VOL. LV.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, MAY 3, 1884.

88,00 Per Annum, Postage Free,

NO. 7.

CONTENTS.

FIRST PAGE, -Free Thought: Mistakes of Investigators-No. 2. Form-Materialisatione: Nothing New Under the Sun. BROOMD PAGE .- Postry: The Life Clock. The Anniver

eary: The First Spiritualist Society of New York City; Saratoga Springs, N. Y. THIRD PAGE.—Anniversary Exercises in Liberal, Mo., and Salem, Oregon. Miss Shelhamer's Mediumship.

Spiritual Phenomena: Remarkable Materializations through DeWitt Hough; Materialization Séauce of Mr. France. Banner Correspondence: Letters from Illi-nois and Massachusetts. Verifications of Spirit Messages, etc.

FOURTH PAGE. -State Secularization, Foreign Items, A New Lecture, A Worthy Charity, Onset Bay Greve, etc. FIFTH PAGE.—Washington Matters. Spiritualist Meetings in Boston. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—Message Department: Invocation; Ques-tions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Jennie Miller, James Andrew Warren, Mary Eliza Adams, Harriet Maria, Josephine Sawyer, George D. Taylor, Mrs. Hannah Barter, Major William H. C. Sherman. Martha L. Fort, John Cook, and Jennie E. Wright. Poetry: Flotsam. Obituary Notices, etc.

SEVENTH PAGE .- " Mediums in Boston." Book and Miscellaneous Advertisements. EIGHTH PAGE.—All Sorts of Paragraphs. A Petition for

State Secularization. Easter in Eric. Magazines for May. Cleveland (O.) Notes. An Army Experience. Spiritualist Meetings in New York: American Spirit-

Free Thought.

MISTAKES OF INVESTIGATORS-No. 2.

To the Editor of the Banner of Light:

It is always unpleasant to be misunderstood, and still more so to be misrepresented and charged with unfairness and inconsistency.

My first article under the above head, published in your issue of March 8th, gave rise to quite an extended correspondence, for the most part with investigators whose observations agreed with my own in respect to those particular phases of spirit-phenomena with which it dealt ; but J. Frederick Babcock, D. D. S., in a late number of the Religio-Philosophical Journal arraigns me for inconsistency in this, that in a late communication published in Light for Thinkers, I mentioned Mrs. M. E. Williams of New York City as a successful exponent of that particular form of spirit manifestation known as materialization," whereas in the Banner of Light article I say "that in reality she is merely a transfourationist."

And now also comes Richard Harte, who in a letter to the Banner speaks of transfiguration as a "trick," and charitably concludes that I have been led into the error of doing Mrs. Williams "great injustice" by the near resemblance to her of various materialized forms which appear at her seances.

Now in complete refutation of the statements and conclusions of Mr. Babcock, I have only to refer to the articles in question, especially the Banner one, wherein it is not only not said or implied that Mrs. Williams "is merely a transfigurist." but precisely the opposite. for she is there repeatedly spoken of as a genuine materializing medium, through whose instrumentality the sister phase of transfiguration is also observable. dr. Babcock of intentional misrep resentation, but if he will give my article a more careful reading, in the light of that just and liberal criticism which avoids partisanship and useless quibbles, he will be forced to admit that the following words and statements relative to Mrs. Williams admit of but a single interpretation, and that one not at all in harmony with what he gave the readers of a journal largely devoted to the discredit of mediums and the destruction of mediumship to understand. For example, how is Mr. Babcock able to reconcile the following passages with his before-mentioned statement. viz. "On the evenings in question, several unmistakable materialised spirit-forms appeared, besides a number ... using the organism of the medium more or less transflaured''?

Unless Mr. Babcock holds the words materialized and transfigured as synonymous, and expressive of precisely the same thing, he has involved himself in no little difficulty in his unwarranted criticism.

Again I find the words "habitual materializations. ... spirits fully, independently materialized, and others using her physique," made use of in speaking of Mrs. Williams's mediumship in the Banner article, with the distinguishing line so clearly drawn, that every candid reader will concede that there was no ground or justification whatever for the statement that I claimed in this article that Mrs. Williams "is merely a traditigurist," nor is there any inconsistency between the Light for Thinkers and Banner articles and Mr. Babcock will have to bring to the surface something more in accordance with the facts, in order to satisfy even the non-progressionists and their West ern organ of the truth of his premises and the sound

ness of his conclusions. The effort which is being made to reduce Spiritual ism to a beggarly theory, as wanting in proof as are the creeds of Christian denominations, appears to be concentrated upon the destruction of mediums, and the discredit of those who uphold them as instruments of those phenomenal occurrences upon which the whole fabric of the New Dispensation rests and must always

Is Mr. Babcock quite satisfied to enroll himself with this demoralized body, which has thrown down its weapon, and is even now in full retreat?

Respecting Mrs. M. E. Williams, let me say once for all, that in my judgment, formed after the most care ful study of the phenomena presented through he mediumship, she is one of the best mediums for full form-materialisation I have thus far had the satisfaction of observing; a fact which has been satisfactorily demonstrated to me and others, on the occasion of series of public séances extending over a period of more than three years; but this does not prevent her from being sometimes made the instrument of trans figuration, nor its she able to offer any resistance to it even if she would, being in all such instances helpless ly unconscious.

In respect to the published communication of Mr. Harte, wherein he voluntarily assumes the championship of Mrs. Williams, as if there were really some occasion for it, I have only to add that it would be worse than useless to enter upen any discussion of the nature of phenomenal facts with one who is content to speak of transfiguration as a "trick," and its alleged exhibition in the presence of whatever medium, even the most sensitive and refined, as an injustice, unintentional or otherwise.

entional or otherwise.
The mysteries of spirit-communion, and the inestimable truths which 'are being continually brought to light through medial instrumentalities, will not be set back by any trivial disagreements. If transfiguration **为这种,但是是一种的一种,但是一种的一种的一种,**

be a truth, the sooner it is accepted by Spiritualists, and particularly by experimental séance-goers, the better it will be for our mediums, who are too frequently subjected to the assaults of the ignorant and brutal. It is indeed of the utmost consequence to them that a phase of mediumship and spirit-control so apt to be misunderstood and wrongly interpreted, should be recognized and made to take its appointed place in circles wherein materializations are looked for.

With this feeling, I addressed a note to a gentleman of wide and varied experience with the phenomena under date of April 10th, in the following terms:

JULES F. JEANERET, Esq., Ase't Cor. Sec. American

My Dear Sir-Being aware that you were for a long period in regular attendance upon the materializing séances of that excellent medium. Mrs. M. E. Williams, of this city, I would feel greatly obliged to you if you would favor me with the result of your observations of the phenomena dur-ing those sittings, especially in regard to the two phases usually denominated "full materialization" and "trans-Very respectfully, &c.,

NELSON CROSS.

To this note I promptly received the following reply, in which it will be perceived this subject is fully elucidated, without the least departure from fact to theory. the writer giving merely his own observations of the phenomena through a long course of attendance upon it, under circumstances peculiarly favorable to its clear understanding:

NEW YORK, April 12th, 1891. MON. NELSON CROSS, Pres. A. S. A.:

Dear Sir-Your note of yesterday is at hand, and I most cheerfully comply with your request, not that by so doing I can hope to throw any new light upon the question at issue, but the result of my observations, during a scrutinized investigation of the phenomenon of spirit-form materialization may corroborate the views obtained on the subject by more competent and more experienced investigators.

At this present time a deep and wide-spread interest in materialization appears to exist in the public mind, for these marvelous manifestations, although surrounded by much that is mysterious and incomprehensible to human intellect in its present state of development, appear so natural and real, that they possess an amount of faccination and a power of conviction unequaled by any other phase of spiritual phenomenon.

It is, therefore, very essential that everything bearing uson the manner of their presentation that experience has so far been able to ascertain, should be publicly elucidated regardless of any construction that may be put upon it by any class of individuals.

During a period of investigation covering several years, although confined mostly to public or promiscuous circles, where opportunities for study are considerably restricted. I nevertheless, by patient and scrutinized observations, and the kindness and contessy of the controlling spirits, was enabled to obtain much information on the subject. It was especially so at the seances of Mrs. M. E. Williams. seauces which I attended constantly during one year's time, and where the fullest opportunity consistent with the regulations governing these circles was extended me for observation and study. I there pursued the same line of investigation previously followed by me with other mediums for the same phase of phenomena, carefully scrutinizing everything that occurred in an unprejudiced manner, without any preconceived ideas, and specially watching and noting details of apparently small importance. I found in Mrs. Williams a medium of much power, directed by controls of romarkable intelligence and unswerving faithfulness, evidently anxious to convince receptive minds of the great truth of spirit immortality and of their actual communion with the spirit-world and with their loved departed ones. Those guides, therefore, encourage and direct manifesting spirits to identify themselves by all means in their power, this resulting in a display of intelligence and test-giving power on the part of the appearing forms much greater and more generalized than what is ordinarily met with at materializing scances. As far as my experience with Mrs. Williams's scances is concerned, this disinterest, although I must admit that I have there witness. ed extraordinary physical manifestations, such as a great variety and diversity of forms, from those of babies to massively proportioned, six-feet tall, male forms: the phenom enon of dematerialization of forms, or their vanishing in view of all, apparently sinking through the floor; and also the presentation of more than one form at the same time. Indeed. I have seen while looking into the cabinet, at the invitation of the control, four different forms (all endowed with motion) and the medium at the same time. This is pretty strong and undeniable evidence that Mrs. Williams is a medium, and, as you say yourself, an excellent one, for the materialization of spirit forms. Yet I am not prepared to admit that every one of the numerous entities which appear through her mediumship (I have known as many as thirty different ones appear at one séance) are true materializations.

From a careful examination of the phonomena taking place in the presence of the different materializing mediums with whom I have come in contact, I am fully convinced that all of them are at some times subjected to transfeuration: that is to say, that while in the trance state their organism is wholly seized upon by some disembodied entity wishing to manifest in visible and tangible form, and is often so transformed and so changed in features, appearance, bulk and height, that when brought out of the cabinet by the controlling power, hardly anything of the medium can be recognized in it. Yet in all such case the bodily form of the medium subjected to the will of the manifesting spirit that constitutes the apparition, the mediam at the time being entirely unconscious of it. This is not a materialization which could possibly dematari alize and at will return its body to atomic condition. As I have said before, transfiguration more or less perfect, more or less complete, according to the power of the manifesting spirit, seems to form a part of the phenomena occurring in he presence of mediums for full-form materialization, is often presented at the same seance with materialization, and I have every reason to believe that it also forms a part of the manifestations witnessed at Mrs. Williams's séances. I recollect at one time inquiring of one of her controls Prentice Holland, how much of materialization and how much of transfiguration occurred during their manifests. tions. His answer was somewhat ambiguous and unsatisfactory, and prompted me to say: I suppose, Mr. Holland this is one of the secrets of your cabinet which you prefer not te disclose; he promptly retorted, "Just so, sir, just so," On the whole I admit that it would be very difficult to justly discriminate in all cases between materialization and transfiguration. Yet during my prolonged attendance at Mrs. Williams's (certainly over one hundred siances) noticed unmistakable transfigurations, not so much because they recembled the medium in features, but because their appearance, bearing, complexion, etc., were entirely different from those of the best materialized presentations of even such spirits as were adepts in the art, being too natural and life-like in all details to be accepted as materializations. No matter how perfect an evanescent body may be made to look, an experienced investigator will discover in it some characteristics of its ephomeral nature.

Some of these life-like appearing forms would sometime present themselves at the last part of a seance, when they contrasted strikingly with the weaker materializations (the power being then nearly exhausted) which preceded or folowed them. I remember several such instances, when the controls having announced that they were busily engaged in assisting such spirits as wished yet to manifest and some spirit would suddenly appear full of life and strength, the control would exclaim: "Some of these pirits are so anxious to manifest, and understand the jawr o well, that they jump in unnoticed by us, and manifest

in their own way." In resume, I must say that in my estimation the pheno enon of transiguration is nearly as wonderful as materiall-mition, and belong to the same class of phenomena, for like organic conditions are needed in mediums for the presenfation of both. When that fact becomes recognized, and

been so persistently and gloatingly resorted to, will lose its charm with that class of so-called investigators who seem delighted to stamp upon the chosen instruments of the spirit-world their own stamps of scurrilous and fraudulent Very respectfully,
J. F. JEANERET.

propensities.

I am well advised that with nearly all sensitives, whose organisms are being made use of for spirit-ma terialization, transfiguration is very distasteful, and they would be more than pleased to be relieved of it altogether; and were it not that many of them have been forced into conviction of its reality by the most severe lessons, wherein they find themselves involved in perplexities explicable upon no other theory than that of transfiguration, they would be quite as incredulous of its right to recognition as a phase of spiritmanifestation as certain of our skeptical brethren whose words are bitter in its denunciation as a trick or fraud on the part of 'the medium, and if not this, of the spirits themselves.

There is, nevertheless, no truth of whatever nature however discovered or wherever found, which Spiritunlists can afford to ignore, and transfiguration being one of the verities of phenomenal manifestations, will surely overcome all skeptical denial of it, and be assigned its true place, which is second only to materi alization itself. This is due to apiritual science, and more than all is it due to mediums, who have been made martyrs to ignorance, and that mistaken zea which sometimes descends to brutality. Whilst it is true that many mediums whose organisms are habitually made use of in presenting personations and transfiguration have never been employed as instruments of materialization, it by no means follows that the two phases are so widely at variance as to be incapable of presentation through one and the same justrumentality, nor is the occurrence of the lesser phase, as we are apt to view it, any possible discredit to mediums of whatever rank or order, as related to spiritmanifestation; and at this particular juncture it becomes more than ever important that transfiguration as an established fact should be carefully studied and explained. Especially should it be commented upon in a manner to allay suspicion, at the opening of every materializing scance. Then, if the manifesting spirit failing in its effort to materialize, possess itself of the medium in order to reach its loved ones of the circle those in waiting may learn to incline their hearts to the celestial visitant, and receive with becoming gratitude the communication which will almost surely set at rest every doubt of its verity, instead of rudely repelling her or him of the spirit, as the case may be with unwarranted suspicions of fraud and deceit.

Then, too, instead of an epidemic of spirit grabbing as this ruffianly amusement is mildly termed, (boasted of as having been set on foot in Thicago, and spreading like a foul disease over the world,) the blameless medium will find security in the acceptance of a sublime truth, which adds still another to her mysterious attributes.

Any person visiting the editorial rooms of the Banner of Light will observe two large photographs upon the wall, equal in size, but as unlike as a wandering gypsy and a modern lady of fashion. One is a likeness of Mrs. J. H. Conant, in the days when she presided over the Banner Bree Circles: the other, a representation of the same individual, transfigured as a North American Indian, as she is to all appearance, for it would puzzle even her nearest friend to find any physi ognomic resemblance in the two pictures.

I have myself seen two trance mediums, who chanced to meet at a little evening circle some years o, seized upon and controlled by two Indian spirits originally of the same tribe, and sooner than I can relate it all their modern head-gear was stripped offcombs, hair-pins, switches, everything-and thrown to one side with energetic promisculty, whereupon the two squatted side by side upon the floor, with their over-skirts drawn blanket-like over their shoulders. as preliminary to a real old-fashioned Indian pow-wow. wherein their very faces appeared to undergo a kind of aboriginal transformation, quite in keening with the general make-up of the piece,

Let us suppose either of these transfigured mediums to have been brought into the circle from a cabinet during a scance for full form materialization; nay, more, let us suppose her to have been pounced upon and seized as an impostor, what would have been its effect upon a skeptical mind, or upon one who assigns to the whole range of medial manifestations a close relationship to necromantic performances? Why, he would pronounce it all a fraud, a palpable fraud, for which in his judgment the unconscious medium should be made to suffer the severest penalty; and mediums have suffered much too long for just such occurrences, in which they had not

and could not have had any voluntary part. It was only as yesterday that all Europe rang with the exposure, by the Crown Prince of Austria, of the medium Bastian. The details of this much bruited flasco show that a tall, profusely draped form emerged from the cabinet, which, upon being seized, proved to be Bastian himself; but, notwithstanding the utmost vigilance and instantaneous search of medium and premises, not a vestige of the ample drapery which served for his make up could be found or secured. Is there not something in this one circumstance to challenge further scrutiny? This ignoble treatment of his medium guest by one so high in authority proves two things: first, that an innocent medium may be victimized at the expense of hospitality; and, second, that even a Crown Prince may be cruelly misled through

his ignorance of superterrestrial things. As a general thing, we can place no reliance upor these repeated "exposures." It is always a question whether it is the medium's artifice or the "grabber's" ignorance that is exposed. I speak only of mediums as contradistinguished from pretenders, or a class of weak and conscienceless wretches who prostitute their mediumship through avarice, and are vile enough to change with the fluctuations of fortune from exhibitions of true medial manifestations to medium exposers. The houses of Christian worship are not unfre quently thrown open to these pretended exposers of Spiritualism, as if a decaying and soulless ecolesiasticism could be upheld by the denial of spiritual gifts,

The truth which I am endeavoring to uphold is one of the safeguards which mediums should draw about them for their self-protection. When it is generally accepted by Spiritualists, as it surely will be séance-goers will hesitate a long time before they madly rush upon the helpless and unconscious instruments of spirit control and hold them up to the soorn and contempt of the thoughtless multitude, who are ever ready to accept conclusions which coincide with

and the elimination from popular creeds of all that

goes to prove the immortality of the spirit manifest in

It is useless to deny that there is a class of professed Spiritualists who place little or no reliance upon the phenomena; who hold that the higher levels of the Spiritual Philosophy transcend all else, and having climbed to this level themselved along the whole range of phenomena, they would han pull the

their own.

generally admitted, the grabblug process which has lately | ladder which served their purpose up after them, call- | chamber, in which Miss Berry sat, contained no furniing upon those below to accept their teachings without having shared in the proofs. This plan of infusing the new light will bring us no converts. It is indeed the precise cause of the dry rot which is everywhere consuming the evangelical church. That which gave it life and strength in the beginning was Spiritualiem. Now they disown its angelic ministrations, and perish. All phenomena are the manifestations of spirit, and Spiritualism can no more exist without them than the physical body can exist without breath.

Another class of Spiritualists, whilst admitting the phenomena, limit them to their individual experiences. questioning all beside without examination, and with little inclination to investigate the newer revelations. This is well enough for them, but there are others who will not be satisfied with these limitations.

There was once an African chief who received with rude hospitality his Caucasian visitors, and listened with becoming patience to their relations of facts which were surprising to him, until they told him that in their country the surfaces of the rivers and lakes at certain seasons were so congealed and solidified as to admit of being traversed as a footway with heavy burdens equally with the land. This was more than this notable chief could put up with, nor would he hold further parley with those who sought to impose upon his credulity with statements so contrary to his own knowledge and experiences, and yet this African chief had never essayed to publish a journal devoted to religion and science, even by accident, and his flatterers were many in the land, nor were they altogether free from the bad odor of dark circles. NELSON CROSS.

form-Materializations.

Nothing New Under the Nun.

Fo the Editor of the Banner of Light:

Is there nothing new under the sun? Just now when the spiritualistic world is excited and divided over transfiguration and materialization, and the Christian world appears to be making herculean but fruitless endeavors to prove all manifestations of invisible intelligences to be humbugs and frauds, it may be well to see if we can find their archetypes in ages past, and especially in the sacred records of Chris tianity. It is there recorded that Jesus, taking with him three of his disciples, or friends, "apart by themselves, was transfigured before them, and his raiment became shining, exceeding white as snow." It is stated that "there was a cloud that overshadowed them," that is, light was partially if not entirely excluded from them, and that while these conditions were presented, Moses and Elias appeared unto and talked with them, and a "voice came out of the cloud," or was heard in the darkness, saying, "This is my beloved Son, hear him."

Here is a clear and unmistakable account of the manifestation of two ancient spirits through the transfigured medium, Jesus, to Peter, James and John, under conditions very similar to those under which like manifestations occur now-a-days. They went apart by themselves " and held a seance, the condition of comparative darkness being produced by the 'overshadowing cloud." Does any true believer in the divine origin of the biblical record dare deny this? Being told in the language of to-day, it would sound marvelously like similar manifestations now occurring everywhere, for it is an admitted fact that mediums are snow, and so changed in form and features as to be recognized and greeted as spirit-friends. Transfiguration is familiar to all candid investigators, and is nothing new under the sun."

Subsequently, after Jesus had been executed on the cross as a "seditious person"—dangerous to the then dominant Church-after he had laid off mortality, and three days after he had entered spirit-life, he did more than Moses and Elias had done. Instead of transfiguring a medium, as they did, to converse with the three disciples, he appeared first to Mary in his bodily form; but when she told his friends they refused to believe, calling her statement "an idle tale." The spirit Jesus was not to be put off by the incredulity and unbelief of those who had been his friends and followers while he lived on earth, and he next appeared to two of them in another form, as they walked in the country, "and they went and told it unto the residue; neither believed they them." Afterward "In the same day, at evening, when the doors were shut, when his disciples were assembled," unquestionably apart by themselves, "came Jesus and stood in their midst," greeting them kindly and lovingly: "Peace be unto you." and to convince them that it was indeed their friend, showed them his hands and side. The sacred record says they were "glad." But Thomas, it seems, was not present when this manifestation occurred and when they told him they had seen and talked with the departed Jesus, he doubted, and refused to be lieve. He had heard the same incredible story before and unless he, too, could have the evidence of his own senses he was not going to believe it anyhow; he must even have the privilege of sticking his own fingers in the "prints of the nails" in the spirit's hands, and his hand into the gaping spear-wound in the side of his murdered friend, before he was going to have any faith in it. He proposed his own test; and eight days after-ward, when "his disciples were within and Thomas with them, the doors being shut," Jesus came as before, stood in their midst, a real, tangible, materialized body, and Thomas had the test he had demanded. The third time he thus appeared, it seems he provided food and dined with them; nor was the third the last time: for if John the Evangelist is to be believed, he frequently appeared to them for a long time, and did so many things, "the which if they should be written every one," John says, "I suppose that even the world itself could not contain the books that should be writ-

Here is a record of repeated and long-continued materializations of a spirit which, it is to be presumed, is unhesitatingly accepted by all denominations of the Christian church, and forms the basis of its faith in immortality, although at the time these events occurred it would seem that the church was as skeptical and unbelieving as it is now. These manifestations are now duplicated thousands of times, and hence materialization is "nothing new under the sun." Materialization, that is, the appearance of persons who once lived in the flesh, in tangible form, cognizable to human senses, as was done nearly nineteen centuries ago, really occurs now, as then, and in accordance with the same laws, and he who ridicules the latter must also reject the former.

On Thursday evening, April 3d, 1884, a company of gentlemen and ladies, numbering some twenty or more, were assembled in the rooms of the Berry Sisters, at No. 1 Arnold street, Boston, the doors being not only shut, but locked and sealed. In one room sat Miss Gertrude Berry alone, and in the other the assembled company. The doorway between these rooms was hung with black curtains. The smaller room, or

ture, except a chair and a sofa, both of which, as well as the room itself, were carefully examined before; the doors were shut." The other room was dimly light ed, but still was sufficiently light for features to be distinguished at a short distance.

