts, but will feel them—will impress thoughts on each other; then can we tell better our experience of life.

Spiritualism c

"When the Mists Have Cleared Away," by Mr. Lillie; poem, "Garden of Love," by Mrs. Lillie. The evening services were opened by songs from Messrs. Milligan, Le Clare, Lillie and Stedman as a quartette, and a reading by Miss Onthank.

Mrs. R. S. Lillie took for her subject on this occasion, "What Do We Celebrate?" It is occasion, "What Do We Celebrate?" It is thirty-six years since communication between the material and the spiritual, in an intelligent form, was first achieved. What has arisen that in thirty six years can show such a record? No movement of the past can show such a triumphant advance! The little rap has produced that which is not equalled by the convulsions of nature. Within the time have arisen the telegraph and many other new thoughts and inventions, that have changed much of the routine of life. The telegraph is only a symbol of what will yet in fullest measure result from the blending of two worlds.

The publication of adverse reports concern-

ure result from the blending of two worlds.

The publication of adverse reports concerning Spiritualism, in papers inimical thereto, only added to the spread of a knowledge of its phenomena and philosophy. People were made curious to know about the reports, whether true or false; they were hungry for a change, and they investigated the subject in their families, and thus spread the knowledge continually: for almost every family contained a sensitive, and the child became the priestess at the family altar. To be a medium then was dealtive, and the child became the priestess at the family altar. To be a medium then was dealing with unknown powers—was therefore a greater work than now. Spiritualism has excited the mind to deeper thought and broader views. It has convinced the world of the falsity of the dogmas of the past by turning the general attention to a careful examination of the

She recited a story of a minister advising his brethren to avoid the heresy of Spiritualism, as a great deception; the same clergyman, however, stated that he believed in the communion ever, stated that he believed in the communion of saints, for he had communed with or heard the voice of his father—had seemed to hear the kind admonitions of his mother, "and my Aggic, nine years of age, we thought lost, has come to us, so we have a sweet communion with the saints. But avoid the humbug Spiritualism." This narrative she cited as an instance of how the communications of the spirits of their loved ones were affecting the members of the relig-

This harrative she cited as an instance of how the communications of the spirits of their loved ones were affecting the members of the religious orders, making them, unconsciously even to the keen eye of their own prejudices, Spiritualists themselves in truth, if not in name. How much will there be done in the next thirty-six years? We shall see! Ideas of a spiritualist onature were expressed in the churches to-day, and received with favor, which could not have been proclaimed twenty-five years ago. Spiritualism was to be found in greater degree among the Unitarians and Methodists, than in the old Presbyterian church. Those first named churches, she said, are stepping-atones out of the old: We as Spiritualists are not building, but making over, not striving for the upbuilding of a separate ism, but for the accomplishment of a general renovation of what now exists.:

The exercises closed with a song by the quartette, and a poem by Mrs. Lillie on "New Life," "Cross and Crown," and "Thirty-Six Years of Spiritualism."

Spiritualism."

The Anniversary was further celebrated by The Anniversary was further celebrated by the Boston Spiritual Temple at Horticultural (upper) Hall on Monday. March 31st, it; being a continuance of the services in the lower hall the day before. The day opened with solear crisp air, in perfect contrast with the chilling mow-blasts of the day before. The crowda that gathered in Horticultural Hall on that day were filled with enthusiam for the cause of Spirit-

ualism, for the two halls in the building were crowded to repletion.

The programme for the day, including the three sessions, was replete with attractive presentations beside the three regular lectures. The morning service commenced by a selection from a male quartette composed of Mesars. W. Milligan, W. Stedman, J. T. Lillie and George Le Claire, which was followed by an appropriate address of welcome from Richard Holmes, Esq., the President of the Boston Spiritual Temple. [The text of Capt. Holmes's address, and the concluding portion of this report, will appear concluding portion of this report, will appear next week.]

The Ladies' Ald Society.

The Ladies' Aid Society.

This popular as prosperous society makes the celebration of the Anniversary of Modern Spiritualism an accented feature in its annual doings. The members look forward to it as a redletter day in their calendar, a season of spiritualistic enjoyment, prepare for it and are not disappointed, and many at a distance look forward to it, also, so that it is necessarily a warm, friendly, social, intellectual and spiritualistic time. There has been no disappointment in their observance of this Thirty-Sixth Anniversary, and the Society and the friends of the Society, who were in attendance, will be having pleasant memories of it for some time to come.

It seems to me that each year, as this auspi-

It seems to me that each year, as this auspiclousday comes round, the interest increases; that is natural, for the believers in our hopeful that is natural, for the believers in our hopeful truth increase, and the thought is now world-wide—hardly a language where its voice is not heard. This locality—not the geographical Boston alone, but for miles around—seems to be the magnetic centre of our thought. I am prouder of this puffed-up locality of culture from the fact that it seems to have become a sort of centre of our light, a sort of Palestine or holy city in this connection, and all over the country the thoughtful eyes of those who have become interested in this subject are turned fondly toward us. I do not know whether this is due to the Banner of Light, which started here and now shines everywhere, and is the "burning bush" that adds lustre in the shape of wisdom to the subject, that has made this locality a sort of "Holy Land," or whether this geographical centre is one of the "thin places" in the veil between the two worlds, and thus readled as a residual on the statistical as the product of the sealing as the residual of the sealing as the sea

locality a sort of "Holy Land," or whether this geographical centre is one of the "thin places" in the vell between the two worlds, and thus produced so oreditable an institution as the Banner is: So we will let that pass, and say may its shadow never be less, for how hungry we would all be if it ever should become a vanished light. I tremble when I think of it.

The celebration this year has been very animated and oreditable, though sort of triplehended in its presentation, the society of which we have spoken holding three sessions a day Sunday and Monday in Horticultural Hall; and the Temple Society holding its celebration also at Horticultural Hall—there being two large halls in this building, and both gatherings, though held in the same building, were successes—equally in the presentation of platform talent, and the securing of crowded audiences; and while these two celebrations were being the auspices of the "Phenomena Society" at Weils Momorial Hall. There were also other celebrations at different points in the city.

As the creditable an attractive doings of other societies will be chronicled by various correspondents, I will confine this brief notice to the services conducted by the Ladles' Aid Society. Music was a feature, as usual, at all three of these societies. The Ladios' Aid was fortunate in having present all the time Miss Balley, of Salem, Mrs. Hall, J. Frank Baxter,

three of these societies. The Ladies' Aid was fortunate in having present all the time Miss Balley, of Salem, Mrs. Hall, J. Frank Baxter, and the happy and versatile Charles Sullivan, and whenever there was an opening before, or between, or after the speeches "harmony reigned," as the saying is, by the services of these ever-ready vocalists, with their music. During the several sessions of the Aid's celebration there were resitations by Lucatte bration there were recitations by Lucette Webster, an oration by the boy orator, Master Fleet, and one evening Mrs. Margaret Fox Kane was on the platform giving the friends an opportunity of seeing the little girl of eleven opportunity or seeing the little girl of eleven who translated the raps into the vernacular thirty-six years ago—now a lady of maturity; but the raps were the same, and the audience could all distinctly hear them, and in retrospect

ould all distinctly hear them, and the audience could all distinctly hear them, and in retrospect could drop back into the past, and hear what thirty-six years ago startled the world.

I shall make no attempt to furnish a report, but only say that during the two days of six sessions, Mrs. A. H. Colby, Mrs. Sarah A. Byrnes, Capt. H. H. Brown and J. Frank Baxter each delivered a lecture, and shorter or longer speeches were made, as they were severally called upon, by Mrs. Dr. Waterhouse, President of the Society—Mrs. M. V. Lincoln acting as presiding officer at one of the sessions—by Dr. A. H. Richardson, who also took a turn in presiding; also by the Rev. Mr. Fairchild, of Stoneham; Mrs. Townsend-Wood, an old-time lecturer; Dr. H. B. Storer also, and John Wetherbee; Miss Barnicoat, Mrs. Clara A. Field, and Dr. Ware of Bucksport, Me. Many other popular speakers were on the platform, that for want of time were not called upon. Miss Jennie B. Hagan was present, and at many of the sessions improvised poems (subjects from the audience), and gave great satisfaction; in fact her ability in this deanytment. jects from the audience), and gave great satisfaction; in fact, her ability in this department, under spirit-inituence, is remarkable. Edgar W. Emerson, the test medium, was present at about every session and gave platform tests, which no one seems to tire of. Mr. E. is quite gifted in this respect, and seems to please every-

body.
On Sunday evening Shelley W. Denton, the son of the late Professor Denton, though makson of the late Professor Denton, though making no claims to oratory, was introduced as advertised, and gave a detailed account of the late travels and death of his father, which was listened to with profound interest. He is a very clear, distinct talker, made a good impression, and was much applauded. At the close of his speech the fine picture of Professor Denton then on the platform was presented to him for his mother, Dr. Storer making the presentation speech, and young Mr. Denton thanking the donors for it in behalf of the widow.

At about 10 o'clock on Monday evening this pleasant and successful anniversary celebration was brought to a close. "Shadows."

Wells Memorial Hall.

The Spiritualistic Phenomena Association of The Spiritualistic Phenomena Association of this city at an early date having in view that it must with the other Societies celebrate the event that we as Spiritualists remember as the signal day for the striking off of the shackles of superstition and priestcraft—which was accomplished by a disembodied spirit who gave his name as Charles Rosmar, through two little girls of Hydesville, as instruments—determined to present to a Boston audience one of those cirls, now woman grown, and correspondence girls, now woman grown, and correspondence was opened with Mrs. Margaret Fox-Kane of the city of New York; the result being that that lady graced our platform on the occasion. The rap, simple as it was, simple as it is to-day, was heard upon our platform as it has been heard

for thirty-six years. No one has been able to socount for the mysterious sound other than that
it comes from the beyond, from dear ones passed
through the change called death. The rap that
heralded the natal day of Spiritualism may be
compared to the shot fired at Concord, April
19th, 1775, that was "heard round the world,"
that told of the efforts, and successful efforts, of
a band of freemen who threw the bonds of the
past away, and aspired to that nolitical liberty
that millions enjoy to-day. We, too, aspire to
mental freedom, and the rap "heard round the
world," fired from the battlements of the spiritrealms, bestows that freedom in the earth-plane,
coupled with the grand gift of the revealment
of ultimate and eternal progression in the beyond.

"The platform at Wellt Memorial rous you

of ultimate and eternal progression in the beyond.

The platform at Wells Momorial was very prettily dressed with large vases of flowers, bouquets, and other decorations. Prof. W. W. Clayton, President of the Association, delivered the opening address. He welcomed all present, both mortals and immortals, to a participation in the exercises and enjoyments of the Thirty-Sixth Anniversary of the Advent of Modern Spiritualism. This meeting, he said, is connected by a visible link no less than by an unbroken ohain of spiritual influences attested by continued phenomena with the first movements of Modern Spiritualism at Hydesville, N. Y., thirty-six years ago: For we have with us on the platform one of the Fox sisters, Mrs. Margaret Fox-Kane, through whom the original "Rochester rappings" were given, and while we speak at this moment those rappings are distinctly heard! Listen to them, friends, and ponder well their significance and power. Since the moment they first began in 1848 they have never ceased, but have waxed louder and louder. [Here sounding raps were heard upon the platform.] I shall presently introduce to you Mrs. Margaret Fox-Kane, one of the original Fox sisters, and relict of the late Dr. Elisha Kent Kane, the Arctic explorer.

Speaking of the inclemency of the weather, the morning having been ushered in amidst one of the coldest snow-storms of the season, Prof. Clayton said: It seems as if Dr. Kane has also come and brought the arctic regions with him; still the spirits—who were so anxious to inaugurate these Anniversary exercises that they could not wait until we had retired from the breakinst-table, but then and there controlled several mediums—have assured us, both through the raps and verbally, that this Thirty-Sixth Anniversary of Modern Spiritualism will be the best yet held, and far exceed, in its influence for good, any of its predecessors. We accept that prophecy of the good time we are to enjoy during this series of meetings, and also of the beneficent results that shall flow theoreficent r yong.
The platform at Wells Memorial was very

The Mediumistic Phenomena Associ-

Held Anniversary exercises on Monday even-ing, March 3ist, at the parlors of Dr. James A. Bliss, 39 East Newton street, which were thor-Bliss, 39 East Newton street, which were thoroughly enjoyed by all present. During the evening Mrs. Bliss gave a materialization scance which was highly satisfactory, even wonderful; many of the spirits on presenting themselves expressed a wish to join the Association, which was carried out in good faith; notably among the number were Capt. Hodges, leader of the spirit-band, Blue Flower, and Blily, the well-known influences at the scances. Capt. Hodges's presence was very firm, and after the right hand of fellowship was given him by the President, he greeted every one present with a handshake and congratulations of success.

Music, speeches, and other exercises filled up

Music, speeches, and other exercises filled up the time acceptably, among which a collation provided by the hostess of the house received

The observance of this event by this Association proved a success

L. M. B. ROBBINS, Cor. Sec.

Worcester, Mass.

The Spiritualists of Worcester, Mass., celebrated the Thirty-sixth Anniversary on Monday evening, March 31st, in Grand Army Hall. The seating capacity of the Hall was taxed to its utmost, although an admission fee of twenty-five cents was charged at the door. Supper was served at 7:30, which proved a feast calculated to satisfy to the full the inner man. Then fol-

lowed the literary exercises.

The President, Mr. W. C. Smith, in a brief speech, concise and pertinent to the occasion, welcomed all who had come to participate in the festivities of the evening; after which the Children's Progressive Lyceum performed in a literary manner the Wing Movehighly satisfactory manner the Wing Move-ments and Banner March, under direction of Fred. L. Hildreth. Then followed an original poem by H. P. Tallmadge, and a song by Mrs. Thayer, rendered in a very pleasing and effective manner. Mr. O. C. Phelan recited in a high-ly interesting style George Eliot's "Oh! may I Join the Choir Invisible."

Join the Choir Invisible."

The Anniversary address was then delivered by George A. Fuller, of Fitchburg, Mass. It was somewhat historical in its nature, and showed thelgreat progress achieved by the religious world during the past thirty-six years. Mr. Fuller was in his best condition for speaking; and his discourse was fully appreciated by the entire audience, if one may judge by the frequent applause. The lecture closed with an original poem.

original poem.

Mrs. Hattie W. Hildreth followed with a se-

Mrs. Hattie W. Hildreth followed with a select reading, rendered in a manner that kept the closest attention of the audience, and won its applause at its close.

Mr. Truda performed an exquisite violin solo, accompanied by Mrs. Truda on the plano. Mr. Truda is a general favorite with Worcester audiences, and, as upon all former occasions, he was encored.

was encored. Mrs. Ellen M. Shirley under spirit-influence spoke briefly, and in a most fervent and touching manner, and then the President in well-chosen words bade the audience good-night, and invoked upon them the blessing of the angel-

Cheisea, Mass.

The Ladies' Harmonial Aid Society of this city met in its Hall, Hawthorn street, Friday evening, March 28th, to honor the Thirty-Sixth Anniversary. What a change has come over

the spirit of our dreams since the first little tap was heard upon the head-board by innocent-hearted children, and by them manipulated into an intelligence which has grown and spread like a drop of water, as it commenced its descent down the mountain-side, absorbing other drops till it grow to he a rinning stream other drops, till it grow to be a rippling stream, then a mighty, rushing river, carrying its refreshing influence to city and town, through hamlet and grove, until its waters met and mingled with those of the placid lake or bay, and entered the great throbbing heart of the

Thus from such a small beginning has Spiritualism grown till it has become a power, per-meating churches, reaching out to the homes and hearts of millions, rolling away the mists from the minds of the materialists, letting in a from the minds of the materialists, letting in a ray of golden light, and carrying conviction beyond a reasonable doubt that spirit friends do live, do come from their bright homes in the beyond, do bring words of comfort and love, and will be in waiting when their spirits, too, are called home, to guide them over the golden stair and through the gates of the eternal city, to a home prepared according to the deeds done within it the body. while in the body.

The hall was beautifully decorated for the

occasion, and well-filled with an intelligent company, who, seemingly, listened with rapt attention to the earnest words of Bro. Dowling, while speaking of the relations of Spiritualism to the affairs of everyday life, and the duties of all who accept it as a truth; and to the inspired remarks as they flowed from the lips of Mr. remarks as they howed from the lips of air. Twitchell of Boston. Mrs. Litch, test medium, was also present, and gave ample proof that spirit-friends were with us, willing and anxious to give some little token of their remembrance of us still. Good singing added greatly to the harmony of the evening, and many who are seldom with us expressed their pleasure in what they had beard and snigged. are seldom with us expressed what they had heard and enjoyed.

MRS, S. A. T.

Springfield, Mass.

We have had a feast of good things in Spring-field. The 31st of March was very enthusiasti-cally celebrated at Gill's Hall by the Spiritual-ists' Union and their visitors. Capt. H. H. Brown made two eloquent addresses, full of Brown made two eloquent addresses, full of earnest words and feeling. James R. Cocke awoke the audience to great applause by his splendid music, tests and singing. Edwin keene gave descriptions of spirits with success, and Nelson Davignon obtained independent writing between two pairs of slates held by the owners thereof, in presence of hundreds of

A generous collation was served in the hall at 5 P. M., and two hours of social reunion were

enjoyed by all. A number of Spiritualists from the surrounding towns were present. Altogether the meeting was pronounced the best for many years.

H. A. BUDINGTON.

American Spiritualist Alliance, New York City.

An earnest and intelligent audience gathered in Republican Hall, Sunday evening, March 30th, to commemorate the Thirty-Sixth Anniversary of the Advent of Modern Spiritualism, under the auspices of the American Spiritualist

Alliance.

With the exception of our worthy Vice President, Charles Partridge, whose unavoidable absence we much regretted, all the officers of absence we much regretted, all occupied the Association were present and occupied seats on the platform surrounding their Chair-

President Cross announced the object of the meeting; said it was intended to be an informal affair, a family gathering. The exercises would consist of short addresses, vocal and instru-

consist of short addresses, vocal and instrumental music and recitations.

The exercises opened with an instrumental trio, "I Live and Love Thee," for plano, violin and cornet: Mrs. McCarthy, Messrs. Henry Kiddle, jr., and T. E. Allen.

President Cross gave a historical sketch of the events connected with the Fox Sisters during the inciplency of their mediumship, his remarks being followed by a vocal duet, "I would that my Love," Mrs. and Miss McCarthy.

The reading of invocations purporting to be

that my Love," Miss and Miss McCarthy.

The reading of invocations purporting to be given by the spirits of Theodore Parker and Starr King, by Mr. F. S. Maynard, was followed by remarks by Mr. H. J. Newton. Then came the subjoined interesting numbers: Vocal duet, "Tell Me Where My Eva's Gone," with plano accompaniment, Masters Witmark and Grant; (this duet, which was splendidly rendered considering the tender age of the performers, won repeated and well-deserved applause;) recitation, "Searching for the Slain," given with much dramatic effect by Miss C. McCarthy; remarks by Mrs. H. J. Newton; instrumental trio, "The Nun's Prayer," Mrs. McCarthy, Messrs. H. Kiddle, jr., and T. E. Allen; recitation, "Trouble in the Amen Corner," given with much pathos, mingled with a comical effect, Mr. Vermilyen; remarks by Mr.

Our venerable sister, Mrs. Amy Post, of Rochester, was with us, and contributed much comical effect, Mr. Vermilyea; remarks by Mr. Erastus Benn; Latin chant, Master Howe; recitation, "Little Outcast's Plea," Mr. Vermilyea. Rev. C. P. McCarthy being called upon, said that he felt_confident_the audience would pre-

fer to hear from Mrs. Brigham.
Mrs. Nellie J. T. Brigham kindly and gracefully responded to the Chairman's invitation,

fully responded to the Chairman's invitation, and her guides gave gems of thought woven in flowery language, and fragrant with poetical inspiration, which were highly appreciated.

An instrumental trlo, "I Would That My Love," by Mrs. McCarthy, Messrs. H. Kiddle, ir., and T. E. Allen, closed the programme; and after a benediction, pronounced by Mrs. Brigham, the audience separated, apparently well pleased and entertained. pleased and entertained.

Nothing occurred to mar the success of this celebration. The music was agreeable, the recitations were good, the speeches were short and to the point; it was altogether a pleasant and informal entertainment such as spiritually-minded people can understand and appreciate. J. F. JEANERET, Ass't Cor. Sec.

Frobisher Hall, New York City.

We did not make calculations on having a very great time in celebrating the Thirty-Sixth Anniversary yesterday at Frobisher Hall; but

Anniversary yesterday at Frobisher Hall; but we did have an exceedingly good little time, and an innumerable host of the unseen were with us throughout the day.

Mrs. M. C. Morrell made the opening remarks at the mediums' meeting in the morning, followed by Mrs. Margaret Austen, Mrs. A. C. Henderson, Dr. Gibbs, Prof. Booth, Mrs. Winslow, Mrs. Preston and others, each relating facts and experiences of a highly instructive and interesting character.

and interesting character.

The services in the afternoon were opened with singing by the congregation and invoca-tion and address by Mrs. E. R. Still, M. D., her with singing by the congregation and invocation and address by Mrs. E. R. Still, M. D., her lecture being full of practical thought and listened to with intense interest. Dr. F. A. Davis, Joseph Watson, Dr. Vonswartout, Mrs. Henderson, Mrs. Buckley and others took active part in the speaking; Prof. Booth gave a fine rendering of the solo, "Angels Ever Bright and Fair"; Mr. Rolfe executed the solo, "Flee as a Bird"; Mrs. Muse and Mrs. Reid gave a plano and violin solo, each giving delight to the listeners. Prof. Gerald Engelon, of Brooklyn, favored the audience with inspirational music on the piano; Mr. Rolfe sang, "Kiss Me, Mother, ere I Die"; Mrs. Muse and Mrs. Reid gave a piano and violin solo. The exercises throughout the day were entered into with enthusiasm, and all attending the meetings manifested much pleasure.

New York, March 31st, 1884. much pleasure.
New York, March 31st, 1884.

Brooklyn, N. Y.

Brooklyn, N. Y.

THE FIRST SPIRITUALIST SOCIETY of Brooklyn held a series of anniversary exercises that were very largely attended and of a highly interesting character. On Saturday evening, March 29th, a grand entertainment was given in the hall, which netted a handsome sum. Sunday morning, 30th, dawned bright and fair, and found at the appointed hour a fine audience assembled to listen to the address. The hall was adorned with beautiful floral offerings. A picture of the Hydesville home was framed in roses and lilies, while back of the platform was displayed: "Our Easter," wrought in violets and ivy leaves; in fact, everything was done to adorn the place, and give, through the silent ministration of the beautiful, a welcome to the unseen world.

In the evening the hall was filled and various speakers added the charm of their eloquence and experience to the occasion, making it an evening long to be remembered. Mr. C. R. Miller, of the Psychometric Circular, gave the first address, upon "Physical Mediumship," which was a very fine exposition of the subject, and embodied ideas that ought to be better understood by every Spiritualist in the land. He in-sisted upon a more complete recognition of this phase of phenomena, and declared that it was the corner-stone of our movement. Mr. Miller's address was warmly received, for he is one

of the most genial and true-hearted Spiritualists in the world.

Mrs. M. A. Gridley, of the School of Mediumship, was next introduced, and in a quiet and impressive manner dealt with our relationship impressive manner dealt with our relationship to the spiritual world. She showed how we in-fluenced each other by word and deed, and also how we ought to cultivate our spiritual and mediumistic gifts so as to be able to furnish conditions for the higher powers only. The law of psychometry was also clearly illustrated, and the effort brought to a close by enjoining upon upon all a necessity for living holier and purer lives.

