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The Annibersary.

The Thirty-Sixth Anniversary of the Advent of Modern Spiritualism Further Remembered in Boston; also Reports from Milwaukee, Wis.; Willimantic, Ct.; Keene, N. H.; Providence, R. I.; Leadville, Col.; and Los Angeles, Cal.

The Anniversary at the Shawmut. [Concluded from last week.]

MISS M. T. SHELHAMER'S REMARKS. MISS M. T. SHELHAMER'S REMARKS. Friends: It is eminently fitting that the An-niversary of Modern Spiritualism, or of the ad-vent of the New Dispensation, should be com-memorated by the Children's Progressive Ly-ceum, for without Spiritualism there would be in existence no such organization as this; and to my mind, without Spiritualism, or without the workings of the spirit, there would be no progress in the domain of human ideas—no lib-erality of thought and sentiment, no clearness of sensibilities and depth of affection which go - to make humanity here on earth but little low-er than the angels. er than the angels.

er than the angels. Spiritualism made itself manifest at its mod-ern coming amid lowly conditions, even as in the midst of humble surroundings the gentle Nazarene made his appearance on this earth-he whose beautiful life and moral teachings have cast a grandeur over every degree of hu-man life, and wrought their impress in some form on every race, in spite of the cramping dogmas and unreasonable oreeds which the theform on every face, in spite of the cramping dogmas and unreasonable oreeds which the the-ologians have most unwarrantably orystallized around his name : Modern Spiritualism came in like humble manner to earth, making its ap-pearance at Hydesville, in the midst of little oblidren ; and to-day, as we commemorate that grand occasion at this place, in fellowship and companionship with the children, members of the Progressive Lyceum, it appears to my mind that we should carefully impress upon their thought this one grand idea, that at its recor-nized coming the power of the spirit-world first manifested itself to little hearts, those which had not been beclouded with the erroneous teachings which then overshadowed the adult understanding, but were innocent and free as the birds, and sweet and beautiful as the flowers. Meeting here Sunday after Sunday, and comthe birds, and sweet and beautiful as the howers. Meeting here Sunday after Sunday, and com-ing into intelligent neavness to the angel-world, surely the little ones forming the Ly-ceum bands, wherever located, must feel ex-erted upon them some of the divine power which their elders recognize as in active opera-tion in all the concerns of human life. Not only on Sundays but every day of the weak wa on Sundays, but every day of the week, we should endeavor to impress upon the hearts of these little ones a right conception of life as it is, of the power of spirits to return and mani-fest to their earthly friends; and not only this, betwee should endeavor to impart to the mem-bers of our groups a knowledge of those finer sensibilities of being that bring men and wo-men nearer to angelhood while they walk the earth; give them new power and strength to battle with the ills of the life that now is, and of them for a broader onjournent of the onporearth ; give them new power and strength to battle with the ills of the life that now is, and fit them for a broader enjoyment of the oppor-tunities and the joys incident to life in the spirit-spheres. I am conscious that the time is rapidly passing, but I do wish to emphasize this my call upon the attention of our leaders—and the friends of the Lyceum as well—to the im-portance of our duties to the children entrust-ed to our care; it is not only our duty to pro-vide for the physical training of these little ones, but also to give answer as we may to the spiritual longings of their nature. We should make a new point of departure at this time, and date from this Anniversary Sabbath the beginning of a New Year of Spiritualism as far as we are concerned, seeking to make it nota-ble as it passes away, by the achieving, on our own part, of a larger measure of spiritual ex-pression in our daily lives, and the awakening of a greater interest in and a more pronounced degree of attention to the welfare of the inte-rior nature of our pupils—seeking to unfold it in some way or other, in wider measure, by earnest counsel together, for the purpose of finding out what will be the best answer we can return to the inherent spiritual faithfully teach these children concerning the angels who come these children concerning the angels who teach these children concerning the angels who come around us-those who come to us from the higher life to benefit humanity; we should teach them that they are never alone, but that the same sweet messengers of peace are with them always, pleased to note when they are good and kind to each other, and unhappy when they are not so. Thus shall we assist in the unfolding of the best that is within their nature, and in time to come they will more and more fully appreciate their advantages and re-alize the blessings they now possess, but might not have attained to in full degree had not the Lyceum movement came to and for them in Lyceum movement came to and for them in their early years. The future of Spiritualism, its power in the world, rests entirely upon the children of to-day-mediumship itself is based upon them-and we must endeavor to assist in freeing their young minds from the fetters of by-past creeds that world murder thought, and lead them in

teachers ever gave or could give; and to show the naturalness of spiribilite and to answer the immediate needs of humanity. Q.-What did these little girls have to encounter? A.-The scorn of the world, and the angry billows of wrath set in motion by the followers of Christ. Q.-What is a fact to regard to Spiritualism? A.-That it has loosened the ties that theology has woven about us, and we have emerged from that dark-neess into the grand light of freedom and truth, and brought with us a revelation of the destiny of the hu-man race and the true meaning of existence. Q.-What ought we to do? A.-Join hands with those who have gone before in working out grand results and to live and show, by good, earnest lives, what it is to be a Spiritualist. Q.-Why has Spiritualism been so unpopular? A.-Doin thought and action, it has stood boldly and self-defant, conscious of its own ability to sustain it-self defant, it would be the popular belief or knowledge of this arge. The sooner the world knows what Spiritualism says, the better it will be for hu-manity. Q.-What do we remember on this our anniversary?

what Spiritualism says, the better it will be for hu-manity. Q.—What do we remember on this our anniversary? A.—That a spirit dwells in man, and that spirit lives after the dissolution of the body. Q.—How do Spiritualists view life? A.—That there is joy in this life, and also in that which is to be. Q.—Was Spiritualism welcomed thirty-six years ago? A.—No, not generally; as the great body of people living at that time bolted and barred the doors of their inner temple of thought and action, thinking it a delu-sion and snare. Q.—What has Spiritualism done? A.—What looposition has been put aside by the solid

 BOSTON, SATURDAY, APRII

 ways not conductive to moral and spiritual frowth, and to give them instead the liberty flat waits on the untrammeled exercise of re-ton and relacion, when instead the liberty flat waits on the untrammeled exercise of re-ton and relacion, when instead the liberty flat waits on the untrammeled exercise of re-ton and relacion, when the same are list open and the response that much as has been done to our leaders on this Anily reserver, when the liberty battorth, the other or antilors and year, and to express the hope that much as has been done to our leaders on this Anily reserver, when the liberty battorth, the other or antilors and year, and to express the hope that much as has been done to our leaders on this Anily reserver. The other ment, can improvise the other was the the server and the server has the interest of our beloved cause. The other much quarterite followers and the other and the response and the response belog and by Mass ra-find the response belog and by Mass ra-find the response belog and by Mass ra-find the response belog and by Mass. The other meass were and the server has the the server appeal in the present ago to the accellance of ha mature. "A - The impress of the heast? "A - The impress of the interest mans. "Battor, are were the the pest? "A - The impress of spiritualism make its inst recogners? "A - The impress of spiritualism corne? "A - The impress of spiritualism corne? "A - The impress of spiritualism corne? "A - The impress of spiritualism accellance of the status is a fact to regard to prive interest of the press and the response of spiritualism econe? "A - The impress of spiritualism accellance of the status and the response of the interest norms? "A - The impressive the interest means of the pressive and below, and the response of spiritualism accellance of the pressent and the response of the pressive and below and below and the response of spiritualism accellance? "A - The impressiv

have been followers of the meek and lowly Jesus we shall receive a rich crown of glory, but if not we shall be doomed to everlasting punishment." "If the workings of Spiritual-ism," I replied, "are so purely satanical, why does God permit it to thus run rampant through the land?" "Oh! in this matter," said he, "the Devil has got the upper hand, and God has no control over his machinations." "Is your God, then, an imbedie? and is he power-less in obstructing and overcoming the doings your God, then, an imbecile? and is he power-less in obstructing and overcoming the doings of the Evil One?" I asked. "If his powers are so limited, what guarantee have we that in the ponderous work he has to perform on that great resurrection-day he may not get bewild-ered, and, by attempting to put the great liber-al brain of a Theodore Parker into the con-tracted skull of an Elder Knapp, or the noble, philanthropic soul of a Wendell Phillips or a Lloyd Garrison into the narrow soul-case of a Moody or a Sankey, thus cause chaos to rule

b) philanthropic soul of a Wendell Phillips or a Lloyd Garrison into the narrow soul-case of a Moody or a Sankey, thus cause chaos to rule supreme? Now if this is your idea and belief of a God, I want nothing of him; the Spiritualist's God is a God of love rather than one of wrath, a God ever able to overcome evil, a God that speaks with the still, small voice of approval of acts of kindness, love and charity.
c) On this belief the true Spiritualist is willing to base his faith while living, and not afraid to rest his hopes when dying."
"But," says an old theologist, "if Spiritualist is not more followers? why are they not more united, and better organized? and why have we not more evidences of its work of reform?" In reply allow me to say that if more than eighteen hundred years ago the subjecting of an innocent young man to an ignominious death between two thisves was to Christianize and bring salvation to the world, how is it that at the present time our midat? How is it that at the present time of the subjecting of an unrestrained through our subjecting of a sand through our subjecting of a between type of the world of a sit that at the present time our midat? How is it that at the present time our midat? vice and crime run unrestrained through our midst? how is it that our workhouses and our prisons equal nearly in number our churches, and have a much larger average at-tendance? how is it that murder is committed, churches, and have a much larger average at-tendance? how is it that murder is committed, and houses of infamy and glided palaces of sin flourish under the very droppings of your sanc-tuaries? how is it that your churches have be-come so paralyzed that their yearly accessions in our entire Commonwealth are comparatively but a "baker's dozen"? If for nearly two thou-sand years your church, which is the pretended reformer of the world, has done so little, is it not marvelous that in the short space of thirty-six years Spiritualism has done so much? Time will not admit of an enumeration of its many blessings to the community, which are multiplying daily. To be sure, we have not erected imposing structures with massive pul-pits, from which we promulgate our sentiments; true, we have not formed large and powerful organizations, but the open, professed believers in the theory of Spiritualism can be numbered by the hundreds of thousands, and of the real believers who are chary of expressing their convictions their name is legion. And now, from the bright record of the past, and the accouraging structure of the past, And now, from the bright record of the past, and the encouraging standpoint of the present, what is the prospect for the future? Simply this: that not after eighteen hundred years not away down in the dim far distance, but here close by, in the near future, will the influ-ences of Spiritualism impregnate every hamlet in the land; the chary will become emboldened, and make open professions of their belief; re-newed investigations will convert the most exertical; the must theologies will near into skeptical; the musty theologies will pass into oblivion, or remain as mere relices of the incon-sistencies of the past, and Spiritualism in its broadest, its most comprehensive, its noblest and purest sense, will become the universal religion of the land. Then will we have reached that much desired condition when

Mrs. Lillie's theme was "The Cleansing Pow-er of Spiritualism." Spiritualism since its mod-ern advent had ran through the world, making itself felt on every hand. The Western floods, that came down and washed through the valthat came down and washed through the val-leys of the Ohio and other streams, and swept all before them, were the results of those streams being swollen by the pure white snow melted by the genial sun, and by the pure waters from the heavens. These produced the conditions seen at Cincinnati and elsewhere; and this neuros of Spicingliam like the vucking water seen at Cincinnati and elsewhere; and this power of Spiritualism, like the rushing water, carrying away the drift-wood, was alike pro-duced by pure influences from the skies for human good, even though it swept away so many of the untrue dogmas which have hither-to so bound mankind as to alarm certain creed-ists to the extent that they feit like wrapping their garments about them and departing. Human frailties are of us; we are not perfect yet; these imperfections and frailties are need-ed, but the angelic will override and direct all toward the achievement of good and the eradi-cation of evil.

toward the achievement of good and the eradi-cation of evil. That there are wrongs in Church and State we know, and the angelic world—as shown in the effect already produced by Spiritualism in the community—will take hold of these and re-move them: had *Christianity* removed them there would have been no need of Spiritualism. We compare our Philosophy with the doo-trines of the past, and can declare there has been a cleansing process in this direction, do-monstrating as that revelation does the truth, "Whatsoever a man soweth, that shall he also reap"; that there is a conscience within that gives the reward.

reap"; that there is a conscience within that gives the reward. Death has opened your eyes by the loss of loved ones: you have learned they have gone only through the mist. Do you not wish to make your friend's heaven brighter? You can

make your friend's heaven brighter? You can when you see and realize your errors and wrongs, and try to amend them, or to cleanse yourself of them. We are celebrating the birth of Modern Spir-itualism. It stands up, towering to the skies; the young giant will put forth its power over the earth. It takes hold of those who do not know what is the matter with them, and of those also that do, blending all in harmonious development for its advancement among men. Wait and work with it, and you will find and know some of the cleansing power of Spiritual-ism. ism.

ism. A song followed by Mr. J. T. Lillie, "The Faithful Engineer"; a duct by Mrs. Gallison and Mr. LeClaire; a solo by Mr. Stedman : after which the session closed with a selection by the male quartette, Messrs. Milligan, Lillie, LeClaire and Stedman.

LeClaire and Stedman. The Afternoon Gathering was large and on-thusiastic. Friends came in from the surround-ing towns and olites to unite in the enjoyment of the meeting. The entertainment was opened by the quartette-followed by Miss Maude A. Jordan, the young violinist--and by Mr. J. T. Lillie in song. The charming little midgets, as they were called, Missess Katio Lee and Cora Beaudry, gave one of their character songs, to the extreme delight of the audience. At this juncture Mrs. Margaret Fox-Kane, the oradle-medium of the Fox family in 1848, came into the hall, was presented to the audi-ence by Capt. Holmes, the Chairman, and re-ceived with applause.

Miss Hattie Schell and Mr. George LeClaire

Aliss Hattle Schell and Air. George LeClaire gave each a fine display of their vocal powers. Just before the lecture, the male quartette— Messrs. Milligan, LeClaire, Lillie and Sted-man—favored the audience with a song, after which the Chairman introduced the speaker of the afternoon—Mrs. Amelia H. Colby.

to the boys, and to say he leads, though not seen); Charley Poor and Charley Vose; also a Vision by Celeste.

The programme was then finished hurriedly, because of the lateness of the hour—the ser-vices having been a success throughout the entire occasion. W. A. D. 1

Spiritualistic Phenomena Association. Wells Memorial Half.

[Continued.]

Oh : what a hight was that which wrapped The human mind in gloom: Oh : what a sun which breaks this day Of superstition's doom,

Ten thousand happy voices join To hall this glorious morn; 'T will scatter blessings far and wide On nations yet unborn. ELMINA D. SLENKER.

Twill watter blessings far and wide On nations yet unborn. ELMINA D. SLENKER. Dr. II. B. Storer was then introduced to the audience. Taking ground that the Spiritual Phenomena are the natural product of natural law in exercise, he referred to the rap, and to Mrs. Kane, who has been the instrument in invisible hands to regenerate humanity. The Doctor spoke of events in the life of Mrs. Kane, and said it was a great treat to behold the one who was made the mouthpiece to proclaim the joyful tidings to the world, which demonstrat-ed that while mortality might dissolve, the spiritilves on and forover. Spiritualism depend-ed on natural forces, and he would advise the inquirer to put aside all theories, and investi-gate the facts as they come from the spirit-world, and to cling to the truth as found. Dr. C. H. Harding being upon the platform, was next called upon, and in a neat speech rela-tive to the occasion, enunciated words of good cheer for what had been done, and made en-couraging prophecies of what will be done in the future. He closed with many tests, which were recognized by persons present. P. E. Farnsworth of New York occupied the short time allotted to speakers, on Christianity and Spiritualism. He contrasted the Christ born in the manger with the infant at Hydes-ville, and spoke of men who were ready to strangle the child Spiritualism; but now it has gained in strength, and millions have heard its mighty truths, even the monarch on his throne; the Czar of Russia heard it, and iberated the serfs; Abraham Lincoln heard it, and forth-with four millions of slaves were set free. Poets in all ages have sung the glories of Spiritual-ism, and our mediums have spread the glad tid-ings from shore to shore. To many workers for and believers in Spirit-ualism, the thought comas thue to the scarst fru-

in all ages have sung the glories of Spiritual-ism, and our mediums have spread the glad tid-ings from shore to shore. To many workers for and believers in Spirit-ualism, the thought comes that in the great fu-ture we shall need supporters drawn from the rising generation; and prompted by this convic-tion, J. B. Hatch, sen., Conductor of the Shaw-mut Lyceum, arranged with his children to do their part in this Anniversary. The old defend-ers that have passed over seem to bend so low that we can almost hear them say. "Educate the children in the work of Spiritualism." Let it not be said that the efforts of Dr. H. F. Gard-ner, Dr. John H. Currier, Mrs. Fannie A. Conant, and a host of others in this mortal plane, shall be lost. No: Let our children bear aloft the ban-ner of immortality and recognition of friends in the great beyond in the long years to come. To this end, Miss Rosa Wilbur, of Shawmut Ly-ceum, gave a fine rendition of "Spiritualism and its Teachings," embracing the thought that it is a beautiful beach-light leading us all in paths of duty; that bright angels from their homes re-turn to earth once more; that death is a door to a higher, more beautiful sphere; that the teachings of Spiritualism are suited to age and youth, and its claims are founded in eternal truth. Dr. C. W. Thomas was then called upon, and

inner temple of thought and action, thinking it a delu-sion and snare. Q.—What has Spiritualism done? A.—All opposition has been put aside by the solid facts it has brought to bear upon all who doubted the existence of spirit; and this great monarch of truth has never given up to despair, but it has advanced day by day, year by year, until it bears upon its pure white banner—"As man lives, he shall never die." Q.—What is the corner-stone of Spiritualism? A.—Mediumship; and it will forever guide carth's children to life's eternal and progressive home. Q.—What is the grandest thought through spirit mediumship? A.—That spirit power has taken the step which will prepare a way for the downfail of bigotry and super-stition, and erect upon the errors of the past a temple sure and solid, wherein the future work of the spirit-world shall be inaugurated and carried to this issue: that they will refignize society without the tyrant of the skies and the idol of the Christian, but by a sys-tematic worship of humanity. Q.—What does Spiritualism teach? A.—That main in the future work of the spirit-world shall be inaugurated and carried to this issue: that they will refignize society without the tyrant of the skies and the idol of the Christian, but by a sys-tematic worship of humanity. Q.—What does Spiritualism teach? A.—Then what are Anniversaries? A.—Thile-stones in the journey of human life; and as travelers upon the different roads, we meet at such times and counsel one with the other upon the pro-gress made since last we met. Many dear ones, may-be, have joined the great majority, while the others remain—but they have only arisen to a higher condi-tion of life; have only arisen to a higher condi-tion of life; have only arisen to a higher condi-tion of life; have only arisen to a higher condi-tion of the hear only with the aparting word of reaching below and raising all who need our h

At the termination of this exercise the audience was dismissed with a parting word of thanks from Conductor Hatch; and the Shaw-mut's highly successful celebration of the Anniversary was brought to a close.

Boston Spiritual Temple. [Concluded from last week.]

ADDRESS BY CAPTAIN RICHARD HOLMES, ITS PRESIDENT.

Ladies and Gentlemen: With the array of tal-ent which is to follow, to which you are eager to listen, you will not expect me, neither shall to listen, you will not expect me, neither shall I presume, to occupy but a few moments of your time; but upon this bright, beautiful morning, after the clouds and mists have rolled away, in behalf of the First Boston Spiritual Temple, I bid you all a cordial welcome here, trusting that our efforts to appropriately commemorate the Thirty-Sixth Anniversary of the Advent of Modern Spiritualism will meet with your kind exprovel and at the close of the exercises each Modern Spiritualism will meet with your kind approval, and at the close of the exercises each one will be satisfied that it was good for him to have been here. I have received from the Sec-retary of the First Association of Spiritualists of Philadelphia (by the hand of a worthy rep-resentative of that city of brotherly and sis-terly love now present with us) a letter of kind greeting and congratulation, expressive of their fraternal and sympathetic relations in the good work.

Note: Work. On this, the birthday of Spiritualism, what more fitting theme of contemplation than its rise and progress? What more fitting occa-sion, and with what hearers more appropriate than these, its warm and ardent friends, to briefly review its record of the past, its stand-point at the present, and its prospects for the future? Originally introduced upon this mun-dane sphere not through the researches of any scientific theologian, not by any astounding miraculous dispensation, not by the sacrificial martyrdom of any innocent individual, but ma-heralded and unannounced, through the medi-umship of the unpretending Fox sisters, the still small voice of the tiny rap at once enlisted the attention of the ourious, aroused the ridi-

In every clime, through every land, Its followers in myriads stand And join the grand refrain : From northern to the southern seas, On eastern and on western breeze,

We catch the joyous strain.

From every street, from every lane, From mountain's height, from valley's plain, There comes the joyous sound, That God has to his children said There is no hell, there are no dead, The true millennium 's found i

At the conclusion of Capt. Holmes's remarks At the conclusion of Capt. Holmes's remarks, Mrs. L. J. Gallison gave a fine solo, a trio was excellently rendered by Mrs. Gallison and Messrs: LeClaire and Lillie, and Miss Jennie B. Hagan improvised a poem upon a subject presented by the audicuce, viz. "The Spirit-Bride," which delighted her hearers; after which Mrs. J. T. Lillie was introduced to deliver the member locking of the morning. the regular lecture of the morning.

Weak in its power of manifestation at first [said the speaker], starting at the fireside of a retiring home, Spiritualism has launched out into the deep of criticism and thought. I have passed through the sunshine and the tornado, until I have become a power to control myself. She who is just going from you [just then Mrs. Kane rose to leave] was one of the children who started the first birty-sitz years ago, which now fills the world with its illuminating radiance

niis the world with its infuminating radiance and its soul-reviving heat. Two little girls—not boys, remember—girls were the ploneers of this great movement, pro-phetic that we are approaching the great dawn-ing, of the love-power on earth; love will control our future. Do not forget that woman is be-coming the great power in the land. It was through women that modern spirit communion started, and it is mostly continued by them. You cannot stop the exercise of this power as shown through mediumship; you must not try to dam it up; it cannot be so controlled, any more than you can dam up Niagara or stop the distribution of solar light! No minister can meet one of these mediums and withstand the power and intelligence that is manifest through him or her. Can you do without the range new?

No. Children must have the alphabet before studying high branches of thought. All, in con-ducting investigations into the phenomena, should become as little children before assumshould become as little children before assum-ing to be possessed of the manhood and woman-hood which waits on experience and patient study. The medium is the channel through which the mother finds her translated child, and friends are brought together whom death had separated. This knowledge comes not by enactments; neither can you hold it at will. No doors can hinder it; no chain can bind it. You need more care and cantion it is use

You need more care and caution in its use. Stand by your mediums and hold them up by the power around you. If they step aside re-member that you yourselves are often concern-ed in it: remember that the spirit of revenge and retaliation, if carried with you, drags down, while love raises and encourages all with whom it comes in contact. The speaker closed with an eloquent passage, in which she impressed upon her audience the power of life, especially of a pure one, and the necessity for making this life surrounding them so lovely that they would not need a Peter to open the gate for them as death, as they would already have within them all they could bear of heaven.

Mrs. Gallison then gave a fine solo ; Miss Jor-don executed a violin solo ; Miss Schell and Mr. LeClaire each presented a vocal selection, when the meeting adjourned till evening.

the meeting adjourned till evening. The Evening Session opened with the several solos and songs; the people were specially pleased with a reading by Miss Onthank, a pu-pil of Prof. Blish, in which she manifested a inne conception of her subject and gave it full expression. Mr. Lillie, by special request from the andience, sang "The Faithful Engineer." Mr. J. W. Fletcher then addressed the audi-ence on what had been lost and gained since the advent of Modern Spiritualism. [As this lecture will in due time be printed verbatim in the Banner columns, no abstract is here at-tempted.] _At the close of Mr. Fletcher's address Mr.

tempted.] At the close of Mr. Fletcher's address Mr. Foster of Chicago read Wm. Denton's poem, "The Devil is Dead." Mr. Fletcher then cited; as evidence of the spirit world's interest in our work, the presence of Dr. Henry F. Gardner (who said to the President he [G.] was glad to see one come so near his idea of conducting meetings); John Hancock of Jamaica Plain; Alonzo Bond (who wished to be remembered

truth

Dr. C. W. Thomas was then called upon, and being a platform test medium, delighted the many present with his gift. He witnessed with his clairyoyant vision Drs. Gardner and Currier

his clairvoyant vision Drs. Gardner and Currier upon the platform, also John Brown, the old hero who gave his life for the uplifting of the downtrodden. Miss Jennie B. Hagan closed the session with an improvised peem, "The Growing Light," and during its recital applause from the "great majority" was heard upon the platform, when she spoke of the raps at Hydesville. The Evening Session opened by the Chairman introducing Miss Minnie Nickerson, who read, "The Old Man in the Stylish Church." Mrs. Woodruff, from the West, occupied the allotted time in a short address, followed by Dr. Lamb; Edgar W. Emerson then occupied the attention of the audience with brief introductory re-marks and the giving of many tests, which were fully recognized. The exercises closed with a few appropriate words from the Chairman. Anniversary Morning, March 31st.—The morn-ing downed howstight and close and we cond

Anniversary Morning, March 31st.-The morn-ing dawned beautiful and clear, and we could not but congratulate ourselves upon the weath-

er. The venerable Father Davenport was first introduced by Prof. Clayton, who said he with his two "Boys" in the early days of Spiritualism knew what it cost to be Spiritualists; he related his wonderful work, and advorted to the vast amount of opposition he had undergone to pre-sent to the world the facts of a future exist-

sent to the world the facts of a future exist-ence. Dr. Ware, of Bucksport, Me., followed in well chosen remarks; as did also Prescott Robinson (Chairman of Harmony Hall meetings), who re-lated an incident in his life of being in Havana about the time that Dr. Kane, husband of the medium, Mrs. Kane, ascended to the spirit-world, and of his visiting the room where his spirit had left his worn-out body. He felt it an honor to be thus invited to this room, knowing that Dr. Kane was connected by marriage with the world's earliest medium in the order of the modern dispensation.

modern dispensation. David Brown recounted his extended work in

David Brown recounted his extended work in Spiritualism, and said he felt proud to be still engaged in the glorious service of being a me-dium through whom loved ones could commune with mortals. He closed with numerous tests. *Alternoon Session.*—Jennie B. Hagan deliv-ered three improvised poems upon "The Silent Majority," "Harmony," and "Pansies." The poem on "Pansles" was inspired by Mrs. Mag-gle Butler (formerly Folsom) presenting to the speaker a beautiful basket of the above-named flowers. flowers

A reading by L. W. Litch was next in order, and singing by Prof. Orcutt brought Edgar W. Emerson to the front, who gave test after test, which were recognized by many pleased recipi-ents. J. W. Fletcher then entered the hall amid much applause, and delivered the address of the der of the day.

of the day. Thirty-six years ago, he said, Modern Spirit-ualism was sent to proclaim to the world that humanity was immortal, and that there was a pathway between earth and heaven—a path that led to God, over which angels might tread, coming and going. The first we hear of Jesus we find him at twelve years of age in the Tem-ple, confounding the wise men; but if the wise men did not know more then than some wise ment on now, it was not such a great achieve-ment after all. The wise men came together to decide on what was the real truth, and talk about life and life eternal. They taught of man's immortal spirit, not that he was, but

would be immortal. Jesus said, "Seek first the kingdom of heaven," but people go to work and build up the kingdoms on earth, and when you talk about a man building for eternity they say he is crazv.

The more useful our lives are here on earth. The more useful our lives are here on earth, the grander they will be in heaven—so teaches the Modern Dispensation. Spiritalism, how-ever, does not come to dazzle you with its glory, or take away single responsibility; but it disperses the responsibility on every man and woman; it goes to find out what you are, and if you will think with reverence of the equality of the spirit, you will be helped and blessed by

it. Referring to the simplicity of the spiritualis-tic revelations as to the best course to pursue on earth that the highest order of happiness may be attained in the future life, the speaker contrasted it with the mazy path of the churchcontrasted it with the mazy path of the church-man, seeking professedly the same end: The Christians, he said, believe that if you do not do a certain thing you will be damned, and if you do, you may be-you cannot tell, as there are six hundred ways of doing it, and only one

way right. We are striving to work together in perfect We are striving to work together in perfect harmony of thought, manifesting the love of the infinite and all-wise spirit. We do not need to worship at an altar; we have no heart-sacrifices to give, but we feel that we have no heart-sacrifices to give, but we feel that we have with us continually an altar of God. We have found the all-blessed universal spirit. We do not need more Christianity; the world is dying for human love and sympathy, which is as neces-sary to Christianity as heaven to the earth, and if we had this the world would surely grow better. If people would look out for the poor at home, as well as they do for the Hottentots abroad, what a happy people we should be. I do not care so much for men's souls. I think you have got to make them all right physically first, and their property insured against the

MER, and then attend to their spiritual wants. Men get their property insured against the fires of earth, and they believe Jesus will in-aure their soul-property in the world to come; but Spiritualism teaches that there is no place for a vicarious atonement in all the great laws of the universe-results follow causes with unerring precision—and he who wishes future happiness must seek to prepare for it here and

He referred to what Spiritualism had accomplished for woman since its advont-giving her a welcome to the public rostrum, preparing public opinion to open for her the gates of other professions heretofore barred against her, and placing her beside her brother man as a co-partner in all the details of professional busi-ness and social existence; and closed with an in years to come the noble work for the better-ment of human conditions which Spiritualism

ment of human conditions had inaugurated. Miss Rosa Wilbur, a pupil of Mr. Hatch's Ly-mented a poem, and was presented Miss Rosa Wilbur, a pupil of Mr. Hatch's Ly-ceum, then recited a poem, and was presented with a beautiful bouquet of flowers; Miss Gracie Burroughs, of the Shawmut, gave a fine rondition of "The Witch's Daughter." Little Lulu Morse, the pet speaker of the Lyceum, also interestingly participated. The afternoon's exercises closed by Miss Flavia Colle, a grand-dentities of Mether Devenoent cliquer with daughter of Father Davenport, giving, with great earnestness and truthful portrayal, that sterling poem by Longfellow entitled, "San-dalphon." A. D.