To the company thus assembled, "the doors being shut," came from the cabinet, and "stood in their midst," not only one, but some thirty persons, clad in raiments of shining white, who pleasantly and lovingly greeted them, as did the spirit Jesus, and who were recognized by and conversed with their assembled friends. In more than one instance, two and three of these mysterious, living, moving beings, clad in "shining white raiment." stood in our midst. In one instance one not only "stood in our midst" but sat in a chair, and conversed with those near by. Old men, young men, women and maidens thus came, "stood in our midst." coming from and returning to the cabinet. leaving no trace except their pleasant greetings and loving words. Whence came they? Were they those who had lived their allotted time on earth, who had laid off their mortal bodies, and now returned, as Jesus did, with their spiritual bodies, the ethereal counterpart of the cast off mortal, materialized, so as to appear as substantial as the latter ever did? Or were they, as they came and "stood in our midst." the medium transfigured, and, on more than one instance, divided into two or three, as during the evening Miss Berry, in an unconscious trance, came out of her little room, supported by another female form clothed in pure white? Or was it an illusion of the senses of all present-a cheat and a fraud? Were we all de

Let us see. In the early part of the evening a tall,

graceful female form parted the curtains, "stood in our midst," and gave the name of a lady who passed out of her mortal body in 1849, and whose experience in spirit-life was published in the Banner of Light about twenty-two years ago. The writer recognized the familiar name and at once stepped to the cabinet, in the parted curtains of the doorway of which she stood and gave him a greeting such as might be expected from a devoted companion after a long separation from her husband. Her lips and hands were not so warm as in earth-life, but her lips and hands and form were as tangible as then. The greeting over, and after a few whispered words of cheer as we stood there closely together, suddenly her visible form sank to the floor, her face looking up to mine; and after the last vestige of white had disappeared the curtains closed and I stood alone. I had previously mentally requested that this manifestation be given, and it had come. Was it not enough? There were other witnesses beside myself; and when we tell the wonderful story to those not present professing faith in immortal life beyond the grave, "believe they not us." But it was not enough. I had stood there at that mysterious portal but a moment after the form had thus almost instantly disappeared at my very feet, when the sable curtains were parted and there the mysterious visitant stood as before, with arms outstretched to me. She whispered to me again in her singularly musical voice, and, grasping my hand in hers, again sank straight down at my feet, this time more slowly, my hand in hers, until, stooping over, I reached to within a few inches of the floor, and there was only that white arm reaching upward in sight; then her hand was gone from my touch and vision. Then, and not until then, did the parted curtains close, and again I stood alone. Was not this sufficient? Had not my mental request been fully compiled with? Mr. Albro, who stood near, remarked that the spirit appeared weak and could not hold her form. To me, however, there was no weakness manifest. An intelligent purpose was being accomplished, and in another instant again the curtains were lifted and for the third time she "stood in our midst." She whispered in my ears the name of a beloved daughter who passed from us to her loving care in early childhood, some fourteen years ago, and had grown to maidenhood "over there," and said she, too, would "stand in our midst" ere the evening should close. She bade me a tender good night, after promising to come to me again at another time, and, clasping my hand again, sank to the floor and vanished, after which the curtains again closed and I stood alone. Reader, was this a transfiguration of the medium, as Jesus was transfigured on the mount? If so, how did the tangible form so instantly vanish before the curtains closed? Or was it a materialization of the spirit-form which stood in my presence, touched me, looked into my eyes, spoke to me, and then was not? Which?

I took my seat and sat quietly pondering over this wonderful manifestation, while other forms, as tangible and plainly visible, stood in our midst, walked among us and greeted their friends as she had me. Singly and in pairs they came, making "glad" the hearts of those present, as the disciples were "glad" when Jesus "stood in their midst" in like manner, almost nineteen hundred years ago, and when the statements of those who saw were ridiculed as "idle tales"

At last, a slight, girlish figure opened the curtains of that mysterious chamber and "stood in our midst." She called me from my seat, and as I approached her she whispered her name and flung her arms around my neck, so glad to see "papa." After conversing with me for a moment she found it necessary to retire within the cabinet to renew her strength, but instead of stepping back as was usually done and allowing the curtains to fall between herself and me, she took my hand, sank to the floor at my feet, and vanished before the curtains were closed. Almost instantly, however, the "veil was rent" and the lovely being again "stood in our midst," not a phantom, but a moving, living, loving being. Childlike, she clasped her arms around my neck, and I threwmy arms around her, holding her close to my heart, and noticing the while that her back was entirely destitute of any semblance of clothing. Thus we stood, and as I bowed my head, her sweet upturned face nestled lovingly to mine, and for a brief turned face nestled lovingly to mine, and for a brief minute or two she held sweet converse with me, telling me of her home and her guardian who had aided her to come, and how happy they were to come and "stand in our midst." Then she lovingly whispered. "Good-night, dear papa," sank from my arms to the floor, vanished from sight, and the curtains fell as before. I retired to my seat, thanking God and his holy angels for this blessed experience. The reader may say, if he shall read to this point, that it is only an "idle tale"; but if he be a Christian, he must remember that the followers and intimate personal friends of the "lowly Nazarene" said the same thing when told by those in whosewords in all things else they had implicit confidence that Jesus, the first fruit of the resurrection, had "stood in their midst" in bodily form as he did before his death on the cross. For "if the dead rise not, then is Christ not risen, and your faith is vain."

Were these loving visitors what they claimed to be? Did they "stand in our midst" as Jesus stood in the midst of his friends as tangible materializations of spirit-forms? Or were they only different transfigurations of the medium? These are the questions that each reader must answer for himself. The idea of fraud is too transparently absurd to be entertained for a moment. For myself, until convinced by evidence still more conclusive to the contrary, I must believe that on this occasion our spirit-friends indeed "atood in the shellow, this is "nothing new under the sun."

J. B. HALL. minute or two she held sweet converse with me, telling

THE LIFE CLOCK. Translated from the German.

There is a little mystic clock No human eye hath seen.
That beateth on- that beateth on,
From morning until e'en;
And when the soul is wrapt in sleep,
And heareth not a sound,
It ticks and ticks the livelong night,
And never runneth down.

Oh. wondrous is the work of art,
Which knells the passing hour,
But art ne'er formed, nor mind conceived,
The life clock's magic power.
Nor set in gold, nor deck'd with gems,
By pride and wealth possess'd;
But rich or poor, or high or low,
Each bears it in his breast.

When life's deep stream, 'mid beds of flowers,

When life's deep stream, 'mid beds of nower All still and softly glides.
Like the wavelet's step, with a gentle beat it warns of passing tides.
When passion nerves the warrior's arm Por deeds of hate and wrong,
Though heeded not the fearful sound,
The knell is deep and strong.

When eyes to eyes are gazing soft. And tender words are spoken.
And tender words are spoken.
Then fast and wild it rattles on,
As if with love 't were broken.
Such is the clock that measures life,
Of fiesh and spirit blended;
And thus 't will run within the breast,
Until the life be ended.

The Annibersary.

The First Spiritualist Society of New York City Celebrates the Thirty. Sixth Anniversary of the Advent of Modern Spiritualism-Speeches by H. J. Newton, Prof. Henry Kiddle, Charles Lakey, et al.; What was Done also at Naratoga Springs, N. Y. - Remarks by H. J. Horn, Peter Thompson, and Others; Exercises at Liberal, Mo., and Portland, Ore.

New York City.

The Thirty-Sixth Anniversary of the advent of Modern Spiritualism was fittingly celebrated in the great metropolis, in Republican Hall, and other places. The First Society and its friends were favored with pleasant weather, a very large audience, excellent music, and interesting addresses, for over three hours. Prof. G. S. De Weir opened the meeting with a piano solo, "Dancing Leaves," by Mattei. Henry J. Newton, Chairman, made a brief and appropriate speech. Mrs. De Weir sang an "Anniversary Anthem" expressly composed for this occasion. Henry Kiddle interested the audience at length with logical, dispassionate, but keen argumentation. Mrs. Belle Cole, famous for her rich, soulful expression, sang, "The Cleansing Fires," by Gabriel, and for encore, by request, "Oft in the Stilly Night," with great feeling. Marshall P. Wilder, a favorite humorist, made a happy hit with his "Spiritualistic Kittens." Charles Lakey, Ex-Rey, of the Methodist Episcopal Charles Lakey, Ex-Rey, of the Methodist Episcopal Charles Lakey, Ex-Rey, of the Methodist Episcopal Charles Lakey a vizorous compact ada nappy nit with his "Spiritualistic Kittens," Charles Lakey, Ex-Rev. of the Methodist Episcopal Church, delivered a vizorous, compact address, Mr. II. M. Humphreys, tenor, sang, "Schubert's Serenade." Rev. C. P. McCarthy dealt some sturdy blows for Spiritualism. Prof. dealt some sturdy blows for Spiritualism. Prof. J. A. Keenan, elocutionist, graphically recited "The Old Man Taking his Photograph;" also "The Return of the Day." Mrs. Nellie J. T. Brigham poured out her melodious and poetic accents with pleasing effect. The meeting closed with a plano solo, and the doxology. Three of the five addresses, abbreviated, we give below.

J. F. SNIPES.

Mr. NEWTON.-In all ancient history, sacred or profane, where individual spiritual forms are mentioned and admitted as real, they were recorded and regarded as supernatural or miraculous, produced or permitted by the direct in-terposition of the Supreme. So far as known, it never occurred to the writers that such phenomena were in harmony with natural laws. Without exception it was supposed the intelli-Without exception it was supposed the intelligence and power producing such manifestations were outside of Nature. As taught in the New Testament, God and Nature were not in harmony. A poorly defined but conspicuous sentiment of its authors prevalled, that an evil spirit was at war with God and his government, exercising superior control over natural law. In many Bible cases these appearances were supposed to be God himself. It is said that "God" appeared to Moses in the burning bush, yet Acta vii: 35 says it was "an angel." Again yet Acts vii: 35 says it was "an angel." Again Genesis, eighteenth chapter, states "the Lord" appeared to Abraham on the plains of Manre. In this instance three "men" appeared, whom Abraham addressed as "My Lord." Similar Abraham addressed as "My Lord." Similar records might be quoted at length, but these two will suffice as examples. They all demonstrated the accustomed to these rudimentary indications what good is Spiritualism?" To me it is good to the set of the area weekened, and the grim spectre. Death, has lost his old-time terror. A great discoveries, since human hearts knew the newspapers upon the mediumistic manifestations at police headquarters in this city.

The world by this time ought to have become accustomed to these rudimentary indications what good is Spiritualism?" To me it is good the control of the area and care or into a record. The are sweetened, and the grim spectre. Death, has lost his old-time terror. A great discoveries, since human hearts knew how to knit together. And yet to-day you hear people ask: "Of the wide the grim and the grim spectre. Death, has lost his old-time terror. A great discoveries, since human hearts knew how to knit together. And yet to-day you hear people ask: "Of the wide in the grim and the grim the records and the grim the area weetened, and the grim the records and the grim the area weetened, and the grim the records and the grim terror. A great discoveries, since human hearts knew how to knit together. And yet to-day you hear people ask: "Of the wide in the cark and care of the grim the properties."

Modern Spiritualism claims to have changed all this uncertainty to well-defined and substantial certainty, based on natural laws and established facts. It marks an epoch in human history second to none preceding it, and its full significance and importance are not yet fully felt by its most earnest adherents. I hold, therefore, that the title of the movement is well ohosen. Modern Spiritualism draws a sharp line between itself and all before it. A clear and rational method of communication is now understood, spreading the new light and dispelling the ancient darkness.

PROF. KIDDLE.-I recognize very fully the propriety of celebrating the Anniversary of the Advent of Modern Spiritualism; but I do the Advent of Modern Spiritualism, but not concede that it is possible for us with any degree of propriety or logic to celebrate the revelation to the world of Spiritualism, of spirit-manifestations, of spirit-communion, be-cause these things antedate all human history. There never was a time when it could be said that spirits for the first time have come to earth and have manifested themselves to the eye or to the ear, or to the thought and intellieye or to the ear, or to the thought and intelligence of men; therefore we cannot celebrate that; but, my friends, I make a great distinction between Spiritualism as including all these things, and Modern Spiritualism, which is the term by which we denote this great modern spiritual movement which is now going over the world, which indeed has already encompassed the world, and, like the mighty tide, is gathering millions upon millions within its influence. It is a movement whose object is not the bringing of an absolutely new truth to not the bringing of an absolutely new truth to the world, but the reviving of a truth, the reviving of the truth of spirit existence, of the great truth that those whom we call dead are not dead, but still live and are around us, and can, under proper conditions, communicate to us intelligently, and that it is right to do so, right for them to communicate, and right for them to communicate, and right for the movement which has been going on for the last thirty-six years, and no man can tell yet what the real ultimate effect is to be; none can tell what institutions of this world will survive it, nor what institutions will rise from it. It is barely a generation old, but there is no perfect disc, I think, that is able to pierce far enough into the future to see the ultimate effect of this great movement; but it will go on, notwithstanding all that may be said and done, because truth is in it and God is behind it.

The manner in which the spirit manifestanot the bringing of an absolutely new truth to

cause truth is in it and God is behind it.

The manner in which the spirit manifestations of this time have been received presents a curious study of human nature. Though displayed in every part of the civilized world for more than ageneration, observed by millions of people, and testified to as genuine by some of the keenest and most accomplished minds of this intellectual age, still vast numbers of persons are entirely indifferent to their existence. Absorbed in their daily pursuits, their little earthly struggles and ambitions, they have no eyes nor ears for heavenly messages from the spiritual world. How much it requires to awaken the attention of mankind to any matter not immediately connected with their material interests! And even after their attention has been attracted, how sphemeral it usually is! If the matter presented does not at once seem to bear upon their immediate concerns it is dismissed as humbug, delusion, hallucination, or with the contemptuous inquiry. Of what good is the contemptuous inquiry. Of what good is the contemptuous inquiry. with the contemptuous inquiry, "Of what good is it?" The greatest and most useful discover-less and improvements in science and art, even

those which have changed the face of modern civilization, have all had to pass through simi-lar treatment, because their value was not at once realized by the superficial multitude, who imagine that all the possibilities of God's universal providence are comprehended within the limits of their own petty wants and experience. It might be supposed that the ears of mortals would be instantly and excitedly opened mortals would be instantly and excitedly opened to catch the faintest signal of intelligence from that terra incognita (to most minds) to which all are tending, and that they would at least ask, "Who have received these truths? Who have investigated their nature, origin and import?"
And when informed that they had been subiccted to the most scrutinizing examination by many of the best minds of the age, endorsed as genuine, and approved as of the greatest value to the human race, that these people would at least stop to think, before disdainfully reject-ing them as useless, false or pernicious, even at the dictation of the prejudiced upholders of re-ligious systems which these new facts in part

ligious systems which these new facts in part antagonize.

Many very good, plous people, if not actually hostile, evince a most painful indifference. They seem to have reached the acme of all human possibility of knowing anything of the eternal would. A few platitudes satisfy them, such as, "It is a sin to pry into the mysteries of God": "all has been revealed in the scriptures that God wills to reveal, and all we need to know is, that when death comes the spirit goes to God who gave it": with other like excuses for not exercising their God-given reason and opportunities to learn the things which no power on earth or in heaven could reveal without divine permission. And does not the very fact of the existence of aspirit world prove the sanction of its revelation? Else, who is the Sovereign of the Universe? I am aware that some of the supporters of ecclesiastic systems, when confronted with these manifestations, "with bated breath and whispering humbleness" suggestion as insult to the living gest the awful name of his satanic majesty; but is not such a suggestion an insult to the Divine

Beneficence? Does it not place a sovereign power in evil, and make it triumphant over God's infinite goodness?

Let the Christian believer look at the foundations of his own system of religious faith, and he will find that it rests upon spirit-manifestations of a kindred nature recorded as countries. he will find that it rests upon spirit-manifestations of a kindred nature, recorded as occurring
nearly nineteen centuries ago. If possible and
proper then, why not now? Is God any less
the Father of his children—he with whom is
"no variableness, nor shadow of turning"?
Let it also be remembered that the manifestations on which Christianity now rests were
once rejected as false or diabolical, just as are
those of the present time. Had none been
brave enough to defy popular hostility, the
Christian religion would never have been established.

tablished.

The old document entitled "The Teaching of the Apostles," recently discovered and translated, shows that the early Christians recognized the distinctions between the orders of spirit-control, for it says: "Not every one that speaketh in the spirit is a prophet, but only if he have the ways of the Lord. So from their ways shall the false prophet and the prophet be known." (In these days we should say medium, instead of prophet.) It also lays down the following suggestive injunction: "Every apostle who cometh to you, let him be received as the Lord; but he shall not remain more than one day; if, however, there be need, then the next day; but if he remain three days, he is a false prophet. however, there be need, then the next day; but if he remain three days, he is a false prophet. But when the apostle departeth, let him take nothing except bread enough till he lodge again; but if he ask money, he is a false prophet." Now this is acknowledged by the most eminent Christian scholars and divines to be unquestionably the teaching and practice of the Apostolic Church, as organized by the immediate disciples of Christ; and I see no reason why the rule should not be applied at the present time.

strate to a candid and unprejudiced mind the fact that in those days there was no well settled idea on this subject.

of the spirit, and that these physical demonstrations are not Spiritualism, but an approach, and no more than opening the little back-yard gate that leads to the grounds of the

splendid mansion.

The storm of opposition which the first spirit-manifestations aroused from the scientific, professional and theological bigots is a part of history. It was demanded that eminent scientists should investigate the phenomena and determine their character. Prof. Hare, in the front rank of physicists, a distinguished member of the scientific association of America and Europe, undertook to expose the ignorant and vulgar superstition. What was the result? After the most careful and prolonged investigation he was obliged to report that this "vulgar superstition" was an incontestible fact, and that he was sure he had held communication with his own spirit-father and many others. The splendid mansion. his own spirit-father and many others. The materialistic physicist became an avowed Spiritualist. And now the Faculty of the University of Pennsylvania, to which Prof. Hare belonged, are studying the subject with the Seybert Fund of sixty thousand dollars left to the University on the express condition that if shall honestly investigate the truths of Spirit naliam.

Some of the most eminent scientists of the world, since Dr. Hare's time, have exhaustively investigated these truths, and with the usual result of a complete endorsement of the facts, and adoption of the spiritual origin. [Here Mr. Kiddle recounted the experience and valuable testimony of Prof. William Crookes, the distintestimony of Prof. William Crookes, the distinguished English chemist, of Cromwell Varley, the electrician, and of Prof. Alfred R. Wallace, of England, who said: "My position is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in

pull all the wires of Catholic Spiritualism.

Protestant ministers do not like to attribute all the phenomena to Satan, because they perceive the most of them are too creditable to him, and while they are willing to "give the devil his due," they do not wish to give him more, or to make him a convert to Christianity.

Still they stigmatize the modern revelations as identical with replact the modern. more, or to make him a convert to Christianity, Still they stigmatize the modern revelations as identical with ancient necromancy and demonology, and forbidden by the "oracles of God," which are merely the old Jewish Levitical laws, and which no 'Christian upholds as bindlaws, and which of the solution of the same tends upward, where then is constant and universal development toward a higher and better tends upward, where there is constant and universal development toward a higher and better tends upward, where there is constant and universal development toward a higher and better tends upward, where there is constant and universal development toward a higher and better tends upward, where there is constant and universal development toward a higher and better tends upward, where there is constant and universal development toward a higher and better tends upward, where there is constant and universal development toward a higher and better tends upward, where there is constant and universal development toward a higher and better tends upward, where there is constant and universal development toward a higher and better tends upward, where there is constant and universal development toward a higher and better tends upward, where there is constant and universal development toward a higher and better tends upward, where there is constant and universal development toward a higher and better tends upward, where there is constant and universal development toward a higher and better tends upward, where there is constant and universal development toward a higher and better tends upward, where there is constant and universal development toward a higher and better tends upward, where there is constant and universal development toward a higher tends upward, where there is constant and universal developme

Spiritualists with their differences of opinion, and ask: How can people differ who are taught of spirits? To which we reply: How can those differ so widely who are taught by the infallible word of God? Freedom of thought is a cardinal principle of Spiritualism, and it utterly opposes the absolutism of Church, pope, priest, and all final creeds, and regards as mischievous to all mental and spiritual progress, mere blind assent to dogmas not understood, and hence not truly believed. The faith that is forever haunted by the spectre of doubt, that fears examination or free thought, that can subsist only by rocking the mind to sleep in the ecclesisatical cradle, is a foolish figment of the clerical imagination, rapidly passing into limbo.

It is true that various orders of spirits are in

It is true that various orders of spirits are in communication with us to-day, and that not all their enunciations are approved, hence we reject them, for we cling to the "inner light" as transcending in authority all external sources of moral truth. Had Abraham been like the modern Spiritualist he would not have required divine interposition to stay him from the murder of his son; and if Charles J. Guiteau had been not a professed Christian but a Spiritualist, he would have distinguished between the evil suggestion of an unprogressed spirit and the inspiration of God.

ist, he would have distinguished between the evil suggestion of an unprogressed spirit and the inspiration of God.

Spiritualism is reproached with the real or seeming frauds of mediums, but the facts and truths of Spiritualism have no kinship with fraud. If tricks are played by mediums, this is trickery, not Spiritualism, which can no more be accountable for the misdeeds of unworthy mediums than Christianity should be for the actions of hypocritical clergymen. Both are false to the teachings they profess and apostates from their own better principles, not apostles of the truth. Spiritualists must expect this injustice for some time to come. The mere foundation facts of the movement are not yet fully before the world; even the site for the true spiritual temple is not yet cleared. It is covered with the rubbish of the old crumbling institutions, and with a chaotic mass of heterogeneous materials. Time, labor, intelligence and skill will bring order out of confusion, and the great spiritual temple will yet be erected, one which all mankind can fully appropriate as a fitting expression of all that is good and harmonious in the realm of the spirit; in the words of Theodore Parker, "Beautiful as the light, sublime as heaven, true as God."

Mr. Lakey.—This day is more for music than

MR. LAKEY.—This day is more for music than MR. LAKEY.—This day is more for music than for speech. A great truth is born, accepted and celebrated. In the little village of Hydesville, three miles from my childhood home, the raps were heard. How well I remember hearing about them at the time! And now they have been heard around the world. If you go into the mountains you will find beside a mossy rock a spring. It is such a little thing an ox could drink it dry. From it there flows a rill; it dances along sun and shade, beneath great ledges of rock, across sweet meadows, growing ledges of rock, across sweet meadows, growing as it goes. Other rills flow into it; on it goes, singing toward the sea, and still other streams flow in, until at length it is a broad river, with bulk and breadth to float the navies of the

world.
Great truths are born in mangers. Modern Great truths are born in mangers. Modern Spiritualism came in at the back door: it dared not go up on the front porch and ring the bell. It would have been arrested as a tramp. Its place at the first was in the kitchen; for it is the business of learned prejudice and bigotry to attempt to strangle truth at birth. Every generation has its Herods. And yet this great truth was new only as Franklin's discovery, or later on, the invention of Morse. All down the corridors of time had been heard the footsteps of angels. They came tangibly to Abraham as of angels. They came tangibly to Abraham as he sat in his tent-door, wrote on the wall Belshazzar's downfall, and the dead Christ materialized and sat anew at table with his friends. disciples of Christ; and I see no reason why the rule should not be applied at the present time, except that the "false prophets" vastly outnumber the genuine. Perhaps, also, the principle implied might be employed by Spiritualist in testing mediums!

The rappings heard and interpreted at Hydesville were a most startling phenomenon, not per se, but because of the materialism and spiritual influence or existence had become a supposition. The most cultured minds were living in spiritual night, attentive only to the things of time and sense. Even the churches, the Protestant at least, had in great part abandoned the "supernatural" to the past age of "miracles." Hence the need of the New Dispensation. When these rappings were heard and reported by the newspapers thirty-six years ago, there was a great deal of wondering comment on things so strange and seemingly preternatural; and the dack child at an and sat anew at table with his friends. The world had the facts, but they were facts of past ages, and a skeptical age challenged them. It was the re-discovery of a continent—Atlantix, newly-risen from the sea, in all its olden glory. What was really new was the discovery of means of communication. How simple was the lead them." In the darkness the little child shall lead them." In the darkness the little child shall lead them." In the darkness the little child shall lead them." In the darkness the little child shall lead them." In the darkness the little child shall lead them." In the darkness the little child shall lead them." In the darkness the little child shall lead them." In the darkness the little child shall lead them." In the darkness the little child shall lead them." In the darkness the little child shall lead them." In the darkness the little child shall lead them." In the darkness the little child shall lead them." In the darkness the little child shall lead them." In the darkness the little child shall lead them." In the darkness the little child shall lead them." In the darkness the little child shall l

hagause it is true. There are pleasing forms of faith, with promises of immortality and New Jerusalems with gates of pearl and golden streets shining from afar; and millions seem content to take and hold whatever the priest may choose to give; but where is the proof? And not a few tell us that death ends all; that beyond the gloaming I shall see nevermore the one I loved best in life; that she is dead for evermore, and that the same blackness of darkness is awaiting me. But then I had courage to doubt, for I saw no evidence, and to accept the truth with the evidence. Then there came to me over these invisible wires such a message of love from her 1 lost, so characteristic of her, sweet with the breath of the morning of youth, when we twain walked the world hand in hand Convincing it was—demonstrative. I found the

I received the other day, from under the sea, words from those I love in a foreign land. Did I doubt? No; such messages are coming and I doubt? No; such messages are coming and going every hour in the day; and just as natural and just as real are the messages that come to us from out the invisible spaces; from lands so far and yet so near; that tell of continued existence, and fullness of joy. The great truth teaches us that all life is one life, that kindly death destroys nothing that is of value, that it is as natural to die as to live, that we are all parts of one great whole, a perfect s stem of things, that death is but the beginning of life, and all this is proven. Spiritualism has abolished death, and hell has gone with it, and mouldy creeds that once spread terror are now "to let."

