

BOSTON, SATURDAY, APRIL 26, 1884.

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The Annibersary.

The Thirty-Sixth Anniversary of the **Advent of Modern Spiritualism Fur**ther Remembered in Boston; also in Portland, Me.; Springfield, Ill.; Providence, R. I.; Jamestown, N. Y.; Oakland, Cal.; and New York City.

Spiritualistic Phenomena Association. Wells Memorial Hall.

· [Concluded.]

On Monday evening, March 31st, the Anni-versary exercises so interestingly carried out by this Society were brought to a close. The hall was crowded, and the exercises passed off with high credit to all concerned. Prof. W. W. Clayton called the meeting to or-der shortly before 8 colock and introduced the

der shortly before 8 o'clock, and introduced the choir, consisting of Mrs. H. V. Carr, Mrs. F. D. Edwards, and Mr. J. B. Libbey, who sang "There's a Land that is Beaming with Gladness

Miss Minnie Nickerson gave a spirited rendi-Miss Minnie Nickerson gave a spirited rendi-tion of Miss Lizzle Doten's sterling poem: "Peter Maguire;" after which the Shawmut Quartette joined in singing: "Watchman, What of the Night?" A little Miss from the Shawmut favored the audience with "Lullaby," and Master Eddie Hatch, the child soprano, sang a solo whose facetious nature, coupled with the singularly appropriate mapner in

theologian, and is teaching him that there is a more inspiring power, and a greater enginery open to exercise for human good than mere dogmatic statement or oreedal agreement "for substance of doctrine"—and that that power from the very heaven itself. It has entered the domain of the scientist, and unveiled to him great ranges of knowledge which under proper conditions are his to explore; and tis is ure to make itself more and more widely felt in life's every department 'as year succeeds year on this mortal plane 1 It is needless for me to say what Spiritualism

every department as year succeeds year on this mortal plane i It is needless for me to say what Spiritualism has done for myself, personally, in hours of trial, in days of bereavement, in the various violasitudes which are the common lot of us all in physical life; each heart before me, within which the light of the New Dispensation beams, has its own story of grateful remembrance which it could express did occasion offer; and what it has done for you and for me it will do for all: it will not stop while one need of hu-manity remains unsatisfied, one aspiration re-mains unanswered, one hope of everlasting things remains unfulfilled. It will go on with its purifying work till the inhabitants of other planets in the stellar spaces become recogniz-edly our brothers and sisters—till heaven itself in-hand with the angels! Bpiritualism is as broad as the universe, as i

in-hand with the angels! Spiritualism is as broad as the universe, as comprehensive as love; and its mission is to bless mankind: Thus spoke one of the noblest men who now walks the sublime heights of the Better Land: one who was known in his earth-life as a man who ever desired to bless his fel-low-beings—I refer to Rev. John Plerpont; and it seems to me that in that one word Spiritual-on it or it on its and and ever the word Spiritualism is epitomized and crystallized the whole of life, in all its vast concerns, here and hereafter. While we speak of what Spiritualism has done and may do, we must not forget the laborers who have wrought so much for its advancewho have wrought so much for its advance-ment on the mortal plane—those valiant ones who in the days now past took hold of the plow and turned not back, but have pushed this work for humanity as far forth as means, and life-power, and the years allotted them on earth, have enabled them to do. Coming fear-lessly forward when it was not considered so honorable or respectible as now to proclaim lessly forward when it was not considered so honorable or respectable as now to proclaim one's self a Spiritalist—but put the individual claiming to be a ploneer of this great truth into a position regarding the mass of society where-in he was thought to merit persecution and so-clal ostracism—these brave workers did their duty, as men and women, without flinching un-der the tremendous pressure of popular opposi-tion; and to night, after thirty-six years of labor, hard and uncompromising, shall we not give them a word of commendation, shall we not bring a tribute of respectful apprecia-tion for those noble, self-sacrificing lives? 1 say, Yes 1 Let us give the honor to them, as the mortal instruments, working hand in hand with the invisible intelligences for the dissemi-nation and unfolding of this great truth among men. mon.

men. It is due to such labors and such laborers as these that those of the present may proclaim themselves Spiritualists without fear of the bitter consequences of the years past, and that a person may lay claim to mediumship and its public exercise without by such step announc-ing him or herself the possessor of a something which will course others to down instinctively In the exercise of the possessor of a something in the exercise of their God-given powers i which will cause others to draw instinctively Though I know that the Banner of Light is cer-away from the claimant. In these days, when Spiritualism has fought its way to an acknowl-edged standing among the great forces of social and intellectual life, it is not so great a thing for one to say: "I believe in Spiritualism; I am myself a medium;" but thirty-five years ago, I repeat, it was something for a man, and more encodulity for a deligner woman to stand out and are given powers i the exercise of the statements or the action of those who profess to have "caught" a medium. I also know it is only because its pro-prietors wish to give the matter a full investi-gation, and because they know that the condi-tions for the exercise of mediumship are very subtle, and that many times manifestations especially for a delicate woman, to stand out and say: "I believe in spirit-communion, and I myself am an instrument standing between, and for the equal use of inquirers on the mortal plane, and those who seek to make known their presence from the immortal realms of being." That there were people nerved to do so is now a matter of history, and to them we owe the debt of our respect and regard; and while I cannot here reproduce the names of those early pioneers-for they are almost "legion"-I do wish at this time to pay a passing tribute to their grand labors. Each has done his or her work faithfully and well; some have passed to the higher life and are now reaping the reward of their labors, not in idleness and mere inact-ive repose, but in broader achievements and sublimer victories for the good of their fellows; others yet remain with us in the physical, holding firmly to the positions assigned to each by the divine commission of the spiritual baptism the divine commission of the spiritual baptism in the vineyard ground of truth. To each and all, at this time, I would bring my word of friendly and appreciative recognition. Whatever Spiritualism has done—and the record of what it has done is now inseparable from any truthful record of human concerns for the past thirty-six years—it has done by and through its mediums. Without mediums through whom to express their ideas on the mental, or demonstrate their powerful presence on the physical plane of the phenomena, what mental, or demonstrate their powerful presence on the physical plane of the phenomena, what could the spirit-world workers have accom-plished? Great is the debt, therefore, which a universal (though offitimes unappreciative hu-manity) owes to those human sensitives who have trod the path of the years now gone with bleeding feet and burning hearts; maligned by those who could not comprehend the voice of the spirit when it spoke to them in angelic tones—by those who could not see the light of heaven when it streamed before their very eyes. What can we say that is too beautiful too full What can we say that is too beautiful, too full of honorable acknowledgment and praise of the of honorable acknowledgment and praise of the spiritual media? of those workers who have so fearlessly devoted their all to the best good of the cause of Spiritualism? But I am not here to pass any extended eulo-gy upon those who have accended higher : Those who have gone on to the beautiful life of the spirit need not that any mortal should strive to do them honor, or seek to bring them happi-ness; as once, on earth, so now in heaven they give of their labor and their love for humanity —labor, whose power and love whose depth it is -labor, whose power and love whose depth it is -iabor, whose power and love whose depth it is not possible for mortals to fully understand. I sam not here to praise those, either, who, still in the flesh, are carrying on to the best of their cooperative ability the work of the angels: "They are sustained by spirit-helpers; and al-though others, gazing upon their lives con-stantly, cannot understand the sentiment that alls them the courses which inspire them to They are sustained by spirit-beloers; and al-though others, gazing upon their lives con-stantly, cannot understand the sentiment that fills them, the courage which inspires them to meet the trials and, conflicts which yet await them, rest assured that the wonderful strength they exhibit, even while environed with the shrinking sensitiveness incident to mediumis-tic development, comes to them through the very avenue of a conviction which sppeals most divinely to their souls—that they are the important duty is laid upon them which they must unhesitatingly and unmurmuringly fulfill. Not, only tiave we to gratefully, if briefly, render thanks at this time to those who on the public platform, or, in the privacy of seance-chambers all over the country, have given the

the work of casting the seed of the truth enun-clated through these instruments far and wide, throughout the land, by means of the various spapers devoted to the interests of the modern movement. And in this connection it is emi-nently fitting that I speak of the Banner of Light. That paper professes to be the exponent of the Spiritual Philosophy of the Nineteenth Century; and I think in a record of twenty-seven years of arduous and unshrinking labor to pre-a sent and emphasize before the world the grand revelation of our modern days, it has proved its e claim to be legitimate, and has merited the field field of the Spiritual Philosophy; its beacon-fire gleams in every quarter of the globe; it has ever been first and foremost in giving the tidings of inmortal life, as they have been presented and demonstrated by angello r ministrants through the agency of mediums everywhere; and it has been, also, ever first and foremost in defending those mediums alike from the attacks of the outside and skeptical world, and from those within the ranks of Spir-s itualism who fail to read aright that chief les-o son of the New Dispensation, namely--the ne-t cessity of the cultivation of a sentiment of hu-emility toward and trustfulness in the invisible prophets and demonstrators which in our day are operating among men: Truly the mighty d things of the present hour, as were those of the past, are indeed hidden from the "wise and things of the present hour, as were those of the past, are indeed hidden from the "wise and prudent," (in their own conceit) and "revealed unto babes."

prodent," (in their own conceit) and "revealed unto babes." Many times has the course of the Banner of Light in regard to its trenchant defense of the modern mediums been called in question by those ignorant of the laws and conditions ne-cessary to the presentation of the phenomena through these instrumentalities; many times have those who do not understand the nature of the Banner establishment—and who fall to comprehend that it is under the guidance of the spirit-world, as expressed through the band of unseen intelligences attached thereto—called in question its course, we say, and have asked why that paper is so apparently dilatory in pro-olaiming alleged fraudulent practices to the world, as avouched by various parties to have been encountered in presence of certain medi-ums. But I have never found, on examination of such charges, that the proprietors of the Banner have for a moment defended any fraudulent practices, whether of mediums or not, though these gentlemen have been very slow to be-come swift witnesses againstany mediums who have feit that the broadest furity must be ex-ercised, and that it would also be a terrible thing if an innccent medium should be suddenly and wrongfully placed in a false light before the world. You must understand that mediums and if an innocent medium should be suddenly and wrongfully placed in a false light before the world. You must understand that mediums are in the highest degree sensitive beings—of ne-cessity this must be so; and the finest of medi-ums that I know of might, and undoubtedly would, be made altogether worthless, and their capacity for future usefulness shattered, by be-ing publicly and wrongfully accused of trickery in the exercise of their God-given powers I Though I know that the Banner of Light is cer-tainly slow in endorsing the statements or the are given such as can hardly be correctly un deratood by mortals, and may hence be thought to be fraudulent: under these circumstances our friends of the Banner have ever determined to give the mediums "the benefit of the doubt," and the spirit-world has always endorsed this and the spirit-world has always endorsed this kindly action on their part. As an important agent acting in harmony with the spirit-world workers for the unfold-ment of a knowledge of demonstrated immor-tality before the world, it is but just that the attention of all friends of the movement should be called to the noble labor of the Banner of Light for the past twenty-seven years. I have falt it my duty to mention those labors at this felt it my duty to mention those labors at this time, and to tell the public that they have been ever conducted under the direction of spiritual powers, and further that this direction will continue, and that paper will go on and on, hand in hand with its angelic helpers, till the whole world is illuminated with the light of su-pernal truth ! pernal truth ! But while we speak of the work done by Spiritualism for general humanity on earth; while we remember that the power of the cause is growing in its manifestations everywhere among mortality; while we recognize that it is permeating every department of civilized life; and elevating even the poor savage of to-day, in the midst of his unequal conflict with the banded powers around him, to a higher condi-tion of being; while we know that its voice will speak till every question of importance to humanity shall be rightly sottled—till the In-dian shall receive that full measure of justice which is his rightful share at the hands of the which is his rightful share at the hands of the American people; till woman shall be man's acknowledged equal in every field of human endeavor, and till every department of national, political, social, religious life shall be made perfect as far as anything on earth can be-let us still pause and ask what Spiritualism has done for ourselves as individuals? It is true that we acknowledge that Spiritualism has enfranchised us from the galling chains of creedal error, that us from the galling chains of creedal error, that it has given to us a freshness of life that we never experienced before its coming, but I re-peat the question to you, and to myself as well, does our Spiritualism make us better for to-day? Are we any better under the recognized illumination of spiritual light than we were when ignorant of its cheering presence? and do we so utilize it that, as time goes by, we may become broader in thought, and wiser in purpose than we are to day? This is an im-portant question for us to ask as Progressive Spiritualists. We must go on and on and on, gaining in whiteness of light; becoming more divine as are those who have passed beyond our mortal ken, and entered the higher planes is existence. While we understand that the puries are willing to work with us and for us-

To me it is the most impressive thought which the occasion can bring to the mind of man. This is a fitting time for one to turn man. This is a fitting time for one to turn within himself and to consider where he stands, upon this Anniversary Day: whether he has upon this Anniversary Day: whether he has profited duly by experience, whether he is striving to repay aright the service which the angel-world has conferred upon him, by a cor-rect appreciation of and an earnest endeavor to develop practically those living attributes which belong to his spiritual nature. And as thus from time to time we meet on like occa-sions, let us resolve to join hand to hand and heart to heart in loving sympathy with each other; let us determine to glean all the knowl-edge we can from our angel friends, not with the desire to drag them down to our level, but to reach up to them in their beautiful homes, and to pass constantly upward and onward to

to reach up to them in their beautiful homes, and to pass constantly upward and onward to-ward the higher development which ultimate progress shall bestow: let us harmonize our lives with the angelic teachings, that they may blossom out in sweet fruition by-and-by. This anniversary day has nearly passed from our observance; soon we shall be called upon to join in celebrating the thirty-seventh birth-day of Modern Spiritualism : Let us hope that dur-ing the coming year we shall have grown wiser and better—let us live so that all may per-ceive our correct and practical appreciation of the beautiful teachings which Spiritualism has brought to us. brought to us.

Let us in our daily lives remember those who have gone before; the personal friends, the workers for the cause, the good of earth who have gone to their reward; let us strive to emhave gone to their reward; let us strive to em-ulate their virtues; let us recognize their con-tinued interest in our welfare; let us strive to be worthy the blessing which, communing as they do with the highest powers of life, they are able to shed upon our own lives: Let us be worthy of that divine companionship of the pure in heart which Spiritualism brings to us; let us press onward to the heights whither our loved have accended that we may meet them by and have ascended, that we may meet them by-andby 1

On several occasions during Miss Shelhamer's address the raps were heard on the platform where sat Mrs. Margaret Fox-Kane, as if the invisible intelligences felt to give their endorsement to the views of the speaker.

dorsement to the views of the speaker. Prof. W. W. Clayton, Ohairman, called the attention of the people, at the close of Miss Shelhamor's address, to what she had said in defense of the past course of the Banner of Light. He felt that he could fully endorse all that Miss Shelhamer had said in regard to that paper, and what it had done for the spiritual mediums in particular. He had met Mr. Colby, its editor, repeatedly at his office, and had con-versed with him on mooted questions more than once. and he was firmly convinced that that once, and he was firmly convinced that that gentleman was guided by an intelligence other than and above his own-powerfully directed, as every great exponent of a great movement like this of Modern Spiritualism ought to be guided. He was satisfied that the Banner had not hesitated, when convinced of the fraudulent performance of any person claiming medium-ship, to denounce both the act and the actor, and that it had ever extended a helping and a defending hand in behalf of the true spiritual mediums. He closed by drawing up a verbal resolution of thanks to the Banner of Light for its course in this regard in the past, and in his capacity of Chairman of the meeting now in progress presented it to the audience for its vote, being an unanimous expression of approval.

The Spiritual Rostrum. **IS SPIRITUALISM TRUE?** A Lecture given by MRS. E. L. WATSON. At Metropellian Temple, San Francisco, Cal. on the Occasion of the Thirty-Nixth An-niversary of Modern Spiritualism, under the Inspiration of Prof. William Denten.

(Reported for the Banner of Light.)

The following remarks were made by Mrs. Watson in explanation of her departure from her usual course, In permitting the name of the control to be announced 'We feel that it is but simple justice to ourselves to say a few words in explanation of the announcement

that on this occasion I should address you under the spirit-inspiration of our friend, Prof. Wm. Denton. My friends are aware that in announcing the name

of my spirit-inspirer I have departed from the rule of my life. I have never attached any importance to a name given through a spirit-medium, never have thought that it was a guarantee of higher intelligence. For myself I do not claim to be a perfect psychologi-

cal subject. While I am entirely dependent upon the influence which comes to me, and to which I am sensibly alive on these occasions. I am perfectly well aware that my own organism and my own lack of culture limit the intellectual action of my brain, even under the best condition of inspiration. I will say, in justice to myself and to those unacquainted with the laws of inspiration, that I began speaking before the public when I was not fourteen years of age; that I have never received anything that is worthy the name of a 'common school' education; that the only education I have received has been from observation and the instructions received when I have been in an abnormal state. At the same time I am always conscious when speaking, and I never know whether I am in a favorable condition for control or not. I go before my audiences always utterly unprepared to utter a sentence on my own part. I never know the opening words of my lectures, and am a listener with yourselves. The imperfections attending my ministrations are all on the human side, of course-to be accredited to my own ignorance and to my own want of susceptibility to the spiritual influences.

On this occasion I departed from my rule of announcing the spirit-control, for one very strong reason : Two weeks ago a friend-a veracious gentleman -came to me with a communication purporting to come from Prof. Wm. Denton, through a medium of the highest standing, declaring that he desired, four weeks from the time the message was given (which brings it to night), to control me and address the audi-ence upon the subject ' Is Spiritualism True?'

I said to my friend, 'I cannot consent; I am sometimes aware of the personality of my inspirations, but not always.' I persisted in the negative of the proposition, when suddenly, entirely unexpected to me, I felt conscious of Prof. Denton's presence; it was as palpable and as real to me as is the presence of this audience to night. There came with this consciousness an electrical shock-a strong emotion. I immediately arose from my chair, and in the presence of two friends, who were listening to my argument against the announcement of the name, walked the room, trying o throw off the psychological influence While walked it seemed as though my friend Denton was beside me, and the thoughts with which he impressed me were these: 'I am aware of your feelings of reluctance in regard to announcing the name of your control. I am aware of your timidity and self-distrust as a medium, but you must remember that I made sacrifices for Spiritualism when I was in the form. I have many friends in San Francisco. I am your friend. You were the last representative of Spiritualism that I saw in the form in Australia. This is an extraordinary occasion ; the curtain is dropped between me, as a personal identity, and the world for which I labored many years. No doubt there will be those present who will cavil, and ridicule the idea that I inspired you, but to me it will be a satisfaction, and some of my friends will feel and recognize my presence. It will be a satisfaction to me to be identified on the first Anniversary after my departure to spirit-life.' All this passed through my mind very rapidly, and tears fell from my face. My pride stood between me and this announcement, because I felt the shafts of ridicule that would be immediately almed at me. I have reason to feel, since Prof. Denton departed, that he was a warmer friend than I had supposed. It is only two or three weeks since I received from a prominent man in the East a letter, in which he speaks of Prof. Denton's warm friendship for me, and his recommending me to certain influential societies in the East.

with the singularly appropriate manner in which this promising young performer gave it utterance, convulsed the assembly with merriment

Prof. Bryant, humorist, then entertained the People for a short space with pleasing selec-tions; and Mr. Libbey sang "In the Gloaming." Prof. Clayton then introduced Miss M. T. Shelhamer-medium at the Banner of Light Public Free Circle-Room, to make the opening

remarks:

MISS SHELHAMER'S ADDRESS.

On each successive Fourth of July the citizens of this country unite with one will and one voice in demonstrations of patriotic joy, in ex-pressions of thankfulness of a broad and general character, because they as that time commemocharacter, because they at that time commemo-rate the emancipation of a then infant nation from the yoke of a tyrannical, extraneous and hostile power. In like manner, we as Spirtu-alists, on each succeeding 31st of March unite in demonstrating our joy and thankfulness, because we commemorate thereby the advent of mental freedom, and manifest our gratitude at escaping from the erroneous views and dark forebodings which bigoted creeds and dogmas had superimposed upon us, into the clear light of untrammeled reason and inspired underhad superimposed upon us, into the clear light of untrammeled reason and inspired under-standing. On each succeeding 25th of Decem-ber the people of every civilized country on the globe unite to express their joy at the coming to earth through the natural law of birth, and amid the glad songs of attendant spirits, of him who sought individually to be a peacemaker, and a blessing to humanity. And how do these people feel that their joy can best be expressed? The long years of the past dem-onstrate that in greater and greater degree be expressed ? The long years of the past dem-onstrate that in greater and greater degree they have been led to feel that its manifesta-tion is best compassed by acts of loving tender service to brother and sister, parent and friend. And it seems to me that we, as Spiritualists, can best demonstrate our thankfulness, at the occurrence of our Spiritual Christmas, for the soming of the glad tidings of great joy which it brought us from the spirit-land, by the inter-change of little courtesles, and by exchanging manifestations of a fraternal and loving spirit the one toward the other.

manifestations of a fraternal and loving spirit the one toward the other. And to-night, remembering the great occa-sion we are met to celebrate, when the tiny rap of an excarnated spirit made its first intel-ligently-interpreted appeal from the angelio world to the dwellers on the plane of physical life, we can best show our gratitude and a due appreciation of all that that occasion brought us by extending to each other the loving sympathy of affectionate hearts, and by the forming of resolves toward the unfolding of our own lives in the year to come in spirituality and true fealty toward the teachings of the angel-world, in a wider measure than we have ever achieved before.

Defore. Thirty-six years of demonstrated truth con-cerning the after-life have successfully ap-pealed not only to those who openly avow themselves Spiritualists, but to the interior re-ception if not the public avowal of many thoughtful minds everywhere. Spiritualism has made its way broadcast over the material earth; it has penetrated the darkest corners and crevices, mentally speaking, with its illu-minating beams, and has given to that which was comparatively bright before, the lustre of "another, morn risen at mid-noon": the cold bleak steppes of Russia and the blooming sa-vannahs of our fair America have heard its volce, speaking through practical deeds of state-craft in the interests of freedom, and its grand power is still making itself feit in all directions and all countries for marks political and social regeneration: It has entered the domain of the Thirty-six years of demonstrated truth con-

Miss Minnie Stone then sang with effect an

original song written by Judge Ladd, to the air "Our Days Are Gliding Swiftly By," after which Prof. Clayton introduced Miss Jennie B. Hagan to the audience. She called for subjeots from the audience, and received among others: "Skepticism," "Whatever Is, is Right," and "The Mother's Dream;" upon which she exercised briefly her remarkable gifts of impro-

visation. The thanks of the audionce were then re The thanks of the audionce were then re-turned to the President, Prof. Clayton, for the interesting and able manner in which he had conducted the meetings; to the choir and other vocalists, whose choice selections had added so much to the Anniversary exercises; to Mrs. Margaret Fox-Kane, for her presence at this cel-ebration; to Miss Hagan and all the other speak-methylic and the discussion of the claim. ers and mediums who had given of their aid to

the enterprise. Miss Jeannie Styles of the Shawmut then sang "Some Day—Some Day;" after which Mrs. Kane, at the request of the Chairman, took her seat at a small table upon the rostrum, facing the audience—Prof. Clayton being on that side of the table which was on her right hand, and Dr. Storer upon her left—and gave examples of the peculiar spirit-writing that occurs in her presence, which is not only transcribed back-handed and in a very rapid manner, but is wrought in such a manner that it can only be translated by holding the sheet containing it before a strong light, and reading through the tissue of the paper. The names of "George Fuller," "Benjamin Franklin," and "Emma," (recognized by Mrs. Wing, one of the oldest swritten, which were mostly of a congratulatory or a personal character. Haps were also plainly heard during this part of the service. Prof. Clayton, after calling attention to the extraordinary nature of the above-mentioned writing, and the satisfactory circumstances sur-rounding its production, introduced Miss Min-nie Stone, who gave a fine vocal selection, ac-companying herself at the organ; Mrs. L. W. Litch was then presented to the people, and evi-denced her powers as a medium by giving sevthe enterprise. Miss Jeannie Styles of the Shawmut then sang

companying herself at the organ; Mrs. L. W. Litch was then presented to the people, and evi-denced her powers as a medium by giving sev-eral tests from the platform. Miss Flavia Colle, grand-daughter of the veteran Father Davenport, next recited with touching effect those classic stanzas entitled, "At the Opera." J. B. Hatch, sen. Conductor of the Shawmut Spiritual Lyceum, followed, in a speech express-ive of his pleasure at witnessing the highly suc-cessful manner in which the Anniversary ser-vices now about to close at Wells Memorial had proceeded from their commencement. While, because of the lateness of the hour, he did not proceeded from their commencement. While, because of the lateness of the hour, he did not purpose to consume the time of the meeting by extended remarks, he did wish to bear his testimony to the far-reaching character of the Spiritual Dispensation; to the benefit it had been to himself since the light of its revelation (Continued as a clath form) [Continued on eighth page.]

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When I arrived in Australia I succeeded Prof. Denton in Melbourne. My public reception and his fare-well were held at the same place, on the same evening. His parting words were, 'I shall meet you in America.'

All these things came over me with great force and power. I put myself in Prof. Denton's place for a moment, and finally took my seat beside my friend, and said, 'I will have to give it up; I cannot withstand my friend's desire.'

Whether I fail or not it will be no test of Spiritualism, but simply a test of my psychological susceptibility. I never stand upon the rostrum but I feel the sustaining power of the spirit, and I have felt the presence of that group of noble, patient, forbearing souls through the varied scenes of the last twenty-five years in my public and private ministrations. I do not suppose Prof. Denton will identify himself this evening, or be able clearly to express his thought. The failure or success of the experiment depends upon my passivity, and it is very difficult to be passivo under some onditions."

Facts are the finger-prints of God; and one fact is worth more than all the speculations of any number of men's minds. One fact, if it be no larger than the print of a raindrop in the sand, falling ages ago, lives forever. One fact, if it be but the shadow of the moon cast across the disk of the sun, overturns hundreds of theories and lifts our thoughts of nature from the darkness of superstition and fear.

What are the facts relative to those occult forces which have been set at liberty within the last half century, in 'various quarters of the globe, that point directly to an intelligence independent of the physical brain? and what is the value of human testimony? For when questioning the facts relative to Spiritualism, whether it be ancient or modern; this question of human testimony is a very important one. Dr. Carpenter declares that when the phenomenon is so astounding as is represented by the modern Spiritist we must doubt our senses and fall back on common sense. But is it common sense to doubt our senses? What other avenues have we through which to ascer-

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BANNER LIGHT. \mathbf{OF}

is a very good trance medium, a lady of unquestion-able integrity, and one who is doing much toward en-lightening the public respecting the future life and the ability of those of that life to communicate with their friends in this.

--- Rhode Island.