[Concluded next week.]

Milwaukee, Wis.

The Anniversary was celebrated by the Spir-itualists of Milwaukee at the Musical Society's Hall on Saturday evening and Sunday, the 29th and 30th of March. Much credit is due Mrs. L. M. Spencer, our regular lectures that Mr. D. M. Spencer, our regular lectures here, for the planning and successful carrying out of the details of this Anniversary. The hall was beau-tifully decorated with flowers and shrubbery, while on the wall more displayed motions on while on the walls were displayed mottoes appropriate to the occasion. Services were held on Saturday evening,

Services were held on Saturday evening, Sunday morning at half past ten, Sunday after-noon at half past two, and again at half past seven in the evening. The attendance through-out was large, and what was particularly no-ticeable was the fact that it was made up very largely of our best citizens. The whole pro-ceedings were listened to with the closest at-tention, and cannot fail to have a marked influ-ence on the cause of Spiritualism in Milwaukee.

tention, and cannot fall to have a marked influ-ence on the cause of Spiritualism in Milwaukee. The exercises Saturday evening were intend-ed to be, partially at least, of a social character. After listening to some very fine music the au-dience were treated to an excellent address by Prof. J. B. Foster, of Idaho. Mr. Foster han-dled his subject in a unique and masterly style, and was listened to with class of tention by his and was listened to with close attention by his audience. After the close of his address brief remarks were made by Mrs. L. M. Spencer, or ber control, "Dew Drop," and two or three others, after which some time was spent in so-

cial conversation, etc. Sunday morning the principal address was given by the control of Mrs. Spencer. Remarks

Smith delivered two lectures before large and attentive audiences, which have seldom been equalled and never excelled on our platform. Of Mrs. Mason's singing it is useless for me to

Of Mrs. Mason's singing it is uscless for me to speak to those who have listened to her sweet, melodious voice. If any society celebrated the day with better speaking and singing than we did we are glad of it. So well pleased were the people with our exercises that arrangements have been made for Mrs. Smith and Mrs. Mason to visit us again as soon as their angagements will normit as soon as their engagements will permit.

[Of Mrs. Mason's mediumship, so far as her work in Keene is concerned, I must say a few work in Keene is concerned, I must say a few words: She came to us a stranger; she has spent two weeks with us, holding public sd-ances and giving private sittings which have been productive of much good among us. Pos-sessing, as she does, a finely developed physical organization, an exquisitely sensitive nature and strong mediumiatic powers, together with fine musical talents and untiring zoal in the cause, we think she stands in the front rank of that much-abused and unappreciated class called mediums.] N. B. ILANBINGTON.

Providence, R. I.

The commemorative exercises under the aution," commenced in Slade's Hall on Sunday, tion," commenced in Slade's Hall on Sunday, the joth of March, and continued two days. The writer of this article occupied the rostrum Sun-day afternoon and evening, and gave two dis-courses appropriate to the occasion. The plat-form was beautifully decorated with flowering plants and shrubs. Notwithstanding the in-clemency of the weather, large audiences as-sembled and listened with profound interest to the speaker as he traced the rise, progress and influence upon the world of this mighty reform-atory power. atory power. On Monday afternoon and evening the hall

was filled to its utmost capacity, and the exer-cises were most interesting and varied.

The afternoon meeting was opened by the writer, who gave a poem and address. He was followed by Mr. Keeler, the celebrated materializing and slate-writing medium, who gave a brief address upon the great progress Spiritual-ism had made during the past thirty-six years, and closed with an earnest appeal to all who and closed with an earnest appeal to all who cherish it to be true and steadfast in their ad-Mrs. Abby N. Burnham of Boston was the

next speaker, giving an exceedingly interesting account of the bigoted efforts made by a church in the town of Greenfield to stay the progress

of Spiritualism. Mr. and Mrs. Spinney and Mrs. Lapham then rendered a vocal trio in a very delightful man-ner, after which, Mr. L. L. Whitlock, the inde-fatigable President of the Association, made an earnest address, urging the necessity of provid-ing a hall suited to the needs of the Association, sure that nothing was wanting for the achieve-ment of a grand and brilliant success in Providence but an attractive place of meeting in a desirable locality. At the close of the Presi-dent's address, a child whose name we did not learn recited a poem in a very effective man-ner, and was followed by Mrs. Luther, who rener, and was followed by Mrs. Luther, who re-cited an original poem written by herself, en-titled "Mrs. Grundy, or What the World will Say," which was received with hearty demon-strations of applause. Mrs. Burnham followed with several read-ings from handkerchiefs, giving tests in this manner from the platform which seemed to awaken profound interest. After a profuer delightful song the exercises

Avaken protound interest. After another delightful song, the exercises were adjourned until evening, and the large audience resolved itself into a social party. A most abundant and excellent repast was served in a smaller hall.

In a smaller hall. During this interim, Mr. Keeler gave a very successful séance in one of the smaller rooms in the building, which was filled to the extent of its capacity. I was told that the manifesations were very wonderful and perfectly satisfactory.

In the evening the large hall was again crowd-In the evening the large name was again crowd-ed by an audience that not only filled the seats but also occupied every available spot for stand-ing. A brilliant and varied programme was presented, which the audience seemed to enjoy to the utmost.

The exercises opened with a finely-executed vocal trio by Mrs. Lapham and Mr. and Mrs. Spinney. The writer made the opening address. This was followed by a most interesting programme

gramme. Mrs. M. A. Butler of Providence, a teacher of Elocution, recited a thrilling poem entitled "The Organ Builder," and Mrs. Kimball of Bos-ton, late of the Spanish Students, fairly electri-fied the audience by her magnificent vocaliza-

able modulations of tone into her efforts. After this came the crowning wonder of the evening in a splendid exhibition of slate-writing power, under absolute test conditions, before this large audience in a brilliantly-lighted hall. This one exhibit of power stamped Mr. Keeler as a medium of rare ability. The exercises closed with an address by Mrs. Burnham, full of spirit and fervor, which was followed with a burst of applause from the audience, and singing by the entire congregation. A promenade concert and social hop followed. Excellent music was furnished by Herrick's Or-chestra, and the time passed quickly and pleasantly away, the company dispersing soon after midnight. Thus passed one of the most interesting and delightful anniversary gatherings it was ever my good fortune to enjoy. It cannot have failed to leave behind it a powerful influence failed to leave behind it a powerful influence for good in the city, and must result in strength-ening the influence and power of the Providence Association of Spiritualists. This is a live, vig-orous Society, that owes its existence to the untiring efforts of its President, Mr. Whitlock, who succeeded in reviving Spiritualism in Prov-idence, and reinaugurating lectures after a leth-arev of years. DR Free, L. H. WILLIS. argy of years. DR. FRED. L. H. WILLIS. [The report of the services held in Providence

lent singing, led by Bro. T. P. Kelly, President of the society, at whose house the meeting was held. Although the number was not large, those who were present enjoyed a "feast of reason and a flow of soul." G.

Los Angeles, Cal.

The Evening Republican of March 31st speaks as follows of the Anniversary meeting at this place:

"There was a fine audience in attendance last night upon the lecture given by Bishop A. Beals in Odd Fel lows' Hall, it was the 36th Auniversary of the first prac-tical development of Spiritualismin the United States, and the eloqueut lecturer made the most of his theme, which was full of interest and instruction. In review-ing the growth of Spiritualism from the time when spiritual manifestations were made in an humble abode in Hydesville, thirty six years ago, the speaker drew a graphically interesting picture of the progress of a new science. He quoted from recent historical become a recognized factor in the religion of the pre-cent age. His allusion to the recent conference of the Church of England in Newcastle-on-Tyne, where Spir-itualism was recognized but denoinced, was a very happy one, and furnished him a text for several prac-tical points made against the dogmatism of the pres-ent day. Taken as a whole, the lecture was interest. "There was a fine audience in attendance last night ent day. Taken as a whole, the lecture was interest-ing as well as instructive, and well worthy the atten-tion of Orthodox theologians."

E. Del Castillo sends us the following additional facts as to the Anniversary in Los Angeles:

The Society of Spiritualists celebrated on the evening of the 31st, by holding a first-class sociable at Nadeau Hall. The services, which embraced musical, vocal and literary exercises, till 9:30 o'clock, and reflected credit upon the participants, are thus epitomized by the daily press:

press: "The most important features of the programme were beautiful musical exercises by the orchestra of the City Band: a recitation on 'Love and Latin,' by Mrs. Tilley; 'Echoes from the Voice,' by Mr. French; an essay. 'The Kingdom,' by J. Tilley; 'Poe's Fare-well to Earth,' by Mrs. Tilley, and 'The Problem Solved,' an essay read by Mr. Bartley, which graphic-ally described theorigin of Spiritualism through the Fox girls thirty-six years ago in New York, and related the progress of this wonderful bellef."

Then came the Grand March, and dancing.

Then came the Grand March, and dancing, followed also by a sumptuous supper, served by the ladies of the society. The hall was decorated so handsomely with a profusion of flowers, that the local press made mention of it as one of the best exhibitions of this nature they had ever seen in "the City of the Angels." The entertainment proved a suc-cases but furnerially for the best of the ro

cess, both financially for the benefit of the so-cloty and otherwise. Thus the Thirty-Sixth Anniversary of the Advent of Modern Spiritualism was celebrated, honored and enjoyed by us in thankfulness and gratitude for every day's blessings the New Dis-pensation bestows, upon all occasions-under adverse or prosperous conditions of life.

Spiritual Phenomena.

Two Remarkable Seances.

To the Editor of the Banner of Light:

In fulfillment of my promise, 1 proceed to give you a detailed account of two remarkable séances for form-materialization, recently held in my presence.

SEANCE WITH MRS. ALLEN.

The first in order of time was in Providence. at the residence of Mr. and Mrs. Allen, on Friday evening, March 14th, Mrs. Allen serving as the instrument through whose organism the various manifestations were produced.

My purpose had been to procure a private sitting with this medium; but on learning that Friday evening was open to promiscuous attendance. I determined to make one of the circle. There were present Lauriston Town, William Foster, jr., Mrs. Sarah Williams, Miss Ellen Williams, Nathan A. Williams, E. C. Pease, J. N. Sherman, George P. Harvey, a lady and gentleman from New York, and myself, Mr. Allen acting as master of ceremonies, but in no forward or officious manner.

The cabinet, which was open to examination, was formed of drapery between the offset of the chimney and a near side wall. The medium is a lady delicately formed, and apparentfied the audience by her magnificent vocalizations. One song in particular she rendered in a masterly manner.
Sadie Ballou, the child orator, gave three of her remarkable recitations. This child must certainly be aided in her efforts by inspirational power, or she could never throw such force of gesture and facial expression and such remarkable recitations of tone into her efforts of a such remarkable and and were recognized by some one or more of the sitters. I have the names and something of the earth-history of every one of them; but inasmuch as these particulars could have no general interest with your readers. I shall confine my description to some of the more extraordinary occurrences of the evening. One of the cabinet spirits, introduced as Madam Schofield, greated every member of the circle. passing from one to another with an easy, grace ful air, as indeed did the most of the others Madame Schofield also joined in the singing in a clear full voice, and afterward coming directly in front of my position, she showed her empty hands, with fingers spread apart, so as to make it certain that no visible substance was concealed there. She then brought her two hands into juxtaposition, allowing the tips of her fingers to barely touch, and thus manipulating her fingers, almost instantly a fine silky lace began to form and grow before our eyes, falling below her hand as it lengthened to about twelve inches, when she divided it into three parts, one of which I was permitted to retain. An under-size personage, peculiarly clad, claimed acquaintance with Mr. Sherman, identifying himself as Billy Mar, a native of one of the South Pacific Isles, who in 1835 shipped as a sailor lad on the whaler John H. Coggshall, of Newport, Capt. Seth W. Macy, Mr. Sherman being also of the ship's family; but having sustained a severe injury which orippled him, Billy was subsequently disembarked. He speaks the native dialect, and, 1 am told, used it in conversation with two members of a former circle having some acquaintance with it. There came also a native of one of the Marquesas group, latitude 10° south, 140° west. This was a female, diminutive in stature, and wearing a loosely flowing white robe, which, upon inspection, proved to be toppa cloth, so called, and made of the bark of an indigenous tree, by the simple process of beating and disengaging the external lamina. Several specimens were cut from this robe, and distributed among the members of the circle, after which it was again made whole in our presence by a process answering to its treatment in manufacture. One of the personal characteristics of this spirit was a peculiarly shaped foot, which we were allowed to inspect.

was no deception, no hocus-pocus in this experiment. ized.

Let me describe a single instance of it, which will answer for all : A spirit, representing herself as Lizzie Hatch, (formerly of Astoria, L. I.,) who satisfied me of her identity by what she said of her father and invalid mother, had, in the manner before mentioned, made some black, figured lace, and, after having taken the handkershiefs of those present between the thumb and index finger of her right hand, at the corners, thus waving them slowly in space, and returned to each one his own, wet with a delicious perfume, retired to the cabinet, as we supposed, with a final adieu, when suddenly she dashed into the midst of the circle, with bare arms and hands raised aloft, and in a moment's time drew forth, as if from unsubstantial space, a long stem calla-lily in

bloom, and a calla-lily leaf, fresh and unsullied, and, placing them in my hands, desired me to send or carry them to her mother, with messages of filial love and tenderness. I should state that the manifesting presences

on this evening widely varied in height and proportions, being for the most part females. One little child, which did not venture outside the cabinet, dimly showed her infantile face and arms, the latter being in continual motion, and one old lady, cane in hand and toothless, hobbled into the circle. The most strongly individualized of the male figures claimed to be the Hon. Patrick Short, formerly a well-known politician and public officer of Buffalo, N.Y. A near relative of this gentleman, in the circle, expressed herself as well satisfied as to his identity.

Here let me observe that upon my return to New York I called upon Mr. A. L. Hatch, having previously forwarded by express the calla-lily above mentioned. In the course of our conversation Mr. Hatch said to me: "You do not know the significance of that manifestation. On Lizzie's monument is carved in marble a calla-lily with a single leaf, and partly within the corona is a hand with the index finger pointing upward."

In giving an account of this remarkable séance. I have felt the necessity of omitting a number of very interesting circumstances, which some of those composing the circle might expect to see written out, but they will observe that I have restricted my pen to details of the more unusual and striking manifestations, the truth of which I feel confident every one present will fully avouch. And right here I beg leave to make an observation for which I am alone responsible: To my mind there was scarcely an instance of materialization during this entire séance. On the contrary, nearly every manifesting spirit made use of the medium's organism whereby, and I may say wherein, to manifest. Not that there was any purposed deception, any artificial make-up inconsistent with truth and fairness, for in nearly every instance I believe it was the identical spirit as claimed who manifested himself or herself, giving evidence of personal identity, but physically it was the medium transfigured, and in at least two instances disfigured also, but still wholly unconscious, and incapable of volition.

Having for many years observed this peculiar phase of manifestation, no less incomprehensible than materialization proper, I very much question if in all cases when laces, shawls, flowers, etc., are woven and produced at circles, it is not by spirits using the medium either in transfiguration or otherwise, rather than in any case by wholly materialized spirits, who certainly lack one element which, on a close scientific investigation, may be found to be essential in producing these marvelous phenomena. At all events the question is well worth examining into, under conditions which are able to furnish

full, radiant form of the spirit, rematerial-

A spirit, smaller and altogether unlike the medium, took me by the hand, and leading me into the little dark room behind the curtained door, and up to the medium, asked me to place my hands upon her, which I did, assuring myself of her presence and identity. I then thanked my spirit-guide and withdrew.

The spirit, Lizzie Hatch, came to me and thanked me audibly for having responded to her request by dispatching the calla-lily to her mother in the morning, saying it was her first visit to the Berry circle, and asked me to introduce her, which I did, somewhat awkwardly, I fear.

But the strangest and by far most convincing manifestation was this: A cabinet spirit came into the circle, bearing in her arms the medium, still entranced - yes, unmistakably the medium, rigid and motionless-much as a child would carry an over-sized, unjointed doll, taller than herself. All saw it and knew it to be a reality. But it was a surprise for which not even Mr. Albro was prepared; and it was with no feigned trepidation that he implored the spirit to withdraw with her burden into the little room serving as a cabinet, lest some andden shock should do the medium mischief.

I should state that with two exceptions the several members of the circle were strangers to me, but my two acquaintances were more than satisfied with the evidences they received of the actual presence, in spiritual being, of those who in other days had led them gently by the hand along the windings of life's untrodden way. And to me these sublime evidences of angelic presences were, as they always have been, the one sufficient undeniable proof of the continued individual, conscious existence of the spirit in the other life.

In conclusion I would state that, in my judgment, every spirit form which appeared at this Berry séance was a genuine materialization, wherein the medium was used merely as an element, without being in any instance transfigured and brought into the circle by the incarnated spirit. But in respect to either materialization or transfiguration, the medium is only the unconscious, inert, yet pliant instrument in the hands of the spirits, through whom or by whose means the dearest revelations of our day are given to mankind. Let no man, and especially no Spiritualist, speaking out of his ignorance or skeptical unbelief, revile these sacred ministrations. Above all, let him forbear to deny, and persecute, and crucify the innocent messengers whose appointed office it is to bring to the despairing children of earth these "glad tidings of great joy." NELSON CROSS.

J. Frank Baxter's Tests

In Sprinyfield, Mass., Sunday, April 6th.

[Reported for the Banner of Light.]

Here is a man who had some heart tronble. It is fourteen years or more since he passed to spirit-life. He passed on in California. He was a jovial, social man. His name is Rufus Elmer, and he was well known in this city.

He passed on in California. He was a jovial, social man. His name is Rufus Elmer, and he was well known in this city. I hear the names Catherine Brewer Elwell; and now I hear then mames Catherine Brewer. They were all associated together. Now I see a mortar and pes-tle. These men had to do with these articles; yes, they were druggits. Attica says: "If you say the lady is Mrs. William Elwell, she will be better known." Here is an old lady. I see her sitting in a chair in an inner room. She is elghty years or more oid—yes, I hear her say ninety years. Aunt Roxy Sherman.. It is almost twenty years since she went to splrit-life. It was in the fall of 1866, I think. There is another wo-man with Aunt Roxy. This woman was a Bhaker; they called her Mother or Slister Munsell: "Oh I go back and think of the old times and the conversations we had." (Mrs. Harvey Lyman recognized this spirit, and says regarding her: "Her name was Agness Mun-sell. She was a Shakeress at Enfield, Ct. She passed on over thirty years agince with me. The Shakers in those days did not put names on gravestones; they obtained his knowledge of this spirit from her grave-stome.")

events the question is well worth examining into, under conditions which are able to furnish into and construct the second and the second of the solution.
BEANCE WITH MISS BEREY.
I will now briefly describe a séance of quite a different order, given on the afternoon of Saturday, March 18th, in Boston, through the met diumship of Miss Gertrude Berry, concerning man writing. This man, J. H. Banks, was a coaleater. (Mr. Batter is the rear; I see papers on the dosk, and others cauged up the street, and it was opers of the more extraordinary manifestations present phase of mediumship is the outcome of spirit-control.
It was formerly the custom of Misses Helen and Gertrude to sit together in circles for physical moties attors. At their séances it was not unusual for full etherealized forms to appear in a state of illumination, and to be unmistak-realized norms. At their séances it was not unusual for full etherealized forms to appear in a state of illumination, and to be unmistak-realized norms. At their séances it was not unusual for full etherealized forms to appear in a state of illumination, and to be unmistak-realized norms. At their séances it was not unusual for full etherealized forms to appear in a state of illumination, and to be unmistak-real atter whore. I do not come for mysell so much as the site predice while mere base, in connection with other while mere in the reality is the order of the search as a spirit who the material is the feeling the more ment of ponderous bodies without physical and the search as a spirit who this a saste feeling. It is formation who with a solution who the search and without physical and the search and

were made by several others. Spencer. Remarks were made by several others. Excellent and appropriate music-consisting of solos, duets and quartettes, with plano accompaniment-was interspersed throughout all the exercises. In the afternoon the audience was treated to a In the alternoon the authence was treated to a very interesting lecture by Judge E. S. Hol-brook, of Chicago. His subject was "The Rise and Progress of Modern Spiritualism." His ad-dress, which was more in the conversational style than an attempt at brilliant oratory, was listened to with close and marked attention. After speaking about three-quarters of an hour he closed by reciting an original poem entitled, "Marching On." His address was pleasing, and his arguments could not have failed to be

and his arguments could not have failed to be convincing. The exercises of Sunday evening were espe-cially graceful. To say that the audience was large or the house well filled would but feebly express the truth. The hall was literally express the truth. The hall was literally packed-standing-room even was at a premium -and many went away unable to gain admis-sion. The address was by Mrs. O. T. Shepard of Chicago. Too much cannot be said in praise of Mrs. Shepard's lecture. Her subject was "What has Spiritualism Done for the Nine-teenth Century?" She is a rapid and eloquent speaker, and was listened to by the large and appreciative audience with almost breathless attention. Her arguments were complete and exhaustive. A prominent professional gentieexhaustive. A prominents were complete and exhaustive. A prominent professional gentle-man, who is not a Spiritualist, but who attend-ed the whole of the Anniversary exercises, said to your correspondent that the lecture of Mrs. Shepard was one of the finest and most interesting he ever had the pleasure of listening to on any subject.

During the exercises of Sunday afternoon and evening tests or psychometric readings were given by Mrs. Isa Wilson Porter, daughter of the celebrated test-medium, the late E. V. Wilson. Her manner of giving tests was by Wilson. Her manner of giving tests was by taking a handkerchief, glove or some such ar-ticle, and then giving a full delineation of ohar-actor, as well as describing spirits around the person owning the article. Her tests were al-most invariably pronounced correct. Taken as a whole our Anniversary exercises were a complete success, and afford much grati-fication to our society, and particularly to those a success. Respectfully, H. M. ROBINSON. 135 3d street, Milwaukee, Wis.

Willimantic, Conn.

The Anniversary was duly observed Sunday, March 30th, by the Lyceum-Annie H. Tingley, Conductor-with appropriate services. In the Conductor with appropriate services. In the evening the following order of exercises was observed: Singing of Anniversary Hymn, com-posed by Lizzle Dotan; reading of an original poem, "The Dawning Light," by Mrs. J. A. Conant; a short address by Miss A. H. Tingley; song, "The Isles of the By-and-By," by the young ladies of the Lyceum; short speeches from Geo. W. Burnham, Wm. O. Fuller, Norman Meloney, L. J. Fuller and D. A. Lyman; anoth-er song by the young ladies: "We Will Meet By the Gate." Mrs. Tooker, of New London, who was present, made a few remarks. The exercises closed with the doxology. On Monday evening, March 31st, a Soap Bhb-ble Party was held under the suspices of the Lyceum, and a very enjoyable time was had.

Lyceum, and a very enjoyable time was had. Con.

Keens, N. H.

We chose Sunday, the 30th, as the date of our Anniversary exercises, and had for speak-er Mrs. Fannie Davis Smith, of Brandon, Vt., and for music Mrs. Hattie C. Mason. Mrs.

by the Rhode Island Spiritualist Association-Mrs. A. J. Cornell, President-will appear next week.—ED. B. OF L.]

Leadville, Col.

We have an organization here, known as the "Progressive Aid Society," intended to aid each other in spiritual and material progres-sion. Special surroundings dictated the neeach other in spiritual and material progres-sion. Special surroundings dictated the ne-cessity for secret organization. It was this so-ciety that celebrated the late Anniversary. Col. W. E. Read acted as Chairman upon the occasion, and, upon opening the meeting, made, among others, the following pertinent re-marks: "Thirty-six years in themselves are a mere bagatelle in the computation of time. But when we consider that within that short period there has been evolved the grandest knowledge that this and all the preceding cen-turies have produced, we may well stand ap-palled at the magnitude of the subject," etc. After the singing of "Nearer, my God, to Thee," the Chairman introduced to the meet-ing the Hon. Milton S. Rice, lately one of the Judges of the Supreme Court of Arkansas, who proceeded to deliver a well-considered and very able address upon the "Advent of Modern Spiritualism." This was followed by the re-cital of that beautiful little poem, "When the Angels Beckon Me Away," by Master Charles Read, a young gentleman of fourteen. He de-livered it with much feeling and marked abili-ty for so young an elocytionist. Following this was a short address by H. Gaston on the advent of the New Dispensation of light and knowledge. This was followed by an address from Prof. F. C. Garbutt, upon the influence of Spiritualism on modern thought. Next we had an able and well-written essay upon the life and the influence of the writings

Next we had an able and well-written essay upon the life and the influence of the writings of Thomas Paine on Modern Spiritualism, by the Chairman, Col. W. E. Read. At this stage of the proceedings Sister T. P. Kelly became controlled by Spirit Gen. Foote, who briefly addressed the meeting upon the Dresent status and future presents of Spiritu who brieny addressed the meeting upon the present status and future prospects of Spiritu-alism. Unfortunately, the delicate state of the medium's health compelled the General to cut short his remarks, but what he did say was extremely interesting. Between the several addresses we had excel-

One of the female guests, who was represent ed to be the translated wife of Mr. Pease, passed into an adjoining room and sang in a full, round voice, to the piano accompaniment by Mr. Pease, the song of "Beautiful Home."

Some of the presences responded in graceful movements to the notes of the skillfully-played zithern, whose airy cadences added greatly to the unbroken harmony of the evening. But that which to me was a phenomenon of surpassing interest was the apparent instantane-

HAR MARTING OF AN ANTAL

movement of ponderous bodies without physical contact.

The premises devoted to the séance on the afternoon in question consisted of a small hallroom in the third story, used as a cabinet by the medium, and an adjoining sitting-room, the two being connected by an ordinary doorway, over which was hung an ample curtain. The door leading from the hall into the smaller room was effectually sealed up, so that it could not have been opened, even slightly, without detection. The circle, though fairly averaging in quality promiscuous circles in general, was none of the best, for it contained its modicum of skeptics, and one of this latter class, I am glad to relate, who was quite annoying in the persistent expression of her unbelief in the early part of the séance, was quite overcome eventually by being called to the cabinet by her spirit-mother, who identified herself not

only in words, but after dematerializing and reforming within the circle, by a fingerless hand, the counterpart of one which, whilst in the form, an accident had reduced to this extremity. This was enough, and Spiritualism has another convert who had the appreciative good sense to apologize for her former rudeness.

Many spirit-forms came into the circle and were recognized by their friends and relatives. There were old and young, tall and short, slender and stout, male and female. On several occasions two forms came out at once, separated. talked with and were recognized by their respective acquaintances, and on at least one occasion, three spirit-forms, active and complete, were observable at the same time.

One cabinet spirit, at the request of Mr. Albro, who conducts these circles in a very acceptable manner, came forward into its very midst, and there in plain view of all, slowly ous materialization and production, from the and entirely dematerialized. Then there rose void overhead, of fresh, natural flowers, some- upon the carpet a little column of soft, yieldtimes by voluntary effort, and sometimes by re- ing drapery in agitation, to the height of about Bred 4: Hodgson, publisher, Fred. T. Hodgson, editquest. So far as I was able to discern, there thirty inches, when like a flash, outsprang the for, 39 Broadway, New York.

Salad Set (Carlos

Here is a spirit who brings a sad feeling. It is Cyrus Here is a spirit who brings a sad feeling. It is Cyrus Perkins. He brings with him Louie Davignon, who says to a young man in the audience, "Heed your im-pressions, and you will do the thing we want you to

do." Mr. Baxter then sang a song, and in the midst of it was competited to rise and say, "Here comes a spirit who has been trying all the evening to get ready to communicate. He is William Stowe, and many years ago was connected with the old Springfield Gazetts." Nearly all the above-named spirits were recognized at once. The most intense interest prevailed, and fre-quent were the remarks of the audience after adjourn-ment, of "How wonderful!" "How correct!" and "How convincing !" H. A. BUDINGTON.

American Newspapers in 1884.