Mr. J. W. Fletcher then made a few remarks. following about the same train of thought, but in a manner that left no doubt as to the pobut in a manner that left no doubt as to the po-sition he or his guides occupy in regard to true Spiritualism. He then, under control, gave a number of tests, and after the reading of an Anniversary Hymn by Mrs. Meurling, the large audience filed out, feeling that the Thirty-Sixth Anniversary had been kept in a manner befit-ting so important an event.

The Brooklyn (E. D.) Children's Lyceum Celebrated the Thirty-Sixth Anniversary on Sunday, March 30th, with singing, recitations and calisthenics.

and calisthenics.

After the exercises were concluded, a bountiful table was spread with good things of a material nature, to which the children did ample justice; after which all participated in the Banner March. The Lyceum is doing well, and gives good promise of future continued usefulness. L. G. Douglas is its Conductor, Ida L. Strout its Guardian, and Emma Roworth its Musical Director.

Troy, N. Y.

The Thirty-Sixth Anniversary of Modern Spiritualism was very commendably celebrated here, opening Friday evening, March 28th, with a grand Musical and Literary Entertainment,

a grand Musical and Literary Entertainment, which was largely aided by volunteer talent—our friend, J. Frank Baxter, taking part.

By the way, Mr. Baxter is a host within himself. He has made numerous friends in our city, and his coming again will be looked for with pleasure. His audiences have been large, appreciative and intelligent.

The hall was very tastefully and appropriately decorated with flags and flowers for the further commensoration of Anniversary Exercises, on Sunday afternoon and evening. March

further commemoration of Anniversary Exercises, on Sunday afternoon and evening, March 30th. The afternoon meeting was opened with music, and a short address by Mrs. E. B. Duffey. Subject, "The Spiritual Era." Her remarks indicated culture and depth of thought rarely attained, and were well received. Mr. Baxter followed with a very able discourse upon the "Advent and Growth of Modern Spiritualism." His defense of its teachings and philosophy was fully appreciated. In the evening again a large audience assembled to hear the spiritual question further discussed. The subject for the lecture was: "The Persistence, Permanence and Purpose of Spiritualism," and a powerful argument was advanced in support of its claims.

We feel that decided progress is taking place here toward the modifying of public sentiment upon the great question of spirit return, and a

upon the great question of spirit return, and a positive life beyond, for the reason that the subject is treated far more respectfully than of yore by the press and the people.

W. H. Vosnurgh.

Lockport, N. Y.

Our venerable sister, Mrs. Amy Post,

N. Y.

Our venerable sister, Mrs. Amy Post, of Rochester, was with us, and contributed much to the pleasure of the occasion by her presence and genial companionship. Other friends were with us from the adjoining towns and cities, including Mr. and Mrs. E. S. Kitteridge, of Gasport, Mrs. R. Sully, Miss May Sully, Mrs. Elliott, Miss Helena Elliott, of Buffalo, Dr. F. A. Bolcolm of Middleport, Mrs. Emma Taylor, of Johnson's Creek, and others.

Short addresses were made by ex-President E. Gregory, President E. A. Doty, Mrs. Amy Post, Mrs. Emma Taylor and H. O. Sommers; recitations were given by Miss Honora Seymer, Miss Jennie Bailey, Miss Elliott, Miss Marion Doty, Miss Birdie Love, Miss Edna Doty, Miss Phonia Alburtie, Master George Randolph, Master Murton Doty, Master Willie Alburtie and Dr. F. A. Bolcolm. Readings by Vice-President Wm. Cull and H. O. Sommers: a solo was executed by Miss Joe Avery, and a duet by Misses Frankie Roe and Cary Moor, with Misses Seymer at the instrument; music was furnished also by a select quartette and the Society chair. ed also by a select quartette and the Society

The session closed at 10 P. M., all expressing their appreciation of the good time enjoyed, and being loud in their praise of those who had charge of the arrangements.

GILBERT MURRAY, Secretary.

Washington, D. C.

To commemorate with appropriate services those epochal events around which tenderly cluster precious and glorious associations—pivotal experiences, which ever afterward give shape and character to human thought and ac-tion—is but a natural expression of the heart and sentiment of an appreciative humanity. This feeling has always sought to find representation as best it could, since man has had a

history upon this planet.
In common with the prevailing custom of the In common with the prevailing custom of the spiritual fraternity generally, the Spiritualists of Washington, D. C., on Sunday, March 30th, beld in remembrance and publicly observed the Thirty-Sixth Anniversary of the tiny rap, by which in this age was established open, direct and intelligent telegraphic communication between the physical and the spiritual planes of

Three sessions were held during the day and evening, at 10:30 A. M., 2:30 and 7:30 P. M., in Masonic Hall, one of the largest in the city, and which on this occasion happened to be handsomely fitted up with our national emblems, etc.

Each service was largely attended, and the several meetings proved to be seasons of unusual interest. Among the participants who made remarks pertinent to "the day and the occasion" were Mrs. Dr. Spence of New York, Mrs. Maud E. Lord of Boston, Mrs. Thompson of Philadelphia (who spoke under control of Rob-ert Burns), Dr. John B. Wolff, Dr. Mayhew, Mrs. Levy (under the influence of Prof. De Meyer), Messrs. Wood, Edson, Wright, Carey and others.

At the close of each session, by request, Mrs.

general theme of Spiritualism, marking the growth and development of the movement and its direct relationship to the reforms of the day.

It the applies the hell was filled and resions.

Words of the hymn: "Shall we gather at the river that flows by the throne of God?" The lecture was an able one, and deeply interested the audience.

the audience.

In the evening a conference was held. Mrs. Wright presided. After singing and appropriate remarks by that lady, the meeting was thrown open to participation by any and all in the assemblage. A number of ladies and gentlemen responded. Mr. E. R. Whiting gave an interesting account of some of his experiences in connection with Spiritualism, and read a poem which he composed for the occasion.

The meetings of this Society are well attended, and with the hearty and efficient coöperation of Mrs. Wright, are doing good and unfurling the "banner of light" in this beautiful but creed-darkened city.

Mrs. Mary H. Mosher, Sec.

THE TALISMAN AND THE LEECH. A FRAGMENT.

It was a lovely lady that on her sick-bed lay;
It was her lordly lover spurred for the leech away,
And met upon the highway, crouched on the cold
hard stone;
A withered, white-haired beggar, that made for aims
her moan.

The lordly lover cast her his purse from saddle-bow: My love is lying dying, and for the leech I go. In yonder burg physicians a many are, I trow; Would that the skillfulest of all among them I could know!"

Take this "-the crone, upstarting, placed on his hand a ring Of dult and tarnished copper, a mean and battered Wear this; and when thou ridest up to the leech's See for thyself what company of guests doth stand

And before the knight could thank her she vanished quite away, And there was naught but a wee brown bird sitting upon the spray;
And the light-hearted lover onward he spurred his courser gray, And kissed the battered tallsman, and blessed the kindly fay.

Up the ringing street he darted to the chief physi-Cian's door— Heaven's what ghastly company was standing it be-The souls of all the slain were there, ten thousand souls, I trow, Like witch fires in a pallid night a-wavering to and

On passed the knight to another leech, but before the door perdie,
Was quite as ghastly if not quite so great a company; And up and down the burg he rode, but everywhere Watched the spirit of each patient under a monu-

Alack I doth never a leech have skill?" was his despairing cry; 'And must the Lady Cunegund in her youth and beauty die?
There is but one physician left, and yonder at his Oh! heavens, there floats a single ghost—a single

Oh! a blessing on the talisman and on the kindly fay! Here is the surgeon skilled shall charm my lady's hurt away. Ho! busk ye, busk ye, Master Leech, and ride away And thou shalt save a precious life, and win a price-

Up sprang the good physician then behind the gal-lant knight,
And swittly up the sounding road clattered the cours-er wight;
And merrily the knight he sang and shouted in his A blessing on the kindly fay that guided me to thee !" 'Now by our good St. Anthony, what is it thou dost

Dost then not know, Sir Knight, there is no goblin, neither fay?

But tell me, truly, who it was to me thy steps did guide?
For how should a poor leech be known throughout the country-side?"

Oh! trust me, trust me, Master Leech, thy fame spreads far and near; On every side of thy healing skill what miracles we For though thy cheek doth brightly bear the rosy nue of youth,
There is no doctor so renowned in all the land, good sooth."

Sir Knight, it ill becomes thy rank to mock a simple man— One who doth practice Galen's art with all the skill he can;
But only yesterday I hung my shingle out at door,
And I have had but a single call—one patient, and
no more."

Now by St Anthony !" exclaimed the knight . . . The remainder of this interesting ballad has been lost.—Editor's Drawer, in Harper's Magazine.

Indian Schools.

To the Editor of the Banner of Light:

Reading your interesting notice of the Indian chool at Carlisle, in a late number of the Bannew reminded me of previous efforts made for School at Carlisle, in a late number of the Banner, reminded me of previous efforts made for the education and civilization of the Indian youth of this country.

In 1648, Mr. Newton of Farmington, Ct., established an Indian school, which was kept in operation most of the time by him and his suc-cessors until 1736. In 1754, Mr. Wheelock es-tablished an Indian school in Lebanon, Ct. In 1763, Mr. Wheelock petitioned the Assembly of Connecticut for assistance. The Assembly recommended the people of all the parishes throughout the colony to contribute to the sup-

throughout the colony to contribute to the support of the school, and appointed a committee to receive and appropriate the same.

About the year 1766, another enterprise was adopted to raise funds to support the school. It was that the Rev. Nathaniel Whittaker of Norwich, Ct., should, visit England and solicit contributions, and take with him Sampson Occom, a converted and educated Mohegan Indian. Occom appeared in England, and from the 16th day of February, 1766, to the 22d day of July, 1767, delivered between three and four hundred sermons. Large contributions were taken after each discourse; the king himself gave two hundred pounds; in the whole enterprise seven thousand pounds were raised in England and two thousand in Scotland. The success of the enterprise resulted in changing

England and two thousand in Scotland. The success of the enterprise resulted in changing Whitlock's school from Lebanon, Ct., to New Hampshire, and it was then incorporated as Dartmouth College.

In 1833 there was an Indian School in successful operation in Scott County, Kentucky, supported by the United States Government, under the supervision of Hon. Rich M. Johnson. There were some hundred or more Indian youths from various tribes collected and instructed in various trades: so many hours each day were rom various tribes collected and instructed in various trades; so many hours each day were devoted to study and so many to labor in the various shops erected for the purpose. Saturday afternoon the Indians were allowed to leave the School. Most of the Indians kept a pony, and on nearly every Saturday fifty or more of the Indian scholars could be seen riding into the village of Georgetown, always single-file, and in perfect order. How long the School was kept up I am unable to say, but in 1833 I visited the School, and it was then in a flourishing conthe School, and it was then in a flourishing con-

the School, and it was then in a nourishing condition.

If the United States government had expended the money in educating and civilizing the Indians that it has cost to fight them, there would now be a different state of affairs—the Indian tribes would be far advanced on the road to civilization. I think most of the Indian wars that have dealt death and destruction to the Indians and whites have been caused by interested parties on their borders, and a failure on the part of the government to faithfully perform its treaty obligations with the red man.

Niantic, Ct.

M. W. Comstock.

QUARRELING.—If anything in the world will March 29th, a grand entertainment was given in the hall, which netted a handsome sum.

Sunday morning, 30th, dawned bright and fair, and found at the appointed hour a fine audience assembled to listen to the address. The hall was adorned with beautiful floral offerings. A picture of the Hydesville home was framed in roses and lilies, while back of the platform was displayed: "Our Easter," wrought in violets and ivy leaves; in fact, everything was done to adorn the place, and give, through the silent ministration of the beautiful, a welcome to the unseen world.

The Anniversary was celebrated in this city, and increase his irritability. The silent ministration of the beautiful, a welcome to the unseen world.

The Anniversary was celebrated in this city, and increase his irritability. The silent ministration of the beautiful, a welcome to the unseen world.

We Haven, Ct.

The Anniversary was celebrated in this city, and increase his irritability. The truth is, the more peaceably and quietly we get on, the better for our neighbors. In nine cases on Sunday, March 30th. In the afternoon slanders you, take care to live down his large audience against the marks on the care and feel badly, except planding in the world will man defent and the care in the care in the care in the care in the care i

Banner Correspondence.

New York.

SOUTH BROOKLYN,-W. J. Cushing writes: "Late last summer an earnest believer in the truths of Spirit-

last summer an earnest believer in the truths of Spiritualism conceived the idea of starting a meeting in the southern section of our beautiful city. Although he only knew of five professed believers in the district, yet he had the courage, in company with his friends, Mr. and Mrs. Gerard Engelen, to make the effort. Beginning with a semi monthly meeting, the attendance increased, until a larger hall was secured, and weekly meetings inaugurated. Now the audience numbers some one bundred in all on pleasant evenings, and even when stormy we notice the same interest manifected by the larger number.

In this movement we have facts to offer—something objective and real, while in the church all is subjective, or what the minister thinks about something that has been handed down. The meeting was started from the right principle, and so had in it the elements of success from the beginning. At its last meeting Mr. Bogert said that now that the meeting was an assured success he wanted to hold no office except by the voice of the people, and that he desired them to choose a chairman of their own free will. A motion was made to elect the gentleman already presiding, which being seconded, and the question put to the audience, Mr. Bogert was formally made Chairman for the term of six months. He accepted the office with a few earnest, well-chosen words, and requested that the present Treasurer and Secretary be retained.

Now a Bunday meeting seems necessary, and possible, and so Mr. Gerard Engelen, having severed his connection with the week-day conference, through the demands of his professional and other engagements, takes upon himself the labor and responsibility, in connection with myself, of starting an atternoon meeting to be held every Sunday in the same hall at 3 o clock, which shall partake of the usual nature of a Sunday meeting. We hope for success, and mean to build up In all respects a meeting of the people, by the people, and for the people."

Massachusetts.

SPRINGFIELD.-H. A. Budington writes: "Edwin Keene and Nelson Davignon have been in the city for three weeks, and have been fully employed. Mr. Keene is a trance test medium and Mr. Davignon a slate-writing medium. Mr. Davignon is quite young, and promises to be one of the most successful slate-writers

in the country.

Mr. J. R. Cocke, who has also been with us, has been much sought for by private sitters, and is creating a decided sensation. His piano playing is looked upon as marvelous; beside he has given many excellent private reats.

vate tests.

A number of our citizens have had sittings with Mr. Keene, and received complete satisfaction. The city is much aroused on the subject of spirit-communion, and many of our leading business men are secretly consulting those mediums."

California.

SANTA ROSA .- Judge A. H. Willits writes, Feb. SANTA ROSA.—Judge A. H. Willits writes, Feb. 11th: "I renew my subscription, for we are not satisfied to live without reading the Banner of Light, which we have taken from nearly the first number. On Oct. 17th, 1883, we left our old home in Northwest Iowa, a beautiful and productive country, but very cold. Having friends and relatives in this county we were induced to come, and we find a grand and glorious climate, where snows, storms and cyclones never have visited. We go in and out in the glorious sunshine, and thank God that our lot has been cast in so beautiful and productive a valley as this of Sonoma. Birds and flowers greet us on all sides at this time of year, which to us seems strange, but oh! how pleasant as compared to the cold winds and storms prevalent in other portions of our country."

Indiana.

GREENSBURG .-- Jennie Long writes: "Mr. Long has a sister he has not heard from for four years; he thought she was dead. My daughter asked with Planthought she was dead. My daughter asked with Planchette a child of ours that has been in spirit-life twenty years, having passed over when he was five weeks old, if he could find out where this lady was. He said he would try. In a few days we asked him if he had found her; he said he had, and that he impressed her to go to a Mr. Denton, where she would find out our address, and that she would write to us in a few days. The letter came in three days after, stating that something seemed to tell her to go to Mr. Denton's, and she could find her brother. I think it is a good liustration of spirit power. Planchette never fails to give us good advice."

Pennsylvania.

BROOKFIELD.-R. L. C. writes: "Enjoyment, positive but undefinable, is reflected to me from the Ban-ner of Light through the introduction of names of people eminent for cultured abilities, as proved by their letters, or for their susceptibility to influences unseen by me but shown by lectures to be inspired—people located all over this planet, with whom we are inclined at once to fraternize, and to call 'our folks."

New Hampshire.

LANCASTER. - Mrs. William Hibbard makes an earnest plea for " some one strong in the faith to bring light to those who are longing for it, and reap the white fields that are ready for the barvest. A good lecturer would do well here for his own and the people's spiritual advancement."

New Publications.

A presentation in a form convenient for general circulation. Memorabilia of Foster's external, intellectual, literary, and religious life, together with the most extraordinary passages of his writings, so classified and indexed as to make his thoughts, sentiments and impressive figures available for any occeasion. Foster has been and is now held to be one of the bulwarks of the Church. He maintained that Christianity was "everything or nothing," which was an entirely wrong view, as no reasonable mind will fail to see; and yet he built his whole theory and based all his arguments on this sandy foundation. As a writer, Foster's style was remarkable for perspicuity, and, consequently, force; so clear and comprehensive was he in making a statement that he has been called "the modern Shakspeare": and, notwithstanding the antipodal relation his writings hold to modern thought and recent revelations of truth, there will be found in them much to repay a studied perusal.

FOR MOTHERS AND DAUGHTERS. A Manual of Hygiene for Women and the Household. By Mrs. E. G. Cook, M. D. Illustrated, 12mo, cloth, pp. 292. New York: Fowler & Wells. The increasing number of books of this class published of late indicates plainly an increased attention to matters upon a general knowledge of which depends the salvation of the human family to an immeasurably far greater extent than upon any one or all of the doctrines, a belief in which has for ages been considered essential to that end. The importance of physical culture is forcibly presented, followed by instructive chapters on the bones and muscles, the brain and nervous system; the structure and care of the skin; hygiene, ventilation, etc. A large part of the book relates to displacements, and other diseases to which women are subject; while the early care of children, their rights and education, are fully considered. We need not add that the book should be in the hands of all women and girls old enough to need its counsel.

THE NAZABENE. A Poem by Geo. H. Calvert, Sq. 16mo, cloth, pp. 54. Boston: Lee & Shep-

The general tone and bearing of the author's treat ment of his subject may be inferred from what was said by us a few weeks since of other of his poems. The spirituality of the life of Jesus is set forth, and the lack of that spirituality shown to be the cause of the decadence of what is termed "the Christian Church."

SOME OTHER FOLKS. By Sarah Pratt McLean, author of "Cape Cod Folks," etc. 12mo, cloth, pp. 287. Boston: Cupples, Upham &

This volume contains four stories: "Santa Maria." A Career," "The Singular Vote of Aut Tilbox," and Sam Sperry's Pension," in which the author's descriptive powers of personal characteristics are brought into full exercise. The morals they teach are left to be discovered by the reader's own reasoning faculties, the axiom evidently being adopted that "a truth grasped by our own thinking is better for the practical purposes of life than a hundred due to another's logic or intuition."

HISTORY OF THE UNITED STATES IN RHYME.
By Robert C. Adams, author of "The History of England in Rhyme," etc., 18mo, cloth, pp. 72. Boston: D. Lothrop & Co., Franklin

and smoothly flowing shyme. At its close, in fifty-six short lines, is contained a brief history of the American colonies, the entire list of States with the order in which they were settled, by whom, and the date of their admission into the Union. The lines can be readily memorized, and having been will establish a knowledge of the events fixedly in the mind.

HANDY ATLAS OF THE WORLD. Small 4to, cloth, page 32. Ivison, Blakeman, Taylor & Co., New York.

An exceedingly convenient atlas for individuals and

families, containing maps of railways in this country and Europe; standard railway time in the United States; Arctic Regions, showing recent explorations; Central Africa, showing Stanley's new discoveries; and special maps of New York, Boston, Philadelphia, Washington, Chicago and St. Louis—thirty-five in all, together with many statistical tables.

TEA AND COFFEE: Their Physical, Intellectual and Moral Effects on the Human System. By William A. Alcott. 16mo, paper, pp. 118. New York: Fowler & Wells.

This work, first published many years ago, is in the present edition considerably enlarged by the addition of the results of further observation and an increased knowledge of the subject, made by Mr. Nelson Sizer.

THE INDEPENDENT PULPIT, the monthly numbers of which we have favorably alluded to in these columns, comes to us in a preservable form and very convenient for casual reading; that of the twelve numbers, March to February inclusive, in one volume. Those of our readers wishing to obtain copies can do so by addressing James D. Shaw, Editor and Publisher, Waco, Texas.

lisher, Waco, Texas.

PAMPHLETS RECEIVED: AGNOSTICISM. A lecture by The Lord Bishop of Ontario. Printed by request of the Synod. Kingston, Ont.

A DEFENCE OF MODERN THOUGHT. In Reply to a Pamphlet by the Bishop of Untario on "Agnosticism." By W. D. Le Sueur, B. A.

WENDELL PHILLIPS. By Thomas Wentworth Higginson. Reprinted from the Nation. Boston: Lee & Shepard.

WOMAN SUFFRAGE. By John George Hertwig. Rqual Rights to All in All Matters of Public Concern. Washington, D. C.

HYGIENIC INSTITUTES. The Utility of Their Work of Investigation, and the Need of It in This Country. By Prof. Geo. A. Smyth, Ph. D. Burlington, Vt. KANBAS AND ITS RESOURCES. Prepared by the State Board of Agriculture, Wm. Sims, Secretary, Topeka, Kanbas.

peka, Kansas.

peka, Kansas.

WHAT SHALL WE NAME IT? A Dictionary of Baptismal Names for Children, containing two thousand names with their meaning, and the countries from which they originated. New York: John C. Stockwell, 25 Ann street.

Verifications of Spirit-Messages. SEYMOUR LANDON.

The statements made by the spirit who announced himself as being called "FATHER LANDON," as far as I am conversant with the several particulars, as given I am conversant with the several particulars, as given in his message in the Banner of Light, under the date of March 15th, 1834, are all true. The editorial remarks on the fifth page of same paper in regard to the message. It was the aim of Father Landon, during his long and truly Christian life, to do justly and walk uprightly. When a young man, he studied for several seasons under my grandfather, the Rev. Asa Lyon of Grand Isle, Vt., together with several other young men—preparing themselves for college. My grandfather was a Congregationalist, and strongly impregnated with the doctrines taught in those days by that denomination. When quite a boy, I frequently heard my parents and others say that the arguments pro and con. by the instructor and his young pupil, Landon, were often prolonged and animated, upon the merits and errors of the two beliefs—Congregationalism and Methodism. But notwithstanding, Landon chose the belief so repugnant to his instructor, and left to engage in promulgating its doctrines, and which proved his life's work, he did much to better his fellow men. At the time of making our home in Astoria, L. I., in 1865, Father Landon was located here; and from the slight knowledge we obtained of him then, I believe the message to be characteristic of him, and that he as earnestly desires that his friends would now accept his teachings as a spirit, as he did when with them in mortal form.

I am pleased to say that the spirit of my grandfather has also returned and expressed his sincere regrets for the erroneous teachings of his earth-life; but adds that he is now working to undo them, and desires that I will not falter in the greatest and most beautiful of all beliefs, viz., that there is no death.

A. L. HATCH. in his message in the Banner of Light, under the date

A. L. HATCH.

Astoria, L. I., March 25th, 1884. Astoria, L. I., March 25th, 1834.

