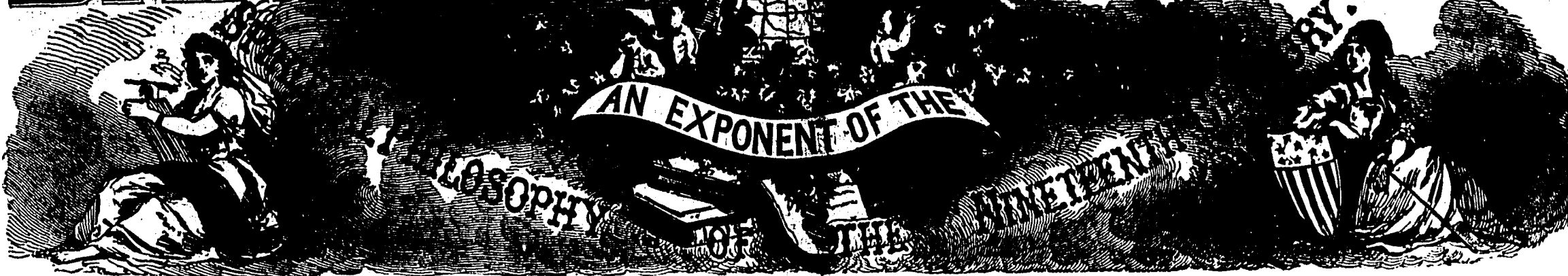


BANNER OF LIGHT.



VOL. LV.

GOLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, APRIL 26, 1884.

{ \$5.00 Per Annum,
Postage Free. }

NO. 6.

CONTENTS.

FIRST PAGE.—The Anniversary: The Thirty-Sixth Anniversary of the Advent of Modern Spiritualism Further Remembered in Boston. *The Spiritualist*: Is Spiritualism True?

SECOND PAGE.—Poetry: The Floating Years. *Banner Correspondence*: Letters from Maine, New Jersey, Massachusetts, New Hampshire, Iowa, Oregon, Colorado, Ohio, Vermont, District of Columbia, Rhode Island, and Indiana. A Glimpse of the College of Magnetic Spirits Described by J. Frank Baxter.

THIRD PAGE.—Spiritualism in San Francisco. A Spiritual Experience. The Mission of "The Red Cross." "Beligion and the Devil." A Tribute of Gratitude. "Methugen." A Good Spirit-Test. Verifications of Spirit Messages. Obituary Notices, etc.

FOURTH PAGE.—More Clerical Billousness. Bigotry Rampant at the Capital. A True Heart's Testimony. Singular Manifestation. Letter from Mrs. Elizabeth M. F. Denton, etc.

FIFTH PAGE.—Spiritualist Meetings in Boston. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—Message Department: Invocation; Questions and Answers: Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from John F. Coles, Asahel Southworth, Edward M. A. Roberts, Stanford Newell, Hannah Maria Simpson, Mary Green, James O. Droad, Julia Dwight, Samuel Cates, James F. Jennings, Elizabeth Jordan, and George F. Dorris.

SEVENTH PAGE.—"Mediums in Boston," Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Anecdotes in Portland, Me., Springfield, Ill., Providence, R. I., Oakland, Cal., New York City, and Jamestown, N. Y. *Spiritualist Meetings in New York*: An Event in New York Spiritualist Society. *Spiritualist Meetings in Brooklyn*: A New Brooklyn Society; Brooklyn (N. Y.) Lectures. A Tragic Event, etc.

The Anniversary.

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

Spiritualist Phenomena Association.

On Monday evening, March 31st, the Anniversary 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 order shortly before seven o'clock, and introduced the choir, consisting of Mrs. J. V. Carr, Mrs. E. D. Edwards, and Mr. J. B. Libbey, who sang "There's a Land that is Basking with Gladness."

Miss Minnie Nickerson gave a spirited rendition of Miss Lizzie Doten's sterling poem: "Peter Macquire," 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 fascinating nature, coupled 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 selections; 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 expressions of thankfulness of a broad and general character, because they at that time commemorate the emancipation of a then infant nation from the yoke of a tyrannical, extraneous and hostile power. In like manner, we, as Spiritualists, 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 understanding. On each succeeding 25th of December 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 demonstrate that in greater and greater degree they have been led to feel that its manifestation 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 coming of the glad tidings of great joy which it brought us from the spirit-land, by the interchange of little courtesies, and by exchanging manifestations of a fraternal and loving spirit the one toward the other.

And to-night, remembering the great occasion we are met to celebrate, when the tiny rap of an exorcised spirit made its first intelligently-interpreted appeal from the angelic 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 spiritual and social faith toward the teachings of the angel-world, in a wider measure than we have ever achieved before.

Thirty-six years of demonstrated truth concerning the after-life have successfully appealed not only to those who openly avowed themselves Spiritualists, but to the interior reception of 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 illuminating 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 savannahs of our fair America have heard its voice, speaking through practical deeds of statecraft in the interests of freedom, and its grand power is still making itself felt in all directions and all countries for man's political and social regeneration: it has entered the domain of the

theologian, and is teaching him that there is a more inspiring power, and a greater engineering open to exorcise for human good than the dogmatic statement or creedal agreement "for substance of doctrine"—and that that power comes, that engineering is being set in motion, 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 it is sure to make itself more and more widely felt in life's every department as year succeeds year on this mortal plane.