Only yesterday, and hell was deemed a tangible reality, as real as the solid earth, a hell of fire and brimstone. Sometimes it was a lake of fire, but Danté made it a continent where were lakes, rivers and mountains of fire, and the Church temped it all as continent where

lakes, rivers and mountains of fire, and the Church stamped it all as genuine, and the be-lief in it was so strong that Dante, when he walked the streets, was pointed out as the man who had been in hell! All this has come down to us, and the good God has been pictured as taking delight in pain. But the joy-bells of the morning are ringing, for behold! I show you a new heaven and a new earth, for the former things are passed away. And now the light of this new gospel has gone into dark places, and tolling men and meek women and innocent chiltoiling men and meek women and innocent children have rejoiced, for it has given them inspiration and hope. Man's reason denied the existence of such a hellish hell, and of the god who was reputed to have made it. But Spiritualism, which accepts nothing without the needed proof, set out to get the facts. It went up and down through the universe and found them not; and then it questioned the travelers beyond the bourne, and as none had found the infamous place, it wrote under the word hell. Lie! What good? Verily Spiritualism would be entitled to the gratitude of all coming ages if it had done nothing more than disprove the existence of hell.

we shall be born into that world as naturally as we were born into this. Theologians could never understand the mystery of pain. They could not reconcile the ways of God to man. One word explains it—Growth! Science gives a word—Evolution. The human soul was not born for loss, but for gain. Good is coming, joy is coming, not to the few, to the elect, but to all. It is the divine order. You cannot stop human the process of the suns; you cannot stop human the process of the suns; you cannot stop human progress. Slow it may be, but it must go on. progress. Slow it may be, but it must go on. You may not note it here; neither can you note the growth of a tree by watching it for an hour; still it is growing. Wise ones laugh when our friends come back and talk of the trivial things that interested them here; it is because they have not outgrown them. Spirits are charged with talking foolishness. Very likely. We meet foolish people in the flesh. Has death, or a few weeks' residence in another country, power to transform them into philosophers? Would we recognize the child if it came back talking with the wisdom of a Solomon? Nor has virtue, in the light of this New Dispensation, lost its significance. In no religion did ever character mean as much as it means in Spiritualits significance. In no religion did ever character mean as much as it means in Spiritualism. Here every one must answer for himself, and to himself, reaping what he has sown. He must occupy the house he builds. To be base and unclean and selfish is to be miserable. Can any find fault with such teaching as this? Back of all this lie our facts that cannot be shaken; on them have we builded. I stand by the phenomena, all the way from the raps to the full-form-materialization! There have been borns as there has been horns coin, and in full-form-materialization! There have been bo-gus raps as there has been bogus coin, and in these later days men and women, for money, have masqueraded as materialized spirits, and I am sorry to say the evil does not seem to abate; and yet, in spite of all this jugglery, we have the facts. If Spiritualism had not been true, its professed friends would have killed it. It would have been talked to death. To stand the sham mediums with their ghost-factories Spir-itualism must have had more lives than a catitualism must have had more lives than a cat. But the good ship sails on, notwithstanding these barnacles on her bottom. Genuine medithese barnacies on her bottom. Genuine mediums are still to be found, and more are developing. The ghost-factory is occasionally blown up, as by dynamite, and the medium caught with all the paraphernalis for personating wives, aunts, brothers and sisters; the daily papers take up the wondrous tale, and Spiritualism is supposed to be dead in that locality; but genuine manifestations follow, breaking out in quiet homes, like the measles, and then the cause is lively again.

out in quiet homes, like the measles, and then the cause is lively again.

My time is up. We celebrate the enfranchisement of millions from creedal enthrallment, the utter annihilation of the Orthodox hell, the absolute re-discovery of the spiritual world, of telegraphic communication therewith, of stronger motives for right-doing than the world has ever had; we now understand what is meant by the fatherhood of God and the brotherhood of man; we are at the dawning of a better day for humanity; we are fast approaching the time when the certainty of life after death will compel circumspection and moral rectitude. Spiritualism will live and blossom down the ages, and by it the thoughts of men will be widened, civilizations will change for the better; it will prove a gospel of enlightenment, a means of prove a gospel of enlightenment, a means of lifting up those who are bowed down, a help to the poor, the needy, the distressed, and it will teach the world how to deal with crime. Before us and about us are the opened heavens whithas and about as are the opened neavens whith-er our dead are gone—our dead alive forever-more. We at times see their faces and hear their voices, and to-morrow we shall be with them. Knowledge like this is worth working for, living for, dying for!

Saratoga Springs, N. Y.

Our Anniversary celebration of the Advent of Modern Spiritualism, on the evening of April 1st, passed off splendidly. The hall was literally packed and many had to stand. There seemed to be an awakening among our citizens, and I have no doubt but that good will result to our infant society. Of course we worked hard and had an attractive programme. Mrs. Nellie J. T. Brigham gave an unusually fine discourse; Mr. Mills gave psychometric delineations, and Mrs. Barton sang a solo with excellent good taste; Mr. Merrell, from Des Moines, Ia., interested the large audience. These, together with addresses by Mr. Peter Thompson, Mr. Pease and Henry J. Horn, the President, completed the entertainment. Our Anniversary celebration of the Advent

The following remarks (ending with a poem) were made on the above occasion by Peter

"Was it less than inspiration when Shakspeare said, 'There are more things in heaven and earth than are dreamed of in our philosophy'? What wonderful things have been revealed since those words were spoken. Was it less than inspiration that impelled Columbus to set sail upon an unknown ocean, which gave to that age a new world? That dark, mysterious ocean has since become the highway of nations; the white sails flutter upon every sea, and the breath of heaven waits them from shore to shore. Is it inspiration undreamed of in our philosophy that has white sails flutter upon every sea, and the breath of heaven waits them from shore to shore. Is it inspiration undreamed of in our philosophy that has taught us to speak to friends across three thousand miles of watery space, and be told of events from day to day transpiring on distant continents? Is it inspiration now adding human thought to grasp the elements and use them to bring nations into communion as one family? Ah! more than all, is it inspiration that has unlocked the mystic gates of Paradise, and revealed the things scarce hinted of in past philosophy, assuring us that no ocean rolls between us and the dear ones with whose lives our own are woven? Great truth of all the ages, where life is brought to light, that in the still, small voice whisper-glad tidings to all mankind, and brings assurance that within our souls are elements that link us in one magnetic chain to God's divine infinitude, and will draw us nearer, as time rolls on forever! Nearer? No, not nearer, but clearer to perceive the Omnipresent fullness. What is there yet dreamed of in our philosophy of the waiting glories of the yet to be? Onward, beyond are boundless fields of never-fading verdure; beyond are unexplored realms of endless grandeur; hope fills the soul and clothes the life with vast importance. This is not the all of life, and death holds not the loved of other days. Watching from a brighter sphere are children who have learned their angelhood, and how to minister to us in all our sorrows and our needs. Not to the past so much as to the present may we look. To govern wisely our own thoughts, and be true to others and past so much as to the present may we look. To govern wisely our own thoughts, and be true to others and ourselves, is the religion of to-day. All true religion is founded on true philosophy which shapes our ends and needs no creed but pure and good intentions."

The subjoined Anniversary oration was de-ivered by H. J. Horn, President of the Spiritual Association:

Ladies and Gentlemen, Friends of Spiritual Progress: We are assembled this evening to commemorate the day on which spirits from an invisible world manifested themselves to mortals and informed mankind that they still lived, and were thinking, intelligent beings, notwithstanding their bodily forms once so familiar to the eye lay mouldering beneath the green sod.

We meet not only to commemorate this eventful day but to perpetuate its recurrence, and thus by a public demonstration to cherish the great truths it has

In thus celebrating an event whose outcome has

In thus celebrating an event whose outcome has swept like a cyclone over the habitable globe, we are moved not by a passing fancy, but by an impulse that is common to humanity.

Nations have from time immemorial kept in happy remembrance the momentous incidents that brought them liberty, or that conferred on them benefits and advantages which they had previously been denied.

The Christian world, and more especially the Catholic Church of Rome, honors with solemn rites and jubilees the advent of its vast system of religion. I have witnessed within its grand papal cathedrals impressive ceremonials interspersed with strains of enchanting music, gorgeous hanging draperies interwoven with scarlet and gold, burning tapers lliuminating the air with ambient fames, ambrosial perfumes of incense ascending, cloud-like, amid the towering columns that support their domes, kindling the emotions to a degree that seemed to waft the senses to the very gates of Paradise!

So also in the notifical world. (Areat historic events

columns that support their domes, kindling the emotions to a degree that seemed to waft the senses to the very gates of Paradise!

So also in the political world. Great historic events that have released people from bondage and brought to them governments in consonance with their advanced intelligence are commemorated with unfaitering ardor, and thus keeping unimpaired the sentiments of liberty and progress.

In the city of Paris I have witnessed the celebration of the anniversary of the republic of France when despotism was buried, and over its grave waved the banner of red, white and blue, signifying Liberti, Frateritic. Egalitic. The demonstrations on the last three days of July were carried out on a scale of magnificence and splendor that is beyond description.

On the present occasion we are assembled to mark

cence and splendor that is beyond description.

On the present occasion we are assembled to mark an era in the spiritual development of man. We are drawn together to consecrate the natal day of. Modern Spiritualism. We make no display, we are without the grand masters of song, no orchestra sends forth its volumes of melodious sounds, no swelling symphonics ascend from the grand organ, no pressity chanting ethics beneath our roof, no processions of churchly dignitaries with burning lamps and tarments of coatty doubt garnished with gold and precious gens, move through our humble sizes. We most simply in the interest of truth, trusting in its function the second rishts.

of the star of Bethlehem, prophetic of the new birth

of the star of Bethlehem, prophetic of the new birth of spiritual light.

Spirit manifestations, originating in obscurity, have extended year after year, until they encircle the habitable globe. The truths they embody proceeded primarily from a spirit source, and will permeate and spiritualize the material world as the blood circulates through and vitalizes the human body. As a historic fact they may be traced back to a remote period, and, although classified as ancient and modern, I consider that Modern Spiritualism is an ultimate or development of the primitive intercourse of the past.

It is true that in intervening periods it has not stood out prominently to public view in an unbroken chain; yet if history be carefully examined, and the traditions of various nations scrutinized, it will be discovered that the world has never been without some form of spirit phenomena. The Bible being accepted as a truthful record, it becomes a witness to the extent and variety of spirit power existing at the period when the early manifestations occurred. I am not aware, however, that the apostles had any knowledge of the philosophy of spirit intercourse.

If their accounts may be accepted as true in every particular, there certainly existed more power over matters in those days than now, but the most profound scholars and students of Bible literature have grave misgivings in reference to the accuracy of many statements contained in the early history.

It is quite reasonable to suppose that men taken from the ordinary pursuits of life, and of them uneducated ones, should, laboring under a degree of excitement if not enthusiasm, exaggerate and possibly originate some of the occurrences which they relate. They evidently regarded the spirit power of Christ as miraculous, which indicated that they were unacquainted with the fact that every phenomenon in nature is the result of the operation of some law, either known or otherwise. In that respect Spiritualism of the nineteenth century possesses high claims upon the investigator a

well as for the great variety of forms through which it has manifested, and also for its wonderful advancement, that is not unlike a triumphal march!

It is true when slight defection has caused a trifling few to play the mountebank in order to gain "ten pleces of sliver," that it saddens the hearts of loyal friends who regard auch backsliders as they would cormorants that dare the ocean wave that they may draw sustenance from the well-stored larders of passing ships. But our cause flows onward with a resisting ships. But our cause flows onward with a resisting ships. But our cause flows onward with a resisting ships. But our cause flows onward with a resisting ships. But our cause flows onward with a resisting the medium of the press, the amountement, though startling and bewildering, obtained but little credence in the spiritual theory. As time advanced, however, and convincing manifestations occurred in other localities, the public was induced to regard the phenomena in a more thoughtful way. Still, for years the subject was invested with ridicule and sarcasm, and no opportunity was lost in which to make it appear absurd and contemptuous.

At the town of Stratford, Conn., near which I was residing, the wildest confusion prevailed by unearthly poundings and slamming of doors, andirons and furniture. The owner of the village omnibus, taking advantage of the excitement, placed thereon in glaring letters, "Mysterious Knockings—Fare. ten cents." While jeering, scoffing and deriding filled the public mind, these Stratford phenomena increased, and were of a most wonderful and extraordinary character, continuing through ten months. Among the strange disclosures were weird images of persons, standing, kneeling, reclining, and in other postures, constructed by invisible hands from drapery, sheets and bedding. They were really ghost-like and startling to behold. Written messages dropped from the celling, or floated across the parior, addressed to Mrs. Phelps, a elergy-man's wife, and signed, "Your friend, the devil." H

Ages.

Men of the highest intelligence of character and citizenship were ruthlessly expelled from memberships of churches of which, they had been life ornaments. No aspersion was cast upon their reputations for being good men and true; their fidelity to duty, their interest in religion, their acts of benevolence and kindness as neighbors, were unchallenged. They had committed no crime, they had simply examined, and accepted the truth as it appeared to them. They were not only expelled by the church, but were ostracised by society. Secret animosities were engendered, and old friends looked askance as they passed a believer on the streets. A spirit of intolerance prevailed that can hardly be realized at the present day.

Even the Universalist Church, noted at that time for its liberality, and accustomed to harangue against bigotry in less advanced associations, assumed a distatorship that banished from its fraternity many of its most enlightened apostles. Among those who were first made to feel the effects of its narrow exclusiveness were Brittan, Fishbough, Harris, Baker, Fernald and others, while Sawyer, Chapin, Ambler, and their confrères preferred to labor within elegant and sumptuously furnished churches devoted to fashionable religion and popularity.

The way of those who resigned positions of standing and prominence from an inherent love of truth was by no means covered with roses. Privations attended them, sacrifices of personal friendships were made, Men of the highest intelligence of character and

The way of those who resigned positions of standing and prominence from an inherent love of truth was by no means covered with roses. Privations attended them, sacrifices of personal friendships were made, bitter oppositions met them at every turn, but all were accepted with a heroism that belongs only to those who advocate truth for its own sake! The doctors of divinity having washed their hands of this innovation, and proclaimed to the world that they were untainted by the new heresy, wrapped their robes of self-sufficiency about them and continued to preach in the old beaten track, well satisfied that nothing was better adapted to humanity than the approved texts that had been expounded during past centuries.

Next after the doctors of divinity appeared the doctors of medicine. Their dignity must be consulted. It would never do to permit those rappings to continue without a scientific exposure, and as the public naturally looked to physicians for an explanation of the mysteries, they convened in dignified solemnity, and after having exchanged many grave opinions, came to the unanimous but ludicrous conclusion that the whole matter was referable to the complex action of the patella in conjunction with the toe joints! Following this exposure a gentleman, while traveling on the steamer Ansona, incidentally relating the fact of a phenomenon that he had recently witnessed, was menaced by a devout church deacon with a cold sea-bath by being thrown overboard if he did not desist from such blasphemy. The intense bigotry and intolerance that prevailed at that period, would in an earlier age have shown itself by a recurrence of the Salem atrocities.

Obloquy and ridicule continued to be cast upon the manifestations of spirit power by scientific bodies and more especially by ignorant victims to the teach

Obloquy and ridicule continued to be cast upon the manifestations of spirit-power by scientific bodies and more especially by ignorant victims to the teach ings of a bigoted and unnatural theology, a large proportion of whom, imagining themselves to be like the innocent lambs alluded to by Jesus, were in reality the semblance of a flook of sheep, who follow closely in the footsteps of their bell-wetter.

In matters of faith and doctrine they accept without questioning what is doled out on Sunday after Sunday.

day. Old rusty creeds and threadbare arguments are re-peated with as little effect as a "thrice-told tale," and yet these men, by the means of ridicule alone, under-took the herculean task of annihilating Spiritualism. Little dreamt they of the magnitude of the work they

Little dreamt they of the magnitude of the work they had on hand.

Just at this time there appeared a class of another character, noted for its intelligence and liberality, a class in advance of the popular errors of the day, among whom were found persons in every department of life—tillers of the land, artisans, savants, professionals, statesmen, scientists, and not omitting titled nobility and crowned heads of Europe.

Queen Victoria, with her keen sagacity, saw at a glance the truth of spirit intercourse, and has constantly, since the departure of Prince Albert, held communion with spirits, retaining a medium within her own household. The princes and princesses are also believers, and hold scances with mediums of London. The dignity of character, the high attainments, the self-respect of these individuals, would not permit them to reject a demonstrated truth, and make a compromise with error, even though sanctioned by time and custom.

With an independence of action, braying and dely-

with an independence of action, braving and dely-

and custom.

With an independence of action, braving and defying the prejudices of the times, they have won for themselves a coronet, whose lustre will neither fade nor grow dim by the hand of time.

It may here be questioned, by whom is a movement directed that has proved so potential in the world? I have stated that aphrits from another existence proclaimed this truth to man, but its primal cause is to be sought above and beyond those who commenced the manifestations.

There exist, in, the spirit world combinations of wisdom and love, embracing angels and archanged, who are daily and hourly laboring for the advancement of the race. Their ability to successfully accomplish their grand mission may, be partially estimated by what has already been attained.

Men may organize societies, employ lecturers and hold conferences, all of which are means to advance the cause. They prepare, conditions for the reception of divine tryths which descend from heaven as dewent of the reception of divine tryths which descend from heaven as developed a supply what has already water, but dod alone given the reception of divine tryths which descend from heaven as developed a supply water, but dod alone given the face in the face artis. You will recall the passage in the New Testiment. Pail may plant and agolbe may, water, but dod alone given the face in the face and it of the major world produces the poil of the manifestic face will the angel world produces the poil of the manifestic face in the face of the supplement.

folding here and hereafter, which will continue while the revolving wheels of time move in their endless course; that punishment per se has no part in the destiny of man. It advances mankind from a faith based upon mythological fables and traditions into the realm of reason and judgment. It has dethroned a satanic majesty, that no longer stands a grim spectre to appai our souls!

satanto majesty, that no longer status a gain spectre to appat our souls!

Spiritualism has taught the great equalizing laws of compensation and retributive justice, and that a divine sympathy will in a future period unite and bind mankind in one grand universal brotherhood. Then will the desert blossom as the rose, and this fair earth will teem with industry and fraternal love.

Liberal, Mo.

The first Anniversary services held in honor of the inauguration of Modern Spiritualism were carried out at the Opera House, the 31st of March. The exercises were largely attended—from abroad as well as from home—nearly every train bringing friends from Kansas and our State to witness the proceedings of the Spiritualists, who form a large portion of this newly settled town.

Spiritualists, who form a large portion of this newly settled town.

Some of the many prominent friends from abroad were, Mr. and Mrs. J. C. Gaston, Mrs. Bristow (trance medium), Joplin, Mo.; Mr. and Mrs. Scoville (trance medium), Joplin, Mo.; Mr. and Mrs. Scoville (trance medium), Columbus, Kan.; Mr. and Mrs. Hutchinson, Joplin, Mo.; Mr. and Mrs. Hutchinson, Joplin, Mo.; Mr. and Mrs. Hutchinson, Joplin, Mo.; Mr. and Mrs. Mundy, Frank Baker, of Fort Scott, Kan.; Mr. and Mrs. Powell, Mr. Pidgeon, the independent slate-writer, Indianapolis, Ind. Our home mediums were Mrs. Dr. Cowley, Mrs. Dr. Cowles, Mrs. Baxter, Byron Cowley, Mrs. G. Thompson, Dexter Sprague, Mrs. J. K. Beik, Mrs. L. Sprague. Mrs. Dr. Rose, formerly of Chicago, Ill., was President of the Convention. Among the speakers were Dr. A. J. Fishback, Mr. J. C. Gaston, Mrs. Bristow, Mrs. Scoville—these ladies were entranced, and the beautiful words that fell from their lips were grand and eloquent.

Readings were given by Mrs. J. C. Gaston, Mrs. M. House, Mrs. Scoville, Mrs. Dr. H. M. Allen. Recitations by Miss Birdle Cowley, of Liberal, Miss Winnie Carter, Miss Nellie Gaston, of Joplin, Mo. Singing of solos and duets was performed by Mrs. Bristow, Miss B. Cowley, Miss Rena Brown. The choir-singing was excellent; the music was taken from "Spiritual Harp" and "Spiritual Echoes."

A reunion was inaugurated with well-prepared tables by the Spiritualists, and all were invited, regardless of their beliefs. The occasion was pronounced by all a success throughout.

Spiritualism is bound to thrive in Southeast Kansas and Southwest Missouri. The atmosphere is favorable for its advancement. No one man, whether East or West, whether he be editor or publisher, shall find any comfort in abusing mediums or speakers. Allow me to say that the Banner of Light's course is not only admired, but defended for its consistency. Long may it wave i Liberal, Mo., Box 63. C. G. BROWN.

Salem, Oregon.

Our celebration of the Anniversary of the Rochester Rappings was a success, and we had a most happy meeting. Several mediums from abroad were present; among them was Mrs. Peters, a writing, test and healing medium from Portland, Oregon, and Mr. Miller, a trance speaker. The attendance was good throughout—the utmost harmony prevailing. Several of our old citizens gone before made themselves known through the organism of J. H. Cooley: among others Hon. G. W. Lawson, the first avowed Spiritualist on the Pacific Coast.

C. A. REED. Rochester Rappings was a success, and we had

Miss Shelhamer's Mediumship.

Will you allow one who, a visitor to your city for the last four months, has been in frequent

To the Editor of the Banner of Light:

attendance at the FREE CIRCLE-ROOM, to say a few words through your columns on the remarkable mediumship of Miss Shelhamer, the lady through whom your Message Department is maintained? These messages I had been in the habit of

reading for several years with some attention, with a view of estimating them in a particular which will soon appear. But it was a considerable advantage to me to witness their delivery. And the result of my study of the matter is an assured conviction that the messages emanate, and with much accuracy of expression, from the spirits from whom they profess to come.

If this fact can be well established, their immense utility in spreading a knowledge of the truths of Spiritualism is obvious enough. They bringing it continually to the attention of strangers to the subject, or those who know little of it and its evidences, and are often full of prejudices against it; and are vanquishing their ignorance and their prejudices alike by their approach to them through their personal interest and affections. The attention of a score or two at least of friends and relatives will often be called to a single message, and their investigating inquiries started.

Let me, then, give some of my reasons for the conviction I entertain of the genuineness of these messages. I do not base this on any personal knowledge of the lady herself, though I have some acquaintance with her, and though I learn from others that she is held by a wide circle of friends in the highest estimation for the sincerity, benevolence and purity of her character. But this, which would weigh much, of course, with personal friends, I now throw out of consideration altogether. Nor do I base my conviction principally upon what I presume is the common ground for belief in the messages. This is the corroboration they are constantly receiving from those who knew well those from whom the communications purport to come. When names, places, dates, incidents, personal characteristics and other details are given, and are recognized or can be verified by the knowledge of a dozen of the denizens of earth as facts, what shall we say? The witnesses are often equally well assured that the medium herself could have no means of knowing them. Those who are absurd enough to suppose that the Banner keeps its agents over all the country collecting little private family details—often of very obscure and nowise remarkable people, some of whom passed from earth-life many years since—and reporting such things as material for the Message Department, may be left to their own absurdity; such would resort to any hypothesis, however wild, rather than accept the plainest facts. Now when these recognitions aforementioned are published to the world, as they are in almost every number of the Banner, and go on multiplying month by month and year by year, the persuasion becomes very strong, even in the minds of those who founded in truth. Such widespread, continued and gratuitous lying as the contrary implies on the part of the witnesses, is inconceivable.

It is on grounds like these, no doubt, that the great body of the readers of the Banner have come long ago to the belief that the messages But a close study of these messages will, I think, reveal an evidence superior even to this. They contain in themselves conclusive testimony to their genuineness.