PROVIDENCE .- Wm. G. Wood writes : "When in Pawtucket, recently, I received a brief communication through Prof. Boscoe, the medium, in which were two through Prof. Roseos, the medium, in which were two statements that proved to be remarkably accurate tests of spirit intelligence. I also lately received abother test from a spirit whostated that I would soon receive a letter from the West from an entire stranger to me. In a day or two a letter came to my address, from Wm. Cornell, a gentleman unknown to me, living in one of the Western States, inquiring about my fam-ily name, etc. He said he saw my name in a Boston paper, which could be no other than the Banner of Light."

Indiana.

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FORT WAYNE .-- Adam Starks writes that very good spirit manifestations are witnessed at séances given by Mrs. B., a trance and test medium. Though not a Spiritualist, he has seen and heard things that he cannot account for by any other than the spiritual, istic theory, and the prospect is that he will soon class himself among the believers in Spiritualism.

A Cremation.

HOW BABU CHUNDER SEN WAS BURNED. The ceremony of cremating the remains of the late Babu Keshub Chunder Sen, the great

Brahmo leader, has taken place. At about 10 A. M. Babn Keshub Chunder Sen expired at his residence at Lily Cottage, and immediately after his remains were laid out on a new sandal-wood bedstead, which was covered with marigolds, jessamine and roses. The corpso was dressed in a white silk dhott, and at interwith marigolds, jessamine and roses. The corpse was dressed in a white silk *dholt*. and at inter-vals some of the disciples of the Brahmo leader sprinkled rose-water on it, and placed garlands of flowers all over. At noon the bler was re-moved to the new chapel, adjoining Lily Cot-tage, which was being erected for the late Ba-bu Keshub Chunder Sen's private devotions, and at 3:30 P. M. a photographer came and pho-tographed the remains, which were then lying an object of touching regard to hundreds of the Brahmo leaders, disciples, friends and admirers. Shortly after this the male mourners and vis-itors were requested to leave the chapel to al-low of the entrance of a number of the female relatives and followers of the deceased, who then entered and gave vent to their feelings of grief and sorrow at the death of their beloved leader. The bler, with the remains, was then carried in procession along the roads from the chapel to Nimtollah Ghaut, followed by thousands and thousands of natives of all castes and oreeds, and by a very numerous gathering of leading European gentlemen in Calcutta. At Nimtollah Ghaut the body was, with Brahmo rites, placed on the funeral pyre, which was composed etc.

Ghaut the body was, with Brahmo rites, placed on the funeral pyre, which was composed en-tirely of sandal-wood. After cremation the asbes were collected and placed in an urn, which will be deposited in the deceased miniswhich will be deposited in the deceased minis-ter's private chapel. The procession was head-ed by a disciple, who bore in his hands a ban-ner, bearing on it the words, "New Dispensa-tion."

tion." As the procession reached the old Brahmo Mandir in Colootollab, the body was put down, and a hymn chanted, "Glory be to the man who has got a pure heart"; and the same ceremony was repeated when the procession passed the Sadhyaram Somai Mander, the chant being re-peated at intervals till the burning ghaut was reached. No better proof could be found of the respect and esteem in which the late. Brahmo leader was held than in the thousands who fol-lowed the remains to witness the cremation cerlowed the remains to witness the cremation cer-emony, and in the thousands who visited Lily Cottage, in Circular Road, to see the last of the remains of the great Brahmo leader, among whom was his son-in-law, the Maharaja of Kuch Behar, and other most prominent natives in Cal-entta.—Calcutta Englishman.

The College of Magnetics.

This Institution, of which Dr. Babbitt is Dean, is now a branch of the Medical University of Ohio, and awards its diplomas under the Charter of that Institution. It gives the philosophy and application of the finer forces, including Solar Magnetics and Chromopathy, Magnetic Massage, Hydropathy, the general principles of Physiology, Pathology, etc. This. Institution is located at 64 East Fourth street, Cincinnati, O. A new course is to commence on May 6th, the first term having lately closed. Dr. Bowman, one of the students and an accomplished lecturer, has drawn up a manifesto which the members of the class have signed, a portion of which is as follows:

"Cincinnati, April, 1884. "Cincinnati, April, 1884. The undersigned, students in the College of Mag-netics which Dr. E. D. Babbitt has established in this city, esteem it both a duty and a privilege to make a statement to the public as to their estimate of his mer-

tain anything in regard to the truths of natural law? If this rule of Dr. Carpenter had been adhered to where would have been the natural sciences to-day? what would we have known of astronomy, of geology and all the rest, had we not relied upon our senses, had we not brought these to bear upon the records of the past? If we had not brought our senses to bear upon this realm of tangible life, what would be the value of our testimony in regard to any of the phenomena of nature? It is only through our senses that we can possibly become acquainted with these phenomena ; it is only by the use of these powers that we can in any manner form an estimate in regard to the action of natural law. Now when one witness appears declaring that he

has seen the falling of a meteor, it is a very extraordinary occurrence; there are very few men, comparatively, that have seen the falling of a meteor; and yet, as few as are these witnesses, we believe them in regard to this phenomenon. There are very lew men, comparatively speaking, who have witnessed a murder, and yet we all believe that murders do occur in this world. If you did not rely upon the study, upon the experiments, upon the testimony of the scientists, noon the discoveries of the inventors, how many things could you believe in this world? how barren would your realm of facts become ! The truth is that we rely upon the testimony of others for the great volume and majority of our well-known facts, and we rely upon the testimony of their senses for the establishment of these facts.

world to these astounding mental phenomena-phenomena which can be accounted for upon no other hypothesis than that of the Spiritualist : than that intelligence is possible independent of the visible physical brain. Unless we accept the testimony of the ancients in regard to these phenomena, the spiritual do not dare to tell me that these witnesses are farlife of your sacred scriptures becomes extinct. Un- fetched; they do not dare to tell me that these maniless we accept the testimony of the ancients in regard to the possibility of receiving intelligent communieation independent of physical brains, we must forever dismiss the subject of spiritual matter as contained in the bibles of the ages; and we are thrown back into the realm of cold materialism, except that in our day we may repeat these experiments, and we become witnesses ourselves to these phenomena which arrested the attention of the ancients and upon which they built strong superstructures of spiritual philosophy and from whence sprang the most notable religions of all ages.

Now I do not go to the Bible of any people to con firm me in spiritual things. But if so be it that in my own experience, and in the experience of veracious men and women, there are given me evidences of the existence of these invisible intelligent forces, then do I see how it is possible that those are truthful affirmations on the part of the ancients.

The Christian goes to his Bible as authority for his faith, his confidence and his hope. I accept of no authority except facts that can be demonstrated. Facts are constantly being reammed, and are constantly repeating themselves in the realm of men's spiritual experience. I do not go to the Bible for my evidence of spiritual things, but to my own experience, to my own spiritual insight, and the experience of my fellowmen. If the facts of the Bible are corroborative, so much the better for Scripture, and none the worse for facts. Any hypothesis that explains the greatest number of related facts is admitted by the scientists to be in all probability nearest the truth. This is a very good rule; now we claim that there has been no hypothesis presented in these modern times; none attempted that in any measure meets the exigencies of the case, that to any great extent explains the various phenomena of Modern Spiritualism. How can unin, telligent electricity explain invisible intelligence? How can the idea that your mind can operate through your brain, and move tables, and lift plane fortes unconsciously to yourself, explain the intelligent communications that have been articulated through these ponderable, unintelligent bodies? How can the unconscious cerebration of a medium give to you, my auditor, the exact words which passed between you and your departed father, relating incidents occurring in that death-chamber thousands of miles away, the very memory of which had seemed to be obliterated, or greatly obscured in your own mind? Buddenly here, far from the place where the circumstances had transpired, you have repeated to you the incidents of that death-bed; and you have told to you in detail all the circumstances attending it; and you have reiter-ated to you the very parting words of that dear one just before you kissed the eyelids down. How can electricity, magnetism, mind-reading explain facts like these? and what hypothesis so reasonable as that of the presence purporting to communicate?

Again, how is it possible that electricity shall take a clean slate, which has been examined by the investigator, and has not been touched by the psychic, or writing medium; after the examination it is laid twenty or four veracious witnesses; the movement of a pencil communicate. is heard upon that slate lying isolated from all human contact, upon which, after a few moments, on examl. | Wallace, and Crookes, whose names stand high upon nation, there is found an intelligible sentence-how, in any other light than that of Spiritualism, can be explained this phenomenon of intelligent communication separate from all human contact? Again, how is it possible for the exercise of the hu man will to introduce here, in your presence, the visible form of a departed friend, accurate in every detail. producing every feature, every idiosyncrasy; reproducing even the deformities that may be characteristle of the body? How can the will-power reproduce this visible, tangible body of the spirit in your presence?

attenuated forms embodied in these forms. It is as unreasonable to say that man may not be possessed of s spiritual organism and a physical at the same time. as it is to declare that you cannot be conscious of two sensations at the same time; yet we know that we see and hear and feel all at the same instant; we know that all our states of consciousness are affected by the visible environments. And we know, too, that this spiritual nature of man eludes all the finest and most delicate instruments which have yet been engaged in the service of scientific research. Now there may be some present to-night who doubt

the fact of clairvoyance; who doubt the fact that pon-derable bodies are moved without visible contact; that these mysterious rappings respond intelligently to questions of ours; that hands have been controlled to write sentences that were never formulated in the physical brain; and that the human organs of speech have been controlled to utter words that never entered the consciousness of the spirit medium thus influenced. But this question of human testimony comes in here, and we know that the witnesses of these phenomena number millions. There are many persons who suppose that the only witnesses of spiritual manifestations are those who attend the public séances, and that Spiritualists believe in miraculous manifestations and a miraculous power. Nothing of the sort ! We believe preëminently in the universidity and the eternity of nature; that every fact of man's spiritual consciousness rests in immutable law-as much so as the formation of the strata of the earth. Will you lis-Now, then, we have witnesses in every age of the ! ten to these witnesses? They are not all babes and

sucklings; they are not all ignoramuses, nor all materialists, athelsts and infidels. But we have the testimony of the ancients, such as Apollonius, Plato, Socrates, Jesus, St. Paul, James, Peter and John; and these, to the Christian, are excellent witnesses. They festations were not recorded until years after they took place; that they were a matter of tradition for a hundred years, and are therefore unreliable. They do not dare to tell me this, because their whole religious system rests upon the truth or faisity of these things. If they impeach their own witnesses, where are their facts? If they have no facts, how poor is their philosophy, how hollow is their religion; for the day has come when the imperative demand of every human soul (there are some who are asleep, and will be asleep long after Gabriel's trumpet has blown), but every soul that is awake demands some living fact to substantiate faith, and faith without a fact-circumstantial evi-

dence at least-has become nothing but a puff of wind. Christianity admits these witnesses of whom we have spoken, but here is the materialist, the atheist, the infidel-and mark you, Modern Spiritualism has converted more hard-headed materialists than were ever won by the Bible and all the Christians in the world; the converts to the old faith in these days are men who want free passports to heaven, no matter how they get there, only so they reach their journey's end in safety-these of whom we have spoken, the ma terialists and the atheists, do not accept these old witnesses; they say, " Bring us a living witness, just produce a living, breathing man or woman who has seen some of these things. Moreover, we can't believe it then." "Let me see it for myself, let me question if for myself," said Prof. Hare;" I will demonstrate to you in a few hours, in a few days, at the very longest, how fallacious, how preposterous it is to suppose that dead men can speak or manifest their presence." And he went to work as a scientist ; not by any means as a Solon of the old faith; not by any means ready to take evidence at second hand, but determined to investi gate these phenomena just as he would investigate iny chemical action, or any of the physical phenomens in nature. This is the way, let me tell you, to investigate spiritual facts; to go to work with your eyes and ears open, determined to get at the bottom proof ; determined to know the truth or the falsehood. What was his conclusion? After a thorough, scientific and rigid investigation he was forced to admit the facts.

What was the result of the investigations of Judge Edmonds, of the Supreme Court of New York? Me dlumship in his own family. (Our mediums are not all dwelling in poverty and ignorance.) Mediums developed in his own family. Nay, himself developed in clairvoyance, beheld the spiritual presence, not clothed in materiality, but demonstrating the power of intelligence to exist after the decay of the body; beheld spirits, many in number, friends whom he had burled, conversed with them face to face in this natural life into which he entered. Under these circum-stances his own daughter, a cultured, beautiful, refined young lady, developed in various phases of mediumship, speaking in tongues of which she had no knowledge in her normal state. At last, in spite of the sac rifices, the ridicule, the ostracism, and of all the crosses that men were called upon to bear under those circumstances, at that time, Judge Edmonds came forth nobly, grandly, and declared his convicfeet away from the psychic, in the presence of three tion and knowledge of the fact that spirits cau and do

> Bring more witnesses, say you. Profs. Zöllner, a viously to this undertaking that at the most it was simply an occult force which science after a time would explain. They investigated with as much care as they would any principle in nature; they watched the phenomena most closely; they brought their delicate instruments to bear in this investigation, and the result was that these men, notwithstanding the ridicule of their contemporaries and scientific brethren came out and placed over their signature the record of

monstrated in my own investigations the fact that without these physical eyes men and women may travel long distances and penetrate into deep mystories; that they may not only read my present thought, but the incidents of my past life. I have demonstrated the fact that these powers are not resident in the Anglo-Saxon race only; that they are not peculiar to any age or nation of the world, but are known to every tribe or people on the face of the planet. In every age of the world these droppings from out the invisible heavens, these heart throbs of unseen worlds, have revealed to you facts before unknown, even as the microscope reveals to your vision material forms of which before you had no knowledge-and even as the telescope (through which, you will remember, the theologians and philosophers solemnly refused to look, when called upon by Galileo : "See for yourselves this wonderful thing I behold these moons of Jupiter I" and they said : "No, we have no use for four moons of Ju-piter; they would not influence the earth if they existed, and therefore they do not exist !")-even as this telescope reveals new worlds to man. Now, in our age, when we say: "Come and look

through our spiritual spectrum, it unravels the mysteries of death, it gives to us the secret of man's inspiration and proof of his future existence," they say: " No, no: we had all needful inspirations eighteen hundred years ago; we have our authority, we have our prece dent; we have no use for these inspirations, for clairvoyance; no use for spirit visitors; and therefore there are none such."

These theologians and these materialists ask us, with an arrogant air: "What is the use if it is true?" Well, ask God Almighty that question. I am not accountable for the facts of nature, but simply for their discovery. If there is a fact here for which there is no use, charge it to the Almighty. But my belief is that every fact is of use. It may be that the four moons of Jupiter are of no particular service to this earth; but I have come to the conclusion that there are other worlds in the immeasurable depths of space for which the Infinite has a care, and that he clasps them in his arms.

But if to-day I have not discovered the use of these acts, mayhap thenext year, the next century, the next indefinite period may discover the use of them. But, you say, it is preposterous that our sainted dead will come and rap at our doors and on our tables. But did they not rap before they died? And what is death if it has destroyed the affection that would come rapping for admission at your doors? Did they not use the physical forces before they died? and what reason have you to suppose that they can dispense with them now in their efforts to communicate with you?

You will doubtless remember when Mr. Field came apping at the doors of the English capitalist with his scheme of the Atlantic cable, the incredulity with which it was received, and the difficulties he encountered. But there is nothing so successful as success; and at last, when the fact was established, the nations on bended knees whispered to each other under the waves of the sca. As these electrical forces are utilized invarious ways to-day, so will it be with these unseen rappings and manifestations that come to us from the world beyond.

Who might prophesy the result of the observation of that common phenomenon, the falling of an apple? It waited for the eye of a Newton, and lot the law of gravity burst from its unconscious bonds, and there opened upon the soul a vision of beauty which unrav eled the mystery of the stars. So it is with these phe nomena. How insignificant is the alphabet! Who, looking upon this little row of twenty-six letters, could prophesy what a Shakspeare and a Byron could do with these few little arbitrary signs? But when intelligence grasps them as powers, they carve a Macbeth, a Hamlet, a thousand beautiful imaginings-nay, things that are being verified in our own lives.

Tell me of the insignificance of these phenomena tell you there is nothing insignificant in the system of God's government, from the drop of dew that distills in the slience of night to the most distant star; from the opening of these llly-hearts and roses; from the breath of the infant, as sweet as the fragrance of the violet; from the whispered prayer of the penitent; from the wringing of the hands of an abandoned wo man; from the priceless jewel of tears of sympathy, to the gleaming, radiant vision which dawns upon the astronomer through big own instrument-the power of whose lens shall yet is intensified until the deeps and vacuums now unfilled shall burst upon his vision in blooms of beauty everlasting. There is nothing insignificant: nothing in nature that God does not need: but every fact in the universe is a link in that chain which makes up the immortal destiny and happiness of his children everywhere.

For the Banner of Light.

THE FLEETING YEARS. The years filt by as doth the drifting snow;

Flake follows flake, each mingling with the past, Till, in the roll of Time's perpetual flow, Each is submerged and shrouded in the last.

Maine. BRADLEY .-- Mrs. Clara Butterfield, Secretary of the Maine State Spiritual Temple, writes: "The camp-ground known as Temple Heights is situated in the lown of Northport, Me. The grounds contain one

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town of Northport, Me. The grounds contain one hundred acres, and have recently been purchased for the organization known as the 'Maine State Spiritual Temple.' A substantial wharf has been constructed and many improvements have been made. The beach is fine, the water deep, and the shores are inclined. The grounds are shaded by a growth of beech, birch and ma-ples of mammoth dimensions. Within the park is a ner-erfailing spring of water, pure as crystal, sufficient to supply all demands likely to be made upon it by the thousands of visitors. For a camp-ground there is not a more inviting lo cality on the Bay. The beautiful little inlet, 'Sat-urday Core,' lies a half-mile below. and about the same distance north rises the Binfl, whose forest-crowned slopes slant upward toward Mt. Percival, its summit. The view from this bluff is surpassed by none on the coast. The whole broad expanse of Pe-nobscot Bay lies before the observer, doited here and there with the white sails of vessels, or switt flying sail-boats, and daily with majestic steamers plowing past and sending billowy, surfy waves against the shore. I feel assured the time is not far distant when this

shore. I feel assured the time is not far distant when this will become one of the most attractive and successful seaside resorts in Maine. The Camp-Meeting for this season will commence Aug. 12th and continue five days. Good speakers will be in attendance through the week. The committee will use every effort to en-hance the unfolding of our faith, and to make the meeting one of interest and benefit to investigators of our beautiful philosophy, into which all that will may enter, passing from darkness into light, as the gates are always ajar."

New Jersey.

WOODBURY .- Mr. C. B. Huyghue writes : "As personal experiences are generally considered valuable in sonal experiences are generally considered valuable in relation to the evidences which occasionally present themselves of splittilfe, allow me to relate an incident which strongly marks a portion of my eventful life: Some years ago, while attending a fire in New Bruns-wick, Canada. I met with an accident, caused by the fail of one of the columns that supported the belify of a church, the spire of which was destroyed. While on the ladder helping to pass up the water, I was struck insensible to earthly things, and remained so thirteen hours. During that time I found myself ascending in space-up, up, up-and perceived bright, shining spheres, which looked like a silver girdle spanning the heavens. My spirit still ascending, I had the sight of a country to which I floated. I lay on the greensward of a beautiful region, the landscape of which resembled that of our earth, but much more refined in the clear-ness of its atmosphere and the beautiful sunlight which fell like a refreshing peace upon and around everything. I saw a number of my friends approach-ing, but ere they reached me I awoke from my trance to find myself lying on a sofa, to which I had been car-ried, weary and bewildered by the shock to my nerves. After a short confinement to my bed, I completely re-covered, but have ever since had the phenomenon of clairvoyance filling my life with the mysterious facts of our beautiful philosophy. The visions mentioned above reveal the truth of A. J. Davis's representation of his girle of six spheres, and also the fact of plateaus existing above and beyond our earth." relation to the evidences which occasionally present

our earth.'

Massachusetts.

GREENWICH .- H. W. Smith writes: "Our creed" bround town has of late been favored with several lectures by the highly gifted and very sympathetic speaker, Abby N. Burnham, of Boston. Notwithstand-ing the steady opposition from the Church and conten-tions arising therefrom, the spacious parlors of the writer have repeatedly been filled to their nimost ca-pacity by large and appreciative audiences, who have listened spell-bound to her very able and interesting discourses

discourses. Could the readers of the Banner of Light know of Could the readers of the Banner of Light know of the bard-fought battles here in Greenwich, and the bitter struggles of the writer for truth and freedom of thought—the victory won through the power of the spirit in this bigoted town, where the Orthodox Church has been for generations the supreme autocrat—the friends of our noble cause would take fresh courage and unful their banners anew for God and the right. Within the past year we have organized a 'Children's Lyceum,' and each Sunday they eagerly wend their grin of the Orthodox bigots. The truths of our beauti-ful philosophy, as presented to these dear children, are having their influence in the community, and we trust that in due time we may reap an abundant harvest."

New Hampshire.

HILLSBORO' BRIDGE .- E. J. Burtt writes: "I read in the Banner of Light of Jan. 12th a communication from Mr. Jonathan Sargent, an old neighbor of

cation from Mr. Jonathan Sargent, an old neighbor of mine. It is characteristic of him. I have sat in cir-cles with him and his wife at his own house. She was a medium. He was drawn to Spiritualism, as he says in his message, by the passing on of his only son. The Spiritualists have circles once a week at the house of Mr. George H. Stuarts. We have two good mediums, one controlled by Onoonga, the other by Starlight, Sambo, and a spirit who calls himself Jo-he was a recluse living in a cave in New Boston more than fifty years ago. Our circles are very interesting; we have good tests. Even Hillsboro' is catching a little inspiration; there are a great many inquirtes for the truth, which they will all find in due time." WALPOLE - Upon renewal of subscription W B

WALPOLE .- Upon renewal of subscription, W. B. Porter, M. D., writes: "We cannot get on without the visits of the Banner of Light, for it affords more sustenance to our spiritual nature, which calls for light, than all other reading that comes to us. Through its folds we catch glimpses of our spirit-home, and hear the glad voices of our dear spirit-friends. May our minds be made stronger, and our hearts be filled with rejoicing, in the light of its beautiful teachings."

Again, how is it possible, upon any physical law, that a person sitting in this room shall be able to relate in detail an occurrence upon the street, giving ac curately every incident, every circumstance transpiring out there beyond the possibility of the human eye to perceive?

Well, you say, this is simply an extraordinary power of the human mind while acting through a physical brain; and all these phenomena of which we have spoken may be explained upon the same hypothesis: it is through intelligence here in the body acting in unknown ways unconsciously to itself, and operating by virtue of unknown laws, that these things transpire. Nay, but if it is proven that it is possible for you to be conscious of transactions out upon the street, removed from you as a physical being, and that you are not dependent upon any of the physical senses for your information, is it not proven to you that there is a spiritual power existent in the human body which is independent of that body? Is it not proof positive that there is in the nature of man a spiritual power which transcends the powers of the body? If we can see without the optic nerve, if we can hear without the tympanum of the ear, then can we not readily believe that, when eye and car are dissolved by death, this transcendent power of the human soul may still be in existence, and that it may still take cognizance of the circumstances of our common earth? I declare to you that the facts of clairvoyance establish the fact of an independent spiritual nature in man ; I mean a nature independent of these physical substances.

But, you say, there is no such thing as thought with out a brain. Do you not know that in the physical form it is not the physical eye that sees? that the last analysis of the scientist cannot ascertain the connectinglink between the delicate mechanism of the eye and that inner force, that invisible nature, which takes cognizance of life's facts? Do you not know that the dead body weighs as much, actually, as the living body, and that there is in these physical senses no power apart from the spirit to perform any action whatsoever? If it is possible for us to hear with ears other than the physical, to see with eyes other than those of the physical organism, does it not follow that these 'physical organs serve in the most external sphere, and that for the innermost thought and for the other states of consciousness, we must be dependent upon more refined substances? Every student of nature knows that a refined body may interpenetrate this body; that there are forces fluent. We can see this illustrated in the action of the common magnet; we can see how this magnet will act upon steel filings through wood or marble. What are the influences so delicate as to elude the power of the microscope and the physical perception? What are these influences that may inflow through wood and marble, and thus move ponderable substances? It shows conclusively that there are refined bodies, it may be in fluent states,

Suan g⊷abb -raseled interior

the result of their investigation, and declared that upon no other theory than that of spiritual intelligence could these wonderful, these astounding phenomena be explained.

More witnesses, say you? At the Church Congress in England there came forth an array of talent, questioning: "What are we to do with this subject of Spiritualism?" Canon Wilberforce and others admitted that the spiritual phenomena are founded on fact ; that it was no longer of any use for the Church to ignore this fact which was now proven : How we are to deal with it. becomes the question. And these leaders in the Church recognized in Spiritualism a very efficacious weapon which might be wielded against their enemies - the Materialists and the Athelata And they said : It seems to us that the Church is not called upon to fling away from herself this wonderful weapon, this most powerful in all the arsenal of faith, the spiritual knowledge by which she may reduce ma terialism to a minimum and bring over the world to a conviction of man's immortality.

These are a few of our witnesses, and to these can be added thousands of laymen all over our country. For my own part I investigated as a student of nature, as a scientist and a lover of truth ; and I became convinced of the fact, not only that man is a spiritual being now while encased in this form of clay, and possessed of transcendent powers, but that these powers are liberated by the change called death, and may react upon matter so as to give the strongest evidence of man's immortality and remove from us the incubus of theology that has oppressed the heart of humanity so long with its dread weight of doubt and fear. I ascertained by thorough investigation, not only that mer have souls, but through the operation of psychic laws I discovered that spirits in the form might read the history of inanimate matter, its transformations, its journeyings over the face of the earth. I have taken fragments of an Egyptian pyramid and placed them, covered and sealed, without the knowledge of the psychic subject, in her hand, and straightway the subject has declared the nature of the substance, and given me the ancient history of the pyramid. I have taken a meteoric stone, and, the medium having no previous knowledge of the character of the article, holding it in her hand, has explained to me the nature of the substance, and given me a chemical analysis of it. In thousands of instances I have been able to demonstrate that there is a spiritual insight, that there is a psychic perception of the soul of things, by which, in time, the history of the planet may be read, from the moment it leaped, a tongue of fire from the parent sun, up to the present time when brains respond to spiritual powers, as when in the grent Pentecostal Day the multitudes proclaimed the resence of the Most High.

I have in my own investigation determined the fact that disembodied spirits may project themselves into

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How bright and pure each infant year appears, When rosy dawn unveils it first to view; Not more divine the snowy robe it wears, Nor June's first rose-the child of sun and dew.

But ah ! 't is sad, that as in age it grows, The tread of Time but robs it of its sweets-As footsteps crush the beauty of the rose, Or mar the snow upon the busy streets.

We each look back upon the roll of time With mingled throbs of pleasure and of pain: The funeral toll sighs o'er the wedding chime; Mistakes obscure the joys we would attain.