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 vicissitudes 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 me, it does for all: it will not stop while one need of humanity remains unsatisfied, one aspiration remains 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 recognizedly our brothers and sisters—till heaven itself shall draw near, and humanity shall walk hand-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 earthly life as a man who ever desired to bless his fellow-beings—I refer to Rev. John Pierpont; and it seems to me that in that one word Spiritualism is epitomized and crystallized the whole of life, in all its vast concerns, here and hereafter. I will speak of what Spiritualism has done, and may do, we must not forget the laborers who have wrought so much for its advancement 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 fearlessly forward when it was not considered so honorable or respectable as now to proclaim one's self a Spiritualist—but put the individual claiming to be a pioneer of this great truth into a position regarding the mass of society where in he was thought to merit persecution and social ostracism—these brave workers did their duty, as men and women, without flinching upon the tremendous pressure of popular opposition; 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 appreciation for those noble, self-sacrificing lives? I say, Yes! Let us give the honor to them, as the mortal instruments, working hand in hand with the invisible intelligences for the dissemination and unfolding of this great truth among men.

It is due to such laborers and such laborers as these that those of the present may proclaim themselves Spiritualists without fear of the water consequences of the years to come, and that a person may lay claim to mediumship and its public exercise without by such step announcing him or herself the possessor of a something which will cause others to draw instinctively away from the claimant. In these days, when Spiritualism has fought its way to an acknowledged 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 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 inactivity, but in broader achievements and sublime victories for the good of their fellow-men yet remain with us in the physical, holding firmly to the positions assigned to each by 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 could the spirit-world workers have accomplished? Great is the debt, therefore, which a universal (though oftentimes unappreciative humanity) 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 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 eulogy upon those who have ascended 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 happiness; 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 not possible for mortals to fully understand. I am 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 although others, gazing upon their lives constantly, 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 encircled with the shrinking sensateness incident to mediumistic development, comes to them through the very avenue of a conviction which appeals most divinely to their souls—that they are the instruments of the spirit-world, that they are the companions of the angels, and that a great and important duty is laid upon them which they must unhesitatingly and unflinchingly fulfill. Not only have we to gratefully, if briefly, render thanks at this time to those who on the public platform, or in the private chambers all over the country, have given the

voice of truth to sorrowing hearts, but we must so remember, with gratitude what the spiritual press has done for the advancement of the cause. While the mediums have performed their distinctive labor for the angel-world, and in no distinct measure, yet others there are who have been called, for purposes of good, to the work of casting the seed of the truth enunciated through these instruments far and wide, throughout the land, by means of the various papers devoted to the interests of the modern movement. And in this connection it is eminently 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 present and emphasize before the world the grand revelation of our modern days, it has proved its claim to be legitimate, and has merited the friendship of all lovers of the eternal truth. It is an exponent of the Spiritual Philosophy; it is a beacon-fire gleams in every quarter of the globe; it has ever been first and foremost in giving the tidings of immortal life, as they have been presented and demonstrated by angelic 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 ones, and from those within the ranks of Spiritualism who for so long right that chief lesson of the New Dispensation, namely—the necessity of the cultivation of a sentiment of humility toward and trustfulness in the invisible prophets and demonstrators which in our day are operating among men: Truly the mighty 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."

Many times has the course of the *Banner of Light* in regard to its treatment of the modern mediums been called in question by those ignorant of the laws and conditions necessary 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 fail to comprehend that it is under the guidance of the spirit-world, as expressed through the band of unseen intelligences attached thereto—called away from the *Banner* by the fact that it is why that paper is so apparently dilatory in proclaiming alleged fraudulent practices to the world, as avouched by various parties to have been encountered in presence of certain mediums. 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 come off/withness against any mediums who have been assailed from any quarter. They have felt that the broadest charity must be exercised, and that it would also be a terrible thing 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 necessity this must be so; and the finest of mediums that I know of might, and undoubtedly would, be made altogether worthless, and their capacity for future usefulness shattered, by being publicly and wrongfully accused of trickery in the exercise of their God-given powers! Though I know that the *Banner of Light* is certainly slow in endorsing the statements or the action of those who profess to have "caught" a medium, I also know it is only because its proprietors wish to give the matter a full investigation, and because they know that the conditions for the exercise of mediumship are very subtle, and that many times manifestations are given such as can hardly be correctly understood 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 kindly action on their part.