Let me try to make this plain: It is a task of much greater difficulty than most people suppose to personate well another in any full way conceive a character so distinctly even to its irrepressible cry of an anguished and penitent minor shades as to be able to reproduce it in soul, overwhelmed with shame and remorse,

its own utterances-not by description, mark, her confessions wrung out of her most reluctbut in its own utterances-faithfully, and this in perfect consistency throughout with itself. Let any one of moderate literary ability attempt this thing, in even a single instance, and in the case of one with whom he is familiarly acquainted, and he will probably be much surprised at the result. Let him do it successfully in a dozen or a score of cases, and he will find he has earned a literary reputation. But to do it in hundreds of instances, and with the greatest variety of characters-variety of natural abilities, and also of acquirements, of tastes and opinions, of habits of thought and habits of expression, of peculiar temper or disposition, of power of feeling or passion, of age, of sex, of employment, of those daily associations that ualism have been sneered at for more than shape us largely-to do this thing in hundreds of instances and invariably do it well, this is the work only of the highest genius. Given of ignorance on Miss Shelhamer's mediumship even the retirement of the study, and all leisure for deliberate composition and correction; given also every advantage of a large experience among men and acquaintance with human nature; even then it is a proof of no ordinary insight and discrimination, of every way the most marked ability. What shall we say, then, when this is done

impromptu, without committing to writing, without revision, in the ordinary flow of extemporaneous speech? And this by a young lady of very fair intelligence indeed, but with no extraordinary means of observation of the world, and certainly no training in the difficult work of subtile delineations of character—nothing beyond that of most persons of her age and sex. To do this thing through successive weeks for years, usually in the case of ten or a dozen characters every week of her service, and each character, as I strongly insist, consistently if not fully drawn—what is this, I repeat? The child always a child, not only in all its thoughts and expressions, but one of his or her own peculiar stamp; the aged man or woman not only such, but individually marked, on a close inspection; the man of affairs, the politician, the manufacturer, the mechanic, the educated professional in any line, the illiterate day-laborer, the sailor, the savage, the young maiden, the lost woman, the vague and dull mind, the acute and witty, the humorous and the grave, the buoyant and the depressed, the bold and the timid, and all other varieties-each speaking off-hand according to his character, his habits and his attainments, and consistently throughout—what does this mean? I desire to press the question upon every mind capable of reflecting on it. It means one of two things: Either that here we have in this young lady a marvel of genius, unrivaled in this line of difficult work, as "myriad-minded" as the great English poet himself, or it means that these messages do come from the thousand minds from which they profess to come.

Nor is this alternative seriously affected by the fact that these self-portraitures are not in many cases very minute or full. It is enough if they are recognizably distinctive; and especially if each is consistent with itself so far as it goes. That is enough to make the work inexplicable on any other theory than that it is actually that of communicating spirits.

Nor again is this conclusion at all weakened by the fact that the characters thus presented to us are not usually very striking, but on the whole rather ordinary people. Such are in fact the great majority of those who pass beyond the veil, and such, of course, must be most of those who return to report themselves. Yet even these have, on a careful view, their distinctive lineaments. And if they are of a fainter hue, or on a smaller scale, why, it only requires a more delicate touch to depict them. The marvel is not lessened. The more strongly marked could be only the more easily and effectively drawn.

The only reply to these considerations of The only reply to these considerations of and sat down. When she came out she were a dark which I can conceive as having any force is to skirt, apparently of silk. On sitting down she began deny that these messages are to any considera- to manipulate her dress with her hands, and we could ble extent so distinctive. This point I cannot | not at first perceive what she was doing. But suddennow argue. It would require far too extended | ly she showed us that the dark skirt had disappeared, illustration. I should despair, too, of making it evident to those who, reading them with attention, have not seen it. What I wish now is to lead to the study of these messages with this grand feature of them in view. Each reader of them must decide, according to his own discerning power, whether he can discover it.

Nor would I be understood to claim that the phraseology, or manner of these communications, is in no degree affected by the brain-action of the medium. This would be to claim an exemption from the common law of all mediumship. So high a claim as this is not necessary to my argument. It is only the very limited degree of the medium's own brainaction which I desire to see recognized and admitted by all candid observers. In my opinion it is such as to constitute her one of the most eminent and valuable mediums known to the public. I should be glad to cut short this article at this point, for long communications are seldom read through, I fear. But justice to the subject requires a word more. And that is that these messages can hardly be fairly appreciated by one who has not witnessed their delivery in the Free Circle-Room.

The promptness and precision with which the introductory "Queries" are answered is very noticeable. These questions are never made known to the medium in advance. Though often covering several points in one long sentence, or string of sentences, and not very clearly expressed, the instant grasp of all their contents, and the fullness and perspicuity of the replies are remarkable. Even the measured deliberation with which they are uttered, like that of a practiced public speaker, is a telling circumstance, as is, too, the consistency of such a multitude of answers given at wide intervals of time with one another, and I may add with sound reason. These things point to a highlytrained and well-informed mind behind the

youthful speaker. They are conclusive of it. Nor, finally, will the dramatic quality of these utterances escape the attention of an eye-witness. The tones of the voice, the whole air and know nothing of the parties, that they are manner, as lively or grave, coldor impassioned. awkward or polished, hesitating or fluent, and in all other respects, are always appropriate to the message and its invisible giver. No one will deny this who has observed them. If the lady is a mere actress, her gifts in this line are as wonderful as some must suppose them to be as an authoress, for they sometimes both in comical and in impassioned utterances rise to the highest pitch of art. None who heard, for instance, the deeply affecting communication of Katie Richardson on March 7th, will be likely soon to forget it. Men and women were in tears all over the room. And at the close I or degree. It is the glory of Shakspeare and a heard one man remark, "Was ever such acting few others only, dramatists and writers of fiction, that they have been able to do this; to sure it did not seem "acting" at all; but the

antly by the depth of her misery.

The attendance on these deliverances in the Free Circle-Room is a strong testimony in their behalf. Twice a week the room is packed with an intelligent and eager audience, the two sexes being nearly equally represented. The clergyman who could so fill his lecture-room week after week would count himself happy. Not a few students of Spiritualism are habitual goers.

There are, unhappily, those who will think that a few sneers at human credulity will be a sufficient reply to all that I have urged. It is certainly a cheap one, and those who value it are welcome to it. The great truths of Spirita generation to little purpose, except to widen their hold on the public mind. The criticisms are not to be dreaded.

I have only to add that I have written this letter without solicitation from any quarter, and with no private interest of any kind to serve. For me to serve the truth so far as I can see it is reward enough. JOSEPH D. HULL. No. 3 Copeland Place, Boston.

Spiritual Phenomena.

Remarkable Materializations through De Witt Hough-Spirits Floating in the Air-Robes Changed in Color Instantaneously and in Full View-Spirits Singing Hymns, etc.

o the Editor of the Banner of Light:

I have just witnessed the most remarkable and beautiful manifestation it has ever been my fortune to witness at a spiritual scance, and being sure that your readers will be interested in the phenomena, I propose to describe them while yet every circumstance is fresh in my memory. A circle is held by Mrs. Gray and her son, De Witt Hough, every Sunday afternoon, for a few friends. To-day a heavy rain-storm set in, and though my wife and I would not let the weather keep us at home, we were the only persons who attended on this occasion. At first the medium did not want to sit, fearing that there would be no manifestations, but as my experience has taught me that small circles almost always produce the most satisfactory results, I persuaded him and Mrs. Gray to proceed. A dark circle preceded that for materialization, and as soon as the lights were out we had evidence that the conditions were good. My daughter Millie came to us, kissed us both, threw her lace veil over our heads, patted us, whispered her joy at seeing us, and showed unusual power. The dark circle was short.

A light was called for, and before the gas could be ighted a form was at the aperture to the cabinet. Several very distinct and complete materializations followed. Some of the spirits came out into the room. Then, by request, a small table was placed in front of the aperture, and immediately my daughter appeared behind the table, and proceeded to float upward until she stood upon it. In that position she several times elongated her form until she appeared to stretch within a foot of the ceiling; then, stooping forward and waving her drapery with a peculiar flying motion, she glided from the table. At this moment the lower part of her form had a vaporous appearance. She slid gracefully and easily forward into the air, and alighted on the floor as silently and lightly as a flake of snow. Her descent was thirty inches, but when she touched the floor she made no sound. Instantly she ran forward and came up to us, expressing her delight at the success of her experiment. Then retreating, she entered the cabinet without moving the table, and so swiftly and easily, that she seemed to pass through that piece of furniture. I have never seen anything to equal this manifestation. Her floating ascent from the cabinet to the top of the table was itself very beautiful: but the grace and lightness of her bird-like descent from the table to the floor was altogether unique, and peculiarly suggestive of a truly spiritual form, free from the restraints imposed upon the ordinary body.

We had, however, not done with remarkable manifestations. Next appeared Miss Esther Hazard. She was very strong, and came out into the room, walked about, spoke to and touched us, and then took a chair and in its place was one of pure white. After we had examined her new dress she again' placed her hands over it, and the white skirt gave place to the black once more. This metamorphosis occurred three times. the spirit all the time sitting in a chair close to us, and in a light strong enough for us to follow the wonderful changes, closely. It was a most perfect and convincing manifestation, and we only regretted that her

venerable father was not present to witness it. After this, a spirit well known to us came out of the cabinet, and sitting or kneeling on the floor close in front of us, proceeded to create white drapery until it was heaped up before her. Then rising to her feet she drew it toward her with an upward motion of her arms, and it disappeared. Next Mrs. Valentine, who was killed in the railroad accident at Spuyten Duyvil, came, very fully materialized, and glorying in a heavy head of dark hair. She asked for a pair of scissors, and cutting a lock of her hair gave it to my wife. The control, Col. Baker, now directed the table to be placed in front of the cabinet again, and no sooner was this done than a spirit began to materialize outside of the table on the floor. This is a most beautiful phenomenon but I and others have quite recently described it in your columns. The form is developed from a little spot or patch of vapory white on the carnet. Often while it is growing under one's eyes it is so diaphanous that the table can be seen through it quite distinctly. It quickly acquires substance, however, and in less than half a minute usually, and sometimes in not more than ten seconds, the full form is completed and steps forward. To-day the conditions were so good that everything moved smoothly, and the little patch of cloud developed almost instantaneously, and with a swift rush upward into the full form of another spirit friend. I was standing within a foot of her while she was materializing, and could not have seen the whole process more distinctly. I returned to my seat and she came and sat down beside me, and talked to me and my wife, and presently rising, went to the middle of the floor, where she dematerialized in full view.

I must state that the control had directed the light

to be turned well up, and consequently these manifes tations occurred under eminently satisfactory conditions for close observation and verification. Col Baker called now for some music, and expressed a not unreasonable desire for something new. Upon this I suggested a hymn, which, when my daughter was with us, she used to sing with me. I sang this hymn, and after the first line we all heard another voice, a sweet. full, clear girl's voice, proceeding from the cabinet. and accompanying me. Her mother and I recognized this voice as that of our daughter. We sang two hymns well known to her, and she joined in both. It was an attempt at a new manifestation, and therefore like all first experiments, it was not perfect. She could not sustain herself steadily, but she sang truly, and all the notes were her own. She has, indeed, sung a

duet with me before, since she passed over, but never through these mediums, and therefore, of course, it was practically a new beginning for her. After this brilliant spirit-lights were exhibited, and

this closed the seance, though after the medium came out of the trance he answered some questions written on ballots very satisfactorily. But I consider that the events of this afternoon deserve to be recorded as among the most remarkable I have either seen or read of, and I desire especially to call attention to the fact that only my wife and myself, were present, because the smallness of the circle has, I am convinced, a great deal to do with the character and extent of the manifes tations. In large mixed circles there are almost neces sarily discordant and repellant elements, and even

when all those present are Spiritualists, the number of spirits attracted by them is so great that they interfere with one another in the cabinet, and retard the phenomena. I am sure that whoever wishes to obtain the very best results must begin by restricting the circle as much as possible, and I am equally sure that it would be well if all materializing mediums would set apart certain times for holding such limited circles, to the end that their own pecuniary necessities might not prevent real progress in the development of new and beautiful phenomena. Let me add that those who, hav ing read this account, join a mixed circle in the hope of witnessing equally remarkable manifestations, must not be disappointed if the results fall short of their expectations. Patience, perseverance, and intelligent study of the conditions, are requisite to the obtaining of the best results, and a spirit of mere idle curiosity is a very bad accompaniment to research in this direc-Very truly, tion.

GEORGE PREDERIC PARSONS. New York, Feb. 17th, 1884.

Materialization Seance of Mr. France. To the Editor of the Banner of Light:

In the fore part of March three successful and profit able scances for materialization were held at the restdence of Mr. E. Beckwith, in this place, Henry France, of Oswego, N. Y., medium.

The spirits claiming to be the guides of Mr. France came and conversed with the sitters, the medium coming in view at the same time as the materialized spirit, An intelligence giving the name Dr. John Lavette an intelligence giving the name Dr. John Lavette came and greeted the circle. He said: "Good evening, friends; I am glad to see so many here to-night. I am Dr. John Lavette. I was drowned at sea with my wife more than two hundred years ago. We were crossing the Atlantic in the ship 'Akron,' which was lost in the Gulf Stream. I was a very large man in earth-life, weighing something like two hundred and fifty pounds. I had some knowledge of medicine, and practiced some."

I had some knowledge of medicine, and practiced some."

Henry France's scances are unlike any we have witnessed, but are very convincing in every particular. Hands and arms were thrust out the cabinet with bracelets on the wrists, one holding a beautiful calla; hands appeared at the top of the cabinet at the same time, and the medium's face was seen at the aperture. One of the sitters went into the cabinet after the scance to satisfy himself of the fact of this manifestation, and we were all positive that what we had seen could not be done by the medium or any mortal man. Children materialized and dematerialized in the presence of all, and at the last scance a little child dressed in white walked outside the curtain some two or three feet into the room, picked up a tambourine, threw it across the floor, and walked back and forth before the curtain; finally the curtain was raised, showing the medium sitting in his chair in the cabinet.

We call Henry France a fair and honest medium, and one that is doing a good work for the cause of truth. At the close of each scance Mr. F. gives some very good personations. Mr. France's address is, Henry France, Oswego, N. Y., and to those who are investigating the truths of spirit-materialization we would recommend him, as he will sit under strict test-conditions and wishes to be tested at all his scances if the sitters so desire. But test-conditions were not asked for by the Spiritualists of this little place, and

the sitters so desire. But test-conditions were no asked for by the Spiritualists of this little place, and asked for by the Spiritualists of this little piace, and we venture to say that these are the first scances of many in Mr. France's travels that he was not put under tests by a committee, and, further, that we think Mr. France thankfully appreciated the trust and confidence we put in him. Yours in truth,

La Fargeville, N. Y., April 10th, 1884.

Banner Correspondence.

Illinois.

SPRINGFIELD.-Dr. L. Parsons Britt writes: "It has been within my province to attend a number of scances given by W. H. Powell, and witness the varied

has been within my province to attend a number of seames given by W. H. Powell, and witness the varied spiritual phenomena as given through his mediumship. Shate-writing is given by a powerful spirit, 'Tecumseh,' who materializes the pencil on the ball of the forefinger, and takes much pleasure in convincing all there is no deception about it. He calls up each member of the circle, takes the finger of the medium, and rubs it across the forehead of each to satisfy them there is no hard substance on it. While all eyes are intent on the finger, he makes a few circular motions in the atmosphere, and materializes the pencil. He then calls up each member, and again rubs the finger on the forehead. Those with tender and sensitive skins cry out, 'Oh' it cuts like a diamond.'

In the pellet tests, pieces of paper all of the same size are used. Questions are written on them by different members of the circle. All are folded alike, and then gathered up by some skeptic. The medium then enters the room, and requests the holder of the pellets to go before him to the other room, and any them on the table. The skeptic then hands them one by one to the medium, who touches it to his forchead. When he gets a response, 'yes,' the skeptic is requested to hold it, and follow the medium into the scanceroom, and then states to the circle it was impossible for the medium to read the contents of the pellet. He is the nentranced by an Indian girl, 'Minnehaha,' who gives correct answers from the spirit addressed to the questioner, and her amusing way and quaint remarks make her a great favorite. Then another skeptic is selected, and so on till all the pellets are answered.

In his dark circles the manifestations are very convention for the selected the selected and so on till all the pellets are answered.

answered.

In his dark circles the manifestations are very convincing to skeptics, for they are always selected to hold Mr. Powell, and they invariably say it is impossible for him to play the gultar, ring the bell, play the accordion, make the spirit lights, and put the heavy table on his head.

Another phase of mediumship, he tells me, has lately been added to his already wonderful powers, and that is lecturing under control of the Rev. Jesse B. Forguson, one whose name is familiar to all Spiritualists.

Dr. Powell's route from St. Louis is New Orleans, Vicksburgh, Memphis, Kansas City, Sedalia and Jefferson City, Mo. He will then visit California, and return East sometime in the summer."

Massachusetts.

MONTAGUE. - Harvey Lyman, writing us from Lake Pleasant Camp-Meeting grounds (situate within the limits of this town), says: "I am located here for the limits of this town), says: "I am located here for the season. I am glad the Banner gives us so much light from the spirit-world. The gates are not only ajar, but are nearly wide open. I have been able the past winter to see and converse with my friends who have passed on. I know it is a reality. I am here to protect our speakers and mediums. I have had them at my house, and I know what I am talking about. Any one who wishes to visit the Lake before the trains stop here, I have a team and will bring them over from Miller's Falls for twenty-five cents a head."

SOUTH HANOVER. - Truman E. Niles writes Having had considerable experience in physical man ifestations, I am now investigating the mental. I sent some of my handwriting to Birs. L. A. Coffin of Somerville, the psychometric reader, and was astonished to find a correct history of my past life, by land and by sen, and also on the battle-field; also my present condition and surroundings."

Verifications of Spirit-Messages.

ALDUS BARDEN.

Mr. Aldus Barden, [whose message was printed in the Banner of Light of April 19th] was a resident of the town of Seltuate, and lived near the village of Rockiand, R. I., instead of Massachusetts. He was a prominent man of that town, and I knew that he hung himself, as intimated in his message, I think about two years ago. The village of Rockiand is about eighteen miles from Providence, R. I. He gave a correct statement, except in naming the State, which is Rhode Island.

Yours truly. Geo. D. Williams.

Pawtucket, R. I., April 19th, 1884.

JOHN DORB.

I saw in the Banner of Light of April 12th a communication from John Dorr, a man who was well known in Eastern Maine. Some five years ago I spent several months in Augusta, and became intimate with the old gentleman. We had a good many conversations together on Spiritualism and kindred subjects. Ho was a very strong Orthodox. At one time he intro-duced me to a Methodist minister of Augusta as "Mr. Brown, a man who does not believe in the Bible !" The spirit-message is unmistakably from him. He died some two or three years ago, and has evidently learned some new truths.

MARTHA R. LUND.

MARTHA R. LUND.

In the Banner of Light of March 29th I notice a communication from Mrs. Martha R. Lund, of Billerica, Mass. I fully recognize it as from an aunt of mine who passed to spirit-life a few months ago. Her family are Unitarians. I shall send the paper containing the message to them, hoping it will help to open the way to reach them through some local medium. We carfully read the Message Department of the Banner every week, and find much to interest us.

Respectfully, Mrs. Abbie M. Robinson.

Milwaukee, Wis., April 12th, 1884.

MARY MCCARRON.

I have ascertained that the message from Mary McCarron, in the Banser of Light of April 12th, is correct, as far as name, cause of death, etc., are stated. I showed the paper to her friend in Central Falls.

Providence, R. I. WM. G. WOOD.

LEONTINE TOUROIR. In the Banner of Light of March 1st is a message from my spirit-wife, LEGHTIME TOUNGIR, every word

of which is true. Genevieve and Victoria, of whom she speaks, are my staters; one passed to the spirit-world in 1862, and the other overforty years ago. I am very grateful to the Banner, and to Miss Sheihamer, your excellent medium, for the message.

Fraternally, Jos. F. Tounoir.

Pointe Coupee, New Texas, La.

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

Camp-Meeting in Oregon.

Camp-Meeting in Oregon.

At a special meeting of the Board of Trustees of the Clackamas County Seciety of Spiritualities, held at Oregon City April 19th, 1884, It was agreed to hold a Camp-Meeting at New Era, Clackamas Co., Oregon, beginning Thursday, June 19th, and holding five days. Arrangements will probably be made to continue the meeting a few days longer if those in attendance choose to do so.

All speakers and test mediums, whose at anding in society is of good repute, who may wish to attend and take part in the meeting, will be welcome to do so—subject, however, to the rules and regularions of the Seciety. But it seems to the rules and regularions of the Seciety. But it seems to meeting with the second of the seciety of the series of the seciety of the seciety.

The New Eta camp-ground, being located on the seast.

public were they to open an omcoon the grounds during samesting.

The New Eta camp ground, being located on the east bank of the Williamette River, is easy of access by steamboats which ply up and down the river; also the Oregon and California Ratiread runs within a few hundred teet of the grounds, on which two morning trains, one cach way, and two afternoon trains, one cach way, the daily.

W.M. PHILLIPS, President

Clackamas Co. Society of Spiritualists.

Annual Meeting.

The Central New York Association of Spiritualists will hold its next annual meeting in Deansyllic, on Saturday, May 31st, and Sunday, June 1st, commencing on Saturday at 2 P. M. Mrs. Nollie J. T. Brigham is engaged to lecture, and other speakers will be secured.

BETH W. PECR. Obstruct of Committee, Deansyttle, April 20th, 1884.

Quarterly Convention.

The Vermont State Spiritualist Association will hold its Quarterly Convention at Barton Landing, June 20th, 21st and 22d. Chairman Board of Managere, Montpeller, Vt., April 15th, 1881.

New Yooks.

NEW EDITION.

THE MELODIES OF LIFE.

A NEW CHILLY OF LIFE.

A new collection of Words and Music for the Choir, Congregation, and Social Circle. Combining "Golden Melodies" and "Spiritual Echoes," with the addition of thirty pages of New Music. By S. W. TUCK ER.

In this book are combined "Golden Melodies" and "Spiritual Echoes," with the addition of about TRITY PAGES OF NEW MUSIC, set to original and select words, making in all a book of one hundred and twenty pages, while the price is but little above that of either of the above-named books. The number has tried to comply with the wishes of friends by writing easy and pleasing pieces, that all may be enabled to sing them without difficulty.

IN DEF.

INDEX.

Beautiful Land,
Billss,
Buyond the mertal,
By love we arise,
Come up thither,
Come, gentle spirits,
Consolation,
Come, go with me,
Day by day,
Don't ask me to tarry,
Evergreen shore,
Evergreen shore,
Evergreen itde,
Fuld us in your arms,
Fraternity.

Not yet for me. Never lost.

Never lost, Only waiting, Over there, One wee is past, Outside,

Passing away. Parting hymn. Passing the vell.

Outside. Over the river I 'm going. Oh, bear me away. One by one. Passed on.

Angel Care.
A little while longer.
Angel Visitants.
Angel Friends.
Almost Home.
And It will make it plain.
A fragment.
A day's march nearer home.
Beautiful angels are waiting.
Beautiful City.
Beautiful Land,
Billss.
Bliss.

I N D E X.
Ready to go.
Sinal we know each other there?
Sweet mor of prayer.
Sweet meeting there.

beauty. They're calling us overth

r ney 're calling us over sea,
Tenting nearer home,
Trust in God,
The land of rest,
The Sabbath morn,
The cry of the spirit.
The stient city,
The river of thue,
The new coming.
The Lyceum,
The lappy thue to come,
The happy thue to come,
The happy thue to list,
The face to bliss,
The redon of light,
The shining shore,
The billing shore,

Fold us in your arm.

Evergreen so.

Fold us in your arm.

Fraternity.

Flowers in heaven.

Gathered Home.

Gone before.

Gentle words.

Gratitude.

Golden shore.

Gathered home beyond

The blangs hore.

Gathered home boyond

The shining shore.

Home of rest,
Ho 's gone,
Hery and there,
I shall know his angel name,
I shall know his angel name,
I me called to the better land,
I long to be there,
Looking beyond,
Looking beyond,
Loughing for home,
Live for an object,
My arbor of love,
My home beyond the river,
Moving Homeward,
My home byond there,
No weeping there,
No weeping there,
No weeping there,
No weeping there,
No tyet,
No tyet,
No tyet for me,

The happy splitt-land,
The bappy splitt-land,
We shall kneet on the better land,
We shall meet on the bright,
We welcome angels.
Welcome angels.
We'll meet them by-and-by,
We'll anchor in the barbor,
We'll anchor them all,
We shall know each other
there,
We'll gather at the portal,
We shall know each other
there,
We'll gather at the portal,

Waiting to go.
Waiting on this shore.
We're journeying on.
What must it be to be there,
Where we'll weary nevermore.
Whisper us of spirit-life,
Waiting at the river, CHANTS.

lome to me. How long. I have reared a castle often. Invocation chant.