From the edition of Messrs. Geo. P. Rowell & Co.'s AMERICAN NEWSPAPER DIRECTORY, now in press, it appears that the newspapers and periodicals of all kinds at present issued in the United States and Canada reach a grand total of 13,402. This is a net gain of precisely 1,600 during the last twelve months, and exhibits an increase of 5,618 over the total number pub-lished just ten years since." The increase in 1874 over the total for 1873 was 493. During the past year the dailies have increased from 1,138 to 1,254; the weeklies from 9,062 to 10,023; and the monthlies from 1,091 to 1,499. The greatest increase is in the Western States: Illinois, for-instance, now shows 1,009 phpers in place of last year's total of 904, while Missouri issues 604 in Western States also exhibit a great percentage of increase. The total number of papers in New York State is 1,523, against 1,399 in 1883. Canada has shared in the general increase. From the edition of Messrs. Geo. P. Rowell &

April Magazines,

THE ELECTRICIAN CONTINUES Its Interesting illustrated articles upon "Steam Rigines for Electric Lighting Plants." Editorials are given upon "The Electric Light Tests at Choinnail," "The Government Telegraph Investigation," etc. Mention is made of the life and services of Comie Du Moncel, of Paris, lately deceased, one of the most eminent and best known electricians of the day. Numerous other articles, voluminous correspondence, statistical tables and minor items contribute to the value of the April number. Published at 115 Nassau street. New York. REDEIVED : THE BUILDES AND WOOD WORKER

EL MAHDI'S APPEAL.

I have heard the voice of the Lord, As the prophet heard of old; For me have the blessed angels The Book of Fate unrolled; Gabriel, holiest, highest, Fiashed to my cave from the sky, And cried, as the dawn tilumed the cast, "Wake i for the end is night Speed! for 'tis thine to save the saints, And their proud oppressors slay, And to fill the earth with rightcousness Before the Judgment Day."

Before the Judgment Day." Then he was gone as the lightning goes, And my heart leapt up as flame; And forth I rushed to the Holy War For the glory of Allah's name; And rippling river and rustling reeds, And the wind of the desert signing, Echoed his cry as I passed them by, "Speed! for the hours are flying!" The sunbeams shone like lances keen Across the Meccan plain, The fur hoats was in my ears, Their fury in my brain;

Their fury in my brain : And I vowed to the God of the Faithful

His Prophet alone should reign ! -Edna Dean Proctor, in Manhattan.

THOUGHTS ON MATERIALIZATION.

BY JOHN WETHERBEE.

-" Through the open doors The harmless phantoms on their errands glide, With feet that make no sound upon the floors ! We meet them at the doorway, on the stair, Along the passages they come and go."

I do not know whether the poet, in these quoted lines, was writing fact, or only fancy, probably the latter; but there are people with clairvoyant eyes who can and do see at times what the post may have fancied; in that case he was writing facts without knowing it. That, however, is not the point now, for I have some letters before me which in their wholeness inspire me to write a little on this subject, and the quotation came into my mind as if for a purpose ; it seems in a few words to express my thought, hence I have begun with it.

Speaking of letters, I will say I rarely answer them autographically, except business ones; time is too valuable. Yet the reception of them has been both interesting and educational. I am a larger man for what in this way has been poured into me. Since writing an article or two on my late highly satisfactory experiences in materialization, more epistles than usual have reached me, upon the whole friendly both to me and the subject; one or two of warning; some asking me, as an honest man, if I really believe my own statements. One or two among these missives seem to call for notice, hence this article, which will be a response not only to the writers, but will be a general one to the other letters that I have received on the subject. It will be necessary to quote the two in question. Luckily they are not very lengthy. Here is one from a lady of culture and high social position. She is hospitable to Spiritualism, first, because she wishes it to be true, second, because she has had some experiences in the manifestations that impressed her favorably. She writes as follows from Philadelphia:

"I have just read your account of a scance in Boston, in which you distinctly saw Albert's apparition. In the first place, let me ask you to explain why the spirits always require a dark room in which to exhibit themselves? If they are really what they pretend to be, why not ask them to come to the light?

I cannot but believe if that was Albert's spirit you saw, that he would have given some kind message for his mourning wife and mother. Why did you not, when taking his hand, draw him toward the light, and order the gas turned on, so as to assure us inquirers there was no mistake; that it was indeed his real presence? Had I been there I would have left no stone unturned to find out the truth. I would have a friend on the instant turn on a full head of gas, which I advise you to do next time, and be sure you tell me the result. Were it really Albert you saw, he would have said more than 'I am so glad.' What is the use of his and their coming unless they can give us some in-formation. Why do they always step in and out of curtained closets in a dismally darkened room?.. With kind regards, H. B. C."

It would be very pleasant if these manifestations were always daylight phenomena; but the fact of being intelligent manifestations and claiming to be from departed spirits, makes them of more consequence than any condition,

other information pales. Yet there is the but, you will say ; is the source from over the river? 'Was it Albert's spirit that you saw?" It seemed so to me; it looked human and as Albert looked when I saw him in life, and I am writing this article as if I was treating of facts. "Something that will improve us," adds our among the Spiritualists. friend. Well, I think Spiritualism has im- In closing this article. proved me; I am a better and a wiser man for scribe of no authority, that materialization of what I know of this great truth. Does my spirit forms and parts of forms is as unmistakfriend say, "I don't see it"? Well, I am not very high up on Olympus, mentally or morally, writing is a fact. I am as sure of the one as I very high up on Olympus, mentally or morally, but I am sure I would be much lower down but am of the other. Whether people are always for this lifting light which is known as Mod-

ern Spiritualism. Here is the other letter referred to, which comes from the State of New York, and from a olergyman:

"You are a stranger to me, and I to you: nevertheless, belleving you to be a man of good common sense. I will venture to write you on a subject that you yourself have recently forced upon my mind. I ought to say first that I am an old worn-out clergyman, long since laid on the shelf.

A few days since an old friend sent me a Banner of Maht, and called my attention to 'Albert's Appari-I read it with much interest, hoping to gain some light on a subject on which my mind has long been under a cloud. Rev. Minot J. Savage, of whom you must know something, has said to me and others, that 'Spiritualism is the grandest of revelations, or the most stupendous of frauds.' I know not that he has yet made up his mind which of these it is ; when I heard from him last, he said: 'I meet with so much trickery and fraud that I am compelled to suspend judgment. You have been represented to me as a Spiritualist 'dyed in the wool,' and if so, you ought to know all about it. I have long hoped and wished to get some positive evidence of the truth of Spiritualism. But all the proof I have is simply what you and others tell me, and that is no proof to me. When you stepped up to the curtain, if I had been in your place, the first question that would have occurred to me would have been, 'Where did you get the flesh and blood and the suit of clothes you have on?' and the answer might have been, 'Ask Mr. Albro, the manager; he can tell you better than I.'

Now, Mr. W., while I respect you as a good, honest man, do tell me, as such, if you believe that the real spirit of your dead friend made himself into a body of flesh and blood, clothed himself as when in life, and spoke to you; then stenned hack into the cabinet. flung them all off, and turned into a spirit again? If to this you can answer yes, I can only add that I have evidence enough that you are a Spiritualist 'dyed in the wool.¹

Now, Mr. Wetherbee, believe me when I say I honestly desire absolute proof of the truth of Spiritualism, but this theory of materialization is so absurd, that if it does not give the death-blow to the whole thing, it will be because there are some men left who have not half as much wit as monkeys. Give me positive proof that the manifestations by any medium are really given by the spirit of a deceased human being, and I will pay you five hundred dollars, and think myself greatly the gainer by so doing. Very sincerely, J. B. W."

Now here is a rich letter from a clergyman. He expresses himself intelligently, and admits what most clergymen keep in their hearts, viz; the poor foundation of their faith in what they preach. He admits the subject of a future life has long been under a cloud with him. Is it not pretty evident, then, when the lights of the pulpit are experiencing an eclipse of faithand the laity, also-as a matter of course that the supply should come? Is not the hunger of the world always supplied? Humanity's drafts on the Infinite are always honored; not always in the expected way, for generally the unexpected happens; but the nineteenth century, in my opinion, will yet be covered with glory for having intelligently interpreted the mysterious voices of the spirits.

I think Rev. M. J. Savage, and also the Rev. Joseph Cook, in their hearts believe in this thing, but do not like the company it keeps. The latter has said so, after being charmed with its truth. It is not every one that has the courage of his convictions. How glad I am that I am not a clergyman, with a reputation that I cannot afford to jeopardize and perhaps be Pierponted; (that bright light, John Pierpont, went into eclipse when he became a Spiritualist.) But speaking of Mr. Savage, as quoted by our friend, what has "fraud and trickery" to do with the truth? All the "stupendous stupendou frauds" ever perpetrated in its connection do not touch this "grandest of revelations." A person may be known by the company he ceeps. Jesus lost reputation for dining with Zaccheus, and keeping company with publicans and sinners; but the truths that he taught are truths still. A truth is not necessarily known by the company it keeps. If I have had a positive, unmistakable test, from a departed spirit, all the frauds that were ever committed do not make that one truth kick the beam. There may be too much sack and too little bread, to compensate one for giving the subject attention. That is a matter of opinion, and, possibly, of luck. I, fortunately, had good luck at the start, and the light of that luck has illuminated my path, and always will. To me, the subject is "the grandest of revelations." I am not disturbed by the frauds-they do not reach my truth. I am sorry when frauds exist. as the Indian was when he said. " white man is so uncertain." I trust the world will grow better, and this truth aid it therein. This shelved clergyman may be sincere in the letter quoted, and really wants the truth in this matter; or, as he expresses it, wants "ab solute proof." Absolute proof of anything is hard to get. The Atomic theory, the Copernician system, and most other things universally accepted, do not come under the head of absolute proof. Science has to accept of approximations. Seems to me that even an approximation in so hopeful a truth as Modern Spiritualism would command for it hospitality. and satisfy most any one that it was the best attainable, especially as it does not conflict tian dogmas on the subject. The disposition on the part of the Church to say to it. "Get thee behind me, Satan," only shows how insinticism it is, and how universally, like our ministerial friend, it has been under a cloud on this subject. I am in this article intending no argument. I wish to make my position clear, not only to ualist dyed in the wool," unless it means I am not open to the conviction of error, for I am open to conviction always. I am for the real facts in the case. It is not pleasant or fair to put the question in such a way that an affirmation of sincerity will place me on the pons asinorum, and if qualified or in part retracted, be proof of my soundness of mind; so this letter, "Why don't they say more ?" asks my worthy | in its wholeness, must reply to that. This clergyman and many others have something on this subject to learn, and that can be learned, because I have learned it, that "this absurd theory of materialization" will not " give the death-

LIGHT. BANNER \mathbf{OF}

larger than the crop of wise men-they do not abound among the Spiritualists as a feature as distinguished from the Church. At any rate, having had experience in both, I am sure the ancestral manifestation of the Darwinian theory is more conspicuous in the Church than

In closing this article, I will say, though a right in their recognition of departed friends, is quite another thing. The condition of darkness is not favorable to recognitions; the fact, also, of recognitions may be somewhat constitutional. One man's memory and perspicuity may be better than another's, and aid in the matter, while another identifies with difficulty. It seems to me, also, that the lack of rapture, sometimes, on the part of the person who appears to recognize a spirit, shows some misgivings, perhaps affirms from motives of politeness to the spirit. I am only mentioning this to show that recognition has nothing to do with the fact of materialization. For instance, in my own house, in the daytime, and in the light, only three persons present at a small table, I have put one of my hands under the table, the other five hands remaining in sight on the table, and with the hand under the table I have had the grip of a human hand, felt the bones in it, and manipulated the ring on its finger, and know the hand was not connected with any living being. That was a sensuous fact of materialization; if a hand, there is nothing illogical in the possibility of a full form. I have more than once held a spirit-form, that seemed and felt very human, in the embrace of my left arm, have walked with it into the dark cabinet, and with my right hand have manipulated the medium, in a trance, prostrate on the couch or sitting in a chair; proving thus sensuously that the third or mysterious person was an actual object. That is a proof of materialization.

Under test conditions I have had proof that the medium was not acting a part, and that there were no confederates; and then seeing one, two, or even three spirits at a time appear, I have proof then of materialization. It is of no consequence whether I recognize them or not. Recognition, which has been only an occasional experience of mine, is an agreeable acquisition, but is not essential to the fact; neither is it of essential consequence if at times frauds are detected. It is a pity that such things occur: it shows human depravity; it throws a doubt on the genuine, where one has not had irrefragable proof. But a genuine materialization is none the less so because some people will cheat, and I sometimes think the cheating is not all on the mundane side of life. "Birds of a feather flock together"; the unscen in a circle are very apt to correspond in quality with the seen. Go to a circle believing it a cheat, and you will help the conditions for a cheat. I will here use the words of Robert Dale Owen on the manifestations, applying them to materialization : "No one in his senses and believing in his senses can witness what I have witnessed and remain a skeptic in this matter."

It is a pity, on some accounts, that these (I cannot say weird) forms are not more communicative; they talk but little, generally in whispers, and often not at all. I suppose there are reasons ; "beggars must not be choosers"; perhaps evolution, or the survival of the fittest, may in time bring about improvement. I do not know as these forms are the persons they claim or seem to be : they appear to be ponderable human beings, like ourselves. I am inclined to think they are the mysterious product of spirit will-power, and when the will lets go its grip, this apparent entity dissipates ; the spirit is there just the same, and he, she, or it. has never changed its personality or position. and the apparition has only been an apparition. and not even for the moment been the being or entity that was being represented; but all this has no bearing on the point of materialization. Let us all bear in mind that the fact of a phenomenon is wholly independent of its explanation. People can theorize, and do; the hour of explanation has not yet arrived; and I do not yet see that the spirits can give us the modus operandi, the dynamical or chemical laws in its production ; perhaps they themselves have not found out yet. The law of gravitation was in force before Newton saw the apple fall, and this matter may be, and the hour of explanation not yet arrived, even on the other side of Jordan; but we can enjoy our cakes and ale, even if not altogether to our liking: when we cannot get salmon we must put up with mackerel or cod.

beautiful, beneficent and immortal life. Faint and low the sweet chime flows downward also, bearing a sense of what is highest and best to those plunged in sorrow, pain and doubt, and giving them hope of a sweeter life yet to be attained through honest endeavor and individual effort. Sweet and low, floating down, down, into the hearts of loved ones on earth. thrilling them with a calmness of heavenly peace, a sense of perfect rest, and bearing into their souls undying echoes of love, sympathy and remembrance. from their dear ones who have gone before.

CONSOLATORY THOUGHTS FOR BEBEAVED MOTHERS. Who can realize the anguish of a loving mother's heart when called upon to part with the mortal form of a beloved child? Others may sorrow and weep; the nearest kindred may realize with pain a vacancy in the family circle, a biche in their love unfilled, that can never be occupied again. But they have pursuits, and in time enjoyments, to call their attention, and soon their grief becomes a tender, sweet, yet holy, memory, And well that it is so, for death was but a golden bridge over which their loved one passed to immortal shores, while she who left them bodily is unseen, simply because she has come so close to their hearts that she can enter into their love, and permeate them with a spiritual radiance.

But the mother's heart is longest in healing. How she looks for her darling to come to her! How she falls asleep weeping, and awakens with a sense of loss, of hopelessness that is almost akin to despair; and how she hourly calls in spirit the name of the one child who is dearest to her, because unseen !

Oh, darling mothers1 Oh, sorrowing, heart-broken mothers! weep not; your dear ones are all around you, bringing love, peace and comfort to your souls. They are not lost; sweet and low they whisper tidings of a happy reliaion yet to come; and though you know it not, their loving arms are around you, sustaining and strengthening. Their sweet lips meet yours; their white hands lead you onward toward the higher and the better life! Happy, blessed mother, who nccepts this truth 1 To you it is a pearl of great pricea crown of unspeakable glory.

SCENES AND INCIDENTS IN THE SPIRIT-LAND.

As you gather around your cheerful firesides as mortals, and rejoice in the sweet associations and affec tions of the family circle, do you not sometimes think of those homes not made with hands, which the great army of your so-called dead inhabit? and do you not long to know something of them and their manner of existence?

I have recently visited one of these homes in the spirit-world, of which I will endeavor to tell you. Imagine a large, white building, surrounded by pleasant grounds, and shaded by lofty trees (similar to your trees of maple and oak), in form, construction and surroundings much like a substantial, comfortable country seat of some well-to-do merchant in earth-life. This home of which I speak is situated in "Pleasant Valley." No wintry storms, no sudden waves of cold, no visitations of extreme heat ever come to this place! The temperature of the valley is mild and delightful. There are many such homes as this of which I speak in Pleasant Valley, but they are not all inhabited by the same class of people.

The narrative proceeds through several pages to describe the inmates of this and other homes, and of their ministrations to those of earth and the spirit-world in need of aid and guidance.

FIRST SENSATIONS UPON ENTERING SPIRIT LIFE. "Life! Hope! Immortality!" How these words thrill the spirit when it awakens from its dream of mortal existence, and finds itself a conscious, active. arisen being in the natural, tangible world of souls t I have seen many new-comers to the spirit-land, and have watched with interest the various expressions of emotion sweep across their speaking faces when they discovered themselves to be not dead but alive, and surrounded by scenes as natural as were any they ever beheld on earth. Some countenances sparkle with joy at the grand revealments of immortal life; others exhibit signs of amazement or disappointment; but all ultimately learn to wear a contented, satisfied expression, as though (which is true) they had arrived at hom What is more beautiful to the tired, sorrowing, pain-

worn spirit than the sight of a peaceful, happy, comfortable home waiting to give him welcome? And over here in the Summer-Land are real, true homes where love is to be found, where peace abides, and where a bright measure of contentment is held out to the weary and sad. I have seen something of the stopping-places of crude-minded, undeveloped spirits; I have witnessed their surroundings and unpleasant conditions. I have also visited the homes of the pure and good denizens of the spheres, have beheld the beautiful emanations from their lives, have noted their work, and perceived the noble, uplifting influence they have sent forth ; and I unhesitatingly declare that the good far outnumber the evil and impure-that thou-

Banner Correspondence.

Pennsylvania.

PHILADELPHIA .- Joseph Wood writes: "Allow me to forward a word or two in reference to our 'Firs Association of Spiritualists.' We rarely get into type, Association of Spiritualists." We rarely get into type, satisfied with the consciousness of doing the best we know as a society, and looking to a broader and more extended knowledge of spiritual truth individually. As our friends know, we have our regular lecture sea-son from October to May, with Lyceum, which, it we were Orthodox or sectarian, we should call 'means of grace.' But no matter for a name-'a rose by any other would smell as sweet.' I last week spoke of the Auniversary services held by us on the 30th uit. Bro. O. '. Kellogg of Ohio, on that date, concluded his month's services on our platform, and left us with the appreciative regrets of the people. On Stunday, April 6th, we had Bro. Geo. A. Fuller of Filciburg, Mass, upon our rostrum; he has come for a four weeks' work amidat us. To say that Hro. Ful-ler exceeded our most sanguine anticipations, would be but faint praise." W E. W." writes: "For

WEST PITTSTON. - "W. E. W." writes: "For many years I have had my doubts as to the truths of the scriptures, yet was, as I am still, satisfied that

In communicating with the denizens of the spiritual world. I have since had other opportunities, which I readily embraced, to convince me that skepticism could not prevail against truth. I would avail myself of this opportunity to remark that more reverence should be cultivated at scances than there is—because levily, in my opinion, has a ten-dency to weaken the cause very much indeed, by pro-voking much hostile criticism and persecution. Medi-ums should do all within their power to check levity, and advocate solemnity. Every new truth has had fo travel up hill, persecuted as it advanced step by step, and so has and will Modern Spiritualism, but those so deeply interested therein should purity themselves as the heralds of a great truth, so as to prevent the enemy from attacking the cause both in front and rear."

Maine.

NEWPORT.--A correspondent writing over the sig-nature of "A Spiritualist," says : "Dr. L. F. Webster, Insture of "A Spiritualist," says: " Dr. L. F. Webster, of Portland, delivered a lecture in this place in reply to an attack on Spiritualists and Spiritualism by Rev. L. L. Hanscom, of Orono. After an invocation that made us all feel we were realizing the immediate result of prayer, in the peace and harmony that rested upon the audience, Dr. Webster said he wished to read them an account of an ancient séance, the description of which was to be found in 11, Sam., 28th chapter, from which it appeared that human nature was much the same then as it is now. Baul, when everything else failed him, though he had banished the mediums from his Eingdom, still believed in them; so, disguisting the interview between Saul and the woman of Endor, and remarked that the Bible plainly states Samuel did return, and that he presented the same as poperior the angle John saw on the Isle of Jeams, Maes and Elins on the Mount, all appeared sa men. They resitting as an the ough a pattern works that I do shall ye do also, and greater works that I do shall ye do; because I go to my Ether.' Now among what people do we find these powers abiding to-day.' Certainly not among the churches. As to Spiritualists being "a bandul of ignorant and superstitualists being" the speaker might have, referred then that believed in the states same that be they for the speaker works that I do shall ye do; because I go to my Ether.' Now among what people which was large considering it was a very stormy afternoon; the intelligence of the place was well they speaker the base of the place wide may a stay the seture the base of the place interviews well the speaker wide they for the speaker might have, referred then the blace was well the prosted of the place was well the speaker weak in the set was a very stormy afternoon; the intelligence of the place was well the speaker weak interview the vecture the closest at the speaker weak interview the vecture the closest at the speaker weak interviews the splace was well the and the speakere the speaker the vecture of Portland, delivered a lecture in this place in reply

whether light or dark. Light, as we have said, is very desirable, but the manifestations are more so. The spirits are the principal factor or power in the conditions, not we. We must look at the comet or the sun through forty miles of atmosphere, and make allowance for its disabilities. We cannot always, if ever, make our own conditions, either as astronomers or Spiritualists; and spirits, we might add, are not above or beyond law, and in many of the phases of the spiritual manifestations more or less darkness is an essential element. The same may be said of many other natural phenomena; there is, we might say, a chemical power in darkness; so there is in light,'and they are not the same. I do not know as it affects the manifestations, but probably it does, and, knowing it to be a fact in connection with matter, in all probability it is also in connection with spirit.

I do not propose to argue in favor of darkness, for I am always sorry when it is a necessity, and hope the time will come when light will always be in order. There are some manifestations that we cannot get except we have them in more or less darkness; materialization is one of them. Shall we go without our cakes and ale for the want of light? Each must judge for himself. I would be glad to see Alberthere and now, in my library, with the gas burning brightly, but he does not appear; so, like old King Saul, I must go to some "woman of Endor," and take my chances, with the more or less unfavorable conditions, and not always be as lucky as Saul was to see or perceive the spirit I am after. There are conditions inside of conditions, and the only way is to accept the best offered, be hospitable to the influences, and be | with-except to rationalize them-the Christhankful when favored with the forms of the departed.

Darkness does not necessarily mean fraud. I have been as sure there was no fraud when it cere it is in its belief ; how imbued with Agnoswas dark as I could have been if it had been light. I want the manifestation in the best way I can get it. If in the light, so much the better; but in the dark is better than no manifestation. This of course is only my opinion; others may prefer to have it their own way, or the writers quoted but to others, including not at all, and the chances are it would be "not | like-minded people who have not written me. at all." That might suit my correspondent I do not object to the appellation, "a Spiritand many others, but it would not suit me.

I am not disposed to trifle with these mysterious phenomena. I would not turn on the gas or grab a spirit, for reasons, and no one would who has made these manifestations a study, and those having such modes in their minds are not constituted right for the best experiences.

correspondent. "Why not tell us something that will improve us or, give us some information?" etc. It seems to me, in reply to such a question as that, that the sight of a departed spirit is great information. A few raps from | blow to the whole thing." And though it is possiover the river, telling us our departed friend is ble there are many people whe have not half the alive, is information by the side of which all wit of monkeys-for the crop of fools is always

"Life and Labor in the Spirit-World."

The volume above named, the contents of which have been transmitted to the people of earth from residents of the world of spirits through the mediumship of Miss M. T. Shelhamer, has proved very welcome to many individuals and households that have been instructed. comforted and imbued with new hopes and aspirations by a perusal of its inspired pages. To give our readers some idea of its general style we make the following selections :

SPIRIT ECHOES.

What is more beautiful than a morning in the Sum mer-Land? All things breathe of harmony and peace. No jarring discords break upon the ambient air; no sense of unloveliness and distress disturbs the spirit : no storm-clouds overcast the heavens with threatening The golden sun tempers his rays in mildness anger. and with beneficent warmth. The birds sing fearlessly in the tree tops; the waters flow merrily to the laughing sea; the breezes play in wanton glee, tossing the leaflets upon the trees, and robbing the flowers of their choicest perfume to greet the senses of the passer-by. Pure souls, to whom no taint of materiality clings; sweet spirits, who have never felt, or having felt, have risen above the influence of earthly passions, here abide, and, gathering together into convocations-convened not for ceremony, nor from pride of station, but from sympathy and friendship-interchange the rich treasures of the mind, cultivate through soul communion the true graces of the spirit and work in unity to. gether, thus developing the adaptability of each one for his peculiar mission, and, above all, seek, by those united efforts, born of sincerity of purpose, and love for humanity, to devise ways and means for the amelioration of suffering upon earth, as well as for the elevation of lewly, undeveloped beings in the spirit-world. This is the dear Summer-Land of ascended souls, A Summer-Land as far removed from those spirits who still dwell in the darkness, emitted by their earthly career, and who continue to cling to the shadow of material dross, as it is from those inhabitants of clay whose thoughts of the future are confined to longings for personal grandeur alone, and whose souls never mount upon the wings of aspiration in reaching out toward the higher realms of purity and goodness, or in searching for the dear Father and his ministering ancels.

The silvery chime of bells floats upon the morning air, which bathes my spirit in waves of sweet, melodious sound. Grandly, solemnly they chime, lifting the soul above all selfish thoughts and purposes; bearing it upward and onward upon the wings of sacred music; far upward in adoration toward the source of all this.

sands of spirits are seeking to comfort, soothe and bless others where tens endeavor to injure and debase their fellows.

Thousands of spirits make the homes of the eternal world beautiful and sweet. Love seems to be unconfined and free in its expression "Over There." Flow ing forth spontaneously from the heart, it reaches all kindred souls, and enriches the lives of the giver and recipient alike. How often I have seen a spirit doing something that will please and gratify another. How frequently I have heard the remark: "I will do this because my friend will like it." Thoughtful for the comfort and pleasure of others, good spirits have no opportunity, time or desire for selfish purposes. Very often the work performed or planned is for the comfort and gratification of some dear one in the flesh, who at the time has no idea that loved and loving angels are laboring in practical ways for their advancement.

A valued correspondent, L. Hakes, Esq., writing from Westbury, Cayuga Co., N. Y., says:

"I have just received a book, entitled 'Life and Labor in the Spirit-World,' by members of the spiritband of Miss M. T. Shelhamer. I find it very interesting. I can but think it was sent through the influence of one of Miss Shelhamer's band, whose name is Violet; in this life Katle Kinsey. If through her influence, it is not the first present I have received from her. The first I ever heard of her was in a letter from her father; a man I never heard of until I received the letter from him. in which he said he had a lady friend in Boston, who was a medium through whom spirits gave messages to their friends, and she sent him a special message from his spirit-daughter, Katie, who had been in the spirit-world some three years, in which his spirit-daughter requested him ' to send a birthday present in money to Mr. L. Hakes of Westbury, Cayuga Co., N. Y.; he is now eighty-six years old, has been a medium of great power, and has effected many remarkable cures, free of charge; hence I wish to make him a present; and, being of a belleving mind, I forward you the enclosed present from her.' It was a fivedollar bill. Here is a nut for skeptics to crack : A man I never heard of before sends me a letter, saying his spirit-daughter sent him a special message to send me a birthday present, giving my age correctly (I received the letter four or five days after my birthday) my name and post-office address, and what I had been doing. I have been used as a medium for many years for healing the sick, have traveled thousands of miles and borne my own expenses, without charge to any one (a poor man myself), yet I thus scattered my bread upon the waters freely; and blessed Katle, being aware of my services in the cause of humanity, sent me the very welcome present. It did not come amiss. I am an old man, in my eighty ninth year, but vet doing all I can to relieve human suffering, and my success is truly remarkable. It would not do to tell a tithe of the cures that have been effected by the applications of my hands, and also by prescriptions by letter, all through this land and Canada; it would not be believed by the masses. I have always forbidden the publications of such cures in connection with my name, as I live in a State where I am in danger of being prosecuted for trying to benefit my fellow beings, many that had been given up by the so-called scientine M. D.s."

Copies of this exceedingly interesting work of 432 pages will be sent to any address by mail, upon receipt of the price, \$1,00 (postage 10 cts.), which is a very low figure for so large a book. Address Colby & Rich, Booksellers, Boston, Mass.

afternoon; the intelligence of the place was well represented, and all gave the lecturer the closest at-tention. I have given but a few points of the many in the discourse. Dr. Webster has lectured for us several times, and gives general satisfaction."

New Jersey.