An important agent acting in harmony with the spirit-world workers for the unfolding of a knowledge of demonstrated immortality 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 felt it my duty to mention those labors at this time, and to tell the public that they have been ever conducted under the direct guidance of the 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 supernatural 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, and that 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 condition of being; while we know that its voice will speak till every question of importance to humanity shall be rightly settled—till the Indian shall receive that full measure of justice 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 it has given to us a freshness of life that we never experienced before its coming, but I repeat 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 important 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 of existence. While we understand that the spirits are willing to work with us and for us—that they come readily to lead us onward in the domain of physical life, I do not believe they are willing to lay aside all the spiritual advantages attendant on their lives in the higher spheres, in order that they may continue to return to us year after year if we do not make some effort for ourselves to become more like them, and more worthy the aid they so cheerfully and self-sacrificingly bring to us. It is true that the wise father accommodates his steps to those of the little one whom he would lead, but the father cannot accommodate the steps of his business, his aspirations of his maturer mind, to the plane of that child: But the child is constantly growing; certainly after thirty-six years of growth he is

able to keep pace with his father, and go on step by step with his beloved parent in all the important concerns of existence. And so, though we cannot expect to keep step with the angels, after thirty-six years of tuition under their care we certainly ought to be able to show to the world that we are able to stand higher in morality, in that strength of mind which is enduring, and to prove to the outside public that we as Spiritualists are better and broader in every department of our lives than we were before we understood the term Spiritualism.

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 within himself and to consider where he stands, 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 correct appreciation, 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 occasions, 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 knowledge 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 toward 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 birthday of Modern Spiritualism: Let us hope that during the coming year we shall have grown wiser and better—let us hope that all may perceive our correct and practical appreciation of the beautiful teachings which Spiritualism has 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 emulate their virtues; let us recognize their continued interest in our welfare; let us strive to be worthy the blessing which, commencing 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 ascended, that we may meet them by-and-by!

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

Prof. W. W. Clayton, Chairman, called the attention of the people, at the close of Miss Shelhamer'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, and had been very much impressed with him on mooted questions more than 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 mediumship, to denounce him as a fraud, and to have the word "medium" placed in his name, and to have that it had ever extended a helping and 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 endorsement—the response, on its being put to vote, being an unanimous expression of approval.

Miss Minnie Stone then sang with effect an original song written by Judge Ladd to the air "Our Day is Gliding Swiftly By," after which Prof. Clayton introduced Miss Jennie B. Hagan to the audience. She called for subjects 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 improvisation.

The thanks of the audience were then returned 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 celebration; to Miss Hagan and all the other speakers and mediums who had given of their aid to the enterprise.

Miss Jennie 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. Storor 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 Spiritualists of Charlestown, who was present on this occasion) were attached to the sentences written, which were mostly of a congratulatory or a personal character. Raps 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 surrounding its production, introduced Miss Minnie Stone, who gave a fine vocal selection, accompanying herself at the organ; Mrs. L. W. Litch was then presented to the people, and evidenced her powers as a medium by giving several tests from the platform.

Miss Flavia Cole, 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 expressive of his pleasure at witnessing the highly successful manner in which the Anniversary services now about to close at Wells Memorial had 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 on eighth page.)

The Spiritual Rostrum.

IS SPIRITUALISM TRUE?

A Lecture given by
MRS. E. L. WATSON,
At Metropolitan Temple, San Francisco, Cal.
on the Occasion of the Thirty-Sixth Anniversary of Modern Spiritualism,
under the Inspiration of Prof.
William Denton.

(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 psychological 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 audience 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 to throw off the psychological influence. While I thus 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 aimed 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.

When I arrived in Australia I succeeded Prof. Denton in Melbourne. My public reception and his farewell 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 fall 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 passive under some conditions."

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 in common sense to doubt our senses? What other avenues have we through which to ascer-

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 these witnesses, we believe them in regard to this phenomenon. There are very few 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, upon 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.

Now, then, we have witnesses in every age of the world to these astounding mental phenomena—phenomena which can be accounted for upon no other hypothesis than that of the Spiritualist; that 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 life of our sacred scriptures becomes extinct. Unless we accept the testimony of the ancients in regard to the possibility of receiving intelligent communication 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 as any people to confirm me in spiritual things. But if so be 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 reaffirmed, 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 fellow-men. 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 intelligent electricity explain invisible intelligence? How can the idea that your mind can operate through your brain, and move tables, and lift pianos, and 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? Suddenly 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 reiterated 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 willing medium; after the examination it is laid twenty feet away from the psychic, in the presence of three or four veracious witnesses; the movement of a pencil is heard upon that slate lying isolated from all human contact, upon which, after a few moments, on examination, 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 human 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 characteristic of the body? How can the will-power reproduce this visible, tangible body of the spirit in your presence?

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 accurately 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 proven 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 ear 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 without 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 connecting link 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 interpretate 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 infuse through wood and marble, and thus move ponderable substances? It shows conclusively that there are refined bodies, it may be in fluent states,

attenuated forms embodied in these forms. It is as unreasonable to say that man may not be possessed of a 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 ponderable 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 sances, and that Spiritualists believe in miraculous manifestations and a miraculous power. Nothing of the sort! We believe prominently in the universality 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 listen to these witnesses? They are not all babes and sucklings; they are not all ignoramus, nor all materialists, atheists and infidels. But we have the testimony of the ancients, such as Apollonius, Plato, Socrates, Jesus, St. Paul, James, Peter and John; and, to the Christian, are excellent witnesses. They do not dare to tell me that these witnesses are far-fetched; they do not dare to tell me that these manifestations 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 falsity 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 evidence 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 passage 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 materialists 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 it 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 investigate these phenomena just as he would investigate any chemical action, or any of the physical phenomena 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? Mediumship 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 buried, conversed with them face to face in this natural life into which he entered. Under these circumstances 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 sacrifices, 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 conviction and knowledge of the fact that spirits can and do communicate.