Boards, 50 cents; postage free. 12 copies, \$4,50; posinge free.
Paper, 35 cents; posinge free. 12 copies, \$8,50; posinge free. For sale by COLBY & RICH.

CREAT REDUCTION! From \$1,50 to \$1,00.

THE BIBLE RELIGION OF SCIENCE.

BY H. S. BROWN. M. D..

BY H. S. BROWN, M. D.,

Author of "A Permanent Republic Cannot be Established
by Despote Family Laws," "Scientific Spiritualism
is the Basis of a Scientific Religion and Government," and other Works,

"This volume is most respectfully dedicated to those persons who will cordially unito with others to establish the
religion of truth and a just government, by the scientific
methods of reason, experience, experiments and observations. For this is the way to wisdom, and to the material,
mental, moral, social and spiritual sciences, that make
peace on earth and good will among men."
The work is divided into five books, containing twentyfive chapters, is printed on clear white paper, in large type,
and embraces over four hundred pages.

Cloth. Price\$1,00, postage 15 cents.

For sale by COLBY & RICH.

THE INNER MYSTERY.

An Inspirational Poem by Miss Lizzie Doten, This Poem was delivered by Miss Doten at a Festival ommenomative of the twentieth anniversary of the advent of Modern Spiritualism, held in Music Hall, Boston. Price 35 cents, postage free, For sale by COLBY & RICH.

Frie 35 cents, postage tree.

For sale by CULBY & RICH.

THE RELIGION OF SPIRITUALISM: Its
Phenomena and Philosophy. By SAMUEL WATSON, author of "The Clock Struck One, Two and Three,"
thirty-six years a Methodist minister.

Mr. Watson's long connection with one of the largest and
most influential religious organizations in this country, together with his well-known character for integrity of purpose and faithfulness in the discharge of every known duty,
combine to render this a book that will attract the attention
and command the studious perusal of thoughtful minds.
It contains the principal records of a critical investigation
of nearly all phases of spirit manifestation through a period of twenty-seven years, commenced with a belief that
Spiritualism was "the prince of humbugs," and a purpose
to expose it, and ending with a conviction that it is a truth
far transcending all others in value to mankind. The book
here presented will prove one of inestimable worth, not only
to Spiritualists but to those who, not having witnessed the
phenomena, have no information of the facts which form
the immovable foundation on which Spiritualists base not
merely a belief but a knowledge of the reality of a future
life. It is eminently well adapted to place in the hands of
those whose attachment to the faiths and forms of the
Ohurch incline them to have nothing o do with the subject
upon which it treats.

New edition, twenty pages added, also a spirit-picture as
frontisulesse.

New edition, twenty pages added, also a spirit-picture as Cloth, 399 pp., 12mo. Price \$1,25, postage 10 cents. For sale by COLBY & RICH.

For sale by COLEY & RICH.

CUIDE POSTS ON IMMORTAL ROADS.

It by MRS. JACOB MARTIN.

This book is the outgrowth of a soul that has battled with despair, and feels, through sympathy, the woes of others. It is not sent forth as a literary effort, but only as a harbinger of hope to those who hunger for fature life; and that its simple facts may encourage others to seek such evidence as is necessary for their own minds.

It proves by the Bible that we are immortal and that we are not. It shows how unreliable the scripture is in such matters, and how powerless is Unristianity to comfort the bereaved. It proves by fifty millions of witnesses that God does not answer prayer.

No woman, were she not upheld by an honest desire to serve humanity, could hurl this book into the Orthodox world and thus invite its criticisms and rebukes. But, in the hope of pointing the weary to "guide-poets" on their roads, the writer of this brave little book accepts the probable results of her convictions.

Paper, pp. 74. Price is cents.
For sale by COLBY & RICH.

TO BOOK PUBCHASERS.

COLBY & RICH. Publishers and Booksellers. Bosnorth street (Formerly Montgomerry Place), corner of Province streat, Boston. Mass., keep for sale a complete assortment of Spiritual. Progressive. Beformalory and Miscellaneous Books, at Wholesale and Retail.

Tyrns Cash.—Undersfor Books, to be sont by Express, must be accompanied by all or at least half cash. When the money forwarded is not sumicint to fill the order, the balance must be paid C.O.D. Orders for Books, to be sent by Mail, mustlivariably besetting the property of the provided and the summer of exchorder. We would remind our patrons that they can remit usthe Fractional part of a dollar in postage stamps ones and twos preferred. Postage stamps in evantities of MORB than one dollar will not be accepted. All business operations 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 mailor express.

express.

AT Catalogues of Books Published and for Bale by Golby & Rich sent free.

MPECIAL NOTICES.

AFT 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 impersonal free thought, but we cannet undertake to endorse the varied shades of opinion to which correspondents give utterance.

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

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 Fight.

BOSTON, SATURDAY, MAY 3, 1884.

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

WHOLENALE 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. 18AAC B. RICH.....BUSINESS MANAGER. LUTHER COLBY...... EDITOR.

JOHN W. DAY..... ASSISTANT EDITOR.

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

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

State Secularization.

On our eighth page will be found the heading and text of a petition in furtherance of this important project. With the objects of that instrument we need hardly say that we fully sympathize, or that we are ready to cooperate in the practical achievements of its purposes.

Of the primal necessity of the separation of the Church from the State, not only theoretically but practically and in the most thorough sense, there can be no need of proof. The public generally is asked to sign the petition above referred to, and thereby give it expression and weight. The friends of real freedom, the friends of equal rights, men of all parties and persuasions, are solicited to lend it the force of their approval and thus to make it their own. There is no principle to be compromised in signing a petition like this; on the contrary, there is a great principle contained in it. Few indeed are the petitions in which is conveyed a broader and deeper principle than this. It voices the profoundest sentiment of patriotism, for it states the only basis on which our system can securely rest. Those who still cling, superstitiously or by sheer force of habit, to the notion that our republican existence depends on its connection, however remote, with Christianity or any other religion, need to be undeceived as soon as possible, and taught instead that civil government is none the worse and can be none the better for any sort of an alliance with religious institutions or professions.

This movement has for a long time been declared most desirable, and even urgent, by religious men of all creeds and shades of belief, to save the cause of religion itself. There are intelligent and far-seeing clergymen, "doctors of divinity" some of them, who are eager to see something done that shall forever put a quietus on the scheme for putting "GOD INTO THE CON-STITUTION." They realize better than others the hazard of permitting this matter to drift away into hands which they may not be able to control, themselves. In the last number of the North American Review, for instance, Rev. Dr. Philip Schaff, who was a member of the American Committee for the revision of the New Testament, has an article on the "Development of few extracts by way of illustration and enforcement: "Persecution dates," he says, "from and holiness of life. the union of Church and State. When Constantine the Great espoused the cause of Christiantemporal head of the Church. The Christian emperors now persecuted the heathen religion | the degree of severity of persecution, but strenuas the Pagan emperors had persecuted the Christian religion. Not only so, but they persecuted also every departure from the established Orthodox creed; they recognized but one | the greatest persecutors in principle, though it legitimate form of Christianity, which was represented by the Catholic Church, and they treated every heresy and schism as a crime against the State."

And he says that in this attitude they were fathers, of the exclusiveness of the Catholic church, "which they confounded with the kingdom of God, out of which there is no salvation." He says that the imperial legislation, in the form, of course, of edicts and decrees, from Constantine to Justinian is filled with penal laws against Arians, Donatists, Manicheans, Gnostics, Montanists, Quartodecimans, Navatians, Apollanarians, Nestorians, Eutychians, and all other sects that dissented from the dogmas and canons of the ruling state church, and who were punished as enemies of society with deposition, banishment, and even with death. And these laws were incorporated in the Justinian code, which was gradually adopted, together with the canen law, all over the continent of Europe. Rome ruled once more by law, as she had so long ruled by the sword, and ruled over the children of those harbarians who had broken up her empire.

England was the only spot that was able, from her isolated position, to resist the introduction of the Roman civil law and the canon law: she preferred her own customs, upon which she built her common, or unwritten, law, and her statute, or written, law. Yet in her religion she was as thoroughly Catholic as any country on the continent. The more independent Christianity of the Britons was driven to the mountains of Wales. "The statute on the turning of heretics was in force even to the times of Queen Elisabeth and King James." Longmans sought to become the publishers.

Though Wicklif escaped persecution during but their proposal was declined.

his life, he was not spared after his death; the Council of Constance, which burnt Huss and Jerome of Prague as heretics, condemned Wicklif and his writings to the fiames; upon which his remains were taken out of their grave. burnt to ashes, and cast into the brook Swift, into the Avon, Avon into Severn, Severn into all the world over."

its height in the crusades against the Wal- the American order of the Cruz de la Real of denses and Albigenses, in France; and in the Isabella the Catholic, Senator of the Kingdom, Inquisition of Spain. Both of these, says Dr. Schaff, were ecclesiastico-political, or Church handles this many-named gentleman without Constitution. "The Church," he explains, "defined and condemned the heresy, and the State punished it by the sword, using carnal force against spiritual offences." The object of the Spanish Inquisition, which was instituted by Ferdinand and Isabella, with the express sanction of the Pope, was to rid the State of all enemies-Moors, Jews and heretics. It had an existence of three hundred and thirty years-from 1478 to 1808—during which period the number of persons condemned to death was thirty thousand, with countless more punished in other ways.

Finally came the Reformation of the sixteenth century, bringing with it the modern principles of civil and religious liberty. "At first," says Dr. Schaff, "it was simply an emancipation from the thralldom of popery, which, from being a schoolmaster of the barbarous nations of Europe, had become an intolerable tyrant. The reformers had no idea of religious freedom beyond their own creed, nor of a separation between the Church and the State. They were intensely convinced of the scriptural truthfulness of their views, and deemed it right and proper to deny to others the right of dissent which they claimed and exercised for themselves. They appealed to the civil magistrate for the support of the new churches and the suppression of heresy." The Lutheran princes in Germany and Scandinavia made themselves supreme bishops, or little popes, in their territories. The republican magistrates of Zurich. Berne, Basle, Geneva, and other Swiss cantons, did the same. In England, Henry VIII. cut off the Roman head from the English hierarchy. and put his own crown on the bloody trunk. He called himself the "supreme head" of the Church of England. Anabaptists and Socinians were persecuted in Protestant as well as in Roman Catholic countries, the only difference being in the extent of persecution and the degree of severity. Romanism enjoying the unenviable preëminence, "because it had more power and once ruled supreme in Europe."

The history of Protestant persecutions need not be told here; Dr. Schaff unravels it all in his article, and burns it upon the memory of the reader. But it appears that even the most liberal of Protestants, though they had passed through the bitter experience of suffering from persecution, could not help resorting to it themselves, as soon as they gained power. Not even our own America, confesses this eloquent writer and profound scholar, can claim to be free from the reproach of persecution. "The first English settlers," he says, "fled from persecution in their native land, and sought freedom of worship for themselves, but for themselves only." There was a time, he adds, "when dissenters were fined, imprisoned, exiled, and even hanged for religious opinions, to the extent of the power of the civil authorities of our free country, even in the enlightened State of Massachusetts; and such persecution was justified on the basis of the union of Church and

Wherever this principle—of such union—is acknowledged, says Dr. Schaff, and wherever the new Congregational creed-stating the it is established; "persecution becomes even a points in it wherewith he was at special variduty of conscientious rulers." While the worst persecutors among the Roman emperors, "general judgment day." Nero alone excepted, were influenced by motives of patriotism and duty to the integrity of the ancestral religion, and are numbered among the best emperors, "we must dismiss the idea that every Christian persecutor is necessarily a bad man." It was the great and good St. Augustine "who formulated the very principle of persecution by his famous misinterpretation of Compel them to enter in." Innocent III. who inspired the horrible crusade against the Albigenses and Waldenses, was one of the purest as well as ablest among popes. Cardinal Ximenes, the inquisitor-general of Spain, was the originator of the Polyglott Bible. Calvin. who burned Servetus, says the Doctor, is the Religious Freedom"; from which we make a greatest theologian among Reformers, and surpassed them all in zeal for purity of doctrine

Dr. Schaff closes his most timely and instructive article with a defense of Orthodoxy from ity, he transferred his power as high priest of the charge of being necessarily of a persecutthe State religion to his new position as the ing spirit. He admits that the degree of earnestness and exclusiveness of belief determines ously denies that Orthodoxy in any shape is necessarily persecuting. Otherwise, he thinks that Christ and the apostles would have been is well known they could not be in fact. He asserts that religious convictions were as deep and strong in the first three centuries, when Orthodox Christians suffered from persecution. as in the Middle Ages, when Orthodox Chrisaided by the theological dogma framed by the tians persecuted Jews, heretics and infidels. And while thus defending Orthodoxy, but forgetting that human nature lies imbedded underneath, he concludes with the following passage, which we recommend the leaders of the "God in the Constitution" project to bind as a frontlet between their eyes: "We maintain, then, that persecution is consistent with and inseparable from the union of Church and State; while religious freedom is the inevitable result of a peaceful separation of the two. Church and State are as distinct as soul and body, as eternity and time."

> A tribute to Miss M. T. Shelhamer's mediumship will be found on our third page, the writer whereof is an ex-clergyman, once of the Orthodox Congregational persuasion, to whose ministry he was "ordained" more than forty years ago, but has long ago renounced what are supposed to be the distinctive tenets of that denomination-nobody really knows what these are-and has for years been a pronounced Spiritualist. We consider him one who is ever able and willing to give a reason for the faith that is in him, and therefore commend the article to the attention of our readers.

> The oldest daughter of the present Lord Lytton, a girl of fifteen years, has had printed for private circulation a romantic spirit story, which gives evidences of literary ability. The

Foreign Items.

The February number of Constancia, published in Buenos Ayres, has just come to hand. Its thirty-two pages are, as usual, filled with choice spiritual pabulum, among which we notice particularly an able article from the pen which, according to Fuller, "conveyed them of Seffora Domingo y Soler, in which she answers a virulent and uncalled-for attack made the narrow seas, they into the main ocean; and on Spiritualism by a clergyman who delights in thus," he adds, "the ashes of Wicklif are the the euphonious title of "The most Illustrious emblem of his doctrine, which is now dispersed and most Excellent, Senor Don Jaime Catalá Alboso, Bishop of Barcelona, Apostolic Admin-The persecution of the Middle Ages attained istrator of the diocese of Ceuta, Gentleman of Counsellor to His Majesty," etc., etc. The lady united with State; in other words, God in the gloves, and asks him a few pertinent questions which we venture to predict he will not attempt to answer.

We also notice accounts of séances held by Jesse Shepard, and one by Mrs. H. B. Fay. copied from the Banner of Light; extracts from Epes Sargent's "Scientific Basis of Spiritualism," and the celebration, on Feb. 9th, of the seventh anniversary of the foundation of the society "Constantia," with the reports and announcements of an average attendance of two hundred and fifty during the past year, and a membership of one hundred and fifty.

We are also informed that Josefa Martinez, blind girl, who on account of her infirmity had never received even the first elements of an education, had suddenly become developed as a writing-medium. The written communications received through her organism covering a variety of philosophical subjects created such a sensation that Don Manuel J. Morel has just collected and published them in a work of two

volumes. Our fellow-Spiritualists of South America are very active in the good work. In Rio Janeiro they have organized a society evidently based on the late circular of the American Spiritualist Alliance, which was published in full in the Banner of Light, and La Luz Espirita of Key West, and other papers. In its letter to the various affiliating societies it says: "Our sole object being to study and propagate the spiritual doctrine. we desire to establish and cultivate with you the best possible fraternal relations, and hope that by an interchange of our experiences we may be able to extend in an harmonious manner the truths of Spiritualism."

A New Lecture

Prepared by Col. Robert G. Ingersoll-in the light of present developments in the creedal camp-entitled "Orthodoxy," was delivered by this eloquent orator in the Academy of Music, New York City, on the evening of Sunday, April 27th; the great auditorium being packed by an intelligent and enthusiastic audience. In introducing his remarks the speaker said :

"It gives me great pleasure to say to this audience that Orthodox religion is dying out in the civilized world. It is a sick man. It has been attacked by two diseases—softening of the brain and ossification of the heart. It is a religion that gives hope only to a few, and it is a religion that I am going to do what little I can while I live to destroy. This world is a succession of births and deaths, and when an old religion dies a better one is born. Supernatural religion will fade from this world, and in its place we shall have reason. In the place of the worship of something we know not of will be the religion of mutual

love and assistance—the great religion of reciprocity." The lecturer then proceeded to point out the causes which had been at work for centuries destroying the superstitions of the Christian religion. Among these he mentioned first Mohammed, then the destruction of art by Christian fanatics of the middle ages, followed by the discovery of America, the investigations of Copernious and Kepler, and finally the writings of modern philosophers, chief among these being Darwin. He devoted much attention to ance, such as "original sin," "the atonement," great objection to the Orthodox religion was that it destroyed human happiness and love, and told men that the love of this world was not necessary to make a heaven in the next. He believed in the religion of the family. No man who had made his family happy in this world could be damned in the next.

A Worthy Charity. The Young Men's Christian Union of this city is soliciting contributions in aid of the tenth season of "The Country Week," a plan inaugurated in 1875, for sending poor and deserving children for a vacation of a week or fortnight to pleasant homes in the country. This is one of the most commendable philanthropic movements which the summer develops. Since its inauguration ten thousand five hundred and six children and adults, who, but for its existence, would have been confined to the close, vitiated air of city life, have enjoyed for two weeks the luxuries of pure air, cleanliness, and wholesome food, in rural homes. The movement has been attended with success from the outset, the result of each year showing an increase in numbers and interest over the preceding year. In 1875 the number sent out was one hundred and sixty; last year two thousand and forty-two. Still, this is but a very small portion of the number in the tenement houses, courts and alleys of our city who need the change, and there is scarcely any limit to the good that might be done, and that would extend in its influence to future generations, were the means provided. Let those who hold the means do their part, and so, while blessing others, call down blessings upon themselves. All donations by check or in funds may be sent by mail or otherwise, directed to Wm. H. Baldwin, President, 18 Boylston street, Boston, and marked for "The Country Week," for which receipts will be promptly returned.

A paragraph which we printed March 15th in regard to the growth of the Spanish spiritual press, wherein we stated that ten spiritual papers were published in Spain in a list of seventy-three of all classes and de nominations, having created considerable comment. we have carefully reexamined our exchanges. and find that there are thirteen spiritual papers published in the Spanish Peninsular, instead of ten as before stated. We would also add that nineteen are published in the Spanishspeaking countries of South America—that all of them are ably edited, and we trust they receive the hearty support which they deserve. If the spiritual periodicals of South America increase in the same ratio for the next ten years that they have during the past five, they will equal the secular press of that country.

A very interesting account of a musical seance—Jesse Shepard the medium—which took place in Kansas City recently, will appear in the next number of the Bennet.

Onset Bay Grove.

The opening day of the season at Onset will be on Saturday, June 14th, special excursion tickets from Boston to Onset and return being good from Saturday morning until Monday night, giving opportunity to stay over Sunday to such as may desire. This will be a favorable time to secure accommodations for the Camp-Meeting season.

The annual Camp-Meeting begins July 13th and closes Aug. 10th, lecturers, however, having also been engaged for the last three Sundays of August. A large and able corps of speakers have been secured, as will be seen by the following list: Mrs. Emma Hardinge-Britten, J. Clegg Wright, George A. Fuller, Mrs. Julia H. Severance, Dr. F. L. H. Willis, Cephas B. Lynn, Joseph D. Stiles, J. Wm. Fletcher, Mrs. M. S. Townsend-Wood, J. Frank Baxter, Hon. Warren Chase, Mrs. Sarah A. Byrnes, Rev. L. K. Washburn, Rev. Mr. Beals of Brockton, Susan E. Gay, Capt. H. H. Brown, Jennie B. Hagan, George Dutton, M. D., Rev. James K. Applebee of the Parker Memorial, Boston.

The Middleboro' Cornet Band, Carter, leader, will be present every Sunday. The Fitchburg Orchestral Band will furnish music for dancing. Prof. Crane, organist, Charles W. Sullivan, and a superior quartette to be hereafter announced, will supply music for the platform.

Programmes of the meeting will be issued about the 1st of June.

Gerald Massey in Grand Rapids.

The Grand Rapids (Mich.) Eagle, April 21st, speaks as fellows regarding Mr. Massey's Sunday discourse in that place:

"Quite a large audience listened to the lecture in Powers' Opera House yesterday, by Gerald Massey, on 'The Mystery of Evil,' and all seemed delighted with his masterly handling of his subject-some of them saying that they could listen two hours longer without being wearied. He gained their close attention from the first and held it till the close. Mr. Massey is a rapid speaker, with a great command of words vet often his fervid sentences demand the closest at tention. By some he is called Emersonian in his epigramatic utterances; but as a speaker his delivery, as compared with Emerson's, is like the rushing storm as compared with the steady breeze of a dull morning. He may be set down as a pleasing and instructive speaker, whether his views are shared by his auditors or not, and an impetuous platform orator."

Mr. Massey spoke in Grand Rapids April 20th, 23d and 25th, and was to lecture there again the 28th. As noted in these columns last week, he intends to devote some six weeks in May and June to places between Chicago and San Francisco, on his way to Australia, where it is said he has just concluded negotiations to deliver ten lectures. The friends all along the route should make every effort to secure the services of this ripe scholar and eloquent speaker.

Hon, Warren Chase

Closed his very successful course of lectures in Indianapolis, Ind., April 27th. He is visiting his son, Milton Chase, M.D., in Otsego, Mich., this week. and will speak in the Opera House there May 4th on "Spiritual Evolution." He speaks in Toledo, Ohio, May 11th, 18th and 25th, and will be at the National Greenback Convention in Indianapolis, Ind., May 28th. Speaks in Cleveland. O., June 1st and 8th: in Columbus. Pa., June 15th and 22d. Sundays June 29th and July 6th are open for engagements at points on or near the route from Corry, Pa., to Boston via Albany and Worcester, if applied to soon. Address as above.

The Newman Trouble,

Of which we have published accounts from time to time, is drawing to a close, as Dr. Ranney's party has been granted an injunction against Dr. Newman et al., as conductors and managers of the Madison Avenue (N. Y.) Congregational Church, to prevent Dr. N. from acting as pastor.

Our lively contemporary, Light for to the "blue laws" of Alabama. Fossil statutes of like nature with those it rebukes are repeatedly cropping out, in their application and enforcement, in all parts of the Union, and need to be met on every hand by the stern voice of manly protest on the part of all lovers of human liberty:

"Alabama is afflicted by laws protecting the doctors and clergy and denying privileges to spirit-mediums and healers. 'Blue laws' are not yet obsolete. We shall hope to see this State liberated from the tyranny imposed by the clergy and doctors in order to retain supremacy. We have much to do in order that our national guarantees shall be granted us by the

The Children's Lyceum in Oakland, Cal., appears to be managed with admirable skill, the interest in its proceedings not being allowed to abate for a moment. Among its exercises are illustrations of spirit-phenomena gratuitously furnished by mediums from San Francisco. These serve to instruct the children in the first principles of Spiritualism, and give them an understanding of the foundation upon which rests the corner-stone of their faith-an open, intelligent communication between the seen and unseen worlds.

It is expected that the revised Old Testament will not be given to the public before the last of this year, or sometime in 1885. In the meantime those who depend on the Bible as the only guide to eternal life and happiness are to do the best they can to keep on the right path, notwithstanding the thousands of corrections which the learned committees declare must be made in that book to make it reliable, and of practical value to the people of this age.

Miss Lottie Fowler, who has been on a successful tour for some time in the Old Country, has just arrived in this city, and taken rooms at Wood's Hotel, 14 Bosworth street, where she will be pleased to meet her personal friends and the public generally. She will not engage to hold more than two private sittings each day, and parties should make their appointments by letter. Her tarry in town will be limited to five or six weeks.

The First Spiritualist Society of Minneapolis, Minn., was addressed at its meeting of Sunday, April 20th, by Dr. Russell. The attendance was large, and the closest attention was given to every word that came from the lips of the inspired speaker.

A Washington (D.C.) correspondent writes: I learn that Mrs. Maud E. Lord has had a permit granted to her to hold seances ahe giving the officer whom she saw a whole volley

John Beeson and the Indians.