New Jersey. NEWARK.-L. 6. Dezendorf writes: "The recently organized Society of Splititualists in this conservative city is spreading dire alarm in Orthodox circles, and recently the pastor of one of the largest churches here, ever on the alert to scent danger aliend, felt it his im-perative duty to explain, denounce, and attempt to demolish Splritualism, before it made too deep inroads into the fold he exercises so watchful a guardianship over. Probably an insect, settling on the steeple of this gentleman's church, with the expectation that its weight would crush it, could hardly be more astonished to find the edifice did not even tremble, than was this good man to see that, in splite of his 'complete expo-sure' of the witcked ism, his solemn warning galinst the terrible heresy, and his vivid picturing of its abom-ination, it failed to show even a sign of being wounded. If it had any effect whatever, it was to call attention more strongly to our Society, the result of which was the immediate necession of new members. There are several most excellent clairvoyants here, who are well patronized, not only by Spiritualists, but by members of every denomination, who when sorrow and bereavement come upon them, see, as never be-fore, how fuille are all attempts to derive consolation in distress or knowledge of the hereafter from men who assume to stand between them and God. As slokness and death turn the people from the doo-tor and the preacher to the clairvoyant and the me-dium, an animosity and jealousy is excited, which thoroughly exposes the weakness of human nature, even when consealed by the robe of the priest and the diploma of the physician. Biritualism is destined to rapidly advance in New-metricues are weakness of human nature, even when consealed by the robe of the priest and the

diploma of the physician. Spiritualism is destined to rapidly advance in New-ark, where every adherent of the cause is a firm and unfaitering friend of the *Banner of Light.*"

Illinois.

Illinois. CHICAGO.-Julius A. Willard writes: "After read-ing the article on the fourth page of your issue, March 22d, entitled 'As Science and as Religion.' I feel im-pressed to write of a fact that has come under my ob-servation, which may not be familiar to all your read-ers. I quote a few words from the aforesaid article: 'The scientific law of gravitation demands that me-chanical force shall be applied to overcome it; but Spiritualism shows that it can be readily overcome without the employment of mechanical force... Tables are moved, forms are raised in the air,... and there is no science for it.' Though I do not profess to be a scientific, I have for many years been a student of od-force, at least in some of its phases. I will make a small pendulum of a ring or button, with a few inches of string attached. Holding the string between my thumb and finger, and restling my hand to keep it mo-the motion is fully established, I can, by the *effort of util*, change and fix its motion in any other direction. Not only that, but any other person standing near, or across a room even, can produce the same effect upon the pendulum by the effort of will. Here, certainly, is no application of mechanical force. If we, then, can move a material substance by *will*, under a certain condition, why may not a disembodied spirit do the same? I state the *fact*, as I know it by frequent rep-etition and observation--and I ask: *What is will* ? It has long been my motto-'One fact is worth a thou-sand theories.'"

New York.

New York. CANTON.-J. B. Armstrong writes: "I nsked Mr. J. B. Fayette of Oswego, N.Y., If Mrs. O. Danlels of Mexico, N. Y., was a success as a materialization medium. His answer was in the affirmative. Know-ing Mr. Fayette to be a cautious man, and an old investigator, I arranged for a private scance with Mirs. D., which came off on the evening of Thursday, March eth. Our room was quite light; could see the time by a lady's small watch. To sum it up in a few words, the manifestations were wonderfull wonderfull Mr. Thos. R. Hazard's highest and best experiences, as published in the Banner of Light, do not excel them. I fear to trespass further upon your precious room, but will say, in closing, of what I had heard previous to my experience, the hail had not been told."

4

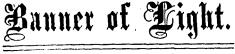
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SPECIAL NOTICES.

NPECIAL NOTICES. In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial at ticles and the communications (condensedor otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give uiterance. We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indisponsible as guaranty of good failt. We cannot under-take to roturn or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for perusal. perusal. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.



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

Idiotic Journalism. On the 9th of April, the New York Tribune, arrayed in all the glory of its own unmeasured conceit, positive to the highest point of pride in its own judgment, filled full to overrunning with satisfaction at its own judgments, and conscious of no human capacity greater than its own-the New York Tribune, we say, indulging in certain observations on the Thirty-sixth Anniversary of the Advent of Modern Spiritualism, and especially on its very proper memorial observance at Springfield, Mass., proceeded to remark that "Among the exercises was an address on The Bright Side of Spiritualism and Spiritualists, music by the (spirit) band, elocution from the sweet by-and-by, slate-writing and all that sort of thing "-and so on to the end of its stupid effort at caricature. It is perfectly obvious that the Tribune never would presume to play the clown in this manner if it did not imagine that it would please many, perhaps the most, of its patrons, and thus help along in the serious business of earning its own living. It is not from any special sensitiveness, that we are aware of, to the reputation of Spiritualism, that we now hold up such demeanor on the part of a journal like the Tribune to merited public detestation; it would indeed be a feeble belief or cause that would shrink before the fire of such washy ridicule; but we think it is about time for men and women of sense and self-respect everywhere, whether Spiritualists or something else, whether they listen to Rev. Dr. John Hall in New York on Sundays, or to a speaker of an entirely different creed and persussion, to rise up and declare to all such chiffoniers in current journalism that this is no such business as a decent-minded public cares to pay them for engaging in, and that, as mere collectors and distributors of news of every kind, they are guilty of a gross impertinence in presuming to offer other people the poor rubbish of their own contemptible conceptions, or the soiled rags of their own worthless projudices, and expect them to be regarded as the basis of belief, opinion and conduct. Despising fact and reason together, papers of the Tribune lik will some day lament that they can appeal to noither on their own behalf. As this is professedly an age of large and liberal thinking, and as no men are to be branded in public as fools because they see more or differently than those who presume to brand them, we pronounce it a most dangerous use of freedom for those who make the biggest boasts over it to use it for a club to beat everybody with who do not happen to be of their own persuasion. So far as it is possible to turn any or all of the received spiritual phonomena into public ridicule. for the presumed laughter of those who still worship in the churches, we defiantly declare that there is just as much room, and vastly more, in the customs, fashions, mummery, manworship, creed-repeating, ceremony, flummery, dogmas, doctrines, and blind subscription of ecclesiastical organizations of every name, to excite ridicule if they were to be presented in the ridiculous light of which they are susceptible. Why do not the toadying Tribunes of the land set about this branch of the business? Why do they feel so very brave in the front of Modern Spiritualism, and make mouths at it and call it names while they so obsequiously flatter the prejudices of the average churchmember, and bow in reverence before all that is "Orthodox"? Why, but that they have not yet become afraid of losing patronage and favor by continuing this vulgar impudence concerning Spiritualism and Spiritualists. Such papers can scent pottage as far off as any other cattle; they know very well that Spiritualism is not yet a recognized power in the pecuniary plane like Methodism, Calvinism, Catholicism, and the other churches and sects, and therefore they do not yet know how to respect it. It is because they do not comprehend the nature of any influence above that of money or power, that they are so courageous in the presence of one that brings them only kindly promises, tidings of good cheer, and truths without dogmatism. If Spiritualism now were the fashion, which from its, very nature it never can be; if it were rich and magnificent; if it assesses Wall street and the Back Bay for the annual support of the edifices erected with the money thence derived; if it dropped present rewards from its hand, that are good to eat or glittering to wear, then we might look for more respectful reference to it by these journals which now commit the fatal mistake of doing all they can to rend the society asunder without whose ohar- ! class of bigots.

itable support they would be proven to be the beggars they really are. This it is that constitutes the difference between courageous intelligence, and the craven cowardice that lurks in penny-begging ridicule.

A correspondent writes us respecting the Tribune in this matter, that one of the puzzling comes before the public at a very opportune problems of journalism, as now conducted, is that writers gratuitously seek the self-abasement which their own statements bring upon them, whether in the revelation of their ignorance or of their utter carelessness concerning the truth. He remarks with wonder their incapacity to observe and their obliquity in reasoning, by both of which they are characterized. He says truly, too, that it is not abso- Mall Gazette extracts from the writings of that lutely necessary to be a blockhead in order to publish a daily paper, nor is it in fact expected. | of politics, morals and religion to be of a very Why, then, he asks, proclaim the fact and furnish the proof to the whole world? Slate-writing (such as occurred at Springfield, for instance,) is a fact, to be judged of by itself alone, the Weekly Register, the ablest of European not from any theory that is thrust forward to explain it. It is to be proved or disproved, like the Catholic Church as being crowded with inany other fact, by experiment. Personal examination is indispensable. Mere opinion is manifestations, that they are the very life of but the lightest chaff, blown hither and thither | that church, "yet here is a nineteenth century by an editorial wind. Why, he persists, when Cardinal, an Anglican 'pervert,' doing his best we open a daily paper, should we be worried by to sweep them all away, and undermine the the crudities of every ignoramus who not only | faith he doubtless wishes to sustain." These knows nothing of the subject, but shuns all are words of truth and soberness, as applicable knowledge of it, that he may escape the con- to all other churches as the one to which they scious humiliation of his own unpardonable ig- are ostensibly directed. "Cardinal Wiseman," norance? What shame it is for journalism to | says this writer, "was a man of less intellectumake its boast of being thirty years behind the al power and culture, but he knew better than age, that falls below the intelligence of many a to denounce Spiritualism. If he did not perchild in its teens, that treats all observers and sonally examine the facts, he had the candor believers as if it were commissioned to pass | and the wisdom to examine the testimony in judgment on them for a pack of fools. It is | regard to them. He frankly admitted the retime this business was stopped, or some jour- ality of spiritual manifestations, and was per-

nals posted for unconscious idiocy.

Gerald Massey,

The poet, the scholar and the orator, concerning whom the friends of Spiritualism on both sides of the Atlantic cannot do other than cherish an appreciative memory, in view of the important services which he has, by research, voice and pen, rendered the cause, is at present speaking in the West, having just concluded his initial engagement in that quarter, at Cleve-

land, O. Mr. Massey's first lecture in Cleveland was given on the evening of April 6th. Though the weather was very inclement, the Church of the Unity, in which it was delivered, was crowded with an appreciative audience. The subject with in a manner so much out of the common course that every word was listened to with the utmost degree of attention. The lectures that followed increased the public interest, and when the concluding one of the series was delivered, many regrets were expressed that there were no more to be heard. Very favorable mention of them was made by the press, some of the papers giving quite lengthy notices, including the leading points of each.

The manner in which Mr. Massey turns his scholarship and learning to spiritualistic account is remarkable. For example, it is commonly assumed that what is termed the phallic religion, the types and symbols of which are found the world over, originated in a worship of the generative powers. But Mr. Massey proves, in his lecture on Man in search of his soul during many thousand years, that the phallic imagery was first employed by primitive man in the burial of the dead, whether in the re-birth-place of the Egyptians, the caves of Europe, or the "Navel-Mounds" of the red men. He shows that the dead were buried in the tomb as the locale of re-birth: and that the natural imagery of reproduction in this life was repeated as the symbolism of reproduction and resurrection for another. In this way he makes use of Spiritualism, the light of to-day, to read the far-off facts that have been obscured in the dark places of the past. His mode of treatment has proved interesting to all men, whether Spiritualists or not. For instance, Courtlandt Palmer, the President of the Nineteenth Century Club, testifies that he heard Mr. Massev's lecture in New York with the most profound interest; and although a Positivist himself, he says Mr. Massey's facts and deductions are of the utmost value according to any theory of the world.

"The Spiritual Record."

In pursuance of its plan to present an account of American Mediums and Manifestations, the Record (Glasgow) gives in its April number nearly a dozen pages concerning Harry Bastian, a general resumé of his career, which moment, and will do much toward firmly establishing him in the minds of those whose faith may have been weakened by reports of alleged doings in Vienna, as a medium for the production of some of the most remarkable nirit-phenomena.

In an article entitled "General Gordon a Spiritualist," the Record reprints from the Pall distinguished military leader, showing his views liberal and progressive kind.

A writer, quoting the words of Cardinal Manning inimical to Spiritualism, published in Catholic journals, refers to the literature of cidents closely resembling modern spiritual sonally acquainted with some who had, as he believed, been led by them to accept the Catholic faith. Other prelates and priests have done the same. Some priests, who have personally examined Spiritualism, have not only been convinced of its reality, but have had similar phenomena in their own experience,"

Summing up, the writer says :

"What the intelligent and philanthropic Cardinal should do, in our humble judgment, is this: He should examine, before he condemns. If the manifestations occurring daily all over the world are more trickery or mere delusions, surely it is his duty to expose them. Simply declaring them, ex cathedra, to be such will satisfy nobody. Neither the Pope nor an Ecumenical Council can disestablish a fact. Omnipotence cannot get more than two right angles into a triangle, nor cause two and two to make more or less than four. was "The Mystery of Evil," and it was dealt | The largest possible majority cannot destroy the reality, force or significance of the smallest fact. It is hetter, therefore, that men in responsible positions should know what they are talking about-and not join with utter infidels, agnostics, atheists and materialists in denouncing the solid unquestionable facts examined by men of the clearest intelligence and most advanced science, which prove the realities of a continued existence of human beings-of a life beyond the grave.

What Spiritualists ask of sensible men and women is not faith but knowledge. No man of intelligenceno man of science-has ever examined the phenomena of Spiritualism without being convinced of their absolute, objective reality. If Cardinal Manning, whose admirable qualities are well known and highly appreclated by the writer of these lines-who may claim to have even some slight personal acquaintance with his Eminence-will go, as secretly as Nicodemus, to some good medium-to Wille Eglinton, for example-and sit alone with him for one hour, he will get proofs which will convince him of the reality of Spiritualism. and which may also satisfy him that its facts are very far from being opposed to the interests of true religious faith and life."

Petitioning for the Franchise.

A monster meeting was held in Edinburgh on the 24th ult. by Scottish women, who sent a memorial to Mr. Gladstone and a petition to Parliament, asking that women may be included in the Franchise Bill now before that body. The meeting is fully reported in the Daily Review, and covers nearly the whole of one page. The most distinguished women of England and Scotland had part in it, including Mrs. Fawcett, Helen Taylor, Jane Cobden, the sisters of John Bright and many others. The largest hall in Edinburgh, that of the United Presbyterian Synod, was crowded so that an overflow meeting was held in Presbytery Hall. The body of the larger hall was filled with women householders, who should by right be included in the Franchise Bill. Men were admitted only to the gallery, by payment of half-a-crown. Lady Harberton presided. The force and vigor of the speeches, which are reported in full, show the earnestness of the women, and must have a great effect. England can hardly have the face to exclude such women from the franchise. when it extends it to classes of men far inferior in intelligence. At any rate, it is a good leaven that will yet leaven the whole lump.

Mrs. Maud E. Lord in Washington.

A correspondent, "Lex," forwards us a letter from the national capital wherein the state of the cause, there is referred to at some length, and the following tribute paid to Mrs. Lord and her work:

"The arrival here of Mrs. Maud E. Lord marks an epoch in Spiritualism. She came about the 4th of March, practically a total stranger. Notice of a meeting on Sunday afternoon, March 9th, was inserted in two of the Sunday morning papers. The weather was execrable. Mrs. Lord went to the hall, however, for the purpose of closing the doors, and was surprised to find a fairly good audience ; but such had been her depression consequent upon the total absence of sympathizing friends on her first arrival, that she returned to the house of her acquaintance disheartened and ready to shake the dust of the city from her feet. But the following day brought a change. One or two old friends discovered her. Parlors suited to the purpose of her guides were procured, and the following Sunday there was no standing room in the little hall where she officiated. The succeeding week she received at her rooms daily from fifty to seventy-five skeptical persons with anxious inquiries, eager to learn of the great truth. The marked interest continued to grow, and on Sunday, March 23d, Grand Army Hall was packed by an enthusiastic crowd, though it rained very hard, and was one of those unpropitious days common to early spring here.

I find it no easy task to describe either the subjectmatter of Mrs. Lord's 'talks,' or her manner. The two are so interlinked, and both are so inseparable from her own individuality, that she can have no imi. tator. If her words were pronounced by another, or subject to a cold criticism, so wholly disarmed by her manner, they would probably not rise above the aspirations of many pure minds, both on and off the platform; but delivered, as are her discourses, with a manner so alluring that one is compelled to admit hers to

۰ An art Which does mend nature-change it, rather; but The art itself is nature '-

with a voice unsurpassed in its mellifluence, she leads her hearers captive to her will.

The many public tests on this occasion were all acknowledged on the spot, or before the persons to whom they were directed left the hall. Many names of departed friends were announced as coming with sweet remembrance from loved ones gone before, to the strangers about her, and then and there she ceased to be a stranger to the people.

I never saw a more attentive, wonder-struck mass of faces, though I have been an observer of most of the great events forming so large a part of our country's history since the assassination of Abraham Lincoln.

The meetings at Masonic Temple on the occasion of the Anniversary were gratifying to Spiritualists. An excellent audience listened attentively to the several speakers. Mrs. Lord continued to give tests in the evening, long after the meeting was dissolved and the Chairman had left the hall, the people crowding round and hemming her in until about 11 o'clock when her friends rescued her from the anxious crowd by sheer force. And still the interest is not only unbated but increasing. It has not reached its floodtide yet. May it be many a day before the waters recede.

Mrs. Lord has succeeded in impressing all, of whatever mental bent, that there is 'something in it.' The seed thus sown will, as we who have observed know well, bear rich fruit in the fullness of its legitimate time."

Springfield, Ill.

We are in receipt, at the hands of L. Parsons Britt, Secretary, of a report of the Anniversary services held in this place, and shall print the same in our next issue. Meanwhile we give herewith the concluding paragraphs of his account, that the notice of the proposed rally in the interests of mediumistic development in that city may have the advantage of an earlier reading:

"It is suggested that the Spiritualists of Springfield meet at the residence of Mr. and Mrs. Berryman, No. Jackson street, on Sunday evening, May 4th, for the purpose of canvassing the subject of the reorganization of the spiritual forces, with the view of bringing into system, order and harmony the mediumistic elements-open circles in all parts of the city-and that they all meet in one grand circle every four weeks, to the end that the higher powers may come in, and out of the abundance of material we have, unfold and develop mediums, and carry on the work with renewed vigor.

We would also suggest that the same plan and principle be acted on in every town, district, city and ham-

Late Interesting Spiritual Manifestations.

To the Editor of the Banner of Light :

On Saturday, April 5th, while passing a florist's window, the thought occurred to me to purchase a bouquet, as I was on my way to Arnold street, and try an experiment. Miss Gertrude Berry was to hold a séance that afternoon, and although I did not expect to be admitted, acting upon the impulse of the moment, I purchased a bouquet about six inches in diameter, took it to Mr. Albro, the manager, and requested him to place it in the séanceroom, and if any person came from the cabinet and asked for it, during the seance, to give it to him or her, as the case might he. He assented, and I was about leaving, when he kindly informed me that there was a seat I could have, and I remained. The bouquet was placed in a vase on the mantel on the side of the room opposite the cabinet. After two or three had appeared and "stood in our midst," a female form, clothed in pure white, stepped from the cabinet, and glided, rather hesitatingly at first, as if trying her strength, across the room, with arms outstretched, as if seeking some friend in the circle, as is frequently done, and it did not occur to me that the bouquet was her objective point, until she reached over the persons sitting in front, carefully lifted the flowers from the vase, and returned to her chamber-the cabinet-where she left them, lifted the curtains again and gave her name. I at once stepped to the door to greet her, when she whispered her thanks, and said she knew the flowers were for

her, for she saw me when I bought them. After she retired, Mr. Albro suggested to the control that if he would hand the bouquet to him, he would place it in water and preserve the flowers, and received in response the ourt reply, "The spirit will take care of them." In about an hour after, nearly a score of persons had come one after another, and sometimes in groups of two or three, and ""stood in our midst," another spirit parted the ourtains. holding in her hand the bouquet, and calling me, returned it, expressing thanks for the pleasure it had afforded them. She said they could not take it away, but earnestly whispered, Papa, give it to the manager and ask him to take it down stairs into the parlor, place it in water and keep it until to-morrow, and then I will materialize myself, go down and get it and bring it up to you;" and she added gleefully. Won't that be nice ?" She then addressed Mr. Albro, at my desire, and repeated her request and promise to him. After she retired. he said he doubted if that could be done, but that we would try it and neither would speak of it to any one, not even the medium, until after the trial should be made.

On Sunday afternoon a company of twenty were assembled in the same room. Prior to ascending the stairs to the séance-room, both Mr. Albro and myself noticed particularly that the bouquet was in a vase on the parlor table, beside another similar one and several smaller ones; and I carefully examined the chamber used as a cabinet, and know it was not there when the doors were locked.

There were twenty persons assembled there, apart by themselves, the doors being shut" and locked. After several of our mysterious visitants had emerged from the cabinet and 'stood in our midst," the identical spirit who made the promise the day before stood before us with a bouquet of flowers in her right hand. As I approached she handed it to me and vanished. Almost immediately, however, the curtain parted again and she flung her arms around my neck, eagerly whispering: "Oh ! papa, I did it, did n't 1?" It was the same bouquet, and at the close of the scance the vase in which

it had been, in the parlor, was found empty. There is no question of the fulfillment of the promise. The bouquet was brought up stairs and into the seance-room after the doors were closed and locked, dripping with water, as if just taken from the vase below. How it was done is the question. The spirit promised to materialize herself and bring it. She brought ut ala o and get it? How otherwise did she get it? The door to the cabinet was locked and sealed, and certainly no mortal entered the seance-room after the doors were closed until the close of the seance. The reader can draw his own conclusions. Boston, April 7th, 1884. J. B. HALL. [We are intimately acquainted with the gentleman whose name is appended to the above communication, and know him to be a reliable person who would not be induced to make any statement in regard to the spiritual phenomena that he did not personally know to be a fact .-- ED. B. OF L.] 155 The Memphis (Tenn.) Morning Scimitar, in view of the present excitement in that city regarding the question of Sabbath observance. justly considers that the views of the clergy "touching the question from a mere worldly standpoint, are but the opinions of citizens "You have evidently witnessed little and read entitled to respect and endorsement only so far less on this subject. You are not the man to as they are drawn from logical premises, and are convincing to the just and reasoning mind." The editor of the Scimitar further avers that while it is the privilege (and by some may be regarded the duty) of all people in community to "give themselves up to religious contemplation" on the Sabbath, he strongly doubts that any sensible man or woman can be persuaded, by legislation, to take upon him or herself the performance of any religious duty, however light."

A Curious Old Book.

We have at this office an ancient book, evidently printed upon wooden types. Its title page is as follows: "An Harmonie upon the First Book of Samuel, wherein according to the method and order observed in Hexapla upon Genesis and Exodus, but more compendiously abridged, these special things are observed upon every chapter. The divers readings compared doubtful questions explained, places of Scripture reconciled, controversies briefly touched, and moral collections applied; wherein about four hundred theological questions are handled, with great brevity, and much variety, by the former author of Hexapla on Genesis and Exodus. Printed by Cantrell Legge, for Leonard Greene. 1614." Chapter twenty-eight contains a series of questions and answers upon spiritual things. We quote: "Ques. 16-Of the power of spirits; what they are able to do by their spiritual nature, and what not. 1. Here the power of spirits is to be distinguished : for there is in them a three-fold power, which they have by their creation, as they are spirits; a limited power, restrained by God; and their power augmented and enlarged from God, for special service, wherein it pleaseth the Lord to use their ministerie.... That the spirits are able to work strange things.... In the Ethnike it is recorded that Tuccia, a Vestall vergine, did carry water in a sive, and Claudia drew a shippe that stucke in the sand, that could not be remooved by any human force: Plinie writeth how the olive grove of Vestius Marcellus was remooved : to denie that these things were done, it would be thought too great boldness.... If the spirit of man hath the power to moove and stirre the bodie, the like power can not be denied unto spirits of a more powerfull nature."

ET A valued correspondent writes us from the Pacific slope :

"I knew Harry Bastian well while he was in this country, as he was intimately associated with me two years in his early development as a medium. I have seen him transformed as the person of some one else when in the privacy of our own room ; and many other equally as wonderful phenomena have occurred when in his presence. May the good angels in and out of the form aid and sustain you, Mr. Editor, in the grand work you are doing for the oppressed mediums and the cause of spiritual truth in general."

According to certain wiseacres in Boston and elsewhere, it is a orime to be an investigator of the laws of Nature. But what actonishes us the most is the fact that the respectable Daily Advertiser of this city endorses this

Aid for the Destitute.

As poverty and want have sadly afflicted the poor during the past winter, far and near, we have received direct appeals for assistance from those in destitute circumstances, which we have responded to as far as our pecuniary means would warrant. In every case, we may say, where we have been satisfied of the worthiness of the object, we have readily responded to the cry of distress. What we have expended in this way has been far in advance of the contributions sent in to replenish our "Poor Fund"; but there must be a limit to even a good work, when there is a lack of means for its pursuance; and however reluctantly we may do so, we are obliged to confess our inability to assist all the needy applicants who continue to call upon us for pecuniary aid. We hope and trust, therefore, that those in our ranks who may be blessed with a competence will remember that "the poor we have always with us," and that it is the duty of the prosperous man to assist his less fortunate brother in time of need.

It is too late in the day to brand the phenomenal truths of Spiritualism as frauds, when many of the most distinguished persons in the world endorse them-men who represent the highest mental capacities in law, letters and science, and in social life on both continents. The most of them, whose names we have given in these columns, are not only believers in Spiritualism, but nearly all have an absolute, positive knowledge in this regard. Those who denounce the phenomena betray the densest ignorance of what Spiritualism really is; and when they think they can crush it out by lynch law or any other law, they will find in the end that there are blows to give as well as blows to take.

15 There is nothing meaner than Mr. Anonymous, whether a man who writes for the newspapers, abusing decent people in the dark, or a man who undertakes to accomplish in this underhanded method what he is afraid to undertake openly and over his own proper signature.

let in the nation, as thereby the cause would receive an impetus the importance of the results of which is not easy of computation."

THE HOMILETIC MONTHLY for April (New York: Funk & Wagnalls) gives its usual full sermon, and abstract reports of others, together with divers articles on various topics. In "Queries and Answers." a correspondent relates his experience at a materializing séance, at which twenty forms appeared; and remarking that his faith in human nature, taken in connection with what he witnessed, makes him a Spiritualist, asks, "Am I too credulous ?" In answer the editor says: "Your faith in human nature is beautiful, truly touching, but is too ethereal for earth "-a reply that, coming from one who professes to labor for the establishment of the kingdom of heaven in this world, must appear rather strange. He continues: make investigations in this field." But who is. if not the one who has "witnessed little and read less "? Such, however, does not appear to be the view "religious" editors take. On the contrary, it would seem to be a fixed conviction in their minds that the less they investigate Spiritualism, the better qualified they are to give an opinion of it; intuitively sensing the fact that investigation will endanger the equilibrium of their creed or their honesty, and that within its domain one or the other will be

sure to fall to the ground.

JOHN STORER COBB has in course of delivery before the Young Men's Christian Union of this city, at its rooms, No. 18 Boylston street, a been given, namely: "The Key to Success," and "The Use and Abuse of Language," both of which were highly spoken of by the daily press. The two yet to be delivered are, Thursday evening, April 17th, "The Method of Studying Language," and April 24th, "The Past, Present and Future of the English Language.' Mr. Cobb treats his subjects in a masterly manner, illustrating his statements with incidents and anecdotes to such an extent that what might otherwise be a dry study to many, becomes entertaining as well as instructive to all. The admission is free, and the time 7:45.

10 On our second page will be found a spicy report of the recent Anniversary proceedings at Slade's Hall, Providence, R. I., as furnished us by Dr. Fred. L. H. Willis. The reader will please substitute "Mr. and Mrs. Spinning" for 'Mr. and Mrs. Spinney," wherever these names occur.

13 Mrs. A. Dwinels has decided to remain ist in both Europe and America. at 48 Winter street. We are constantly hearing the most favorable reports of her as a reliable medium from those who have had sittings with her. See her card.

M reliable correspondent writes us as follows regarding the medium Davignon:

"The best slate-writing I have ever seen or heard of in a public audience took place at the Anniversary exercises in Springfield, Mass., Nelson Davignon of series of "Practical Talks on the Proper Use of Philadelphia being the medium therefor. The slates the English Language." Two have already used were purchased by parties who tied them to gether and brought them to the hall, these slates never going out of their possession. The medium passed down the aisle before the audience, the owners of the slates each in turn holding one end, and he taking hold of the opposite end with one hand, clasping with his left the left hand of the owner of the slate; and out of five attempts two had messages-the whole not taking ten minutes. There is no chance here for the most dishonest skeptic to cry fraud."

> MEDIUM AND PHYSICIAN .- We are informed that the wonderful slate-writing medium, Mr. A. H. Phillips, has been graduated from one of our principal medical colleges and has permanently located at 229 East 48th street, New York, where he is prepared to administer comfort and relief equally to body and spirit, having studied three systems of medicine, and possessing strong natural powers of healing.

The grand mediumship of Mrs. Cora L. V. Richmond needs no defense from us. It is abundantly endorsed by every honest Spiritual-

Mrs. R. S. Snow, North Pomfret, Vt., will please accept thanks for a box of choice flowers for our Public Free Circle-Room table.

LIGHT. BANNER OF

our brother in the cause, Mr. Lymander F. Thompson, an honorary member of this Association; and while we regret the departure from mortal life of one who was ever ready the advocate the cause of Bpiritualism and aiways greatly in-teroweed in the Children's Lycoums, yet we can but re-joice with the liberated spirit which through many weary months has with patience and hereic courage borne the pain and suffering of a diseased body. Well do we re-member, in the early days of our Lycoum, when our friends were fow, how he nobly placed himself by our side, throwing open his doors for our meetings, and by his ablo coursel and cheering words encouraged us to persevere in the good work; and we believe that from the spirit-realm we shall still feel his influence in the cause he leved so well.