Bring more witnesses, say you. Prof. Zöllner, and Wallace, and Crookes, whose names stand high upon the roll of scientific fame, went to work to investigate Spiritualism—all satisfied in their own minds previously 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 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 Atheists. 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 materialism 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 man has 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 journeys 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 great Pentecostal Day the multitudes proclaimed the presence of the Most High.

I have in my own investigation determined the fact that disembodied spirits may project themselves into space under a clothing of refined matter. I have demonstrated in my own investigations the fact that without these physical eyes men and women may travel long distances and penetrate into deep mysteries; 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 you 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! behold these moons of Jupiter!" and they said: "No, we have no use for four moons of Jupiter; 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 these inspirations eighteen hundred years ago; we have our authority, we have our precursors; 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 facts, mayhap the next 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 rapping 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 nation on bonded knees whispered to each other under the waves of the sea. As these electrical forces are utilized in various 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 to the law of gravity burst from its unconscious bonds, and there opened upon the soul a vision of beauty which unraveled the mystery of the stars. So it is with these phenomena. How insignificant is the alphabet! Who, looking upon this little row of twenty-six letters, could prophesy what a Shakespeare 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! I tell you there is nothing insignificant in the system of God's government, from the drop of dew that distills in the silence of night to the most distant star; from the opening of these little 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 woman; from the priceless jewel of tears of sympathy; to the gleaming, radiant vision which dawns upon the astronomer through his own instrument—the power of whose lens shall yet be intensified until the depths 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 fly as 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.

How bright and pure each infant year appears,
When rosy dawn unveils its 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;
Mistake obscure the joys we would attain.

For every good with which the year doth bless,
Could we but yield as much to life's frail scroll,
The parting years' replendings 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 righteous 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.

It 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.

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 MORROW 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 their edges by loops of the almonous 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 language. 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 Nervine cured me of hysteria and nervous prostration." Comment is needless.

Banner Correspondence.

Maine.

BRADLEY.—Mrs. Clara Butterfield, Secretary of the Maine State Spiritual Temple, writes: "The campground known as Temple Heights is situated in the 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. The site has been selected 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 maple of mammoth dimensions. Within the park is a new, ever-falling spring of water, pure as crystal, sufficient to supply all demands likely to be made upon it by the thousands of visitors.

For a campground there is not a more inviting locality than the Maine State Spiritual Temple. Saturday Cove, lies a half-mile below, and about the same distance north rises the Bluff, whose forest-crowned slopes slant upward toward Mt. Perleval, its summit. The view from the bluff is surpassed by none on the coast. The whole broad expanse of Penobscot Bay lies before the observer, dotted here and there with the white sails of vessels, or swift-flying sail-boats, and daily with majestic steamers plowing past and sending billows, surly waves against the 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 August 12th and continue five days. Good speakers will be in attendance through the week. The committee will use every effort to enhance the unfolding of our faith, and to make the meeting a help 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. Hughes writes: "As personal experiences are generally considered valuable in relation to the evidences which occasionally present themselves of spirit-life, allow me to relate an incident which strongly marks a portion of my eventful life: Some years ago, while attending a fire in New Brunswick, Canada, I met with an accident, caused by the fall of one of the columns that supported the belfry of a church, the spire of which was destroyed. While on the scaffolding, and before the water, I was struck by an insensible, terrible thing, 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 globe spanning the distance of miles. I had the slightest glimpse of a country to which I floated. I lay on the greenward of a beautiful region, the landscape of which resembled that of our earth, but much more refined in the clearness of its atmosphere, and the beautiful sunlight which fell in peaceful peace upon and around everything. I saw a number of my friends approaching, but ere they reached me I awoke from my trance to find myself lying on a sofa, to which I had been carried, weary and numb, and in a shock to my nerves. After a short confinement to my bed, I completely recovered, but have ever since had the phenomenon of clairvoyance filling my life with the mysterious facts of our beautiful philosophy.

With the mention of the 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."

Massachusetts.

GREENWICH.—H. W. Smith writes: "Our creed-brought down has of late been favored with several lectures by the highly gifted and very sympathetic speaker, Abby N. Burnham, of Boston. Notwithstanding the fact that the Church and court of the city arising therefrom, the spacious parlors of the writer have repeatedly been filled to their utmost capacity by large and appreciative audiences, who have listened spell-bound to her very able and interesting discourses.

Could the readers of the Banner of Light know of the hard-fought battles here in Greenwich, and the bitter struggles of the writer for truth and freedom of thought, and the power of 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 unfurl their banners anew for God and the right. With the mention of the 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."

New Hampshire.