For every good with which the year doth bless, Could we but yield as much to fill life's scroll. The parting years' repinings would be less, And new years bring more promise to each soul.

'T is not the gold, the treasures we might hoard For heirs unborn, or monuments of stone. Nor glittering ware upon the festive board, That will for wrongs and negligence atone.

The good bestowed by man on fellow-man Gains for himself an heritage sublime; And righted wrongs, ere life has lost its span, Rear monuments that crumble not with time.

No rose reserves its odor to be breathed In fluttering sighs when death is conquering fast: But all its life is one great good bequeathed, And death can claim but faded leaves at last.

If lives would but their wealth of fragrance yield, They day by day would fresh renewal find; The world would be one pure exotic field, And heaven shine more brightly on mankind.

Then might each year its hoary head repose-No memories of evil would distress; Its dying hour, frail, fragile as a rose, Would all its native purity possess.

• • . . . ٠ Thus may I, too, when life is at its end, Return my soul, untarnished, unto God; Then angels shall wait to me while they bend Sweet incense from the path which I have trod. St. Louis. Mo. REBECCA MORBOW REAVIS.

POEMS WITH ROOTS,-Dr. Oliver Wendell Holmes, writing to the Cincinnati tree-planters recently, said: "I have written many verses, but the best poems I have produced are the trees I planted on the hillside which overlooked the broad meadows, scolloped and rounded at the oroad meadows, scolloped and rounded at their edges by loops of the sinuous Housatonic. Nature finds rhymes for them in the recurring measures of the seasons. Winter strips them of, their ornaments, and gives them, as it were, in prose translation, and summer re-clothes them in all the splendid phrases of their leafy lan-guage. What are these maples and beeches and birches but odes and idyls and madrigals ? What are these pines and firs and spruces but holy hymns ?"

Hysteria and Nervous Prostration.

We give our readers an extract from a cheerful letter written by Mrs. Elizabeth Smith, of Richmond, Ind., who says : "Samaritan Nerothat disembodied spirits may project themselves into site of the second spirits may project themselves into site of the second spirits and second spirits and second secon ine cured me of hysteria and nervous prostra-

Iowa.

OTTUMWA .- Under date of April 2d, a correspondent writes: "The entertainment and social of the Liberal Society was well attended last night. All the so-lections were well rendered; the Banner Drill and the Callsthenics were especially fine, reflecting great credit upon the participants, as well as the careful fraining of Prof Peck. A beautiful and costly gold pen, peucil and holder was presented to Mr. Peck, in behalf of the choir, Mr. Ed. Kliby making the presen-tation speech. The children of the Lyceum also testi-fied their regards by the presentation of a purse through one of their number. The Professor was deeply affected by the unexpected episode, and thanked the givers very feelingly for their appreciation of his labors in their midst. Mr. Peck gave his closing lec-ture Sunday night, and goes from here to Film, Mich. He has made many friends during his stay in Ottum-wa, and the society hopes to welcome him and his tai-ented, wife again ere many months." eral Society was well attended last night. All the se-

Oregon.

OREGON CITY .- E. E. Athey writes: "The Spiritualists of our part of the State are getting along as well as can be expected. Many of them are holding

well as can be expected. Many of them are holding circles at home, comprising their own family, and per-haps a few intimate friends, and I think are develop-ing purer, better mediums than those developed at promisenous circles, trying in the meanlime to live good, pure lives so that the influences they bring around them will be good. I trust your noble paper will always be unfuried to the breeze of light, and gather within its folds the beautiful truths of our Spiritual Philosophy, to be dis-seminated throughout the world, so that the sonis of the hore of light, and gather with the sonis of the hungering ones of earth may be fed. May all who peruse fis columns be brought to a realizing sense of their spiritual condition, and so conduct themselves that when they pass to the beautiful Summer-Land they will be prepared to enjoy their spiritual home to its fullest extent."

Colorado.

GOLDEN.-N. G. Sayles writes that he experienced great satisfaction in reading Prof. Kiddle's lecture on Christian Superstition, published in the Banner of Light, March 29th. "I do not," he says, "see how an Orthodox can muster up faith enough to face him. No person with even a moderate degree of reason can read it and not be thoroughly convinced of the truth of his positions. I am now reading Mr. Peebles's 'Im-mortality, and Our Future Homes,' and do so with great pleasure."

Ohio.

FORT SENECA .- Mrs. S. G. Wagner writes that she feels deeply impressed that the year in which we now live will witness a vast increase of spiritual knowledge; the signs of the times assure her of this, as well as communications received by her from spirits. In whomshe placesthe greatest degree of reliance. She thinks mediums for every phase of manifestation should be encouraged to carry on their work with re-newed effort, and be liberally sustained in doing so.

ESSEX JUNCTION .- A correspondent writes April 16th : "The 13th, the Spiritualists were unusually favored by the presence of Prot. W. W. Clayton: of Boston, who gave two very fine lectures in the siter-noon and evening. The sessions were largely attend-ed, and the addresses very interesting. We hope we may have the pleasure of listening to him many times in the future."

District of Columbia. Mrs. Levy, with whom he has recently held a senice; distart in the list of the senior in the senio

Statement to the public as to their estimate of his merits and the merits of the new and marvelous system of therapeutics which he has discovered, and is now introducing to the world... At last the glorious fact has dawned upon the world through this latest and highest dawned upon the world through this latest and highest of healing are not found in the drug-store or in dosing at all, but in her own grand laboratory, already essentialized and refined, teeming in exhausiless store all around us in the very elements themselves, in vital air, in sunlight, in sun-heat, in the prismatic colors, in the electric current, in the magnetic hang; forces so abounding and so refined that we almost feel it is the hand of God, and not that of man, which now prepares and administers our medicine we would most earnestly ask the general public, and especially those looking to show of the past. Conscious that in this testimonial we are consulting the best interests of humanity by calling that has ever come to this world of disease and error, we subscribe ourselves most respectfully, etc. its and the merits of the new and marvelous system of

Spirits Described by J. Frank Baxter in Springfield, Mass., April 13th, 1884.

I see a young lady. She takes a ring from her finger. I see on the inside of the ring "G. A. S. to G. A. T." "Don't part with the ring. Don't part with the book which was given with the ring. I know what is being done; it is all right. I don't want the ring and the book to go from the I got a the roward the first and the poor to go from the present holder. I was Georgie Spooner, and I am talking to George Spooner. I was Georgie A. Thayar when the ring was given; I afterward became the wile of George Spooner.'' I feel a pressure on my lungs and throat. I hear her say: "I went from my home on Oak street, Springfield, My husband will hear of this." This say's father was I, or J." P. Thayer.

"I went from my nome on Oak street, Springheid. My husband will hear of this." Thislay's faither was in a dove nor was he a bear. "I was not understood. I am Henry Sum-nor Hill." Now I hear the names S. B. Brittan, Otis Clarke, Harvy Holmes, David Suith, David Rice. I think the man Holmes Is not dead. Still I hear his name spoken. David Eleesays: "I stood up and spoke for the truth, as I then understood It, over twenty years in Palmer, but Spiritualism is a factio me now, because I crist and return." There are but fow who will remember me. I was a Methodist, and one of the first class-meetings in Springheid was held in my house. I passed on in the middle of March, 1867, I opposed the ides of the 'Rochester Knockings' being the work of spirits." David Smith says: "They will remember me at Grace Church. They will remember me at Grace Church. They will remember me at Grace Church. They will see him at Jim O'Keefo's stables and at the Belmont Hotel. He rays: "I am still a Catholic, and I do not give up my religion if I do come back to talk to you," I hear the names James Warner, Georre Converte, David

to you." I hear the names James Warner, George Converse, David Warner, Dr. H. H. Banks, Edward M. Harper (who was connected with Steubins's brass foundry), Charles A. Dres-ser, James P. Ferre. Here is a man who had some trouble with his head for a time before he passed to spirit-life. He is Stephen C. Be-mis.

mis. I see the names G. N. Parsons, Mary B. Underwood--(this woman was called Granims Underwood)--Mary Car-ton Warner, Thomas Warner, Jr., George B. Onapin, Dwight Adams, Edward E. Trask (son of Liout.-Gor. Trask of this city), Sidney Chapin, Channey Shepard (who was a builder)

A rest of the city, builder). Most of these were recognized, and a sincere conviction hushed the audience. All fait they were face to face with their loved ones, who were just out of sight. H, A. BUDINGTON.

"Five years ago my life was a dread all the time from Heart Disease. Since using Dr. Graves's Heart Regulator the English language would fail me in telling the good I received."-WASHINGTON. Charles H. Houser writes that Kate Musgrove, Colomi, Ind. For sale at drug-frs. Levy, with whom he has recently held a stance. gists.

Vermont.

计输出 计计算机 APRIL 26, 1884.

TOREDITE THO SHOULDER AND BANNER OF LIGHT.

Banner of Fight.

BOSTON, SATURDAY, APRIL 26, 1884.

Spiritualism in San Francisco.

While the secular press in different parts of the country is publishing everything that bigotry can conjure up against the spiritual phenomena, now and then papers more just and more independent chronicle facts that cannot be gainsaid upon the subject. For instance, we find in the Patriolic American of San Francisco (March 22d) the following facts. The editor bays :

(Alarch 223) the following facts. The editor is a spectrum to the following facts. The editor is an is a spectrum to see and hear the manifestations of departed spirits. A lady gave her experiences ince childhood as to how and in what manner the spirits manifested themselves to her. She said: 'When a child, sleeping in a garret, the sail spectrum stude on the observe spectrum streng to me by spiritual subjects, and maxes everely reprimanded, as a specimen of the feelings expressed by the beneficiaries all along the route; to wit: "We about ghosts, and was severely reprimanded, as a specimen of the feelings expressed by the beneficiaries all along the route; to wit: "We about ghosts, and was severely reprimanded, as a specimen of the feelings expressed by the beneficiaries all along the route; to wit: "We about ghosts, and was severely reprimanded, as a specimen of the feelings expressed by the beneficiaries all along the route; to wit: "We about ghosts, and was severely reprimanded as a specime of the feelings expressed by the beneficiaries all along the route; to wit: "We are poor in the riches of this world, but God more the rout to me by spiritual inspiration.' This lady gave a plain, unvaring the distered to rouse for the tooles of with applause. This lady tole sort in several sease entime table, and the bott piping. A lady came to see her one dark night in order to move toward her. 'Move faster,' said I, and the table reprown to the table and it. commenced to the pand to move toward her. 'Move faster,' said I, and the table reprown fast that the lady called on the table reprovaled and weat the table reprovaled and weat about the rooms of sat that the lady called on the table reprovaled and weat the responded was mon.' Market a securition which the stable reprovaled and weat the reprovaled to fits way. 'Move faster,' said I, and the table reprovaled and weat the responded was monify the reprovaled was monify the reprovaled and weat the reprovaled was monify the reprovaled and weat the reprovale

room so hast that the hady called on me to stop it. Mrs. Miller's account of this séance caused much amusement. Mrs. Ada Foye then commenced her ballot tests. The first spirit that responded was Mon-roe Smith. The ballot was read and the name found to be correct. Next came Minnie Bin-ger, who wanted to communicate, but the party who had put in the ballot, being a German, got confused and failed to get satisfaction. Then came the spirit of George Albert, aged twenty-four years, who said he wrote a com-munication to the inquirer to-day. He died of a hurt, and was the brother of the party who wrote the ballot. This man was a stranger and an unbeliever in Spiritualism. He said this was a remarkable test, as no one present could possibly have known he ever had a brother. He was satisfied that there was something strange about this, and if it was not the spirit of his brother, it was some remarkable intelligence. Wm. Walton's spirit said he died of a combina-tion of diseases, and was not properly treated. This was rather rough on the doctor who at-tended him....C. Stewart next came and said he died when eighty-two years old. He believed in Spiritualism before he left this world, and in Spiritualism before he left this world, and would like to advise his son, the party who wrote the ballot, about business. Then came the spirit of Ada Woodward, followed by that of Eliza M. Saberts. Then George A. Mead, who left this world when between sixty-one and sixty-two years of are. Then came Wm. Dunbar's spirit, who said he was murdered in San Francisco, and that he often visited his brother Henry's room; that his brother Heary was a medium, but did not know or believe it. This communication rather surprised and con-fused Henry Dunbar, the live brother, who said he was a stranger in the city, and only came here out of curiosity to see if this Spirit-ualism was not a humbug. There were a large number of skeptics and unbelievers in the audience, who went away

back to tell us there is no death; that we are only changed; that our spirits still live in a beautiful spirit-land, and they do come back to tell us about this beautiful heaven."

held in grateful remembrance by thousands in this country, for the good she has done in years that are past, is President of the American Association of the Order. Public donations and government aid have been directed mostly to supplying food; but something more was needed, and Miss Barton conceived and caused to be carried into operation a plan, to load a steamer with bedding and clothing for distribution,

and to supply money to indigent families who lacked the means to place themselves once more upon a family footing. Thoroughly equipped, as above indicated, the steamer John V. Throop started from Evansville on her philanthropic mission, flying the national colors over the banner of the Red Cross, an emblem whose signification will never be for-

the cause for this shifting restlessness; at first they attributed it to German rationalism and infidelity; next it was charged to scientists; now it is laid at the door of Modern Spiritualism, which, it is alleged, is undermining the heretofore strong pillars of the Orthodox Church.

Spiritualists plead guilty to the charge, and as there is an understanding among certain of the clergy to wage war against Modern Spiritualism we will accept the issue.

The Rev. Wm. McKendree Dawber, of the Methodist Church, has lately been trying his hand, in New York City, on Demonological Spiritualism; enough to have caused Socrates to have turned in his coffin, if, as our Orthodox friends have taught us, he was in it. The object is with some people, when they cannot override facts by proof and argument, to resort to slander and misrepresentation by attempts to smirch and belittle others.

When Wm. McKendree was Bishop of the M. E. Church, whom our learned Dr. Dawber was named for, Methodism was quite different from what it is to-day. If Modern Spiritualism does not accomplish more for the elevation of the human race than Methodism, when it has been in operation the same length of time, say about one hundred and fifty years, it will be high time to wind up. Less than one hundred years ago, Methodists, like Calvinists, preached a personal Devil going about as a roaring lion. There were a large number of skeptics and unbelievers in the audience, who went away wondering how these things could be done. They asked themselves, 'Are these indeed our dead friends, come back to make themselves known to us, or is it some invisible intelli-gence called spirits for want of a better name?' The raps were loud and distinct, and the ques-tions were promptly and correctly answered. When skeptics said, 'Why do not the spirits rap at this end of the room?' Mrs. Foye walked over to that end and asked the spirits to rap on the wall there, and it was done at once. 'Rap over here.' savs Mrs. Foye, and rap, rap, rap, seeking whom he might devour. The Devil was held up to view as a terrible personage, over to that end and asked the spirits to rap on the wall there, and it was done at once. 'Rap over here,' says Mrs. Foye, and rap, rap, rap was heard. 'Rap here on this side,' said she, and rap, rap, rap was distinctly heard all over the hall at the place designated. It mattered they were given at once, and so distinctly that there was no room for doubt. The audience ask, the public ask, individuals ask, science asks, and the world in general asks, 'What is it?' Spiritualists say they know that it is the spirits of departed friends and relatives come back to tell us there is no death ; that we are churches and the use of organs and choirs, and lined out their hymns to be sung. They railed out against preparing young men for the ministry by theological education, claiming that God called his ministers by the Holy Spirit; that, therefore, they were inspired to preach Christ's gospel as he gave them utterance. It was made a subject of discipline for the sisters to wear jewelry and high bonnets. All of the foregoing beliefs were formerly preached by the Methodists, and what they anathematized as sinful and wrong then they declared was of the Devil. That Devil is a terrible fellow 1 but in the fight he finally conquered the Methodists, for they have abandoned what they once advocated, and adopt to-day what they then denounced as the works of the Devil. The Bible, which they take to be as their guide and faith, speaks of returning spirits and asks, "Are they not all ministering spirits?" and then we are enjoined to "try the spirits." That is just what Spiritualists do-"try the spirits," for by the same general natural law all spirits can return and hold communion with mortals. So we come in contact with all grades of spirits, just as we meet people on our streets in the daily walks of life. "The difference between Spiritualists and our Orthodox neighbors is: Spiritualists endeavor to have the conditions made right at the request of the spirits, by which they can under subtle law return. Sometimes we meet deceptive spirits, when through the same channel of access we can meet our loved ones also. We try to elevate the unfortunate ones to higher planes, and often succeed. Sometimes we have to contend with pretended mediums and sometimes tricky mediums, but that does not prove there are not genuine mediums, any more than dishonest and hypocritical Methodist preachers prove that there are not honest and sincere preachers. But our Orthodox preachers are too liable to sing aloud the faults of bad mediums, and to visit circles believing it is all fraud, and they, by their own conditions, often bring about the very things they are in pursuit of.'

A Tribute of Gratitude.

To the Editor of the Banner of Light:

ing them had they passed the invisible line dividing the spirit-world from this. There are

THOMAS PITMAN-MRS. E. A. PARTRIDGE. THOMAS PITMAN-MRS. E. A. PARTRIDGE. I notice in the *Banner* of March 8th a communica-tion from THOMAS PITMAN-MRS. E. A. PARTRIDGE. I notice in the *Banner* of March 8th a communica-tion from THOMAS PITMAN-MRS. E. A. PARTRIDGE. I notice in the *Banner* of March 8th a communica-tion from THOMAS PITMAN-MRS. E. A. PARTRIDGE. I notice in the *Banner* of March 8th a communica-tion from THOMAS PITMAN-MRS. E. A. PARTRIDGE. I notice in the *Banner* of March 8th a communica-tion from THOMAS PITMAN-MRS. E. A. PARTRIDGE. I notice in the *Banner* of March 8th a communica-tion from THOMAS PITMAN-MRS. E. A. PARTRIDGE. I notice in the *Banner* of March 8th a communica-tion from THOMAS PITMAN-MRS. E. A. PARTRIDGE. I notice in the *Banner* of March 8th a communica-tion from THOMAS PITMAN-MRS. E. A. PARTRIDGE. I notice in the *Banner* of March 8th a communica-time he was station agent of the M. and M. R. R. at Eugle Prairie, and can state that the message is marked well known in that section of Walworth Co. Parties in this city who were acquainted with MRS. E. A. PARTRIDGE. I was also acquainted with MRS. E. A. PARTRIDGE. I was also acquainted with MRS. E. A. PARTRIDGE. I was also acquainted with MRS. E. A. PARTRIDGE. I was also acquainted with MRS. E. A. PARTRIDGE. I was also acquainted with MRS. E. A. PARTRIDGE. I was also acquainted with MRS. E. A. PARTRIDGE. I was also acquainted with MRS. E. A. PARTRIDGE. I was also acquainted with MRS. E. A. PARTRIDGE. I was also acquainted with MRS. E. A. PARTRIDGE. I was also acquainted with MRS. E. A. PARTRIDGE. I was also acquainted with MRS. E. A. PARTRIDGE. I was also acquainted with MRS. E. A. PARTRIDGE. I was also acquainted with MRS. E. A. PARTRIDGE. I was also acquainted with MRS. E. A. PARTRIDGE. I was also acquainted with MRS. E. A. PARTRIDGE. I was also acquainted with MRS. E. A. PARTRIDGE. I was also acquainted with MRS. E. A. PARTRIDGE. I was also acquainted with MRS. E. A. PARTRIDGE. I was

These are the thorny paths that the work of Charity points out; and so, when one contemplates what this really means, and looking through the world sees the sorrow, suffering and sadness that like unto dark shadows close around our lives on earth, one realizes how truly unselfish must the nature of that individual be who shrinks not, but bravely facing all, offers the sacrifice of her best years to this great work for humanity's sake.

And this has been Mrs. Folsom's life: Years of hard and patient labor. Working resolutely for the interests of the unpopular but beautiful belief of Spiritualism; fighting step by step against the most adverse circumstances; carrying heavy burdens on her young shoulders, unaided save by her spirit-friends, Margaret Folsom, by the power of her will and her unfaltering perseverance, met her life bravely. Without complaining, without envy or malice toward those who seemed more fortunate than herself, with kind words and cheering smiles for all, she toiled on and did her noble work. using unsparingly the heavenly gift of mediumship that was hers to a wonderful degree, for the accomplishment of the great end for which it was given. As disease knows no distinction of rich and poor, and comes to all, she entered the homes of all classes-to some whose work was yet unfinished, carrying hope and healing, and to those whose feet were surely nearing the shore of eternal rest, she gave peace and faith.

She gave freedom to helpless ones in prison; clothed and fed the needy; gave shelter to the homeless, healed the sick, and gave hope and courage to the weary and disheartened. She saw human nature in its two extremes-at its best and worst. Some, possessed by jealousy and malice, capable of seeing evil only, abused her and her hospitality while still availing themselves of her bounty. But where one was her enemy, ten were her warmest friends and allies, admiring her faith and courage; and many, many are the sincere, true hearts, who for to-day and for all the to-morrows in this world are wishing her the happiness she so richly deserves. She has earned it; she has won it; and all those whose commendation or esteem are worth the having, wish her Godspeed on this new journey of life.

"After many days "-weary in the passing as they must have been-her countless good deeds are brought in blessings back to her feet by the waves of Time, and at last she has found that shelter, rest and protection, which brings to every true woman's heart its purest and best inspirations. May the influence of lovely little "Wild Flower," and all the good spirits whose faithful worker she has been, abide with her ۰ and keep her ever in their love

Verifications of Spirit-Messages. MRS. E. A. PARTRIDGE.

To the Editor of the Banner of Light: It was with mingled feelings of plensure and selfishness that I read in the Banner of Light, a few weeks since, a notice of the marriage of March 18th, from Mins. R. A. PAB-mer of Light of March 18th, from Mins. R. A. PAB-ner of Light of March 18th, from Mins. R. A. PAB-ner of Light of March 18th, from Mins. R. A. PAB-mer of Light of March 18th, from Mins. R. A. PAB-mer of Light of March 18th, from Mins. R. A. PAB-mer of Light of March 18th, from Mins. R. A. PAB-mer of Light of March 18th, from Mins. R. A. PAB-mer of Light of March 18th, from Mins. R. A. PAB-mer of Light of March 18th, from Mins. R. A. PAB-mer of Light of March 18th, from Mins. R. A. PAB-mer of Light of March 18th, from Mins. R. A. PAB-mer of Light of March 18th, from Mins. R. A. PAB-and testful in several ways, giving names and initials of the tamily correctly. She passed to the Bummer-and testful in several ways, giving names and initials of the tamily correctly. She passed to the Bummer-and testful in several ways, giving names and initials of the tamily correctly. She passed to the Bummer-ing them had they passed the invisible line di-

THOMAS PITMAN-MRS. E. A. PARTRIDGE.

WATER LILY.

WATER LILY. I notice in the Message Department of April 5th a communication from WATER LILY to her medium in Utica. This medium, who is blind, has been frequent-ly entranced and controlled in my presence by this beautiful ittle intelligence, and I have learned to love her as a dear mortal friend. I have never known her to give a false message, or to be mistaken more than once or twice. The message will, I am sure, give great pleasure to her medium. Miss Hannah Barden, 209 Guesce street, Utica, N. Y., as it does to Yours truly, JULIA A. DAWLEY, Pub. Voice of Angels. Somerville, Mass., April 2d, 1884.

FRED BRAGDON.

Mrs. E. P. Gilpatrick, of this city, called at our of-fice and informed us that she recognized the message from Bpirti FRED BRAGDON, of Wells, Mc., which ap-peared in the Banner April 5th, as being true in its statements. She formerly lived in Wells, and was acquainted with the Bragdon family.

Passed to Spirit-Life:

From Salem, Mass., March 31st, 1884, Mr. Charles H. Woodwell, formerly of Newburyport, aged 10 years 0 months and 23 days-son of Mr. and Mrs. Georgo W. and Elizabeth B. Woodwell.

and 23 days-son of Mr. and Mrs. Georgo W. and Elizabeth B. Woodwell. We desire to express our sympathy for those who have been sorely bereaved by the translation of their loved and cher-ished son. We sorrow not for those who have moved on to the brighter homes; they are on the march to higher joys and grander attainments, and have left the light of their immortal trail to guide us onward; but the mother and the father, an only sliker and brother, need words of comfort and consolution. Charles has passed from his usefulness in the form to accomplish in spliti-life a higher and noble work than was intended for him in the carth-life. We give him our blessing and congratulation. To Mr. and Mrs. Woolwell we offer our souliet sympathy-yee, and their only daughter and son, may the blessed influence of the arisen split come until they shall see him, hear his volce nud feel again the warm clasp of his friendly hand. Shall we weep? Nay, rather let we rejoice that a soul hath spoi onward with no clode of materiality to hamper its upward flight. Dear Charles, we bld you good-morning "in the Summer-Land of the son!" To his mother and father, an only sliter and brother, again we say accept our love and sympathy, and know that we are not unmindful of you in your great sorrow.

From Candia, N. H., April 6th, Mr. True French, aged 84

He was a firm Spiritualist, over ready to fearlessly express his continents. He has been a subscriber to the Banner of Light since its first publication. Mus. A. B. F. ROBERTS.

From her home in Dover, N. H., Feb. 28th, Mrs. Susan

Stovens, aged nearly 70 years. She was for many years a firm believer in the truths of Spiritualism, and was ready to advocate its principles, a subscriber to the Banner of Light, and an intersted reader of its pages.

From his home at Gage's Lake, Ill., on the morning of March 3d, 1884, after a severe and painful illness of nearly six months, our dear father, William Sherman, aged 62 years.

Funeral discourse delivered by Mrs. DeWolf of Chicago, Ili. "Ho is not dead, but risen." L. D. S.

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

Quarterly Convention.

 Quarterity Convention.

 The Vermont State Spiritualist Association will hold its

 Quarterity Convention at Barton Landing, June 2011, 21st

 and 221.
 G. W. RIPLEY.

 Chairman Board of Managers.

 Montpeller, Vt., April 15th, 1884.
 Vt., Apr

UNTIL FURTHER NOTICE. Any Person sending DIRECT TO THE BANNER OF LIGHT OFFICE, Bosworth Street (formerly Montgomery Place), Boston, Mam., \$3,00 for a year's subscription to the BANNER OF LIGHT

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MAY OBTAIN FOR THEMSELVES AND FRIENDS THE FOLLOWING PREMIUMS BY COMPLYING WITH

THETERNS ABOVE MENTIONED.

SUBSTANTIALISM; OR, PHILOSOPHY OF KNOWL-EDDE. Hased upon the perception that the emanations which are continuously radiating from the forms of sub-stance that make up the objective universe are substantial thought-germs, whose doings, or modes of motion, within the organs of sense by which they are subjected, represent the special qualities-tangible, sapid, odorons, luminous, and soncrous-of the forms it owhich they are fruital. By Jean Story. Cloth, 12mo, 784 pages.

low-described beautiful works of art:

ENGRAVINGS.

"NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTURE. — A woman holding in-spired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, upturned countenance, and heavonward gaze, most heautifully embody the very ideal of hopeful, trustul, earnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale," shining through the rifted clouds and the par-tially curtained whodow, produces the soft light that falls over the woman's face and illuminates the room. Platted by Joseph John, and engraved on size iby J. R. Rice. Bise of sheet, 22x28 inches; engraved surface, 16x21 inches.

"LIFE'S MORNING AND EVENING."

A river, symbolizing the life of an, winds through a landscape of hill and plain, hearing on its current the time-worn bark of an aged Pilgrim. An Angel accompanies the loat, one hand resting on the heim, while with the other she points toward the open sca-an emiblem of clernity-ro-minding "Life's Broning" to live good and pure lives, so "That when their barks shall float at oventile," they may be like 'Life's Evening," fitted for the ''crown of im-mortal worth. '' A band of angels are scattering flowers, iypical of God's inspired teachings. From the original painting by Josoph John. Engraved on steel by J. A. J. Wilcox. Bize of sheet, '22x2s' inches; engraved surface, 18x20 luches.

"THE ORPHANS' RESCUE."

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it iay in the swollen stream, two or-phans were playing. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyout all earthly help. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Buddenly there came a wondrous change in the little give may to composure and resignation, as, with a deter-mined and resisticas inguise that thriled through her whole being, she grasped the rope that hay by her side, when to her surprise the boat turned, as by some unseen power, to-ward a quiet eddy in the stream – a little haven among the original painting by Joseph John. Sizeof sheet, Z2x28 inch-es; ongraved surface, 15x20 inches.

"HOMEWARD."

An illustration of the first line in Gray's Elegy: "Th curfew toils the knoll of parting day," *** from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'fr the lea," toward the humble collage in the distance. "The plowman homeward plods his weary but the distance. way, '' and the tired horses look cagory to ward their home and its rest. A hoy and his dog are cagory buoting in the mellow carth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for ''my colt.'' Btein, copied in black and two tints. Designed and painted by Joseph John. Bize of sheet, 2x28 inches.

BOOKS.

THE PSALMS OF LIFE. A Compliation of Psalms, Hymns, Chanta, Anthems, etc., with music, embodying the Bpiritual, Progressive and Reformatory sontiment of the present sgc. By John S, Adams.

SUGGESTIVE THOUGHTS AS TO THE PURPOSE AND PROCESS OF ALL THINGS. Cloth. Printed on tinted paper.

Or, instead of a book, choice of ONE of the be

A Spiritual Experience.

Mrs. Lucinda Simons, in the course of a narrative of spiritual experiences contributed to The Watchman, Chicago, Ill., says :

"My husband enlisted in the army in January, 1864 and died June 17th, 1864. On June 19th, at night, I had just extinguished the light, and laid down, when I saw my husband open the door of my room: he came straight to me, and clasping me in his arm, kissed me over and over again, saying: 'I am never going back to Chattanooga again, but I am going away in the morning.' He sat by the bed all night, and talked. When the clock struck four, he said : 'I must go, now.' He got up and went out. He had on his army clothes, and did not take his cap off all night.

The next day's mail brought me news of his death Then I knew it was his visit, and not a dream, as I had tried to make myself believe. I was nearly crazy with grief, and that night I went to bed almost brokenhearted. But, no sooner was the light extinguished, than my husband came again, looking just the same, only more sorrowful. He caressed me, kissing the tears away, and said: 'Oh, my poor wife, do not feel so bad; you think of me as one far away, but I am close by you all the time. I came last night to tell you, but could not, for you know that I never like to distress you-but I am so much better off now."

1.

He talked that way until the clock struck four, when he said, 'I must go.' He went away as before.

After that he came every night. I would ask his advice on everything, and follow it. He told me, to a penny, how much was due him from the government, and how I could get it. If any person came to me to buy or sell, I would tell them to wait until the morrow, then I would ask him, and he would tell me what

to do. He would always leave as the clock was striking four, and was always dressed in blue, as he was the last time I saw him allve. I do not remember just how long these visits lasted, but it was several months."

The Mission of "The Red Cross."

"The Red Cross," a benevolent organization, is known and recognized as such by every civilized nation on the face of the earth. Its main object is to alleviate distress on the battlefields, and it has done so on hundreds of them, particularly demonstrating its capabilities in the Franco-Prussian war. In nations where war does not exist, it directs its ministrations to whatever form of suffering humanity may require its aid. Notably among its efforts in the latter field are those efficiently exerted during the yellow fever epidemics in the Southern States, and latterly in furnishing relief to thousands of sufferers by the devastating floods along the course of the lower Ohio."

A Belated Chronicle(r).

The San Francisco Chronicle, ever ready to strike a blow at Spiritualism, has just exhibited its enterprise (1) by making a paragraph to whatever form of suffering humanity may require its aid. Notably among its efforts in the latter field are those efficiently exerted during the yellow fever epidemics in the South-arn States, and latterly in fornishing relief to thousands of sufferers by the devastating floods along the course of the lower Oblo. Miss Clara Barton, a lady whose memory is

"Biogen."*

To the Editor of the Banner of Light: Allow me to call the attention of the readers of the Banner of Light and all Spiritualists to the above named little book, just out. It is abridged from a pa-per on the "Possibilities of Protoplasm" read before the Philosophical Society of Washington, in 1882, and from the hand of one of the foremost scientists of the land in his special department of anatomy as well as prominent in other directions of exact, positive thinking. Without allusion, directly or indirectly, to the facts of Modern Spiritualism, Dr. Coues treats, in this clear and masterly paper, of the momentous question indicated on his title page, and by purely scientific methods on scientific grounds, reaches the conclusion that there is a finer body within the external human form encompassing the spirit, and with that constituting the spiritual man, the presence of which in the natural man is the origin and cause of what is recognized as Life. This is no news to us Spiritualists, but it is interesting and instructive, and may perhaps sometime be helpful to believers of our faith to follow this reaching up of old science after the truths already proved by us experimentally.

It is a little book of solid contents, and I hope will be read by many, whether for their own satisfaction or for the help of others still walting in doubt and perhaps darkness. THOS. B. HALL.

BIOGEN. A Speculation on the Origin and Nature of Life. By Dr. Elliott Cours, Professor of Anatomy in the National Medical College, Member of the National Acade-my of Sciences, etc., etc., Washington, D. C. Estes & Lauriat, Boston, 1884.

A Good Spirit-Test.

To the Editor of the Banner of Light :

A Good Spirit-Test. To the Editor of the Banner of Light: Recently Mrs. Beste's mediumship, as well as that of other mediums, was the subject of adverse criticism in a Sunday school Bible class, in one of the Boston churches. As an offset allow met ogive a statement made by Warren E. Vance, of Lunenburg. Vt., which is as follows: "I had read much of materialization of spirit forms, and, desirous of witnessing them my-self, I visited Boston Wednesday, March 20th; in the atternoon I attended Mrs. Besto's public scace. I was alone; no one knew that I was to be present, and I did not give my name. A spirit came forward and placed her hand upon the railing. She indicated that she wanted to speak to me. I walked up to her, and she gave me the name of Eliza,' I asked: 'J this yon, Eliza,' and she retreated—finally returned, and said : 'It is Eliza,' adding that she went back to gain strength; she further said : 'My dear brother, how giad I am to meet you?' Bhe then spoke of her home in spirit life.' He replied to her: 'I cannot dis-cover your former looks in your present appearance.'' at which she made a few passes over her face, and ti developed the face of his sister (who passed to spirit-life two years provious) in as tangible form as he ever raw it in the esth-life. He is thoroughly satisfied that what he saw on that occasion was his elster's spirit made manifest in some manner beyond his com-prehension. He then attended a sace with the Berry Nisters, and there, also, a spirit came, declaring her-sel to be his slister Eliza.' I was called to meet Mr. Vance, and he related the above and gave his consent te have it printed. Will the skeptics who make use of such unmeasured de-nomena please account for such tests of intelligence athose above cited, in any way outside of that claimed by the spiritualistic philosophy? A. S. HAYWARD. Boston, Maas.

A startling fact : Heart Disease is only inferior in fatality to consumption; do not suffer from it, but use Dr. Graves's Heart Regulator. It has cured thousands, why not you? \$1 at druggists'.

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

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NPECIAL NOTICES.

NFECTAL NOTICES. III quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial alticles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied abadies of opinion to which correspondents give utterance. IIII we do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensible as a guaranty of good faith. We cannot under-take to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires pecially to recommend too

ine around the article in destruction perusal. Notices of Spiritualist Meetings, in order to insure prompt to article must reach this office on Monday, as the BANNER insertion, must reach this office on Mond. Or LIGHT goes to press every Tuesday.

Banner of **F**ight.

BOSTON, SATURDAY, APRIL 26, 1884.

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AP Husiness Letters should be addressed to IHAAC B. BICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded LUTHER COLDY.

BUILTUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Stand-point; and it is identical with Spirituality.-Brinit S. BRIT B. BRITTAN.

More Clerical Billousness.

We notice in a late issue of a Montreal, Canada, daily paper, that the Reverend James Barclay lectured before the Young Men's Association of St. Paul's Church, in that city, on Spiritualism; and it was very natural to look for the usual report of an ignorant and ill-natured attack on the New Revelation, seeing how common has become the habit with pulpit occupants to bid for an enlargement of their popularity by so cheap and easy a method: Attacking Spiritualism, in fact, has come to be as much a part of their regular business as "dividing the Word," as they call the distribution of texts. "Spiritualism, Medicoval and Modern," was the more definite topic of Mr. Barclay's discourse. The published report states that he showed that superstition, always rank among the dregs of the people, still existed in most extraordinary and unsatisfactory forms among all classes, and that medimval superstitions were, if equally absurd, at least more satisfactory than the modern." No doubt they are more satisfactory to him, because he is better able to handle them in the old scriptural way. The modern "superstitions," as he conveniently calls them, he finds are not to be so easily disposed of, since they appeal to his intelligence and compel individual investigation-investigation, the opportunity for which is open, today, to his hearers-hence removing the cause he vituperates against, wholly-as far as they are concerned if they will but use their reason -beyond a settlement by his mere unsupported

ipse dixit. The Rev. Barclay next proceeded to set up a

of the above but what is contained in the individual conception of Mr. Barclay-with what begins and ends with Barclay. That would be all right, no doubt, if Mr. Barclay were the Supreme ruler himself, or were even in the counsels and confidence of the Supreme ruler. All the Post prefixes with the very characteristic we have to say is, that if he speaks with such a notorious excess of confidence about the spirits from this letter of Miss Hapgood's is all we can always being "at a loss" before investigators, with what an excess of it must he speak when he assumes to arouch the purposes of the Almighty ruler. The modern minister is a much | friend, she says frankly but most sweetly-"] less important person than he would have been five centuries ago. This is the age of light and ideas, and I do not think any amount of exhortarevelation; and Mr. Barclay, therefore, ought not to command Spiritualism in such peremptory terms to "invite inquiry," or else to consent to be left out in the cold by intelligent people. On that point there is but one answer to him: let him begin and investigate intelligently for himself, and then let him call Modern Spiritualism "magic and necromancy" if he can.

Bigotry Rampant at the Capital.

The attempt made in the State of Ohio to shackle the hands of spirit mediums by the imposition of a tax on their profession, that in some instances amounts to a prohibition upon the practice of their gifts, is now to be gone through with in the District of Columbia, and they are by those in authority there to be classed with every form of catch-penny show. Perhaps it is useless to look to the source from which the new construction of an old law emanates for fairness; but if there is any shadow of justice in the temple claimed to be its abode, or any shred of consistency in the acts of those who profess to minister in its name, lecturers on literature, art and science, churches that occasionally give fairs, strawberry parties and sociables, charging an admission fee to the same, and scores of others which it is unnecessary to here enumerate, will be included in the same category and be compelled to obtain a license and pay the customary tax. If that is done, Spiritualists will bear with better grace than otherwise the onerous infliction, knowing full well that if the law is thus equally administered its gross injustice and utter obnoxiousness will soon relegate it to the realm of things that have

been but are not. The situation now is described by a correspondent of the National Republican, Washington, D. C., of April 18th, as follows :

"The District Commissioners yesterday decided that the law regulating licenses places mediums in the category of the theatrical and other exhibitions. The smallest fee is \$20 per week, \$100 per annum, or \$5 per meeting, if any fee is charged, no matter how small. Under the present construction of the law, all moral and scientific lectures, and demonstrations of all kinds. even lectures on education, come under the ban. The effect of this decision will be to compel mediums to give Washington a wide berth. Ohio alone disgraced herself and lost the last election by the Russell law, which is an embargo upon free thought, free speech, and scientific investigation ; but her bigots and Courts have not dared to brave public opinion by its enforcement in a single case. It remained for the Commissioners of this district, right under the shadow of the capitol, dedicated(?) to freedom, to lead off in this unjust discrimination, upon the most flimsy pretext. It cannot be possible that the framers of this law ever contemplated such use of the law; or that they imagined that the act of Congress would be used to obstruct lectures on moral or scientific subjects of any kind. I suggest the expenditure of a large amount of the proposed school fund on this district."

Since the above was put in type, we have received the following:

'To the Editor of the Banner of Light:

The District Commissioners, by whom the affairs of the District of Columbia are governed, or misgoverned. as the case may be, yesterday decided that the law regulating licenses places mediums in the category of theatrical and other exhibitions. If this cast-iron construction of the law is to prevail, all lectures upon science, education, morality, religion, etc., must come under the same rule, and the lecturers who may per-haps give their time and labor gratuitously, depending upon a nominal admission fee to cover expense of hall. etc., be obliged to pay the same disgraceful tribute into the coffers of the District for the privilege of instructingits inhabitants ! The 'Russell law' over again ; but her splendid volumes, entitled, "POEMS OF the people here cannot vote. Murderers are still at large; v robberies, assaults and other villantes

A True Heart's Testimony.

BANNER OF

In the Boston Post of March 24th we find a letter from Miss Helen Hapgood, of this city, who recently died, in answer to one received by her from a solicitious friend in Maine, which heading-"A Beautiful Faith." One extract give here. After alluding to the marked difference between her own views and ideas on certain subjects and the views and ideas of her am not a Christian, according to your professed tion or argument would or could induce me to accept a belief to me uninviting and unsatisfactory. I am perfectly well aware that, with the disease I have, I am perhaps moving on more rapidly than the rest of you, and that my life here may be only a question of a few weeks. or months, or possibly years. But I look upon death as a happy release from pain, and an event so natural that we should not fear to meet it. As our birth into this life is anticipated

and prepared for by loving hearts and hands, and as we find ourselves welcome and at home when we come, with no strange surroundings, but with great loving care all about us-just so I believe what we call death is but the birth into a new and higher life, made ready for us by the good God who gave us this; and, with the dear ones who have gone before, we shall feel at home, happy and blessed." All which is in direct harmony with the teachings of spirits through the modern mediums. If such a belief as this is not Christian belief, then the sooner that belief is so far revised and extended as to let it in, the better for its lease of life in the hearts of men. Yet the ecclesiastical authority that assumes to know all about God and to possess all there is of Christ, deny to man the privilege of holding such a comforting and strengthening belief, because it interferes with the machinery they happen to operate for the perpetuation of their own power before everything else.

THE TWO BAGES-GALEN AND SOLON.

High up in the ethereal heavens, Which count the spheres by infinite sevens. Are dwelling spirits clad in cloth of gold ; Sapphires and emeralds glisten from each fold. In form, the human they quite far excel: No more than this my Angel Volces tell. On mountains high and o'er vast plains they 've trod. But yet have never found the one called "God." Wisdom they 've gained and treasured in each heart And Love is blended as its counterpart. These gave them power to visit realms in space. Where many sages have abiding-place. Within ethereal spheres of knowledge grand. Where thoughts mature and intellects expand, Where universal genius holdeth sway, Dispensing to earth's people day by day The arts and sciences for which they pray. These mighty minds, with inspiration fraught, Learn well their lessons in this Zone of Thought; And thus the human race, whose minds are free. Plucks the ripe fruit from life's immortal tree! So much-no more-of Nature's God is known: This is JEHOVAH I this the "Great White Throne!" Which these grand sages fully comprehend, And through the angels to the earth now send. L. C.

A Chromopathic Sanitarium.

This institution, conducted by A. F. Ransom and Mrs. C. W. Hunt, graduates of Dr. Babbitt's College of Magnetics, is devoted to healing by Solar and Vapor Baths, Vital Magnetism. etc., and is said to be accomplishing great results in the cure of dropsy, rheumantism, nervous exhaustion. etc. Its location is at 652 Freeman Avenue, Cincinnati, O. These refined methods build up the system spiritually as well as physically.

Lizzie Doten's Poems.

As thousands of people have joined the ranks of Spiritualism since the lyrics of Miss Doten were first published in book form, we advise those who have not already done so to purchase THE INNER LIFE," and "POEMS OF PROGRESS." These poems are ranked among the highes poetic inspirations of the present era.

Singular Manifestation.

LIGHT.

A few evenings since, at one of the truly remarkable séances given by Miss Berry at No. 1 Arnold street, an incident occurred worthy of note, inasmuch as it is a pointer indicating that those advanced minds in the spirit-world who are engaged in developing the startling phenomena known as materialization of spirit-forms will in their own good time vindicate true mediumship and demonstrate the intimate relations existing between the body of the medium and a genuine materialization. During that séance, the form of a boy, apparently about fourteen or fifteen years of age, came from the cabinet and crossed the room to a lady. He evidently remained too long, for when he attempted to return he failed to reach the door, and fell in front of the curtain. At the same time the medium was drawn from her chair and fell to the floor inside the cabinet, while what was the visible body of the boy melted away and vanished from sight.

It seems very probable-indeed. is it not reasonable to presume-had some skeptical or professional "grabber" seized and held the form passage of resolutions, while in convention assembled of the boy in front of the curtain, either the same phenomenon would have occurred or the "grabber" holding the form an instant longer would have found in his grasp-not the boy, but the lady, from whose body, by the mysterious Dr. A. B. Dennis of Cedar Rapids, Iowa.) to find some alchemy but now so little understood, the elements had been drawn to create the temporary body of the spirit lad. There would have been another so-called "exposure," and a true and faithful medium would have been unjustly branded as a "fraud."

It may be well for thinking men and women to realize that subtle laws, of which they know absolutely nothing, are brought into actionthat conditions too delicate to be comprehended by those ignorant of those laws must be observed in the production of materialized spiritforms, and that in their zeal to expose frauds they may do themselves and their spirit-friends a grievous wrong, and inflict serious personal injury on innocent and honest mediums.

W. J. Colville at the Anniversaries.

In addition to the observances of the Thirty-Sixth Anniversary in England, mentioned last week. Mr. W. J. Colville delivered two admirable orations in Belner, March 30th, and one at Macclesfield March 31st. Large and attentive audiences greeted him at both places.

to be an official utterance of "The American Spiritualist Association, organized at Sturgis, Mich., in June, 1883." We do not recognize any such organization as the above-named, and therefore decline to print the slip which is sent us by Jno. G. Jackson, who signs his name as 'President." We do not believe that a few men, meeting in Sturgis, had any right to assume that they represented the great body of Spiritualists of this country; and when this their bantling attempts "to hitch on" to the New England Spiritualist Camp-Meeting Association at Lake Pleasant, Montague, Mass., as Mr. Jackson's "Call" gives us to understand it contemplates, we enter our solemn protest. We hope that the great body of Spiritualists in America will refuse to sanction the schemes of few persons who at present represent only themselves, and whose methods, to say the least, are of a very dictatorial character.

107 A correspondent (B. W. Parker) writing under date of the 16th from Knoxville, Tenn., says that the week previous Mrs. Barnett, of Chattanooga, gave excellent seances in that city, the evidences of the ability of spirits to communicate by slate-writing being very convincing and satisfactory. Her success appears to have induced two frauds to essay the rôle of exposers the following week, which resulted in the exposure of themselves to a shower of what the Chronicle termed "decomposed Easter emblems," as they beat their inglorious retreat to their hotel, whence they were taken to jail under charge of obtaining money by false pretences, and at last accounts were being given

Letter from Mrs. Elizabeth M. F. Denton.

To the Editor of the Banner of Light : I doubt if we can realize the blessedness of human sympathy until the terrible hand of death robs us of our loved ones, turning the sunshine of life's joys and hopes into the midnight of gloom and sorrow. It is then, when the stricken spirit can bear no more, when the heart faints, and when reason, wrapped in despair, longs for the winding-sheet and the grave-it is then that we begin to realize how impossible would be the very existence of the race but for this undying attribute-this attribute, which neither the demonology of the past nor the theology of the present has been able to blot from the human heart.

But I took up my pen to acknowledge the overwhelming debt of gratitude due from me and my family to the many friends, not only here in New England, but throughout the States, and in Australia and New Zealand as well, both for their kind assurances of sympathy with us in our almost insupportable sorrow, and for their appreciation of him whose whole life was a sacrifice for the discovery of facts and the pro-mulgation of that which he believed to be true. In an especial manner have such sympathy and such approclation expressed themselves in deeds: First, by the Southern Association of Spiritualists, through the generously pledging themselves to a continuance of his labors by contributing, if need be, to the publica. tion of his works that are yet in manuscript. Second, by the earnest endeavor of some of his friends (chief among whom in active urgency of the matter has been way by which to make possible the recovery of his body from that land of dissolving rains and dews, and its return to the land and the home in which he so de-lighted, and to which he so longed to return ; and Third, by friends in New England and elsewhere, who have so generously contributed time and means to adorn our home with the fine oil painting made mention of in your issue of the 12th inst. by our mutual friend, "Shadows." In this picture Mr. Onthank, the artist has succeeded in conveying to canvas not only the likeness of his features, but much, very much of the life and expression of his countenance. Surely no one could have done what Mr. Onthank has here succeeded in doing, without some appreciation of the subject he was endeavoring to portray. I do not profess to judge the merits of the work from the stand. point of an artist: I only know that to me it is a treas. ure for which no words of mine can fitly thank either artist or donors, to whose generous, sympathizing kindness I am thus indebted.

Mr. Colby, granting the most orthodox theory of the divine nature, Is not every attribute of Delty infinite? Is not goodness, like truth, an attribute of Delty? Is not, then, all goodness, like all truth, of God? Can there be goodness where God is not ?-goodness which is not of God? If so, where is the source of such goodness? Who is its author? By what or by whom is it inspired? Is there not goodness in human love, in hu-BY We have received a "CALL," purporting man kindness, in human sympathy? Is not such goodness inherent in human nature? Whence came it? If God is the only source of goodness, then, is not the human attribute derived from the divine source? If derived from the divine source, can it be less than divine in its nature? If divine in its nature, is not the human attribute, however infinitesimal, a part of the divine attribute? And can God destroy that which is a part of himself-a part of his own nature-without becoming self-destructive? a suicide? Can that which is evil in man be good in God? How, then, can a tree be known by its fruits?

But feeble and faint as may be the human element of goodness, and from whatever source derived, still it must be inherent in human nature, a living element abiding there forever, or humanity itself would cease to exist. Such are some of the thoughts suggested by the tender sympathies extended to us in our great sorrow.

Trusting you will permit me, through your columns. to express my gratitude for every evidence that William Denton still lives in the memory of his friends, I am, as ever. Truly yours, etc.,

ELIZABETH M. F. DENTON. Wellesley, Mass., April 15th, 1884.

Gerald Massey,

Having closed his highly successful course in Cleveland, O., intends to devote some six weeks in May and June to places between Chicago and San Francisco, on his way to Australia. The friends along the route should make every effort to secure the services of this ripe scholar and eloquent lecturer.

Bishop A. Beals has a good word for our mediums in the Utica Olive Branch. He says : "Mediums, as a class, are as true and pureminded as the generality of people; and as sen-sitives and reflectors of light and darkness, they

it down. He asserted that it could not be justly claimed that the Bible favored the views of modern Spiritualists; that Scripture would have to be grossly perverted in order to establish such a claim, "the Witch of Endor to the contrary notwithstanding." But he omits to say what is to be thought of the Bible record of angels appearing to the patriarchs, to one of them wrestling with one, and to the numerous stories of protracted personal interviews held with them on different occasions. He failed to allude to those recorded experiences of ancient men which the Bible contains, or to say whether he regards them as "superstitions" or something else. He does not say whether there may not have been, as there are now, good spirit messengers, or angels, as well as evil ones. Coming down, however, with a jump to modern spiritual mediums, he charges that, "curiously enough," they are "always at a loss before investigators." Is that Mr. Barclay's personal experience with them as an investigator? If not, will be please recite-seeing how much he insists on accuracy in others-at least a respectably long list of instances in which mediums have shown themselves "at a loss" before investigators?

Spirits, he asserts, are very unwilling to come into the company of skeptics. That may or may not be; but if it is true does it prove anything either for or against the fact of their coming to men at all? Does Mr. Barclay himself prefer to go among his enemies or his friends? Is he able, or is he not, to feel the atmosphere of a company into which he may be thrown, and to shrink from it when it does not Has been doing yeoman service for the cause happen to be agreeable to him, and especially when it is positively disagreeable? Why should not spirit-forms show at least as great sensitiveness in this particular as spirits still tenanting human forms? All must admit, he says, that the spiritual phenomena are either miraculous or natural. Now why is it not more rational to believe that all things are "natural." what we call miraculous being merely outside do not, mind, confuse what is natural with 23d, 24th, 26th and 28th. what is called material, that is, sensual. If God is natural in the sense that he is the spirit and essence of the universe, then why is not every part and parcel of the universal system natural, because thus derived? The trouble with these ministers is, they think they keep God inside a theological definition, and can peddle him out to others according to their wish, in the shape of threats and promises.

But Mr. Barclay continues from his postulate that the phenomena must be either miraculous or natural; he argues that if the former, they must proceed from "God or the devil: if from God, they come into direct conflict with the teaching of Scripture; if from the enemy [the devil], the fewer scances the better." See there ! Nothing is thought or said in the whole | dorsing Dr. Babbitt's College of Magnetics. 1 42M2 3

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frequent occurrence, and usually go unpunished. The District government cannot cope with the existing state of criminal affairs : but the very head of the District government (the three Commissioners who strain at gnats and swallow Jumbos) can find ample time to wraugle with reporters, to write personal cards for the press, and last, but not least in their estimation, to twist out of a law a construction pever dreamed of by its framers-a construction which, if enforced without additional unjust discrimination, will tax not only mediums but others, as stated above, whose visits would be beneficial. That a tax should be levied upon the giving expression to our religion, upon the privilege of conversing with our departed friends, and upon our

mediums, is most infamous. Yours truly, JAMES C. BROWN."

The Watson-Denton Lecture.