The audience was requested to rise and sing with the school, "Hold the Fort," which was done, after which the Lyceum adjourned. ALONZO DANFORTH, Cor. Sec. S. S. Lucoum. PAINE HALL.-The last two sessions of the Lyceum

have been well attended; lengthy and interesting

Supermundane Intelligence.

The following was written last night at the séance of Dr. W. M. Keeler without human hands under test conditions, says the Washington Republican of the 8th inst. It is at least a partial answer to the objection that communications are below our standard of the great departed:

parted: "In the spirit all things become real. We are no longer masked by selfish desires and impulses; we see things without the tinge of the external body. Even the material brain loses its power to delude us; we are no longer sophists. There is nothing upon which soph-ism can weave its web or tissue of falsities. All things are made clear. We are spontaneous; we grow to be-come what our thought is, and our light and life are made beautiful by the grandneess of the image that we have builded for humanity. Upon a thin and slender foundation of goodness we rear the matchless fabric of immortality, and eliminate our faults, of which we instautly become more aware than in the material life. DANIEL WEBSTER." The communication was produced as follows:

The communication was produced as follows: A young lady not connected with the medium handed the paper and pencil to the spirit over the top of a curtain which forms a small cabi-net in the corner filled with a small table, leavnet in the corner filled with a small table, leav-ing no room for any person. The paper and penoil were taken from her hand in the pres-ence of twenty people. The communication was written and handed out to the same lady, and by the writer passed to another person, so that the medium had not touched the pad on which the writing was done. It was immediately read aloud and is presented verbalim, including the punctuation. Leaving out of the question the sentiment and literary value, it is a mechanical and intellectual feat of the most extraordinary obsracter. The communication is legibly writ-ten, and yet it was done in the cabinet in the dark, the medium outside, and handed out. It dark, the medium outside, and handed out. It demonstrates the presence of a supermundane intelligence not unworthy of a Webster, a phase of psychic force unfamiliar to Prof. Newcomb.

15 A correspondent writes: "I witnessed on Sunday, April 8th, in Eagle Hall, the most remarkable healing by Dr. E. B. Fish, magnetic healer. Fifteen persons declared themselves entirely free from pain in thirty minutes by treatments over their winter clothing. Those who are sick and desire a speedy oure should call upon Dr. Fish, 33 Boylston street, Boston. Good references given."

BT A postal from Dr. G. L. Ditson, Paris, France, under date of March 27th, informs us that Madame Blavatsky and Col. Olcott were expected to arrive there from India on the following day. Mr. Judge of New Jersey is there to meet his friends, he being one of the founders of the Theosophical Society of New York.

107 That speculative adventurer who perambulates the country under the name of "Prof. H. Cooke," claiming to be "the acknowledged King of Mysterles," is at present operating at the West, being on the 6th inst. at Decatur, Ill. Spiritualists and all other honest people should beware of such impostors.

BT The March 29th number of La Luz Espirita, published at Key West, copies from the Banner Dr. Joshua Thorne's famous letter addressed to the Ministers' Alliance which recently met in Kansas City.

Messrs. R. H. Curran & Co., art and book publishers, of this city, advertise in another column for men and women to sell "The Life of Man." and other works.

Read the notice of the Ladies' Aid Society's SALE-under "Meetings in Boston."

FACT SOCIABLE .- A session, partaking somewhat of the nature of a re-commencement of Bro. L. L. Whitlock's interesting Fact-Meetings which were convened so long and so successfully at Horticultural Hall, was held by a large number of invited guests at the joint residence of himself and Dr. J. R. Buchanan, 29 Fort Avenue, Boston, on the evening of Saturday, April 12th. The parlors of the pleasant home were thronged; good music, vocal and instrumental, was furnished by Mrs. Kimball, Mrs. Wheelock, Mrs. Nellie M. Day, Prof. C. P. Longley, Mr. Crane, and the blind medium, J. R. Cocke-the last mentioned gentleman favoring the guests with several examples of the work accomplished through his organism, while he himself was, as he stated, in an unconscious trance. Remarks were made by Dr. H. B. Storer, Prof. Bu-chanan, Dr. Wellington and J. W. Day; Miss L. Barnicoat, Mrs. Fay (the materializing medium), Mrs. Leslie, and J. A. Bliss, entranced, addressed the people and delivered messages ; and choice readings were

Spiritualist Meetings in Boston: Horicalianal Hall (corner Tramont and Brom-deld Sireota).- Meetings under the auplices of the Bos-ton Spiritual Temple will be held every Sunday at 10% A. M. and 7% P. M. R. Holmes, President; W. A. Dunklee, Tressurer.

Wells Memorial Mail.-The Shawmut Spiritual Ly-coum meets in this hall, 607 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 Nitreet. - Children's l'rogress-ve Lycoum No. 1. Free session every Bunday morning at it 10% o'clock. All are cordinily invited. Benjamin Weav-r, Oonductor.

realm we shall still teer fils induction in the class is the solution of the Weils Memorial Hall, 967 Washington Street,-The Spiritualistic Phenomena Association holds meetings every Sunday afternoon at 2% o'clock. Able speakers and test mediums. All are cordially invited. Seats free.

test inediums. All are cordially invited. Seats free. Herticultural (Lower) Hall.-The Mcdlumistic Phenomena Association holds meetings every Sunday at 214 P. M., on and after April 20th. Admission free. Best of mediumistic talent may be aspected. 1033 Washington Street.-Ladies' Aid Society meets every Friday at 2% P. M. Business meeting at 4. Sunday afternoons at 2%, tests and good speakers. Conference in the evening. E. C. Baxter, Beerelary. Emer.-Bundays, at 10% A. M. 2% and 7% F. M. Eben Uobb, Conductor. Meetings also Wednesday afternoons at sociock.

So'clook. Harmony Hall, 34 Easex Street (ist flight). --Sun-days, at 2% (seats free) and 7% P. M.; Thursdays, at 3 P. M. Prescott Hobinson, Obairman. Working Union of Progressive Spiritualists.--J. Comodore Street, Secretary, 275 Columbus Avenue.

Oheises. The Spiritual Association meets every Sunday in Odd Fellows' Hullding, Hawthern street, opposite Bel-lingham Car Station, at X and 7% P. M. THE LADIES' HARMONIAL AID BOOIETY meets at Tem-ple of Honor Hall, Hawthern street, every Friday after-noon. Business meeting at 4 o'clock. Entertainments in the evening, Mrs. S. A. Thayer, President. Mrs. E. A. Baker, Secretary.

the evening. Mr. Baker, Secretary. Cambridgeport.-Spiritual meetings are held every Sunday evening in Pelham Hall at 7% o'clock. East Somerville.-Spiritual Union. Meetings are held in Hadiey Hall, Broadway, every Sunday evening at 7% o'clock.

THE BOSTON SPIRITUAL TEMPLE .-- Mr. J. Clegg Wright occupied the platform last Sunday (Kaster).

morning and evening. The day, one of the finest,

ence-were surprised at the autity of the nutle prod-igy. Vocal selections were given by Miss May Waters, Eva Morrison, Mrs. L. S. Jones and Miss Helen M. Dill; and a dialogue was participated in by Mrs. L. S. Jones and Aaron Lowenthal. At the close of the Easter session each of the chil-dren was presented with an Easter egg. To Mrs. Peters and family (who are all interested in the work) the school owe their thanks for these Easter offerings. Through the kindness of Mr. and Mrs. Falls, of Bos-ton Highlands, the Burlingham Family will be pres-eut at the next session and sing many choice selec-tions from the popular music of the day. FRANCIS B. WOODBUBRY, Cor. Sec. 45 Indiana Place.

SPIRITUALISTIC PHENOMENA ASSOCIATION -WELLS MEMORIAL HALL.-In the absence of Prof. Clayton, Vice President Davenport called the meeting to order. After singing by the choir, Dr. O. H. Wei-lington was introduced, and spoke of "Materialization: its Dangers and Djincuttes." He cited the materiali-

Its Dangers and Difficulties. He cited the materiali-zation of Jesus after he was stain upon the cross, as of the same nature as that we now witness, and as evidence that our friends can do the same, since the laws of nature change not and are ever alike operative. As splith-return is as old as humanity, as materializa-tion has been known so long, why all this doubting? The day is not far distant when the old herose in the ranks of reform, those who have passed the gates, will return in materialized forms on our platforms and speak as it was their wont in the days gone by. It is only a question of time when this shall be. All hall the gave, the sone, Following, Mrs. Pennell came upon the platform and gave, tests, which were well received, and Dr. C. H.

Following, Mrs. Pencell came upon the platform and gave tests, which were well received, and Dr. C. H. Harding, though laboring under a cloud of sorrow, seemed to stand as it were on the portal of earth and just on the boundaries of the spirit-world, as he de-lineated spirit-friends that came within the scope of his interior vision; in two instances at least there could be no doubt as to their identity. Next Sunday, April 20th, F. A. Heath of Charlos-town District will give a short inspirational lecture, and sing improvised songs upon subjects given by the audience.

audience. J. Frank Baxter will speak for us Sunday afternoon,

April 27th. Subject announced next week. ALONZO DANFORTH, Cor. Sec. of S. P. A. 23 Windsor street, Boston.

HARMONY HALL, 34 ESSEX STREET .- The exercises of last Sunday opened with an address by Mr. Pratt of East Braintree, subject, "Watchman, What Prati of East Braintree, subject." Watchman, What of the Hour? or What do the Signs of the Times Por-tend?" He treated the subject in a bold and masterly manner, eliciting liberal applause, and was followed by Miss Wentworth, a young medium, who related some interesting incidents in her late experience, and was listened to with an unusual degree of interest. Mrs. M. W. Leslie offered some well-chosen remarks, and gave, as did also Mrs. F. A. Bray, many tests, which were unmistakable, and readily recognized. Prof. Milleson's remarks were, as they always are, interesting and instructive. Justice cannot be done to his reasonings without giving an elaborate report. Ho should be heard by all. The remarks of Mr. Viles, full of sound logic and practical ideas, received the closest attention of the audience. Remarks were also made by Mrs. Goodwin, Mr. Kane, the Chairman and others, which were well received ; also tests by Mr. Kane, Mrs. Goodwin and others, and an original poem by Mr. Ward.

God; that God acts on the convolutions of the brain of his vicegerent, to do his will, and therefore he is in-failtble. I venerate virtue; adore the beautiful; a good man, wherever he may be, I worship: but I despise fraud, whether in high places or low. The plan of saivation was not the doctrine of Jesus. It came from Exppt. In Egypt, more than six thousand years ago, astrono-mers state that the sun was in Virgo; when it crossed the line a new year was born. At another time in Taurus and Arles. On each is attached some legend of the Lamb, etc. It really is the religion of pagan-ism. The Roman Catholic Church calls not thinkers to its fold; there is no place for them; faith is all they ask for. The Reformation is due to thinkers. Though education was then allowed, it was such as was per-mitted, and only that. Give me the child to educate, and I will form the thoughts of the future. It is a very difficult thing for any one to break away from their early instructions. The United States laid the broad platform of the inalienable right of man to life, liberty and the pursuit of happiness. France in 1708 struggled for the same ilberty, and in 1648, that mem-orable year when the door between the two worlds was opened at Hydesrille, that cry of liberty ran like fire through Europe. The God of reason and revolu-tion is on its way. Stand by your reason, your Spirit-ualism, and the ilberty you love so well. The great theories of the present are largely derived from Ger-man thought, adding to them those that followed from Huxley and others. Wars have stopped civilization, else these things would have appeared sconer. The present theology is weakening. The moralist and the-ologian must be united. Study your phenomena; they are the natural laws through which the world will be brought to the knowledge of life, and then there will be no such hierarchy to be found as the Roman Cath-olic Church. The evening service opened with two songs, "Take, ob the bad derid a cactellow with two songs, "Take, A PLEASANT OCCASION .- At the parlors of the La-

J. Frank Baxter in Springfield, Mass.

J. Frank Baxter in Springfield, Mass. Mr. Baxter had another marked success at Gill's Hall, on Sunday last. His slight, his lectures and tests were all pronounced most excellent. Being Raster Sunday, he gave in the evening his lecture on the "Emacipation of the Spirit-Body." in which he showed the true idea of death-an emancipation of the spirit body from the physical body. The audience was large and gave very close atten-tion. Mr. Baxter has conquered Springfield practi-cally, and the *Republican* has this time thought best to say nothing about him. The popular current is run-ning in his favor here, and the editors of that paper do well to be quiet until they can be more honorable;to him. J. Clegg Wright is to speak the next two Sundays, April 20th and 27th. H. A. BUDINGTON.

The Banner of Light, with its character-istic zeal for spiritual progress everywhere, has generously given our Southern and Camp-Meet-ing Associations several liberal notices. We appreciate, and hope our friends everywhere will also assist us to make a success on this un-tried soil. We need the belp of every Spiritual-ist. Our labors are in the face of opposing ele-ments such as do not exist elsewhere. Help us to make these associations useful.—Light for Thinkers, Atlanta, Ga.

have been well attended; lengthy and interesting readings and recitations have been given by May Gar-land, Maria Fails, Freddle Stevens, Maggle Holland, Miss Amy Peters, Mrs. Frances Blanche Tilden, Beu-lah Lynch, Alice Knight and Alice Russell. At the Easter seesion we had the assistance of Mr. Fred Cooley and Miss Jennie Bicknell of Brockton, Mass., who read several selections. These "old friends" of the school were warmly greeted. Little Lulu Morse also gave a recitation, and all-both school and audi-enco-were surprised at the ability of the little prod-igy. 197" No doubt there are Spiritualists in Eng-land, as there may be in America, who have been prejudiced against Mrs. Fletcher. Is there a living medium who has not plenty of ene-mies? All we have to say to those who, for any reason or no reason, think ill of Mrs. Fletch-er, is, read her "Twelve Months in an English Prison."—Spiritual Record, Glasgow, Scotland.

It is strange that some one did not disperse the mob in Cincinnati by proposing to take up a collection.-Norristown Horald.

Thousands testify to the merits of Dr. Graves's 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.

THIS PAPER may be found on fi) at GEO. P. HOW-Bureau (10 Bpruce attent), where advertising be made for it in NEW YORK.

RATES OF ADVERTISING.

Each line in Agaie type, iwenty 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. Mpecial Notices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agate, each insertion, Notices in the editorial columns, large type, leaded matter. fifty cents per line.

eaded matter, fifty cents per line. Payments in all cases in advance.

AP Advertisements to be renowed at continued rates must be left at our Office before 19 M, on Maturday, a week in advance of the date where on they are to appear.

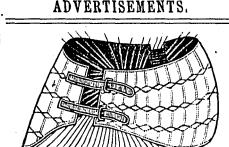
SPECIAL NOTICES.

Dr. F. L. H. Willis will be at the Quincy House, Brattlest, Boston, every Wednesday and Thursday, from 10 till 3, until further notic Ap.5.

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 ser-vices for Sunday or week evening lectures en route from New York to California, will kindly write at once; up to March 31st, address : The Lines, Humphrey street, Cheetham Hill, Man-chester, England; after then, care Banner of Light office. M.1.

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



AN APPEAL FOR IMPROVED CATTLE CARS

5

THE United States law to protect animals during trans-portation by rail provides that, when they are carried in cars in which they can be fed, watered and have rest, its requirement that animals shall be unloaded every 28 hours, and then have a rest of 5 hours, shall not apply to animals in such cars. The law prevents starvation and too long con-finement in cars so FAR AS IT IS OBEYED by the Railroad Co, is, and its existence and enforcement are of the first be-cessity while the common stock cars are need, but the re-loading at the stopping-places is attended with much erably, it being naturally hard to get the poor creatures back into cars where they have aheady so suffered, without blows, or worse.

Ioadligat the stoop har - places is attended with mitch ernolf, it leing naturally hard to get the peor creatures back hilo or work.
 To meet this want of an improved car the American Hummo Association offered a prize of five thousand dollars (\$5,00) for such acar in isso, to slimulate the inventive ability of the country. One of its conditions was that the parents on the approved car housed to the inventive ability of the country. One of its conditions was that the parents on the approved car housed to the railroad companies by it free from charge of royally.
 But the owners of the best inventions decided not to complete for the prize, thinking that their crass would prove more valuable to them than the five thousand dollars. Accordingly, the prize of royally.
 But the owners of the best inventions decided not to complete for the prize, thinking that their crass would prove more valuable to them than the five thousand dollars. Accordingly, the prize of the thousand dollars. According the construction of ears with the interest would prove more caused the construction of ears with the start have been touched by the atroctions and blockhold is a flow. The names are given in the oalt finnane People whose hearts have been touched by the atroctives of this traffic.
 A. C. MATHEM, Phicael Companies, and to all finnane People whose hearts have been touched by the atroctive of the streat wore examined:
 A. C. MATHEM, Phicael Columbias.
 W. BTUAHT HUNTER, Belleville, Canada.
 M. LENCON, Providence, Rhode Island.
 M. M. NONCON, Providence, Rhode Island.
 M. M. NONCON, Providence, Rhode heart.
 THOMA CLARK K, TTUG Now Norths of Benator Micribard Common are in the stock traffic to be one in the stores. "I declars the lock traffic to be one in stand, the wave a lock traffic to be one in the stores." I declars the stock traffic to be one inters much always romand benator.
 MEN BERKE

GOLD WATCH FREE!

COLD WATCH FREE! THE Publishers of the Positicry Respect the Popular Humanied Poultry Page, devided entirely to tolling how to Make Poultry Page, nake the following liberatoffer: The person felling is what two chapters in the lible are alike, and where they can be found, before May 16th, will re-erive a Laditer Wolfd Gold Networking Huming Case Watch, worth 860,06. If we receive more than one correct answer, the second will receive our elegant Herm-winding Gentlemman's Watch. The third a Humi-ing Case Moliel Nilver Watch. The third a Humi-ing Case Moliel Nilver Watch. Every person must send Sociaris with their answer, for which they will receive a year's subscription to the Poulitry Respect, the best for successful winners will be published. If you will en-close 4c, extra and mention the paper the advertisement is in, you will receive two values books free, which the book Nelections for Aulograph and Writing Al-bumar, or, if you prefer, Our New Hook on Mhort Humd. Postage stamps taken. Address, THE POUL-TRY RESPIRE. 89 Randolph street, Chicago, III. April 19.-19

Swedish Baths with Ypsilanti Mineral Water. ROOM 42, Niles Block, entrance 33 School street and 16 R. City Hall Avenue. Hours 9 A.M. to 12 M., and 16 4 r.M., except Sundays, Winvisit patients at their residences, April 19,-iw*

MRS. ANNA CONNELLY'S

Redemption for the Hair. Without Lead, silver, Suphar or Deleterious Drugs of any kind. Positively restores the Grayest Hair in three days to its original color without stalling the scale. It stops the hair from failing out and makes it grow. Powders sent, post-paid, as a trial, for 30 days only. The 41 packages for 50c. Postage stamps taken. ANNA CONNELLY, 450 North 11th street, Philadelphia, Pa. Bayls"-Jan. 26.

LOSS OF MANHOOD

CURED by a spirit prescription in 60 days. It is an out-side application. No medicines given. Send three 2-ct, stamps for descriptive book to DR. ROHENT P. FEL-LOWS, Vinciand, N. J. CHARGES REASONABLE, Feb. 23.-20wis*

RARE CHANCE For a Magnetic or Eclecile Physician. FOR SALE, a Medical Sanitarium, established 15 years, Building Atted with all necessary appliances, liatha, etc. Now doing \$10,000 a year. Will sell whole or hait in-torest, Address 'SANTARIUM, ''care Banaroo' Light, Boston. April 19.



MRS. DR. CREENWOOD. MEDIUM, No. 1 Asylum street, corner Washington street, Boston, Mass. 1w-April 19.

REE DIAGNOSIS.-Send lock patient's hair, age, sex and 3 2-cent stamps, Magnetic treatments given every afternoon at 128 West Brookline street, Bos-ton, Mass, DR, S. CARIFENTER, 2w - April 19, MRS, H. E. YOUNG, formerly with J. W. A Flotcher, is prepared to give Magnetic Treatments at 15 Indiana Pince, Boston, "Ladles preferred," Office hours 9 A. M. to 5 P. M.

dies' Ald Society, on the evening of the 20th of March, the fiftieth birthday of Augustus G. Baxter was so-

Wright occupied the platform last Sunday (Kaster), morning and evening. The day, one of the finest, brought out a full attendance. The services were opened by songs from Mrs. Wilson, "Sweet Spirit, Hear My Prayer." and "Consider the Lilles," accom-panied on the plano by Mr. W. Milligan, which were finely rendered. The subject selected by the audience was, "What will be the Effect of Modern Spiritualism on the Ro-man Catholic Church?" Mr. Wright's control com-menced by asking, What is Modern Spiritualism? Some say is is the restoration of primitive Ciribitanity. It is a phenomenon of nature, and is independent of man. It is a fact in nature just as much as that of any science. No one denies the existence of the science of astronomy, mathematics, magnetism and electric-ity; so you may call Modern Spiritualism the science of psychology. It deals with mind, intelligence. It acknowledges the continued existence of man, that those who lived in the past live now, and supports its assertions with its phenomena. Man in his early blatory wondered at what he saw, and then struck out for investigation. Then came in-spiration, and that led to the idea of a higher power. I have a consciousness, and know that I am, and through consciousness came the inspiration. The same that was a fact ten thousand years ago, is a fact now in this nineteenth century. The inquiry "I i a man die, shall he live again? has been again and again asked. When Mesmerfirst discovered or made known the power that bears his name, it was in response to the same question, and a turther revelation in the science of psychology.

given by Mrs. Soule and Miss Smith (sister of the late Mary M. Hardy). The meeting closed at a late hour, all in attendance declaring it a social and spiritual success.

IMPROVED OATTLE OARS,-We ask attention to an appeal from the American Humane Association in favor of improved cattle cars, which will be found in our advertising columns. Of the sufferings of animals in the common car no one can be wholly ignorant who has seen trains of them on our railroads, or who has ever visited any great cattle-yard when the cars were being unloaded there. Is all this suffering necessary? The improved car, in which animals can be fed, watered and have rest while on their journey, answers this pathetic question. It is not necessary. The mercantile and hygienic aspects of the case are also im portant, as much of the meat obtained from cattle so suffering is brought upon the market in a state totally unfit for healthful human consumption. We com mend the matter to the serious consideration of our readers.

John R. Robinson, of Chicago, Ill., has recently devoted a few days to a visit to Boston. He is the editor and proprietor of the Railway Advance, a paper devoted to interests in harmony with its name. Some fourteen years ago himself and his able, energetic wife were prominent as managers and workers in the Chicago spiritual meetings. It is alleged that Mr. Robinson, from personal experience and investigation, is deeply interested in spirit-form-materializations, and is convinced of their genuineness in many instances; but he elleves; also, that a portion of what he has seen is attributable to transfiguration and personation.

The Advertiser, New Market, N. H., reports a séance held at the residence of Mr. and Mrs. E. O. Brown, at which very demonstrative physical manifestations of spirit power took place, Mrs. Rufus Chase, of Exeter, N. H., being the medium. The writer of the report, though disposed to speak lightly in print of what he experienced, evidently has a more favorable impression of the reality and source of what he heard and witnessed, than a desire to favor the prejudice supposed to be entertained by his readers, allows him to express.

William J. Cottle, an active and efficient laborer in the field of Spiritualism, passed from his earthly home in San José, Cal., to the higher life, on the 10th of March last, in consequence of which resolutions of regret at the loss of his visible presence and of sympathy with his relatives and friends were adopted by the First Spiritual Union of that place, and forwarded to the family by a committee consisting of Mrs. J. L. York and Mrs. R. H. Schwartz.

John Hartwell, of Camden, N. J., passed to spirit-life from his late residence, 451 Benson street, on the morning of April 7th, after three weeks' illness of congestion of the brain. He was born Jan. 1st, 1806. in Plympton, Mass., consequently at time of decease was 78 years of age.

Blizabeth Stuart Phelps has written for the May St. Nicholas a short paper entitled "Supporting Herself," which will be a concise statement of the obligations which she considers all girls are under to support themselves, and of the means of doing so. -

The veteran Spiritualist and eloquent speaker, ALLEN PUTNAR, Req., will answer calls to lecture, or attend funerals, wherever his services are required. Address him 51 West Brookline street, Boston, Mass.

Huxley and others. Wars have stopped civilization, else these things would have appeared sooner. The present theology is weakening. The moralist und the ologian must be united. Study your phenomena; they are the natural laws through which the world will be brought to the knowledge of life, and then there will be no such hierarchy to be found as the Roman Cath-oll Church. The evening service opened with two songs, "Take, oh I Take Me," and Longfellow's "Bridge," by Mrs. Wilson. The subject chosen by the audience was, "Is there Proof of the Existence of Consciousness apart from the Brain?" and "The Origin of Spirit." The lecturer commenced by asking, What is conscious focusness does not embrace the work that one does. I aim not more conscious because there are twenty or a hundred persons present. I may study history, philosophy, etc., and not have more con-sciousness. Consciousness has neither color, weight nor space. When my mind labors it is the tool of con-sciousness. Consciousness has neither color, weight nor space. When my mind labors it is the tool of con-sciousness. Consciousness has neither color, weight not subject. Ideas are not consciousness; tiley are the tools of thought. This building was a thought bo fore a hammer or chissi conticuences; tiley are the tools of thought. This building was a thought bo fore a hammer or chissi conticuences; tiley are the tools of thought. This building was a thought bo fore a hammer or chissi conticuences; tiley are the tools of thought. This building was a thought bo fore a hammer or chissi contende was; tiley are the tools of thought. This building was a thought bo fore a hammer or chissi contende the materiat. The eye, ear and touch are the tools with which consciousness without objective form. The speaker referred to the bools of thought. This building was a thought bo fore a hammer or chissi contende the materiat. The eye, ear and touch are the tools with which consciousness without objective form. The speaker referred to consthe the coles with which consciou

fore a hammer or chisel touched the material. The eye, ear and touch are the tools with which conscious-ness works. The whole is equal to its parts; its parts equal to the whole. Take away the nitrogen, phosphorus, etc., each cannot think of itself; together they cannot think; there must be something beside these to make thought. If thinking be a thing, it must have weight or measure. I cannot think of consciousness having form, weight or color. You cannot see, hear or feel except with the organs for that purpose. How is it with the rap, that insignificant little rap? What pro-duces it? It is a tremendous truth; there must be a rapper. The rap is made without matter. It comes by request. Was it the active consciousness of any one present? Ask it to rap three times, and the three raps come; and in reply to questions it replies, show-ing memory. So it proves a memory independent of the action of the sitters, when the reply is beyond their immediate knowledge. It was considered for-meriy by some to be either a divine or an evil power, and that, in either case, it should not be examined. I will rest the whole matter on that wonderfui little rap. Mr. Wright hardly receives justice from the above report, so skilliuly did he handle bis subjects. He leaves with the regrets of many frieds who have be-come so while at this hall. He will be followed by J. Frank Batter next Sunday morning and evening evening with tests. W.A.D.

SHAWMUT LYCEUM, WELLS MEMOBIAL HALL. On the beautiful Easter morning, Sunday, April 13th, the services opened with singing by Lyceum Quar-tette, followed by reading by Mr. Rand, the Assistant Conductor, and the Grand March which has for so many years been gone through with and admired by Lyceum workers. Miss Barilcoat was called upon, and responded with stories well adapted to the taste and comprehension of children, and was listened to with close attention. Master Eddle Hatch was called upon for a repetition of that which has sung by him on Anniversary Day; Helen Sanders, Minnie Kimbail, Emma Jacobs, Lulu Morse, Rosa Wilbur, Gracle Burroughs, who recited, "It is Ever so far Away," and our constant visitor, Miss Minnie Nick-erson, gave." The Polish Boy." The exercises placed a double emphasis on the re-marks made by Dr. Thomas, from the platform, that children cannot be too thankful that they live in a time when they can meet and study the duties of life, free from the discipline and dogmas of the popular church; and that the religion of nature, that springs spontaneous in the hearts of the young, is allowed to grow and develop its harvest of happiness. To those who believe in Spiritualism death as-sumes a face beaming with hope and cheering prom-ises, and we are led to look beyond the physical decay of the body to the triumphant entry of the spirit to the plane of eternal life. With such feelings we speak of Bro. Thompson, who has cast aside his earthly house and called together his spiritual forces to meet the life continued. The night of our sorrow ushers in the brightness of the immortal spirit; the cup of yo on earth is filled by being loved and doving in this life. In the presence of death creeds and dog-mas wither and decay; loving words and deeds burst into blossom. We look forward to reunion; we know that character survives, goodness lives, and love is immortal. On the beautiful Easter morning, Sunday, April 18th, the services opened with singing by Lyceum Quar-

immortal. On this occasion a service was read by Conductor Hatch, remarks made by Assistant Conductor Rand, and appropriate music sung by the quartests in remem-brance of our Bro. Thompson. As a pertion of the memorial service the following preamble and resolu-tions were unanimously adopted :

Whereas, The Angel of Death has taken from our midst

Admission free.