In the Banner of Light of March 15th I find a message from the spirit of Seymour Landon. I knew him well. He was the pastor of the Methodist Episcopal thurchin this place. Was located here in the years 1845-1847. But I shall never forget him, and have always felt grateful for his acts of kindness in assisting me to save my property on the night of Nov. 15th, 1845, when the business portion of our place was destroyed by fire. "Father Landon," as he was generally called, was very pleasant, and of a kind and gentie disposition, and was loved by all.

I remain yours, William Lawrence.

Sag Harbor, Long Island, N. Y.

MAUD LILLIAN MERRITT.

In your issue of June 2d, 1883, there appeared a

In your issue of June 2d, 1883, there appeared a message purporting to come from the spirit of MAUD LILLIAN MERRITT. I have just returned from a visit to Mrs. Nancy B. Merritt, mother of the spirit who gave the message, and she requested me to say, in verification of the same, that she recognized it as coming from her own blue-eyed, golden-haired darling, who was taken from the mortal form a little more than two years before the message was given; that the message has comforted and gladdened her almost broken heart with its sweet words of love, and that it was true in every particular, and a great test also.

During the winter of 1883, while suffering from a long and distressing slokness, one night, when very wakeful and restless, Mrs. Merritt heard a low, sweet whisper, saying, "Mother, mother, don't grieve so for me! my home is beautiful and I am happy." She replied, "Mand, if it is possible, speak to me through send me a message; tell me of yourself, of your home in spirit-life, and if you are happy,"

About two weeks afterward a friend said to her, "There is a message announced in the Banner from Maudie," She immediately sent in her name as a subscriber for the Banner of Light, so as to be sure of getting the message as soon as printed. She told me that she should ever hold in grateful remembrance the medium through whose organism the communication came, and also expressed her sincere thanks to the editor for his kindness in printing it, as she had never for one moment felt reconciled to the departure of her only child until she received that message, I have been intimately acquainted with the family, for many years, and fully recognize in the message the sweet, loving girl whose nature was full of music; and whose life was like a beautiful song. The message would have been verified long ago if it had not been for slokness and deep trouble.

RAMUEL MAXWELL

ABBIE W. CROSSETT. Waterbury, Vt.

SAMUEL MAXWELL. I was very much pleased with the message from my husband, published in the Banner of Light March 1st, 1884; and wish to thank you for opening this channel through which so many receive communications from those who have gone to spiritiffe.

Very sincerely, MRS. A. M. MAXWELL.

Philladelphia. Pa.

Philadelphia, Pa.

The Street Car.

To a person not much accustomed to travel there is a mild excitement in getting on board of a street-car; it is in the nature of an adven-ture. The roar of the wheelson the iron track, the cheerful jingling of the bells, the effort to attract the attention of the driver, who, with one hand on the brake and the other controlling his flery steeds, is always looking for a beone hand on the brake and the other controlling his fiery steeds, is always looking for a belated and hurrying passenger up the wrong street; the scant courtesy of the conductor, who watches, with his hand on the bell-pull, the placing of your foot on the step in order to give you the shock necessary to settle your anxieties and surprises. And then there is always the curiosity as to your fellow passengers, and the advantage in studying character in a vehicle where people usually think it unnecessary to conceal their real natures. I have noticed that the first comers in the car seem to think they have a sort of property in it, and then they resent with a stare of surprise the entrance of the last comer, as if his right to the seat depended upon their courtesy. In no other conveyance, I think, does one perfectly recognize how queer people are. Nowhere else, perhaps, are ugliness and oddity, and eccentricity in dress such an offence. And then the passengers ugly as they may be, are so indifferent to your opinion. It is something amazing the conceit of ugly people. St. Nicholas.

Cared My Wife's Weakness. From Evanaville, Ind., the home of our corre-

tory of England in Rhyme," etc. 16mo, cloth, pp. 72. Boaton: D. Lothrop & Co., Franklin atreet.

A very skillfully constructed epitome of the history of the United States, giving its principal svents in easy from Mr. Patterson's letter. \$1.50.

Free Thonght.

The Pyramid of Jeezeh, and the Prophecies of the Bible.

To the Editor of the Banner of Light:

Among the discoveries in the works of the ancients, there are none in which the interests of the future are more involved than in those made by Prof. Piazzi Smyth, Astronomer Royal of Scotland, in the great pyramid of Egypt. The ruins of the Holy Land, and the buried cities of profane countries, may tell the sto-ries of the status of the times that saw them rise in artistic splendor; and possibly their inscriptions that can be deciphered may speak of the poetry, philosophy and religion of their peoples; but from what has been learned regarding this pyramid, there can be but little doubt that its best significance is for the future that it contains prophecies of the "to come," in which the destintes of the earth are concerned, age foretold. To the Christian world, at least, they bear a meaning that should command attention.

Isalah xix: 10 reads: "In that day there shall be an altar to the Lord in the midst of the land of Rgypt, and a pillar at the border thereof; and it shall be a witness unto the Lord of Hosts in the land of Egypt."
The hill of Jeezeb, on which the great pyramid stands, while being just on the edge of the desert outside of Egypt, or "on the borders thereof," is also "in the midst of the land of Egypt," since it is the centre of a sector's circle, which, mathematically, is in one extreme corner of its area.

Moses was "learned in all the wisdom of the Egyptians," and so, undoubtedly, were other writers of the Old Testament Scripture. There is an intimate relation between the astrological significance of the pyramid of Jeezeh and the prophecies of the Bible. The pyramid was built before the Bible was written. It is not, therefore, unfair to infer that its writers, "learned in all the wisdom of the Egyptians," were also learned in all the prophecies of the pyramid, admitting it to be prophetic

The attention of the religio-scientific world has been called to this pyramid by a book from the pen of Mr. Richard A. Proctor, an authority of sufficient importance to command attention. He finds no difficulty in deciding that the principal feature of the pyramid is astrologic. But it seems that, having adopted this view, he falls to carry out his reasonings to legitimate conclusions, because he places no confidence in the most important characteristic of the astrology of the ancients.

It is not true, as some of Mr. Proctor's reviewers have asserted, that the modern discoveries of the true nature of the planets have proven the claims of the magi to be able to predict the future false; but, on the contrary, they have confirmed them in every respect in which there has been any adequate trial on their merits. Many things relating to atmospheric changes are scientifically predicted now in the same way that they were ages ago. The wisdom and learning of the ancients were far beyond that of the highest modern astronomical science, as is demonstrated by this pyramid; and in so far as they transcended the present, so far did their range of subjects to prophesy about extend also beyond the present. Ancient astrology was as far above modern astronomy as anclent mechanics and engineering skill were above those of modern time; the pyramid of Jeezeh could not be built now.

The ancients claimed that the positions of the plan-

ets at certain times had this, that or the other influence upon the earth and its peoples. Is not this true now? Do not the sun and moon have a variety of influences upon the earth? How can those who realize the still infantile condition of modern science consistently presume to say that even the lives of individuals are not influenced by the positions of the sun and moon? And if not of the sun and moon, how can they say it of the other planets? It is a well-known fact that certain seeds, when sown in the "old of the moon." produce an altogether differently shaped vegetation than when sown in the "new of the moon": and meat shrinks or otherwise in cooking, as it killed when the moon is "putting off" or "taking on" respectively.

Indeed, there have been many marked occurrences

in the last few years to confirm the view that the perihella of the planets, Mars, Jupiter, Saturn, Uranus and Neptune, have had a malefic influence on the earth. The serious disturbances on the surface of the sun, with their corresponding electrical effects upon the earth, are in proof of the same influence at work there. The great and disastrous floods of recent years are to be attributed to the combined malefic influences of the planets now nearer the sun in a body than they have been before for thousands of years. The terrible flood in the valley of the Ohlo was not a result of "forest destruction," as averred by some wiseacres, but of unusual falls of rain and snow upon unusual conditions In that locality, caused by unusual atmospheric changes, all of which, together with the more recent and devastating tornadoes that have been of nearly daily occurrence in some part of the country, can, no doubt, be traced directly to planetary in fluences. In view of all this and much more to which reference might be made, the claims of the ancients that they could predict the future by consulting the positions of the planets, should not be laughed out of candid consideration by the would be wise of the present, unless they are certain that they know something near as much about the world as did their ancient pro totypes. It is generally admitted that the great pyramid has an antiquity beyond that of the Bible, but it contains within itself the evidence of its age. It was built with the most wonderful and mathematical precision, and bears the impress and designs of many of the useful appliances in presentuse. It was said above that Mr. Proctor had overlooked the chief significance of the pyramid, which is its prophetic character. It was located, planned and built after the teachings of astrologic science; its position was determined by the stars. The angles of its sides are due north, east, south and west, which were determined by the Pole Star, Draco, and Taurus, the chief star of the Pielades. The foundations of the pyramid were laid at a time when Draco at its lowest culmination would shine straight down the descending entrance passage to the interior of the pyramid; and when Taurus at the same time was crossing the local terrestrial meridian far up in the heavens near the equator, and simultaneously with the celestial meridian of the vernal equinox. The position of these stars has not been such as this since the year 2170 B. C., which would make the age of the pyramid 4040 years, carrying it back to near the time of the dispersion of the race on the plains of Shinar, or to what that represents allegorically, and of course to a time before Moses.

Recent discoveries show that the great pyramid was not built chiefly for the purposes set forth by Mr. Proctor; but to record the prophecies of the wise men relating to the great unfathomed future, and as a testimony of the wisdom, learning and mechanical skill of that time. The study of the planets taught themthe astrologers"that the civilization of the world was to be almost blotted out in the midnight of coming dark ages; and to preserve to the future the evidence of the past, the pyramid was designed and built, and became the repository of proof that wisdom and learning were once great in the world. They knew this proof would be interpreted and understood in that great future when wisdom and learning should approximate nearly enough to that of which the record speaks to enable them to comprehend.

Now what are the prophecies recorded by the pyramid that was built so that it would endure through the ages that the wise men knew would pass before its purposes could be interpreted? These prophecies are indelibly written by the passages of its interior, and as measured and explained by Prof. Smyth correspond remarkably with the great events of sacred The great fact of the pyramid passages is the "Grand Gallery," so called, as prophette of the beginning, development and culmination of the Christian era. The lengths of the different parts of the passages are marked by pyramid inches, each one of which stands for a year of time. This Grand Gallery is a passage several times larger and higher, and much more artistically built than any of the other parts, and is 1881.2 inches in length. At the upper ending of these 18tt inches, it comes to an abrupt termination under an impossing wall; the continuation being only a low and most difficult resource of 13 inches in length, which takes to the time coord of the King's Chamber."

Measuring backward from the Grand Gallery there are 1,542 pyramid inches, which mark the duration of the Jewish dispensation—from Moses to Christ. These passages are ascending, rising at an angle of 26.8, and lead from the descending entrance passage to the pyramid, the incline of which is at the same angle. The distance backward from the beginning of the ascending passage is 975 inches, which indicates the time of the "confusion of tongues," i. s., 2527 B. C.

But this descending passage continues beyond the entrance to the ascending passage 3000 inches, and terminates in a "bottomless pit," the largest chamber in the pyramid. This part of the descending passage, with the pit, typifies the part of the race which did not escape in what is symbolized as the exodus from Egypt, and which did not go through the Jewish dispensation or development, and culminate in Christianity; or which will not, as the case may have reference

The sudden enlargement of the ascending passage at the time denoting the Christian era is supposed to have reference to the life and light that Jesus brought into the world, while the well, thirty-three inches from its beginning, indicates the time for his death-his length of life.

There is such a remarkable connection between these and many other indications of the great pyramid with the Bible prophecies and histories, that there can be but little doubt that the wisdom of the Egyptians and of the Bible-writers was of one and the same

Now how did the designers of the pyramid determine when the changes and epochs of the world, indicated by the design of the interior chambers, should occur? In this wise simply: The wise men studied the positions and influences of the planets from their time on, until the destruction indicated by the saying "time shall be no more," was foretold by them; and the Bible-writers took up their testimony and en-larged it into the form of the written scriptures. The wise men calculated that in the years 1880-85 the present perihelia of the planets would take place, and that the malefic influences would extend for fifty-two years. Hence the low, difficult and dangerous passage from the abrupt ending of the grand gallery (indicating the judgment day) to the king's chamber (that signifies the millennium); and they judged that those influences would be so destructive to human life that none would be able to endure them except such as should be already crowned by immortal conditions (" Except those days be shortened there should be no flesh saved"); and that those who should remain after the fifty-two years of judgment would be the elect-the one hundred and forty-four thousand of the Revelations.

It is in this part of the prophecies of the pyramid that the present and future are interested. Up to this time the impending prophecies have been verified; if not literally, then still more pointedly have those things for which the allegories of the Bible stand. The ascending steps of the last one hundred inches of the grand gallery indicate the time spoken of by Daniel, when "many shall run to-and-fro, and knowledge shall be increased," and this was to come before the time of end," which the angel upon the water of the river Hiddekel said should come in "a time, times and a half," or twenty one hundred years from the time of the prophe-

cy. Those twenty one hundred years are just now expiring, according to the most authoritative chronolo gists. The sudden termination of the grand gallery, Danlel's "time of the end," and the judgment-day of Jesus. are undoubtedly one and the same time. At this time the sign of the Son of Man shall appear in the heavens," and now the sun is about leaving the zodiacal sign of Pisces—The Fishes—and entering that of Aquarius— The Water-Carrier-which latter is astrologically the sign of the Son of Man in the heavens.

"But of that day and hour" (not of the year) "know eth no man, no, not the angels which are in heaven neither the Son, but the Father." But when "this gospel of the kingdom shall be preached in all the world for a witness unto all nations, then shall the end come." "And ye shall hear of wars and rumors of wars." "And there shall be famines, and pestilences, and earthquakes in divers places." "And there shall be signs in the sun, and moon, and the stars; upon the earth distress of nations." "For the power of heaven shall be shaken." "And when these things begin to come to pass then look up, and illt up your heads, for your redemption is nigh."

Have not all these things "begun to come to pass"? At no time recently, certainly, has there been such a warring among the elements as during the past few years-the years of coming evil indicated by the impending wall of the grand gallery of the pyramid Storms and hurricanes have appeared in places where they have never before been known to come with any thing like their present violence; and there have been devastating floods in France, Spain, Bungary, Austria, Great Britain and the United States; and there have been famines and pestilences in various countries, and earthquakes and volcanic eruptions in divers places while rumors of wars come from all quarters of the globe. To this list of sorrows may also be added the greatly increased mortality of diseases, and the death of almost every public person who falls sick. If these are only the beginnings of sorrows, it certainly is not irrelevant to ask: What will be the development and ending of them in the coming fifty years? If there be any truth in the predictions recorded in and by the pyramid of Jeezeh; if there be any significance in the prophecies of the Bible: if there be any meaning in the near joint approach to the sun of all the large planets of the solar system, then, indeed, may these things already come and coming be the beginning of sorrows -of that time which, if not shortened, no flesh shall be

No attempt will be made at this time to prove the truth of either the Bible or the pyramid, or the malefic influences of the perihelia; but there is an unde nighty-ominous significance in the strangely-related prophecies of the first two, and the astrological mean ing of the last. So marked is this, that if what is prophecied do not come, then the future will be compelled to say: There is no truth in revelation, or in the wisdom of the Egyptians; nor any meaning to the earth in whatever positions relative to each other the planets may from time to time assume. J. H. B.

Note.-Since the above article was written, more evidences of the beginning of evils have occurred. There was, for instance, the terrible tornado in S. W. Missouri, that destroyed the northern half of the beautiful town of Springfield, and killed and wounded several hundred people; and this so late in the seaon as to take it entirely out of the list of ordinary tornadoes, and to place its causes wholly among the unexplainable by the usual theories; and there were the still more terrible tornadoes, that swept several of the Southern States in February, killing and wounding thousands instead of hundreds of people, and destroying many thousands of buildings, causing a destruc-tion more widespread and horrible in its details than that of any other that ever visited the earth. The wiseacres of the present are struck dumb by these terrible visitations, for they are not to be accounted for upon any of their recognized theories-they are simply the effects of more malefic planetary influences than have been present on the earth within historic times.

The Mistake of an Investigator.

To the Editor of the Banner of Light: Your issue of March 8th contains an article by Judge Cross, entitled " THE MISTAKES OF INVESTIGATORS," which contains statements about Mrs. M. R. Williams's mediumahip which are unsupported by evidence, and are calculated to do that lady much harm. The Judge says that Mrs. Williams's spirits are sometimes transfigurations, and "certainly not" true materializations, although he allows that some of the spirit-forms at her icances are true materializations. Then he goes on to say! "Byery investigator is familiar with the trance state; he has seen the medium pass in and out of it suddenly, and with no apparent effort or inconvenlence, and whilst in that condition his spirit communi cant has used the medium's organism through which to manifest. This is a common method; at materializing scances very many spirits are present who are ignorant of the laws of spirit materialization. Their anxiety to greet their friends leads them to use the medium's form; but as she is closeted out of sight, to effect the object she must be brought forward in her unconscious state and made to do duty as a visible entity. . .. It is your spirit friend and it is the medi-tum's organism, without sensibility, and devoid of oper-

sciousness; it is a spirit-personation—in a word, it is a transfiguration,"

All that is simply a description of the common phe nomenon of spirit control of a medium, and how so experienced an investigator of the phenomena as Judge Cross can confound it with transfiguration, or the rearrangement of the particles of the medium's body in a different shape, is hard to understand. If the spirit appeared in a different shape to that of the medium, and at the same time it was ascertained that the medium had disappeared from the cabinet, then it would be a transfiguration. But there is no evidence in Judge Cross's article that he has noticed such a disappearance, and the fact that the spirit presents the same form as the medium, instead of a different one, seems to be his only reason for doubting the genuineness of the materialization. That the spirits lead Mrs. Williams out in a trance state in order to befool thesitters, is almost too absurd a statement for serious discussion. The spirits that resemble her in form, as a small percentage of them do, are dressed in flowing white drapery, which no one in the trance state could substitute in a minute for ordinary dark clothes such as are worn by Mrs. Williams. If this were true, the guides of the medium would be unmitigated frauds, for they utterly

repudiate any such personifications. I attended many of Mrs. Williams's scances a year and a half ago, and I have attended several of them lately. In all I must have been present at fully fifty of her séances. I think I have, therefore, some right to give an opinion about the phenomenon of the occasional resemblance to the medium on the part of the spirit which has led Judge Cross into his somewhat confused explanation. I am of opinion that in every case with Mrs. Williams, the spirits that appear are similar in character, for the following reasons:

1st. The spirits that resemble the medium in face or in form frequently differ from her in size, and they resemble her in a greater or less degree on different occasions; the resemblance being greater when the conditions are unfavorable, or the manifesting spirit

2d. The resembling spirit sometimes increases or diminishes in bulk or height at the same scance; I have seen a spirit that in form might have been described as a miniature Mrs. Williams go behind the curtain to gain strength, and return in a few seconds several inches taller, and apparently fifty or sixty pounds heavier than before.

3d. The resemblance in question exists in every degree, when it exists at all. Some spirits present it strongly, others slightly. It would be impossible to draw a line and say, "This is a transfiguration, and that is not."

4th. I have seen materialized spirits that resembled the medium both in form and in face dematerialize in full view, and apparently sink into the floor.

5th. I am credibly informed that during the four months that Mrs. Williams sat under strict test conditions the resemblance in question was sometimes remarked, although it was then a physical impossibility for the spirit to "bring forward" the unconscious medium without the trick being discovered.

Altogether it seems to me that Judge Cross has, no doubt unintentionally, done a great injustice to Mrs. Williams. Yours respectfully,

RICHARD HARTE. 420 West 52d street, New York.

Written for the Banner of Light. ANNIVERSARY OF MODERN SPIRIT-UALIBM.

Thirty-six years have rolled away, Bringing the Anniversary day Of SPIRITUALISM'S modern birth— That boon from Heaven to bless the earth ! The "raps" which gave men such surprise, Announcing spirits from the skies, Were but the first faint, kindling ray, Of what around us shines to-day. Its light to truth eternal wed, With irresistless power has spread, And many a weary, fainting soul, Has felt the joy of its control: Relieved of all their doubt and pain, To know their loved ones "live again !"

Creeds, dogmas, superstitions, all Before its progress grand must fall; O'er all the world, from cot to throne, Its power will yet be felt and known. And men will see come down to them, The shining "New Jerusalem!" God worketh out his purpose grand.

And none can thwart what he has planned; Of all events he holds the rein. And will at last make mysteries plain-Will lead the wandering feet aright, Till all will in his law delight.

God speed the time when o'er the world Love's banner never will be furled; When "wars and fightings" all will cease, And nations hall the reign of Peace; When through the world God's will is done. And heaven and earth will be as one. On "wires" unseen thoughts then will fly From mind to mind through earth and sky-A mental telegraph will bind In bonds fraternal all mankind.

And spirits blest to mortal ken

Will then appear as living men: And even now on earth they roam, Thrice welcome guests in many a home. We see their forms, feel touch and breath. Assuring us there is no death ! Where'er this truth so glorious goes The wild will "blossom as the rose," And men will see with raptured eyes, The earth become a paradise. Where loyful hopes are never crossed. And Paradise is never "lost"; When crowned with love and truth divine Will Spiritualism ever shine— All which opposed its progress grand, Forever banished from the land. Death, the "last enemy," shall fall, And God be ever "all in all !" M. A. S.

A Letter from an Occasional Contributor.

To the Editor of the Banner of Light:

I have just returned home after an extended tour in the West, and am pleased to note that I found great interest manifested in the phenomenal phase of Spiritualism in the various sections visited by me. At Ottumwa, Ia., I had an interview with Col. Fox, of the Spiritual Offering. The Colonel is a hard-working man, who can be found in his editorial sanctum from early morn till late at night. He is a good newspaper man, and is very exultant over the increasing circulation of his paper and its approximating influence.

Spiritualism is unquestionably marching on to victory, conquering all opposing forces, overcoming apparently insurmountable barriers and planting its colors in the very midst of the enemy. Even in Salt Lake City-the Mormon stronghold, which one would suppose impregnable—I found its colors flying, with apparent prospects of a general dissemination of its truths among the Latter-Day Saints, at, I trust, a not very distant day.

At Chicago-on my way West-I met that admirable medium, Mrs. Maud E. Lord, and had the pleasure of attending one of her seances. On my return to that city, a week or two since, I had a private seance with Mrs. Simpson, the independent slate-writing medium, with whom the Rev. Mr. Savage, of Boston, had a sitting some time since. She is an excellent medium, and the conditions under which she sits preclude the possibility of fraud.

Gro. F. A. ILLIDGE. New Haven, Ct., March 31st, 1884.

A river's mouth is larger than its head; the sea has arms, but no hands, and a mountain has a foot, but no loga. Queer, is n's it?

April Magazines.

THE MAGAZINE OF AMERICAN HISTORY OPENS with an interesting and valuable sketch by brevet Major-General George W. Cullum, U. S. A., of the life, chiefly the military services, of one who on the last day of the year preceding that of the Declaration of the Independence of this country, fell in defense of its liberties-Major-General Richard Montgomery. It is illustrated with portraits of Montgomery and others, also maps, localities, etc. This is followed by a succinct nistory of a lost tribe, the "Natchez Indians," from which the present city of Natchez derives its name, that is of much interest. New revelations of the scheme for the dissolution of the Union in 1857-8 are made in 'The Utah Expedition." "Sir Henry Clinton's Original Secret Record" is continued, and other articles additional to the above serve to make this number one of the most valuable that have been issued. Published at 30 Lafayette Place, New York.