HILLSBORO BRIDGE.—E. J. Burr writes: "I read in the Banner of Light of Jan. 12th a communication from Mr. Jonathan Sargent, an old neighbor of mine. It is characteristic of him. I have sat in circles with him and his wife at his own house. She was a medium, and was wise to Spiritualism, as he says in his message, by the aid of his only son. The Spiritualists have circles once a week at the house of Mr. George H. Sturges. We have two good mediums, one controlled by Ononga, the other by Sarah, and we are all very interested. We have good tests. Even Hillsboro is catching a little inspiration; there are a great many inquiries for the truth which they will all find in due time."

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 substance to our spiritual nature, which calls for light, than all other reading matter 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."

Iowa.

OTTUMWA.—Under date of April 24, a correspondent writes: "The entertainment and social of the Liberal Society was well attended last night. All the selections were well rendered; the Banner Drill and the Calisthenics were especially fine, reflecting great credit upon the participants, as well as the careful training of Prof. K. A. beautiful and costly gold medal was bestowed to Mr. Peck, in recognition of his services to the choir. Mr. Ed. Kirby making the presentation speech. The children of the Lyceum also testified their regards by the presentation of a purse of gold. The one who made the presentation 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 lecture Sunday night, and goes from here to Flint, Mich. He has had a very fine time during his stay in Ottumwa, and the society hopes to welcome him and his talented wife again ere many months."

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 circles at home, comprising their own family, and persons from a few miles distant. This is a development of a purer, better medium than those developed at promiscuous circles, trying in the meantime to live good, pure lives so that the influences they bring around them will be good. The noble plan will always be unfurled to the breeze of light, and gather within its folds the beautiful truths of our Spiritual Philosophy, to be disseminated throughout the world, so that the souls of the suffering may 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. Bayles writes that he experienced great satisfaction in reading Prof. Kiddle's lecture on Christian Superstition, published in the Banner of Light, March 26th. "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 its positions. I am now reading Mr. Peck's 'Immortality 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 whose place she has attained 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."

Vermont.

ESSEX JUNCTION.—A correspondent writes April 18th: "The 13th, the Spiritualists were unusually favored by the presence of Prof. W. W. Clayton of Boston, who gave two very fine lectures in the afternoon. The lectures were largely attended, and the addresses very interesting. We hope may have the pleasure of listening to him many times in the future."

District of Columbia.

WASHINGTON.—Charles E. Houser writes that Mr. Levy, with whom he has recently held a séance,

Rhode Island.

PROVIDENCE.—Wm. G. Wood writes: "When in Pawtucket, recently, I received a brief communication through Prof. Boese, the medium, in which were two statements that proved to be remarkably accurate tests of spirit intelligence. I also lately received another test from a spirit who stated that I would soon receive a letter from the West from an sister named 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 family name, etc. He said he saw my name in a Boston paper, which could be no other than the Banner of Light."

Indiana.

FORT WAYNE.—Adam Starks writes that very good spirit manifestations are witnessed at sances 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 spiritualistic 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. Babu 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 corpse was dressed in a white silk dhoti, and at intervals some of the disciples of the Brahmo leader sprinkled rose-water on it, and placed garlands of flowers all over. At noon the bier was removed to the new chapel, adjoining Lily Cottage, which was being erected for the late Babu Keshub Chunder Sen's private devotions, and at 3:30 P. M. a photographer came and photographed the remains, which were then lying on a bedstead of sandal-wood, and were then placed in an object of touching regard to hundreds of the Brahmo leaders, disciples, friends and admirers. Shortly after this the male mourners and visitors were requested to leave the chapel to allow 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 bier, 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 creeds, 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 entirely of sandal-wood. After cremation the ashes were collected and placed in an urn, which will be deposited in the deceased man's private chapel. The procession was headed by a disciple, who bore in his hands a banner, bearing on it the words, "New Dispensation."

As the procession reached the old Brahmo Mandir in Colootollah, the body was put down, and a hymn cantated. "Glory be to the man who has got a pure heart," and the same ceremony was repeated when the procession passed the Sadhyaram Soma Mandir, the chant being repeated at intervals till the burning had been 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 followed the remains to witness the cremation ceremony, 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 Calcutta.—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 61 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. The undersigned, students in the College of Magnetics, which Dr. Dr. Babbitt has established in this city, earnestly and respectfully make a statement to the public as to their estimate of its merits and the merits of the new and marvelous system of therapeutics which he has discovered, and is now introducing to the world. We are convinced that it is dawning upon the world through this latest and highest revelation, that nature's true materia medica and art of healing are not found in the drug-store, or in dosing all, but in her own grand laboratory already established and refined, and existing in exalted stores 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 hand; forces so abundant and so readily accessible, that to the hand of God, and not that of man, which now prepares and administers our medicine—medicine so pure and fine that it heals the soul as well as the body.

With these views and feelings we would most earnestly urge the general public, those looking toward the medical profession, to consider well which is the wisest course to choose, the higher and more refined school of medicine, or the lower and grosser methods of the drug-store. We are convinced that we are consulting the best interests of humanity by calling attention to what we consider the highest, most ennobling and most scientific system of health and healing that has ever come to this world of light and error, we subscribe ourselves most respectfully,

W. C. Bowman, Mrs. J. R. Sanford, Mrs. Cella W. Hunt, George Wilhelm, Mrs. A. E. Kirby, Mrs. B. A. Bowman, A. F. Hanson, Miss Eulalie Gleason, Mrs. Pauline M. Pillsbury."