CHELSEA .- Mrs. Cella A. Nickerson, trance medium, will occupy the platform next Sunday for the Spiritual Association at Odd Fellows' Building, Hawthorne street, at 3 and 7:30 P. M.

Movements of Mediums and Lecturers.

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

J. W. Fletcher will lecture in Brooklyn during April and May; in Haverbill, Mass., the first two Sundays in June; in Hartford, Ct., (Unitarian church.) the Monday evenings of April, and has also been engaged for Onset Bay. Neshaminy Fails and Cassadaga Lake Camp-Meetings. He can be seen every Tuesday dur-ing April at the Park Central Hotel, Hartford, Conn. The society in Los Angeles, Cai., has resngaged Bishop A. Beals as speaker for April. The meetings, we are informed, are well attended and prosperous.

Dr. J. M. Peebles has been speaking on medical topics at College Hall, Canfield, O., recently, and the *Mahoning Dispatch*, published in that town, speaks well of his efforts.

Dr. O. H. Weilington lectured at Weils Memorial Hall, Boston, last Sunday. He ispeaks next Sunday at Kast Somerville, and is ready for other engage-ments. He will aid any feeble society. Address 123 Concord street, Boston.

Dr. Abble E. Cutter lectures in Norwich, Conn., Sundays, the 20th and 27th of this month. Will lec-ture week day afternoons during her stay to ladies. Will return to her office in Somerville on or about the 1st of May.

Mrs. L. E. H. Jackson's address is at present at Lin-coln, Mass., care of Mrs. L. Leach.

Mrs. A. P. Brown will speak in Lowell, Mass., April 20th. Would like to make engagements for April 27th, and May 5th and 11th.

and May 5th and 11th. Mrs. Abbie N. Burnham spoke in Salem, Mass., March 2d, 9th, and 30th (anniversary); New Britain, Ct., March 6th, 13th, 20th, 27th, April 3d and 13th; Taunton, Mass., March 16th; Greenwich, Mass., March 23d and April 6th; Providence, R. I., March 31st; she speaks in Springheld May 11th. Mrs. Burnham will lecture one Sunday and two week evenings at Neshaminy Falls (Fa.), Camp-Meeting. Her present address is No. 1 Allston street, Boston. Hop. Warren Chasa remains in Indianation.

Hon. Warren Chase remains in Indianapolis, Ind., the present month.

Dr. Henry Siade at last accounts was still at Mem-

phis, Tenna, Mr. J. H. Randall spoke in Jamestown, N. Y., on Anniversary Sunday. He will address the Independ-ent Society of Alliance, O., the last two Sundays of this month.

Mrs. Sophia K. Durant of Lebanon, N. H., will answer calls to lecture.

The Cincinnati riot, with the laxity in the punish-ment of orime, ought to make thinking people consider whether capital punishment is the best mode of deter-ring eriminals. To our mind it is, and siways has been, a failure as a preventive of murder.—Commonwealth.

We never gamble, Bro. Seaver.

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NATURE'S remedy, applied through our Magnetic Bhleids. A soft, enorgetic current of vitalizing mag-netic power passes directly luio the nerve centers, impart-ing warmth, life and health. If you are tirred of old fail-ures and antiquated methods of regaining health, get a Heit or Jacket and know what real comfort and enjoyment are. Magnetism scientifically applied, is the most powerful de-ment within the reach of mortals for curing disease and re-storing health. Do not be foolish and shout "Humburg!" Our Magnetic Shields are your best friend on earth. They will make you well and strong; able to battle against the storms of life. Our statements are true. Do not doubt, Read our New

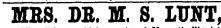
storms of life. Our statements are true. Do not doubt. Read our New Book. But do not indge us by our writings only, but try our "Shields," and then judge from experience. Science and truth must win the victory. Our Shields pass through the body and stimulate every corpuscie to its normal action, just as sunshine warms the plants and flowers into life in spring.

No. 6 Central Music Hall, Chicago, Ill. Manufactory, 279 W. Madison street.

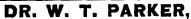
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TO sell the new and fascinaling book, "The Life of Mam," in his voyage through the four seasons-Spring, summer, Autunn and Winter. Extensively illustrated, not sectarian, universally admired. Sales large, Nothing like it. Also wanted, Canvassers for our Skeel Eugravings, "The Orphans" Hescue," "Life's Morring and Evening," "Birthplace of Npiritanlism," Mear-er, My Ood, to Thee," etc. I. H. CURIAN & CO., Publishors, 8 l'emberton Bquare, Boston. April 19.



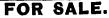
THE well-known Clairvoyant and Magnetic Physician, iate of Portland, Me., is now located at 106d Washing-ton street, Boston, where she gives sittings daily for Business and Medical Examinations. Dyspepsia and Catarrh treated with success, also Diseases of Women. Will attend calls to speak at moderate rates. Circles every Wednesday ovening. April 19.-1w



DEVELOPING AND HEALING MEDIUM. Private Sittings for Development of Mediumship daily from 9 A. M. to 5 P. M. Developing Circles Tuesday and Thursday evenings. No. 1000 Washington street, Boston. April 10.-1w

MADAM FURMONT,

G IFTED TEST MEDIUM in Business Matters, Describ-ting Persons, Giving Names in or out of the Form; also of Great Healing Power, Describing Diseases and Pre-scribing Medicine. Residence, 434 Treinont street, Boston. April 19.-1w*



A HOUSE, in thorough repair, containing six nice rooms, situated on the Biuff at the Lake Pleasant Camp-Grounds, Montague, Mass. Apply to M. V. LINCOLN, Atlantic House, South Boston, Mass. 1w-April 19,

AUBILIC HOUSE, SOUTH BOSTON, MASS. 1W-April 19. READ FACTS. SAMPLE Copies, 10 cents; 81,00 per year. FACT PUB. CO., P. O. BOX 3533, BOSTON, MASS. tt-April 19. CITUATION WANTED by a Frenchman of 30, a synatch to single gentieman or waiter in a private fam-ily; Spiritualists preferred. Can cook, is honeat, sober and of quiet habits. Has first class references as to capacity and sability. Ficase write and give particulars to B. BOROT, 24 West 25th Street. New York. April 19.

MRS. LOOMIS, Test Medium. Magnetio messaffarf anwered for occurs. Discussions by mail on busi-ness affarfs anwered for occurs. Disguesia from lock of patient's hair, free; give age sud sox, and enclose three t-ct, stamps. 123 West Brookline street, Boston, Mass.

BROF: BEARSE, Astrologer, 259 Meridian Street, East Boston, Mass. Your whole life written, horoscope thereof free of charge, Reliable on Business, Marriage, Disease, and all Dinanclal and Social Affairs, Bend age, stamp, and Acur of birth if possible.

SAN FRANCISCO. BANNEL OF LIGHT and Spiritualistic Books for sale, ALBERT MORTON, 210 Stockton street. Nov. 15,-1stf

Received from England. RAPHAEL'S ALMANAC; OR, THE

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BEESI BEESII BEESII SECRETS OF BEE-KEEPING, By K. P. KIDDER. Being a practical guide to the lice-Master in every depart-ment of the business. It treats on over a hundred points pertaining to bee-keeping that all should understand, to be successful.

In order to bring this book more prominently before the mass of bee-keepers, the author proposes to give, as a pro-mium to each purchaser of a book, from this date until duy next, the privilege of making his Celebrated Patent Bee Hive, as spoken of in book, for their own use (but not to soil) free of charge, otherwise there will be the usual Patent Fie of Fies Dollars to each individual that wishes to make and use the Hive. The directions for hive-making, with cuts, drawings, etc., will be enclosed within each book soid, until July noxt, not longer.

The book contains more matter than most books that sell The book contains more matter than most books that sell fob two dollars; but, to have it come within the reach of all, we propose to mail it on receipt of the following low prices: Paper cover, 50 cents; boards, cloth backs, 75 cents; black muslin, gitt sides, 85 cents. For sale by COLBY & BICH. 6w-April 19.

3.

spring. Magnetic Insoles keep your feet warm in coldest weather. It buys a pair to any address; 3 pairs for §2. Bend for book, ' Plain Read to Health.'' CHICAGO MAGNETIC SHIELD CO..

LIGHT. BANNER OF

APRIL 19, 1884.

Message Department.

Public Free-Circle Meetings Are held at the BANNEB OF LIGHT OFFICE, Bosworth street (formerly Montgomery Picce), every TURBDAY and FRIDAY AFTERNOON. The Hall (which is used only for these scances) will be open at 2 o'clock, and services com-mence at 3 o'clock precisely, at which thus the doors will be cloced, allowing ne egress until the conclusion of the bance, ercipt in case of absolute necessity. The public are corditally invetted. The Messages published under the above heading indi-ento that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil; that those who pass from the carrily sphere in an undereloped state, eventually progress to higher conditions. We sak the reacter to receive no doctrine put forth by spirits in these columns that does not comport with his of her rea-more.

these columns that does not compute when the perceive-no son. All express as much of truth as they perceive-no son. All express as much of truth as they perceive-no agent is our earnest desire that those who may recognize the measages of their spirit-friends will verify them by in-forming us of the fact for publication. agent at the son our Circle-licon table are grate-toring us of the fact for publication. agent at the son our Circle-licon table are grate-forming us of the fact for publication. agent at the son our circle-licon table are grate-forming us of the fact for publication. agent at the son our circle-licon table are grate-forming us of the fact for an earth-life who may feel that it is a pleasure to place upon the altar of Spiritual-ity their foral offerings. agent we invite suitable written questions for answer at these shances from all parts of the country. agent belokamer desires it distinctly understood that she gives no private sittings at any time; neither does shore-ceive usitors on Tuesdays. We disedays or Fridays.] agent betters of inquiry in regard to this department of the Banner should not be addressed to the medium in any case. LEWIS B. WILBON, UAdirmans.

SPIRIT MESSAGES,

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

Report of Public Séance held Feb. 5th, 1884. [Continued from last week.]

Eleanor Lawton.

Licentor Lawton. I am like a wanderer seeking the way home. I have been looking around in many places, trying to find a way though which I could reach my home and friends, but all have been closed to me, and now it seems as though I saw a path which might lead me to the place which I wish to visit. My friends are in Quebec, Canada. They do not understand about spirits return-ing, and so have not found a way through which they might communicate with the dear friends who have left them : but I want to toll ing, and so have not found a way through which they might communicate with the dear friends who have left them; but I want to tell them I am happy, and those who are with me in the spirit-world also are happy. We do not live under such conditions as surrounded us here on earth, for although certain of them were bright and pleasant, others were very sad and depressing. The shadows have been re-moved from our lives, and the clear sunshine now floods them from day to day. I bring the love of many dear spirits, and I wish to say that we associate together in homes that are real and tangible, peaceful and hospitable, that give welcome to all who are congenial and who wish to come to us. We have been busy, trying to develop the powers of a young lady friend of mine who is very mediumistic. She is highly sensitive, of a nervous organization, and so is fearful when she experiences the sensations which spirits bring to her, because she does not understand what they are ; she fears that she is going into

what they are; she fears that she is going into a decline and will not long live on earth. As my friend has many pleasant prospects before her, of course this thought makes her feel very sad. I come here with the hope of having her understand that there is nothing to fear; that if she is as careful of herself in the future asshe has been in the past, there will be no danger of her passing from the body for a long time to come. I do believe that the brightness, the beautiful prospects which seem to be before her will be consummated; that she will find a pleasant life

But we wish to use her for a good work; we desire to unfold her powers for the benefit of humanity, and I trust she will sit alone, at wishes, which are that she will sit alone, at wishes, which are that she will sit alone, at regular intervals of time, at least twice a week, with pencil and paper before her, in a quiet, passive, receptive condition, and allow her spirit-friends to operate or develop her medi-umistic powers. She has heard a little of Spir-itualism, but does not understand it; she is afraid of it. Her conception of it is very far from the truth; she does not realize that her own personal spirit-friends can come to guide and guard her life. My friend's name is Alice Mar-shall, and mine is Eleanor Lawton.

William E. Lawrence.

William E. Lawrence. Good afternoon, Mr. Chairman. This is a strange but rather pleasant experience to un-dergo. This place appears something like a school, where old and young gather for the pur-pose of receiving instruction. I have been very much interested during the last few weeks in coming here and watching proceedings. Those of you who are in the body can only perceive what manifestations of spiritual phenomena are taking place through the mediumship of the lady before you, but we who are outside of the physical condition can behold what is taking place among the many spirits who gather here at such times as this, and I assure you we per-ceive many strange occurrences. We may be-hold an undeveloped spirit, one crude and ig-

I was somewhat pronounced in my opinions when here; my friends will tell you I had an activity of my own, which every successful man in business-life must have; oonsequently, in re-turning, I only exercise my own individuality and speak as I feel. I was a native of Concord, Mass., but I resid-ed and my business thoughts and business in-terests, especially during the last period of my earthly life, were centered in New York City. I was what some people call a merchant, and I have friends in New York whom I would be much pleased to meet. I understand there are some very good mediums in that city. If some of my friends will visit them, and givo me an opportunity of appearing before them, or of making myself heard, I will be very glad to re-spond to their call, and to give them something concerning the other life, if they wish to receive it; also something concerning the old life of the body, if they care to hear of that. William E. Lawrence. E. Lawrence.

Hannah Clark.

Oh ! I do n't have the power to do as I wish; yet I am grateful for what has come to me in the spirit-world, for the knowledge I have ob-tained. God's love is boundless and eternal; it enfolds every living creature in its divine embrace; no soul can possibly be lost, or stray away from his tender care, because his power and presence permeate the universe. I have learned these great truths: that heaven is attained by living and doing right; that by coming into harmony with ourselves we grow in sympathy with all the world; that the con-dition of happiness depends upon the course of our own lives, therefore all we have to do is to try and be natural, do right, love our neigh-bors-do as we would wish to be done by. I lived in San Francisco. I was not a native of that place. I belonged in Ireland. My name was Hannah Clark. I was the wife of William B, Clark. Oh ! I do n't have the power to do as I wish;

Mary Jane Saunders.

Mary Jane Saunders. It is a long time since I lived here. My home was in Boston. Some changes have taken place with my friends since I dwelt in the body, yet I want them to know that changes do not affect the spirit. Although they feel somewhat dif-ferently toward certain of their former friends and relatives than when I was here, I do not feel at all differently, but feel just the same in my affectional nature toward those who have gone away from the old home. I wish to send them my warmest love, and to assure them that

my affectional nature toward those who have gone away from the old home. I wish to send them my warmest love, and to assure them that they are guided and protected by higher pow-ers than those of earth; that they will be led into pleasant ways, toward the realm of life where spirits dwell. Those friends who yet remain in this city, who are busying themselves with the cares of earthly life, do not turn their attention to spir-itual things as I wish they would. I bring my love and sympathy to them, and tell them I am "earnestly working to uplift their thoughts into a higher atmosphere; to draw their atten-tion to the wants and necessities of the spirit, for I do not wish them to become entirely clouded and enveloped by material things. I would be glad to have them gain earthly pos-sessions, but I do not want them to turn their entire thought to such things, to the exclusion of that which is uplifting, spiritualizing. If they will find their lives more beautiful, more holy and more happy than they have ever been before. Then the material possessions which come to them will give them much greater pleasure—because, through the spiritual knowl-edge, they will learn how to direct their facu-ties and energies, and to more wisely distrib-ute that which they are so abundantiy edge, they will learn how to direct their facil-ties and energies, and to more wisely distrib-ute that with which they are so abundantly blessed, not only for their own benefit, but that of their fellow-creatures. In this way they will gain a great and lasting blessing for their own lives. I know not if I express myself clearly; but these thought there when why applied only the

I know not if I express myself clearly; but these thoughts throng upon my spirit, and I cannot put them aside, my anxiety for my mor-tal friends is so great. I have come here, at last, after attempting to do so many times, and after striving to make myself known in other places without success. I have come to send them my love, and to adjure them to seek for those gifts of the spirit which perish not; which are eternal; which will bring to them by-and-by-when material things have faded away, and earthly possessions are of no value to them

and earthly possessions are of no value to them --the highest blessings which life can afford. I think some of my friends will see my mes-sage. If they do, I am certain they cannot fail to understand its import. Mary Jane Saunders.

Report of Public Séance held Feb. 8th, 1884. Invocation.

Spirits of Light and Love, we invite your holy pres-ence at this hour. Oh i may your divine influence be felt by those who mingle here, that their souls may be-come uplifted and strengthened to press onward in the battices and turmolis of life. Continue to spread your messages of comfort and of peace abroad, until every soul now howed down by the weight of sorrow, doubt messages of comfort and of peace abroad, until every soul now bowed down by the weight of sorrow, doubt its sting; that there is no victory of the grave; that he who has been called the foe of man is really a divine deliverer, leading the soul upward from mortal limita-tions into the clear expanse of spiritual life, where op-portunities are given for the unfoldment of the highest possibilities of the soul. Oh I ye angel friends, bestow, upon each one present a new comprehension of life and its durines. May harmony prevail among men, and hu-man beings learn to realize more of God's love and mercy than they have ever done before.

ward character, leading you into channels of immoral life, you will draw to your side un-dereloped spiritual influences-those who are orude-minded, sensual and ignorant. It rests with yourselves very largely what class of spirits shall be your attendants. True, much depends upon your mortal surroundings and conditions; and oversome of these you have no control. But if your interior mind is aspira-tional, spiritual, you need not fear the sur-roundings of evil spirits, for they cannot come to you; they do not seek those light and beau-tiful conditions which would of necessity at-tend you; they rather choose the darkness of sensual existence, since that is most agreeable to them. You can influence your spiritual at-tendants in a degree like to that in which your wishes, desires and inclinations sway your mor-tal associates, and in no other way.

Aldus Barden.

Aldus Barden. I have long felt a desire to manifest from this place, Mr. Chairman, although now that I have arrived here and gained an opportunity of ex-pressing myself, the thought occurs to me that possibly my friends in the body will be unwill-ing to have me do so. I should feel very badly if this proved to be the case, for I feel impelled to speak, being assisted to do so by the bright spirit who has just spoken to you. I knew what it was to suffer physical pain and wearlness. Taking it all together, I think I can say that I experienced years of mortal suffering, and I know that this had an effect upon my mind which was very depressing. There were times when I could not tell whether I was in the body or out of it; when strange conditions and in-fluences surged around me; I could not realize where I was, or what I was doing—only a great conflict of sounds and thoughts raged in my mind, and I sought to unfold them, to clear them away, as one endeavors to find the end of a tangled skein that he may unwind it. Well, this could the of mind and hog continued at them away, as one endeavors to find the end of a tangled skein that he may unwind it. Well, this condition of mind and body continued at intervals, until the physical weakness which preyed upon my system depleted it of nervous force and left me in such a frame of mind that, as I have said, I could not tell whether I was a mortal being or what was my condition.

mortal being or what was my condition. During one of those paroxysms of misery I took upon myself the responsibility of severing my connection with the body. All I can re-member of that fatal hour, if I may so call it, is, that there seemed to be a great wave of pain flowing over me, a conflict and confusion of ideas; then everything seemed mixed in my brain, and heavy and dense darkness gathered over me. Although it was in the daytime, I could not see the light, or understand where I was-and in a moment I committed the act which carried me from the body. My friends felt very hadly because of this occurrence-that is, my mortal friends; they suffered in spirit, and I suffered in sympathy with them; yet, as I remember, a great sense of freedom, of release from a physical body that was weary and pain-ful most of the time came, to me. I can recall

from a physical body that was weary and pain-ful most of the time came, to me. I can recall now that thought that occurred to me then: "Oh I this is liberty, this is life." And for a time I rejoiced in a new sense of existence. But after a little while I discovered lines drawing me back to the mortal condition; I seemed to remember and perceive many little things which I had left unattended to, many thoughts I had not expressed, which should have been unfolded through mortal existence; I could discover little labors unperformed, that should have been accomplished; and I felt a strong desire for an opnortunity of taking up should have been accomplished; and I first a strong desire for an opportunity of taking up the old body again, just for a little while, that I might attend to all these matters, so that I could feel that I had really got through with earth-life.

earth-life. And just here regret came in for that very deed which carried me from the earth-life; and for a little time I was again confused and igno-rant of my condition or its surroundings. But kind friends, loved ones of my family, who had long since become inhabitants of a heavenly life, came to me with advice and sympathy and a stimulating influence which enabled me to rise above my darkened condition into the clear light of comprehension, so that I hegan to reallight of comprehension, so that I began to real-ize just how and why those experiences had come to me, that I had been led through cer-tain avenues of discipline, and I came to under-stand that probably all that had been given to me were only so many lessons for my spiritual unfoldment.

me were only so many resons for my spinted unfoldment. I lived seventy years in the body. I had pass-ed the seventieth milestone upon the road of life, and of course had come into contact more or less with much of the vital activity of exor less with much of the vital activity of ex-ternal affairs. I had gathered together some material possessions, and was not a sufferer from want of any kind. I had friends who loved me, and whom I loved in return. One might say, "He had no cause for committing such a deed." But it is impossible for any one to understand the conditions, the motives or once lived, and also in New York, where I tre-the influences which sway a man when he con-templates putting an end to his life, so far as the mortal is concerned; and if I were to talk to you from now until next year you could nev-er comprehend just the state of mind and body I was in at the time when I passed from the form. I come here not so much to speak of my earth-

communication with them; indeed, my infor-mation on this subject is so enlarged, that 1 fully believe every person on earth can, under proper conditions, sense the presence of spirit-

mation on this subject is so enlarged, that 1 fully believe every person on earth can, under proper conditions, sense the presence of spirit ual beings, and learn of them concerning the life beyond the vell. I want to sense of these things, hoping they will come to the knowledge of my friends, and that they will know 1 understand more of them now than I ever could have done on earth-be-cause facilities for investigation would have been denied me: I would have walked in the narrow ruts of theological belief, and not have accepted the grand, exalting truths which are brought by spirit teachers to those mortals who care to receive them. I have come to my friends at times, and have endeavored to manifest my presence. I that pleased me to feel that sometimes it was really sensed, although they could not believe that I was with them, in a form that might be made visible under certain conditions. I intend to continue my efforts until f succeed in establish-ing my identity. I was directed to come here since become acquainted with by visiting her in her home, and making myself known through her mediumistic powers. I have learned from her that possibly in communicating here I may gain power to reach my friends more directly, and she has promised that if I would givea is be has promised that if I would givea is way down South, a good bit of way from gain power to reach my friends more directly, and she has promised that if I would give a message with my name attached, she would send it to my friends, whom she knows. That is why I intrude upon you.

Nancy Ann Carnes.

Is why i intrude upon you. Nancy Ann Carnes. [To the Chairman:] How do you do, sir? I-have tried to get into communication with my friends in New Orleans, but for some cause have not succeeded very well in my desires. I usually keep trying to do a thing I have set my mind upon until I accomplish it ; and so here I am, trying to do what I have had in mind for a good many months past. I have friends in New Orleans, who have in-terested themselves considerably in my affairs, and it draws me back to them in their homes. I would like very much to have an opportunity of speaking to them concerning the disposition of certain things with which I was once con-nected. I wish they would hunt me up one of these people—whom you call mediums—that I can use for this purpose. I was the possessor of certain property or properties—in which I take an interest now, for I have not altogether let go my hold of them. And I want to speak concerning them. I suppose you people here on earth think that when a split frees itself from the mortal body it has no right to continue to hold its interest in affairs which belong entirely to the earth and its conditions; but all the same we do. We have the power of influencing those who come into its possession, either for their benefit or disadvantage. As I have a particular desire to perform a certain work, I hope my friends will give me an opportunity of expressing that de-sire more fully than I care to here. I think they do. I have found myself walking around certain places, and over certain spots, in New Orleans, especially in the vicinity of Roberts street, many times during the last few weeks, and I have noticed more than one place which it seems to me I might improve—if I may so ex-press it. I think i could suggest ideas to those interested in these affairs and places, that would be of material advantage to them ; and I would be of material advantage to them; and I would be of material advantage to them; and I would be of material advantag

tunity of doing so. I have not expressed myself very explicitly here, as I do not wish to in so public a manner. I am glad to have the power and the privilege of speaking at all. I will inform my friends that I live, and am not now cramped and limited by material con-ditions. I feel free. Like the gentleman who spoke to you first, it seems to me I never, in all my experience, had such a sense of liberty as I feel to-day. That is all I have to say at this time. My name is Nancy Ann Carnes.

Capt. Thomas Mickell.

[To the Chairman:] I hope I find you well, sir. I lived for a number of years in the body. I was generally called an active man. I was get-ting along very well up into the sixtles, ap-proaching the seventies, when I was suddenly summoned from the body. I did not expect to go so soon; I thought I had years of earthly life before me, but I was mistaken. before me. but I was mistaken.

enter upon a new sphere of action, so different from what we imagine it will be when we are here, cramped up in earthly forms.

not idle now, although not engaged in any kind of warfare, but am working in the interest of peace. I want my friends to know I have a snug lit-the home, a real house; it is no cabin. And in that home I have gathered—or they gathered there before me—dear friends whom I missed out of my life long years before I went over the river, and they have made me as comfortable as it is possible for a man to be. We have our em-ployments and our pleasures, which are just as real to us as yours are to you. Yes, we have books and maps; we can explore the country if we want to, and study up matters just about the same as you do here. I don't think there is anything unnatural about it. I think some old friends in New York will re-member me—of course they will—and if they hear that I have come back, I want them to know I bring my love along with me. I went out in Conyers, Georgia. I know that is way down South, a good bit of way from here. I don't feel exactly at home when I stand here and talk to you Northern people, but I am helped to do this thing, and it makes me feel good. I want all people to know I am ready to come here, or anywhere else where I can get in, if it is only to say a word. You want to know my name, I take it. Well, it is David Thrasher.

it is David Thrasher.

Cora Croft.

Cora Croft. [To the Chairman:] Have you a hospital here? I see so many to-day who are old and feeble, or distressed in some manner, and who seem to gather around to get strength or relief from their miseries, that I ask this question. I am a poor woman myself, or was when in the body. I do n't feel so now. I have been away quite a while—I believe it is nearly four years. I have been helped out of my trouble and suf-fering by good, kind friends on the spirit-side, so I don't feel forlorn and destitute as I did here, but as I return the old feeling comes over me, and for a moment I thought I was in just the same place that I was before I died. I had a hard time of it, and I know just how to pity a hard time of it, and I know just how to pity those poor people who are sick and don't know how to help themselves. I only hope I will have the power to do them some good turn, to bring them some help that will better their condition. I came here parily to say this, and parily to of-fer my services to the spirits here who send out for my services to the spirits here who send out missionaries to those in need. Those who knew me on earth will think very strange, perhaps, that I talk in this way; but they need not. I am the same woman, yet I am different, too, from what I was then. I have had painful ex-periences, which have been lessons to me, and have given me the kind of instruction I needed.

have given me the kind of instruction I needed. Here you go to school; you open your books, and study the words which they contain; you continue to study, and when you have commit-ted them to memory, perhaps you understand them very well indeed; then you say you have learned your lessons, and gained information. But all the time you do not seem to know that But all the time you do not seem to know that you are taking up day after day the experiences of life and making them a part of yourselves, studying them until you know them theroughly, and they also impart to you information you can never lose, which is of great importance. This is what has come to me; these things have made a part of my life, and I can never forget them, for I have been instructed spiritually through them, and in that way can say I am a very different woman from what I was on earth. I am assisted to say this. I can hardly tell whether I am using my own words—it seems as though they were supplied to me by those who are here, who understand just how to operate upon the medium—but they express what, I wish to say, and I am glad to have them given to me.

to me.