THE HERALD OF HEALTH .- "Memory; Its Nature and Culture," is ably treated in the opening article by the editor. "How Drunkards are Made," is a question of vital interest replied to by Rita Belle, who in doing so touches upon pre-natal conditions. Dr. C. B. Allen gives valuable suggestions on "Improving the Ryes by Massage." New York: M. L. Holbrook, M. D.

As a cure for Heart-Disease, nervousness and sleeplessness, Dr. Graves's Heart-Regulator is unsurpassed. Thirty years' trial proves it. \$1 per bottle at your druggist.

In Memoriam.

All great truths have had to struggle against ignorance, and fight their way step by step in the darkened mind of humanity, therefore too much cannot be said in praise and appreciation of the few men and women whose receptive minds were the first to grasp and hold the mighty truth of Spiritualism.

Mr. and Mrs. Julius Blsby, of Hamilton. Ontarle, in whose memory these few lines are written, were among the carliest and strongest champions of this religion, his name appearing with the first subscribers to the Hanner of Light. Like all true disciples of heaven, their lives were passed in noble deeds of love and charity, and kindness to all who were suffering, whether in body or mind.

Mr. Bisby was called from earth in July, 1882, at the advanced age of 75 years, and on the 26th of February last his widow. Mrs. Henriotta Bisby, passed away, aged 72 years. The last few weeks of her life here were those of intense bodily suffering, but her faith and steadfast trust in the life beyond gave her strength and fortitude to meet the end nebly, and peace was hers as she drew near the shore of rest. Entered at last into the "glory of the Lod," she has found the bounteous harvost that crowns the close of a life like hers, nobly spent in unselfshuess.

We sympathize with her family in their bereavement, and though the home is no longer brightened by her cherished presence, and her loving voice is stilled to the listening car of her children, we pray they may be strong in the belief that she freez, that the spirits of their beloved once are near, and with them relote in that faith which conquers death.

Boston, Mass.

Passed to Spirit-Life:

From Concord, Mass., March 26th, John C. Hunt.
Born in Lenox, Mass., Jan. 20th, 1806, he lived there fortyfive years, then went to illinois, and returned to Massachusetts about six years ago. He had been a Spiritualist for
thirty years, and travelling mediums and lecturers were althirty years, and travelling mediums and lecturers were always sure of a hospitable welcome from himself and wife
at their home in Sterling, Ill. Through his own excellent
mediumship many neighbors and friends were led to a
knowledge of the truth as it is in Spiritualism. Though not
a public lecturer, he often conducted funeral services, offering the consolations of a cheerful Spiritual Philosophy based
on knowledge. He was a good man, and everywhere esteemed. After along and very severe illness, during which
he was always cheerful and happy in view of the change,
he passed away from the home of his son, his only child on
the earth-plane. By requested his widow, Dr. H. B. Store
sjoke at the funeral, and Mrs. Alden of Boston sung several of his favorite spiritual songs. From Concord, Mass., March 26th, John C. Hunt.

From Oswego, N. Y., March 21st, 1884, Levi G. Ball, aged

From Oswego, N. Y., March 21st, 1884, Levi G. Ball, aged 40 years 8 months and 16 days.

About nineteen years ago the subject of this notice with his family moved from Palerino to the place of his late residence, in the town of Oswego, where by cullivating the soil he carned an honest fivelife od. He was well and favorably known for his many sterling qualities of true manhood. Honest, kind, temperate, intelligent and industious, he won the esteen of all who knew him, save some of the bigoted Orthodox Christians, who felt to condenn him for his bellof and knowledge in Spiritualism, which he defended by word and deed. He left in earth-life a wife, one son and one daughter, to whom he was truly devoted. His funeral was attended on the 25th uit, by a large encourse of people, to whom J. H. Harter of Auburn, N. Y., delivered an acdress, after which his remains were taken to sterling for Interment.

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BOSTON, SATURDAY, APRIL 19, 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.

The New Creed of Orthodoxy.

At the closing lecture of Rev. Joseph Cook. in this city, on Monday, March 24th, he took up once more the subject of the new Congregational Creed, and, as on a previous occasion, treated it with the sharpest and bitterest animadversions. The views and opinions expressed by him were enforced to the utmost by the reading of letters from Dr. Alden and Prof. Karr, members of the revising commission, who refused to subscribe to the new creed, in which they gave the reasons for such refusal and stated their objections to the document as proclaimed. Letters were likewise read by Mr. Cook from other theologians of distinction. Mr. Cook described the new creed as "a landmark, chiefly because it is a landslide." "The plain fact is," said he, "that the majority of the commission recommend to the churches for adoption a creed which, besides lax views on the atonement and inspiration, allows the teaching of future probation. All this appears on the slightest inspection of the document. To do this is a wild act for conservative and scholarly men. It gives wild joy to latitudinarians." Evidently Mr. Cook thinks the ministers have stampeded, and are out of the Calvinistic tenbarred fence for a mildsort of frolic. He should try to restrain somewhat the exuberance of his theological fears.

We quote from some of these dissenting letters of the Orthodox ministers for our readers' doxy, as shown by the changes of the new creed. observer will not fall to notice that from the fuller and more exact information. Dr. Alden He was pleased to speak of it, he said, because time the first mysterious taps fell upon the ears cent and industrious men as can be found in Philadel. thinks the new creed seriously delective in some half-dozen points, which to most people would appear to be purely verbal, and which we do not therefore choose to recite. To people in general they would possess about as much interest as a miscellaneous lot of fly-specks in the maze of a page of Hebrew text. But Dr. Alden's substantial objection is, that the new creed is deficient in not making "a concise statement of the essential doctrines of our faith, including the tri-unity of God, the expiatory atonement, and the decisive issues of the final judgment, emphasizing 'everlasting death' as well as 'everlasting life.'" He thinks if the new confession of faith should be adopted by the churches in place of the ordinary ones, that the churches will "have made a decided lapse backward."

Prof. Karr, of the Hartford Theological Seminary, is inclined to interpret the new creed as favoring the latitudinarianism which is seeking recognition among us, rather than as simply restating in plainer terms what has always been received and preached in our body." While he allows that certain statements in the document can be taken to comprehend what is generally held "among us" (Orthodox ministers), he states that "there is in one article an omission, which no interpretation can supply. For example, Christ's sacrifice of himself canbe understood as a comprehensive statement of his explatory work. So the Scripture having been written by men who were 'under the special guidance of the Holy Spirit can be understood to include the fact of the plenary inspiration of the Bible. But, in the last article, there is no assertion that the judgment will have respect to men according to the things which they have done in the body." He protests he could never "sign a creed which maintained silence on that point." He wants such a statement inserted in any creed, for two reasons: "First, its intrinsic importance, inas-

they are willing to be silent concerning them, thinking they will soon die out; unaware, apparently, of the vigor with which they are being pushed, or else strangely apathetic to the fact." Rev. A. C. Thompson says that, "as concerns human depravity, the divine purposes, the to me to be less in accord with the Word of God than the average existing creeds of our churches: while it leaves the door open for any one to hold and teach the unscriptural and dangerous dogma of probation after death."

Rev. Dr. E. B. Webb says that the effect of the new creed will be "to lower our views of sin, to make those who reject Christ and continue unrepentant feel a little easier and safer. and to encourage indifference and prograstination. And these are things"—he adds—"that no good man wishes to do." He also says that "human nature, enervated by sin, is sure to de-Miner, it used to be taught that in scend low enough, without the indorsement or | were to go to certain reward or punishment: assistance of an emasculated creed." What he but the fires went out long ago, and the smoke means by emasculating the old creed is simply has long been quenched. Formerly the destructaking the superstition out of it, and thus shearing the minister of a large part of his present | souls and bodies of men would be reunited: power. Prof. Park of Andover wrote to Mr. 'indefinite," and that it "fails to include certain views of truth which ought to be made prominent, and fails to exclude certain errors which ought to be positively condemned. It will be regarded as favoring, rather than opposing, that latitudinarian theology which threatens to impair the unity and the usefulness of the Congregational churches." He says he "cannot regard the spirit of the new creed as adapted to meet the needs of the present age. It seems to portend a decline in doctrinal preaching and in missionary (proselyting) zeal." as "a calamity." He of course means for the churches; for the people he cares less. Prof. Austin Phelps says of it that it is defect-

the past, or the aggressive element, as related to the present. The Church"-he says-"has held for ages certain beliefs respecting the Word of God, the atonement, and eternal retribution, which appear to me essential beliefs. The great confessions of the past have so regarded them. They have been gained at great cost. Yet some of these beliefs this creed ignores." So far, he adds, "we suffer a positive and la-mentable loss. The opponents of our faith reasonably welcome it as their gain." He refers to the liberalizing and rational tendency of men's minds on the subject in the following patronizing way: "On those three doctrines, errors are affoat at present, which are disasnatural heart." As much as to say that when fascinated. But it would not be a case of fasproperty to one of these same ministers! Prof. Phelps says the new creed "fails to defend the faith of the time against the errors of the time." How presumptuous, to claim that what he and a few others wish to believe is the "faith of the time," but that what the majority of people incline to hold and believe is "the errors of the time." That is a fair illustration of this priestly and theological infallibility. Prof. Phelps. sums it all up by saying that the new creed seems "to express an amiable desire to harmonize members, and to make room for varieties, rather than a stout purpose to vindicate truth and to resist falsehood."

It was on the very day before Joseph Cook he commended its religious tendency, because has happened, he said, had long been foreshad-Calvinism had been so boldly presented that we were not permitted to have any hope of salvation unless we were in the scheme. Although they have long been much modified, until recently the change has been negative. Rev. Dr. Whitten, of Northampton, some years ago took the first step. Then came Prof. Swing, and Rev. Dr. Thomas, of Chicago; and still later, Rev. Mr. Merriam and Rev. Mr. Munger followed. At length it became necessary to modify somewhat the grounds of admission to the ministry of the Congregational church. Then came the Andover controversy. The moment you admit that there is hope for man after death, said Dr. Miner, there is an end to Orthodoxy. He stated that an Andover professor recently said to him, "No man under heaven can take that creed without mental reservation."

There were symptoms, he observed, which showed that the old mode of thinking had passed away. But this new creed is of not such recent date. An attempt to modify the Orthodox creed was made in 1865, when the national Congregational Council met in Boston, but to no distinct purpose. Not long afterward, the old creeds were formally accepted "for substance of doctrine." He remarked that this showed mental reservations. They were in a predicament; they had ceased to believe their creed. but they did not dare say so. All that took place some nineteen years ago. In 1880, the Council took steps to modify their creed. Men of piety and ability and of various shades of thought were selected for the performance of the work. They were chosen to prepare "a statement of the glorious truths of God for in-

obey him forever, and that all men are so alienated from God that they can only be saved through God's redeeming grace. Here is a great revolution.

In reference to the Scriptures: It was held that their inspiration was plenary. We have trinity and the atonement, this document seems | held, said Dr. Miner, that the Bible contains the word of God, that it has its spirit. The new creed holds that the words of the Bible are 'able to make wise unto salvation," and that by them religious teaching must be judged. This the Doctor asserted to be another approach to Universalism. He echoed amen again to the statement, "We believe God would have all men return to him through Jesus Christ, his Son." He asserted that the words of this creed are universal in tone, and critically considered

In relation to the final judgment, said Dr. Miner, it used to be taught that men and women tion of the world by fire was held; that the and that the final judgment for the sins of this Cook to say that the objections raised to the life would be had; but the new creed expresses new creed are "insuperable." He thinks it belief in the ultimate reign of Christ over the world, and in a final judgment, the issues of which will be everlasting reward and everlasting punishment. The Universalist would hold, however, that there can be no final judgment between an infinite God and his immortal children; Christ is ruling his kingdom; and man is being judged by him in accordance with the light that man has. That judgment is eternal, but is not final, for both governor and governed are immortal.

He congratulated his hearers on the progress which Congregational Orthodoxy has made by He even considers its adoption by the churches the showing of this creed. It must naturally have its effect on all kindred religious bodies. It is a great advance, yet it merely leaves out the barbarous features of the old creed. He ive. He does not find in it, "in sufficient force, said that the expression of the full truth is to either the conservative element, as related to come, and that it will come in half the time in which what has already happened has been brought about. He thought the work of the

Universalist was not yet complete. Rev. Dr. Miner is certainly welcome to all the encouragement he can draw for his hearers, the Universalists, from the new movement in the ranks of their whilom bitter opponents, the partialistic Calvinists; but we wish to remind him that while Universalism has done good service in its over a century of active life in the creedal domain, yet a more powerful agency has been brought to bear for the liberalization and enlightenment of human beliefs within the last thirty-six years than the system whose work he holds is not yet accomplished: We refer to trous in their tendency, yet fascinating to the | Modern Spiritualism, which by its gift of a demonstrated knowledge concerning the hereafmen do not think respecting life and God as ter has, during the brief period since its advent, these ministers would have them, they are de- | done more toward the breaking up and leveling voted to error, with which they are naturally down of the olden creeds, and more for the betterment of human conceptions in regard to the cination for a man of wealth to leave his entire especial department of eschatology than all systems of thought combined which have ever been known among men. It is Modern Spiritualism, permeating silently but surely the heart of the layman and the mind of the preacher alike throughout the land, which has rendered the great advance from Calvinistic Orthodoxy, to which we have above referred, possible, and will be the real agency through which the next great improvement will be achieved "in half the time in which what has already happened has been brought about."

The Situation.

A brief review of the history of the rise and brought out these dissentient views of the min-isters on the new creed in his Monday lecture orn Spiritualism will suffice to convince the that Dr. Miner, of the Columbus Avenue Uni- careful student that the bitter opposition from versalist Church in Boston made from his pul- opponents and the frauds of pretended medipit a critical statement of the position of Ortho- ums are not of new birth. The dispassionate a startled and skeptical world at Rochester. it indicated progress, and because by it all thirty-six years ago, announcing that when a Christianity is more closely knit together. He man dies he lives again, and foreshadowing the thought this creed was a great lifting up. What time when there shall be no more death, down through all the years of a generation, the unowed. Within his memory, the five points of foldment of the New Dispensation has met with the most determined opposition from the Christian world, which bases its religious faith and its whole theological structure upon the records of spiritual manifestations that occurred more than eighteen centuries ago.

The manifestations of spirit-presence and nounced a thousand times only to appear again in higher forms and with greater distinctness and power. In spite of all opposition, the progress of the New Dispensation has been steady and resistless; nor is it to be supposed that that progress is now to be checked or impeded, or that it has reached its culmination—a point beyond which it can be said, "Thus far shalt thou go and no further."

From the first gentle tick of the wonderful telegraph between the two conditions of life at Rochester, through all the numerous unfoldments of both physical and mental manifestations of spirit-power, at every step in every new development, there has been seen clearly the promise of something higher and better yet to come.

Those who have carefully and intelligently studied the progress of the grand and glorious unfoldment of Truth, cannot have failed to perceive in the "stern logic of events" and the steady, onward march of the innumerable hosts of the spirit-world, that there was and is running through all their manifestations a fixed and unfaltering purpose clearly defined-not for the gratification of idle curiosity, but to demonstrate beyond all possibility of doubt the grandly glorious truth of the faith that has sustained the devout Christian for more than eighteen hundred years that man is immortal, and lives

sunny side of life have had to contend with false mediums, who have attempted to counterfeit their most beautiful and sacred manifestations, and who have cruelly played upon the purest and holiest emotions of the human heart. So strong and bitter has been this opposition, so bold have been the frauds of pretended friends, so determined have been the children of earth to shut their eyes to the sunlight of eternity, to ignore all proofs that their faith is founded in truth, that the wonder is that the unselfish and loving "hosts of heaven," who have so unweariedly sought to bring the balm of peace and consolation to the human race, should not have suspended their work of love to await patiently the time when humanity would be better prepared to receive and accept the precious truths they bring to mortals.

Even in the latest and highest development of these manifestations of spirit, the stupendous phenomenon of the presentation of the spirit in form tangible and cognizable to human senses, these messengers from the other world are met with all the bitter opposition of former years intensified.

But, thank Heaven, the angelic hosts falter not in their purpose. They are still moving resistlessly and steadily onward in their glorious work, overcoming all obstacles, as they always have done and will continue to do in spite of all opposition from without and hypocrisy within, until the day shall come when disembodied spirits shall rehabilitate themselves in mortal form at will, and come to us to guide and instruct. To this end are they laboring, and as those interested, on both sides of life, shall become better acquainted with the laws that govern, these manifestations will become clearer and more positively undeniable. But the lessons of the past must not be overlooked. The unerring hand of Eternal Progress still points as it pointed when the first faint raps at Rochester startled the world; and so it will continue to point until all the nations shall know the truth, and faith in immortality shall become absolute knowledge of continued life.

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Editor of the Evening Call:

Please Indulge a stranger with the use of half a column to address a few words in connection with the late Gordon affair to "Thinker."

Says the Press, "the cabinet is three feet by four in dimensions." The medium, says the Press, "asked strangers in one by one, to examine the box." This was Gordon's custom, and the writer has on several occasions seen spirits draped in white follow close in the track of said "strangers," and confront them as they resumed their seats. On the evening of the late seizure of the medium, and a short time after he had been thrown to the floor and partly disrobed, one of his assistants brought from this little cabinet an armful of toggery that looked far more like the refuse of a junk shop than the magnificent dresses and accoutrements that are night after night exhibited at Gordon's stances and thrown down on the floor. The Press, I think, numbers them at between thirty and forty pieces. If these articles were necessary on the night of the scizure, they must have been on all other nights during many past years. Is it not strange, then, that none of the individuals who were nightly led into the cabinet (including the night of the scizure) never happened to discover the immense pile of toggery that must have been somewhere stowed away in the little three-by-four box?

Again, this little box, except when opened by spirits, is as dark as Erebus, in which the blackest garment cannot be discerned from the whitest. How, then, has Gordon for the many past years managed to dig out of the heap of trash, ainful utter darkness, the varied dresses, male and female, that have been exhibited by the thousand, without once having made a mistake in the selection, or placed them on his person slouchingly or awry? Let thinkers think!

Bays the Press: "A spirit draped in white glided out... and proceeded to weave a scarf of lace but of mid air," which the writer and others have seen done in hundreds of instances. Query: Was this "mid air nece" dragged out of the lithy heap o

"Mid are inco" dragged out of the fifthy heap of tog-gery?
Again says the reporter in the Press, 10th instant:
"Esther Hazard appeared in white, with regular fea-tures and long dark hatr." (This is a fact. Before my daughter's form was dematerialized, her face and my daughter's form was dematerialized, her face and features were as natural as when in life, and bore no more resemblance to Henry Gordon's with his moustache, than they did to those of a gorilla.) It seems this long, dark hair was not to be found among the concealed toggery, and so when the reporter's sworn statement was made before the Magistrate, he simply "displayed a slik skull cap, with a fringe of straggling hair on its edge," which he said "was on Gordon's head when he was personating Esther Hazard, and was grabbed."

And it is on such evidence as this that two as innocent and industrious men as can be found in Philadel.

phila have been selzed, thrown down and most shamefully maltreated in their own house, and then incarcerated in cells of the State Prison. The writer bas been, for more than a quarter of a century, a close investigator of the phenomena of medial spiritualism, including some twelve or fifteen years' occasional attendance on Henry Gordon's circles and materializing scances, and he fears not to proclaim him, before God and man, to be as honest a man, in all that relates to his mediumship, as can be found on earth.

Thomas R. Hazard.

We have always desired, as an exponent of Spiritualism, to give the mediums the benefit of the doubt when alleged exposures have been made public, and can truly say that we power have been "exposed." exploded and de- have very seldom erred in our deductions. On the contrary, we have never hesitated to expose fraudulent mediums-those who have assumed the gift of mediumship when they possessed it not, as our columns fully attest. In the case of Mr. Gordon, of whom as a medium great diversity of opinion exists, even among Spiritualists, now that the matter has got into court we print the above explanation of the affair from the Philadelphia Evening Call, signed by Mr. Thomas R. Hazard, which purports to be a reply to another correspondent of that paper. In the course of his ruling, while holding that in his opinion, the matter of Gordon and Kerr was an indictable case, Judge Arnold, however, gave the belligerent Philadelphia Press men, who claimed to be the totally-unselfish (?) protectors of "the public," the following rub: 'As far as the testimony of the Press reporters was concerned, they had had sufficient reparation for fraud practiced on them in the article of exposure." He then held the principals to bail at \$400 each, which amount - \$800 - was furnished by Mr. Hazard.

In this connection we deem it not inappropriate to make a few extracts from a private letter we have just received from a gentleman of the highest ability and strictest integrity, who has been many years investigating the spiritual phenomena. In alluding to the Gordon fiasco he remarks:

as attement and any creed, for two reasons: "First, its intrinals importance, inamch as a failure to assert this, when men are denying it, results in taking from the Bible all its atrenuousness; and, second, its decisive influence on the interpretation of the rest of the paper, insumed as, with that clause included, its manner of the complete on the interpretation of the rest of the paper, insumed as a catholic and irence, but not at all as a latitudinarian document."

There is where the planch comes, all the time; the priests and preachers refuse to give only their waning authority over men's superstitions (ear, sa, and therefore insist on dealing out judgment and damnation to them in terrifying doces. Rev. Dr. Plumb writes to Mr. Cook that "the omissions and ambiguities of the statement and second probation yield too much to the demand of an inconsiderable faction." He thinks ome and second probation, and the priests of proper in the present of the proper of the priests and present in the proper of the priests of th

while Dr. H. was much tailer. On another occasion, however, the form apparently of Dr. Haskell, as his full height, walked out of the cabinet, dressed in what appeared to be the old dressing-gown (or its counterpart) which he wore in his last days—of which Gordon could have known nothing. I must believe Gordon is a genuine medium, whatever tricky spirits may have access to him at times, in presence of tricky reporters and detectives. And Kerr had every appearance of an honest and consolentious young man, who devoted himself to Gordon because he believed in his genuineness."

Friends of Dumb Animals.

During the past year the Society for the Pro! vention of Cruelty to Animals, through three paid prosecuting agents in Boston, and about 450 unpaid agents in the various cities and towns of the State, has investigated 3,243 complaints, prosecuted 142, convicted 120, mercifully killed 727 animals, and taken from work

Since the formation of the Society in 1868, they have investigated 39,960, convicted 2,404, killed mercifully 5,301, and taken from work 5,544. The Society's membership has increased during the year, also the subscriptions to its monthly paper, Our Dumb Animals; also the sale of its humane literature. It numbered at the beginning of the year 180 branch organizations, called "Bands of Mercy," with about 20,-000 members. It counts now 1363 of these organizations, with about 117,000 members.

It has received several legacies during the year, a large portion of which, however, has been given to its permanent fund, of which it can only use the interest. The President and directors give their services to the Society without compensation, also considerable money.

Here is what Spirit SETH Vose said at our Public Free Circle, which was recently printed on the Banner sixth page. It is so very sensible and withal so appropriate at this juncture, when the opponents of Spiritualism are marshaling their forces to suppress the divine gift of mediumship, that we must be excused for reproducing it on our editorial page. He

"I am interested in the cause of humanity on earth now, as I formerly was, and it gives me pleasure occasionally to comes in contact with some mediumistic organism through which with some mediumistic organism through which I can learn of the events which are passing around you. When I do find such an instrumentality I am very glad to linger in its presence. Mortals, even Spiritualists, do not perhaps understand as well as they ought, that spirits can perform a more effective work in connection with their loved friends of earth if connection with their loved friends of earth if they have the presence of a spiritual medium, than they can without one, and if mediums were only developing in every home, at least in every Spiritualist family, you would find that the angel-world was gaining an immense amount of power compared to what it possesses now; that the knowledge of immortal life would spread more rapidly, and the cause of truth would roll on with increased force, while at the same time practical efforts for the benefit of humanity in material ways could be successfully made. I know of spirits who are performing a wonderful amount of work for the elevaing a wonderful amount of work for the eleva-tion of mankind, and they are enabled to do so tion of mankind, and they are enabled to do so because they have the constant use of mediums through whom they can exercise their power and direct their magnetic forces; they thus have a substantial base to rest upon in their labors. I hope the time is coming, therefore, when mediums will be found in every home. When that time arrives the earth will not present conditions of unhappiness, degradation and impurity, as it does to day in regard to human life, but mankind will assume a more elevated position, will blossom out in attributes beautiful and spiritual, because the angels will walk and talk with the sons of earth."