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 to some present holder. I am George Spooner, and I am talking to George Spooner. I am George A. Thayer when the ring was given. I afterward became the wife of George Spooner. I feel a pressure on my lungs and throat. I hear my wife's voice from my home in Springfield. My husband will hear of this. This lady's father was J. O. P. Thayer."

I hear a spirit who says when he was not a doctor was he a bear. "I was not understood. I am Henry Simon Hill."

Now I hear the names S. B. Britton, Otis Clarke, Harvey Holmes, David Smith, David Rice. I think the man Holmes is not dead. Still I hear his name spoken. David Rice says: "I stood up and spoke for the truth, as I then understood it, over twenty years in Falmouth, but I was in a fact to me now, because I exist and return. There are but few who will remember me. I was a Methodist, and one of the first converts to the new religion. I was a member of the church in the middle of March, 1867. I opposed the idea of the Rochester Knockings, 'being the work of spirits,' as David Smith says. They will remember me at Grace Church. They will remember me at 566 Main street, my old home."

I see carriages, hacks, etc. Here is a man who says he is Mike, and they will know him at Jim O'Keefe's stable, and at the Belmont Hotel. He says: "I am still a Catholic, and I don't give up my religion if I do come back to talk to you."

TO BOOK PURCHASERS.
 GOSSET & BROS., Publishers and Bookellers, 200 North
 Street, Boston, Mass., keep for sale a complete assortment
 of Spiritualist, Progressive, Reforming and Miscellaneous
 Books. Orders for Books, to be sent by Express,
 must be accompanied by all the necessary cash. When the
 money forwarded is not sufficient to all the order, the balance
 must be paid C. O. D. Orders for Books, to be sent by
 Mail, must be accompanied by cash to the amount of each
 order. We will not be responsible for the loss of any money
 sent us by the fractional part of a dollar in postage
 stamps—ones and twos preferred. Postage stamps in
 quantities of 100 or more will be accepted. All business
 communications looking to the sale of books on commission
 respectfully declined. Any Book published in England
 or America (not out of print) will be sent by mail or
 express.
 Catalogues of Books Published and for Sale by
 Colby & Rich sent free.

SPECIAL NOTICES.
 In quoting from the BANNER OF LIGHT care should
 be taken to distinguish between editorial articles and the
 communications (condensed or otherwise) of correspondents.
 Our columns are open for the expression of impartial free
 thought, but we cannot undertake to endorse the varied
 shades of opinion which correspondents give utterance to.
 We do not read anonymous letters and communications.
 The name and address of the writer are in all cases
 indispensable as a guarantee 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
 line around the article he desires especially to recommend for
 perusal.
 Notices of Spiritualist Meetings, in order to insure prompt
 insertion, must reach this office on Monday, as the BANNER
 OF LIGHT goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, APRIL 26, 1884.

PUBLICATION OFFICE AND BOOKSTORE.
 Bowdoin Street (formerly Montgomery Place),
 corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:
 THE NEW ENGLAND NEWS COMPANY,
 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY,
 39 and 41 Chambers Street, New York.

COLBY & RICH,
 PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER.
 LUTHER COLBY, EDITOR.
 JOHN W. DAY, ASSISTANT EDITOR.

Business Letters should be addressed to ISAAC B.
 RICH, Banner of Light Publishing House, Boston, Mass.
 All other letters and communications should be forwarded
 to LUTHER COLBY.

SPIRITUALISM is the Science and Philosophy
 of the Universal Mind, from the Spiritual Stand-
 point; and it is identical with Spiritualism.—SPIRIT S.
 B. BRITTON.

More Clerical Billounness.

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 pulpits 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, Medieval 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 medieval 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 man of straw, to show how easy it was to knock 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 he please recite—seeing how much he insists on accuracy in others—at least a respectable 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 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 tenting 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 the limits of our ordinary observation? We do not, mind, confuse what is natural with 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 spirit 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 séances the better." See there! Nothing is thought or said in the whole

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 councils and confidence of the Supreme ruler. All we have to say is, that if he speaks with such a notorious excess of confidence about the spirits always being "at a loss" before investigators, with what an excess of it must he speak when he assumes to avouch the purposes of the Almighty ruler. The modern minister is a much less important person than he would have been five centuries ago. This is the age of light and revelation; 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 capital, 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 catch-all 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 perhaps 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 to the coffers of the District for the privilege of instructing its inhabitants! The 'Russell law' over again; but the people here cannot vote. Murderers are still at large; highway robberies, assaults and other villainies are of 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 wrangle 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 never 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 media 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

Has been doing yeoman service for the cause 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. 13th and 16th, and at Neshaminy Camp-Meeting, Aug. 23d, 24th, 26th and 28th.

The London Spiritual Alliance and its friends will hold an inaugural meeting in the Banqueting Hall, St. James's Hall, Regent Street, May 8th, upon which occasion Mr. 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.

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 endorsing Dr. Babbitt's College of Magnetics.

A True Heart's Testimony.