We give on our first and second pages a full report-for the securing of which we are indebted to the enterprise of our San Francisco agent, Albert Morton, Esq., (who has our thanks for the same)-of the eloquent discourse pronounced in that city on Anniversary Day. through the medial instrumentality of Mrs. E. L. Watson, by Spirit William Denton. It received, at the time of its delivery at the "Golden Gate," the endorsement of a clear recognition of the personal individuality of the spirit speaking, by many of the auditors; and deserves a careful perusal by friends of the Professor in the East. In this connection attention is also called to a letter from his widow, Mrs. Elizabeth M. F. Denton, on our fourth page.

Lyman C. Howe

for years. He writes us a letter in regard to Easter in Erie, Pa., and what he saw and heard in that place, which we shall give to our readers next week. Mr. Howe was to speak in Erie again, Sunday, 20th inst. He speaks in Indianapolis, Ind., May and June ; at Old Mission. in Northern Michigan, the first three Sundays of July; at Cassadaga Camp-Meeting, Aug. 1st, 3d and 5th: at Lake Pleasant, Aug. 18th and the limits of our ordinary observation? We 16th, and at Neshaminy Camp-Meeting, Aug.

> The London Spiritual Alliance and its friends will hold an inaugural meeting in the Banqueting Hall, St. James's Hall, Regent street, May 5th, upon which occasion M. A. (Oxon) will address the assembled friends on behalf of the committee, and explain their views as to the position to be assumed by the Society and the work it is expected to perform.

> 19 The Evening Canadian (Toronto) acknowledges, among other donations to the Free Library of that city, the receipt, by the managers, of a copy of "the Banner of Light, contributed from Boston by the publishers."

See on second page the certificate en-

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Onset Bay Grove.

We learn that Mr. Charles H. Neal of South Abington has leased for three years the large restaurant at the Bay, which was formerly occupied by Mr. P. E. Penniman. The Association has engaged the Middleboro' Band and the Fitchburg Orchestra, we understand, to furnish music for the coming summer season.

105 On Saturday, March 29th, DB. H. C. CHAMPLIN, of Owego, N. Y., passed to the spirit-land at the ripe age of 71 years. He was a physician of eminence, and was noted for his fidelity to his profession. For many years Dr. Champlin stood as a valiant defender of Spiritualism; indeed, he was an enthusiastic missionary for the New Cause. His labors were respected because of the noble life which supported them. At his funeral an evangelical clergyman spoke in high terms of Bro. C.'s life and belief. We tender our sympathies to the children of our arisen brother. May the blessed consolations of Spiritualism be to them a nourishing solace.

K A reporter of the National Republican, Washington, D. C., avers that he recently saw at a séance an upright piano lifted, without human agency, to the ceiling of a house in that city; and the immense weight continued in the air for quite an appreciable time. He also says guitar-manifestations-of a nature somewhat similar to those of Mrs. Cushman of Charlestown-occurred at the same seance; also that one materialized form appeared in the course of the evening.

The Erie (Pa.) Observer informs its readers that the largest hall in San Francisco, built by the Baptists, has passed to the Spiritualists. Mrs. E. L. Watson, formerly of Titusville, has been engaged for a year to occupy it. The papers say the hall is crowded every Sabbath by intelligent persons." The Observer adds: "Mrs. Watson has many friends in Jamestown as well as Corry and Titusville."

15 The Charleston (S. C.) Spiritual Society meets every Friday and Sunday evening for discussion, mediumistic development, etc. At its annual meeting the following officers were elected to serve for the ensuing year: F. Melchers. Counsellor; J. Cunningham, 1st Vice-Counsellor; Mrs. M. S. Seabrook, 2d Vice-Counsellor; F. Dauer, Treasurer; A. F. Melchers, Secretary.

BFA special passenger train will be run. over the Fitchburg Railroad every Sunday during the present season, leaving Greenfield at 4:10 P. M. and reaching Boston at 8:35. It com-

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time for reflection, watched over by two guardians of the law, pending their examination in court the next day.

19 We are under deep obligations to the friends who so promptly responded to our request to furnish for publication in the Banner brief accounts of the late Anniversary meetings in different sections of the country. We have devoted much space to them, to the exclusion of other interesting matter, for the reason that they tell their own story in regard to the immense progress of the cause and the deen interest manifested in the grand work by the thousands of worthy people who assembled to celebrate the Thirty-Sixth Anniversary of the Advent of Modern Spiritualism.

107 On Tuesday, April 8th, occurred the celebration of the marriage rite between Mr. Lavern N. Cobb, of Fredonia, N. Y., and Miss Maude E. Howe, only daughter of Lyman C. Howe. Floral decorations, music and mutual good feeling and satisfaction between all the parties concerned, were pleasant concomitants. The bride received a number of fine presents, among the donors being Mr. and Mrs. T. J. Skidmore, the President of the Cassadaga Lake Free Association Camp-Meeting, the parents of bride and groom, and neighbors and friends.

CONNECTICUT CONVENTION.-Mr. Cephas B. Lynn has received a Letter of License, for one year, from the Committee of Fellowship of the Connecticut Uni-versalist Convention. G. V. MAXHAM. So says the Christian Leader, published at 16 Bromfield street, Boston. This will be a surprise to many Spiritualists who have listened to Mr. Lynn's eloquent extempore addresses in different parts of the country for several years past. We wish him success in his new enterprise.

EF Copies of a new edition of "MELODIES of LIFE," by S. W. Tucker, are now ready for sale at the Banner of Light Bookstore. The work is quite generally used in various Spiritualist meetings and Lyceums, and the indications are that it is growing in popular favor.

27 The veteran Herman Snow, after some seventeen years of labor on the Pacific Slope, writes us from San Francisco that he now proposes to spend his remaining days in the East. His post-office address will be, until further notice, No. 56 South Russell street, Boston.

1 Dr. Babbitt of 64 East 4th street, Cincinnati, writes us that his College of Magnetics is commencing auspiciously, and that he desires a liberal physician with some capital, to unite with him as partner, business manager, and perhaps lecturer.

John Storer Cobb will lecture in Paine Hall. 4:10 P. M. and reaching Boston at 8:35. It com-menced running last Sunday. It will stop at all the principal way stations. nan dae an ann a' Casanda dhaan Tara bada anna ar ga **bac sansa**

sitives and reflectors of light and darkness, they mirror forth their surroundings, and to the moral shame of times of those who claim to be better than they. Mr. Coleman, as well as his sympathizers, may think it their duty to be on the alert for fraud and dishonesty among me-diums, and to give publicity to the same, and so purify and exait the cause. The spiritual press may he a blassing to the cause of tarth so purify and exait the cause. The spiritual press may be a blessing to the cause of truth, when it deals with facts and principles, and breathes that charity which thinketh no evil over the shortcomings of God's children; but journalism, whose enterprise consists in hold-ing up to ridicule and contempt the faults of others and mediums, may be as lively as snakes, but its spiritual usefulness must weaken just so for as it falls into the common error of nergonal far as it falls into the common error of personal abuse and ridicule."

ET A meeting of the friends of Mr. W. J. Colville will be held in Mrs. Beste's parlors, 678 Tremont street, Boston, Monday, April 28th, at 7:30 p. m. All who feel an interest in his work and desire his return to Boston are cordially invited to be present. This invitation is extended to all who are in sympathy with the cause. It is a curious circumstance, which we have noted for years, that the spirit-workers send their trance-mediums to different localities periodically, evidently where they are most needed at the time they make the change ; for instance Mrs. Richmond is on her way to England, where she has been previously called under similar circumstances, while Mr. Colville's time is about out there, and he is again wanted on this side of the water. So it has been and is with Mrs. Britten and other public speakers.

The pamphlet advertised in another column under the title of "The Nature of Spiritual Existence and Spiritual Gifts," containing a series of fifteen discourses delivered in San Francisco, Cal., by the guides of Mrs. Cora L. V. Richmond, should receive an extended reading.

197 A slip recently forwarded us from Malta (in the Mediterranean) by Wm. Tebb. truly says that "compulsory vaccination is the compulsory desolation of English homes." The remark applies with equal force to American homes.

127 Mrs. Latham has been taking a comparative rest from medical practice for a few years, but now returns to the field with, we are informed, renewed and expanded powers. Her card appears in the present number of the Banner.

At the usual weekly seance held April 4th at the residence of Mrs. Macdougall Gregory, 21 Green street, Grosvenor-square, London, Eng., Gen. Wolseley, of Ashantee and Egyptian fame, was one of the attendants.

The new Constitution of California, it is said, puts and the construction of the second seco

Spiritualist Meetings in Boston:

Spit Lugaring MOULINGS III POISONI: Banner of Light Circle-Boom, No. 9 Boewerth Street-Every Tucker and Friday atternoon at 30'clock. Admission from. For further particulars, see Botice on sixth page. L. B. Wilson, Ohairman. Herikcaltural Hall (corner Tremont and Brem-field Streets).-Meetings under the auspices of the Bos-ton Spiritual Temple will be held every Bunday at 10% A. M. and 1% F. M. B. Holmes, President; W. A. Dunklee, Treasurer.

Wells Memorial Hall.-The Shawnut Spiritual Ly-coum modes in this hall, 967 Washington stroot, every Sun-days til 1. M. All friends of the young are invited to visit us. J. B. Hatch, Conductor.

Paine Hall, Appleton Street.-Children's Progress-ve Lyceum No. 1. Free session every Sunday morning at tioly o'clock, All are cordially invited. Benjamin Weav-r, Conductor.

er, Conductor. Weils Memorial Hall, 967 Waakington Street,-The Buiritualistic Phenomena Association holds meetings every Sunday atternoon at 2% o'clock. Able speakers and test mediums. All are cordially invited. Seats free.

Hericaltural (Lower) Halt-The Mediumistic Phenomena Association holds meetings every Sunday at 2% F. M. Admission free. Best of mediumistic talent may be espected.

1031 Washington Street .-- Ladies' Aid Society meets

Forery Friday at 2% P. M. Business meeting at 4. Sunday afternoons at 2%, tests and good speakers. Conference in the evening. E. C. Baxter, Scoretary. Engle Hall, 616 Washington Street, corner of Emex.-Bundays, at 10% A. M. 2% and 7% P. M. Eben Gobb, Conductor, Meetings also Wednesday afternoons at 30 clock.

Harmony Hall, 34 Easex Street (1st flight).-Sun-days, st 2% (scats free) and 7% P. M.; Thursdays, at 3 P. M. Presott Hobinson, Chairman.

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

Chelsen.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bel-lingham Oar Station, at S and 7% P. M. The LADIRS' HARMONIAL AID BOOLETY meets at Tem-ple of Honor Hall, Hawthorn street, every Friday Altor-noon. Business meeting at 40°clock. Entertainments in the evening. Mirs. B. A. Thayer, President. Mirs. E. A. Baker, Socretary.

the evening. Mr. Baker, Secretary.

Dasser, Secretary. Cambridgeport.-Spiritual meetings are held every Sunday evening in Felham Hall at 7½ o'clock. East Somerville.-Spiritual Union. Meetings are held in Hadley Hall, Broadway, every Sunday evening at 7½ o'clock."

THE BOSTON SPIRITUAL TEMPLE.-The meetings at Horticultural Hall on Sunday, April 20th, notwithstanding the storm, were well attended. J. Frank Baxter was the speaker. His singing charmed the audience with its melodious strains, which with the clairvoyant observations add largely to the interest of the lecture.

Barter was the speaker. His singing charmed the audience with its melodious strains, which with the clairvoyant observations add largely to the interest of the lecture. The discourse of the morning was prefaced with two very appropriate songs, emilied, "Rest and Duty," and "The Goiden Age," and a poem from Miss Do-ten's fine collection, on "Reformers." Mr. Baxter's subject was "The 'denius of teforms." Apj and trenchant in thought was it, most enthulastically re-ceived ard frequently applauded. To think is to allow God communion with the soul: to reason is to allow the soul to do God's service to self; and to speak is to reveal God's word in the soul to makind. Natural duty demanded the honest, out-spoken conviction of each. True, it did not place in-dividuals always in enviable positions. But principles were of greater consequence than individuals. Did not reformers know that their thoughts lived after them? that with all their litreatment they were not discourage' and ellenced? In the soul: to chowere great or of whatever tenno, should be allowed to block Truth's path or Justice's end; nei-ther should any individual, however humble, be de-spised or oppressed for maintaining the principles of individual freedom and individual responsibility. Mankind has always been divided into conserva-tives and progreasives, and it is well; for by these forces the race has always been held in sufficient polse for best results. Without the obeck of conserv-ation, foonedam might have wrought runk. En-thusiastic yet unpopular feonoclasis, impectuos, rest-less, perchance wronged and gonded in split; and persecuted in body, thereby make rash and fanat-feal, who often would have brought unwittingly a greater woo, altong remedying the evil sought, have been made to consider and reconsider by the checks and opposition of grim conservation, with the rash-ness gave way to reasonableness, fanaticism to duty, and they the iconoclasts, becmetures. M. Harter Illustrated by etimg indiydual a

There is no coverament, but trather an organized motify assent, In reaction with the trather an organized motify and and that tooks the cradle is the hand that rocks the hand that tooks the cradle is the hand that rocks the reaction or a gigantic fraud; at least it is a mystery, and it belowes each one, as a thinker, to investigate is so simply because it is not understood. Pay-fology-under which head Spiritualism is a rot belowes each one, as a thinker, to investigate is so simply because it is not understood. Pay-fology-under which head Spiritualism is so science, in this facts forced themselves to recognition. It has remain goes to seed?" But this was a truth, and when the hands? and resulted to the benefit of Spiritualism is to be placed—is accepted; though Spiritualism is thought because? But this was a truth, and when the hands? and resulted to the benefit of Spiritualism is to the hands? and resulted to the benefit of Spiritualism is to the hands? and resulted to the benefit of Spiritualism to head the the organized with the simple when the hands? and resulted to the benefit of Spiritualism to have repositive philosophers, not supporting the perfectly natural and governed by natural law. Ways had said, "Some law will be discovered to ex-part each of the organized will be associated to ex-part each of the organized will be associated to ex-part each of the organized tool, independent of the assistance of the organized of the physical body, the work of access nator eacy and its communication. "Motified organized power of the issue that do the instruction of access insoma abulian. His alustion "Motified organized power of the simply some of his observer eacoustic, but we the transfer struc-ment of access nator eacy and its communication. "Motified organized power of issent simply some of his observer eacoustic, but we the simply some of his observer eacoustic, but when the "map" came, and phonement in metaphysics, they already knew, and phonement in metaphysics, they already knew, and phone the eac

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I see the name Earl S. to Mr. B., and a representation of sheep-shearing. 'Oh, yest' says Attica, 'Rhearer, Earl Shearer,'' and a genileman present recognized it. J. P. Cotton (St. Clair), recognized. 'An old lady somes, and takes hold of her cars, and says ahe will be known by that. She is recognized by Mrs. B., and then takes out her earrings, and tosses them to Mrs. B. 'She gave me those earrings thirty years ago.' A Mrs. Gan-net gives her name, and said ahe was drowned from a bridge on Beacon street. A cloud appears near me; it moves down the aisle to the door; now it opens, and a man stands there swinging both hands; said he had the care of some property, and speaks of some papers. He gives the name Sylvester Stone.'' Recognized by W. A. D., who said he passed away about three years ago. ''Yes,'' said Mr. B., '' I think it will be five years near summer.'' 'It was about the first of August,'' said the recognizer. Mr. Baxter remarked, '' About Au-gust isf' I should say so, when it was on the 31st of July.'' It was afterward found he passed away July Sist, 1870. Mr. Baxter should be heard to be appreciated. He lectures again next Sunday forenoon and evening in Horticultural Hall. promptify at 0230 and 7:30. All are

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lectures again next Sunday forencon and evening in Horticultural Hall, promptly at 10:30 and 7:30. All are invited. W. A. D.

SHAWNUT LYCEUM, WELLS MEMORIAL HALL. Sunday, the 20th, there was a very good attendance in school and audience. We were gladdened by the ap-Sunday, the 20th, there was a very good attendance in school and audience. We were gladdened by the ap-pearance of an old worker in the ranks, Bro. N. S. Greenleaf of Lowell. His remarks were exactly suit-ed to the occasion. He expressed himself as satisfied with the achievements of the little ones, but repretted that Spiritualists, who had fought their way through the quagmires of Bigotry, Superstition and Error, should allow their children to receive the teachings of Orthodox Sunday-schools. We, as Spiritualists, enjoy a mental freedom acquired many years ago, and are sadiy at fault if we do not gather the children and make them instruments to carry on the work thus commenced when the older shall pass away. It is our duty to teach them to look at the bright side of nature and to be good children, not simply for their own sakes, but as examples to others; teach them that the world is not to be saved by one man, but by all men, who live so as to leave it a little better than they found it. Mrs. A. L. Pennell, the celebrated platform test me-dium, was present, and spoke to the children in a pleasing and instructive way. Music was rendered by the Lyceum Quartette, and further exercises were: A recitation by Lulu Morse, "The Unfinished Prayer"; dialogue, "Of What Use are Little Boys?" by Ross and George Wilbur; recitations by Minnie Kendall, Flossite Butler, Helen Sanders, Musel Moberts, R. B. Parker, Gracle Burroughs, Miss Hattie Reed. A vo-cal selection by the choir, assisted by Master Eddie Hatch, closed this very interesting session. ALONZO DANFORDETH, Cor. Sec. of S. S. L. 23 Windsor street, Boston. PAINE HALL.-Lyceum session opened promptly at

PAINE HALL-Lyceum session opened promptly at 10:45 on Sunday last. Conductor Weaver is deter-mined that from this time until the close of the Lymined that from this time until the close of the Ly-ceum year exercises shall begin at the time adver-tised. Readings and recitations were given by Mag-gie Howland, Maria Falls, Sadie Peters and Ella Waltt; essay on "The Hand," by Mrs. Francis; cor-net solo by A. L. Gardner; plano solo, Miss Allce Cowdin. The Burlingame Family sang several so-lections; indeed the audience insisted on their giving quite a concert. We hope that we may soon have the pleasure of listening to these young volces again. Mr. D. N. Ford spoke of the transition of Mr. Lysander F. Thompson, and made an appeal for financial aid for his afflicted wife. A benefit Reception, etc., will be held Monday evening, April 26th, at Palne Hall, for which occasion Barrows's Orchestra kindly donate their services. The money received is to be present-ed to Mrs. Thompson. This benefit is in charge of a competent committee, and all who desire to aid this much respected lady and cause a ray of sunshine to stream in on her now clouded way, will have an op-portunity of doing so. FRANCIE B. WOODBURY, Cor. Sec. 45 Indiana Place.

45 Indiana Place.

HARMONY HALL, 34 ESSEX STREET .-- The meet ings at this place on Sunday last were unusually interesting and instructive. Prof. Milleson delivered an address on "Obsession," handling the subject in a rational manner, taking the position that kindness and gentie treatment should be used in all cases of this out, within them for a crumbing as

gentle treatment should be used in all cases of this sort, rather than force or unkindness. He was followed by Mrs. Chandler, who, under the control of her spirit guides, made some excellent re-marks, and gave many clear and recognized tests. Mrs. Shirley, of Worcester, under control of Spirit Ed. 8. Wheeler, interested the audience with a stirring speech, which was highly appreciated by all. Mrs. Dr. Lunt, late of Portland, Me., under spirit control, made remarks of a highly interesting charac-ter, which were listened to with marked attention, and closed with many clear and unmistakable tests which were recognized by the recipients. Mr. Fred Heath, the blind medium, under control, gave a short address, full of thought and sound logic. His remarks received the closest attention, and gener-ous applause.

nis remarks received the closest attention, and gener-ous applause. Interesting remarks were also made by Mr. Vyles, Mr. Pratt, Mr. Stickney and Mr. Hudson. Mrs. Chase recited an original poem. Clear and convincing tests were also given by Dr. Thomas, and several others. These meetings are held every Sunday at 2:30 and 7:30, also Thursday at 3 P. M.

SPIRITUALISTIC PHENOMENA ASSOCIATION .-Wells Memorial Hall, on Sunday last, was filled withan interested audience. Father Davenport occuwith an interested audience. Father Davenport occu-pled the chair, and introduced Dr. O. H. Harding, who read a poem entitled "The Whispering of the An-gels," with a short address, followed by Mr. Fred. A. Heath, the blind medium, who improvised songs, the subjects being given by the audience, which subjects were: "The Many Manslons," "Fruition and Rest," "Oharity and Immortality," and gave an address that was well received. Mrs. A. L. Pennell received a cor-dial welcome to the platform, and proceeded to give tests which proved to be correct in every instance. In conclusion Dr. Harding proceeded to give tests, but the lateness of the hour caused many to vacate the hall, thereby confusion the medium. The music ren-

halt, thereby confusing the modium. The nusic ren-dered by Prof. Orcutt, Mrs. F. D. Edwards and Mrs. Carr was excellent. Next Sunday. April 27th, J. Frank Baxter will lec-ture, commencing at 2:30 P. M.; subject, "Materializa-tion." ALONZO DANFORTH, Cor. Sec. of S. P. A. THE FIRST SPIRITUALIST LADIES' AID SOCIETY will hold an Apron Sale, at 1031 Washington street, on Friday and Saturday, May 2d and 3d, afternoon and evening. Fancy articles will also be offered for sale. Admission free.

ALL SORTS OF PARAGRAPHS,

 \mathbf{OF}

SPRING.

Now do we hear the bluebird's call Ring clear above the greening hills, While blithesome robin, circling near, The air with olden music fills. Anon the blackbird's merry lay Resounds from perch, or bush, or tree; While through the balmy valley peals Spring's grand orchestral harmony.

Mr. Isaac B. Rich, the business manager of the Banner of Light Establishment, was to have sailed from St. Thomas for home last week ; but the steamer Allfance, the ship he went out on, was subsequently wrecked, and consequently he will be obliged to wait for the arrival of another steamer, thus delaying his return until June 1st.

An item appeared in the Banner of Light of April 5th calling in question the reliability of a materializing medium residing in Turner, Me. Since then we are in receipt of a letter from Mr. Benjamin Keen, of that place, who asseverates that the said medium is a legitimate instrument for the production of spirit-forms. accounts to this effect having been previously made public in this and other papers. The information, which caused doubts to be expressed, was given us by a Maine gentleman, a Spiritualist, in whom we have confidence. But if Mr. Fisher is in reality a true medium, it is a duty we owe him and his friends to apologize, as, while we are ever ready to denounce false mediumship, we are not willing to bear false witness against a single one who is legitimate.

Isaac Walton died in New York City on Monday, April 21st, at the age of 83. He was one of the oldest residents of New York, and was a direct descendant of the Walton family which settled in Pennsylvania in 1682. Until within a few years he was actively engaged in business. He was a member of the Society of Friends, and was connected with many public institutions.

Of Putnam's "Problem of The Universe," A. E. Giles, Esq., the distinguished Spiritualist philosopher, savs: "I do not remember to have seen a better presentation of the Materialist position. It is valuable both to those who agree and those who disagree with the author."

J. Clegg Wright in Springfield, Mass.

The enthusiasm of the audience at Gill's Hall, reached a high pitch. Sunday evening, April 20th, as reached a high pitch, Sunday evening, April 20th, as the control of Mr. Wright delivered period after period of impassioned eloquence on the theme, "The Evolu-tion of Inspiration." The deep insight, the scholarship, the poetic imagery, all combined to render him the wonder and admiration of the electrified audience. The spirit in control explained inspiration as the com-ing into the mind of thought through other channels than those of the senses. There is the inspiration of the exaitation of spirits. All inspiration is fall-ble; hence the Bible is fallible, though inspired in much of its contents. Isaiah was an inspired poet, so was Byron; Jeremiah was one of the greatest of poets who had been inspired in the line of melancholy. So Cowper was similarly inspired, though in an inferior degree. In England, Shakepeare, Chaucer and Byron were greatly inspired. In America, Bryant, Emerson, Longfellow, Whitter, and Wendell Phillips were men inspired to a high degree. In the trance the controlling spirit suspends the ob-jective consciousness of the medium, but not the sub-jective consciousness. Hence the spirit can impinge his mind-force upon the brain of the medium, and the medium will translate that force into language, thus uttering the thoughts of the spirit, modified to a de-gree by the language and mode of expression belong-ing to the medium. All inspiration is evolutionary. The age to come will produce inspired thought of a higher and broader range than the inspiration of to-day. The speaker in his delineation of the inspiration of the control of Mr. Wright delivered period after period

day. The speaker in his delineation of the inspiration of our American poets rose to a marvelous strain of elo-quence. Many said at the close that they had never heard such lofty eloquence from a trance speaker be-

fore. In the morning Mr. Wright gave a subtle and origi-nal address on "Is There Proof of Consciousness Apart from the Brain?" Next Sunday will close Mr. Wright's engagement here. H. A. BUDINGTON.

Meetings in Hartford, Ct.

The lectures in the Unitarian Church (Unity Hall) have drawn out a new class of minds, as well as those long versed in the teachings of Spiritualism, and Mr.

have drawn out a new class of minds, as well as those long versed in the teachings of Spiritualism, and Mr. J. W. Fletcher has presented strong arguments in elo-quent language in support of the new philosophy. All that is needed is a little more unity of purpose and a strong society might be built up. The two lectures, "The Unsolved Problem" and "Orthodox Spiritual-ism," have met the enemy on their own battle-ground, and although certain writers talked of blasphemy, etc., the guides only made their statements the strong-er. At the lecture on Monday evening a large number of tests were given, of which the following are speci-mens: "I see," said the medium, "a number of teams; now a man comes down the alses, stops when about half-way down, and now gives me the name of Chester Hebard ; and he wishes to come to one of bis family who is here." "That is my uncle," said a lady, a stranger to the medium; "he used to have many teams or trucks," "A little boy comes here; now puts his hand on his throat, and I see a little spirit-boy waiting to take him as he turns in bed. Now he joins the spirit and says, "Say Harry Bowers is here with love to all the folks."" Recognized ; the child passed away with diphtheria, and in dying said: "Brother is here for me." Others from Henry C. White, Walter Beal, Henry Beckwith, Nathan Rixford, etc., were equally remarkable, and were recognized. Mr. Fletcher con-thues through April, and can be seen at the Park Cen-tral Hotel every Tuesday in the month. X. Y. Z.

To the Editor of the Banner of Light:

LIGHT.

The statement "It never rains, but pours," is being verified at this time here. There never has been such a universal desire to investigate the phenomena of spiritual communion as has been the case this winter. We have had with us for some weeks Mrs. Maud E. Lord, whose rooms have been crowded nightly with those interested in this subject. Her extraordinary clairvoyance and test-giving before promiseuous audiences have been the means of awakening a great in-terest among the people. Mrs. Carrie M. Sawyer has been instrumental, in her circles for full-form-materi-alizations, of vanquishing doubts from many who are apt to view this phase with mental reservation. Her honesty, and the tests which she insists upon being applied, have disarmed the caviler, and obliged all to acknowledge the genuineness of the manifestations. Her little control "Maude" has made herself a universal favorite.