That professedly "religious" paper, The Index, of this city, edited by an avowedly Infidel writer and lecturer, Mr. B. F. Underwood, true to what may be supposed to be the natural instincts of such an anomaly, selects a paragraph that appeared on our fifth page as an advertisement, assumes it to be an editorial, and makes it the basis of an insinuation that we defend fraud. At the same time this supposed-to-be very religious and very circumspect Index fails to take any cognizance of a lengthy account given on our editorial page, the week previous, of a séance held by Mrs. Bliss at a private rethe phenomena occurring at which were cited as being very remarkable and convincing, which account was endorsed by as respectable gentlemen and ladies as, we venture to say, the editor of The Index associates with, all but one of whom have had an experience of more than thirty years, covering, during that period, seances for every form of spirit-phenomena, and hence it may reasonably be presumed are as well qualified to judge of Mrs. Bliss's mediumship as Mr. Underwood, who, so far as we know, has never seen that lady, has never attended one of her séances, or the séance of any other spiritual medium.

"Let dogs delight to bark and bite, For God hath made them so; Let bears and lions growl and fight, For 'tis their nature, too."

The daily papers in the South are reporting the wonderful slate-writing phenomenon occurring in their midst through the wellknown genuine medium, Dr. Henry Slade. The reporter of the Daily Nashville American. in giving a graphic account of a sitting with the Doctor, says that after the slates had been written upon by the invisibles, on examination the following was found inscribed, in a small but perfectly legible hand:

but perfectly legible hand:

"My Friends—How many there are that will close their eyes to this divine law of God's. It a number of fools should think fit to put out their own eyes to prevent them from feeling the effects of light, as Democritus, the ancient philosopher, was said to have done, it would form no argument to prove that all the rest of the world was blind. And it a few skeptics and profiligates endeavor to blind the eyes of their understanding by sophistry, it cannot prevent the light of reason, which unveils the reality of a future world, from shining on the rest of mankind, nor constitute the slightest argument to prove fallacy of the doctrine they deny.

'Hope springs eternal in the human breast:

Hope springs eternal in the human breast; Man never is, but always to be, blest; The soul, uneasy, and confined from home, Resis and expatiates on a life to come,

I am truly the spirit of James Jackson." A reporter from the Nashville World office also relates his experiences with Dr. Slade, which he says were very satisfactory, concluding his remarks as follows:

"Call it 'mind-reading,' 'clairvoyance,' 'magnet-ism' or 'Spiritualism,' it is quite as remarkable in one view of the case as in another, and well worth the study and investigation of the curious."

Those who were fortunate enough to be present last Sunday at Horticultural Hall were highly gratified with the lectures, morning and evening, of Mr. J. Clegg Wright, who is a speaker of great merit. A fuller notice of them appears on another page. He is engaged to speak again at the above-named hall next Sunday. when no doubt the attendance will be large.

Ladies will find it to their pecuniary advantage to read the advertisements of WM. S. BUTLER & Co. in this paper, and embrace an early opportunity to avail themselves of the bargains in Spring goods therein offered.

We have received a further supply of RAPHARL'S ALMANAO for 1884, and will now in ward copies to patrons who sent in that or here when our supply was exhausted.

The Anniversary.

We have devoted considerable space on our first, second and eighth pages to reports of meetings held at various points in honor of the Thirty-Sixth Anniversary of the advent of Modern Spiritualism.

We have received, up to date of going to press, and shall print as rapidly as space will admit. accounts of exercises of a similar character which were successfully carried out at San Francisco, Cal.; New York City; Leadville, Col.; Springfield, Ill.; Milwaukee, Wis.; Saratoga, N. Y.; Belfast, Me.; Cleveland, O.; Providence, R. I.; and Essex Junction, Vt. Others are on the way, and will appear in due time after receipt at this office.

There is every indication that the Anniversary just past has been widely and profitably celebrated, and will leave alike a pleasant memory and an influence for the best good of the cause in the hearts of the friends everywhere.

Two Remarkable Scances.

We shall publish in the next number of the Banner detailed accounts of two remarkable Spiritual Séances, from the pen of Judge Nelson Cross of New York-one took place in Providence, R. I., at the residence of Mr. and Mrs. Allen; the other at the house of the Misses Berry in this city. Neither zealous ignorance nor malignant skepticism can successfully gainsay these sacred manifestations of spirit-power for a single moment. Persecution cannot thwart the purposes of the spirit-world, for the potent reason that-

"Truth crushed to earth will rise again."

"Facts."

The March number of this monthly is filled with its usual variety of convincing proofs of the ability of spirits to communicate with, protect and aid those who remain on this side of the river which all will eventually cross. Excellent editorial remarks are given under the headings: "Our Opinions on the Subject of Investigation," "Advice to Mediums and Investigators," and "Personation and Materialization," which we commend to the serious consideration of all. Published at 105 Summer street, Boston. Copies may be had of Colby & Rich, No. 9 Bosworth street.

Mrs. Ross, of Providence, the medium whom the Providence Journal lately attackedthe editor of which paper has since passed to spirit-life-held a very successful materializing séance in this city last Monday evening. Ten male forms appeared. Then three forms were seen at one and the same time—one male and two female. A male spirit at least six feet in height, with a lady spirit on his arm, then passed before the audience. Afterwards a lady spirit presented herself, and dispensed choice flowers to the sitters. Subsequently two little girls, about twelve years of age, apparently twins, walked outside of the cabinet. Then a lady came from the cabinet leading two small girls, very different in appearance from the other two, who were fully recognized by friends who knew them well before they passed to spirit-life.

We learn from our Washington correspondent that one of the most prominent D. D.s located there called on Mrs. Maud E. Lord Saturday last, and informed her that he was "going to preach asermon against her business to-morrow, but thought he would first call and see her." She immediately became entranced. and the spirit in control, says our informant, related a full account of his private and family affairs, which the medium knew nothing of, so confounding the reverend gentleman that he retired, it is to be hoped, a wiser man. The effect produced upon his mind was probably somewhat akin to that of the woman of Samaria at the well with the Nazarene, as he finally came to the conclusion not to preach his proposed sermon against Spiritualism.

The February number of El Criterio Espiritista, of Madrid, informs us that the Spanish Government has created a commission to look into the labor question, not only as far as it affects the field laborers, but for all who are in the slightest degree affected by the relations between capital and labor. It also states that La Luz del Porvenir has published a Spiritual Almanae for 1884, and that Mr. Hab has issued a work of 240 pages, entitled." Prophets and Prophecies," which it highly commends to its readers as containing many and wonderful communications delivered through mediums.

We reprint on second page a capital poem, "The Talisman and the Leech," from Harper's Magazine, in which the Doctors—Regulars of course, because "irregulars" were not in fashion in the old days of knighthood-receive a merited thrust, though the keen blade which deals it is set in a haft of jocularity.

Mrs. A. S. Waterhouse, President of the "First Spiritualist Ladies' Aid Society," this city, will please accept our thanks for a large number of elegant calla-lilies for our Free Circle-Room table. Mr. W. Erspenmuller, and Samuel Jordan of New London, Ct., for similar

In a business letter of recent date, William Tebb, Esq., writes from London: "The various articles on medical reform which constantly appear in the columns of the Banner of Light, are calculated to open the eyes of the people to the evils of the orthodox system, and are read with much interest."

On Tuesday evening, April 8th, at 8 o'clock, Gerald Massey was to commence a course of five lectures at the Church of the Unity (intersection of Prospect and Bolivar streets), Cleveland, O.-his dates being April 8th. 10th, 11th, 14th and 16th, respectively.

Mrs. M. E. Williams, of New York City. has changed her address from 462 West 34th street to 232 West 46th street, that city. The announcement came too late for a correction to be made in her advertisement on the seventh page.

That veteran Spiritualist and most estimable man, Bro. John C. Hunt, passed to the higher life from Concord, Mass., last week. Further particulars are given in an obituary notice in this issue.

Prof. Bearse, 259 Meridian street, East Boston, has an advertisement on our fifth page to which the attention of all who possess an interest in the subject of Astrology is confidently directed.

The "Day of Judgment." spoken of in the Scriptures, is fully explained by a spirit on the sixth page, under the Massage Department heading.

Spiritualist Meetings in Boston:

Herikenitural Hall (corner Trement and Brom-field Rivects).—Meetings under the auples of the Bos-ton Spiritual Temple will be held every Sunday at 10% A. M. and 7% P. M. B. Holmes, President; W. A. Dunklee, Treasurer.

Wells Memorias Hall.—The Shawmut Spiritual Ly-coum meets in this hall, 937 Washington street, every Sun-day at 11 A. M. All friends of the young are invited to visit us. J. B. Hatch, Conductor.

Paine Hall, Appleton Street.—Children's Progressive Lycoum No. 1. Free session every Sunday morning at at 104 o'clock. All are cordially invited. Benjamin Weaver, Conductor.

or, Conductor.

Wells Memorial Hall, 057 Washington Street,—
The Spiritualistic Phenomena Association holds meetings
every Sunday afternoon at 24 o'clock. Able speakers and
test mediums. All are cordially invited. Seats free.

test mediums. All are cordially invited. Seats free.

Horticularia (Lower) Hall.—The Mediumistic Phenomen Association holds meetings every Sunday at 25 P. N., on and after April 20th. Admission free. Best of mediumistic talent may be expected.

1031 Washington Street.—Ladles' Aid Society meets every Friday at 25 P. N. Business meeting at 4. Bunday afternoons at 25, tests and good speakers. Conference in the evening. E. C. Baxter, Secretary.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 10% A. M., 2% and 7% P. M. Eben Oobb, Conductor. Meetings also Wednesday afternoons at 30 clock.

Harmony Hall, 34 Ease & Street (1st flight), —Sundays, at 2½ (seats free) and 7½ P. M.; Thursdays, at 3 P. M. Prescott Robinson, Chairman.

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

Thelsea.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bellingham Car Station, at Sand 7% P. M.
THELADIES' HARMONIAL AID SOCIETY meets at Temple of Honor Hall, Hawthorn street, every Friday afternoon. Business meeting at 40 clock. Entertainments in the evening. Mrs. S. A. Thayer, President, Mrs. L. M. Fengar, Secretary. Fengar, secretary.

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

East Nomerville.—Spiritual Union. Meetings are held in Hadley Hall, Broadway, every Sunday evening at 7% o'clock.

THE BOSTON SPIRITUAL TEMPLE had the pleasure of listening to a new speaker on Sunday last, Mr. J. Clegg Wright of England. The services were introduced with two songs by Mrs. D. M. Wilson, accompanied by Mr. W. Milligan on the organ, with fine effect. The subject of Mr. Wright's morning lecture, given by the audience, was "Mind and Matter," which he introduced by laying down some broad principles, such as: Nature is seen and unseen; man, as a thinker, is a natural phenomenon; spirit is a higher mode of consciousness; phenomena are experiences, growth is experience, life is eternal; God, the unknowable, is unknown; God, the ideal of liberty, justice, goodness and truth, we have a conception of; all men are endowed with the right of life, liberty, and the pursuit of lappiness. Mind and matter are two modes of thought brought in collision. Matter has form; spirit no form. He reviewed the history of thought as it existed prior to the development of the Platonic theory. For about five hundred years of the Christian era the philosophy presented was materialistic; the physical body was to be restored. Afterward, for about thirteen hundred years, the theory was that the spirit occupied the body. Dr. Priestley came forward and created a change in thought on the subject of Body and Soul. J. Clegg Wright of England. The services were inated a change in thought on the subject of Body and

What is spirit? It is not that which we can see and What is spirit? It is not that which we can see and feel. Matter is matter, and spirit is spirit. The one cannot cognize the other. We know form only by ideas. Mr. Wright proceeded to show that matter is the only mode of expression, and that through sensation. Phenomena are what happen to us sensationally. The struggle of nature is evidence of evolution. Spirit is the quintessence of matter. With the lens of the eye magnified twenty thousand times I could not see spirit. There is a consciousness in men that the spirit can act upon, and so impress thoughts on our minds. There must be a medium between the matter and the spirit.

minds. There must be a medium between the matter and the spirit.

He defined the office of the cerebellum as uncon-He defined the office of the cerebellum as unconscious consciousness, the cerebrum as the conscious consciousness, and described the action of these in death, in mediumship, etc. Spiritualism should be studied as any other science. In mediumship the organism is acted upon through the brain, the nervous system, the ganglion; all of these are charged with a subtle fluid, and spirit-forms are solidified out of the aura of the medium.

At the close of the lecture, of which the above gives but a faint idea, a vote of the congregation was given to Mr. Holmes, the President and Chairman of the society, for the successful result of the Anniversary meeting, which was largely due to his personal labors

to Mr. Holmes, the President and Chairman of the soclety, for the successful result of the Anniversary
meeting, which was largely due to his personal labors
and devotion to the work.

In the evening the services opened with a song,
"Not There, My Child," by Mrs. Wilson. The subject
of the lecture grew out of a query offered on the question of the solidity of materialized forms. "Nature,"
said Mr. Wright, "expresses all we can know; in it
we live, move and have our being." How beautiful is
music; music is poetry, poetry is religion, religion is
happiness. Everything is according to law. Changes
are constant; immortality is a continuance with
changes, on and on. Happiness is the ability to conform to the conditions of life. Life and death are but
changes ever occurring. What is materialization?
The term is imperfect. Spiritualists need a new dictionary. That which is caused is caused by something.
Where does it come from? The wood, coal and water
are different forms of matter. When wood or coal are
burned matter changes its mode of expression. Everything that is formed is in accordance with law. Materialization is the wrong word. Nothing can be
made. The manifestation in the dark is the weakest
part of the phenomena. Demonstration cannot be
without analysis. In chemistry the same combination
producing the same result is demonstration. Credulity will not advance the proof. Materialization is the
clothing of the invisible man in visible form, and that
is the centralization of force. The proof of the continuity of life is in the manifestation of intelligence.
Things can be moved without contact, such as attraction and repulsion, gravitation, magnetism, etc. Man
can move a weight, but it is his will that moves him. nuity of life is in the manifestation of intelligence. Things can be moved without contact, such as attraction and repulsion, gravitation, magnetism, etc. Man can move a weight, but it is his will that moves him. From your organization flows what I will call A B C. When a table is covered with that aura, or A B C, then the will acts on it, and the motion is made. When materializations occur you will notice that the facial form of the medium will be found there; elongation of the medium when weight is observed. Sometime even personification occurs. The mesmerized medium is drawn out by the mesmeric power of the audience. So the speaker may be influenced by the thoughts from the audience; so much so that the control has often to battle to keep his own thoughts continuously. Lights sometimes seen are points of energy. Mind-reading and clarroyance prove there is something outside and independent of organization, and are parts of the great law of psychology."

Mr. Wright touched on the subjects of the spirit body and compensation, and closed, to speak in the same place next Sunday, his last appearance in this hall.

W. A. D.

SHAWMUT LYCEUM, WELLS MEMORIAL HALL .-The largest audience of the season, and the best at-The largest audience of the season, and the best attended school since first we met in this hall, convened in Wells Memorial Hall on Sunday last, which was the fifth anniversary of the formation of Shawmut Lyceum. From a small beginning this institution has grown to be a power, and holds its sessions in a fine hall, and with the prospect that it will continue its work for years to come. The Conductor remarked that during our Anniversary not one of the speakers spoke of the Lyceum cause, and it is a matter of surprise that such was the case. He also spoke of Prof. Clayton and of Rosa Wilbur; that she had converted him to the Lyceum movement, and we are in hopes that he will be a firm supporter of the Lyceum cause. C. Fannie Allyn made a short address, advising children to perfect themselves here, and make good angels or spirits while in the mortal form, as by so doing better would they be in the great beyond. The Lyceum is a school for thought, and more time should be given to educate the children.

Mirs. Margaret Fox-Kane, having been persuaded to remain another Sunday, appeared on the platform, and, as usual, loud raps were heard continually. Miss Minnie Nickerson gave a short reading. Lulu Morse, the pet of the Lyceum, whose pieces show that much care must be taken to ensure her delineations. Rosa Wilbur; Gracie Burroughs, Georgie Wilbur, Helen Saunders and Valeria Mokay, gave recitations. Or. C. H. Harding made a fine address in regard to the Lyceum movement. Duct by Mrs. Hatch, jr., and Miss Shelhamer. Music by the Shawmut Choir during the session. tended school since first we met in this hall, convened

session. Miss Shelhamer spoke of the five years the Lyceum has been in existence, and expressed the thought that it had come to stay. Through good and evil report it has been sustained, and to-day the work is satisfactory to all concerned.

Mr.O. Frank Rand, Assistant Conductor, has worked

hard to bring the Lyceum to its present standing, and our kindest wishes go to those who have this work in

charge.

Mrs. Susie Willis Fletcher was present, also Mrs. Mrs. Susie Willis Fletcher was present, also Mrs. Maggie Folsom Butler. It is always encouraging to see the old workers in the cause of Spiritualism present. A poem, improvised by Mrs. C. F. Allyn, was next in order, and "Nearer, my God, to Thee," given by the choir, the audience joining, closed our highly successful resetting.

successful meeting.
ALONZO DANFORTH, Sec. S. S. Lyceum.

SPIRITUALISTIC PHENOMENA ASSOCIATION. very large audience assembled in Wells Memorial Hall last Bunday, and the meeting having been called to order by the Chairman, the choir gave a selection of music, followed by C. Fannie Allyn, who, after a few introductory 'remarks and the reading of a poem, proceeded to deliver her lecture, the subject, given by the andience, being 'Fraternity.' Fraternity belongs to humanity, and at the falling off of the Trinity humanity has come up as a consuming first that has consumed all the old creeds. Spiritualism has proclaimed universal mental freedom; has asserted that man has in his progressive state emerged from the darkness of animal instinct into the light of the mind; from slavery to a realization of human liberty, and that the history of all religious and all gods shows that they are but the development of the collective intelligence and conscience of mankind. He who chooses to worship the Christian's God must renounce his liberty and humanlast Sunday, and the meeting having been called to or-

ity, since if such a God is, man is a slave. Fraternity is in advance of all religions, as religion debases and corrupts, destroys reason, which is the instrument of human emancipation, and in the mystery which is attached to it, man is the victim, and the priest is the divine executor. Let Fraternity be our watchword. Let us rise, and thunder that word against all wrongs; let us leap from slavery into the freedom of this New Dispensation, and be instruments in the hands of the spirit-world to kindle a firme of spiritual interest, and thus mark another milestone on our march toward the right which every man has, to do and think what he believes to be true and honest.

Following the lecture was the reading of an original poem relating to the rap that has been heard around the world. Mrs. A. E. Cunningham gave a short address, also tests, which were readily recognized. David Brown also gave many tests.

Dr. Storer delivered a short and pithy address, and a scathing rebuke to the theology of the day.

A gentleman in the audience whose name we did not learn, remarked that Spiritualists to be a power must organize, in order to protect themselves against the storm which must in the near future come upon them.

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

HARMONY HALL, 34 ESSEX STREET .- The meetings on Sunday last were well attended, and a spirit of harmony and good will prevailed throughout the exer-

ings on Sunday last were well attended, and a spirit of harmony and good will prevailed throughout the exercises. The afternoon services were opened with a short address by Mr. Pratt, of East Braintree, which was sound and logical, and listened to with an unusual degree of interest.

Mirs. Margaret Fox-Kane was introduced by the Chairman as one through whom were heard, thirty-six years ago, the first manifestations of Modern Spiritualism. The introduction was responded to by the invisibles with three very loud and distinct raps. Mrs. Kane, in a graceful manner, acknowledged the cordiality with which she was received by the audience.

Mr. Vyles made some excellent remarks upon Modern Spiritualism as a practical religion, which were frequently responded to by very loud and distinct raps in the vicinity of Mrs. Kane, plainly heard in every part of the hall.

John Orvis followed in his usual earnest and eloquent manner, upon coöperation and mutual aid and assistance to each other, and the unselfishness which should control our lives.

Mrs. Leslie next spoke, and closed with a great number of clear and unmistakable tests, which were recognized. Excellent tests were also given by Dr. Thomas, Mr. Vyles and Mr. Hudson.

An interesting lefter was read from ladies in West Groton, Mass., acknowledging tests given them by Mrs. M. W. Leslie at a previous meeting in this hall. Dr. Fish gave an exhibition of his wonderful powers as a healer, and in removing pain almost instantaneously.

as a healer, and in removing pain almost instantaneously.

The evening exercises were unusually interesting,
consisting of remarks by Mr. Pratt, Mr. Vyles and
several others.

Mrs. A. E. Cunningham gave many clear and positive tests, all of which were recognized; good tests
were also given by Mrs. Goodwin, Mr. Vyles and
others. Excellent music was volunteered by Mrs. H.
V. Carr, Mrs. Gallison, Mrs. Vyles, Prof. Longley,
Mr. Marsh, Dr. Thomas and others.

On Sunday next Mr. Pratt will, by special request,
repeat his excellent lecture delivered in this hall on
Anniversary Sunday; subject, "Watchman, What of
the Hour? or, What Do the Sigus of the Times Portend?"

CHELSEA .- Sarah A. Byrnes occupied our platform last Sunday afternoon and evening. The hall was filled in the evening with an intelligent audience, whose members gave strict attention to one of the heat lectures given in Chelsea for years. Mrs. Byrnes will occupy the restrum next Sunday at 3 and 7:30 P. M.

EAST SOMERVILLE .- C. Fannle Allyn discoursed Sunday evening, April 6th, at Hadley Hall, to an intelligent audience of one hundred and fifty persons. The interest from Sunday to Sunday seems to be increasing.

Movements of Mediumsand Lecturers.

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

Mrs. Juliette Yeaw will speak in Brockton, April 13th; in Haverhill, April 20th; in Chelsen, April 27th; in West Duxbury, May 4th; in Clinton, May 18th. Miss Susan E. Gay lectured at Lyceum Hall, Dor-chester, on Sunday alternoon, March 31st, and will lec-ture at Philadelphia for the next three Sundays in April. Address her for further engagements at 123 West Concord street, Boston.

Miss Lessie N. Goodell spoke in Providence, March 30th and 31st; in Newburyport, April 6th; and will speak in Princeton, April 13th.

Hop. Warren Chase will lecture in the old Plymouth Church in Indianapolis, Ind., the four Sundays of April, and Lyman C. Howe in same place the Sundays of May and June. The society in Indianapolis is prospering finely, and several excellent mediums are in the circ.

quite superior. She is to speak for the Union again the last Sunday in April, giving her illustrated lecture

on Reform. Joseph D. Stiles spoke in Lawrence, Mass., last Sunday, to large audiences. At the close of his lecture he gave tests, the names of eighty spirits being announced, a large proportion accompanied by personal descrip-tions, and all of them recognized by persons in the au-

Judge Nason Cross profitably addressed the friends in Providence. R. I., on Sunday last, taking for his theme: "The Writing on the Wall."