In the Boston Post of March 24th we find a letter from Miss Helen Haggood, of this city, who recently died, in answer to one received by her from a solicitous friend in Maine, which the Post prefixes with the very characteristic heading—"A Beautiful Faith." One extract from this letter of Miss Haggood's is all we can give here. After alluding to the marked difference between her own views and ideas on certain subjects and the views and ideas of her friend, she says frankly but most sweetly—"I am not a Christian, according to your professed ideas, and I do not think any amount of exhortation 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 SAGES—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 Voices 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 JEROMEVAI 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, rheumatism, nervous exhaustion, etc. Its location is at 632 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 her splendid volumes, entitled, "POEMS OF THE INNER LIFE," and "POEMS OF PROGRESS." These poems are ranked among the highest poetic inspirations of the present era.

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.

On Saturday, March 23rd, Dr. 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 ardent brother. May the blessed consolations of Spiritualism be to them a nourishing solace.

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 Charleston—occurred at the same séance; 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."

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, Counselor; J. Cunningham, 1st Vice-Counselor; Mrs. M. S. Seabrook, 2d Vice-Counselor; F. Dauer, Treasurer; A. F. Melchers, Secretary.

A 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 commenced running last Sunday. It will stop at all the principal way stations.

Singular Manifestation.

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, it is not reasonable to presume—had some skeptical or professional "grabber" seized and held the form 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 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 action—that conditions too delicate to be comprehended by those ignorant of those laws must be observed in the production of materialized spirit-forms, 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 Belper, March 30th, and one at Macclesfield March 31st. Large and attentive audiences greeted him at both places.

We have received a "CALL" purporting to be an official utterance of "The American Spiritualist Association, organized at Sturges, 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 Sturges, had any right to assume that they represented the great body of Spiritualists of this country; and when this their banishing 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 a few persons who at present represent only themselves, and whose methods, to say the least, are of a very dictatorial character.

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

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 deep 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.

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 Connecticut Fellowship of the Connecticut Universalist Convention.

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.

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.

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. 65 South Russell street, Boston.

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 Falmes Hall, Boston, next Sunday afternoon, at 2:30, on "Christianity and Liberalism Contrasted." Public invited to attend.

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 load 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 demography 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 promulgation of that which he believed to be true. In an especial manner have such sympathy and such appreciation expressed themselves in deeds: First, by the Southern Association of Spiritualists, through the passage of resolutions, while in convention assembled, generously pledging themselves to a continuance of his labors by contributing, if need be, to the publication of his works that are yet in manuscript. Second, by the earnest endeavor of some of his friends (chief among them in active urgency of the matter has been Dr. A. B. Dennis of Cedar Rapids, Iowa), to find some 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 delighted, 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 standpoint of an artist: I only know that to me it is a treasure for which no words of mine can fully 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 Deity infinite? Is not goodness, like truth, an attribute of Deity? Is not, then, 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 human 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. Beale has a good word for our mediums in the *Office Office Branch*. He says: "Mediums, as a class, are as true and unselfish as the generality of people; and as sensitive and reflectors of light and darkness, they mirror forth their surroundings, and to the moral shame 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 mediums, and to give publicity to the same, and so purify and exalt 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 holding 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 far as it falls into the common error of personal abuse and ridicule."

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.

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.

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 séance held April 4th at the residence of Mrs. Macdonnell Gregory, 21 Green-street, Grosvenor-square, London, Eng., Gen. Wolsey, of Ashantee and Egyptian fame, was one of the attendants.

The new Constitution of California, it is said, puts church property upon the tax-list. The Constitution was adopted by twelve thousand majority, the main contest being over this clause.

New York Advertisements

DR. DUMONT C. DAKE

FOR twenty years DR. DAKE has had signal success in the treatment of all forms of Chronic Disease, however complicated. *Magnetism* a specialty. *Cloisvoyant Remedies* unsurpassed. Diagnosis, personal or by correspondence.

sent by Express. Send for Circular, Distance, April 8.

MRS. M. E. WILLIAMS,
MATHEMATIZING SEANCES, 522 West 46th street,
New York City. Seances on Monday and Tuesday, Thurs-
day and Friday evenings, at 8 o'clock, and Wednesday and
Saturday afternoons at 2 o'clock. Seats secured in advance,
personally or by letter. Feb. 23.

PSYCHOMETRY.

MRS. JULIA HINDLEY,
TEST, HAPPING AND INDEPENDENT WHITING
MEDIUM. Sittings daily from 10 to 4, except Sun-

MRS. L. M. MARSH,
229 WEST 40TH STREET, New York City, Magnette
Healer and Developing Medium. 13w—Feb. 2.

Practical Psychometry.
MR. DR. A. GARDNER, 417 Sumner Avenue, Brooklyn
 N. Y., gives written readings from handwriting and
 locks of hair. Delineations of character, \$2.00; prophe-
 cies, \$3.00; instruction upon personal development or
 mediumship, \$4.00; psychometric examinations of ore, \$5.00.
 Please enclose return postage. No personal sittings given.
 March 16.—13w

A POSITIVE, spirit-prescribed cure, \$2.00. Have you Malaria or Billousness? Cured as above, \$1.00. Address: **JOSIE W. POST**, 36 Sophia street, Rochester, N. Y.
March 29.—13w*

**A LARGE EIGHT-PAGE, WEEKLY JOURNAL, DEVOTED TO
THE ADVOCACY OF SPIRITUALISM IN ITS RELIGIOUS,
SCIENTIFIC AND HUMANITARIAN ASPECTS.**

COL. D. M. FOX, Publisher.