During the Congress of 1879, Senator Conkling, at the suggestion of a letter from Peter Cooper, presented a memorial for the relief of John Beeson, which was reported adversely because it contained no evidence of contract for what it claimed to have been done. It is now proposed to ask for a reconsideration, and a paper is in circulation, giving the reason therefor, and petitioning that there be granted Mr. Bee. son an amount proportionate to the sum which he has saved the government, to establish a healing and educational institution in Southern Oregon, with the best facilities for the instruction of Indians as well as others in the useful vocations and science of a true civilization.

Mr. Beeson has done much for the Indians, and anything that can be done for his aid, or to assist him in carrying out his benevolent plans, should be cheerfully granted. His present address is Tallent, Jackson Co., Oregon.

The Children's Festival

Will take place at the New England Manufacturers' and Mechanics' Institute, this city, on Saturday afternoon, 10th inst. As the gathering will be in aid of the Associated Charities of Boston, we hope everybody who can do so conveniently—and there are thousands who canwill make it a point to be there-for the double purpose of rendering pecuniary aid to the laudable Society in question and enjoying the grand programme to be presented.

Mrs. Emma Hardinge Britten

Will lecture at Republican Hall, for the First Society of Spiritualists, New York City, during May. She also will speak at Lake Pleasant. Neshaminy Falls, and Onset Bay Camp-Meetings, and be pleased to make engagements in advance previous to her departure for the Pacific coast in the Fall. Address care of Mrs. Mills, 265 West 34th street, New York City.

Rev. Mr. Savage said last Sunday morning, in his sermon on "Careers for our Daughters, or the Working Women's Problem," that the average wages paid to female help in Boston was between \$4 and \$5 per week each [some are obliged to work for even less], and ten dollars a year represented the utmost they could save out of their earnings; that in a city where there are free libraries, free lectures, free art museums, free means of culture in every direction, these women are simply unable to avail themselves of them because of pinching poverty and the necessities of their lives! This is all very true, Bro. Savage, and has been going on for years. We have called attention to the subject many times, but the public turned a deaf ear to our appeals in behalf of these poor "machine girls." Many a boss tailor, that has retired rich from business, who has reduced the pay of his "help" to the last fraction of a cent, now poses on his ill-gotten gains as a high-toned moral man! Go for the cause of all this misery next, Bro. Savage. Here is a broad field for you to operate in.

We are in receipt of the April 15th issue of the Problems of Nature, a semi-monthly sheet published at 21 Park Row, New York-H. B. Philbrook, Esq., editor. We notice particularly the continuation of an able essay by the editor on "The Offices of Electricity in the Human Body; an Explanation of Growth, Mind and the Work of Repair"; "The Theory of Dreams," by Richard Lee, F. A. S. L., which will bear careful perusal; also "The Original System of Jurisprudence," which gives an unbiased description of the stupidity, folly and degradation of the present system of administering "Justice."

The Notes on the Lava Flow of 1880-81, from the pen of Geo. H. Barton, should be read by all; while the "Economies of Disease," quoted from the Medical and Surgical Reporter, can be studied by our Medicos with benefit to themselves and their patients. Specimen copies can e seen at our counting-room.

An interesting event took place on the 3th of April, in the formal though quiet celebration, chiefly within the home-circle, of the birth into spirit-life of Mrs. J. B. Chamberlain, better known as Miss Moulton, whose labors in the cause of Spiritualism, held in such estimation by those who knew her, were brought to a close on that day two years ago. The services were admirably conducted by Mrs. Carrie F. Loring of East Braintree, Mass., whose spiritband discoursed upon the theme: "Two Years in Spirit-Life," and then gave way to Mrs. Chamberlain herself, who spoke through her medium with touching effect. Intervals of the services were well filled by music performed in part by the surviving daughter of the deceased. It seems a novel idea to celebrate thus the day of the decease of a loved one, but surely it is one of the testimonies to the value of our faith that such should be the feeling of the friends left behind.

Woman Suffrage in England .- A crowded meeting in favor of woman's suffrage was recently held at St. James's Hall, London, on the summons of Mr. Stansfield and other members of Parliament. Mrs. Fawcett, Mrs. Maclaren and other ladies addressed the meeting amid much enthusiasm. Favorable resolutions were

New York has passed an ironolad law against oleomargarine, forbidding the manufacture or sale of bogus butter of any kind, under penalties of fine and imprisonment. If it can be enforced, other States will be likely to adopt it; and the quicker they do so the better it will be for the health of all concerned.

Mrs. H. L. Sheldon, Mrs. S. W. Severance, A. W. Libby, Mrs. Byron Loomis and Gracie M. Dewey, will please accept our sincere thanks for the beautiful flowers contributed to our Free Circle-Room table.

To the Editor of the Banner of Light:

It is probable every individual of the Pennsylvania University Investigating Committee either does know or may know of private spiritual mediums who are numbered among the most respectable families in the city of Philadelphia. Would it not be well for those investigators to ask the favor of holding; a sitting with some of these, and thus learn they cannot account for the phenomena further than that they are instruments therefor. With such an experience as this, members of this committee may be more ready to believe that when "professional mediums" make this same statement, they are endorsed by private mediums whom they [the investigators] personally know, and that these statements are entirely reliable. It is probable every individual of the Penn-

of tests of her ability to see his dead friends."

A status of Sambeth was unveiled at Cahors not status article in the Boston Commonwealth of April 19th, in which he lays out those "highly respectable "anaptical minimum status, highly respectable "anaptical minimum status, highly respectable "anaptical minimum status, highly the status of status and while sealth, highly the status of status are status, highly the status of status and while sealth, highly the status of status are status, highly the status of status are status, highly the status of status are status, highly the status are status, highly the status are status and status are status are status and status are status are status are status are status and status are status are status and status are status are status are status are status and status are s

Washington Matters.

To the Editor of the Banner of Light:

You have already had a scintillation of the coming contest at the capital of the nation. The license laws of this District, like too many other statutes, are so constructed that bigoted administrators may continue them to suit their fancy. Hitherto spiritual mediums have come and gone without molestation. For a long time there was a dreadful dearth of the agents of the invisible world. For some reason they avoided Washington; then for some unexplained reason they came in numbers. The first to stir the stagnant waters was Maud E. Lord; with her peculiar gifts. Halls were filled with eager inquirers after news from the departed. Then came Mrs. Sawyer, with her light circles, and finally, Dr. W. M. Keeler, with his photographs of the departed and his physical and mental tests, and all Washington began to be stirred as never before—and all for a purpose. Matters culminated on last Saturday afternoon in a warrant for Dr. Keeler to appear and deposit collaterals, doubtless hoping that he would be annoyed and possibly remain in jail over Sunday; but the policeman was met at the door by the regular occupant of the house. who assumed all responsibility, and refusing to allow service of the warrant, went to headquarters and secured a stay of proceedings until Monday, hoping to have the process charged to himself, he being a resident.

At a meeting of the Spiritualists, held in Masonic Hall, Sunday, April 20th, Messrs. John B. Wolff, J. H. Crane and C. C. Sailer were appointed a Committee to present an argument to the Commissioners, and to go before Congress with a petition asking an amendment to the license law, clearly defining the powers of the Commissioners. The argument was subsequently presented, with a request to refer, to the District Attorney for legal opinion. The Commissioners, however, declined to refer, and decided that mediums can only be licensed under the head of theatricals or shows, and must pay five dollars a séance. This decision practically drives every medium from Washington City, as a rigid enforcement of law, as defined, applies as well to the medium who has a single sitting as to those in parlors.

The following is the text of the argument: COMMISSIONERS: Gentlemen—Dissenting as we do, and as Spiritualists generally do, from your rendering of the License Laws, we submit the following presentment, and ask its reference to the District Attorney for legal opinion:

1. The law does not name lectures or scien-

1. The law does not name lectures or scientific demonstrations of any kind as the subjects of license, and therefore does not contemplate taxing them. The right to do so can only be deduced by far-fetched inference.

2. Your decision is adverse to the theory of national legislation, in the reduction of postage, and State statutes exempting moral and scientific lectures from taxation. It also contravenes the great purpose and pledge of the civil compact, perfect freedom of thought and action on all subjects above and beyond common material rights.

material rights.
3. Your construction of the law is not the 3. Your construction of the law is not the most natural and easy one. The term "Exhibitions," by which you rule, is in no proper sense applicable to scientific or moral lectures or demonstrations, or religious services of any kind, and the failure to name them is conclusive that they were not intended to be included. The term "Exhibitions" is ambiguous, generic and technical, and must be construed by the other words of the formula which are net ambiguous. Those terms are, "balls, games and concerts," and the term "exhibitions" can only refer to matters of this class. Lectures, facts, scientific demonstrations, spiritual phenomena, bear no resemblance to such itual phenomona, bear no resemblance to such exhibitions. Any other construction is at variance with the established rules of interpretaance with the established rules of interpretation, and does violence to the common sense.
The "exhibitions" of the law have a fixed value, are announced and produced at will.
The purchaser is advised beforehand and gets what he expects. The primary object is gain.

5. Nothing is exhibited on the part of the medium or sitters; they have no power to determine anything. Each person in the room is a part of the conditions precedent. That is, there is in fact nothing to exhibit. One person may defeat the whole experiment, for it is only an experiment, and yet you tax the failure the same as the success, take money where no equivalent is rendered, while the medium is at the mercy of any bigoted fool or upstart, and gets no pay for his or her time and trouble if the experiment fails, as it often does. On the question of morality, the mediums are ahead of you.

6. That cannot be an "aybibition" in the

6. That cannot be an "exhibition," lin the 6. That cannot be an "exhibition," in the eye of the law, where nothing is exhibited by any one legitimately subject to human law. The "exhibition" is purely conditional, and cannot occur without the formal assent of all present, nor until the circle has placed itself in the attitude to become a part of the process; an auxiliary to the invisible forces.

7. A "scance" is a limited number of persons who come together in prigate parlors, without

who come together in private parlors, without any assurance whatever of any "exhibition," and to witness what may occur. It is a joint experiment, which may or may not be successful, and can in no legal or proper sense be classed with "balls, games or concerts." These "exhibitions" are made speculatively in public halls, set apart for that purpose, the audinc name, set apart for that purpose, the audiences limited only by seating capacity, while the séance is necessarily limited, because a great multitude tends to defeat, and hence they cannot be made matter of great gain. In fact the averageséance will not equal your tax, and hence it will operate to our exclusion from the city of Washington, which the law never the city of Washington, which the law never

8. The phenomena do not belong to the merely mundane; they belong to the higher modes of life—to the spirit-world; the real exhibitors belong to the supermundane; and we have yet to learn of any authority to tax the inhabitants of the higher spheres or anybody for them for putting in an appearance and demonstrating that death is not death. It occurs to us, gentlemen, that you are transcending your jurisdic-tion, and we respectfully suggest that you make

tion, and we respectfully suggest that you make inquest as to what you are taxing.

9. Spiritualism, with its facts and principles, is to us the solence of life—mentality, morality, mortality, immortality, with all the possibilities of being. It is our comfort in life and our solace in death, as important to us as can be the Bible, with its thousand wrangling creeds born of one infallible guide, can be to the bigoted devotees who would do by law what they cannot by fact or logic. And yet the laws exempt their temples from tax and thus compel us to support creeds contrary to our reason, and us to support creeds contrary to our reason, and to pay for chaplains and other religious services of no value to us, and you now add an interpre-tation of law which practically estops us in our natural rights.

natural rights.

10. Any special tax of this kind, in any form or for any reason, is an abridgement of the right of free thought, free investigation, free speech and free action upon the most vital questions of life, human happiness and human destiny. It is contrary to the spirit of the compact, the intent of the law, the statute and common law of the whole land.

the whole land. 11. The mere form or manner of the fee, before or, after the seance, has no value in this controversy. The real issue is: Have we a right to assemble in our own parlors, or hired halls, or back rooms, in quest of new facts and truths, affecting our well being in this life and the life to come, without being invaded by the minions of the law, in the exercise of doubtful powers, to be dragged before police courts of doubtful morality and capacity, to be fined or imprisoned at the pleasure of despots, wholly without legal responsibility, and meet the expenses in our own way? The difference between our modes and the untaxed churches is a mere phantom, less substantial than our mystic visitors from the land of shadows. The preacher gets his princely salary schibits, his ignorance in unitaxed camples; our preachers, the agents of the uniteen, and ourselves, meet in our parlors, 11. The mere form or manner of the fee. be-

taxed houses: and they get scarcely enough to

taxed houses; and they get scarcely enough to maintain a comfortable subsistence, to say nothing of the billingsgate heaped upon them by the ignorant rabble ready to crucify every Savior. The preacher's salary is ground out by hard dunning, a compound of moral compulsion, burning brimstone and celestial glory.

In conclusion, we dissent from the ruling that in doubtful cases the law should be construed in favor of the tax. On the contrary, the law should be construed in favor of natural and civil justice, the rights of the people, and never against them. (Signed)

JOHN B. WOLFF, for the Committee.

It is proposed to appeal a test case and obtain

It is proposed to appeal a test case and obtain a high legal decision until the law can be oured of its doubts. The Committee has already applied for a hearing before the District Committee in Congress. Meantime it is designed to publish the facts and let the people petition Congress to amend the law.

Washington, D. C., April 27th, 1884.

Spiritualist Meetings in Boston:

Banner of Light Circle-Room, No. 9 Bosworth

Banner of Light Circle-Room, No. 9 Bosworth

Admission free, For further particulars, see notice on
sixth page, L. B. Wilson, Chairman,

Horticultural Hall (corner Tremont and Bromneld Streets).—Meetings under the auspices of the Boston Spiritual Temple will be held every Sunday at 10½ A. M.

and ½ F. M. B. Holmes, President; W. A. Dunklee,

Tressurer.

Wells Memorial Hall,—The Shawmut Spiritual Lycoum meets in this hall, 937 Washington street, every Sunday at 11 A. M. All friendsof the young are invited to visit us. J. B. Hatch, Conductor.

Paine Hall, Appleton Street.—Children's Progressive Lyceum No. 1. Free session every Sunday morning at at 10% o'clock. All are cordially invited. Benjamin Weaver, Conductor.

Wells Memorial Hall, 057 Washington Street,— The Spiritualistic Phenomena Association holds meetings every Sunday afternoon at 2% o'clock. Able speakers and test mediums. All are cordially invited. Beats free.

1031 Washington Street. -Lulies' Aid Society meets every Friday at 2½ P. M. Business meeting at 4. Sunday atternoons at 2½, tests and good speakers. Conference in the evening. E. C. Baxtor, Secretary.

Eagle Hall, 616 Washington Street, corner of East.—Sundays, at 10% a. M., 2% and 7% r. M. Eben Cobb, Conductor. Meetings also Wednesday afternoons at 8 o'clock. Harmony Hall, 34 Essex Street (1st fight).—Sundays, at 2% (seats free) and 7% P. M.; Thursdays, at 3 P. M. Prescott Robinson, Chairman.

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

The Isea...—The Spiritual Association meets every Sunday in Udd Fellows' Building, Hawthorn street, opposite Bellingham Uar Station, at 3 and 7½ P. M.

THE LADIENT HARMONIAL AID SOURTY meets at Temple of Honor Hall, Hawthorn street, every Friday afternoon. Business meeting at 4 o'clock. Entertainments in the evening. Mrs. B. A. Thayer, President. Mrs. E. A. Baker, Secretary.

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

East Nomerville.—Spiritual Union. Meetings are held in Hadley Hall, Broadway, every Sunday evening at 7½ o'clock.

THE BOSTON SPIRITUAL TEMPLE.-At Horticultural Hall on Sunday last (April 27th) were gathered two fine audiences, both in view of culture and num-

tran Hall on Sunday in Activity and murbers, the one of the vertices being very large. It was Mar. J. Frank Banter's closing up of his present exponence. It is song of the morning—"The halter's Song of the Blossoms," were unusually fine, and put very one in excellent condition to listen to his lecture, which certainly must be pronounced his best effort yet in the propose of the present exposence. It is song of the Blossoms," were unusually fine, and put very one in excellent condition to listen to his lecture, which certainly must be pronounced his best effort yet in the presence of the present exposure of the proposed of the present exposure of the present exposure of the present exposure of the proposed of the present exposure of the proposed of the present exposure of the present exposure of the proposed of the present exposure of the proposed of the present exposure of the present exposure of the proposed of the proposed of the present exposure of

and the next that every individual is held responsible for willful acts, and that everybody's similar, entails upon himself punishment from which there can be no escape.

Here was put in an eloquent, impressive and effective ples for distributive justice. Applause, loud, long and frequent, came from the audience. Air, Baxter was most just toward all classes, yet at the same time unflinching and unrestricted in his denunciation of injustice and wrong everywhere, but particularly among the aristocratic, wealthy, the monopolizers and avaricious capitalists. Here, too, was put in a consideration of the boys and girls we are rearing. It was thought we did not do enough for them in the direction they could not do for themselves, and did too much in the line where they could better do, and should, therefore, do for themselves. Every child should secure for himself or hereaft an ability is some trace or business, suited so far as possible to taske. Explain graced actionally to brother hode, orders and societies, the forming of trades unions, mutual building associations, benefit insurance companies, coperative business houses, and added indignation meetings, strikes and resolves, and riotous uprisings in instances, as being all sure prophecies of a better adjustment of social relations. By just arbitration and sense men can settle these perplexities, and all it this is not granted, there is danger of a fearful retribution. A crists was surely impending. Every laborer present—not to say every person—appreciated the fine plea for wage-adjustment, for fewer laboring, hours and more time for improvement, and above all, for a home for every worthy man. The ideas were novel, and they were practical; not so Utopian as reformers are apt to present in their enthusiasm.

At the close of the morning lecture the Chairman introduced Prof. Alonzo Phelps, along ried Spiritualist, whose residence for some years past has been on the occasionally, while engaged he was the Michigan, a trance speaker, was on the platform, and after the di

strangers to the subject of Spiritualism, so freely and carnestly applaud as was the case last Sunday evening. At the close of the evening lecture the following spirits were named and described by Mr. Baxter: O. M. Morrison, about thirty years of age, blind, was recognized as having lived in Dorchester, and passed away about six months ago. Charles H. Voss, a Spiritualist of Charlestown, a machinist, passed away about fifteen years ago, in the winter, by some disease of the chest. "Seems he was coming from a distance when he took cold, somewhere out of the States" (he was coming from the Provinces). Recognized by Dr. A. B. Hayward, who said: "I have his cane now in my hand he gave me before he passed away." Mr. Baxter asid he beheld the initials, H. R. R., I. G. R., and E. B. R., and a woman whose cheek was pale, reaching forward to a child, saying: "My Bertile," Bertile." Hertile." It was ida to Bertie, and referred to the Union Park Street Home, and to Kimer, saying: "It is all well; Bertie Randall." Fully recognized. An old man of will, of determination of character: "I was convinced of the truth of Spiritualism; before that I was on materialist. Say all Spiritualists are materialists; for all I have seen here is tangible material." He gives his name as Calvin Tarbell. He was recognized as one who attended the Berkeley Hall meetings of this congregation when meeting there, and a liberal contributor to their support. The names of Charlette Wettierbee of 46 Seaver street, and Nancy Clouse, both of Charlestown, and recognized; also Oliver Nelson with Nellie Nelson (was formerly a medium of Boston); and then Addie and Bennie Haynes.

Mr. Baxter has gained an honorable reputation on our spiritual rostrum, and it is no wonder that his time is so fully taken. He is secured to the "Temple" for two months during the season of '84-%, one of which will be January.

will be January.

Next Sunday at 10:45 and 7:30, Mrs. R. Shepard Lillowill lecture and improvise poems, the themes for which will be taken from the audience. Please be W. A. D. prompt.

SHAWMUT LYCEUM, WELLS MEMORIAL HALL .-The attendance Sunday last was good, and we were pleased very much to see some of the old workers with us. Allen Putnam was present and addressed the school. He referred to the silent years that have passed since he was young and of what he thought of the future. It looked to him, then, like a dense fog; he believed he should meet all those yone before him, but how he did not know. The children of to day are better off, and the way to the spiritual plane of life is open to all. Lyceums are the places where the children should be taught the firststeps in the grand pathway to the spirit-world. Remember all the lessons that come to you, and the blessings of angels shall be my benediction. Prof. Clayton also spoke with much fervor to the children; compared children to plants and flowers in a garden. Good care must be taken to cultivate and train aright these plants for the gardens of immortality. Spiritualism in its most exalied tendencies must commence with the children, as they are to be the supporters of Spiritualism in the future. Mrs. Leslie spoke to the children. She thought the supporters of Lyceums had done a great work in keeping young minds free from biggity and false theories. Spiritualists could not feel thankful enough in the great work which has been and is being done.

Musical selections by Miss M. T. Shelhamer and Mr. and Mrs. Hatch, ir.; recitations by Lulu Morse, Mabel Roberts, Rosa Wilbur, Gracie Burroughs and Georgie Pierce; song by Rddle Hatch; plano solo by Jeannie Gray; duet by Miss M. T. Shelhamer and Mrs. Carrie Hatch, and a fine recitation of "The Deacon's Story," by Miss Minnie Nickerson, and "No Sects in Heaven," by Hattie Reed. Mrs. Waterhouse, President of "Ladies' Aid Soolety," was called upon, and right well did she speak of the Lyceum cause, knowing well that work must be done to properly sustain it. Our school is increasing in interest and numbers, and Spiritualists, it is hoped, will be impressed that it should be supported, and if we can but do our work well and acceptably we have an inward approval of having done our duty.

AL pleased very much to see some of the old workers with us. Allen Putnam was present and addressed

Mrs. A. I. Pennell gave many tests from the plat-form which were readily recognized. Next Sunday we are to have for speaker Prof. Alonzo Phelps of Marlboro'.

we are to have for speaker Prof. Alonzo Phelps of Marlboro'.

At the close of the report of the Anniversary proceedings, in Banner of April 20th, the statement was unintentionally omitted that the thanks of this Society are gratefully returned for the very able discourse delivered by J. William Fletcher on Monday afternoon, March 31st, also to Miss M. T. Shelhamer of Banner of Light for her gifted production on the evening of March 31st, making the first attempt of this Society to celebrate our Thirty-Sixth Anniversary of the Advent of Modern Spiritualism a complete success. To complete our very successful observance, the thanks of all concerned in celebrating our Anniversary in this city, are due to Mrs. Margaret Fox-Kane, who made herself a willing instrument in the hands of the spirit-world to give to all an opportunity to hear the raps through the same medium that was employed at the advent of our cause, for which we shall all ever be thankful. May all our benefactors ever be remembered for their words and works.

Alonzo Danforth, Cor. Sec. of S. P. A.

MEDIUMISTIC PHENOMENA ASSOCIATION. - The second meeting of this Association, held in Horticultural Hall, Sunday, April 27th, with continued inter-

second meeting of this Association, held in Horticultural Hall, Sunday, April 27th, with continued interest and increased numbers, was opened with an invocation by Dr. Bliss, expressing an earnest desire that the sun of truth might penetrate the heart-recesses of all earth's children, and the mists roll away that have so long clouded the vision of mankind.

After singing by the congregation Mr. J. R. Cocke, under spirit-influence, gave a voluntary on the organ, after which a short address, taking for his theme "What Spiritualism has Done for Woman and What Woman has Done for Spiritualism." His remarks were logical and pointed; contrasting woman's sphere in the ages past, when her position was a service and degrading one, made so by false traditional ideas handed down from previous generations, eiting historical facts to prove that with unlimited capacity and powers for progressive improvement, she had been sacrificed to a popular prejudice and ideas born of preconceived bigoty. Spiritualism, as a radiating centre, that illumined all movements tending toward the uplifting of humanity to a higher standard, had from its first inception taken woman, with her finer sensitive powers and clear spiritual insight, as an exponent of the truths inculcated by it. The time was near at hand when woman would fill her proper place in the world's progression.

Remarks followed from Mrs. Susie Willis Fietcher, Miss Jennie Rhind, Miss Barnicoat, Mrs. J. A. Bliss and others. Mr. Jones gave a poem entitled "The Dawning Light," and also gave a number of tests that were recognized. Mrs. Hatch gave now very good tests. Musical selections were given by Prof. Hanck on the sither with fine effect; also on the organ by Mr. Johnson. The next meeting will be held Sunday, May ith.

L. E. B. ROBRIES, Cor. Sec.

(These meetings were successfully inaugurated at

lower Horticultural Hall, on Sunday, April 20th. Dr. Bliss, N. S. Greenleaf, Esq. (one of the veterani advocates of Spiritualism, and a great favorite in Boston), J. R. Cocke, Dr. D. B. Caswell, Mrs. Bliss, and Mr. Pratt of Framingham taking part in the exercises.]