M. Milleson will answer calls to lecture with or without his spirit-drawings. Address care this office. Lyman C. Howe was to speak in Erie, Pa., Sunday, April 6th; he is engaged at Indianapolis, Ind., during May and June.

Chas. E. Watkins, whose psychic gifts wrought such a profound impression on the Rev. Joseph Cook, was at last accounts at Crooked Lake, Mich.

at last accounts at Crooked Lake, Mich.
Capt. H. H. Brown gave an Anniversary address in Newburyport, Mass., on the afternoon of Sunday, March 30th, and spoke in the evening for the Ladies' Aid Society, Boston. Gave two addresses in Springfield, the 31st; spoke in Bridgeport, Ct., April 4th; in Worcester, Mass., the 6th, and will also speak in Worcester the 13th, 20th and 27th; will be in East Princeton and Leominster, May 4th, and in Morrisville, Vt., May 18th and 25th; at the Mass Convention at Lake Duumore, Vt., May 30th and 31st and June 1st; at Onset Bay Camp, July 27th and 29th. Is open to Sunday engagements between now and Sept. 1st, only May 11th, June 8th, 15th, 22d, 29th, and Aug. 3d. Can be engaged for week-days anywhere within twelve hours' ride of above appointments. Address during April, 123 Main street, Worcester, Mass.

J. Clegg Wright in Boston. To the Editor of the Banner of Light:

If the Spiritualists of this city knew the remarkable ability of the above-named gentleman, under the mesmeric control of his spirit-guides, they would certainly pack Horticultural Hall, next Sunday, April 13th, which will be the only opportunity of hearing him in this locality for the present. As a philosophical speaker, familiar with the historic evolution of philosophy, accurate in statement and most clear in the iliustration of his subjects, it is just to say that he has never been surpassed by any lecturer on the spiritual plat-DR. H. B. STOBER. form.

God's Poor Fund.

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

From Charles M. Walker, \$1,00; Miss H. E. Wolcott 50 cents; Jacob Edson, \$3,00; Mrs. B. King, 80 cents; F. G. S., Boston, \$2,00.

In Ipswich, Mass., April 2d, Mrs. Matilda A. Downs, wife of Thomas A. Downs, and daughter of William W. Rust, at the age of forty-nine years, was suddenly released from her mortal form. She, her husband and her father, all have been mediumistic and hearty receivers of the truths of Spiritualism. On Friday, April 4th, the funeral services were conducted by Allen Putnam, who lucidly set forth some differences in the views which Spiritualists hold pertaining to the relations of this life to the next, and the conditions of the departed, from what are extensively held in the vicinity of this bereaved family. She who has passed into the spirit-spheres was a very worthy and philanthropic laborer among friends and neighbors.

At Amesbury Ferry, March 29th, Mrs. R. Jane Lowell, widow of the late Daniel Lowell of Salisbury, passed very suddenly to higher life, aged eighty-one years. For more than twenty-five years she had been a firm believer in the truths of Spiritualism, and was a constant reader of the Banner of Light

Reception to Margaret Fox-Kane.

On Thursday evening, the 3d inst., a reception was given by a number of Spiritualists of Boston to Mrs. Margaret Fox-Kane, who came from New York by invitation of the Spiritualistic Phenomena Associa-tion, meeting at Wells Memorial Hall, to attend the Anniversary exercises of that body in commemoration of the Advent of Modern Spiritualism. Mrs. Kane occupled a seat upon the platform at the Wells Memorial Hall at each session during Sunday and Monday. She also called at the meetings of the Boston Spiritual Temple and Ladies' Aid Society, held in upper and lower Horticultural Halls, and sat for a time upon their platforms. At all these places she was greeted with great enthusiasm, the raps accompanying her and being loud enough to be distinctly heard by many in the audlences.

Mrs. Kane baving been persuaded to remain in Boston one week, it was decided by some of her friends to give her a reception at the house of Alonzo Danforth, 28 Dartmouth street, and accordingly the reception was held as above stated. It was well attended by many representative Spiritualists from the different Boston Societies. Professor Clayton was ostensibly the Chairman; but the peculiarity of the meeting was, that it was managed entirely by the spirits through the instrumentality of the raps-the response never falling to come in answer to any question put by the Chairman. Prof. Longley ably presided at the organ; and brief, informal addresses were delivered by Dr. Ira Davenport, Dr. A. H. Richardson, Jacob Edson, J. William Fletcher, Dr. O. H. Wellington, Miss M. T. Shelhamer L. L. Whitlock, Dr. Ware, of Bucksport, Me., Mrs. Maggie J. Butler, Mr. Amerage, and Dr. Harding. Miss Flavia Colle gave a very interesting recitation. At the close the entire company present had the pleasure of taking by the hand one of the orig inal mediums of Hydesville, and of expressing their best wishes for her future prosperity.

Washington Notes.

The funeral services over the remains of Mrs. Dr. H. F. Wright were held at her late residence, 512 10th street, N. W., Saturday afternoon at 3 o'clock. She had been a medical clairvoyant practitioner for upward of twenty years. She was a lady of quiet manners, great intelligence, and private worth. Though undemonstrative in her ways, she was a most faithful, efficient and consistent worker all her years. The good she did was incalculable. With fine magnetic powers and susceptibility to spirit control, her life was devoted to the relief of the physically afflicted—in serving the cause of suffering humanity. Her absence will be greatly missed by this community. One who was with her in her last hours told me that the scene of her final departure was one of inexpressible peace and spiritdeparture was one of inexpressible peace and spiritual beauty. Father Mayhew and Mrs. Lord conducted the closing exercises—the latter making a very interesting and feeling address. A daughter of the deceased came from Denver, Col., to attend the funeral, and to take her mother's form to the old family burying ground in Bucks County, Pa. Mrs. Wright's age was 60.

ing ground in bucks County, Fa. 2018. Wright 8 mgs was 60.

The spiritual meetings in this city continue with unabated interest. The forenoon session is usually devoted to a conference entirely free from the disturbing element of disputatious wrangling. Such meetings, under harmonious influences, are capable of being made very entertaining and profitable. The afternoon and evening sessions partake more largely of the character of lectures, the platform of late being chiefly occupied by Mrs. Dr. Spence and Mrs. Maud E. Lard.

Lord.

Bro. Darius Lyman, an old and very intelligent Spiritualist, who has been seriously ill for several weeks, I learn is now convalescent.

Dr. W. M. Keeler, brother of Pierre, is here taking spirit photographs. He is also holding physical and test circles in the light. His rules are: Visitors will be seated as numbered, or assigned, and remain quiet as possible. No interference will be allowed except by invitation. Special investigations must be by special arrangement.

INDEPENDENT. Washington, D. C., April 5th, 1884.

J. Frank Baxter in Springfield.

Sunday, April 6th, was a day to be remembered in this city. Gill's Hall was packed to hear J. Frank Baxter. He delivered two pointed and powerful discourses on the subjects: "Spiritualism; its Relation to Theology, Religion and Humanity," and "The Po Hon. Warren Chase will lecture in the old Plymouth Church in Indianapolis, Ind., the four Sundays of April, and Lyman C. Howe in same place the Sundays of May and Lyman C. Howe in same place the Sundays of May and June. The society in Indianapolis is prospering finely, and several excellent mediums are in the city.

W. J. Colville, so he informs us in the course of a business letter, expects to return to Boston in August. Dr. J. K. Balley lectured at various places in Ohio and Western New York during March. His home address is still at Milan, C. Bro. Balley is an earnest worker in the cause, and we hope societies will keep him constantly in the field.

Mrs. A. P. Brown will speak in Lowell, Mass., again on April 13th. She can be addressed in care Madame Snow, 19 East Merrimac street, till further notice.

Mrs. S. Dick, of Boston, spoke for the Spiritualists' Liberal Union of Manchester, N. H., on the 23d and 30th of March, and was with them on the Thirty-Sixth Anniversary. She gave them four good lectures, closing the evening service with tests, many of which were quite superior. She is to speak for the Union again the last Sunday in April, giving her illustrated lecture my factor of the spirits he gave then four good lectures, closing the evening service with tests, many of which were quite superior. She is to speak for the Union again the last Sunday in April, giving her illustrated lecture my factor in the last Sunday in April, giving her illustrated lecture my factor in the last Sunday in April, giving her illustrated lecture my factor in the cause of the spirits he gave them four good lectures, closing the evening service with tests, many of which were determined to see for themselves which was rare for this city. Editors, reporters, and the people were determined to see for themselves which was rare for this city. Editors, reporters, and the people were determined to see for themselves which was rare for this city. Editors, reporters, and the people were determined to see for themselves which was rare for sition and Tendency of Modern Spiritual Thought."

must be accounted for on some other basis than fraud. H. A. Budington.

[J. S. Hart, Secretary of the Springfield Union (Mass.), kindly writes us a letter in reference to occur rences in that city : but as the matter therein is mainly covered by another from Mr. Budington, on our second page-Banner Correspondence-it is not here re produced.-ED. B. of L.1

The Banner of Light, the oldest Spiritualist paper in the world, entered upon its twenty-eighth year with its last week's issue. It is published in Boston, by Messrs. Colby & Rich, at \$3,00 per annum. All those interested in Spiritualism should read this journal, as it is filled with deeply interesting matter. It is an excellently-conducted sheet .- The Deutsche Zeitung, Charleston, S. C., March 24th.

Married:

In the city of Providence, R. I., March 4th, by the Rev. H. I. Cushman, Stephen A. Barker-well known in the business community-and Mrs. Fannie H. Wilcox, the excellent lady whose reputation is so widely known as a test and business medium of culture, capability and worth, as whom those in the spirit spheres may communicate with their friends and loved ones of earth, which is acknowledged by all favored with her acquaintance.

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.

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

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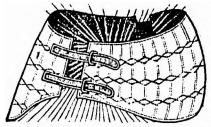
SPECIAL NOTICES.

Dr. F. L. H. WILLS will be at the Quincy House, Brattle st., Boston, every Wednesday, and Thursday, from 10 till 3, until further note. Ap.5.

Mrs. Emma Hardinge-Britten proposes 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 3ist, address: The Limes, Humphrey street, Cheetham Hill, Manchester, England; after then, care Banner of Light office. Light office.

Mr. Albert Morton, at his store, 210 Stock ton 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.

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NATUIRE'S remedy, applied through our Magnetic Shields. A soft energetic current of vitalizing magnetic power passes directly into the nerve centers, imparing warmth, life and health. If you are tired of old failures and antiquated methods of regaining health, get a Belt or Jacket and know what real comfort and enjoyment are. Magnetism scientifically applied, is the most powerful element within the reach of mortals for curing disease and restoring health. Do not be foolish and shout "Firmburgi". Our Magnetic Shields are your best friend on carth. They will make you well and atrong; able to battle against the storms of life.

Our statements are true. Do not doubt. Read our New Blook. But do not judge as by our writings only, but try our "Shields," and then judge from experience, Science and truth must win the victory.

Magnetic currents imparted by our Shields pass through the bedry and stimulate every corpuscie to its normal action, just as sunshine warms the plants and flowers into life in article.

the folly and stimulate every corpuscie to its normal action, just as sumshine warms, the plants and flowers into-life in.

apring.

Magnetic Insoles keep your feet warm in coldest weather,

I buys a pair to any address; 2 pairs for \$2. Bend for book,

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Dunedin. April 12.

GOLD WATCH FREE!

THE Publishers of the Capitol City Home Guest, the well-known lilustrated Literary and Family Magazine, make the following liberal offer for June: The person telling us the longest verse in the Bible before June 18th, will receive a Lady's Rolled Gold Hamiltonian. zine, make the following liberal offer for June: The person telling us the longest verse in the Blibe before June 15th, will receive a Lady's Molid Gold Hunting Cased Swiss Watch worth \$50,00. If there be more than one correct answer, the second will receive an elegant Stemwinding Nilver Watch; the third a key-winding Nilver Watch. Each person must send 25 conts with their answer, for which they will receive three months' subscription to the Home Ginest, a 50-page libustrated Book, and our Bonanza Premium Collection of 22 portraits of prominent persons, 23 meedlework designs, 40 popular songs, 30 popular sames, 30 money-making receipts, 46 chemical experiments and lessons in magic. Pubs. or HOME GURST, 211 MAIN STREET, HARTFORD, CONN. NPECHALE. An imiliation Steel Engraving of Washington, size 155/216 inches, free to the first 1000 persons answering this advortisement.

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TOR SALE—THE BOOK OF KNOWLEDGE.—Contents: Millennium, 1890; arrivatof the long-anticipated Jowish Messiah; great manelai crisis, 1891; great war throughout the entire world, 1885; Satan, the chief Anti-Christ, time of his birth, incluents connected with Satan's birth, powers and advance skirmishers, Satan's Temple, Ten Commandments, Satan's Ensign and inscriptions, what Satan says regarding his ensign to all nations, etc. Price, 28c., stamps. Address AUGUST ROHE, St. Paul, Minn, April 12.

MRS. M. S. LUNT,

THE well-known Clairvoyant and Magnetic Physician, late of Portland, Me., takes this opportunity of returning her heartful thanks to her friends for their many kinesses during her five years' slay among them. Mrs. Lunt is now located at 1660 Washington street, Boston, where she gives sittings daily for Business and Medical Examinations. Dyspepsia and Catarrh treated with success, also Diseases of Women. Will attend calls to speak at moderate rates. Circles every Wednesday ovening.

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DR. W. T. PARKER,

DEVELOPING AND HEALING MEDIUM. Privato Sittings for Development of Mediumship daily from 9 A. M. to 5 P. M. Developing Circles Tuesday and Thursday evenings. No. 1008 Washington street, Boston. April 12.—1w

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CHRISTIANITY: Its Origin, Nature and Tendency, considered in the light of astro-theology. By HEV. D. W. HULL.
Paper, 12 cents, postage 2 cents, For sale by COLBY & BIOH.

Message Pepartment.

Public Free-Circle Meetings

Archeldathe BANNER OF LIGHT OFFICE, Bosworth street (formerly Montgomery Place), every Tursday and Friday Afternoon. The Hall (which is used only for these scances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be cheed, a lowing no egress until the conclusion of the scance, or in case of absolute necessity. The public are cordially invited.

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

April tisour earnest desire that those who may recognize

SPIRIT MESSAGES,

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

Report of Public Séance held Feb. 1st, 1884. Invocation.

Spirit of Love, encircle our hearts with thy influence and thy power; clevate our spirits; make our lives, our thoughts and aspirations, pure and sweet, and shower upon each one just that degree of affection and sympathy which they most require. Make our attitude toward each other tender and forbearing; may we be led to cultivate, under thy beneficent power, charitableness and kindly feeling toward all. And oh, thou Beautiful Divine Being, will thou lead us into conditions whereby we may learn these lessons, and understand how to conduct ourselves, so that we may be fitted to walk and commune with thy holy angels forevermore. For these things we pray; for these understandings and influences we invoke the presence and power of exalted spirits, at this holy hour. Amen. Spirit of Love, encircle our hearts with thy influence

Questions and Answers.

CONTROLLING SPIRIT.-Your questions are

CONTROLLING SPIRIT.—Your questions are in order, Mr. Chairman.
QUES.—For what purpose, or what is the mission, or function, of the spleen, in the physical system of human beings?

ANS—We have become acquainted with various theories concerning the office of the spleen in the human system, and we have come to the conclusion that the office of the spleen is to store the previous force, which it supplies to the conclusion that the office of the spieon is to store up nervous force, which it supplies to the digestive organs, especially to the stomach, as necessity demands. When there is a deficiency of this store of vital or nervous energy, the digestive organs refuse to perform their functions, the stomach becomes debilitated, the individual feels distressed, restless; in reality what you call "nervous," or what some physicians call "spleeny."

O.—Does a mediumistic person unfold in de-

Q.-Does a mediumistic person unfold in de-

velopment after retiring to rest at night, as well as while "sitting" for the purpose?

A.—That depends very much upon the character of the conditions surrounding the person. acter of the conditions surrounding the person. Unless these are of a very favorable nature it is best not to sit at all for development, since the unfoldment of mediumistic qualities will progress during the hours of sleep. When external cares and perplexities are laid aside, and the active functions and organs of the physical are held in abeyance, and the spirit becomes detached, to an extent, from material life, as during the hours of slumber, the mediumistic powers will be brought under spiritual conditions, and will unfold, slowly perhaps, but still in a much better manner than were the individual to sit under unfavorable conditions. individual to sit under unfavorable conditions. It would be better for such a person to sleep alone, unless the companion of his couch should be one in complete sympathy and harmony of mind with himself, and whose physical organism was also adapted to and could assimilate with his own.

With his own.

Q.—[By A., of Salt Lake City.] Will the occult work of reconstruction which has been going on for about two thousand years, according to spirit statements, be likely to produce, in the very near future, vastly grander manifestations than now obtain? or will the movement of the spirit world go on at these been ment of the spirit-world go on as it has been and is doing, in a more negative than positive condition indefinitely?

A.—We cannot admit that the labors and

kind, those who are not directly connected with its labors may perhaps believe them to be feeble and futile in results-that they do not work any lasting good. But those who are vi-tally connected with such movements know and understand that they are agitating the waters of human thought, exposing much that was before hidden from human sight; that byand by all the good that is within will be brought to the surface and utilized for the benefit of mankind. The spirit-world is not idle. It has not only been laboring "two thousand years," but it has been working for the benefit of humanity during the entire history of the race. Look at what mankind has struggled up be willing to lay aside many things which have through to its present condition; what errors and ignorance it has been obliged to contend and ignorance it has been obliged to contend with; how its march of progress has been through suffering and bloodshed; how warfare and strife have hedged it in upon all sides; how, in spite of all difficulties, it has arrived at a fair condition of knowledge concerning the ways of life and its best interests, and how it has gained a comprehension of science, art, philosophy, metaphysics, and of all the other departments of learning; and then glance backward from the present status of human endeavor and achievement into the dim vista of the past, when man knew scarcely anything of the higher abilities and possibilities of his nadeavor and achievement into the dim vista of the past, when man knew scarcely anything of the higher abilities and possibilities of his nature, and we may well congratulate ourselves that so much has been accomplished by human effort, with spiritual assistance. And may we not look forward to the future with every hope for grander manifestations of spiritual power. and for a more beautiful flowering out of human effort upon the earth? Indeed, the prospect for the still further advancement of human

Mrs. Juliette T. Burton.

I am pleased to give you greeting, friends. It gives me great pleasure to have another opgovernment of manifesting myself through a medium—for I look upon mediums as the open
doorways between the mortal and the immortal worlds. I was a medium myself when I
dwelt in the body, and I am proud to say that I

der which they travel. I am aware of the

der which they travel. I am aware of the crosses and trials which at times bear upon them, and I say to them: Oh! do not shrink from your labors in any hour of trial; do not give up the work that is laid upon you by angelic ones; do not feel you must step aside from the path of duty which has been marked out for you by invisible helpers, because when your earthly lives shall have dwindled away much that now appears important will become insignificant in your sight; you will only rejoice that you held on to the labor which was placed upon you; that you were faithful to your duty; that you, at all times, endeavored to perform the service of the spirit-world.

I speak from experience. Many times in the past I felt as though I could not go on in that work which I knew had been planned for me by spirits; many times I felt as though I must shrink away from the public gaze and hide myself in privacy, but I still kept on with the labor my loved ones brought to me; and to day I can say I rejoice over it, and am glad that I continued to be a medium for returning spirits, although many times I felt as though I was looked upon with scorn by those who understood not the mission I had in view. Now I feel that every unkind word spoken only served to give me greater strength and endurance. Every kind and gentle thought sent out to me by sympathetic friends has turned to a flower of deathless beauty, which gleams for me in the Summer-Land.

So I say to my friends and mediums everywhere: Keep up your spirits; be of good cheer

the Summer-Land.
So I say to my friends and mediums everywhere: Keep up your spirits: be of good cheer and have courage: the world may not understand you, but loving angel-attendants do, and their plaudits are worth far more than the approvals of an unthinking multitude of frivolous beings.

beings. I do not believe any reformatory measure I do not believe any reformatory measure was ever started, no matter how fair it looked for the redemption of humanity from ignorance, sin and suffering, or how it was intended to uplift and bless mankind, but that its defenders or helpers, those who desired to see it move onward, were derided, scorned, persecuted, maltreated and misrepresented by some one. And so it is with Spiritualism and its followers: they must expect to be misrepresented and misunderstood; they cannot look for approval from all quarters, and as long as they know within their own interior lives they are doing right, that their cause is the cause of doing right, that their cause is the cause of truth, and in its demonstration to humanity they are only performing a mission laid upon them by angelic teachers, they should gain strength from the thought, and feel that all is well for them.

I speak in this particular manner to-day be-cause my heart goes out in sympathy toward one medium with whom I have come in contact one medium with whom I have come in contact who has felt sensitive recently because she has heard that some one has branded her as an impostor, and I say to that dear friend: Do not feel so badly over this accusation; the parties who gave out this idle report have never seen or known anything concerning Spiritualism, its manifestations, or the laws of mediumship. They only think you may be deceptive, because they do not believe it possible for spirits to return and enter into intelligent communication with mortals. Their testimony is entirely of a negative nature—worth nothing at all. You must remember that you have positive evidence from many, many individuals, who have received incontestible proofs of spirit presence through incontestible proofs of spirit presence through your instrumentality; that they are the ones qualified to speak and give evidence, while those who send out reports unworthy of themselves or of any one clse, because of their entire lack or or any one cise, because of their entire mak of knowledge of the case, would be spurned from any witness stand and sent into oblivion. So, my friend, feel cheered and encouraged, for you have the assistance of spirit-friends who love you, who will guide you through all diffi-culties and shadows into the clear light of suc-cess and lumpiness.

cess and happiness.

I have friends in New York City who have been wondering for some little time past why I did not come and speak to them. I wish them to know that I never forget my friends, nor do I neglect them, but I often come to their homes with my sympathy and love, and try in all ways to assist and bless them. Yes, I am happy in my spirit-home. I have no desire to return to live here in the body. I am willing to work as an instrument for higher powers, dispensing knowledge and truth, and giving consolation to sorrowing human hearts. I was known on earth as Mrs. Juliette T. Burton.

John Dorr.

Announce me, if you please, Mr. Chairman, as John Dorr. I was a very old man when I passed out of the body. I gained much experience in the active business years of my earthly movements of the spirit-world are "more negative than positive." As we look upon them from the spiritual side, we are ready to affirm that they are of a positive nature, and it is only because mortals are unprepared to recognize and accept the results of these labors that they are considered, from a material standpoint, to be resulting or inactive to the constitution of the spirit was a standard of a journalist. I had an interest in certain journals in Maine—in Wiscasset, Belfast, Kennebec, and other places—and during the last years of my life I was quite well the spirit was a standard of a positive or in which has been of great value to me, even since I have become an inhabitant of spiritual realms. My business for a number of years was that of a journalist. I had an interest in the active business years of my earthy existence, which has been of great value to me, even since I have become an inhabitant of spiritual realms. My business for a number of years was that of a journalist. I had an interest in the active business years of my earthy existence, which has been of great value to me, even since I have become an inhabitant of spiritual realms. My business for a number of years was that of a journalist. I had an interest in the active business years of my earthy existence, which has been of great value to me, and the proposition of the p are considered, from a material standpoint, to be negative or inactive. As humanity upon the physical plane comes more into harmony with the spiritual world, and is better prepared pursuits, but I never lost my interest in my old. with the spiritual world, and is better prepared for the reception and acceptance of spiritual truth, instruction and guldance, the spiritual truth, instruction and guldance, the spiritworld will gain power, not only to manifest itself, but also to give a mighty impetus in all reformatory movements which tend to the elevation of mankind. All reformatory measures are of slow growth; and it must of necessity be so if they are to work a radical change for the blessing of humanity. During the progress of any movement that is intended to elevate mankind, those who are not directly connected reason for returning here, as I am vitally in-terested in this philosophy. It has opened be-fore me so many new ideas respecting the des-tiny of mankind and the purpose of existence, that I find my time fully occupied with its con-

opportunity of coming into private communi-cation with my friends. I feel, just at this mo-ment, that I could unfold many things which only been assumptions. It seems to me very important that I should reach them and give

ing my thoughts upon paper through the mediumship of pen and ink; consequently I claim that it is myself, John Dorr, speaking to you to-day, with the hope of reaching my friends in Maine; therefore, my dear sir, I thank you for extending to me the privilege of coming, and trust I have not intruded upon you.