Dr. W. M. Keeler, of Brooklyn, N. Y., offers investigators an opportunity to test through physical manifestations in the light. In addition to this phase Dr. K. has, what is far more interesting in the opinion of your correspondent, the ability to take the spirit-photograph. I write as one who is acquainted with photography as an art. Whatever may be said about the ability to counterfeit, by means of mechanical appliances, or the dishonesty of others who may have been engaged in the same business, there is a knowledge born of experience that impels me to bear witness to that which I have seen and done. Dr. Keeler is perfectly truthful in his mediumship, and the results obtained are what they represent themselves to be. Through the kindness of Dr. K., to whom I was an enthe stranger, I was invited to make such tests of the genuineness of this phase as I might see fit and proper. In compliance with such invitation, I procured some dry plates from a photographic supply dealer, and performed all the mechanical operations of the picture-taker, from the taking of the plate from the box in the dark room, under the ruby light, and exposure of it to the actinic rays of light in the sittingroom, through the developing and fixing of the negaroom, through the developing and fixing of the nega-tive to the final washing of the same. In thus observ-ing the details I tested the genuineness of the results. To me the results were peculiarly satisfactory. The face upon the plate was that of a friend, in spirit-life, well-known to me when in earth-life, and easily recog-nized by all who knew him. When proper conditions are once established, what may we not expect from the interchange of thought between the two worlds? Washington, D. C., April 15th, 1884.

Subscriptions Received at this Office

FOR THE SPIRITUAL OFFERING. Published weekly in Ot-tumws, Jowa, by D. M. and N. P. Fox. Per year, 81,80, THE OLIVE BHANCH. Published monthly in Utics, N. Y.

11.00 per annum. LIGHT: A journal devoted to the Highest Interests of Hu-manity, both Here and Hereafter. London, Eng. Frice

Manity, both itere and nerestor. London, Eng. Inte #3,00 per year. THE MEDIUM AND DAYBREAK: A Weekly Journalde-voted to Bpiritualism. London, Eug. Price \$2,00 per year, postage 50 centa. THE TIREOHOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5,00 per annum.

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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. Special Nolices forty cents per line, Minion, each insertion.

Special Molices forty cents per line, minut, each insertion. Business Cards thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

AP Advertisements to be renewed at continued rates must be left at our Office before 18 M. on Naturday, 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 notice. Ap.5.

Mrs. Emma Hardinge-Britton proposes to visit America in April to make a final and farewell tour amongst her spiritual friends in the United States. Societies desiring her services for Sunday, or week evening locures en route from New York to California, will kindly write at once; up to March 31st, address : The Limes, 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.

BUSINESS CARDS.

FRILADELPHIA BOOK DEFOT. The Spiritum and Beformandery Works published by COLDY & HICH are for sale by J. H. BHCDES, M. D. at the Philadelphia Book Agency, Bhodes Hall, 50 But-tonwood street. Bubscriptions received for the Hanney of Lightat \$3,00 per year. The Banney of Light Can befound for sale at Academy Hall, No. 510 Spring Warden street, and at all the Spiritual meetings. PHILADELPHIA BOOK DEPOT.

WASHINGTON BOOK DEFOT. The Roberts Hookstore, D. MUNCEY, Proprietor, No. 1010 Sevents Strote, above New York areanes, Washington, D. C., keers constantly for sale the HANNER of LIGHT, and asuply of the Spiritumal and Reformationy Works published by Colby & Hich.



"Think not, oh man, thou hast perfection gained Think on, improve, invent until thy hoary locks Netoken thy utmost human span-E on then a great boundless unexplored in art Still lies before theo."

Netoken thy utmost human spin-R'on then a great boundless unexplored in art Still lies before theo.'' This is what we have been doing the past fiftern years. Thinking out, exploring, inventing, experimenting and de-monstraing the law of cure by Magnelism. This wonder-tin yower which holds the planets in place, which causes the tin yower which holds the planets in place, which causes the tin yower which holds the planets in place, which causes the tin yower which holds the planets in place, which causes the strand life-principle for the good of the human race. Magnetism, from the fash of the lighting; from the pain of the hand of from the fash of the lighting; from the pain of the hand of from the crystal or the magnetic ore deep in Nature's crevices in mother earth. The positive condition of the nerves and blood indicates health. A negative condition indicates liseae. Planting frand vitalzing energy. The circulation will be greatly increased. The norve centres responding by natural law, nassist every ergan in performance of its natural in a signific por cent. of iron, serey blood corpuscie will take on this grand vitalizing energy. The circulation will be greatly increased. The norve centres responding by natural law, nasist every ergan in performance of its natural law, nasist every ergan in performance of the bady. The mo-ment this vitalizing force comes in contact with the red blood corpuscies, it magnetizes the mineral portions of the stond and causes the entire sixteen to the body. The mo-ment this vitalizing to be inversed by a from the system, and causes a burning up of the carbonace blood to act as a magnet. This is the precise law of cure; the er-act instemest. MAMBERTAN excess a burning up of the carbonace blood to act as a magnet, the precise law of cure; the er-act metion Nature adopts to eliminate the polonal of blood to act as a magnet, the place the polone from the system, and causes a burning up of the carbonace blood to plas on and flow freely through

CHICAGO MAGNETIC NHIELD CO.,

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BRANCH OFFICES:

J. JENKINS, Agent for New Zealand, Rattray street, April 26.

MRS. A. C. LATHAM,

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nce. Terms of subscription: One Year, \$1,00; Six Months, 50 cents; Single, or Sample Copies, 5 cents. Applications sont to PROBLEMS OF NATURE, 21 Park Row, New York. 2nn-April 20.

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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. ROHERT P. FEL-LOWS, Vincland, N. J. CHARGES REASONABLE. Feb. 23, -20wis²

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DR. W. T. PARKER. DEVELOPING AND HEALING MEDIUM. Private Sittings for Development of Mediumship daily from 9 A. M. 105 P. M. No. 1080 Washington street, Boston. April 26, -1w

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CHELSEA .-- Mrs. Cella A. Nickerson occupied our desk afternoon and evening of last Sunday. She gave two fine discourses, improvised poems from subjects given from the audience, and closed with several fests, which were nearly all recognized. Next Bunday Mrs. Juliette Yeaw will occupy the platform at 3 and 7:30 P.M. L.

Movements of Mediums and Lecturers.

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

Edson B. Russell, inspirational lecturer, will attend funerals in localities not exceeding twelve hours' ride by cars from Minneapolls, Minn., until further notice. Address him at 116 6th street, South, Minneapolls, Minn.

Hon. Warren Chase will be in Indianapolis, Ind., till April 28th; and in Toledo, O., during the larger part of May, after the 4th.

Mrs. Cora L. V. Richmond has left Chicago for Eng-

Mrs. O. C. Van Duzee, of the *Light for Thinkers*, has returned to Atlanta from Florida. From there she goes to Atlens, Ga., for a short visit, and then to Philadelphia, Pa.

After marked success in Maine for eight months past, Frank T. Ripley is now ready to lecture and give further tests in Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut-in fact, anywhere where his services are required.

any where where his services are required. Prof. Henry Kiddle will lecture for the Brooklyn, N. Y., Spiritual Fraternity, in the Hall of Union for Christian Work, 16 Smith street, near Fulton, Thurs-day evening, May 1st. Dr. F. A. Davis, Professor in United States Medical College, New York City, will lecture for the same organization, and at the same place, on Thursday evening, May 16th; subject, "The Spirit's Growth." Dr. J. M. Pashlar addressed the manual of the same

Dr. J. M. Peebles addressed the people of New Lis-bon, O., recently, to good acceptance upon "The Boul from a Scientific and Scriptural Standpoint."

rrom a Scientine and Scriptural Standpoint." M. Milleson desires to visit Chicago, and wishes to make engagements in several cities along the route through Cleveland, Toledo and Michigan. He will take his collection of spirit paintings, to be used in illus-trating his lectures. Weatern societies will thus have an opportunity of hearing the only spirit artist who has ever taken the platform for the furtherance of this beautifying gift. Address, care of this office.

Edgar W. Emerson spoke in Cate's Hall, Salem, Mass., April 2016, giving tests at the close of his lec-ture, with great acceptance.

Mrs. Emma Hardinge Britten was to sail for Ameri-ca, April 15th, in the steamship Chicago, and Miss Lottle Fowler in the Marathon on the 16th.

J. Clegg Wright returns to Boston in May, and will speak for the Ladies' Ald Society at its place of meet-ing during the Sundays of that month, alternoons and evenings. He can be engaged to lecture week even-ings in towns near Boston.

MISPRINT .-- In the communication from a spirit named "Water Lily," published on the 5th inst., in which she sends word to her medium, Mrs. Darling, a mistake was made in reporting it by printing that lady's place of residence "Utica, N. Y.," when it should have read *Providence*, R. I. We learn from Mrs. D. that the message otherwise is unquestionably correct.

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Brooklyn (N. Y.) Lectures.

The audience assembled in Conservatory Hall on

The audience assembled in Conservatory Hall on Sunday last were well repaid for their attendance by one of the most spiritual and inspired discourses ever given through Mr. Fietcher's mediumship. The sub-ject, "The Work of Angels," was intended to show how the spirits are constantly at work for the world, and the process through which that work is accom-pliabed. In speaking of the opposers to Spiritualism the control said: "There are two classes of clergy-men who are used by us to carry forward this work, one grand and broad in their ideas and conception of truth; these we inspire with a lottler ideal, and as if heaven indeed was very near. Great service is done to the cause of truth in this way. Another class of minds, very crabbed and small, unenlightened and prejudiced, accomplish another sort of work. We use them to abuse the subject; and by so doing they tell the people there is such a thing as Spiritualism, and in their portrayal of what they think it is they excite cu-riosity and inquiry. Some souls are won by ploturing the beauties of heaven, others by depicting the sor-rows and misories of hell." The lecture was listened to with deep attention to its close. In the evening a large audience listened to another very able discourse upon "Orthodox Spiritualism." On Monday Mr. Fletcher was kept more than busy by the crowd of visitors at the Dwine! House. His pres-ent engagement with this society will close June ist. Sunday last were well repaid for their attendance by

Norwich, Ct.

Norwich, Ct. Edgar W. Emerson closed a series of spiritual enter-tainments in this place last evening. The descriptive tests of spirit presence, and characteristic messages from friends who have passed the crystal portals of light, were specially gratifying to Spiritualists and confounding to materialists, who thereby were con-fronted with personal evidence of a continued exist-ence beyond the dark confines of the tomb. Pletures, portraits and other mementoes or keep-sakes of risen relatives, that for years had been laid aside and almost forgotten, were described, and their present location in closet, chest or drawer designated. Knowledge of events in the lives of persons present supposed to rest only in the depths of their own souls, or to lie buried in loving hearts that long since had ceased to beat, were revealed, to their evident aston-lahment. While Spiritualists reloice in the celestial light of

ceased to Deat, were retained, to the celestial light of ishment. While Spiritualists rejoice in the celestial light of truth ever gleaming from the immortal spheres, hon-est skeptics anxiously inquire: "From whence come these strange revelations, if they come not from the long lost loved ones, who alone can be cognizant of such facts?" BYRON BOARDMAN. April 14th, 1884.

Meetings in Saratoga Springs.

Meetings in Saratoga Springs. On Sunday, April 13th, the First Spiritualistic Soci-ety of Saratoga Springs enjoyed two of the most elo-quent lectures by Mrs. Famile Davis Smith that I have ever had the good fortune to listen to. Her style of delivery is impressive and sympathetic, and when in exalted passages she never fails to touch the hearts of her audience. Her utterances do more than please during the passing hour, they leave their impress on her hearts, who retire to their homes laden with rich thoughts that are treasured by memory for future con-templation. In conjunction with those of our stead-fast friend, Mrs. Neilie J. T. Brigham, are making a perceptible impression upon the creedal conservatism of Saratoga. Whenever either of these ladies lecture, a well filled hall of interested listeners is sure to greet them. Heriators of Vietners J. Honny, President.

wein filled fall of interested inschools is suite to rece hem. Fraternally. HENEY J. HORN, President. Baratoga Springs, N. Tradpril 14th, 1884.

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

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

NOTICE TO OUR ENGLISH PATHONS. J. J. MORSE, the well-known English lecturer, will act as our agont, and receive subscriptions for the Banner of Edghs is fitteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his office, 103 Great Portland street, London, W., England, where single cuples of the Banner can be obtained at 4d. each: if sent per post, id. extra. Mr. Morse also keeps for sale the pir-itual and Beformatory Works published by us. COLBY & RICH.

AUNTRALIAN BOOK DEPOT, AUNTRALIAN BOOK DEPOT, And Agency for the BANNEN OF LIGHT. W. H. TEBBY, No. 84 Russell Street, Melbourne, Australia, has for sale the **Spiritual and Reformatory Works** published by Colby & Bick, Boston. **SAN FRANCINCO BOOK DEPOT.** ALBERT MORTON, 210 Stockton street, keeps for sale the **BANNER OF Light** and **Npiritual and Reforma-**tory Works published by Colby & Rich.

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MRS. DR. M. S. LUNT,

CLAIRVOYANT AND MAGNETIC PHYSICIAN, late of Portland, Maine. Will attend calls to speak, 1008 Washington street, Boston. Iw-April 21,

SEE Illustration and read description of Ster-coscopic Spirit Picture in March number of FACTB, Price Ocents, FACT PUBLISHING CO., Boston, Mass, For sale at the office of the Banner of Light. April 23.



SPIRITUAL GIFTS.

BY THE GUIDES OF

MRS. CORA L. V. RICHMOND.

This is a new work just issued of a series of fifteen discourses delivered in San Francisco, Cal., last year. It is replete from beginning to end with instruction upon spirit trated in this and the spirit-world, and expressed and illus-trated in that choice and beautiful language which has always been such a marked characteristic of this eminent

No thinking mind can read this production without being interested, and finding much to stir the deepest feelings of his nature.

The subjects of the discourses are divided into Spirit-Life.

Spiritual States that border on the Material.

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A Summary of Spiritual Gifts-Which is the Best Gift? This work is in pamphiet form, neatly printed, and con-Lains 172 largo pages. Price 50 cents; postage 5 cents. For sale by COLBY & RICH, Boston, Mass. By G. H. HAWES, 530 California street, San Francisco.

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Message Department.

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Public Tree-Circle Meetings Are held at the BANNEH OF LIGHT OFFICE. Hosworth street (formerly Montgomery Place), every TUESDAY and YHIDAY AFTENVON. The Hall (which is used only for these biances) will be open at 2 o'clock, and services com-mence at 3 o clock precledy, at which time the doors will be closed, a lowing no egress until the conclusion of the stance, sic; pt in case of absolute necessity. The public Grae cordially invited. The Musages published under the above heading indi-cate 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 earthy sphere in an underveloped statet eventually progress to higher conditions. We ask the reader to receive on doctrine put forth by spirits in these commut that does not comport with his or her rea-son. All express as much of truth as they perceive-no mon. ST: it sour earnest desire that those who may recognize

All express as much of truth as they perceive-no more.
 T is our arnest desire that those who may recognize is the uestages of their spirit-friends will verify them by informing us of the fact for publication.
 Natural howers upon our Circle-Room table are grate-indiverse and our circle-Room table are grate-indiversed to urange visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleash reto place upon the altar of Spirituality them to first an earth-life who may feel that it is a pleash reto place upon the altar of Spirituality there is an earth and the spirituality their thoral offerings.
 We havits suitable written questions for answer at these what restront all parts of the country. (Miss Shehamer desires it distinctly understood that the givet no private sittings at any time: neither does she receiver visitors on Tuesdays, Wednesdays or Fridays.)
 Farmer should not be addressed to the medium in any case. Lawy B. Withow, Madrimans.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMBHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Feb. 12th, 1884. Invocation.

Invocation. Oh t thou Eternal Presence, who doth quicken all space with animation and power, whose love and wis-dom are displayed on every hand; thou who art the Divine Father of all humanity, we bring to thee our grateful praise this hour. We recognize thy tender and thy ways; we would approach thee in humbleness of spirit, even as little children draw nigh unto a be-loved parent, knowing that we shall be received; that our shortcomings and our (moranee will be under-stood by thee, and thou will bestow upon our souls just the degree of instruction which we most require. Of to our blessed Father 1 may we recognize that un-der all afflictions and all circumstances that depress the mind and heart, thy abiding presence may still be found; that thy care will still enfold each heart and wisdom.

Questions and Answers.

CONTROLLING SPIRIT .- We are prepared for

of respiration in a mortal body is merely the withdrawal of its life-forces by the incarnated spirit. If a spirit, in the higher life, should withdraw its forces from the form it inhabits, it would find itself dispossessed of that body, and in need of another. That is all. In the spiritual world the demand always creates the supply; indeed, demand ever precedes supply. Q.—Are there substantial, stationary resi-dences in the spirit-world for occupancy by families? And do you occury one, and receive calls from friends far and near? A.—There are substantial, stationary habita-tions in the spirit-world, and these are inhab-

tions in the spirit-world, and these are inhab-ited by families, or groups of spirits, who are in the kinship of sympathy with each other. I do inhabit such a home when in the spirit-world. Mortals wonder and question concerning the babitations of the higher life, and desire to know how it is possible for homes to exist in that world for the countless numbers of spirits who have passed away from the earthly condition, forgetting that in the vast universe of space there is ample room for all spirits to make their homes. In the home which I inhabit in the spirit-world I frequently receive and enter-tain my friends, those who are congenial to me; tain my friends in their own spiritual habi-tations. I might tellyou that our homes are composed of wood, stone, and substances of like truth. But were I to express myself different-ly, or in a manner which would perhaps be un-derstood by advanced spirits, I would be miss-understood, would convey no meaning to mor-tals. It will be necessary for your questioner to divest himself of many old ideas which now cling to him as the result of perverted knowl-edge in relation to spiritual things, before he can comprehend the nature and character of the homes and occupations of the spirit-world. And yet when returning intelligences tell you that they have homes, substantially built, and to all appearances corresponding with the struc-tures of earthly life, you may safely believe that they are speaking the truth. Q.--Can spirits of different nationalities un-derstond each of different nationalities un-derstond by advanced with of the spirit-world further they are speaking the truth.

almost powerless to overcome, and can work more effectively for their relief. I do not come to deliver a temperance lecture, or to speak profusely concerning these matters which are of so much importance to me, but merely to announce myself to friends, and as-sure them that never, while life and memory shall hast, will I forget to labor in this direc-tion, nor while there is one individual bowed down by the weight of sorrow entailed upon him through a perverted appetite. Nor will I, through a misconception of life, its powers and this : never, while there is a little child born un-det the conditions of want and misery, hedged in by the terrible surroundings of sin, who needs the assistance of others to lift it above its con-to dition of degradation, will I fail to send out my ones and take them in charge, place them in surroundings where purity and honor abide, at they will inaugurate agrand work for the inter-ests of humanity. While I desire to extend my assistance to my companion, Abbie. She desires me to con-to struggling mankind. I believe if our reform-tory ones and take them in charge, place them in surroundings where purity and honor abide, at they will inaugurate agrand work for the inter-ests of humanity.

they will inaugurate a grand work for the inter-ests of humanity. While I desire to extend my assistance to those who are under the sway of fearful appe-tites and passions, I will do all in my power to draw them away from their dominion. It re-joices my heart when I see even one child snatched from the impending vortex. I believe a great work is to be accomplished with these little ones who are born among scenes of strife and inharmony, and are growing up anything but useful members of society; and I hope all those of my friends who desire to do their part in the great labor of life, and who do at all times endeavor to bless mankind, will seek out such children and take them away from such unhalendeavor to bless mankind, will seek out such children and take them away from such unhal-lowed conditions into a sphere of peace and purity, where the better part of their natures may have opportunity to grow and develop the good that is within them. This noble work can be successfully carried out if philanthropists will endeavor to become united in their efforts. These waifs could be so surrounded by elevating influences that whatever vicious appetites may have been entailed upon them⁴through the sins and errors of their narents would be crushed and errors of their parents would be crushed out. I shall endeavor to use my influence in this direction by appealing to the hearts of those who are influential, and have the interests of humanity at heart.

from me in one place or another as often as they would like, it is not because I have lost in-CONTROLLING SPIRIT.—We are prepared for your questions, Mr. Chairman. QUES.—[By An Investigator, Kansas.] Do spirits have a form similar to the one in earth-life, with the organs of seeing, hearing, breath-would be the consequence? ANS.—Spirits inhabit a form similar to that of mortal life, a form possessing the organs of sight, hearing and respiration. The cessation of respiration in a mortal body is merely the withdrawal of its life-forces by the incarnated spirit. If a spirit, in the higher life, should withdraw its forces from the form it inhabits, it would find itself dispossessed of that body. passed beyond the pale of earthly knowledge,

ing. I desire them to understand that I have risen above those conditions of mortal life which made my journey one of pitfalls and struggles, and frequently brought me into con-ditions of darkness.

In recording from spirit-life I recognize my hampered condition in endeavoring to express myself through a foreign organism, yet I am thankful for the privilege, and rejoice that I have the liberty of a freed spirit, and the power of returning and working in coöperation with loving friends who desire to be of use in the world. John F. Coles.

Asahel Nouthworth.

A few years have passed since I lived on earth; but I know my friends have not forgotearth; but I know my friends have not forgot-ten me, and I desire very much to come into communication with them. I was sixty-six years of age at the time of passing from the body. I had passed through an extended expe-rience in business life, and had entered into as-sociation with many individuals. Certain ones of these, who still remain on earth, sometimes send out a thought of remembrance toward me, and it pleases me to feel that I am not forgot

suits?" and many other questions, which we are unable to respond to, because we are not provided with channels of communication through which we may give the needed infor-mation. Then, again, I have perceived in many cases, when spirits have attempted to give to mortals some idea of their homes and employ-ments, that a wave of incredulity and doubt will arise, and cause the spirit to feel abashed, humbled, and like turning his attention to some other line of labor than that of imparting other line of labor than that of imparting knowledge to mortals. But I believe the time is really coming, and that before many years, when spirits who are interested in the affairs of human life will make it their business to come and give direct infor-It their business to come and give direct infor-mation concerning the actualities of spirit-life. This is not my business, however, to-day; for all that I have come for is to reach my friends and send them my love. Be kind enough to tell them I am ready to enter into private com-munication with them at any time when they will provide me with an instrument I can han-dle. It would give me great pleasure to come into private conversation with certain friends who were associated with me in the Order to who were associated with me in the Order to which I belonged. Affairs connected with that Order are of special interest to my mind, and I know they are of interest to my former associ-ates. I can reveal to them certain things which

nor do I perceive the effects of advancing years. I am vigorous and quite able to exercise my en-ergies in work. I want my friends to know that I am not idle in my spirit home, for there I find many things of importance to attract my attention. I am seeking a private avenue of communication with dear ones in the body, as I have a number of things to talk over with them. I have been told that by coming here I would learn of some medium whom perhaps I could control. I do not ask you for the de-sired information-yet I understand I am to re-ceive it from this place-but I do request you to print the few words which I have spoken, because I believe they will be seen by former friends of mine, and I hope they will be accept-ed as coming from myself. I cannot fully express my love for them, but they may rest assured that the friends who have passed on from earthly life to higher con-ditions of being never forget the dear ones who attill barger on the shows of earth by ut their

ditions of being never forget the dear ones who still linger on the shores of earth, but their still linger on the shores of earth, but their sympathy goes forth to them accompanied with influences that are peaceful and expressive of love; by-and-by, when they join us in the spirit-world, they will understand many things which have seemed perplexing, but which in the clear light of eternity will be wisely com-prehended.

I desire to be of use to the world, and my friends may understand that if they do not hear dence, but from Warren, R. I., where we also have dear ones.

Hannah Maria Simpson.

My name, Mr. Chairman, is Hannah Maria Simpson. I would like to find my brother George, who lives in Boston. He is a machinist by trade. He has not met with the good for-tune he desired and looked for, and he thinks himself somewhat unlucky. I have tried to in-fluence and make him feel that he is not really counciliant action of the block of the the so unfortunate, after all, as he thinks, for there are many whose condition is very much worse than his, and I would like to have him appre-clate the blassings and privileges which are his, clate the blessings and privileges which are his, and not think so much about those things that-are unpleasant. I bring him my love, and wish him to realize that mother and myself are with him, striving to influence him for his own best good, and to lead him in ways that will bring only pleasant results to his life. I know he has been disappointed within the last year, and a cloud rests over his mind in consequence. He been disappointed within the last year, and a cloud rests over his mind in consequence. He had planned and hoped for good results in rela-tion to a certain thing, and has found that his desires and ideas concerning it were useless. I want to say to my dear George that I know the time will come when he will feel that this very disappointment was only a blessing in disguise, and he will realize that it has been for his best good. I hope my brother will endeavor to learn something concerning spirit-communion, for he is mediumistic, and I am certain if he will only give time and thought to the subject, his spirit-friends will have the power of unfolding his me-diumistic abilities, so they can come directly to him, in person and give him those thoughts him in person and give him those thoughts which he requires for his guidance. I have a friend who will see my message and hand it to my brother.

Mary Green.

Mary Green. My friends live in Worcester, Mass. I come here with a hope of gaining strength to go to them in private, which I am now unable to do. They do not believe in Spiritualism, and are so strongly interested in worldly matters they sel-dom give any thought to the future life or its conditions. They attend divine service on the Sabbath day, and do what they bolieve is the thing to be done, in assisting to support their pastor and keep the church well established; but after all they are not receiving any essen-tial good from this, because they are not en-lightened concerning the soul and its relations to life, nor do they understand anything what Ignitized concerning the soul and its relations to life, nor do they understand anything what-ever about the spirit-world and its conditions. They mourn me as one who is dead, who has not the power of returning to them; they think I do not know anything of what they are doing or what experiences come to them, and they place me in their minds as one afar off, who has place me in their minds as one afar on, who has no interests or concerns in this direction, but living an intangible sort of life in company with celestial beings. I want to tell them I am not at all in the condition which they imagine. I am as thoroughly alive to the practical affairs of mortal life, especially those connected with my friends here, as I ever was when in the body; indeed more so because my hypical system indeed, more so, because my physical system was frail and delicate, and I could not exert myself as 1 desired to, being obliged to confine my thoughts and labors to the quietude of home, and take but little part in the outside affairs of the world, but new Low to retroeved well and take but little part in the outside affairs of the world; but now I am strong and well. Oh! it is pleasant to feel the freedom of mind and body which has come to me, and to realize what it is not to know a sensation of weariness or pain. I want my friends to feel that I come to them joyously happy, like one who has been uplifted from a lowly condition into one of grandeur and power. If they will give me an opportunity of coming to them so that I can free my mind as I desire, I will tell them of my new life—relate something of my experience since passing from the body—give them information concerning the spiritual side of existence they never dreamed of. My name is Mary Green. I was always called My name is Mary Green. I was always called Minnie by my near friends.