I do not know whether any one here will care

I do not know whether any one here will care to know I have come back. I have sometimes thought they would, and I send my love to any one who wishes it. I want to say that in coming here it is not to throw off any burdens, for they have left me; but because I think I will get stronger in spirit-life by speaking; and, as I said, I do want to help some poor soul who is suffering and needy, and perhaps I can do so by influencing those who are more fortunate to symmathize with and

and perhaps I can do so by inlinencing those who are more fortunate to sympathize with and care for them. I lived in Conant Place—at the South End— Boston. I was very sick, and had not the means of supplying my wants: all I can remember is, that after a while, which seemed an eternity to me, some one came and took me away. I had an idea I was to go to a hospital, or some place where the slok are cared for, but that is all I know, for before I arrived at the place, wher-ever it was, I had passed from the body, and found myself welcomed to a brighter world than this. That is all I can tell you about my last hours. I don't care to recall them, because they bring the old feelings back again.

hold an undeveloped spirit, one crude and ig-norant, who appears rough and untidy, sur-rounded by a few who are brighter in appearrounded by a few who are originer in appen-ance, and who desire to lead him upward; that is, to give him knowledge of his whereabouts and condition, and instill into his mind a desire to step into a higher pathway that will lead him to a purer frame of mind, and consequently sur-

round him with pleasanter conditions. I have seen more than one such spirit led into the light, and made to feel himself a man, worthy of making an effort to become noble and pure, instead of remaining an outcast from his better self and all sweet and bright condi-tions. I have turned my attention in another tions. I have turned my attention in another direction, and have seen a little innocent child, fair, and with shining eyes, speaking words of tenderness to a poor woman who felt that she had no friends, and wished neither to see any one nor to be spoken to, but wanted to get away alone by herself, to lie down and hide from all the world. This little child gave the poor crea-ture strength and encouragement, took her by the band kigsed her check and made her feel the hand, kissed her cheek, and made her feel that she was a creature worthy to be loved : she that she was a creature worthy to be loved : she was thus led from her unhappy state of mind to a higher frame of thought, and made to feel that if she would but try to bless herself, others would take her by the hand, and bless and pu-rify her life by their helpful assistance. You may readily believe this line of observa-tion has been very interesting to me. In another part of this room, detached, so to speak, from the proceedings upon the platform, I have seen a knot of spirits with eager, up-turned faces, striving to learn something of a

turned faces, striving to learn something of a nobler, better life, carnestly listening to the loving teachings of a good spirit from a higher sphere, who is giving them lessons of instruc-tion, pouring at the same time the balm of healing into their wounded hearts, making them feel they have a brighter path before them, and that they are being supplied with conditions which will eventually bring them upon the same plane of thought and of happiness that

their inspired proceptor occupies. I cannot speak of all the scenes I have wit-nessed here within a few weeks; scenes and in-cidents that have engraven themselves upon my mind and stirred within me the desire to my mind and stirred within me the desire to be something more than I have ever been be-fore, to gain something that will not only be of service to myself, but will flow out and enrich other lives. Why, I have been astonished to realize that I have been going to school here all the time, although I did not know it. Uncon-sciously to myself, I have been receiving lessons, imbibing traths and spiritual influences, which have been flowing down from higher sources, until I begin to feel myself a new creature. In looking back over my earthly life, it seems aluntil i begin to feel myself a new creature. In looking back over my earthly life, it seems al-most paltry, unworthy of notice: yet it was very important to me when in the body, and was, to an extent, an influential, active life, whose power was felt in many directions; but in comparing it with the present one, with the new ideas and thoughts that are thronging into my mind, the new desires to be something more than ever before, that I may bless and benefit others, the old life appears shadowy, and at best but very dim. best but very dim.

Still I take an interest in earthly affairs, and am glad to come back and announce myself from this place and in this way. If my former friends do not choose to recognize or receive me, I shall, of course, regret it, but I shall still feel I have done my duty, and shall be ready to do it over again, if the opportunity ever arises before me before me.

Questions and Answers.

CONTROLLING SPIRIT. — You may now pre-sent your questions, Mr. Chairman. QUES.—[By Alanson Freeman.] Is spirit a constituent element of matter, or is matter really inert—the negative of spirit, as darkness is the negative of light? ANS.—We look upon matter as the instru-ment or agent of spirit. We cannot conceive of matter unvitalized by spiritual force, there-fore we cannot call it inert: we cannot conceive

fore we cannot call it inert; we cannot con-ceive of matter that is not always in constant operation, therefore we cannot consider it in-

active or negative. Q. — Are spirits, while inhabiting earthly bodies, able to exercise greater control over matter than after advancing to the higher life, or the reverse?

or the reverse? A.-We understand matter to contain within itself two-fold properties, one of which belongs to the physical universe, the other is a part of the spiritual. That property of matter belong-ing exclusively to the physical universe can undoubtedly be best operated upon or con-trolled by spirits still embodied in garbs of flesh; but those emanations of matter which are of refined substance, which are in reality the elements of those objective forms of mat-ter that you perceive, are of a spiritual charter that you perceive, are of a spiritual char-acter, and they may be gathered, molded into form and shape, and subjected to the uses, purposes and desires of exalted spirits of the other life, in ways which mortals have never dreamed of.

dreamed of. Q.--Is matter immortal? A.--In the divine economy of life nothing is destroyed. Those objective forms of matter which you gaze upon are subjected to the laws of transmutation or ohange; their elements be-ing withdrawn, by no means implies their de-structibility; they are only made useful in en-tering into other forms and pursuing a larger work than they have done before. Matter is immortal, for it is indestructible, a living, act-ive principle. ever employed in manifesting it. ive principle, ever employed in manifesting it-self through 'some form or other, either in the physical universe or the realm of spirit.

Q.-Can we have much influence over our spirit-guides, or surroundings, to repel the evil or dark ones and attract the good or bright ones?

A.-You can have just as much influence over A.-- You can have just as much infuence over your spiritual surroundings, guides and attend-ants, as you can over your friends and condi-tions in mortal life, if you so desire. The ten-dency of your own aspirations, or the direction of your thought, as expressed in motive, desire or deed, will attract to your side spiritual intel-ligences of a like obspace to those of your own ligences of a like character to those of your own soul and its impulses; therefore if your aspira-tions tend upward, if you desire to live a pure-ly spiritual life so far as the limitations of ma-terial existence will allow, then you will at-tract spiritual intelligences of a high character, who will endeavor to stimulate your impulses who will endeavor to stimulate your impulses toward a noble life, and will assist you in per-forming the duties which press upon you. If your desires and inclinations are of a down-

I come here not so much to speak of my earthly life as to send my love to those friends who remain on earth. I wish them to realize that I am happy. I have not been condemned by a su-perior power for any deed committed in the past. summoning to my aid more of moral courage, more of spiritual stamina, so that I might cope with the difficulties and sufferings of material life, and to an extent rise above them; but selflife, and to an extent rise above them; but self-condemnation is slowly passing away, and I am now enabled to appreciate and enjoy my spirit-ual condition, and come into harmony with the friends who are around me, to feel that God is good, that life is just, and that all things are provided for the happiness of humanity. I resided near Rockland Village, Scituate, Mass. I have friends there whom I trust will be glad to hear of my return. Tell them there is communion between the mortal and the immor-tal worlds: that antrits who once inhabited a

communion between the mortal and the immor-tal worlds; that spirits who once inhabited a physical body have power to return and com-municate with friends on earth. Tell them that my dear friends who are with me, as well as myself, will be glad to come to them with mes-sages of truth and consolation if avenues are opened for us to do so. I was known by the name of Aldus Barden.

Clarissa Howland.

That is a good man who has just spoken. I don't believe any one censures him for what he did, for, as I look upon his spirit, I can see that he not only wishes to do good and be good, but that he is also one whom others can love and respect.

I come here, like many other spirits, to send my love to my friends. They lived in New York City. My name is Clarissa Howland. I have City. My name is Clarissa Howland. I have been dead, as my friends call 'it, between six and seven years—but I never felt more alive in my life than I do at this moment. I, too, was ill, and suffered very much for quite a while before I passed from earth. I had many strange experiences, some of, them very com-forting to me, because I believed that they were from a higher source than this of earth, and I now understand that they were brought to me by angelio helpers and friends. I used to speak to my dear father about those experi-ences, many of which came to me at night, when the entire household was quiet; and he would say: "My dear child, you are so near the heavenly life I do not wonder that you perceive something of its beauties even now; but you must remember that those who pass from the must remember that those who pass from the body have no power to bring their influence to those in the mortal world, who are active and those in the mortal world, who are active and engaged in the business pursuits of life. It would never do for such persons to become mixed up with the affairs of the heavenly life, because they would not be fitted to perform their duties here." I thought my father understood those things better than I did, so I comforted myself with the belief that through one myste-rious dispensation I was privileged to enter into a kind of spiritual communion with the denizens of the higher life, while those who were visora kind of spiritual communion with the denizens of the higher life, while those who were vigor-ous in mind and body, who had the privilege of going out of doors, and attending to material affairs, could not possibly know anything con-cerning them. But since I have been a dweller of the higher life, and have become a student of its laws, I find there are thousands of men and women, yes, even little children, in the body, apparently well and vigorous, and employed with the duties of life, who can perceive the presence of spiritual beings, and can come into

and that I have by no means been cut off from the enjoyments and labors of life. I seem to fill a part of the universe now as well as I did before. Of course I am only one of an innu-merable host of intelligences, yet I have my place to fill and my work to do, and I rejoice that this knowledge has come to me. Oh I I have very many things to talk about to my friends, if I can but gain their attention. This place seems to he an evenue which energy

This place seems to be an avenue which opens the way for spirits to go elsewhere; that is, it gives to those who return an initiatory ex-perience which prepares them to go to other places and make themselves understood. I am very glad to avail myself of the opportunity of

coming here. Tell my friends that I am well satisfied with the spiritual condition; that my years of active experience on earth are not lost, for I find that all things that entered into my life during the past are retained in memory; that they seem to supply a certain quality of force, a vigor, which energizes my system and enables me to which energizes my system and enables me to proceed intelligently in pursuance of other lines of labor and other departments of thought. Therefore 1 know that life is one chain of se-quences. It may be that it is also a chain of questionings—a desire to know its purpose and its destiny—but for all that the solution of these problems continually arises before us, and we can grasp them. As one question be-comes settled in our minds we make room for another, and so press forward in its investiga. comes settled in our minds we make room for another, and so press forward in its investiga-tion until we become satisfied on any point. In this way we acquire knowledge which can never be lost or separated from our lives, for it grows to be a part of our being. "Perhaps my friends will think I talk strange-ly, but I want them to know I have been at-tending school I I have become a pupil, instead of trying to command or dictate in any man-

of trying to command or dictate in any man-ner. Since passing to the spiritual life and recognizing my surroundings I am happy to be under the direction of those whose powers are in advance of my own. I was known as Capt. Chomas Mickell.

David Thrasher.

Have you room, Mr. Chairman, for an old fellow — one of the veterans of the olden time? [You are welcome.] Iwant to say that I was eighty-six years old when I went out of the body. I saw a good deal of warfare and disturbance. I was in the conflict of 1812, and took an active part in that period of strife. I was always ready to go and did go to the form was always ready to go, and did go to the front of the battle—so I was known in later years as an "old veteran." I come back to you with that feeling; but I am not an old veteran on the other side. No, sir. I am more like a little child, who does not seem to know much of any-thing concerning the things around him-for it is but a matter of a couple of years since I went out of the worn out body. I thought I would like to come back and see

what was going on, and what you young peo-ple were doing. It seems to me the blood ought ple were doing. It seems to me the blood ought to stir in your veins in these days; that you ought to be ready to exercise yourselves in some manner that will result in great good; for you have such opportunities of gaining infor-mation, and so many ways of outworking your powers, you ought to mount upon a pretty high platform. If you don't do it, it is your own fault.

fault. Well, I did n't come here to preach to you or anybody else; but I am taking a new interest in life. I find I am going to live on and on. It anybody else; but I am taking a new interest of its occurrence, but in a very short time they in life. I find I am going to live on and on. It rejoiced over it, because they knew, what its seems somehow very strange that we should beneficial results were to be upon my life. I

hours. I don't care to recall them, because they bring the old feelings back again. My name is Cora Croft. If there are any here who say: "I do n't believe she has come back; she would n't come in such a manner;" I wish to tell them that they do n't know anything about the conditions of the spirit, or what comes to it over yonder, so they have no right to ex-press an opinion. press an opinion.

Margaret Shepard.

I am Margaret Shepard. I used to live in Boston, and I have friends here. My father's name is William. I want to send him my love and tell him how happy I am now in the spirit-world. He will say: "You have been gone a long while; why have you not made yourself known before?" And I could answer him : "Because I had no opportunity; not because I did not desire to do so. I am very happy in "Because I had no opportunity; not because I did not desire to do so. I am very happy in my spirit-home; it is so pleasant, and the dear friends with me are so kind and attentive. Every day I feel that I have gained some new possession; every day I learn a new lesson, and better than all is the thought that, no matter how long I live or how many things I may learn, I cannot forget one of them, and there will always be something more beyond to be studied and acquired. I have visited many places since I went from the body, different parks of the country which I longed to see when here, but which I knew I should never visit on earth. I did not go alone, but was attended by kind friends and guides who interested me very much by pointing out the various places of interest, relating elroum-stances and events that occurred in connection

the various places of interest, relating circum-stances and events that occurred in connection with them—all of which has been instructive. Oh! I do so delight in the power of going where I will, and I want my dear father, and friends to know that I have never been denied the power of doing so since I have become a spirit. They knew my desires concerning these things: that is why I speak of them. Then I want to say that those studies which interested me here I have taken up over there.

Then I want to say that those studies which interested me here I have taken up over there, and have been pursuing them with vigor. I know that in this way my mind is unfolding, and I have been enabled to accomplish many little results which they have not perceived, but which, all the same, I know will be pro-ductive of good to those friends of mine who are here on earth are here on earth. I have friends in several towns of Massachu-

setts. I want to send my love to them. I de-sire them to feel that I do not forget any one who was dear to me in the past, and I will do my utmost to make their lives happy and beau-tiful, and help guide them in spiritual direc-tions, so that when they come to the higher life they will be able to recognize many things which they will perceive, and better under-stand many of the conditions which will sur-round them round them.

I wish to speak of an incident of my life, which occurred about two years before my departure from the body. It was something that turned my serious attention toward spiritual things; I my serious attention toward spiritual things, I called them religious things - thoughts and deas -my family will know to what I refer. It was something which occasioned me a certain kind of disappointment, and brought me painful ex-periences; yet I could see in it a guiding hand, and could realize that a great evil. had been averted from me. My nearest and dearest friends were almost horrified when they learned of its dimersion. but in a very short thims they

APRIL 19, 1884.

BANNER OF LIGHT.

April 19,---Iw

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April 12.

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never expressed myself fully concerning t thing to my dear once, and they have plored my secretiveness on that point. I w to tell them that I never feit there was any n cessity for doing what they wished; that wa the only reason why I did not; but when they come to me in the spirit-world, they will not need any verbal explanation; they will see the whole affair in its true light, and will under-stand my mind thoroughly upon it. This may seem obscure and meaningless to strangers, but to my friends it will be fully understood.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. Fab. 12.-John F. Ooles; Asahel Southworth; Edward M. A. Roberts; Hanford Nowell; Hannah Maris Bimpson; Mary Green; James O. Breed; Julia Dwight. Feb. 15.-Samuel Cates; James F. Jenness; Eveline Bor-den; George P. Dorlas; Jennie Miller; James Androw War-ren; Mary Eliza Adams; Harriet Maria. Fab, 10.-Josephine Sawyer; George D. Taylor: Mrs. Hannah Hartor; Major William H. O. Sherman; Martha L. Fort; John Cook; Jennie E. Wright. Fab. 3.-Jennie Holmes; James Bogue; Asa Steere; Ma-ry S. Dyer; Hatile A. Lambort; Norman Hobart; Mary J. Studiey.

Studiey, F60, 23, -Lucy Alcott; Robert Moors; Helen Atwood; White Engle; Thomas Flynn; Judge J. L. Lott; William Flmor; Lily Harrington; Margaretta Latham, March A.-Ellen E. Ferris: O. Townsend; Albert Nel-son; Minnie Shepard; Levi W. Davis; Hattie S. Fierce; Oharlotto W. Gleason; Louisa Williams, March 7.-Richard Twiss; Ernest Hill; Lydia M. S. Prescott; Father Cleveland; Henry C.; Katle Richard-Son.

March 11. — Henry Judson Cross; Lorena Standish; David Ward; Bickey Tuckey; Sarah Ann Murray; Bonjamin Wadleigh; Henrietta Clark. March 14. — U. R. G. McDonald; Thorese Leonard; Libble Thayer; Benjamin F. Brown; Mrs. Julia Carolino Minor; Gilbert Frederick Taylor; Eila A. Howard; Charlie Mor-ton.

Gilbert Freuchter Lafter, Enner, Susan E. Stoddard; Achsa M. Olnoy: Samuel Y. Lawton: Catharine Sanger; Capt. Richard Phillipe: Henry Parkinson; Helen N. Fackard, March 21. -Samuel Rodman: Esther Catharino Ladd; Mrs. Emily L. Pray; Dr. R. M. Gibson; Mary Jane Oar-ver; Jonathan Alger; Laura Mendum; Charles R. Baid-win.

ver; Jonathan Alger; Laura Mendum; Charles R. Baldwin.
March 25.—Ann Rutledge; Charles H. Merriam; Clara Faulkner; Mrs. Eliza Healy; Luella Haker; John W. Higgins; Barah Elizabeth Clark; Danlel Emory.
March 23.—William Knight; Mary L. Morrison; Gertle Downing; Thomas Robinson; Mary Elien Carlisis; Georgo E. Merrili; Lizle Halt; James Bell and wilfo.
April 1.—Henry O. Wright; Old Billy Gray; Carolino Verguson; Joseph W. Butler; Henry Pashek; Emily Strong; Burritt Manville; Milton Bonney.
April 4.—Lotela, for Hones Burtevant, Dr. John Lee, James W. Bistor, James Belle, Anot M., Caroline Lee, Elien Hosmet, James Pratt, Little May, Mrs. Kinma Bragg, Martha Crowley, Uncle Nathan.

Mathan, Aprils.--Hosea Webster; Mrs. Ellen Hines: Esther Har-rington; William F. Jenny; Anabelia R. Sullivan; Aman-da Nelson; William O. Roundy; Worcester.

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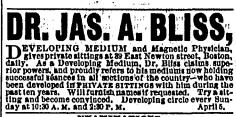
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cations and Messages. TERMS OF BURSCRIPTION: Por Year, \$1,50; Bix Months, 75 cents; Three Months, 40 cents. In remitting by mails Post-Office Money Order on Ottum-wa, or Draft on a Bank or Banking House in Chicago or New York City, payable to the order of D. M. For, 15 preforable to Bank Notes. Single copies 5 cents; newsdcal-ers 3 cents, payable in advance, monthly or quarierly. By arrangemonts made with publishers of the Physics off-cat Journal, wo can offer the following liberal clubbing rates: Offering and Phrenological Journal, \$2,75; with premium bust, \$3,00. The subscriptions at clubbing rates cannot be for less than one year. B cants of ADVENTIFING. - Each line of nonparell type is cents for first inneriton and 10 conts for each subsequent insertion. Payment in advance. **AFT** The circulation of the OFFERING in every State and Territory now makes it a very desirable paper for adver-tisers. Address. **BFIRITUAL OFFERING, Ottumwa, Iowa.** Jan. 33.

The Spiritual Light,

EDITORIAL CONTRIBUTORS.



OF LIGHT. BANNER

APRIL 19, 1884.



Laying of the Corner Stone. This important step toward the erection of the First Spiritual Temple on Exeter-Newbury streets, Boston, whereat the Working Union of Progressive Spiritual-ists propose to worship in coming time, was taken on the afternoon of Wednesday, April 9th, at 5 o'clock-a representative number of the members and friends of the institution being present, notwithstanding the marked inclemency of the weather.

At 4:45 o'clock P. M. of that day, as a preparatory step, the copper box in which certain bequests to posterity, in the shape of spiritual literature, etc., were contained, was embedded in the orifice left for its introduction in the stone. The contents of this memorial casket were as follows :

rial casket were as follows: A History of the Society; its Articles of Association; eight copies of the Banner of Light; three of the Voice of Angels; two of Miller's Psychometric Circular; two of the Olice Branch; three of the Light for Tainkers; two of Temple Within; two of Smith's "Who are Spiritual-ists /" one of Spiritual Ofering; one of Religio-Philo-sophical Journal; and one each of the Boston Herald and Transcript-logether with numerous lectures and pub-lications relating to the cause, also the "Beautiful Psh-way of Angels." A lecture by Spirit Swedenborg, given through Mrs. Cora L. V. Richmond.

The Secretary also obtained at the Banner of Light office, and inserted in the box, copies of the following from among its foreign exchanges devoted to the causes from among its forelgn exchanges devoted to the cause: Moniteur, Bruxelles: La Rerue Spirite, Paris: La Mole Invitoile, Paris: L'Alliance Universelle, Paris; Bulletin Mensuel, Paris: La Lumbere, Paris; La Chaine Magnetiyue, Paris: Lioht, metr Licke, Paris; Annait Dello Spiritismo, Totene, Italia: Psychische Studien, Lehuig; La Fraternidad, Buetos Ayres; La Luz de Los Fesperies, Habana; El Criterio Espiritista, Madrid; Review, Constancia, Buetos Ayres; La Fi Razmaida, Mexico; Constancia, Buetos Ayres; La Fi Razmaida, Beyteica, Constancia, Buetos Ayres; La Fi Razmaida, Mexico; Constancia, Buetos Ayres; La Fi Razmaida, Mexico; Constancia, Buetos Ayres; La Fi Razmaida, Mexico; Constancia, Buetos Ayres; A van Persident

At the appointed hour-Marcellus S. Ayer, President

of the Union, acting as Master Mason-the stone was placed in position, while the assembly joined in singing : "Nearer, My God, to Thee." A few momente were then devoted to a silent invocation; after which President Ayer delivered the following address :

President Ayer delivered the following address: "The stone which the builder rejected has become the head of the corner." Friends, we are here to-day to assist in the laying of the rejected stone. The stone which the builders of old theology have ignored and condemned as unchristian and irreverent, and this, the rejected stone of old theology, finds in this new epoch of your history, in this inneteenth century, a volee speaking to the sould of hungry mortals who are ask-ing for light, a light which shall bring them out of the darkness of the past and guide them to the great be-yond. Launched on the sea of space, we have come to feel there are desires and aspirations in our life unan-swered and unexpressed. We have come to realize that life is a continuous chain of existence, and, as our great poet, Longfeliow, has so beautifully volced 11:

" Life is real, life is earnest,

** Life is real, life is earnest, And the grave is not its goal; Dust thou art, to dust returnest, Was not spoken of the soul, ''
** There is no death : What seems so is transition; This life of mortal breath is but the suburb of a life elysian, Whose portal we call death, ''

Whose portal we call death, "" In this great truth of Spiritualism, which reveals to us the link binding the seen with the unseen, is the stone which the builders rejected, and which as we place it in your midst to-day as the head of the corner, uniting with loved ones departed, we trust it may form the base for a temple so broad, so free, so true, so just, as to unite within its walls all nations, all sects of the carth in unity and love, and become the founda-tion of a truth which shall grow in power till its echo reaches from shore to shore, and throughout the vast dom the of space may angels catch the trand refrain. reaches from shore to shore, and throughout the vast dom du of space may angels catch the grand refrain, echoing back the truth we claim. Life is eternal; our loved ones are with us; and to-day, dear friends, as assembled together to lay the corner-stone of the "First Spiritual Temple" in your city, may we all feel the trune power of wisdom, truth and justlee, encir-cilling us in the one embrace of love toward all human-ity. We would our works show and prove what words cannot express, and may the voice of this nour of holy communiton of soul with soul, linked with the unseen forces gathered around us, be carried on and on until of existence. of existence.

Then followed an invocation from Dr. J. Como dore Street (Secretary of the Union), who proceeded thereafter, with appropriate words, to baptize the stone with a portion of some ancient oil, which it is stated was sent to the Society, to be used on this occasion, by an ancient Spiritual Brotherhood in Europe. Mr. Street, also, in continuation of the custom of this Order, scattered wheat without husks or chaff upon the stone, meanwhile expressing the prayer that the Temple about to be reared might prove to be the abode of the Light of Spirit, without dissensions or inharmony

Mrs. Mary F. Lovering of East Boston then read a message from the spirit-band of workers, enumerating many distinguished intelligences whose good wishes went with the enterprise.

After a closing benediction by Dr. Street, and the singing of a brief selection, the meeting adjourned on of the increasing storm, invitatio

San Francisco, Cal. Exercises in Commemoration of the Thirty-Sixth An niversary of the Advent of Modern Spiritualism. (Reported for the Banner of Light.)

The exercises in celebration of the Anniversary in

this city were varied and interesting; surpassing in Interest, and numbers in attendance upon the meetings, all former celebrations of the Anniversary of the advent of "Good tidings of great joy" for humanity. Ixers Hall.

At the session of the Children's Progressive Lyceum, at 9:30 A. M., Sunday, the exercises were appropriate for the celebration of the advent of the gospel of common sense, which has so effectually demonstrated the fallacy of the demoniacal doctrine of "infant damnation." The exercises, musical and literary, were conducted in a manner highly creditable to the teachers, and to the bright, intelligent children who participated therein. Their joyous faces were evi-dence that they have been taught in a school where the avoidance of the infernal regions has not been the Incentive to goodness ; and they seem to have no fear that a beneficent Father has brought them into existence to keep up the supply of Calvinistic pavements in his great rival's dominions. For upwards of twelve years Mrs. Laverna Matthews, and a few earnest workers, have labored assiduously for the maintenance of this Lyceum, and their efforts deserve the material and personal support of Spiritualists to a

much greater extent than it has been extended. Metropolitan Temple.

The exercises in the Temple were conducted under the ministrations of the highly-gifted inspirational speaker, Mrs. E. L. Watson. The floral contributions by the friends exceeded all expectations, and, under the direction of Mrs. A. M. Wiggin, by whose exquis Ite taste the decorations were designed, the immense quantities of evergreens, calla-lilles, cactus and flowers of varied hues, were arranged in forms of beauty which elicited enthusiastic praises, and added greatly to the attractions of the occasion.

Following the voluntary on the grand organ by Prof. Eckman, the congregation united in singing "Nearer, My God, to Thee." After an inspiring and impressive invocation, the speaker gave "A Brief Sketch of the Work and Progress of Modern Spiritualism." In a brief review of Spiritualism in past ages it was con-clusively demonstrated that Modern Spiritualism is 'nothing new under the sun"; that its advent had been predicted by Swedenborg, A. J. Davis, the Shakers, and many others, and that the modern manifestations which demonstrate a continuous and progressive existence beyond the grave, are the result of the united labors of spirit philanthropists and scientists. in answer to the desire of humanity.

Independent spirit-writing was named as one of the phases of manifestation which affords irrefragable evidence of invisible, intelligent agency. Spiritual phenomena contravene no laws of nature, but occur in accordance with law. To-day the most eminent divines are trimming their sails to catch the breezes of our inspiration. Spiritualism permeates the churches, at which we rejoice, for our mission is to spiritualize all humanity, not to build up a sect. Though but a few, comparatively, meet with us, there are thousands in San Francisco who have been made better men and women by the elevating influences of the spiritual gos-

pel. Mrs. Watson closed with answers to questions pertaining to Spiritualism. In explaining the difference between spirit inspiration and spirit-control she said : When mediums are controlled they are unconscious, and the organs of speech are used mechanically; while inspired only, as in her own case, they are never unconscious, but the mind is illuminated, or intensified, the normal capacities being stimulated by the inspiring intelligence. No spirit can do itself perfect justice through another individuality.

The best way to secure the advancement of Spiritu alism is to act conscientiously in accordance with the highest truth. The highest mission of Spiritualism is not to prepare us for death, but to fit us to live. If we are prepared to live as we ought in this world, we are prepared for the next world. Live up to your high-est convictions of right, and never infringe upon the rights of your neighbor.

Amongst the greatest triumphs of our faith are these: Freeing from the bonds of doubt and fear the minds of millions; the promotion of spiritual freedom. We have a right to investigate the most sacred things The truth is being recognized that we need no media tor, no intermediary in religion. The fires of hell are quenched in the Orthodox Church. In the spiritual world the moral laws are potential, and intellectual and moral advancement possible. Our faith has brought consolation to the mourner in place of the soul-starving husks of Orthodoxy.

The evening service was attended by a large audience, embracing many of our leading citizens. The by Prof. Eckman, followed by an exquisite rendering of the hymn, "Praise the Lord, oh my Soul," by Miss M. C. Still. After a soul-uplifting invocation. Mrs. Watson gave as her reasons for departing from her usual practice, in permitting the announcement of the name of the inspiring intelligence, the earnest solicitations of Prof. Denton through another medium, and the strong desire of his earthly friends. The desire of the spirit to identify himself in the celebration of the first Anniversary after his transition was so strong and rensonable, she was forced to comply with his request. Joseph M. Maguire then favored the audience with the grand music of "Father, to Thee," in his usual impressive and beautiful tones. Then followed the address, on the subject: "Is Spiritualism True?" under spirit inspiration of Prof. William Denton. The peculiarly impressive and characteristic style of delivery of the opening sentences gave assurance to the many hundreds of his former hearers, who were present, that he was indeed face to face with his earthly friends. No synopsis can do justice to the lecture. which was characterized by the old-time logic and eloquence of Prof. Denton. A full report of the lecture will be forwarded to the Banner for publication. Miss Still then gained the enthusiastic plaudits of the audience for her beautiful singing in "Flee as a Bird." After the usual announcements the audience united with the choir in a very spirited rendering of Jubilate," by John Plerpont, which words were given through Lizzle Doten for the Twentieth Anniversary in Music Hall, Boston, on which occasion, as on the present, Prof. Denton was a prominent participant. After the benediction the audience slowly dispersed, accompanied by the strains of a beautiful postlude by the organist, Prof. Eckman, to whom great credit is due for the highly satisfactory musical part of the exercises in the Temple. Mrs. Watson has received many pressing invitations to accept Eastern engagements to lecture, and it may be well to announce at this time that she is under positive engagement to continue her ministrations here until January next, and probably arrangements will he made to keep her here, where she has many warm and appreciative friends, for a much longer time.

ceived for charitable purposes, and the Society has on a free spiritual library. Mrs. M. T. Barl favored the audience with two sweetly-rendered ballads. Mesdames L. Matthews, Cummings-Ellis and E. Price con-tributed original poems, and Rev. J. N. Parker, John Allyn of St. Helena, Rev. R. T. Lockwood of Portland, Ore., Edward Fair, A. M. Stoddart, C. B. Williams and E. G. Anderson, and Mrs. E. H. McKinley, made short speeches, which held the large audience in close attention for upward of three hours.