Lotela, the Indian Maiden.

Speaks for Caleb M. Bean, Mrs. Susan B. Tidd, Edward Gaffney, Warren Fuller, Caroline Mitchell, Henry A. Clark, James Skein, Mary B. Hagar, Mary McCarron.

How do, Wilson brave? Lotela going to work for the spirits now.

Here's a spirit who says he went out of the

CALEB M. BEAN.

dwelt in the body, and I am proud to say that I am still an instrument for higher spiritual forces now, even though I do not dwell in a physical garb of fiesh. Many, many returning spirits sought my presence and instrumentally in a conveying messages from the other life to their friends on earth, and I became acquainted with many dear intelligences whom I had been acquainted with many dear intelligences whom I had been acquainted with many dear intelligences whom I had been acquainted with many dear intelligences whom I had been acquainted with many dear intelligences whom I had been acquainted with many dear intelligences whom I had been acquainted with many dear intelligences whom I had been an acquainted with many dear intelligences whom I had been been into hunting grounds a great many summers. He is very could not get the power to speak. I have tried to do so, and felt body to do so, and felt be had work and could not seem to hold on to the forces of hydrology the power to speak. I have the body, spiritual—has grown so since passing from the own had been in the hunting grounds a great many summers. He is very could not get the power to speak. I have tried do do so, and felt body to do do so, and felt body to do do so, and felt body to do do so, and felt bo Here's a spirit who says he went out of the body five years ago this month. He worked in the Merrimac Print Works in Lowell. He says:
"My name is Caleb M. Bean. While following my vocation I met with an accident. I was caught in the shaft of the machinery, and was so terribly mangled I could not live in the body, and died almost immediately. I felt very sorry to leave my family and friends. I felt as though my place was here, and for a little while I was much distracted in consequence of the acci-

is as natural to me now as it was five years ago, only I feel that I have been learning something only I feel that I have been learning something in the meantime, that I have been passing through a course of studies which had unfolded a comprehension of many things to me, so I consider myself more fairly educated than I was before the change which took me from the earthly condition. Like other spirits, I would be very glad to come and talk personally to my friends, and I think I will be able to do so. I have many times returned to visit those whom I once knew, and have endeavored to exert an influence over them, which I think has, at times, been felt, and which I know has done no harm whatever."

MRS, SUSAN B. TIDD.

MRS. SUSAN B. TIDD.

A spirit gives Lotela the name, Mrs. Susan B. Tidd. She has been gone three or four years from the body, and lived in Woburn, Mass. She was about sixty-five or sixty-six summers old. She just wishes to send her love to her friends and tell them she is happy. She would like them to know she comes to their homes, and that she is not now tired and feeble, but strong and well. She has found pleasant companions and friends in the spirit-world, and has also had the pleasure of welcoming some near to her since she passed over. She says she seems to have every wish gratified. says she seems to have every wish gratified, and her desires to learn more and understand things are gratified, for every opportunity is given her in the spirit-world.

EDWARD GAFFNEY.

A spirit gives the name of Edward Gaffney. He was forty-two years old. He was once a coroner. He lived on New York avenue, Staten Island. He wants his friends to know he is all Island. He wants his friends to know he is all right. He was not born in this country, but lived here quite a while. He says: "I return to report myself, that all my former friends and companions may know I am safe in the spirit world, and that my condition is a good one. It is true I have met with some unpleasant things over in the other life, I have had some clouds around me, but they are passing away, and every day I learn something new, of which I can take advantage, and so live a better life. I am quite contented and satisfied with what has come to me, but I thought if I could have my former friends know I was still friendly with them and would like to meet them, it would give me great pleasure and might be the means of conveying knowledge to them."

WARREN FULLER.

WARREN FULLER.

Here's a brave who has only been out of the body a very little while; I should think a few days. It was quite an old body. He feels tired and worn now. He came here to get strength and to manifest to his friends, that they may know he is not dead. This is what he says; he wants all his friends to know that life everlasting has come to him; death has been overcome; the tries and experiences of material life are wants and instructions to know that has been overcome; the trials and experiences of material life are fading away, leaving only their results and remembrance. He feels to rejoice that victory has been given him over death and the grave, and that he finds himself in the full possession of his powers, knowing every hour they are growing stronger, and that all weariness is passing rapidly away. This brave lived in Sharon, Mass. He gives the name, Warren Fuller. There is some particular person, a lady, with whom he would like to come into communication. He thinks he can give her something that will be of benefit to her mind, and also to her physical condition. He is trying to gain power so as to be able to communicate through some other medium what he wishes to give. wishes to give. CAROLINE MITCHELL.

Another spirit gives Lotela this message: "I wish to send my love to my friends in Boston; they reside here. One of them, a dear sister, has been anxiously waiting for some message from loved friends on the spirit-side of life. She has often wondered why we did not come and speak to her; why, if Spiritualism was really true, some dear friend of hers could not open the gates and banish all doubts from her mind, give her some knowledge or tidings of immortal life. I wish to tell her that we have not been able to do so, because we have never found an instrument whom we could use; although we have attempted many times to speak though we have attempted many times to speak to our dear one, there has always been some

to our dear one, there has always been some barrier before us that we could not overcome. Tell her that we have come to bring our best love. We are happy in the spirit-world, but are not so selfish as to wish to enjoy all the blessings and privileges of the higher life without taking any thought or interest in those dear ones who remain in the body. We often return to their homes and linger by their sides, hoping to implant in their minds some though that ing to implant in their minds some thought that will grow and produce good results. We are win grow and produce good results. We are seeking to exert an influence over their lives which will be spiritually purifying and uplifting, as well as endeavoring to guide their personal affairs for their best advantage. We know that shadows have been pressing around the dear one of whom I speak to-day; we know that her life has been a checkered one; that many trials have sprung up before her, but she has grown strong in the conflict. She knows she is a very different woman from what she she is a very different woman from what she was fifteen years ago, because she has gained experience, grown strong through trial, and learned many lessons which have enlarged her life and expanded her mind; therefore we think she need not repine ever the past, but feel that all has been sent to her for a beneficent purpose; and by-and-by she will understand that they were indeed blessings in disguise—blessings which will prove of immeasurable benefit to her in the future, as they have almost done already. Caroline Mitchell. most done already. Caroline Mitchell.

HENRY A. CLARK.

A little brave comes here, about twelve sum mers old, and gives the name Henry A. Clark. His mother lives in Boston; her name is Julia Clark. He wants to send his love to his moth-Clark. He wants to send his love to his mother, and tell her how happy he is in the spiritworld; that he goes to school there, and his teacher is an old gentleman whom he used to know when he was a little bit of a boy, about four years old. He says: "I want my mamma to know that I have been going to school to 'Father Johnson.' He was not my father, but everybody called him so. He was just as good as he could be to the little children whom he met, and we all loved him. He died when I was a little fellow about six years old. I used to cry about him, and think it was too bad I would never see him any more. When I went to the never see him any more. When I went to the spirit-world almost the first one I saw was 'Faspirit-world almost the first one I saw was 'Father Johnson.' He took me away to a beautiful place, where he lived, and had three other little fellows for pupils. I have been going to school to him ever since. We all love him very much indeed. I think my mother will feel pleased to know this. She always had great confidence in this friend, and felt that whatever he did was right and beautiful. If she thinks I he did was right and beautiful. If she thinks I am under his care, she will feel more reconciled to my loss. I want her to know I am not lost; that I am with her a great deal of the time. I have seen her when she has been feeling very sad about me, and about other friends who have gone away from the body. Tell her we are all alive and happy, in a beautiful world, and one of these days she will come to us, and live in a home that is sweet and pleasant. I went with my mother about three weeks, ago to visit an home that is sweet and pleasant. I went with my mother about three weeks, ago to visit an old lady who is sick, that my mother thinks a great deal of. I want to say that that lady is a medium, and I believe I can write a message through her hand that will please my mamma, and give her some satisfaction about spiritual things. Just as soon as the lady gets a little stronger 'Father Johnson' and I are going to try to make use of her medium powers, for the purpose of communicating with friends we used to know in Boston."

every one with whom she came in contact. We know of her aspirations, her eager desires to learn more of life, to study into the laws of nalearn more of life, to study into the laws of nature, to investigate the realms of knowledge, to gain culture and information, and I wish to say to her: We are a sisting you; we are guiding you in the ways which you may not perceive, but which, when you come to us, you will realize have been for your soul's best unfoldment. We have witnessed your unselfish endeavor to uplift and benefit others, to make their lives more practical and more sweet, and also to teach them concerning their own salves, so that they more practical and more sweet, and also to teach them concerning their own selves, so that they might rise up from ignorance and become self-asserting, self-helpful. We know all these things, and we rejoice over the strength of character that has been given you for the purpose of performing a good work. We bless you; the heavenly Father who reigns above bestows his benediction of love upon you; and when you reach the heavenly world you will rejoice at the discipline which has been yours, because you will understand that it has prepared you to mingle with educated, cultured beings in the heavenly world. James Skein." He wishes his message sent to Mrs. Cassie Lee, of Cincinnati, Ohio.

MARY B. HAGAR.

MARY B. HAGAR.

Now Lotela sees a spirit who says she lived Now Lotela sees a spirit who says she lived seventy-two years on earth, and she would like to send a few words of love to her friends here. She lived in Germantown, Pa., and gives the name of Mary B. Hagar. She says: "I only come to send my love to my friends, and to tell them I have the power of coming back from beyond the grave, and manifesting the love and sympathy which is in my heart for those dear friends who are here. I want to come to them in a culet way, and am hoping to do so some friends who are here. I want to come to them in a quiet way, and am hoping to do so sometime. I have found out so many things that were strange to me, that I never understood before, and I feel as though I could not keep them to myself, but must give them out to those friends who do not possess them who would benefit by the knowledge. I hope by coming here to get strength, because I am trying to reach my friends who are in the body. Tell them that I cannot express my love to them, but only send them a little token of it, that they may feel I have never forgotten them. I was the wife of Mr. P. F. Hagar."

MARY MCCARRON.

MARY MCCARRON.

I see a spirit now who seems very anxious to say something; she don't come very close; I don't know as Lotela can get it very straight. The name is Mary McCarron. She says she went out of the body suddenly, almost without an idea that she was going. She lived in Central Falls, R. I., and has friends there whom she wants to reach, and to tell them that the spirit-world is very different from what she spirit-world. She sees no darkness or clouds of imagined. She sees no darkness or clouds of any kind, only bright sunshine; she did not any kind, only bright sunshine; she did not pass through any unpleasant stage or place before she reached the light. She says: "I have remembered many things of the past, and some of them have caused me sad thoughts; I have regretted things belonging to mortal life, but that is all. I tried to do the best I could, and make life pleasant; and I find that I do realize a beautiful life in the world which I have entered. I hope to get power to speak for myself one of these days, so I will not say any more now, only to send my love to my friends, and tell them they need not fear death; whether it comes to them after months of preparation, comes to them after months of preparation, or steals upon them suddenly, it will not do them any harm, for that part which is lasting, which is animated and conscious, lives forever, and it will find a fitting abiding-place."

Report of Public Séance held Feb. 5th, 1884. Questions and Answers.

Ques.—[From Kansas.] Are the family relations that exist in earth-life at all recognized in

spirit-life? Ans.—Family relations, as existing in earthly ANS.—Family relations, as existing in earthly life, are recognized, and in many instances continued, in the higher life. If the members of families are united by the bonds of affection, if they are in sympathy and accord with each other, the same relationship is continued in the spirit-world. But if there is discord, inharmony, friction, among the members of families on earth, so that they cannot be held together. mony, friction, among the members of families on earth, so that they cannot be held together in sympathy, then the family relationship formerly existing is discontinued upon entering the spiritual world, because the bond was not that of soul-kinship, and the individual members of such families gravitate to their true positions, seeking their own kindred, and new ties are formed with others more closely allied to the spirit.

Q.—Has the controlling influence ever met with spirits who lived on the earth thousands of years ago? If so, what are their conditions and employments?

Q.—Has the controlling influence ever met with spirits who lived on the earth thousands of years ago? If so, what are their conditions and employments?

A.—We have "met with spirits who lived on earth thousands of years ago." Some of these spirits are engaged in ministering to the needs of human kind now dwelling in earthly bodies; they are attentive to the demands of the age, and are busily employed in seeking to discover and utilize laws that will be for the benefit of the people of earth. Other spirits who existed on earth "thousands of years ago" have passed on beyond the material existence, and are engaged in imparting to those who have come after them a comprehension of the truth which they have gained, and of the many studies which they have entered upon, and which they are desirous of transmitting, not discover and utilize laws that will be for the benefit of the people of earth. Other spirits who existed on earth "thousands of years ago" have passed on beyond the material existence, and are engaged in imparting to those who have come after them a comprehension of the truth which they have gained, and of the many studies which they have entered upon, and which they are desirous of transmitting, not only to mortals, but to spirits who exist in an intermediary state, between the higher spheres of exalted life and the lower physical existence. of exalted life and the lower physical existence. The occupations and conditions of such spirits as those mentioned by your correspondent are varied, according to their individual tastes and characteristics, consequently it would be impossible for us to unfold before you here any descriptive notice of their spiritual life. We believe the time is coming when mediums will be unfolded, through whose agency recitals por-traying the spiritual life of such ancient spirits

traying the spiritual life of such ancient spirits will be given to the world.

Q.—What is meant by the term "fallen angels," as used in the Bible?

A.—We consider the term as badly expressed. We know of no fallen angels. Angels we understand to be message-bearers, ministers of comfort unto others, and we know of none who are or ever could have been "fallen." We presume the term is meant to apply to spirits who are undeveloped, in a condition of grossness, and associated with physical life, and whose tendencies are downward rather than upward; those spirits who are ignorant, but who may rise from their low condition, gain purity and attain a height of goodness, such as more exalted souls have already attained. The time will undoubtedly arrive when there will be no will undoubtedly arrive when there will be no "fallen" spirits, or undeveloped souls of any

Q.—What is the "Day of Judgment," spoken of in Scripture?

A.—The only day of judgment of which we have any knowledge whatever, is that period of awakening which comes to the spirit when it is brought face to face with its own life, made to understand its past career, and to realize not only all the deeds it has committed, whether good or evil, but also all the opportunities for doing good, or being wise and pure and aweet, which have been omitted. When such an awakening comes to a quickened soul, and it realizes the vast importance of life, as it has never done before, then a day of judgment certainly comes—or a time for becoming its own accuser. The soul must be its own judge; it must decide whether its past has been used to the best advantage, or whether it has proven, at least, in part, a fallure—and it will suffer or re-joice accordingly.

shire, England. My name is Mrs. Mary A. Rea. My husband is William Rea. I was fifty-five years old when I died, but I cannot tell you, somehow, when that was, because, since I have been away, I have not thought anything about time. Every day—if we have days, and it hardly seems so—passes swiftly. We do not divide our time as you do, so I have not measured it. I hope my friends will be glad to know I have returned, to send them my love and to speak to them of the beautiful country where I now make my home. It is very pleasant. I want them to know that it has its homes and its schools, its places of labor, and all things similar to this life on earth, only more refined and beautiful. I want to speak to them refined and beautiful. I want to speak to them of these things, if I can come in a private way.

Charles H. Bourne.

Charles H. Bourne.

It gives me great pleasure to have an opportunity of speaking at this Circle-Room. I have been an inhabitant of the spirit-world nine years, and I am proud to say that I have not been idle an hour of that time. I knew something of Spiritualism while in the body, and I could feel the presence of the angels around me; but in looking back from my present standpoint it seems as though it were but very little that I knew regarding spirit-control, its philosophy and the teachings of spirits; still they were very beautiful to me, and I enjoyed them, although I now perceive that I had learned only the first rudiments; but I can now say to my friends that I have passed from grade to grade of unfoldment in spiritual knowledge since the days I mingled with them in the body. I was a young man when I passed away. I am now thirty-five years of age, for I count my mortal years with those spent in the spiritworld, and I feel fresh and strong, ready to labor for any cause that is good and true. I have many opportunities of exercising my faculties in such directions. I am interested in the cause of Spiritualism, because I believe that it reveals grand and lasting truths concerning our own natures, the business of life, and how it reveals grand and lasting truths concerning our own natures, the business of life, and how

our own natures, the business of life, and how to become happy and peaceful.

I am interested in the growth and development of mediumship, because I realize it to be an open channel between the two worlds through which immortals can bestow blessings upon mortals, and convey to them knowledge and instruction concerning the great eternal world. Interesting myself in those things as I do, you may feel assured that I try to exercise my power and energy in bringing such knowledge to the minds of those who do not know the light is shining around them, and that they have closed their eyes to its beneficent rays, not understanding that a grand and beautiful truth is just within reach of their perception, waiting acceptance. If they could but open their internal vision, expand their minds, throw aside their selfish opinions and assumptions concerning religion and theological dogmas, concerning religion and theological dogmas, their entire lives would become illuminated, and they might eventually come into commun-ion with some of the brightest souls in spirit-

My mission is to go out among the world's people, not confining myself to Spiritualists, who have no need of my presence, but among the weak and ignorant, and those who are hedged in by creeds and formulas, and have no idea of the grand expanse of soul-freedom which they may attain if they endeavor to soar upward. I strive to tear the scales from their eyes, and turn their thoughts in other directions, so they may seek the fair green fields of tions, so they may seek the fair green fields of eternal truth, where living waters flow that will surcharge their entire being with new life,

will surcharge their entire being with new life, because they spring from the eternal fount of love and wisdom.

Oh! you cannot imagine how grandly I feel to-day, at this opportunity of expressing myself to mortal friends. I have seen changes taking place among those with whom I once associated, and who are dear to me. I have seen representations company to them. new experiences coming to them, some of which have been painful, others pleasant. But

which have been painful, others pleasant. But I assure them, so far as I can perceive, every experience is rounding out the discipline of life for their souls' good, and by and-by they will appreciate them all.

I have seen changes taking place in the community where I once lived, and sometimes when I return to that place it hardly seems to be the same that it was years ago. But I know dear hearts linger there, and I endeavor to bring a spiritual blessing to each one. I hope that a liberal sentiment will sweep over the place and through the surrounding places, that will quicken all hearts—for I feel they are all my friends—and inspire them with a desire to understand themselves more fully and gain all the knowledge they can in regard to the spiritual

could not fully and plainly describe to my earthly friends those beauties and joys which opened before me.

Nelson Beals.

Like the good friend who has just spoken, I feel, Mr. Chairman, that it is good to be here. I have visited your room before, and attempted to speak, but was not able to do so. Some time has elapsed since I dwelt in the body, and I have had the privilege and blessing of giving welcome to friends and dear ones on the spirit-side since I passed from earth. I wish to record here, for the benefit of all who ever knew me, that I am happy and satisfied in my spirithome, that I have resumed family relationships, which were near and dear to me on earth, and all the power and opportunity that a soul re-

all the power and opportunity that a soul requires, or can ask for, seems to be bestowed upon me in the other life.

Yes, it is true that I return here, but not in a despairing moed, not in an unhappy condition. I come to send love, and a few words of cheer to those dear ones who linger on the earthly shore, but I would not take up the old

earthly shore, but I would not take up the old form, and reënter material conditions of life for any possession which earth has to afford.

I have my dear wife, Sarah, with me. She joins me in sending love to our friends. We have endeavored to guard and guide them to the best of our ability. Immediately after we met in the spirit-world, we returned to our son and sought to make our presence known and sought to make our presence the sought to soug and sought to make our presence known; and although we found ourselves hampered by material conditions, yet we sent out to him a peaceful influence that might cause him to exclaim: All is well; the angel of death brings only a blessing, not a curse.

If I had the time, which I feel I have not, as

many others are pressing around me, anxious to say a word, I could reveal many things to my dear friends which would be, I think of interest to them, things concerning my spirit exist. ence, also those relating to my mortal experience. There are many affairs connected with
my past life which I would like to talk over, but
this is not the place or the time to do so.
I am grateful for this privilege of speaking,
and send my love to all. Perhaps at some time
I may have the privilege of coming again. Be

kind enough, sir, to announce me, as Nelson, Beals. My message is for friends in Braintree,

Feb. 5.—Eleanor Lawton; William E. Lawrence; Hannah.
Feb. 8.—Eleanor Lawton; William E. Lawrence; Hannah.
Feb. 8.—Aldus Barden; Clariera Howland; Nancy Ann.
Darnes; Capt. Thomas Mickell; Dayld Thrasher; Cotal
Feb. 12.—John F. Coles; Anahel Southworth; Edward M.
Feb. 13.—John F. Coles; Anahel Southworth; Edward M.
Mary Green; James C. Breed; Thills Dwight.
Feb. 16.—Samuel Catan; James F. Jonness; Evaline Borlen; George P. Dorlas; Jennie Miller; James Andrew Warren; Mary Elisa Adams; Harrier Maria;
Feb. 19.—Josephine Eswart; George D. Taylor; Mrs.
Hannah: Bartier; Majer William H. O. Sherman; Martha
L. Fort; John Cook; Jennie M. Wright.
Feb. 26.—Jennie Holmes; James Bogue; Ana Steere; Ma78. Dyer; Hattle A. Lambet; Norman Hobart; Mary J.
Junder; Mary J. Lawrett, Norman Hobart; Mary J.
Junder; Mary J.
Junder Lawrett, Norman Hobart; Mary J.
Junder; James L. Lambet; Rosser Masser; Mary J.
Junder Lawrett, Norman Hobart; Mary J.
Junder Lawrett, Norman Hobart Harvett, Norman H MESSAGES TO BE PUBLISHED AND

Prescott; Father Cleveland; Henry C.; Katle Richardson,
March 11.—Henry Judson Cross; Lorens Standish; David
Ward; Betsey Tucker; Barah Ann Murray; Benjamin
Wadleigh; Heorietta Clark,
March 14.—U. R. G. McDonald; Therese Leonard; Libble
Thayer; Benjamin W. Brown; Mrs. Julis Caroline Miner;
Gilbert Frederick Taylor; Elia A. Howard; Charlie Morton.

March 18.—Dr. H. H. Toland; Susan E. Stoddard; Achsa
M. Olney; Samuel Y. Lawton; Catharine Sanger; Capt.
Richard Phillipe; Henry Parkinson; Helen N. Fackard.

March 21.—Samuel Rodman; Esther Catharine Ladd;
Mrs. Emily L. Pray; Dr. R. M. Gibson; Mary Jane Carver; Jonathan Alger; Laura Mendum; Charles R. Baldwin.

win. Johann Agger, Johann Rutledge; Charles H. Merriam; Clara Faulkner; Mrs. Eliza Healy; Luclia Baker; John W. Higgins; Barah Elizabeth Clark; Daniel Emory. March 25. — William Hnight; Mary L. Morrison; Gertle Downing; Thomas Robinson; Mary Ellen Carrisle; George E. Merrill; Lizite Hall; James Bell and wife.