HARMONY HALL, 34 Essex STREET, .- The exercises on Sunday last were opened by Mrs. Dr. Lunt, who delivered an excellent address, under control of her guides, closing with a large number of unmistakable tests. Following the opening speaker, interesting and in-structive remarks, in several instances closing with incontrovertible proofs of spirit-presence, were made by Mrs. Leslis, Mrs. Fannie Wilder of Leominster, Mr. G. E. Pratt of East Braintree, Mrs. A. L. Luli and Prof. Willeson Prof. Milleson.

Dr. Fish gave an exhibition of his powers as a mag-

Df. Fish gave an exhibition of his powers as a magnetic healer, by almost instantly curing quite a number in the audience afflicted with various diseases.

Remarks were also made by Dr. Fish, the Chairman, Mr. Hudson and several others, and tests given by Mrs. A. L. Pennell, Dr. Thomas, Mrs. Goodwin and Mr. Hudson. Dr. M. V. Thomas, whose mediumship is that of healer and giving tests, will give one treatment at Harmony Hall each Sunday, until his guides take him to other fields of labor.

THE FIRST SPIRITUALIST LADIES' AID SOCIETY will hold an Apron Sale, at 1031 Washington street, on Friday and Saturday, May 2d and 3d, afternoon and evening; also a Coffee Party on the same evening. Fancy articles will also be offered for sale. Admis-

CHELSEA .- Mrs. Juliette Yeaw occupied our deak last Sunday afternoon and evening, and gave two very fine discourses; in the evening "Thought" was the subject for the lecture, which was highly appreciated by a large audience. Next Sunday Rev. L. S. Beal of Brockton will occupy our platform at 3 and 7:30 p. m.

Movements of Mediums and Lecturers.

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

Mrs. Sarah A. Byrnes was to speak in Newburyport, April 27th; in Philadelphia for the First Spiritual Society, during May; at Portland, Me., June 8th; at West Duxbury, Mass., June 18th; at South Hanson, Mass., June 22d; at Onset Bay Camp-Meeting, Aug. 3d and 6th; at Niantie (Ct.) Camp-Meeting, Aug. 17th; and will be at Queen City Park (Vc.) Meeting from Aug. 24th until Aug. 31st. Would like to make engagements for the coming fall and winter. Address corner Mill and Adams streets, Dorchester, Mass.

Mrs. Hattle P. Wells occupied the Spiritualist plat-form in Salem, Mass., on Easter Sunday, giving in the afternoon, under control, a lecture and poem, and in the evening the transition experiences of the late Benj. Starbuck of Troy, N. Y.—each service closing with recognized descriptions of spirits.

Lucius Colburn was to give four evening lectures in Lincoln, Vt., the 21st, 22d, 23d and 24th of April. He remains in Bristol, Vt., where he has been speaking of late, until the 12th of May; then will be in Manchester, Vt., until May 28th; will then attend the Lake Dunmore Convention, which is to be held the 30th and 31st of May and 1st of June.

Miss Lessie N. Goodell spoke in Greenfield, April 2ith, and will deliver a course of lectures in New Bos-ton, May 3d, 4th, 5th and 6th.

Dr. Henry Slade was at 147 Canal street, New Orleans, La., according to late advices.

Edgar W. Emerson of Manchester, N. H., has the following engagements for May: Sunday, May 4th, Newburyport, Mass.; Sunday, May 11th and 18th, Chelsea, Mass.; Sunday, May 25th, Haverhill, Mass.

Mrs. A. P. Brown will speak again in Lowell, Mass. May 4th: will make engagements to lecture and attend funerals if desired. Address, 10 East Merrimae street, Lowell, till further notice.

Lowell, till further notice.

Capt. H. H. Brown has the following appointments for May: The 4th at 11 A. M. and 2 P. M., he will speak in East Princeton, Mass., and in the evening at Leominster; May 6th and 7th he is at Mount Holly, Vt.; May 8th at Ludlow, Vt.; 0th, 10th and 11th at Hristol, Vt.; prohably speak at Stowe, Vt., the 16th; at Morrisville, Vt.. (post office, Cady's Falls,) the 18th and 25th, and will give week-day addresses in that vicinity. Has three Sundays unengaged in June and July. Address at appointments.

F. R. Jormain, Secretary Clinton Spiritualist Society, writes as follows: "Mr. Norman Kellum is personally known to me as a young man of sterling worth; and I cordially recommend him to good people everywhere who may require his services as a lecturer or public test medium."

J. Clegg Wright returns to Boston in May, and with

J. Clegg Wright returns to Boston in May, and will speak for the Ladies' Aid Society at its place of meet-ing during the Sundays of that month, alternoons and avening. He can be engaged to legicy work aven evenings. He can be engaged to lecture week even-ings in towns near Boston. Mrs. A. E. Cunningham occupied the platform at Pelham Hall, Cambridgeport, April 20th and 27th, and will be there again May 4th. She will be pleased to make other engagements.

Dr. C. H. Harding, test and inspirational speaker, would like engagements. Address 24 Upton street,

H. B. Philbrook is engaged to speak at Everett Hall, Brooklyn, on Saturday evening, May 4th—being ex-pected to reply to the Rev. Mr. Talmago's late tirade against Spiritualism.

against Spiritualism.

A. S. Pease lectured in Saratoga Springs, N. Y., on Sunday, April 20th; Troy, April 27th; on the two following Sundays he speaks in Glen's Falls. He has received an invitation from Chattanooga, Tenn., where he is expected to labor several weeks.

Dr. D. E. Caswell will give platform tests in lower Horticultural Hall. Sunday offernoon

J. Clegg Wright in Springfield, Mass. Gill's Hall was well filled on Sunday evening last to hear the last of the very eloquent and powerful trance discourses of J. C. Wright. He spoke upon "The Effect of Abnormal Habits on the Evolution of the Spirit Man, both in and out of the Form." His conclusion was that all bad habits inhered in the immortal part, and left their impress upon man after death. The control purported to be Earl Derby, and was control purported to be Earl Derby, and was characteristic of that witty, sarcastic and oratorical man. Next Sunday, May 4th, we are to have Shelley W. Denton, who will describe his travels with his father, the late William Denton, and give an account of the last days of that distinguished reformer. Mrs. Abbie N. Burnham will be here Sunday, May 11th. that distinguished reformer. Mais. About a Burnham will be here Sunday, May 11th.

H. A. BUDINGTON.

RATES OF ADVERTISING.

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

Appeals Notices forty cents per line, Minion, each insertion.

Receial Rolles forty cents per line, minon, each inscriion.

Business Cards thirty cents per line, Agate, each inscriion.

Motices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

AP-Advertisements to be renewed at continued rates must be left at our Office before 13 M. on Saturday, a week in advance of the date where-on they are to appear.

SPECIAL NOTICES.

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

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

BUSINESS CARDS.

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

TO FOREIGN SUBSCRIBERS The subscription price of the Banner of Light is \$3,50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

MOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act seon agent, and roceive subscriptions for the Enamer of Light at lifteen shillings per year. Parties desiring to so subscribe cas address Mr. Morse at his office, in Great Portiand street, London, W., England, where single copies of the Enamer can be obtained at 4d each: if sont per port, 3d, extra. Mr. Morse also keeps for sale the Epiritical and Referensions Works published by us. Colby & Bick.

RAILABAM BROTHERS, Booksellers, Popham's Broadway, Madras, have for sale and will receive orders for the spiritual and Reformatory Works published by Colby & Bich. They will also receive subscriptions for the Easter of Light at Euposs II-12-0 per annum.

SAN PEANCISCO BOOK DEFOT.
ALBERT MORTON, 210 Stockton street, keeps for sale
the Banner of Light and Spiritual and Reformatery Works published by Colby & Rich.

AUSTRALIAN BOOK DEPOT.

And Agency for the Banners of Light, W. H. TEBRY.

No. 84 Russell Street, Molbourne, Australia, has for mile
the Spiritual and Heformatory Works published by
Colby & Rich, Boston.

The Spiritual and Reformatory Works published by Coly & Rich can be found at the omco of The Trail-Searc, 21 Clinton Piace, New York City.

AUGUSTUS DAY, Of Bagg street, Detroit, Mich., is agent for the Hanner of Light, and will take orders for any of the Spiritus I and Referentery Works published and for sale by COLINY & RIGH. Also keeps a supply of books for sale or circulation.

ROCHESTER, N. T., BOOM DEPOT.
WILLIAMSON & HIGHEE, Booksellers, 62 West Main
street, Rochester, N. Y., keep for sale the apprixual and
Hesporm Works published at the BANKER OF LIGHT
PUBLISHING HOUSE, Boston, Mass.

TROY, N. Y., AGENCY.

Parties desiring any of the Spiritual and Reformatery Workspublished by Colby & Rich will be accommodated by W. H. VOSBURGH, 65 Hoosick street, Troy, N. Y.

APRINGFIELD, MANS., AGENCY.

JAMES LEWIS, 62 Pynchon street, Springfield, Mass., is agent for the Hanner of Light, and will supply the Spiritual and Reformatory Works published by Colby & Bich.

CLEVELAND, O., BOOK DEPOT. LEES'S BAZAB, 106 Cross street, Cleveland, O., Cir-culating Library and dépôt for the Spiritual and Liberal Books and Papers published by Colby & Rich.

HARTFORD, CONN., HOOK DEFOT.
E. M. ROBE, 57 Trumbuli street, liartford, Conn., keeps constantly for tale the Hanner of Light and a supply of the Spiritual and Heformatory Works published by Colby & Rich.

AUBURN, N. Y., AGENCY.
Parties desiring any of the Notethual and Reforma-tory Works published by Colby & Rich can procure them of J. H. HARTER, Auburn, N. Y.

PHILADELPHIA BOOK DEPOT. The Spiritual and Reformatory Works published by COLBY & BICH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, Rhodes Hall, & Buttonwood street. Subscriptions received for the Banner of Light at \$3,00 per year. The Banner of Light can be found for sale at Academy Hall, No. \$10 Spring Garden street, and at all the Spiritual meetings.

The Roberts Bookstore, D. BUNCEY, Proprietor, No. 1010 Sevents Street, above New York svenue, Washington, D. C., keeps constantly for sale the Bannen or Light, and auply of the Spiritual and Reformatory Works published by Colby & Rich.

ADVERTISEMENTS.

THE FAVORITE **NEW ENGLAND**

CABINET ORGANS Have SATISFACTORILY and

POSITIVELY ESTABLISHED EVERY POINT OF

SUPERIORITY

The Manufacturers Claim For Them.

EVERY IMPORTANT POINT

That goes to make a

THOROUGHLY FIRST CLASS

·ORGAN

IS FOUND IN THESE

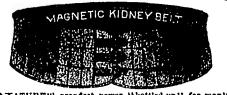
INSTRUMENTS.

ALL ARE FULLY WARRANTED FOR Five Years.

MANUFACTURED BY THE NEW ENGLAND ORGAN CO.,

1297-9 Washington Street, BOSTON, MASS., U.S.A.

Instalments. Illustrated Catalogues Mailed Free.



ATURE'S grandest power "bottled up" for man's good. Our Magnetic Shields are the climax of human skill and inventive genius. No such remedial and curative agent was ever before offered to a sick and suffering world. I ain and disease yield to the soft, genial glow of magnetic life. Warmth and energizing power imparted by the shieldes. Our new book. "A PLAIN ROAD TO HEALTH!" explains the law of cure by a new process so mild and genite as to soothe and quiet the saged and infirm as well as the infant in arms. This wonderful Magnetic Shield has cured thousands of sufferers after all other curative agents had failed. Do you want to know the cause of disease? Do you want to know what science has done for our race within the past year? If so, send at once for our new book PLAIN ROAD TO HEALTH. Free to any address!

address!

Our Magnetic Foot Batteries warm the feet and keep them warm without fire or friction in the coldest weather! Think of the comfort of warm feet in cold weather, \$1 a pair, froe to any address. CHICAGO MAGNETIC SHIELD CO.,

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

1166 Main street, Kansas City, 523 Nicollet Avenue, Minne-Mo. 106 Port street, Ban Francis-co, Cal. 106 Port Street, Buffalo, N. Y. co, Cal. | N.Y. J. JENKINS, Agent for Now Zealand, Rattray street, Dunedin. May 3.

Boils and Carbuncles.

Any one suffering from either, will find "Pratt's Boil and Carbuncle Specific"

A WONDERFUL REMEDY. Send \$1,00 for a box, and receive it postpaid by mail, if your druggist will not get it.
TALCOTT, FRISHE & CO., Agenta, Hartford, Conn.
For sale by all druggists.

FRED. CROCKETT,

MAGNETIC AND MEDICAL MEDIUM, has returned to Boston, and is located for the present at 490 Tremont street, up one flight, where he may be consulted on Monday, Tuesday and Wednesday of each week. Office hours from 10 A. M., to 3 F. M.; other hours will visit patients in the city or vicinity; the rest of the week at Brockton, Mass.

May 3.—2w

LOSS OF MANHOOD

CURED by a spirit prescription in 60 days. It is an out-side application. No medicines given. Send three 3-ct. stamps for descriptive book to DR. ROBERT P. FEL-LOWS, Vinciand, N. J. CHARGES BRASONABLE. Feb. 22.—25wis*

RARE CHANCE.

A NEW and nicely-furnished Cottage for sale at Lake
A Pleasant. For particulars, apply to MRN. H. E.
YUNG, 45 Indians Place, Boston, or to A. W. MASON,
on the grounds.

1w*-MSJ 3.

MRS. DR. M. S. LUNT, CLAIRVOYANT AND MAGNETIC PHYSICIAN, Sundays. Hotel Ashton, 993 Washington street, Bell 15, May 2,—1w°

DR. W. T. PARKER.

DEVELOPING AND HEALING MEDIUM. Private Sittings for Development of Mediumship daily from 9 A. M. to 5 P. M. Hotel Ashton, 993 Washington street, Bell 15, Hoston.

DR. C. H. HARDING, Test Medium, No. 24
Upton street, Boston.

Message Bepartment.

Public Free-Circle Meetings

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, Bosworth street (formerly Montgomery Place), every Turkday and FRIDAY AFTERNOON. The Hall (which is used only for these séances) will be open at 2 o'clock, and sorvices commence at 30 clock processly, at which thus the doors will be closed, a lowing no egress until the conclusion of the séance, except in case of absolute necessity. The public are cordially invited.

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

**Eit isour carnest desire that those who may recognize the processors of their entri-friends with severage in the contraction.

son. All express as much of truth as they perceive—no more.

**It is our carnest desire that those who may recognize the inestages of their spirit-friends will verify them by informing us of the fact for publication.

**Astural dowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleas are to place upon the alter of Spirituality their floral offerings.

**We invite suitable written questions for answer at these scances from all parts of the country.

(Miss Shelhamer desires it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.)

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

Lewis B. Wilson, Waairman.

SPIRIT MESSAGES,

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

Report of Public Séance held Feb. 15th, 1884. (Continued from last week's issue.)

Jennie Miller.

[To the Chairman:] I don' know you. [I am glad to see you.] I don' feel good. I got a sore mouth, an' a real hot head. I feel nasty, anymouth, an' a real hot head. I feel nasty, anyway. [That feeling will leave you soon.] [Pettishly] I do n' want it to come! What for do it? [It is the feeling you had when you were slck.] Yes, I was all burnin' up; I was, oh! so hot! hot! an' my mamma put some lee on my head. It made it better, but it's all come back. [The child coughs distressingly.]

Does you know who I is? I is Jennie Miller. My papa has got a name too, he has. Do n' you know he has? It is William Henry Miller. He do n' live round here at all: he lives in New

York—an' it is william from the lives in New York—an' it is a great big place, is n't it? [Giv-ing expression of pain she put her hand to her neck, and said] Stop, old throat!

My papa lives there, an' he works in a great, big place where there is lots an' lots of big 'chines. They makes a horrid noise, they does; an' when I goes there to see my papa, the chines make so much noise he can't hear me.

an' when I goes there to see my papa, the 'chines make so much noise he can't hear me. Aint that mean? Don'you think so? I think it is. Does you like 'ittle girls?

What for do I feel so masty, horrid? [You didn't feel so before you came in.] No, I didn't. [It will leave you when you go away.] I don' want it now. I's don' like it, at all.

I wants my mamma; can you give me my mamma? I want her; can't you get her? Lady sny if Jennie come here should see my mamma. How will you bring her here? My mamma's name is Jennie, too. She's a nice mamma, she is. I want to see her, I aint seen her for a long, long time; I has n't. [The little one sobs as if her heart would break.]

My mamma's got an 'ittle piece of hair that was on Jennie's head—she cut it off, and curled it up, an' put it in an 'ittle box. She has got something else too. You don' know what it is, do you? 'T is an 'ittle gold ring; an' she's got an' 'ittle piece of cloth like what Jennie's dress was made of, that she had put on her in the box, don' you know? My mamma's got 'em all in an 'ittle box. Once in a good while she opens it, an' looks at it, an' it makes her cry. I don't like to see her cry; it makes me cry, too.

I doesn't feel wood. Is you a doctor? Does

like to see her cry; it makes me cry, too it like to see her cry; it makes me cry, too.

I doesn't feel good. Is you a doctor? Does you give 'ittle girls med'cine? [No, little girls do n't like med'cine.] 'Spose they has a big piece of sugar afterwards. They likes sugar, you know; do n' you? Takes med'cine to get

Is you goin' to send my love to my mamma, my nice, nice mamma, an' my papa? Tell 'em I do n' feel bad now. Tell 'em Aunt Lucy sends her love, too. She takes care of Jennie up in the Summer-Land.

You bring my mamma here, will you? [She You bring my mamma here, will you? [She may find a way for you to come to her nearer home.] I don't know, I thinks you must bring her here. Can't I stay here all the time? [That would prevent others from coming.] Oh! yes—it would. I don't want to go. [Don't you have a good time where you now live?] Yes; a nice time—but I want to see my mamma. I want to wait until you bring her. I want you to go after her now! [It would take too long.] You go on a lightning train! [Aside, as if talking to a spirit, she said:] I sn't goin' to; I goin' to wait for my mamma; you said I'd see ing to a spirit, she said: I is n't goin' to; I goin' to wait for my mamma; you said I'd see my mamma, if I come here; an' I goin' to, now mamma, if I come here; an' I goin' to, now crying, and the chairman kindly said: Your mamma will try and find a medium in New York, and you can go there, and talk to her.] Can't I take this lady there? [No, we could not spare her to go so far.] A lady here [meaning a spirit] got a big bunch of roses, an' she say Jennie can have'em. [To the spirit:] Real, truly? Real, truly, truly? She say if I come with her she give me the roses, an' she take me to my mamma! [To the Chairman she said:] What doctor is you? I is goin' now. Good-by.

James Andrew Warren.

[To the Chairman:] How do you do? [Glad to greet you.] Well, you seem to be a proper sort of a man. What kind of a place do you call this? Why! where have I got to? What place is this? I don't believe you had this place when I was here. What do you call it? [The Banner of Light Circle-Room.] Banner! That's a kind of a flag, aint it? Flag of Light sounds pretty; but 'pon my soul I don't know why you call it so, or what it means—what it's all about. It is the headquarters where spirits come back It is the headquarters where spirits come back to report themselves, the same as you are now doing.] Can you see me? [No.] Who, then, do you suppose I am? [I have n't the slightest idea.] My dear sir, you're either clear gone or I am. [Don't you recognize yourself?] I can't say I do. Haven't got a pinch of snuff about you have you? [No; not many people use snuff in this age.] Then I do n't like this place.

What do you call that? [taking up the medium's handkerchief.] That's not exactly a banner; it's more like a spider's web. I've no use

for it (throwing it down).

Wheream I? Who am I? What is it all about? That's what we'd like to know, who you are. Well, if you want to knew that very bad, I'll Well, if you want to knew that very bad, I'll tell you what my name is—den't know as it'll tell you what my name is—den't know as it'll do you any good, though; it is James Andrew Warren. I don't know what you've been doin' 'round here, but 'pon my word I never knew of sech goin's on when I was here. I lived in the body till I could stay no longer, and when I got out of it it seemed to fall away from me like an old shell crumbling to pleces. I was glad to get rid of it—though I had a kind o' good feelin' for it after all: but then I knew just how it was with me. There was some young folks comin' up that were smart; they thought they were a heap smarter than the old ones were, and that it was about time for the old feller to git out. That kind o' raised the old Adam, you know, an' he felt it was about the thing to do to stay as long as he could. Don't you see how it was?

Now I'd thank you for a little bit of snuff—just a pinch. Oh! that was a comfort, when the old bones ached so I didn't know where I was, hardly, I jest had my pinch of snuff and I felt happy.

I should n't wonder if there was some folks.

I felt happy.

I should n't wonder if there was some folks I should n't wonder if there was some folks round these parts, that is, not far off, who remember "Jimmie Warren," and would tell you something about him. I might tell you a good deal about that old chap, myself, if I had a mind to; but then I could n't do it unless you give me a pinch of snuff; I b'lieve in bein' paid for my labor. I did n't think I was goin' to get some more of those old pains, comin' back here. What do you do here, anyhow? That's what I want to know. What is this Fiag of Light? Pretty good, comfortable quarters I I don't know as I care to get out.

was goin' like chain-lightning all the time.
That's the way I feel.
What do you do here? Mend a man's bones,

heal'em up and make'em over new? That's what I came here for: want to get made over. If I ever get out of this little machine—(lookwhat I came here for: want to get made over. If I ever get out of this little machine—(looking at the medium's hands, at her sleeves, and her dress)—'pon my soul! where did you get them, Jimmie? Where did you get that? That's no toggery of mine. I'll bet my last fourpence they've been makin' a fool of me, gettin' me in here for some sort of nonsense. I think I'd better get out of this place. You say you won't give me any snuff? [Call round and see us again.] Will you have some here? [No snuff.] Well, then, put out your Flag of Light and I'll come. Good-mornin' to you. I hope you'll have a safe passage over.

I want to tell you what I come for, besides getting made over: There's a young chap in this city I am interested in; his name is Albert Warren, and he's about thirty year old. He's right smart, but if he don't look out he'll find he's been too smart. That's what I want to tell him, and give him a bit of advice. He knows of old Jimmie Warren, though, of course, he never saw him, because the old feller caved in before he came to light. He knows

course, he never saw him, because the old feller caved in before he came to light. He knows
who he was, and he's heard tell a heap about
him. I want to let that young chap know that
I've been lookin' after him since he's been
born on this footstool, and I'd like to help him
along over the road of life. But he must go
slow for the next twelvemonth, if he don't
he'll get tipped over. He'll know what that
means, He's been rushin' ahead like chainlightnin'. I want to hold him in a bit; that's
what I want. Good-mornin'.

Mary Eliza Adams. I wish to send my love to my friends and tell them I am now free, happy and joyous, for the spirit-life has opened before me all that beauty of which I dreamed when here, the realization of which never came to me while in the mortal form. I suffered long and intensely, had many hours of weariness and pain. My friends were very kind to me; they endeavored to assuage my suffering, to give me all the quiet and peace they possibly could, but there were many moments when I could receive no relief from earthly sources. Sometimes I would sink away into a partial state of insensibility, when I seemed to become aware of the presence of angelic beings, and to receive strength and comfort from them. I know now that I did really I wish to send my love to my friends and tell fort from them. I know now that I did really enter into communion with loved ones from the other side of life, and such moments of ex-perience with heavenly visitants gave me strength to endure the trials and pains of earthstrength to endure the trials and pains of earthly life. My mortal friends understood something of my experience, but they could not realize it in its fullness, as I did. I come back to
tell them it was all true—I did receive the ministrations from spirit loved ones. I did at
times enter into communion with inhabitants
of the higher life, I was blest by the comfort which they brought to me. I have endeavored since passing away to bestow something of the same kind upon the friends who remain. I wish to say that I have especially attended to wish to say that I have especially attended to Lillie's wants and requirements. I am endeav-oring to bring her into a pathway of usefulness, one that will be of blessing to herself and her many friends. My dear friends are in Spring field, Ill. I have reason to believe they will see my message, and of course it will be under-stood. I thank you for permitting me to come.

Harriet Maria.

"Face to face with those who love us, We shall know as we are known."