Julia Dwight.

أحتج الناصف بتعطمت بتدعا بالأ

Juin Dwight. I am permitted, Mr. Wilson, to give a few words of love to a friend who is present. As the power for control is nearly exhausted, I am not able to give what I wish; but allow me, if you please, to express the sympathy and deep attachment which I hold for my friend, and to assure him that in his walks of life I and many loving spirits bring to him our strength and in-fluence. We know that his heart goes forth to the dear ones of the immortal life, and it is re-cognized in all its purity of thought and emocognized in all its purity of thought and emo-tion. We convey to his soul influences that will uplift him to a sphere of activity, and strength-en him through the trials and perplexities of

en him through the trials and perperities of mortal life, and sustain him when he passes on to the world beyond. Oh! I wish again to assure that dear friend that we have a home prepared for him, eternal in the heavens, that will present for his accept-ance all the comforts of a true, sweet home; and when the day shall dawn that ushers him in to the the perpendence he will graps the wel-In to that heavenly abode he will grasp the wel-come hands, and see the loved faces of friends there assembled to give him greeting as he enters upon the realization of the glories of the new life.

I would like to speak more in detail, and to express my mind more clearly than I have the power of doing to-day, but, like the spirit who has just spoken, I feel that by coming once I shall gain power sufficient to enable me to com-municate at some future time. I now ex-press my love and sympathy, with my blessing. Please convey my love to dear friends, and as-sure them that I am not dead. I live-and they shall live also-in a world where there is no parting and no pain of heart, for there they "are as the angels of God." Julia Dwight, to my friend John Hooker. friend John Hooker.

Report of Public Séance held Feb. 15th, 1884. Questions and Answers.

QUES.-Recently twenty-seven persons col-lected in one locality for the purpose of seeing the brutal fighting of two bull dogs. After the ferocious conflict had lasted one hour and three-quarters it was thought that one of the three-quarters it was thought that one of the contestants would die from injuries received. We ask: Will man, at some future time, have the power to control the fighting propensities of animals, by mesmerism or some other power, thus preventing brutal conflicts? ANS.--We have no doubt that the time will come when man will acquire magnetic power sufficient, when properly exercised, to enable him to control the brutal powers of the animal creation, and subject them to his will, thus pre-

him to control the brutal powers of the animal oreation, and subject them to his will, thus pre-venting any such exhibition as your corre-spondent mentions. But while so much of the brutal nature exists in man as to call together "twenty-seven human beings" for the purpose of witnessing so cruel a sight, we have no right to expect that the brutal forces of the animal creation will be brought into complete subjection to the histor pattern complete subjection to the higher nature of mankind.

mankind. Q.—The life and death of Hon. Henry Caven-dish, the scientist, were mysteries to mankind. He descended from two noble families and pos-sessed great wealth; yet he had no social feel-ings, avoided companionship, and lived, as it were, alone in the world, surrounded with the paraphernalith of the scientist—his long life be-paraphernalith of the scientist—his long life be-

paraphernalia of the scientist—his long life be-ing spent in scientific research for the enlight-enment of man. Can some spirit give the rea-sons for this exceptional life and death? A.—Sir Henry, probably, had his reasons for the seclusion of his life. Undoubtedly his in-terest in science and also in humanity was of so exalted an order as to call his attention away from the social amenities of life. The natural tendency of his mind also led him into investigations which required great concentra-tion of thought and singleness of purpose. Greater than the love of family or friends, or any desire to mingle with the outside world Greater than the love of family or friends, or any desire to mingle with the outside world and partake of its festivities, was the one grand desire and aim to discover, by steady research and experimentation, something that would be of practical benefit to his fellow-beings. This one thought, overarching all others in his mind, undoubtedly caused Sir Henry to live the life and even to die the death which came to him. Compensation for such a life as this will be given in the world beyond. If the gentleman of whom we are speaking desires to round out his experience in other ways, through other disci-pline than that which has previously been his, you may rest assured opportunities will be given him for doing so. Q.—Does a susceptible person ever perceive an apparition in his own apparent personality? If so, on what principle, and for what purpose is it presented? A.—The question is a little obscure, but we presume the avertioner desires to how we

is it presented? A.—The question is a little obscure, but we presume the questioner desires to know if a susceptible person, one who is clairvoyant, is ever enabled to perceive his own double. A susceptible, sensitive person may be thrown into a magnetic sleep, through which his spirit becomes detached, to an extent, from the phys-ical body, thus enabling him to gaze upon that body as it lies before him. Such a sensitive may also, under certain peculiar conditions, per-ceive an image of his own spirit as it is reflected or impressed upon the atmosphere surrounding him, just as you gaze upon an image when it is him. just as you gaze upon an image when it is reflected upon a mirror; in no other way can he perceive his double, or the representation of himself.

from the earth and its conditions. I do not un-derstand this. I was told if I came here I would feel very much better than I have done for some time. There is a feeling of dizziness, of confu-sion, which I do not like; I had it so long when I was here in the body. I want my friends to know I realize that I have passed from the earth and its conditions, and that the poor, worn out body has been laid aside. Oh I I am so happy and free in the spirit-world, I felt as though I must come back and tell those who knew of my former condition, how grateful the change has been to me. For many long years my head was in a terrible state, and people said my mind was unbalanced. I suppose it was because my spirit could not op-erate and exhibit itself properly through the hings since I went away from the earth-I do not know how long ago that was, I think it is not two years since-and have gained much in-formation concerning them. I know there was a defect in my physical organism which pre-vented my spirit and soul-power from expressing themselves clearly and intelligently, and from keeping well poised ; but those conditions have left me. When I first passed from the body I seemed

When I first passed from the body I seemed When I first passed from the body I seemed to be going through a dark passage or tunnel in a little while I came out into the light and saw how beautiful everything appeared. It was like passing from a stifling, darkened room into the fair green fields where the sun shines, the flowers bloom, and birds sing sweetly, where all is beautiful and fair. I felt so happy and free I could not give expression to me where all is beautiful and fair. I felt so happy and free I could not give expression to my thoughts. After a little while the old sensa-tion of confusion came back to me, and I could not readily learn the lessons which were placed before me. But I have been helped wonderful. Jy by kind and attentive friends and assisted to gain a comprehension of life, such as I never realized when on earth.

A great desire came over me to tell my friends of these things, that they might know that after the long experience of darkness I had found light, and gained the power of studying and obtaining knowledge, just as much as those here on the earth have whose minds are bright and activo and whose advantages are

bright and active and whose advantages are very great. I wish to send my love to all friends. I am going to try and work for the benefit of those poor suffering ones whose minds are affected and whose bodies are physically weak. I do not know what I can really do in that line; I feel that I can accomplish something, because I am so earnest in the desire to be of use to such unfortunate ones. I was for many years an inmate of the Taunton Asylum. I passed away from there. I am the daughter of Lean-der Borden, of Fall River, Mass.; my name is Eveline Borden.

George P. Dorlas.

George P. Dorlas. I understand that you welcome all comers, Mr. Chairman. I have strayed in here, and the thought that perhaps I might be able to send just a word of greeting to my friends was very pleasing to me. I do not belong in these parts: I am a stranger; but I am told your paper goes out into various places, and I believe it is re-ceived in the vicinity of my former home. I wish to reach friends in Newton, Jasper Co., Iowa; I belonged there. There have been af-fairs which formerly concerned me under ad-visement and settlement within the last year, and these have held me, so to speak, down to earthly conditions. I have been deeply interearthly conditions. I have been deeply inter-ested in them, and wanted to have a hand in their arrangement; I had no desire to leave the old place until I saw all things settled. Now, I am getting away from that condition, that state of mind, and I am trying to look around me and see what is going on outside of bedily concerns. bodily concerns.

I am quite interested in what I find. Per-haps one of the most instructive things which I am studying is this manner of communication between the two worlds. It is very singular to between the two worlds. It is very singular to me; I do not understand it, but I am willing to learn. I was told that one of the best ways of gaining knowledge of this matter is to try and communicate myself, through one of your in-struments. That is what brings me here. I send my love to my friends, and hope they will try and find a medium, and so allow me to come to them in private. Tam sure it will give me very much pleasure, and think it would do them no harm. You may call me George P. Dorlas.

MESSAGES TO BE PUBLISHED.

Feb. 15. -Jonnie Miller; James Andrew Warren; Mary Eliza Adams; Harriet Maria. Feb. 19. - Josephine Sawyer; George D. Taylor; Mrs. Hannab Barter; Major William H. O. Sherman; Martha L. Fort; John Cook; Jennie E. Wright. Feb. 20. -Jonnie Holmes; James Bogue; Asa Stoere; Ma-ry S. Dyer; Hattle A. Lambert; Norman Hobart; Mary J. Studley.

Studiey. Feb. 23.-Lucy Alcott; Robert Moors: Helen Atwood; Feb. 23.-Lucy Alcott; Robert Moors: Helen Atwood; White Excle; Thomas Flynn; Judge J. L. Lott; William Pimer; Lily Harrington; Margaretta Latham. March 4.-Ellen E. Ferris: O. Townsond; Albert Nel-son; Minnie Shepard; Lovi W. Davis; Hattle S. Pierce; Charlotte W. Gleason; Louisa Williams. March 7.-Richard Twiss; Ernest Hill; Lydia M. S. Prescott; Father Cleveland; Henry C.; Katle Richard-son.

Q.—Can spirits of different nationalities un-derstand each other's language without first having learned it here? If not, how do they make themselves understood when conversing together?

A.—Those spirits who still linger in contact with the physical conditions of life, whose tend-encies and inclinations as well as interests are earthward, and who are ignorant of any language but their own, cannot understand those who speak foreign languages, and have to de-pend upon those spirits or upon mortals with whom they come in contact who do comprehend the language which was once their own to un-derstand and to be understood. But those spirits who gravitate from the earthly condition into the spiritual life proper very speedily ac-quire familiarity with the universal language of spirits, which is one corresponding to the pur-est form of Euglish speech. Such spirits not only understand each other readily, but can comprehend the workings of the minds of other spirits who are in contact with physical life. guage but their own, cannot understand those who are ignorant of all languages except that which they formerly employed, and the more advanced spirits frequently become interpreters to those who have not acquired the same proficiency.

John F. Coles.

John F. Coles. I have seen the thought arising in the minds of friends directed toward myself, and ex-pressed in the question; "Where is our friend John? and what is he now engaged in ?" and I come here, Mr. Chairman, to answer that ques-tion, because I am acquainted with individuals who believe in Spiritualism, and accept the re-vealments concerning spirit-life which intelli-gences from the other world convey to them; and I also have other friends, very near and dear to me, who have no faith in your philos. dear to me, who have no faith in your philos ophy.

I enter this place with a strange feeling at my heart, because so many events have transpired since I passed from the body; and now, as I clothe myself in material atoms again for the moment, in order to express myself to mortal comprehension, I feel that I am the same, and yet not the same man, who used to make him-self known to his friends and those who cared to lister to him. to listen to him. I shall not now speak particularly of my sur-

To listen to him. I shall not now speak particularly of my sur-roundings in the spirit-world, because I do my where in the spirit-world because I do my heart. When on earth I was deeply interest of the massed is because I do my heart. When on earth I was deeply interest of the my best concerns in the save and it is advecause. I do my heart when on earth I was deeply interest of the my best concerns in the save and it is advecause. I do my heart when on earth I was deeply interest of the my best concerns in the save and it is advecause. I do my heart when on earth I was deeply interest of the my best concerns in the save and it is advecause. I do my self been the victim of a perverted appetite, and knowing that I was at times addicted to the use of strong drink, my entite sympathy follow-beings who were in a worse conditioned the use of strong drink, my entite sympathy to the use of strong drink, my entite sympathy to the use of strong drink, my entite sympathy to the use of strong drink, my entite sympathy to the use of strong drink, my entite sympathy to the use of strong drink, my entite sympathy to the use of strong drink, my entite sympathy to the use of strong drink, my entite sympathy to the use of strong drink, my entite sympathy to the moral courage to resist. For one reason I am glad (and you may think this is a strange confession to make, but it is true one that I haw something of the terrible tempta-tion which assalled them, and which they had much then asside them, and which they had the size strong drink. And much these speriences which assall those who are sounfortunates as to desire strong drink. And much these speriences who hassall those who are sounfortunates which assall the sympathy and the size strong drink. And is a channee to come in and of the string size strong drink. And is a channee to come in and which they are that is a become a part of their nature. The set is the strong drink. And shall appetite which hass grown upon them and is thore s

they would like to know, but which I am not at liberty to speak of here, because our Order is a secret one. My name, Mr. Chairman, is Asahel Southworth.

Edward M. A. Roberts.

James O. Breed.

James O. Breed. Something of the painful conditions which assailed my physical system for a short time previous to my passage from the body attacks me now, Mr. Chairman, but I do not wish to have you understand that I am thus affected in the spirit-world; for I assure you I feel strong and well. I was not long ill; the vital forces of the body appeared to break away—to yield themselves up in a short period of time. I un-derstand now that the seeds of disease were in my system, held in abeyance until a condition favorable for their unfoldment came to me. I do not like to think of these things; because it seems to carry me back in thought to the last few days of my mortal life, and the sufferings which were then mine. I do not come to speak of them. I merely come to send my love and Edward M. A. Roberts. To the Chairman: Did you say I could come? Someboly said I could come. Are these flowers for me? [A little nosegay on the table.] I Yes; you can have them.] Oh! aint they nice! This is my birthday, aint it—because two years ago to-day I was born into the spirit-world? [How oid were you then f] I was alie two years ago to-day I was born into the spirit-world. I How oid were you then f] I was alie two years ago to-day I was born into the spirit-world. I How oid were you uthen f] I was alie two years ago to-day I was four years old two years ago to-day I was four years old two years ago to day I was four years old two years ago to day I was a fur years old two years ago to day I was a literas inter. Editor the second of time. I un-the body appeared to break away—to yield if two other names, and the whole last name. two ther names, and the whole last name. tran call me Eddie, Mortle or Archie, just as you 've a mind to, because they 's all my names. you 've a mind to, because they 's all my names. two ther names. I do n't know anybody here. What they all here for? Some of them have to of ill of these kind of machines P [maning]. Too n't you forget to say this is my spirit birth-ad ay, and I'm having a yoily, joly time. I'm having a wacation. I go to school in the spirit-world, and I'm learning lots of things I didn't wuch then. I read and write a little, and go

Samuel Cates.

I am very glad of the opportunity of present-ing myself once more in a mortal way. I am not used to manifesting in this manner; I have never been here before; but as I come into connever been here before; but as I come into con-tact with your medium I feel very much as I did before I passed from the body. It seems, for the moment, as though I was clothed upon with my old personality, and enabled to take cognizance of what is passing around me. I was not ill for any length of time. It seems to me, in looking back over the experience of my lest in looking back over the experience of my last In looking back over the experience of my last few days in the body, that death came to me very suddenly; it stole upon me almost una-wares, and I was summoned from the earthly form before I fully realized my condition. Yet I do not regret this; I feel that all things were for the best, and I passed through just the ex-pariance recurred. perience required.

Almost to the last of my earthly life I was engaged in business. I was a man of activity, one who could not remain idle for any time, be-cause of the energies stirring within me, of which I felt I must make use. My particular business was that of a cooper. I am quite familiar with the streets of Boston and with many individuals who reside in this city. My home was in Melrose Highlands. I have very dear friends there, and I wish to communicate with them, if possible. I send my love to all who are dear to me, and assure them if I can find opportunities I shall certainly en-deavor to manifest myself to my friends, in pri-vate ways. In the meantime I intend to gain what experience I can by coming here, and also to seek out avenues for reaching those in whom what experience I can by coming here, and also to seek out avenues for reaching those in whom I am deeply interested. There are members of my family who, I understand, have medium-istic powers. I shall make an effort to stimulate those qualities, in order to unfold them, so I may perhaps gain a way of returning to mortal life in the privacy of my own home. My name is Samuel Cates.

James F. Jenness.

I will not consume a great deal of your time, Mr. Chairman, for I merely wish to report my-self to my former friends and associates of mor-tal life. I was a well-known citizen of Ports-mouth, N. H., and parties there who are be-lievers in Spiritualism know of my former life and its conditions. I feel that perhaps I may begin a good work by reporting myself here, as returning from the spirit-life, well satisfied with my surroundings, and ready to enter into intelligent communication with my earthly friends, if they will provide me the means of doing so. I bring my love to them, with the as-surance that; having witnessed the progress of certain events connected with their lives since I was taken from the body, I understand pre-cisely the state of affairs, and will be happy to advise with them if I possibly can do so; but it will not be wise to attempt anything of the kind from a public platform. I am James F. I will not consume a great deal of your time, Jenness.

Eveline Borden.

How strangely I feel. It seems as though I was going back through a dark tunnel to the place where I came from. Ido not feel so away

March 11.—Honry Judson Cross; Lorena Standish; David
 March 11.—Honry Judson Cross; Lorena Standish; David
 Ward: Betzey Tucker; Sarah Ann Murray; Benjamin
 Wardileigh; Honrietta Clark,
 March 14.—O. R. G. McCDonald; Therese Leonard; Libble
 Thayor; Benjamin F. Brown; Mrs. Julia Caroline Miner;
 Gilbert Frederick Taylor; Ella A. Howard; Charlle Mor-

March 18. - Dr. H. H. Toland; Susan E. Stoddard; Aches M. Oiney: Samuel X. Lawton: Cathartone Sanger: Capt. Richard Phillips; Henry Parkinson; Helon N. Fackard.
 March 21. - Samuel Rodman: Esther Catharino Ladd; Mirs. Emily L. Fray; Dr. R. M. Gibson; Mary Jane Carver; Jonathan Alger; Laura Mondum; Charlos R. Bald-win.

ver; Jonathan Alger; Laura Mendum; Oharles R. Bald-win, March 25.-Ann Rutledge; Charles H. Merriam; Clara Faukner; Mrs. Eliza Healy; Luella Baker; John W. Higgins; Sarah Elizabeth Clark; Danlel Emory. March 23.-William Knight; Mary L. Morrison; Gertie Downing; Thomas Robinson; Mary Elien Carlisle; George E. Merrill; Lizzle Hall; James Bell and wife. April 1.-Henry C. Wright; Old Billy Gray; Caroline Ferguson; Joseph W. Butler; Henry Paslick; Emily Strong; Burritt Manville; Milton Bonney. April 4.-Lotela, for Hosea Sturtevant, Dr. John Lee, James W. Sears, Julia Flagg, George O. Hobbs, O. E. Chandler, Susan E. Barker, Anna Brott, W. P. Evans, Annie Stout, Caroline Lee, Ellen Hosmer, James Pratt, Little May, Mrs. Emma Brag, Martha Urowley, Uncle Nathan. Artig -Hosea Webster: Mrs. Ellen Hines; Eather Har-

Little May, Mrs. Emma Bragg, Martha Orowley, Uncle Nathan. April 8.—Hosea Webster; Mrs. Ellen Hines; Esther Har-rington; William P. Jenny; Anabella R. Bullyan; Aman-da Nelaon; William O. Roundy; Worcester. April 11.—Oharles L. Richards; Caleb L. Hudson; Maris Stapleton; Israel Canfield; Ermine Case; Carrie E. Mar-shali; Frances Mary Parker; George Abercromble. April 15.—Colonal Theodore Gay; Oharles H. Wesson; Catharine Farmer: James Worst; Abigail Armstrong; Eliza M. Hardy; White Eagle.

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LIGHT. BANNER \mathbf{OF}

[Continued from first page.]

dawned upon him-and his own experience had been duplicated by that of millions everywhere. He spoke in terms of appreciation as to what He spore in terms of appreciation as to what Dr. Storer, Father Davenport, Prof. Clayton, J. William Fletcher, and others had said dur-ing the course of the two-days' meeting now about to close, and joined with others in thak-ing Mrs. Kane for her attendance on these Anniversary exercises. He referred to the pleas-ant magnetism which had permeated all the meetings at Wells Memorial during this Annimeetings at wells hemorial during this Anni-versary—a fact which had been emphasized to him by the hearty testimony of Dr. Ware of Maine, who was present. Mr. Hatch spoke of his unabated interest in the Lyceum cause, and urged its claims upon the attention of his adult hearers.

In conclusion he moved that a vote of thanks be extended to the Committee of Arrange-ments who had had the matter of this celebraments who had had the instear of this celebra-tion in charge, for the pleasant and successful manner in which all its details had been out-wrought. This vote was passed unanimously. Dr. H. B. Storer was then introduced to make

the closing speech of the evening. After a gen-eral expression of pleasure at what he had wit nessed during these exercises, hesaid he wished to present but a word of advice to his hearers ere they went to their various homes, and that advice was: keep near the phenomena; do not let us go away out into the cold regions of intellectnal speculation; let us maintain the right spirit, and we shall discover and understand the truth and we shall discover and understand the truth of all manifestations, and the significance thereof; but when we begin to criticise these expressions of power on the part of the un-seen, from the ground of mental culture only, devoid of spiritual intelligence, we find our-selves standing upon the top of an iceberg, and beneath the chilling rays of the moon of negation, but not receiving one ray of heat from the great sun of knowledge. There were, he said, too many in the world who were prone to assume the right to dictate to others what they should or should not believe concerning Spirit-ualism, and what they shall or shall not recog-nize as true regarding the phenomena. These parties, like certain Otaheitian cooks spoken of by Tom Hood (who thought nothing was propby Tom Hood (who thought nothing was prop-erly cooked for others to eat till after they had chewed it), seemed to think nothing of a spiritcheved it, seemed to think nothing of a spirit-ual nature was fit to be placed upon the tables of the starving multitude except it had first been subjected to their own "fraud-proof," "test-conditioned" mental processes. But Spir-itualism's bent was to develop and encourage the cultivation of individual genius, and the spirit-workers scorned to be placed in harness by any class of minds on earth

by any class of minds on earth. This eloquent, though brief address, by Dr. Storer, (of which no abstract can possibly re-flect the shadow, much less do justice to the substance) was warmly applauded from opening

sentence to closing peroration. At the conclusion of his remarks the exer-cises terminated with a song by the choir; and the interesting Anniversary services of the Spiritualistic Association were declared completed for 1884.

As an addenda to the above report we are re-quested by Alonzo Danforth, Secretary of the Spiritualistic Association, to give place to the following: [We do so cheerfully, merely add-ing, on our own account, that to Mr. Danforth himself much credit is due for his earnest per-sonal exertions in the way of making the enterprise a success.-ED.]

The Thirty-Sixth Anniversary has passed into histo-The Thirty-Sixth Anniversary has passed into histo-ry. Our Association has within a year accomplished much, and, if it will, it can be made to accomplish more, by presenting before the public phenomena which many desire. Although composed of numerous members, a four, as is always the case, do the work. Of S. S. Goodwin, a gontleman who has the best inter-ests of the Association at heart, and is eager to carry the work onward as dictated by disembodied minds, too much cannot be said. As on many occasions be-fore, he has labored well in this, and he should receive the thanks of all in prescuting before a Boston audi-ence, on this Thirty-Sixth Anniversary, Mrs. Marga-ret Fox-Kane, the first acknowledged medium for FARS.

ret Fox-Kane, the first acknowledged medium for raps. To. Mrs. M. A. Charter and her controls we are in-debted for the platform being decorated with potted plants; and to Mrs. Tower and Mrs. Blynn for bou-quets furnished for the occasion. To Prof. W. W. Clayton our thanks are due for the able manner in which he conducted the sessions from the opening until the close. As the speakers con-cluded their addresses he would point a moral or com-ment inon the asme.

unueu merr augresses ne would point a moral or com-ment upon the same. To Frof. A. C. Orcutt, J. B. Libby, Mrs. F. D. Ed-wards, Mrs. H. V. Carr, and the "Shawmut Lyceum Quartette," our thanks are also due for the fine music furnished.

present. The exercises were then closed with singing; and the universal verdict was that it had been a happy and joyous occasion. I am happy at this time, Mr. Editor, to inform you that the Spiritualists of Portland have taken a new departure, having successfully or ganized with a Board of nine members com-manded a some of the mest news linear the successfully of some of the mest news linear the source of the mest news linear the s posed of some of the most prominent men of our cause in this city, and it is their intention to endeavor to awaken a deeper interest than has been felt in the past in our glorious cause.

Yours fraternally, W. E. S.

Springfield, III.

Pursuant to notice, the friends of Spiritual-ism met at the elegant parlors of Mr. and Mrs. Berryman, No. 9 Jackson street, to celebrate the Thirty-Sixth Anniversary of the Advent of

Modern Spiritualism. The meeting was organized by calling Prof. Worthing, State Geologist, to the chair, and electing Dr. L. Parsons Britt, Secretary. Some very able and interesting remarks were

then made by the Professor, calling attention to the discovery of the raps in the Fox family at Hydesville, and the unprecedented diffusion throughout all nations, kindreds and tongues, of the spiritual light which then dawned on

After a very beautiful inspirational invocation offered by our hostess, Mrs. Berryman, welcoming both the visible and invisible friends to her hospitable home, the veteran Spiritual-ist and healer, Dr. Higgins, gave us a very in-teresting and amusing account of the discovery of his mediumship, and the jury of inquisition appointed by his church "to pray the devil out of him," which resulted in their discomfiture, and left himself and the spirits masters of the situation-which position he has maintained ever since through "evil as well as good re-port." [He is well and widely known as a firstclass healer, out-spoken Spiritualist, and a most valued member of the Spiritualist fraternity.]

nity.] Mrs. McGavin read a beautiful poem: "Shak-speare in the Spirit-World," selected from Liz-zle Doten's book, with happy effect. Another old veteran and practical Spiritual-ist, Mrs. Ordway, who emigrated many years ago from the "land of steady habits." gave a very interesting and entertaining testimony of her coeffect spiritual everytence the opposit her earliest spiritual experience, the opposi-tion encountered from Orthodoxy, the strug-gles she made to free herself from the superstition and bigotry of the Church ere she could re-ceive the light of demonstrated immortality; but it came, and for many years she has been the happy recipient of messages from loved

the happy recipient of messages from loved ones, dwellers in the Summer-Land. Dr. W. H. Powell, familiarly called Harry, the celebrated slate-writing and pellet test me-dium, having arrived from St. Louis, favored us with his genial presence and smiling face, sang a song, "Good Old Friends," with applause, also gave an entertaining account of his expe-rience with other mediums, especially Mrs. Blair, the flower medium. [The Doctor will remain with us about four weeks, give scances, and then start on his contemplated souther and then start on his contemplated southern

Miss Pina Higgins, the beautiful and accom-plished daughter of Dr. Higgins, rendered a plished daughter of Dr. Higgins, rendered a very entertaining recitation, which was re-ceived with applause. This young lady bids fair to become a most excellent elocutionist. Miss Leroy read a sealed letter communica-tion through the mediumship of R. W. Flint, from her father in spirit-life to her mother. It was highly satisfactory, especially to the wife and mother, who seems to move, breathe and live in the elements of spirit-communion, while anxiously awaiting the summons to pass up higher. So, good mother, he of good cheer.

up higher. So, good mother, be of good cheer. The crystal teardrops that have so long coursed The crystal teardrops that have so long coursed down thy furrowed check for thy loved one will soon be dried, and you will meet in the Fath-er's mansion, and there, united in eternal soul-wedlock, together walk the flowery paths of Paradise in the bright green Summer-land. After a pleasant talk, and inspirational song by Mrs. Gray, matron of the "Pilgrim's Home," the meeting adjourned size dic.

the meeting adjourned sine die.