April 1.—Henry C. Wright; Old Billy Gray; Caroline Forguson; Joseph W. Butler; Henry Paslick; Emily Strong; Burritt Manville; Milton Bonney.

Advertisements.

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April 5.

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AFTER a prolonged period of diabiling liliness, now resummes the exercise of her meetiumship begun in livinosville on the list of March, 1848. Beances held at 221 East
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April 12.

April 12.

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April 7.

Besten, Mass.

Light for Thinkers. A WEEKLY PAPER, published at Atlanta, Ga., in the interest of Spiritual am, at \$1.50 per annum.

G. W. KATES, Editor.

May 19.

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by any one, and endeavors to show how, from adherence to
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harmony with itself in this life and the great hereafter. It is
sent forth to the world by its author and his associates, as the
preface indicates, without the hope or possibility of pecualary
profit to them—small fruit of some of the principles it aims
to inculcate.

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Banner of Fight.

ALL SORTS OF PARAGRAPHS.

One of our city papers remarks that " Hall, gentle spring! ethereal mildness, hail," did not apply to the weather of the 30th and 31st of last month. Yet there was an inapplicability of only a word; it should have been snow instead of hail. Taken in that sense, "gentle spring" obeyed the command of the poet.

The South African Medical Journal, which describes Itself as a "bantling," complains that the ethical tone of Cape Colony is even worse than it is in England. "For a patient to suggest a consultation is to mortally offend; for one doctor to help another is unknown, and patients, in the temporary absence of their own attendant, are left to the tender mercles of chance."

> If I could stay where I would be, I'd live alway by the sounding sea.

"The hoof and mouth disease" is rapidly increasing among scandal-mongers in this city and elsewhere. They are the worst diseased cattle known.

George Fuller's death calls forth glowing praise of his work on every side. It is the old story. A man's death is the signal for giving him the just appreciation which was his right while he lived, and which would have made every difference with his life. The world cannot recognize greatness until it sees it through the

We see but half the causes of our deeds, Seeking them wholly in the outer life, And heedless of the encircling spirit-world, Which, though unseen, is felt, and sows in us All germs of pure and world-wide purposes.

—James Russell Lowell,

A passenger train on the Texas Pacific Railway was derailed Saturday morning, April 5th, and seventyfive persons were injured, several fatally. One account says that seven were killed.

There are five hundred thousand persons employed In the coal mines of Great Britain.

Funeral services over the remains of the late Prince Leopold were held in St. George's Chapel, London, Saturday forenoon, 5th inst.

The news of a remarkable natural phenomenon is reported from Bona, in Algeria. An isolated mountain, the Dshebel Naibo, eight hundred feet high, is sinking into the earth. Round its foot there is a deep hollow, and before long the mountain will disappear. The district of Bona has once before witnessed a similar event; the Lake Fezzara, of more than 12,000 hectares (28,000 acres), did not exist in the time of the Romans. St. Augustin, who lived at Bona, described the whole district without once mentioning the lake, and researches in 1870 have resulted in the discovery of the ruins of a Roman town at the bottom of the lake. As in Arabian writings there is nothing to be found concerning the formation of the lake, it is supposed that it has existed only about a thousand years.

Rev. Dr. Newman of New York proposes to end the quarrel in the Madison Avenue Congregational Church

We never injure our own characters so much as when we attack those of others.

The Vassar girls' favorite Roman hero-Marius.—Columbia Speciator.

Rev. Thomas R. Bacon's parishioners asked him to resign because his sermons were too deep for their understanding. And Rev. Joseph Cook draws crowds who admire him in direct ratio to their inability to understand what he is driving at. Well, well; what's one man's meat is another man's poison.

Father—"I never imagined that your studies cost me so much money." Student—"Yes, and I don't study much, either."—Exchange.

The late Charles Delmonico said few people knew how to cook water. "The secret," he remarked, "is in putting good, fresh water into a neat kettle, already quite warm, and setting the water to boiling quickly, and then taking it right off for use in tea, coffee or other drinks, before it is spoiled. To let it steam and simmer and evaporate until the good water was all in the atmosphere, and the lime and fron and dregs only left in the kettle-bah! that is what makes a great many people sick, and is worse than no water at all."

Ten electric lights are to be placed upon the top of

"Why, cousin Charlle, what are you doing here? I suppose I must call you doctor now; and how are the patients, by the way?" "I don't know how they are by the way. I know none of them ever get as far as my office."—Life.

The steamship Daniel Steinmann, from Antwerp. struck on the southern Sambro ledge, near Hallfax, at 10 P. M., April 3d, and one hundred and twenty-four persons-passengers and crew-were drowned in the raging seas, amid all the horrors of a midnight wreck. Nine men, including her Captain, Schoonhoven, escaped after great suffering-seven reaching Sambro island by the only boat that survived the surf, and two (including Capt. S.) being rescued from the rigging next day.

BARTHOLDI'S GREAT STATUE .- A large and beautifully executed picture of Bartholdi's great statue of "Liberty Enlightening the World," has been presented to us by the Travelers Ins. Co., of Hartford, Conn. who have been among the most liberal contributors to the Fund. The picture, which is 20x36 inches in size gives an excellent idea of the superb work of art which is to adorn the harbor of New York.

Additional Anniversary Reports.

Crand Rapids, Mich.

The society here is growing, and a lively interest is manifested. Our Anniversary exercises were well attended, especially on Saturday evening, Sunday and sunday evening—the last session nearly filling Science Hail—and the best attention and manifest interest prevailed. Mrs. Rich, from Lansing, touched the hearts of all with her inspirational poems, which abound in sense as well as sentiment. Mrs. Denslow (Airs. Olic Childs Denslow) charmed all with her music, and the pieces she sang (all her own inspirational productions) was each a sermon in itself. Her influence is fine and quickening to the spiritual emotions; and there is quite as much in the influence expressed in the sphere and quality of a speaker, or singer, or reader, as in the

and quickening to the spiritual emotions; and there is quite as much in the influence expressed in the sphere and quality of a speaker, or singer, or reader, as in the intellectual matter given. Logic and fine language may feed the intellect, but spiritual qualities feed the soul. Sense without soul is quite as deficient as soul without sense. But happily these poets unite the two, and touch the feelings while they teach the judgment.

Mrs. Graves, a noble "mother in Israel," though in feeble health, gave of her sterling thought and strong, earnest, moral magnetism, adding to the feast. The best of feeling prevailed, and the impress of the work done that day (Sunday) will last when we are "beyond the veil."

Walter Howell speaks here the present month (April) and Neille J. T. Brigham in May. Bro. Tompkins (President) feels hopeful for the future of these meetings, and many others share his faith and feeling. The mediums' meeting is held in Science Hail every Sunday, at 5½ r. M., and all are invited to participate and help each other with their facts and experiences. "Penny contributions for the worthy poor" are solicited by card, and quite a little sum has been thus dropped in the box for the Poor Fund. With the talent now engaged for the next two months I bespeak for the cause in this place a grand success.

Lyman C. Howe.

Hartford, Conn.

Hartford, Conn.

The First Association of Spiritualists of Hartford celebrated the Thirty-Sixth Anniversary on March 20th, and it was a day long to be remembered. We were fortunate in securing Dr. H. P. Fatrfield of Newburyport, Mass., for the occasion, who lectured afternoon and evening; with the afternoon lecture he gave some very fine tests. I think I can safely say the lectures were the most instructive and interesting of any that have been given in this city for a long time. He speaks for us again on the 28th inst.

MRS. L. A. PASCO, Clerk.

Manchester, N. H.

The Spiritualists' Liberal Union of Manchester celebrated the Thirty-Sixth Auniversary by a social gathering, enlivened with music, fitting remarks from old and tried servants, poems, and tests innumerable—Mrs. Dick of Boston, Mrs. Pitts of Lowell, and Mrs. Flagg of Manchester, being the mediums for this latter phase of the entertainment. Mrs. Dick, designating

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one family with a fine child-medium in its household, said such mediums could not be assailed with the cry of "fraud," now so lavishly bestowed upon older ones, who are working for the truth and the right. One was no more a fraud than the other; but tender age would shield the one, and consciousness of integrity must be the shield of the other.

Saiom, Mass.

This Society was favored, March 30th, with the inspirations of that gifted speaker, Mrs. Abbie N. Burnham, who gave an exhaustive review of spiritualistic facts during the past thirty-six years. Her address was elequent and instructive, carrying with it the sympathetic attention of the audience.

Correspondent. Correspondent.

Newburyport, Mass.

H. Wyman informs us that the Anniversary exercises in this place, held on the evening of March 31st, were highly interesting. Dancing, refreshments and social converse entered largely into the order of procedure; and a beautiful display of flowers added its brightness to the festal occasion.

Haverhill, Mass.

Haverhill, Mass.

The Thirty-Sixth Anniversary of the advent of Modern Spiritualism was celebrated in Haverhill on the evening of the 3ist of March. Brittan Hall was handsomely decorated with flags, streamers, pletures and flowers. Words of welcome were spoken by Mr. E. P. Hill, referring to the fact that the event celebrated has gone into the world's history, to be found in detail in cyclopædias of the highest authority, instead of being a tradition, or the record of a sect.

The address of the evening was given by Mr. N. S. Greenleaf, of Lowell, and was a survey of the past, to see what had been lost or gained in the last thirty-six years. He concluded that there has been gained a knowledge of inherent immortality; that all are sons and daughters of the living God; also an ever-present soul-consciousness that really there is no death; that the true view of life means growth and development of the lutterior and immortal force—an unfoldment of power leading to right thinking and right doing. The things we have lost are the dark forebodings as to the future; the doubt of the fact of immortality, and a brooding fear that in the future of being there will be a loss to any who possess the imperishable elements of life. We may also have lost caste in position, and in the opinions of men, but the things gained are immensely more valuable than are the things which have been lost. The address was instinct throughout with practical suggestions and good counsel. Literary exercises and singing by the choir attended, and a splendid bouquet was supplied by the ladies of the Association.

The evening festivities closed with an assembly

tion.
The evening festivities closed with an assembly dance. The programme was successfully carried out in every particular, and with most excellent results. The attendance upon the Anniversary was large. E. P. H.

Philadelphia, Pa.

Joseph Wood writes: The First Association of Spiritualists of this city held its Anniversary exercises on March 30th. The hall was decorated, and with special music, interesting conferences, cloquent addresses and lectures, morning, afternoon and evening, we had a gala day. The order of exercises embraced: morning: conference from 9½ to 10½ A. M.; "Anniversary Hymn," by congregation; invocation by Mr. O. P. Kellogg; selection by choir; address by Mr. O. P. Kellogg; selection by choir; address by Mr. O. P. Kellogg; singting, "Angels Bright," by the congregation; in the afternoon: conference from ½ to 2½ p. M: exercises by the Lyceum; Anniversary song; selection by the choir; addressed by Dr. James Truman and others; song, "When the Mists have Clea e 4]Away," by the congregation; invocation by Mr. O. P. Kellogg; selection by the choir; address by Mr. O. P. Kellogg; selection by the choir; and the singing by the congregation of the "New Doxology": Great Fount of Life and Love and Light, Inspire our hearts to know the Right; Let us respond to Truth's high call, With "Peace on carth, good-will to all,"

Colorado Springs, Col.

has the following regarding the Anniversary and its observance at Colorado Springs:

observance at Colorado Springs:

"On Monday evening last some sixty or seventy of our citizens met by previous invitation at the residence of Mr. Julius Way, on North Nevada Avenue, to celebrate the Thirty-Sixth Anniversary of Modern Spiritualism, and to listen to an address by Mrs. Emma J. Bullene, of Denver, formerly a resident of New York City. The address by Mrs. Bullene, which occupied the attention of her audience one and a half hours, was very interesting, and commanded the closest attention from all who were present, after which the medium described the personal appearance, and delivered messages from several former citizens of this city, who had passed from earth-life, to the great satisfaction of many who were present. The inclemency of the weather prevented the attendance of many who were anxious to hear the address, and it is hoped that arrangements will be made for Mrs. Bullene to deliver a public address in this city at an early day."

Lyceum Union Anniversary, Paine Hall,

Boston, Mass.

Three hundred men, women and children faced the storm and gathered, on the morning of March 30th, to celebrate the Thirty-Sixth Anniversary of the Advent of Modern Spiritualism, in the large and beautiful Palne Hall, dedicated to "Free Thought," "Free Speech," and a "Free Platform." Kind friends decorated our platform with the Storage Strike Search

Paine Hall, dedicated to "Free Thought." "Free Speech," and a "Free Platform." Kind friends decorated our platform with the Stars and Stripes, and many bouquets of choice flowers.

Among our guests were Mr. Edgar W. Emerson, Dr. W. L. Jack and Mr. John Davis of Bradford, Mass.; Mrs. Hattle Wilson, Miss M. A. Briggs, Dr. Richardson, Mrs. D. W. French, Northampinon, Mass.; Mr. D. N. Ford, Mr. J. Commodore Street, W. P. Cherrington, Esq. Conductor Weaver, the Guardian, Mrs. Josle Haiden, and the members of the two schools joined heartily in the reading of appropriate selections from the Instructor.

Mr. Edgar W. Emerson, the noted test medium, was then introduced, and after a short address, gave a number of tests, which were all recognized. Among the names given were Florence Danforth, Jeanie Graves, and sister, George Greenleaf to his mother and wife, Charles and Charlotte Tay. As Mr. Emerson was leaving the hall he was presented with a beautiful doral offering by Francis B. Woodbury. Mr. Emerson briefly responded.

ful itoral offering by Francis B. Woodbury. Mr. Emerson briefly responded.

Mrs. Hattle Wilson, alded by her good controls, delivered an address full of practical truths, and in conclusion said, may harmony ever exist between the two schools represented here to-day. Allow me to thank you, in behalf of the officers and members of the Progressive School, for your cordial invitation and warm reception.

Dr. Richardson also spoke briefly, and stated that although he had already visited several halls he had nowhere found so large an audience and so much interest manifested.

nowhere found so large an audience and so much interest manifested.

Mr. A. L. Gardner's cornet solos were received with encore after encore. Miss M. Florence Smith read several selections, showing marked ability as an elocutionist. Miss Lens Onthank, of the Elian School of Elocution, entertained the audience and school by reading "The Young Lady at the Concord School of Philosophy."

F. B. W.

[Continued next week.]

[Continued next week.]

Ladies' Good Samaritan Society, Cleveland, O.

This worthy organization meets semi-monthly at the residences of its members to sew in the afternoon; the gentlemen join them at supper, and the evening is spent in social and literary exercises.

The officers elected for this year are: Mary C. Batchelder, President; Mrs. Parker, Vice President; Lydia Barton, Secretary; Mrs. Lemmers, Treasurer. The next meeting takes place at the residence of Mrs. Tille V. Cooke, 235 Garden street, Wednesday, April 16th. Mrs. C. is recognized as one of the very beat mediums in Cleveland, and a pleasant and profitable time is anticipated. All invited.

Meetings in Haverhill, Mass.

Dr. H. P. Fairfield spoke in Brittan Hall last Sunday, before the Spiritualists of Haverhill and Bradford, giving many descriptions of spirits which were recognized. Mr. Joseph D. Stiles of Weymouth is to be the speaker next Sunday.

Haverhill*, Mass., April 7th, 1884.

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90 TO 98 TREMONT STREET.

The Proposed Medical Law.

BOSTON.

The Old School doctors are trying to get a law passed to protect them, for if they don't get legislation against it, their business is gone.

The following letter shows how vital it is to them to have such laws passed:

ANOTHER MIRACLE. MUSKEGON, MICH., March 10th, 1884.

Dr. A. B. Dobson, Maquoketa, Iova. My Dear Friend—I esteem it not only a pleasure, but a duty, that I owe not only to yourself but to the public, to set forth some facts re-specting my mental and physical condition during the past year. In the early part of the year 1883 my nervous system became very much affected, so that I was unable to sleep. This restless and sleepless condition continued to restless and sleepless condition continued to that extent that many nights in succession I was unable to close my eyes, all of which was reducing my physical powers, and also effecting the mental, in fact the whole structure was gradually becoming weaker and weaker each succeeding day; and during all this time I was seeking the various patent medicines, and consulting the best medical ability that I could find, in Michigan and Northern Minnesota, but all of no avail, and finally I was advised to cross the Continent, and in October I vised to cross the Continent, and in October I took a trip to Puget Sound, returning about Nov. 1st, having received little or no benefit from my journey, and upon my returning home I again consulted an eminent physician, who I again consulted an eminent physician, who informed me that nothing but temporary relief could be afforded me; and thus it went on until about Nov. 25th, when a friend, hearing of my situation, brought me one of Dr. Dobson's circulars, advising and urging me to try the magnetic healer of Maquoketa, lowa. I finally consented under protest to send for a diagnosis of my case. This was Nov. 25th; on the 27th I slept some, but from the latter date up to and including Dec. 4th, I did not sleep, all told, twenty minutes, at which time my mind and memory had become so weakened, and with a distracted brain, I was on the verge of insanity. at the residence of Mr. H. J. Newton, 128 West 43d tracted brain, I was on the verge of insanity. At the time of the arrival of the first month's medicine, Dec. 5th, I had about fully made up my mind that my case was hopeless, and my restoration doubtful in the extreme, as it had baffled the skill of the most eminent physicians in different sections of the country. I commenced your treatment Dec. 5th, and ere the menced your treatment Dec. 5th, and ere the first month's medicine was taken I could readily perceive a marked change in my mental and physical condition, and before the second month was ended, to my surprise and that of my friends, I regarded myself fully restored, both mentally and physically, to as good a degree of health as I have enjoyed in twenty years, and for the same I express my heartfelt thanks to Dr. Dobson, the magnetic healer of Maquoketa, Iowa to whom I am indebted as the

Maquoketa, Iowa, to whom I am indebted as the restorer of my health.

Very respectfully, SAMUEL MOFFETT.

-Maquoketa, Iowa, Record, March 19th, 1884.

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

The good work is still going on bravely in all parts of England. Meetings are everywhere very largely attended, and the only positive opposition manifested is in quarters where the ecclesiastical and materialistic powers feel that they must persecute to maintain their own supremacy.

Discussion is very rife; every subject is being agitated, and this great friction of thought, though it produces some temporary confusion, is no doubt productive of great good. I am incessantly employed, and am just finishing up my provincial tour. I shall be glad to get back to London, and hope to send another letter giving some account of interesting passing events, within two or three weeks.

Yours sincerely, W. J. COLVILLE.

Heart-Regulator as a cure for Heart-Disease in all forms. It is known from Maine to California. Give it a trial for those distressed feelings.

Treasurer.

A Spiritual Progressive Meeting will be held at Franklin Han, corner Third Avenue and Bith street, every sunday attention at 2 o'clock. Spiritual papers for lake, Seals free, Gerard Engelen, Chairman. (W. J., Chairman, W. J., Chairman, W. J., Chairman, W. J., Chairman, W. J., Chairman, Chairman, W. J., Chairman, Chairm Thousands testify to the merits of Dr. Graves's

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This season is a Lace season, and, as quantities are used, it is well to know where to find a good assortment. We do not give prices, as it would only mislead. We kindly ask your inspection.

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This department has received the latest novelties, which will be sold at

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We beg to say that by giving this department an inspection you will find as good an assortment of Carriage, Promenade and Opera Gloves, in Kid, Silk and Lisle Thread, as any in this

Our stock is always complete in all the Latest Novelties.

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The best and cheapest Kid Glove

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BOSTON. Spiritualist Meetings in New York. The American Spiritualist Alliance meets every Sunday afternoon at 2% o'clock in Republican Hall, 55 West Std street. Headquarters and Reading-Room for members at 137 West 35th 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 11 o'clock; evening, 7:45. Seats free. Public cordially invited.

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

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

Frobisher Hall Meetings.

The conference at Frobisher Hall assumed a very interesting conversational turn yesterday afternoon, and was participated in by Mrs. C. A. Coleman, Mrs.

and was participated in by Mrs. C. A. Coleman, Mrs. Dr. Still, Mr. Leander Thompson and Dr. W. H. Von Swartwout, of Jersey City, and a great many useful and instructive things were said.

Mr. Dawbarn spoke in the evening upon "The Social Position as it Might Be," dealing principally with the landlord question. His subject for next Sunday evening will be "The Manufacture of Success."

Sunday evening, 20th inst., Mr. Charles R. Miller, of the Psychometric Circular, and Mr. S. E. Marchant will occupy the platform of our hall, and Sunday evening, 27th inst., Mr. Dawbarn will close his course for the season, by glving his famous lecture on "Spiritualism and Morality."

Mr. J. B. Booth will deliver the opening address at the conference next Sunday P. M. Subject, "What is Spiritualism, and What Do Spiritualists Belleve?"

New York, April 7th, 1884.

F. W. JONES.

New York City Ladies' Spiritualist Aid Socie-

ty "Social" will meet Saturday eyening, April 12th,

MRS. M. A. NEWTON, President. street. Want of finish: "I shall really have to part with you, Susan, you're so sketchy in your dusting."—

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

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The Secular Press Bureau has been religanized for emclent work during the present year, and all persons who approved its objects are requested to forward any published attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Bureau, to Nelson Cross, Secretary,
208 Broadway, New York City.

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 F. M. All the spiritual papers on sale in the hall, and all meetings free. Wm. H. Johnson, President.

dent.

Church of the New Spiritual Dispensation, Clinton Avenue, below Myrtle (entrance on both Clinton and Waverly Avenues), holds religious services in its church edifice every Sunday at 3 and '1½ F.M. Sunday School for adults and children at 10½ A.M. Ladles' Aid Society meets Wednesday at 2½ F.M. Church Social meets every Wednesday evening at 7½ o'clock. Psychic Fraternity, with classes for medium ship development, meets Thursday evening of each week at 7½ o'clock. All meetings free, and the public cordially invited. A. H. Dailey, President.

Brooklyn Spiritual Fraternity.—Thursday even

cordially invited. A. H. Dalley, President.

Brooklyn Spiritual Fraternity.—Thursday evening 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 Eastern Districts piritual Conference meets every Monday evening at Composite Room, 4th street, corner South 20 street, at 7%. Charles E. Miller, President; W. H. Comin, Secretary.

The Everett Hall Spiritual Conference, 298 Fulton street, meets every Saturday evening at 8 o'clock. Spiritual papers and bookson sale, and meetings free. Capt. Jacob David, President; Lewis Johnson, Vice-President; W. J. Cushing, Treasurer.

The Scoth Brooklyn Spiritual Society meets at Franklin Hall, corner of Third Avenue and 16th street, every Wednesday evening, at 8 o'clock, Mediums' and Experience Meeting every third Wednesday in each month. All spiritual papers for sale. Beats free, S. B. Bogut, Fresident; Dr. Patch, Tressurer.

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We are offering all the staple styles of Corsets, the P. D., C. P. Warner's Health Corset, &c., at our usual low prices, but, to give special tone to our opening, we offer 1000 pairs Sateen Trimmed Corsets at 50c., worth \$1.

Cotton Underwear.

We have a complete line of Ladies'. Children's and Infants' goods at special prices during our opening.

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Latest Novelties will be shown in Ladies' and Misses' Cloaks and Wraps. at astonishingly low prices.

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Will offer, during our opening: 200 Black Wool Jerseys at 95c. 300 Black Wool Jerseys at \$1,25.

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100 Fan Back Jerseys at \$2,50, worth The above goods are of better value

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