D. M. & NETTIE P. FOX.....EDITORS,

EDITORIAL CONTRIBUTORS.

Prof. J. S. Love and, San Bernardino, California.
"Oulina," through her medium, Mrs. Cora L. V. Richmond,
64 Union Park Place, Chicago, Ill.
Clara Dixon Davidson, Kirksville, Iowa.

Among its contributors will be found our oldest and ablest writers. In it will be found Lectures, Essays upon Scientific, Philosophical and Spiritual subjects, Spirit Commun-

TERMS OF SUBSCRIPTION: Per Year, \$1.50; Six Months, 75 cents; Three Months, 40 cents.
In remitting by mail a Post-Office Money Order on Ottumwa, or Draft on a Bank or Banking House in Chicago or New York City, payable to the order of D. M. Fox, I prefer to Bank Notes. Single copies 5 cents; new dealers 3 cents, payable in advance, monthly or quarterly.
By arrangements made with publishers of the *Phrenological Journal*, we can offer the following liberal clubbing

RATES OF ADVERTISING.—Each line of nonpareil type 15 cents for first insertion and 10 cents for each subsequent insertion. Payment in advance.

THE Circulation of the **OFFERING** in every State and Territory now makes it a very desirable paper for advertisers. Address.

Jan. 20.

The Spiritual Light,
A MONTHLY JOURNAL, devoted to the interest and
advancement of the Christian Church and the
world.

Terms of Subscription. In Advance. Postage Paid.

THE ROSTRUM.

**A Fortnightly Journal of Thirty-two Columns devoted
the Philosophy of Spiritualism, Liberalism and
the Progress of Humanity.**

All communications for the pages of the **ROSTRUM** must be addressed to A. C. Cotton, Vineland, N. J.

The **ROSTRUM** will be supplied to subscribers at the following rates:

Per Annum in advance.....One Dollar
Six Months.....50 Cents.
Three Months.....25 Cents.

Specimen copies sent free.
All money orders and remittances must be made payable
to A. C. Cotton, Vineland, N. J.
☛ Advertisements solicited. Jan. 19.

THE VOICE OF ANGELS
A Semi-Monthly Paper,
 Devoted to Searching out the Principles Under-
 lying the Spiritual Philosophy, and their
 Adaptability to Human Day Life.

Now in its ninth volume, eight pages, will be issued above at 35 Laurel street, Somerville, Mass. Price 5 cents for single copies; per year, in advance, \$1.50. Less than in proportion. Letters and matter for the paper must be addressed as above, to the undersigned. *Specimen copies free.* JULIA A. DAWLEY, Publisher.

A JOURNAL of Ethical Culture and Reform. Noted for the ability of its original articles upon live topics. "Finely written, cutting and to the point," "Abreast of the age," "Of good strong fibre," "Very generally quoted." It has met with a success unprecedented in journals.

State. Opposes superstition, intolerance, prohibitory and
class legislation generally.
Subscription price \$1.00 a year, in advance. Sample
copies free. Send for one. Address,
THE LIBERAL AGE CO., Milwaukee, Wis.
Dec. 9.

THE oldest reform journal in publication.
Price, \$3.00 a year,
\$1.50 for six months,
8 cents per single copy.
Now is your time to subscribe for a live paper, which dis-
cusses all subjects connected with the happiness of mankind.

April 7.

Light for Thinkers

WEEKLY PAPER, published at Atlanta, Ga.

May 19. A. C. LADD, Publisher

Angel Voices from the Spirit-World

Essays taken indiscriminately from a large amount written under Angel influence.

Dial and Transcribing Medium, and Reputed Author.
These communications are of a very spiritual character, high and elevating in tone. Spiritualism is here shown in its religious aspect, its truths are presented in contrast to the errors of the past in a reasonable and convincing manner, the thought impresses you everywhere, and you say

Gospels of Oahspe
THE NEW BIBLE. NOW READY.

Cloth, \$1.00; paper, 50 cents; sent by post on receipt of price.

QUINA'S CANOE and CHRISTMAS OFFER.
ANG, filled with Flowers for the Darlings of Edin-
burgh, by "QUINA," through her Medium, "WATSON
LILY," MRS. CORA L. V. RICHMOND.

Of the gifted mediumistic author of this new work, a
word is necessary; her name, announced as editress,
that is necessary, commands attention.

Of the beautiful spirit-author, "Omina," so well known on both sides of the Atlantic, we can only say, word inadequate to express how highly she is esteemed. CHRISTMAS OFFERING opens with a history of earth-life and its tragic close.
Cloth, gilt, pp. 180. Price \$1.00; postage free.
For sale by COLBY & BIGH.

(continued)