This Society closed the Anniversary exercises by a fine musical, literary and dramatic entertainment in Ixora Hall on the evening of Monday, March 31st. After the literary exercises, the floor was cleared for a dance, which lasted into the "wee sma' hours."

Both the meetings of this Society were largely attended, the exercises were deeply interesting, and the managers are entitled to great credit for the arrangements of the exercises, which gave general satisfaction to those in attendance.

The satisfactory conducting of all the meetings commanded the respectful attention of many hundreds of people who have hitherto been unacquainted with Spiritualism, and we trust that permanent good has resulted therefrom.

Lyceum Union Anniversary, Paine Hall, Boston, Mass. [Concluded.]

Miss Kitty Bosquet, Miss Lillian Armstrong, and Master Haskell Baxter, were delegated to represent the Progressive School on the rostrum on this occasion. This school, so recently instituted, is sure to be a success; already have several elocutionists of extraordinary ability been developed, and good work in other departments is progressing finely. Of this the young people above mentioned certainly testified, and we could only regret that encores could not be allowed because of the lengthy programme.

The Arno Quartette gave several selections in an acceptable manner. Many regretted exceedingly our inability to secure the services of our usual G. A. R. vocalists.

To Miss Lillie Williams, the young lady violinist, too much praise cannot be expressed. The Committee on the Anniversary gladly recommend her to any society desiring the services of a first class musician.

Mr. Henry J. Quinn, with his banjo and vocal selec tion, received a hearty reception.

The Anniversary dialogue, from the pen of D. N. Ford, was practical, appropriate, and with a good moral. Thirteen young lads and lasses participated in its delivery, and clearly and distinctly enunciated their several messages of love.

A Grand March and collation for the children in Kneeland Hall closed a most successful Anniversary ession.

A large and select company attended the Anniver sary Ball on the evening of March 31st.

We extend thanks to all who assisted us to right royally celebrate the Thirty-Sixth Anniversary of the dawn of truth. F. B. W.

Chattanooga, Tenn.

Two meetings, we are informed by Light for Thinkers, were held on Anniversary Day, in this enterprising Southern city-one at Odd Fellows' Hall, and one at the residence of Dr. Currier. The meeting at the first named locality was addressed by the Obairman, Hon. J. W. James, G. W. Kates, and others. The parlors of Dr. Currier were well filled with the friends of the cause in Chattanooga. Mr. P. R. Albert was called to the chair. The programme was as follows : Instrumental music, Mr. F. Myers; invocation; reading of poem, Mr. P. R. Albert; song; address, A. C. Ladd; song; addresses by G. W. Kates, Dr. D. G. Curtis, and others. After a motion by Mr. Mills that this meeting when it adjourns shall do so to convene each Sunday evening until further notice, for the purpose of holding parlor meetings, had been carried, Mr. Albert being elected Chairman, and Mr. Myers organ ist, "the meeting resolved itself into a circle, and the spirit friends were given opportunity until a late hour to join their voices with the company present in the sweet songs and thanksgivings for this great boon of mutual communion."

The Anniversary in England.

The Thirty-Sixth Anniversary was celebrated at the Cavendish Rooms, London, on Sunday evening, March 30th, by the controls of Mr. J. J. Morse, who delivered an address upon "What We have Won and Lost." There was, says the Herald of Progress, a large and sympathetic attendance, and the delivery of the address evoked a constant flow of enthusiastic acclamation, which culminated at its close in a perfect ovation. The lecturer pointed out that we had won an actual demonstration of a future life, by evidences presented to our senses by the inhabitants of that life. and a wondrous amount of knowledge concerning the which enabled us to more correctly understand the seeming miraculous in the progress and experiences of the race. We had won a knowledge of how mind can act-and does act-independent of the ordinary avenues of expression, a great point as indicating the existence of a super-sensuous something in man's nature which goes a long way toward demonstrating the existence of the human spirit. We had won a freedom of mind and breadth of judgment concerning all the spiritual marvels of bygone days that emancipated us from many of the erroneous teachings of a crude orthodoxy, and in consequence had also won clearer ideas of God, immortality, humanity, and its nature and destiny. We had lost a fear of death, the dread of an angro God, the tyranny of superstition and priestcraft, and that too long prevailing ignorance of spiritual truths that had kept humanity in darkness for so long. In a glowing peroration the controls summed up our gains and losses, and counselled us to use every dillgence in so preserving our cause from every stain or taint, that of its own worth and goodness it might win that preëminence and distinction its facts and philosophy were alike able to confer upon it. At Neumever Hall Miss Rosamond Dale Owen de livered a lecture upon "Our Spiritual Possibilities." It abounded with spirituality of thought, and was so forcibly and reasonably presented that it made a deep and lasting impression upon the minds of herattentive auditors. The evening meeting in the same hall was a general conference presided over by Mrs. Dr. Hallock. In Newcastle, Mrs. E. H. Britten, taking for her subject "The Thirty-Sixth Birthday of Modern Spir-Itualism," reviewed the movement from its inception to the present time. In Plymouth, Mrs. Groom of Birmingham delivered an address in the morning upon: "What has Modern Spiritualism done for Humanity?" In the afternoon Mr. R. S. Clarke gave a lecture upon "Spiritualism and the Bible." In the evening the hall was packed between five and six hundred people being present. The chair was occupied by the Rev. William Sharman, Unitarian, who, in a short but eloquent speech, introduced Mrs. Groom, who delivered an address on 'Spiritualism: A Religion for all Nations.' In Sunderland Mr. J. Grey, of Gateshead, gave an inspirational address upon "Spiritualism an Answer to the Demands of the Present Age." In Walsall Mrs. Wallis spoke on "The Value and Reliability of Spiritualism," Mr. Wallis on "The Birth and Purposes of Spiritualism"; also, in the evening, on "Spiritualism the Only Evidence of Immortality, the Destroyer of Skepticism, the Hope of the Mourner, and the Religion of the Future." In Leicester Mr. Bent's guides delivered an able address on "Spiritualism as a Liberator from the Bondage of Creeds," In many other places the Anniversary was observed with appropriate exercises.

Adulteration of Drugs, Medicine and Food.

To the Editor of the Banner of Light:

The Legislature of 1882 passed a law which is considered by the trade and others as impracticable, and a movement is before the present Legislature to repeat or modify it. The arguments pro and con. have been laid before the Public Health Committee, and seven out of the eleven of them have presented a bill that they consider would be just to the people, and at the

same time meet the requirements of the trade. The four other Committeemen, headed by an al-The four other Committeemen, headed by an al-lopathic physician, think the old statute just, there-fore have reported a bill that will, if anything, make the law more luconsistent than it now is. The majority report should be carefully considered, especially when they have three or four medical men in the number. All they ask is, to have a law that will protect the persons dealing in drugs and medicine by the establishment of an "exact" standard in them, such as it is impossible to obtain. For illustration: Goods and merchandise of all kinds are sold, or should be, for just what they are. There is hardly anything used pure, or in its crude condition, but it is prepared in etrain strengths, or with certain per cent, of this and that ingredient, which goes to make up the thing prepared. All homeopathic remedies have certain strengths of the *purs* article, and the allopathic reme-dies have more in quantity of the same thing in their preparations, and it should not be a crime to soll an article for just what it is in strength, and if there are amount of this and that ingredient, and honorable men do not materially change that standard, they should not be branded as criminals. Drugs and medicines, also prepared food, cannot be sold by the yard, but by the strength and quality. Some cloths contain all wool, others half wool and half cotton; some have part slift or line, etc. The standard or quality should be made known on all articles sold; and water, for in-stance, should not be allowed to be sold, as frequently done in medical practice, as costy medicine, by being harnessed up with other ingredients under a Latin name. There are all grades of strength in liquors, and perlopathic physician, think the old statute just, there-

harnessed up with other ingredients under a Latin name. There are all grades of strength in liquors, and per-sons dealing in them understand that they are bought at wholesale by the percentage of strength and the purity of the same. There can be no consistent law made to have all apples and potatoes grow of one size or standard in taste, and there are many things that the present law covers, that are really just as incon-sistent as that would be; and the majority of the com-mittee only ask that the law shall be so modified in these things that justice shall be done to both the peo-ple and the trade. The subject has been before the House for several days. Dr. H. L. Bowker and others have met the issue from what seems to be a common-sense, business standpoint; while others, have taken the other side.

Standpoint: while others, backed up by what many con-sider personal interests, have taken the other side. The minority bill at first had the largest vote, but not on the argument and fact, side issues being dragged in in retaliation for the positions taken by some of the committee members on other questions. Readers of this statement in Massachusetts, who may be in favor of legislation providing that drugs, medicines, etc., etc., shall be sold to the trade and the people for *just* what they are in strength and quality, should make it a point to see personally (or write to) their respective Senator or Representative, requesting him to vote for the bill reported by the majority of the committee, and against monopoly under cover. *Enstein Mass., April 15th*, 1884.

Spiritualist Meetings in New York.

The American Spiritualist Alliance meets every Sunday attermoon at 24 o'clock in Republican Hall, 65 West Statstermoon at 24 o'clock in Republican Hall, 65 West Statster, 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 Equare, Beretary. **The First Society of Spiritualists** holds its meet-ings every Sunday in Republican Hall, 65 West 33d street. Morning service 11 o'clock; evening, 7:45. Seatsfree. Pub-lic cordially invited.

IIC cordially invited. New York City Ladies' Apiritualist Aid Nociety, permanently located at 171 East 69th street. Wednesday, at 3 P. M. Mrs. M. A. Newton, President. Froblaher College Hall, 23 East 14th street, near Broadway. The People's Spiritual Meeting every Sunday at 2% and 7% P. M. Frank W. Jones, Conductor.

American Spiritualist Alliance.

To the Editor of the Banner of Light: On Sunday, March 23d, after music by Mrs. McCar-

thy and daughter and the reading of a poem by Mrs. H. J. Newton, Mr. P. E. Farnsworth opened the conference with an address on "Facts and Their Inferences and Deductions." There is, said the speaker, no logic like the logic of facts, though there seems to be a ten-

And Deductions." Infere is, said the speaker, no logic like the logic of facts, though there seems to be a ten-dency at exaggeration while relating facts, many do ling so in a manner calculated to mislead. Strong statements are generally less apt to convince than if they were less so. Bearing in mind how important Spiritualism is to us all and to the world at large, it behowes us to be very careful how we relate facts connected with it. A theory generally accepted among opponents of the spiritual phenomena to account for the intelligence there in displayed is that this intelligence is but the sively disproving this theory; it happened a long time ago: A lady friend of his wibling to investigate, they together visited Mr. Conkilo, a well-known medium at that time. The lady, wishing to communicate with some of her cousins, received a message purporting to come from her cousins note. The lady could no treate and spirit insisting that the name was right the lady said the sew sorry, but must belive this spirit to be un-truthful, as she was certain she had no relative of that name. She then received a message purporting to come from her brother. As a measage of identifica-

B. Cornell White and Mr. Ostrander. All agreed that it was good to enjoy such an interview. Mr. Dawbarn's address in the evening, mon "The Manufacture of Buccess," was another brillant effort in the direction of instruction, calculated to bring sbout a better understanding of the laws, pre-natal and post-natal, that govern our lives have and in the be-yond. Mr. C. R. Miller and S. B. Marchant are expected to occupy the platform next Sunday evening. New York, April 14th, 1834. F. W. Jong,

Spiritualist Meetings in Brooklyn,

The Brooklyn Spiritualisi Society, now perma-nently located at Concernatory Hall, corner of Failow and Bedford Avenue, will hold services every Sundaria it a. M. and 7:45 P.M. All the Spiritual papers on and it the hall, and all meetings free. Wm. H. Johnson, Frad-Ant.

the hall, and all meetings free. W m. H. Johnson, Freid-dent. **Church of the New Spiritual Dispensation**, Olin-ton Aronuc, below Myrile (entrance on both Olinion and Waverly Aronues), holds religious services in its church edifice every Bunday at 3 and 7% F.M. Sunday Echool for Wednesday at 2% F.M. Ohnrch Social meets every Wednes-dayts and children at 10% A.M. Ladies' Aid Boclety meets Wednesday at 2% F.M. Ohnrch Social meets every Wednes-dayts and children at 10% A.M. Ladies' Aid Boclety meets Wednesday at 2% F.M. Ohnrch Social meets every Wednes-dayt evening at 7% o'clock. Feychic Fraternity, with class. es for mediumship development, meets Thursday evening of each week at 7% o'clock. All meetings free, and the public ordially invited. A.H. Dalley, Freedent: Brooklyn Spiritual Fraternity. - Thursday even-ing Conference meetings will be held, at 6 o'clock, in the Hall of the Union for Christian Work, 14 Bmith street, two doors from Fulton avenue. S. B. Nichola, Freedent; John Jeffreys, Bocristry, A.G. Kipp, Treasurer, The Eastern District Spiritual Comference meets every Monday evening at Composite Room, 4th street, owner South 2 street, at 7%. Oharles B. Millor, President; W. H. Comm, Secretary.

Comn, Secretary. The Everett Hall Spiritual Conference, 38 Ful-ton street, meets every Saturday evening at 8 o'clock. Spir-itual papers and books on sale, and meetings free. Capt. Ja-cob David. President; Lewis Johnson, Vice-Fresident; W. J. Cushing, Treasurer.

J. Cushing, Treasurer, The South Brooklyn Spiritual Society meets at Franklin Hall, corner of Third Avenue and isth street, every Wednesday evening, at 8 o'clock. Mediums' and Experience Meeting overy third Wednesday in each month. All spiritual papers for sale. Beats free. S. B. Bogert, President; Dr. Patch, Treasurer. A Spiritual Progressive Meeting will be held at Franklin Hall, corner Third Avenue and isth street, every Bunday afternoon at 3 o'clock. Spiritual papers for sale, Beats free. Gerard Engelen, Chairman, W. J. Cushing, Treasurer.

Brooklyn (E. D.) Spiritual Conference.

Brooklyn (E. D.) Spiritual Conference.
 Monday evening, April 6th, Mr. C. R. Miller, Chairman, read a communication from Carrie Miller, an Anniversary address, through the mediumship of Mrs.
 B. J. Penoyer of East Saginaw, Mich., after which Mr.
 W. O. Bowen delivered the opening address. The speaker said that the trath, however unpalatable, was to be desired, even at the sacrifice of all illusions, however pleasant. He referred to Miss Lulu Hurst and Mamie Webb, and said that you could bring these wonderful phenomena under the cool, critical gaze of the masters in physical science, such as Huxley or Tyndall, and they would be utterly nonplussed. Such phenomena, though sceming trivial and undimided, exemplified the uses of mediumship and the laws of spirit control, and it was prejudice upon the part of some Spiritontrol is specific upon the part of some Spiritontrol is such as mall beginnings. Mr. Bowen reviewed the ertificism and opposition of the "learned ignorant," and said that though they would tear to pleces that which they did not understand, we should say. "Forgive them, for they know not what they do."
 Mediumship is the corner stone of Spiritualism, and it is useless to try to get along without mediumship. Some are continually evoking images of terror, warning us against perils of "Kobolds," "Diakka," and other malevolent influences, and against dark and promiscuous circles, as containing unknown and fear-ful dangers to the unwary sitter. The speaker, in a vein of keen sarcasm, reviewed these sentiments and said that the community is showed. Jowe the dinages to the unwary sitter. The speaker, in a vein of keen sarcasm, reviewed these sant mate sand was to the man or men who tried to run if from this side. Home circles were recommended for the purpose of obtaining the knowledge of spirit.communion beyond doubt or cavil. The address was warmly applated.
 Mr. J. Bartlett, Dr. H. S. Brown, Mr. Green and Mr. Swartwout, of Jersey City,

Brooklyn (N. Y.) Lectures.

Brooklyn (N. Y.) Lectures. "The Religious Training of the Young" was the subject of a discourse of more than ordinary interest, delivered by the guides of Mr. Fletcher, and was broad and comprehensive, and particularly enjoined upon the listeners the great necessity of cultivating spiritual gifts in place of devoting too much time to mental acquirements. In speaking of the Bible in the public schools, they said : "We regard the Bible as a very imperfect history of a very doubtful people, but as you study the histories of Rome and Greece, so would we have you study the Bible." In the evening the hall and gallery were crowded to repletion, many standing through the entire service. The evening was devoted to different controls, which were quitemarked, and the communications were very "warming received. This audience was phenomenal, since all the churches offered great attractions. On Monday, April 14th, Mr. Fletcher was crowded with visitors at the Dwinel House.

tended by President Ayer to all present to meet at his residence, 170 West Chester Park, Boston, in the evening that the services so abruntly terminated might there be brought to their appropriate conclusion.

The evening services at the residence of Mr. Ayer embraced singing by the audience, " Nearer, my God, to Thee"; an invocation by Mrs. Howes; a song by Mrs. Lovering-" When the Mists have Cleared Away"; after which an open social of thirty minutes was enloved: the usual silent session of ten minutes then supervened, after which all spirits who might be present were invited to manifest themselves in their own way, and to express whatever the day's experience might call forth.

Mr. J. Clegg Wright of England being with us, was controlled by George Richter of the old city of Chester, who in the most eloquent manner addressed the meeting in regard to the work and progress of light and righteousness. The speaker's remarks may be outlined as follows:

outlined as follows: How strangely I feel to thus come back to the mortal plane: environed in an atmosphere of invisibility, yet conscious of all movements and changes, and I might almost say the thoughts of mortals in whose atmo-sphere I am for the time sojourning. I am most in-tensely interested in all progressive movements which have for their aim the amelioration of mankind, the uplifting of the oppressed, the educating of the igno-rant, the disseminating of light and truth in any Way.

upiliting of the oppressed, the educating of the igno-rant, the disseminating of light and truth in any way. You are now making tools with which to do spiritual work; you are building a Temple to the cause of Truth. There is a greater building—the building of the intel-lect—which requires finer tools, more skillful manipu-lation to bring out the fine polish of the educated mind to bring out its greatest possibilities. Thousands of years must be spent in the slow acquisition of knowi-edge and power before the cap-stone of the edifice may be placed; and not then is the end, for the soul must march on, must ever seek higher the sources of truth, the fountain-heads of love divine. The world to-day is in the position that the spirit-forth the noble ideal of manhood, the pure teachings of Nature, which have come down to us with such power; but the truths which then might have been the world's were stifled, held back by the darkening power of dog-matism—a cloud which has hung over the spirit of man through all these centuries, but which is now, thank God, being litted by the light of the interest in mind; they are making changes in their creeds i maind; they are making changes in their creeds is they do not like if, you would succeed in your undertak-ing, work together harmonously, ever striving to for-get self; ever remembering God is the ideal of all good; and in your societies and homes never forget that the work together harmoniously, ever striving to for-get self; ever remembering God is the ideal of all good; and in your societies and homes never forget that the work together harmoniously, ever striving to for-get self; ever remembering God is the ideal of all good; and in your societies and homes never forget that the world is your country and to do good your religion. The speaker was listened to with marked interest throughout his address. which abounded with emmether

The speaker was listened to with marked interest throughout his address, which abounded with remark-able climaxes and beautiful thoughts, clothed in most fit and pleasing language.

The new building will have a frontage of ninety-two feet on Exeter street by one hundred and six on New-bury street. Over the arched entrance will be the words First Spiritual Temple." A large lecture-room and library will occupy the first floor, while the lecture-room will extend to the second floor, with a balcony across the front. The exterior of the building will be of Kibbe stone and Bragville granite. The incorporators are : Marcellus S. Ayer. Elmore C. Ayer. Frederick W. Gregory, George W. McLellan, Elizabeth H. Maynard, Harriet A. Blaisdell, M. Janette Ayer, Dennis S. Baker, J. Comodore Street, Joslah D. Hunt, Julia A. Dawley, Roxalana L. Grosvener ; officers : Marcelhis S. Ayer, President; Frederick W. Gregory, Vice President ; Elmore C. Ayer, Treasurer ; J. Comodore Street Becretary. المراجر المعيسة المراسطة وينقه يدر

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Mrs. Ada Foye at Washington Hall.

Mrs. Foye, one of the best platform test mediums in the world, opened her usual Sunday evening scance with an address, giving the history of the rise of Modern Spiritualism at Hydesville. The hall, having a seating capacity of about three hundred, was crowded with an attentive audience. (Lack of space compels us to omit the lecture, the substance of which is familiar to a large portion of our readers.-Ed. B. of L.)

Addresses were then made by Mrs. Catherine Seavey, Mrs. Patterson, Mrs. Smith and Mr. Rogers, under influence, also by Mr. and Mrs. Wilson and Horace Greeley Knapp: after which Mrs. Ada Foys held her usual Sunday evening séance, beginning by instructing novices in the manner of communicating. times she left the platform, and walked about the aisles, receiving names and messages in rapid succession by raps, ballots, clairvoyance, clairaudience and impression, which were distinctly recognized and vouched for by eager listeners among a crowded audience.

Washington Hall.

"The Society of Progressive Spiritualists" held commemorative services in Washington Hall. After music by the choir, H. C. Wilson, President of the Soclety, which has recently been incorporated under the laws of the State, having power to ordain ministers, etc., gave a brief report of the work of the Society since its formation. Quite a large amount has been re-

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Go Charles Slade succeeded in attracting a large audience in Little Bock, Ark., advertis-ing as a medium, and on the stage saying it was all sleight-of hand. Our exchanges call him an unmitigated fraud. Private advices say he does anintigated fraid. Private advices say he does not even put up a creditable show. Will our people ever learn to give these "Opera House" tricksters a wide barth? Patronize the true medium, the one who comes among you with modest claims, and accepts simple accommo-dations.—Light for Thinkers, Atlanta, Ga.

Oremation is gaining favor in England. The city authorities of London have decided to establish a cre-matory at lifered a subtich of the East End.

spirit insisting that the name was right the lady said she was sorry, but must believe this spirit to be un-truthful, as she was certain she had no relative of that name. She then received a message purporting to come from her brother. As a means of identifica-tion she asked the spirit how old he was when he passed away; answer: Twenty-seven years. Wrong, again said the lady, and she and the speaker left, somewhat disappointed. On reaching home and re-lating her experience to her mother, the lady was by her informed that both answers were correct, for, al-though the fact was unknown to her, she had a cousin by the name of Rose in spirit-life, and her brother had actually passed over at the age of twenty-seven, as he said in his answer, and not at the age of twenty five, as was generally believed. Here was undoubtedly a test prepared by the spirits to convince that lady that her theory of a reflex action of mind in the phenomena was not a correct one. Mr. Farnsworth went on in the same maner relating ex-periences which he had had, some with the mediums Foster and Slade, and all of them very conclusive and slade's he inferred that materialization is a fact, al-though from actual experience with materializing sc-ances and dark circles. The question after all is, what do we learn about the after-life from these manifesta-tions and communications? From the great mass of them which have been received through many different channels, and in many different times and places, we infer that there is no cessation of life; that the life in the spirit-world is as natural as in this; that the atter-life is as much as this one a life of probation, of reformation, and of progression, and is no doubt a life of activity in the direction of good; that no Jesus can prepare for us the mansions we are there to be coud, or reformation, and of progression, and is no doubt a life the for this tour own acts will build for ourselves either manision or hovel, for over there are to be bound con-ditions of misery and sorrow which w

bitlob of interfy and solve within within we to be out-grown before the afflicted ones can find the heavens to which they aspire.
Mr. Capron, who was instrumental in first bringing the Fox girls before the public, and who is the author of the first articles which appeared in the public prints on Spiritualism, spoke lengthily about the experiences he had gone through, and the phenoment. Mr. Albert Wood related some recent experiences obtained through the mediumship of Mr. J. Caffray. On Sunday, April 6th, President Cross being absent, Vice-President H. J. Newton occupied the chair. The meeting was opened with song by Mr. Cushman, Mr. B. M. Lawrence presiding at the organ. Mrs. H. J. Newton read an original poem entitled, "The Bridal Feast," by Mr. Storr. After another song the Ohair-man announced that the meeting would be devoted to the relation of facts and experiences. On invitation Mr. F. E. Farnsworth was the first speaker, and related some very interesting experiences, supplemented by appropriate remarks. Mr. Rowen was the next speaker, and made a short but follow eddrase hearing upon the phenomene addi-maning and the phenomene addi-some very interesting experiences and made a short but to the eddrase hearing upon the phenomene addi-some very interesting experiences.

some very interesting experiences, supplemented by appropriate remarks. Mr. Bowen was the next speaker, and made a short but telling address, bearing upon the phenomenal side of Spiritualism, in the course of which he said, "Let us give the spirits the conditions they require; give them light if they require it, darkness when they de-mand it : let us help them all we can in producing the best manifestations, and let us accept whatever our reason can accept as truth. They on the other side are directing these manifestations, and woe to the man who tries to run it on this side against them." Messrs. Capron, Charles P. McCarthy and B. M. Lawrence, of Trenton, N. J., spoke briefly and accept-ably. Mr. Anthony Higgins made a strong and telling speech, in the course of which he took occasion to publicly acknowledge the truth of the full-form-mate-rialization phenomenon, which had been fully demon-strated to him by some manifestations which he had lately witnessed. The remarks of Mr. Higgins were received with merited applause, and closed the meet-ing. J. F. JEANERET, Ast. Cor. Soc.

Frobisher Hall Meetings.

At Frobisher Hall, yesterday afternoon, our confer-ence exercises were varied, instructive and spiritual-ly profitable. Mrs. Coleman gave an invocation at the opening, and Prof. J. B. Booth read an address upon "What is Spiritualism, and What do Spiritualists. Be-lieve?" which was replete with excellent truths and deep thought, being highly appreciated by his hear-ers. The conversational exercise which followed was also deeply interesting, and participated in by Mrs. Coleman, Mrs. Shepard, Mrs. Morrell, Mrs. Spencer,

unsurpassed. Thirty years' trial proves it. \$1 per bottle at your druggist.

Joseph Brown.

To the Editor of the Banner of Light: Late in the evening of March 26th, Joseph Brown, at the

great age of 88 years, gained release from his mortal form at the home of his eldest son, Alson L. Brown, in Whitefield, N. H.

field, N, H. The deceased had spent most of his long and very active life as a lumbor merchant in Bristol, N. H., his native piace, and in its close vicinity. Decease of wife near sixteen years ago, and about eight months ago that of a very duilful and loving daughter, who long and most devoid y cared for him, occasioned his removal to Whitefield a few months since. He was father and trainer of many active, energotic, in-fluential sons and daughters, whose influence in the north-western potion of New Hampshire has long been and con-tinues to be beneficently operative over an extensive region. The father was, from his youth, a Universalist. Also from the days when Garrison commenced his denuncistions of slavery, he was a bold, outspoken adherent to the cause of abolition.

As soon as Spiritualism had methods for its exposition and

slavery, he was a bold, outspoken adherent to the cause of abolition. As soon as Spiritualism had mothods for its exposition and advocacy, he became a subscriber for its publications, and took the Spiritual Telegraph, the New Empland Spirit-ualist, the Banner of Light, etc. He loved these public-tions, made himself familiar with their contents, had a memory which retained nearly all be learned in any way, and a brain and tongue which made him a lucid exponder and cloquent advocate of whatever he approved. Evidence of his Influence is involved in the fact that nearly, if no absolutely all, of his adult children and grandchildra-more than a score in number—are very liberal in their re-ligious views, are public-spirited and philanthropic. Three some-two of them at Whitefold and another in Washington Territory—are among the very extensive and highly respected lumber merchants of our country. Two other sons gave their lives to humanity in our country's struggle for the extension of freedom. Two married daugh-ters, also-ladies of inteiligence and emclency—with their huebands, are well-informed Spiritualists. The shiro such are usually put forth by clergymen belonging to either of the sect calling themesives Exampleical. They spylied as are usually put forth by clergymen belonging to either of the sect calling themesives Exampleical. They spylied is like the differences between my present views of the ref index partices as the supritualist. The eldost son called upon me, and though the place was distant nearly two hind of sing-ers, whose performances were touching y sweet and appro-priate, conducted services as Exampleical. They spylied as it word, and on Sunday, at 2: x. alded by a band of sing-priate, conducted services have to use they so the rule into sole the bild by many now. After the services between my present views of the rule is post the indifferences between my present views of the rule is post the indifferences was frequent mention that my more than four-score years gave spirporise thes to my bein

SECULAR PRESS BUREAU

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AMERICAN SPIRITUALIST ALILIAN No. 206 Broadway, New York. HENRY KIDDLE, Pres. NELSON CROSS, Sec. O. P. MCCARTHY, Cor. Sec. The Secular Press Surrow has been reorganized for clean work during the present year, and all persons we approved fits. 'to are requested to forward any public attacks upon 8p.'s an coming under their notice which they feel should be taken in hand by the Bureau, to NELSON CROSS, Secular, to MELSON CROSS, Secular, Con-



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