L. PARSONS BRITT, Secretary.

Providence, R. I. Mrs. A. J. Cornell informs us that the Rhode Island Spiritualist Association held Anniver-sary exercises March 30th and 31st at the hall, No. 25 Westminster street. A fine choir was im-

ment upon the same. To Prof. A. C. Orcutt, J. B. Libby, Mrs. F. D. Ed. wards, Mrs. H. V. Carr, and the "Shawmut Lyceum Quartette," our thanks are also due for the fine music turnished. To J. B. Hatch, senior, Conductor of Shawmut Ly-ceum, our thanks are due for furnishing the parapher-nalia of that school, for the decorating of the hall and providing children to speak at every session. It music be recorded that he really wrought his full share for the success of this our celebration. The following letter of regret at his enforced ab-sence, received by me, from that veteran advocate of our cause, Allen Putnam, Esg., is here given as a sort of apiritual benediction: The colony of apiritual benediction: The following letter of regret at his enforced ab-sence, received by me, from that veteran advocate of our cause, Allen Putnam, Esg., is here given as a sort of apiritual benediction: The evening services opened with music from

The American is piritualist Alliance mosts every Sunday afternoon at 3% o'clock in Bepublican Hall, 56 West Std street, Headquarters and Beading-Boom for members at Hr West Sith street, where social meetings are held overy Wednesday evening at 8 o'clock. T. E. Allen, 23 Union Equare, Bectrolary.

The Pirst Society of Spiritualisis holds its meet-ings every Sunday in Bepublican Hall, 55 West 33d street, Morning service 11 o'clock; evening, 7:45. Scatsfree. Pub-lic condisity invited.

10 cordially invited.
New York City Ladies' Spiritualist Aid Society, permanently located at 171 East 6th street. Wednesday, at 3 P. M. Mrs. M. A. Newton, President. **Problaher College Hall**, 22 East 14th street, near Broadway. The Poople's Spiritual Meeting every Bunday at 2% and 7% P. M. Frank W. Jones, Conductor.

An Event in New York Spiritualist Society.

To the Editor of the Banner of Light:

Society. Society. To the Editor of the Banner of Light: On the evening of the 14th inst, a large company of ladies and gentlemen assembled at the residence of Mrs. M. E. Williams, 222 West 46th street, New York City, for the purpose of participating in a reception at her new home. The company was a miscellaneous one in regard to ages and positions, yet every one felt that case resulting from familiarity with spiritual teachings. Mrs. Williams was a charming hostess, and untiring in her efforts to please all. The time was pleasantly occupied with conversation, instrumental music, songs, reclations and addresses. Prof. J. Jay Watson, the world-known violinist, and pupil of Ole Bull, and Master Rimons Watson, his son, did full justice to their reputation as skillful art-ists, and much to enliven the occasion. Miss Annie A. Watson, the distinguished planist, axforished the audience with the wonderful manner in which she mastered her instrument; one would hardly look for a display of such consummate skill in one so modest and unassuming. Prof. Keenan, the well-known elocu-tionist, displayed talent and verastility in the decla-mations with which he kindly favored the company. Dr. Gross also favored us with a well-rendered song of his own composition. Mrs. O. F. Shepard, after read-ing a letter from Dr. Mansfield, regretting his inability to be present, gave a finerendition of an original poem. After a collation the guests assembled to listen to Mrs. M. A. Gridley, the celebrated psychometrist and medium, who in well-chosen words spoke to the audi-ence of the part which such of the denizens of the higher life who were present had fater in the feetiv-lites of the evening; describing the scenes which dur-ing that time had been revealed to her clairvoyant sight. Her address was followed by a pleasant chat from her familiar control, "May Queen." It was com-puted that nearly one bundred and fifty persons were present during the evening. Ameng that number we were pleased to no

New York City.

The Monthly Social of the Ladies' Spiritualist Aid Society was held Saturday evening, April 12th, at the residence of Mr. and Mrs. Henry J. Newton, and was. residence of Mr. and Mrs. Henry J. Newton, and was, from both financial and social standpoints, a suc-cess. Prof. and Mrs. De Weir entertained most de-lightfully with vocal and instrumental music, and Miss McCarthy with a recitation entitled "The Maniac." Some weeks since a medium sent us a donation of a rug which some spirits had made, using her hands. The main feature of our Social was to dispose of this rug, which was sold in shares and drawn by one of our members. In this way we realized twenty-one dol-lars, and by donations voluntarily contributed, four dollars.

dollars. We wish to tender our thanks to all the friends who

so kindly attend and contribute to our pleasure and profit, socially and financially. LAY MEMBER, Authorized by the President to report.

American Spiritualist Alliance.

Mrs. Milton Rathbun will address the American Spir-itualist Alliance at Republican Hall, 55 West 33d street, New York City, Sunday, April 27th, at 3 o'clock P. M.

Spiritualist Meetings in Brooklyn.

The Brooklyn Epiritualist Society, now perma-nently located at Conservatory Hall, corner of Fulton street and Bodford Avenue, will hold exvices every Sunday, at 11 A. M. and 7145 P. M. All the Spiritual papers on sale in the hall, and all meetings free. Wm. H. Johnson, Presi-dent

dent. Church of the New Spiritual Dispensation, Olin-ton Avenue, below Myrtle (entrance on both Olinton and Waverly Avenues), holds religious services in its church edifice every Sunday at S and 7½ P.M. Sunday School for aduits and children at 10½ A.M. Ladies' Ald Society meets wednetdays t2½ P.M. (Unruch Social meets every Wodnes-day evening at 7¼ o'clock. Psychic Fraternity, with class-es for mediumship development, meets free, and the public condisity invited. A.H. Dailey, President. Broack week iv Societanic Transformer Social Broack week iv Societanic Transformer Social Broack iv Statistian I Fraternity.-Thursday even-

The Eastern District piritual Conference meet

A TRAGIC EVENT.

A Father's Despair and Self-Inflicted Death. His Non's Final Bescue, Too Late to Save His Parent.

The graphic occurrence that is described be-low is one of the most remarkable episodes in the domestic history of America. It is absolute truth which can readily be verified. The inhabitants of the pleasant town of Cort-land, N. Y., were shocked one morping by the announcement that Mr. Clinton Rindge, one of their most prominent citizens, had committed suicide. The news spread rapidly and aroused the entire neighborhood where Mr. Rindge was so well and favorably known. At first it seemed impossible that any one so quiet and domestic impossible that any one so quiet and domestic could do so rash a deed, and the inquiry was heard on every side as to the cause. The facts as developed on investigation proved to be as follows:

Mr. Rindge was domestic in his tastes, and Mr. Kindge was domestic in his tastes, and took the greatest enjoyment in the society of his children and pride in their development. And indeed he had good reason to be proud, for they gave promise of long lives of success and usefulness. But an evil day came. His young-est son, William, began to show signs of an early decay. He felt unusually tired each day, and would sometimes sleep the entire afternoon the provide of the source of the source of the source of the theorem of the source of the sourc and would sometimes sleep the entire afternoon if permitted to do so. His head pained him, not acutely, but with a dull, heavy feeling. There was a sinking sensation at the pit of his stomach. He lost all relish for food, and much of his interest for things about him. He tried manfully to overcome these feelings, but they seemed stronger than his will. He began to lose flesh rapidly. The father became alarmed and consulted physicians as to the cause of his son's illness, but they were unable to explain. son's illness, but they were unable to explain. Finally, severe sores broke out on his arms, and Finally, severe sores broke out on his arms, and he was taken to Buffalo, where a painful opera-tion was performed, resulting in the loss of much blood, but affording little relief. The young man returned home and a council of physicians was called. After an exhaustive ex-amination they declared there was no hope of final recovery, and that he must die within a very few days. To describe the agony which this announcement caused the father would be impossible. His mind failed to grasp its full meaning at first; then finally seemed to com-prehend it, but the load was too great. In an agony of frenzy he seized a knife aud took his prehend it, but the load was too great. In an agony of frenzy he seized a knife and took his own life, preferring death rather than to sur-vive his idolized son. At that time William Rindge was too weak to know what was trans-piring. His face had turned black, his breath ceased entirely at times, and his friends waited for his death, believing that the fiend, Bright's discourse of the lidencus from which he was auf disease of the kidneys, from which he was auf-fering, could not be removed. In this supreme moment William's sister came forward and demoment William's sister came forward and de-clared she would make a final attempt to save her brother. The doctors interposed, assuring her it was useless, and that she would only hasten the end by the means she proposed to employ. But she was firm, and putting all back, approached her brother's side, and ad-ministered a remedy which she fortunately had on hand. Within an hour he seemed more easy, and before the day was over he showed signs of decided improvement. These favorable signs of decided improvement. These favorable signs continued, and to-day William B. Rindge is well, having been virtually raised from the dead through the marvelous power of Warner's Safe Cure, as can be readily verified by any _ Any one who reflects upon the facts above

Any one who reflects upon the facts above described must have a feeling of sadness. The father, dead by his own hand, supposing his son's recovery to be impossible; the son re-stored to health to mourn the loss of his father, and the agonized relatives with a memory of sadness to forever darken their lives. Had Clinton Rindge known that his son could re-cover he would to-day be alive and happy, but the facts which turned his brain and caused him to commit suiclde were such as any one would accept as true. However as this case may be, the truth re-

mains that thousands of people are at this mo-ment in as great actual peril as William Rindge and in as great danger of causing misery if not death to their friends. Liver and kidney dis-eases are become the most common and most eases are become the most common and most dangerous of any or all modern complaints. They are the most deceptive in their beginnings and horrible in their final stages. They are far more deceptive than consumption, and can rarely be detected even by skillful physicians, unless a microscopic analysis be resorted to, and few doctors understand how to do this. Their slightest approach or possibility of ap-proach should strike terror to the one who is threatened as well as to all his or her friends. These diseases have no distinct symptoms, but come in the form of lassitude, loss of appetite, aching muscles and joints, dull headaches, No weeping there. No death. aching muscles and joints, dull headaches, pains in the back, stomach and chest, sour stomach, recurring signs of cold, irregular pul-sations of the heart and frequent dizziness. If Not yet for me. stomach, recurring signs of cold, irregular pul-sations of the heart and frequent dizzlness. If neglected, these symptoms are certain to run into chronic kidney or liver or Bright's Dis-ease, from which there is sure to be a great amount of agony and only one means of escape, which is by the use of Warner's Safe Cure. The importance of taking this great remedy upon the slightest appearance of any of the above symptoms cannot be too strongly impressed up-on the minds of all readers who desire to escape Only waiting. Over there. on the minds of all readers who desire to escape death and pain and prolong life with all its pleasures and blessings.

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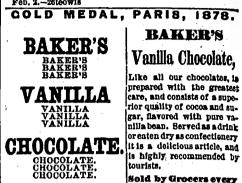
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INDEX. D E X. Ready to go. Shall wo know each other there? Sweet hour of prayer. Sweet meeting there. Sweet reflections. Sow in the morn thy seed. Star of truth. Silent help. . She has crossed the river. Angel Care. A little while longer. Angel Visitants. Angel Friends. iost Home. I He will make it plain. Fragment. day's march nearer home. Beautiful angels are waiting. Beautiful City. Beautiful Land. Bliss. Summer days are coming. They 'll welcome us home. There's a land of fadeless beauty. They're calling us over the Beyond the mortal. rney re calling us ove sea. Tenting nearer home. Trust in God. The land of rest. The babbath morn. The card of rest. The silent city. The silent city. The silent city. The silent city. The they are coming. The bapy by and by. The bapy by and by. The Eden of bliss. The balling shore. The barrest. Beyond the mortal. By love we arise. Come up thither. Come, gentle spirits. Consolation. Come, go with me. Day by day. Don't ask me to tarry. Don't ask me to tarry. Evergreen shore. Foid us in your arms, Fraternity. Flowers in heaven. Gathered Homo. Gone before. Gentile words. Gratitude. Fatitu Golden shore. Bathered home beyond the The by-and-by. The by-and-by. sea. Home of rest. Home of rest. Hers and there, I shall know his angel name. I shall know his angel name. I 'm called to the better land. I long to be there. Looking toyond. Looking for home. Let men love one another. Live for an object. My home beyond the river. My home beyond the river. My home is not here. My guardian Angel. Not yot. Not weeping there. The angel ferry. Voices from the better land. We shall meet on the bright we shall meet on the bright, efc. Welcome angels. Waiting 'mid the shadows. When shall we meet again? We welcome them here. We 'il meet them by-and-by. We 'il anchor in the barbor. We 'il anchor in the barbor. We 'il anchor in the barbor. We 'il anchor at the portal.

there. We'll dwell beyond them all. We in gwen beyond them an. Waiting to go. We ire journeying on. What must it be to be there. What must it be to be there. Whisper us of spirit-life. Waiting at the river. CHANTS. Come to me. How long. I have reared a castle often. Invocation chant.

ALONZO DAFORTH, SEC. OF S. P. A.: Thanks to you and those whom you represent for the in-vitation just received to attend the Anniversary exer-cises of the thirty-sixth year since the advent of Modern Morthushies and the size of the advent of Modern

Spiritualism, From the profoundest depths of my spirit there annually From the profoundest marileinator in services commemora-Bipiritualism. From the profoundest depths of my spirit there annually wells up a desire to be a participator in services commemora-tive of the recognized advent of a free communing between the departed and their survivors in mortal robes. To-day's spiritualism enfolds, and is widely putting forth, power to slit and scatter the clouds of ignorance, superstition, secta-rianism, which have, through ages down to now, been en-slaving the public mind and preventing man's advance to states of freedom for such thought and action as are need-ful for his rapid advance toward possession of purer reli-gion, better civil government, better social, educational and other institutions than have existed in the past-out which the globe's advance in refinement and the enlarged knowl-edge of the occupants of its spheres, mundane and super-nal, have now fitted it to use to advantage. Not till our age had the "fulness of time " for this day-light come, but to us it has come is reful in y here to its thank-ful that the glorious effuigence of our broad 'instural-fam' in a bren soen by my merial eyes are they close never to open : Mine spee how my merial eyes are they close never to open : Mine spee how my merial eyes are they close never to open : Mine spee how my merial eyes are they close never to open : Mine spee how my merial eyes are they close never to open : Mine spee how my merial eyes are they close never to open : Mine spee how my merial eyes are they close never to open : Mine spee how my merial eyes are they close never to open : Mine spee how my merial eyes are they close never to open : Mine spee how my merial eyes are they close never to open : Mine spee how my merial eyes are they close never to open : Mine spee how my merial eyes are they close never to open : Mine spee how my merial eyes are they close never to open : Mine spee how my merial eyes are they close never the spee they be and the spee how my merial eyes are they close never they are they be an eyes how they my

Portland, Me.

The Spiritualists of Portland celebrated the Thirty-Sixth Anniversary with appropriate ser-vices at their hall Sunday. March 30th, after-noon and evening. The afternoon service was opened with singing from a select quartette ohoir, after which your correspondent in the chair offered a few well-chosen remarks pertinent to the occasion. Mrs. King, the clair-voyant and healer, offered a prayer, calling down the blessings of the spirit-world upon the assembly. Mrs. A. W. Smith, the well-known reader and elocutionist, read a selection from Lizzle Doten's poems entitled, "I Still Live," in a fine, artistic manner, bringing out the beauty and inspiration of the poem with marked effect: after which M. A. Blanohard, Esq., spoke at some length on the lesson of the hour, in its scientific and philosophic aspects; fol-lowed by J. M. Todd, Esq., sketching the good Spiritualism had done to suffering humanity on the emotional side of life, appealing to the heart as well as the head. The Spiritualists of Portland celebrated the

as well as the head. Henry Towle, Esq., one of the oldest Spiritu-alists in Portland, and a pioneer in the cause, held the attention of the audience with his pithy and truthful utterances; followed by Mr. pithy and truthful utterances; followed by Mr. Swett, a gentleman rising seventy years of age, and a recent convert to the truths of Spiritual-ism, who gave a feeling account of the great good it had brought to him in the declining years of his earth-life-whereas formerly he be-lieved in no God and no hereafter, now the path-way looked bright, and the future full of hope. The services of the afternoon were closed by another selection from the choir. In the evening, in spite of the storm, a good-sized audience assembled. After the opening with singing, and prayer by Mrs. King, your correspondent read an original anniversary poem suitable to the occasion. The choir then sang another of its fine selections, after which Mrs. Smith favored the audience with another

poem suitable to the occasion. The enoir then sang another of its fine selections, after which Mrs. Smith favored the audience with another selection from Miss Doten's poems, entitled, "Compensation," holding the closest attention of her hearers, who fully sensed the sentiment and spirit portrayed in this beautiful poem. Mrs. King, under spirit control, spoke some twenty minutes most acceptably, and to the evident satisfaction of all present; remarks were then listened to from Mr. Swett and a Scottish gen-tleman whose name we have not learned, but whose speech was full of life and practical sug-gestions for the furtherance of the cause. During the evening Mrs. N. M. Woodman was controlled by an Italian spirit, and improvised a beautiful song in the Italian language, accom-panying herself on the plano, assisted by Mrs. Wentworth, showing a remarkable power of

STATE STATE

The evening services opened with music from the choir, followed with an invocation by Mr. A. C. Whipple, when Miss Goodell was again

A. C. Whipple, when Miss Goodell was again presented as the speaker, and delivered a fine discourse upon "The Reality and Practicability of Modern Spiritualism." Monday, the 31st, the weather being more propitious, the audiences increased. The exer-cises opened at 3 o'clock, Mrs. President Cornell in the chair. After singing from the quartette, Miss Lessie N. Goodell was introduced, and re-cited a poem, "There's a Silver Lining to Every Cloud." The quartette then sung with fine effect "Oh Galilee," after which Miss Goodell spoke for nearly an hour upon "The Saviours of Mankind."

Mankind." The evening exercises consisted of an invoca-tion by Miss Goodell, followed by Mr. Roscoe, the medium, who recited "The Last Prayer." The choir gave some excellent selections. Mr. A. E. Whipple was then introduced and gave an interesting address, occupying about three-quarters of an hour, his subject being "Some of the Essentials to a Strong Character." At the conclusion of Mr. Whipple's address the President took occasion to thank those who

At the conclusion of Mr. whipple's address the President took occasion to thank those who had in various ways been instrumental in making the meeting a success. It was then announced that supper would be served in the adjoining parlors, whither the party adjourned.

Oakland, Cal.

Oakland, Cal. The Anniversary was celebrated in Odd Fellows' Hall, Oakland, Cal.. March 30th, from a report of which in The Carrier Dore we learn that the afternoon ex-ercises consisted of vocal and instrumental music, recitations by the Lyceum scholars, inspirational music by Miss Cruse, and brief addresses by Mr. Cridge, Mrs. Hendee, Mrs. Miller and Mr. Hyde. The evening session was opened by the singing by Mrs. Ward of "Three Angel Visitants." Mrs. Hendee made the opening address, commenting on the advent of Modern Bpiritualism, and the joy, peace and bless-ings resulting from an intelligent communication be-tween this and the angel-world, concluding with an in-spirational poem. Froi. Cruit and pupil, Master Mul-ligan, delighted the audience with a fine violin solo, and were entinisatically encored. Mrs. Miller foi-lowed, recounting early mediumistic experiences, elicit-ing repeated applause. Froi. Cruit's pupils, Master and Miss Leach, gave a plano duct, after which came Mrs. Breed, ready to demonstrate what had been ex-pressed in theory, which she did with great acceptance. The services throughout gave great satisfaction to all present.

Jamestown, N. Y. On the evening of the 31st of March the friends here celebrated the Thirty-Sixth Anniversary, over which services J. H. Randall presided, assisted by O. G. Chase, Esq., who has grown silver white in the cause. The exercises consisted of singing by the audience, and some opening remarks by Mr. Chase, after which Mirs. Chara Watson of this place (entranced) delivered a poetic address that was deep in thought and beauti-ful in language and grand in its ideas. This was followed by a discourse from Mr. Randall, on the necessity of organization and a practical work among Spiritualists. The services closed with singing. Those present seemed to enjoy the meeting in all its details.

New York City. Mrs. Anna Kimball closed her Parlor Lectures on "our Easter" Bunday. Many of our arisen heraids of the new light took part in the exercises. The beau-tiful parlors were decorated with rare flowers by triends who know that the human spirit survives and can make itself visible under proper conditions, after the change called death, and can communicate with those whose mission it is to transmit life, light and love to those yet within the sphere of material life.



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

South2d treet, at 72, Charles R. Miller, President; W. H. Com, Secretary. The Everett Hall Spiritual Conference, 398 Ful-ton street, meets every Saturday evening at 80°clock. Spir-

The Evereti Hall Spiriual Conference, 398 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-President; W. J. Cushing, Treasurer. The South Brooklym Spiritual Society meets at Franklin Hall, corner of Third Avenue and 18th street, every Wednesday evening, at 8 o'clock. Mediums' and Experience Meeting overy third Wednesday in each month. All spiritual papers for sale. Seats free. S. B. Bogert, President; Dr. Patch, Treasurer.

A spiritual Progressive Meeting will be held at Frankin Hall, corner Third Avenue and 18th street, every Sunday attennoon at 3 o'clock. Spiritual papers for sale. Seats free. Gerard Engelen, Chairman. W. J. Cushing, Treasurer.

A New Brooklyn Society.

A new Society, having for its object the diffusion of a knowledge of Spiritualism, has been formed in Brook, lyn, N. Y. Its place of meeting is near the junction of

A new Society, having for its object the diffusion of a knowledge of Spiritualism, has been formed in Brook, lyn, N. Y. Its place of meeting is near the junction of Seventh and Grand streets, in the hall adjoining the Masonic Temple. This hall is about four miles distant from the church on Clinton Avenue and Conser-vatory Hall, which are both doing an incalculable amount of good. By having a meeting every Sunday in this section of Brooklyn, the managers of the new Society hope to interest people in the truths of Spirit-ualism who would never think of travellog to the other end of the city for information on the subject. Notwithstanding the opposition, Spiritualism is mak-ing rapid progress in the present day; but all its advo-cates know that they are engaged in a rather thank-less task. The present measure of success is due more to the heaviness of the blows struck by the champions of truth than to friendliness on the part of either ma-terialism or orthodoxy. The new Society has com-menced its operations in a quarter of the city so un-cultured that it recently allowed its public library to be closed for lack of funds; and the organization has up-bill work before it. It has truth on its side, how-ever, and the members, increase ray endowed with the right spirit. They have for many months back been maintaining a Ohildren's Lyceum or Sunday school, the average attendance of which is about fity. In addition, the ladies who are associated with the new Spiritual Society have formed a sewing circle for the purpose of making garments for the needy and distressed. The meeting on Sunday, April 6th, was presided over by Mr. Schroeder, and the subject discussed was, "The Protestant Reformation from the Spiritual Standpoint." The opening speaker endeavored to show why it was that certain countries received the Reformation, while others-such as Italy. Spain and France-rejected it, and argued that the Protestant dogmas were so repulsive and ridculous, that many of the thinkers of Europe heid aloof from endorsing or r

Mediums' Meeting.

A mediums' meeting with personal experiences will be held by the Brooklyn, N. X. Spiritual Fraternity in hall of Union for Christian Work, Thursday evening, May 8tb. Seats free, and all mediums invited.

A very striking portrait forms the frontispiece of the May Century. It is a likeness of Chief Jeseph, the Nez Percé, and is accompanied by a paper describing the last campaign of this remarkable chief, and his masterly retreat of nearly two thousand miles, with women and children and chattels, through a strange and almost impassable country. The narrator, Lieut. C. E. S. Wood, was on the staff of Gen. Howard, and took an active part in the campaign.

April Magazines.

THE VACCINATION INQUIRER enters with the pres ent number the sixth year of its publication. Among its large number of articles is the report of a legal investigation into the cause of the death of a child at Gloucester, resulting in a verdict that it was accelerated by vaccination. E. W. Allen, London, Eng.

ANTI COMPULSORY-VACCINATION REPORTER CODsiders in its opening article "The True Policy of the Anti-Vaccination Movement." Among its items it states that in collecting signatures for a petition to the House of Lords. Mr. Towers of London obtained the signature of one person who had lost three children by vaccination. G. F. Poole, Cheltenham, Eng.

THE LADIES' FLORAL CABINET is a welcome vistor this month to all rural homes. Published at 22 Vesey street, New York.

A. E. Giles, of Hyde Park, near Boston, made us a pleasant call on Saturday evening last. He is on his way home from Florida, where he has been spending the winter.-Light for Thinkers, Atlanta, Ga., April 19th.

An Obituary with a Sequel.

Passed to the higher life from 85 Mt. Vernon street, Som-erville, Mass., March 5th, Miss Catherine S. Wing, aged 42 years and 2 months.

erville, Mass., March 5th, Miss Catherine S. Wing, aged 42 years and 2 months. The decased was daughter of Charles H. and Catherine S. Wing. Called to officiate at this lady's funeral, I found gathered together on that occasion about seventy-five per-sons, many of whom knew nothing of the Spiritual Philos-ophy, but came from the church ranks to pay their tribute to one whose are qualities of soul warmed all hearts toward her irrespective of creed. The casket rested in the centre of one of two connecting parlors, and around it wereseted as many as could be so disposed. A sweet song by parlies whose voices were rich with har-mony, and then I (almost wholly controlled by spirit power) commenced the services. The remarkable features of the meeting, which I give below, every one present testified to, the majority of them being non-Spiritualists: I sensed nothing that was transpiring in the material; I was with the living Oatherine, and giving forth Aer words of controf and consistion to the mounting friends. During my speaking, at short interrais, and in perfect accord with the easiest clear and distinct rape, at times so strong as to cause the vibration to be feit as with where heard. Carpers may say that here, too, was "wire work " and "contrivance," but the scores of persons who have heard of the occurrence from the lips of those present-knowing the pure character of Bro. Wing sind wire, and the cacred-ness of the time and associations of those present-knowing the pure character of Bro. Wing sind wire, and the cacred-ness of the time and associations and the same for still fur-ther light in the direction of this glorious truth.

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