I am permitted to give you a few words of love and encouragement, because I know your spirit needs them. My dear, remember that although shadows and trials hover around you, sometimes settling down upon your life, and for the time banishing the bright star of hope from your sky, yet the dear ones are with you, sus-taining you by their influence, seeking to uplift you above all clouds and sorrows unto a plane of happiness and peace. Remember that you are being guided, and are really led through all these darksome experiences for your own soul's unfoldment, and although you cannot give experience to the highest involvement to the highest involvement to the highest involvement to the highest involvement. pression to the highest inspirations that come pression to the highest inspirations that come to you from time to time, and the manifestations of those powers seem to you feeble, and fall far short of the ideal within you, do not forget that beyond the clouds ever gleam the beautiful stars, and when earthly trials are past you will enter into a fulfillment of your hopes and desires in the world beyond. Do not forget that these your organizations are for your to prefit by these very experiences are for you to profit by, and that when you have passed through them, gathered up their lessons and learned them, when you have appropriated their uses to your way life you call out to have appropriated their uses to your own life, you shall enter the land of love and beauty, where the sweetest ideals of the soul will blossom out, and all that is lovely and di-vine belonging to the spirit will have its full lament

As I promised you, before passing away, that I would ever be the shadow by your side, I come to speak a word of love, not as a shadow, but as a loved and loving wife, who brings you her blessing and her influence from the spirit-world. Harriet Maria, to my husband, who is present.

Report of Public Séance held Feb. 19th, 1884. Invocation.

Invocation.

Oh, ye immortal presencesi ye bright spirits who delight to minister in love unto weary human hearts! we invoke you to be with us this hour; we desire to receive of your sustaining love, protection and sympathy, that our hearts may expand and our souls be uplifted as with new life and power. Oh i bring influences of peace and consolation, that will sustain the afflicted; give strength to those who are in danger. Ye blessed spirits! go forth like messenger birds, bearing upon your wings the balm of healing for wounded hearts; drop within them words and smiles of comfort, that will assure them there is no death, no sting to the grave, no victory; but that beyond the cares and turmoils of earthly existence may be found a life glowing with beauty, radiant with goodness, one that affords power and opportunity to the reflecting, waiting spirit, that will cause all the mind to expand, even unto perfection. Oh! pause not in your labors until every soul shall rejoice in a knowledge of immortal life.

Questions and Answers.

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman. Ques.—What is the difference between mag-

netism and electricity?

Ans.—Electricity is a subtle fluid in the phys ical universe, generated by friction, through the contact of one or more bodies with each other. Magnetism, as understood and applied by spirits, is a subtle, auric emanation from human beings which, when one comes into contact with anoth very exerts an influence that is in some instances very marked. Human magnetism may perhaps be held as distinct from that magnetism of a physical nature which characterizes magnetic bodies. The latter we do not define as differing in any essential degree from electricity, but the former we affirm to be distinctly different from the vital fluid of the universe. Human magnetism is peculiar in its relationships and magnetism is peculiar in its relationships and character according to the individual from whom it emanates; it may assimilate with the magnetic emanations of other persons, or it may be repugnant to them. The study of magnetism opens a large field of research, in which many spirits are engaged, the results of which will necessarily be given to humanity on earth at no distant day.

Q.—[By E. L. Allen.] Do the extremes of hot and cold weather affect the inhabitants of the spirits world?

spirit-world?

A.—The extremes of heat and cold do not affect the inhabitants of the spirit-world unless they come in contact with physical life through connection with mediumistic individuals on earth; even then the many spirits are not af-fected by the heat or cold which affects the medium whom they are engaged with, for the sim-ple reason that advanced intelligences understand how to rise above the conditions of physical life or to subject them to their will.

cal life or to subject them to their will.

Q.—[By a correspondent.] Some years ago a spirit communicated with me through a trance medium, saying he was sent by friends in the spirit-world, because he could not believe what they had teld him in regard to Jedus. He was, when here, "a minister of the gospel," he said: "had preached 'Christ' and him crudified for lorty years"; that when he was about the him. mind to; but then I couldn't do it unless you give me a pinch of snuff; I b'lieve in bein' paid for my labor. I didn't think I was goin' to get some more of those old pains, comin' back here. What do you do here, anyhow? That's what I want to know. What is this Flag of Light? Pretty good, comfortable quarters! I don't know as I care to get out.

I was ninety-three when I went out. [How long have you been gone?] I think it is a matter white throne at the right hand of tody it is merely a breath of forty year. That's p-form, bless your communicate. So he came to me, he reads for me, he reads at though you communicated with me through a trance spiritual world, it is a matter of the gospel, he said; the was not in the place of the communicated with me through a trance spiritual world in the point of the communicated with me through a trance spiritual will be on service to him. He reads the point was precisely my business at one time; and if you assure me this is the head white throne at the right hand of tody.

Then he was told to go back to earth and fearn soul! it's merely a breath of folly independent of mortals, as an avenue was open for him to communicate. So he came to me, he receive any saving of the reads and the place you have here? [This is the head the will in the place you have here? [This is the head the will be one again, either here or, at some journal and report to come again, either here or, at some object to come again, either here or, at some object to come again, either here or, at some object the when he was abount to report myself at head to come again, either here or, at some object to come again, either here or, at some object to come again, either here or, at some object to come again, either here or, at some object to come again, either here or, at some object to come again, either when he was abount a merel of the south of the merel of the south of the merel of the south of the merel of the come of the merel of the come of the merel of the south of the merel of the come of the merel of th

further information. I told him our idea of Jesus was that he was a divine man while here, a very refined medium—that was all; that he taught the law of love instead of the law of hate, etc. He replied that this was just what they told him there. Now, what I wish to know is, why could he not gain the information he so much desired without being obliged to return to earth for that purpose?

A.—Your correspondent is not to suppose that the information desired by the spirit could not have been supplied to him in the spiritual world, but undoubtedly the revelations which the new life and its experiences brought to the newly-arisen spirit were so foreign to the ideas

newly-arisen spirit were so foreign to the ideas of eternity which he had formerly held that they overwhelmed him, they were received by his mind with a great wave of incredulity. Evidently those spirits who came in contact with this former clergyman, above alluded to, were unable to convince him of the truth of their unable to convince him of the truth of their statements, simply because they were so foreight to the opinions he formerly held; and it was thought best for him to return into contact with physical life, and take upon himself, for a moment, the conditions of matter through which he would become convinced that the life of the spirit was entirely different from what he held irreduced. Buseming into content with of the spirit was entirely different from what he had imagined. By coming into contact with a mortal organism, and so taking possession of a brain foreign to his own as to express his ideas through it, this spirit would receive a practical demonstration of the fact that many of his former opinions and ideas had been misconceived, and were erroneous; consequently this would avenue him to the realization that life ceived, and were erroneous; consequently this would aronse him to the realization that life held for him many studies with which he was unacquainted, and also many lessons which he would be required to learn; thus he would take his first progressive step in the spiritual world. Having been brought face to face with the Nazarene, this former clergyman could not believe it possible that this lowly individual, this spirit, whose chief desire ever is to do good, could really be the dignitary he imagined he should meet, sitting at the right hand of the Father, consequently his susceptibilities for the time were stunned, he was befogged, and coming back into contact with material life cleared away the mists from his brain, and he again entered the spirit-world free from many of the former carriers he had cleared was cleared away the mists from his brain, and he again entered the spirit-world free from many of the former opinions he had clung to, ready to take up the lessons which were to be provided for his use.

Josephine Sawyer.

[To the Chairman:] Ido not understand very well how to control at this place, but I am very anxious to learn, because I desire to gain the power of communicating to my friends in their private homes. The last words I remember speaking were these: "Oh! I feel so badly; I wonder what is the matter!" And the last words I recollect hearing were: "Head hot, pulse irregular; she must be attended to immediately." I think I must have swooned then, because I know that my spirit remained attached to the body for a few hours, but I had no consciousness of what was taking place around me.

around me,

My friends have always had a desire to know My friends have always had a desire to know something more of the physical conditions which assailed me previous to the attack of illness which came upon me. I can hardly call it illness; it seemed more like syncope; it brought a very distressing feeling with it at first; I do not like to speak of it, because I have the same sensations when I think of the past that I had then, and they prevent me from expressing myself clearly. My friends are in Boston, and I wish to reach them. I come here, hoping in this way to gain their attention and assure them of my interest in their lives, as well as of my great desire to be of use to them. I send them my love, and wish them to know I have found a pleasant home in the spirit-world. I will tell them about it, if they will go to some medium where I can come and manifest, but I feel so unpleasant here, because of the memories which I have called up, I cannot speak very clearly from this place.

ries which I have called up, I cannot speak very clearly from this place.

My name is Josephine Sawyer; my friends call me Josie. My mother's name is Ellen A. Sawyer. I have quite a number of friends in this city. Although some time has passed since I died, and, as they think, left them, yet I never left them, because many times I have been in their middt twing to make myself understood. their midst, trying to make myself understood. They do not realize that the spirits of the dead They do not realize that the spirits of the dead can return and communicate to mortals, so they have no idea of my presence. It is my great desire to convince them of the truth of Spiritualism, because I know it will give them such knowledge as will brighten their lives and strengthen their souls in their passage through matter. Had I possessed this knowledge I should not have been as unhappy as I was at the thought of death, because occasionally, when those fluttering feelings came to me, I would wonder if I might not be suddenly taken from the body; then I would tremble at the thought of death. If my friends can realize what death really brings to the soul they will not fear, they will welcome it with rejoicing. not fear, they will welcome it with rejoicing.

George D. Taylor.

George D. Taylor.

[To the Chairman:] Good afternoon, friend. I have no particular reason for intruding upon you, save that I desire to send my greeting to personal friends of mine in the body. My home was in Waltham, Mass., where I was well known. My business was that of a house-builder, a contractor. My friends will tell you that I was a busy man until within a few months of my physical decease. For some months before my departure from the body I suffered from a complication of troubles which were from a complication of troubles which were yery annoying to me. I had many hours of rest lessness and pain, and so, when I found myself entirely freed from the physical, I can assure you a great feeling of relief and release swept over me, and I was ready to give thanks for the change which had come, although I felt sad on

change which had come, although I felt sad on account of the dear ones left on the earthly side who grieved because of my death.

I wish to inform all my friends that I live, and I know they will live also after they leave their mortal bodies. I expect to meet them, by-and-by, upon a higher plane than this of physical life, and extend to them my hospitality. I shall indeed give them welcome, and be ready to initiate them into some of the secrets of spiritual life which I have discovered, and which afford me many moments of interesting study. I believe that is all I have to give at this time. I have personal and private matters to talk over I have personal and private matters to talk over with my friends, and if I can find some means of reaching them—I do not wish to come in a public way to discuss these affairs, my friends would not desire this, nor do I—I am ready to respond to any call they may make upon me. My name is George D. Taylor. I lived in the body somewhat over a half-century of time.

Mrs. Hannah Barter.

I am Mrs. Hannah Barter. I was seventy-three years old when I died. I feel old now, as three years old when I died. I feel old now, as I come here, but I do not when I am in the spirit-world with my friends. My husband is Joseph Barter. He passed on in advance of me, and gave me welcome when I reached the spirit-world. Oh! It was so good to find rest and a home awaiting me, and for quite a while I was quiet and really resting. Then my husband told me I must rouse up and look around me, so as to realize my condition. I did so, and was very much astonished at what I beheld. I have been visiting friends in the body recent. was very much astonished at what I beheld. I have been visiting friends in the body recently, in company with other dear spirit-friends. I have visited friends in New York, and have tried to make them feel that some invisible presence was around them. I did not succeed very well; but I have learned some useful lessons which I have needed. I lived at St. Johns, N. F. I want to send my love to friends there as well as to those in New York, and have them understand that I have come back to do so, and also to see what is going on on this side of life. Tell them I am happy and quite well satisfied. I do not want to come back here to live.

Major William H. C. Sherman.

kind of warfare going on. Really, I should judge that the enemy, if we have one, and we have been told a great deal about the "Arch-Fiend," has flung out a flag of truce, and that all parties are, at the present time, resting un-der its beneficent folds. At least, since I passed to the spirit-world, I have found only condi-tions of tranquility and peace. It appears to me as though every man was engaged in the pursuit of his own personal business, and not at all disturbing himself by the doings of others, a condition of affairs which I devoutly hope will be attained by individuals on earth

At some future time.
You would like to know who I am. I dislike to string out my full name, and yet my friends would say: "Gertainly it is not true, or we should have the benefit of his name and title;" so I will tell you; I was known as Maj. William H. C. Sherman, and was identified during our late "unpleasantness" with the Southern por-tion of the country. Although it is now some time since that occurred, and I am glad to be able to report that I lived in the body long enough to see and to realize a condition of unanimity, of concord and friendship between the various sections of this country, yet a great while has not elapsed since I passed from the

while has not elapsed since I passed from the body.

By the way, I will say I went out from the physical field of battle in Norwich, Conn. My home was in New Windsor, N. Y. Perhaps it will be as well for me to tell you that I was a member of the State Assembly. Of course I was brought into association with a great many individuals, and am here with the hope of reaching some one of my former friends or companions, and convincing them that it is myself who speaks to you, and who desires to be recognized by friends. I bring them my greetings, my fraternal affection, and to those near and dear to me I send my love. I cannot give them anything more from a public place, but I am ready, at all times, to extend to them all that I have received on the spiritual side, if I am only provided with instrumentalities for so doing.

doing.

I will not consume your time longer, because my only motive in coming is to send out a line to friends, hoping it will be received and at-tached at the other end, so that I may forward dispatches over it which may be of benefit to all concerned.

Mrs. Martha L. Fort.

The heavenly life came to me with beauty The heavenly life came to me with beauty and with power; that is, my recognition of it. I was one who lived in the hope of meeting in the beyond the dear ones who had gone before me. It was the sweet promise which hope held out to my soul, that I should find them all again, and in a happy home of peace and love rejoice in the company of that dear companion and those loved children who had preceded me to the higher life. When the fulfillments of this promise dawned upon me, when I found myself divested of the old worn-out body, oh! I was so happy! for I had lived here on earth seventy-nine years, and had experienced seawas so happy! for I had lived here on earth seventy-nine years, and had experienced seasons of pain and sorrow. My heart had been torn because of its separation from loved ones who had been called up higher, and many times I had sighed for the change to come to me; but as the glorious light fell over my spirit—brought to me by returning angels from heaven—I realized that death was no enemy, that it only brought a higher experience, a grander life to those whom it met, and I was prepared for the change long before I was called upon to meet it. I fell asleep; that is, the physical senses became drowsy and did not take cognizance of passing events in the material life, but the spirit was jubilant and in communication with its dear ones before the cord became severed its dear ones before the cord became severed which attached it to the body.

its dear ones before the cord became severed which attached it to the body.

For a few days previous to the cessation of breathing in the mortal I lived in company with those celestial beings. I did not care for the trials and perplexities of life. I only knew that I was resting with those loved ones, and that in a little while I should have power and strength to communicate with them, and also share in their joys and their labors. The dear friends of earthly life who had been so kind to me, who had paid me every attention, and who desired to surround me with blessings, watched over the feeble flickering of the flame of life, but they could not realize the experiences of my spirit, and I cannot depict them to their comprehension. I only speak of these, because the memory of them recurs to me as I take possession of the medium. I want to send my love to each dear friend, and wish them to know that it is all true; spirit-life is grand and beautiful, because it affords opportunity and power to the soul to outwork its best abilities, to expand and grow constantly, not in stature but in knowledge. Some here may wonder what they will be enuaged in on the other side—if

energetic spirit at all times.

I seem feeble and halting in expression here, but I do not feel so in the spirit-world; I feel as though I was all power and activity. I lived in Macon, Ga.; that is a long ways from here, but it does not take me any time to make the journey when I wish to visit my friends and give them of my strength. I am Martha L. Fort.

John Cook.

My name, Mr. Chairman, is a simple one; it is John Cook; and my errand is a simple one—merely to announce my continued existence to my earthly friends, and to send them my love. my earthly friends, and to send them my love. It would gratify me very much if they would visit a medium in New York City, thus giving me an opportunity of coming to them. I have been told of a lady by the name of Williams, who is a materializing medium. I have been assured that if I will visit her room and enter into communication with her spirit-guides, they will give me an opportunity of manifesting at their circles, and I certainly should be delighted to do so. I ask my friends to hunt no this wo-

their circles, and I certainly should be delighted to do so. I ask my friends to hunt up this woman, and give me the chance of reaching them through her agency, if possible.

I resided on Hudson street, Hoboken. I have friends in New York City and surrounding places. I am very anxious to have a private conversation with them. I was sixty-one years old at the time of my death. Many other facts might be given to my friends that would convince them of my identity, if they will take the trouble of entering into communication with me. I am quite prepared to give them certain facts concerning affairs of mine while in the body, which are certainly worthy of consideration. I only come here to announce myself. tion. I only come here to announce myself.

Jennie E. Wright.

My home was in Boston, and many dear My home was in Boston, and many dear friends of mine are here. I have also friends in Providence and in Worcester; and when my brothers write to my friends I wish they would send them my love. I hope they will not shrink from the thought of doing so because I am a spirit. I desire every one of my friends to know of spirit-return, to learn to look upon it as a common coourrance to think of me with preor spirit-return, to learn to look upon it as a common occurrence, to think of me with precisely the same kindly feeling that they would were I in the body, and also extend to me the same welcome to their homes that they would give me were I to walk into their midst in my

give me were I to walk into their midst in my former body.

There is nothing to fear in connection with Spiritualism, nothing to stand aghast at in the thought of spirits returning to communicate with their friends of earth; and I desire my friends to overcome the timidity which is theirs in regard to these things. They have heard of Spiritualism, but they do not understand its teachings, nor really do they know anything of its claims, except that it professes to bring the spirits of the departed into communication with their mortal friends.

I have two brothers and one sister. My

with their mortal friends.

I have two brothers and one sister. My brothers' names are George A. Wright and William E. Wright; my sister's name is Sarah. I do hope to reach them through this means; but if I do not succeed to day I shall endeavor to come again, either here or, at some other place where I can manifest, because I have a strong desire to give a written communication.

ested in it do comprehend the full details; and I am satisfied they can be given to him, if he can only find a suitable medium or instrument

am satisfied they can be given to him, if he can only find a suitable medium or instrument for our use.

My name is Jennie E. Wright. I have been quite a long time in the spirit-world, and have been an attendant at many circles for spirit communion, because I have learned it is possible for spirits to come to their friends of earth and intelligently communicate with them, and I desired to receive knowledge upon the subject. I have visited various mediums, and have really gained more information concerning the vital interests of human life, through this means of communication, than I did while in the body through all my school studies and discipline; and my friends of earth can also learn many things which will be of advantage to them here, as well as beneficial to them after they leave the earthly form, if they will only take the time and trouble to investigate the laws of Spiritualism. I am persuaded that my sister is a fine medium, and if she will only endeavor to cultivate those powers which are hers, and pay heed to the monitions which come to her at times, she would unfold in mediumistic powers, and could be used by the spirit-world as a channel of communication between the mortal and the immortal states. the immortal states.

MESSAGES TO BE PUBLISHED.

Feb. 23.—Jennie Holmes; James Bogue; Asa Steere; Ma-ry B. Dyor; Hattie A. Lambert; Norman Hobart; Mary J. ry S. Dyor; Hattle A. Lambert; Norman Hobart; Mary J. Studley. Feb. 22.—Lucy Alcott; Robert Moors; Helen Atwood; White Eagle: Thomas Flynn; Judge J. L. Lott; William Pimer; Lily Harrington; Margaretts Latham. March 4.—Ellen E. Ferris: C. Townsend; Albert Nelson; Minnle Shepard; Levi W. Davis; Hattle S. Plerce; Charlotte W. Gleason; Louisa Williams. March 7.—Richard Twiss; Ernest Hill; Lydia M. 8. Prescott; Father Cleveland; Henry C.; Katle Richardson.

son.

Murch 11.—Henry Judson Cross; Lorena Standish; David
Ward; Betsey Tucker; Sarah Ann Murray; Benjamin
Wadleigh; Henrietta Clark.

Harch 14.—C. R. G. McDonald; Therese Leonard; Libble
Thayer; Benjamin F. Brown; Mrs. Julia Caroline Miner;
Gilbert Frederick Taylor; Ella A. Howard; Charlie Morton.

Harch 19. C. R. O. B. D. B. O. B. O. B. O. B. D. B. O. B. O. B. O. B. O. B. O. B. O.

FLOTSAM.

To the Editor of the Banner of Light:

I do not claim for the lines below entire originality. I met with them at a time when the great sorrow of my life had overwhelmed me, and certain lines, still retained, were a consolation to my wounded spirit. Should they ever, in their present form, meet the eye of the (to me) unknown author. I trust the liberty I have taken will be pardoned: Evidently our views of death and the "ampler life" differ:

PARTING. What shall I say to thee, dearest, Standing beside thee, in tears? Knowing that HERE is the limit On earth of thy beautiful years; Feeling, alas! that life's journey Must be traveled alone from this day; Which of all the most loving things That my heart for thee holds, shall I say?

Shall I beg thee for dear words at parting, With eager and passionate breath? Shall I mourn thy unconscious transition From life to the sweet rest called death? And if I named all thou art leaving, Would it be, indeed, matter for grief. That thou leavest the sowing for REAPING, The seed for the full ripened sheaf?

No shadow of death crossed thy pathway, The dark valley was hid from thy sight; Unfeit was the anguish of parting, Unknown was the gloom of our night; For in slumber's soft arms thy glad spirit Found a painless and sweet release-And thy gentle life hath ended In Heaven's Blessedness and Peace.

Oh, mystic, unspeakable glory! Oh, jou! with the loved gone before: Thy peace "shall flow on like a river" In gladness and light evermore; For the Life Immortal hath glories That the mortal eye cannot see; And knowing such things, my beloved, I can say but one thing to thee:

In thy hand, love, I place these sweet flowers. Pure and white as thy life in the past, And now, at the moment of parting, I breathe this glad thought at the last; Pressing my kisses down cently On thy death-sweet face, I say From my heart of hearts, my darling, I give to thee joy this day Huntsville, Ala.

Married:

In New York City, April 16th, by Mrs. Cora L. V. Bick-mond, C. M. Plumb and Mary C. Earl.

Passed to Spirit-Life:

From Downingtown, Chester Co., Pa., March 18th, 1894.

Mordecal Larkin, in the 88th year of his age.

His early days were passed in the Society of Friends, from whom he received his education. He naturally adopted their religious belief and zealously engaged with them up it is promulgation until the time of the controversy that brought on the division in their ranks, when he saw those that he had looked to as advisers engaged in angry disputations. This state of affairs led him to doubt the purity and truthof their faith, and finally he found himself affoat on a bread and deep sea of uncertainty as regarded life, death and a future state. Just at this dark period of his life a Quaker lady handed him a copy of the Byfritual Telegraph. It told him a voice had been heard from beyond the grave. He subscribed for it, and eagerly waited the coming of each number, for it brought him the glad tidings his soul had long waited for. The tidings came through two little linocent girls; this added weight to the testimony. From that day to the close of his life he was a constant student and firm advocate of the truths of Spiritualism. He was a subscriber to the Banner of Lipht from its first number to the scriber to the Banner of Lipht from its first number to the close of his life, leaving behind him a large library of spiritualism might do to live by but not to die by. Upon beins sickness, and one day soon after, seated in his chair, ster a period of deep meditation, he suddenly looked upand said. "Aunt Hannah is mistaken: Spiritualism will do to live by and it will do to die by." A short time only elapsed before firm in that knowledge of immortality which Spiritualism imparts, he passed from things material to tiose that are eternal.

From his home in Mansfield, Ohio, March 28th, 1884, of From Downingtown, Chester Co., Pa., March 18th, 1894,

From his home in Mansfield, Ohio, March 25th, 1891, of typhoid pneumonia, Emilius Clapp, aged 75 years 5 months

From his home in Manafeld, Ohio, March 28th, 1894, of typhold pneumonia, Emilius Clapp, aged 75 years 3 months and 20 days.

He was born on the 5th of December, 1808, in Easthampton, Mass., and was the eldest of the children. He came to Ohio in 1822, and settled in George Co., Hearterward lived in Mentor, Painesville, and in Elyria. He came to Manafeld in September, 1806. He was successful in business, and accumulated a good property. His business integrity was a proverb in the community, and he was thoughtul of the poor; if he was a Spiritualist for many years, after the ought of the poor; if he was a Spiritualist for many years, after the ought of the poor; if he was a Spiritualist for many years, after the ought of the was a Spiritualist for many years, after the ought of the truth of figurent places. He became fully stinded of the truth of Spiritualism, thilly scoephing its philosophy and ordering his life in accordance therewith. He was a boroughly good man. Prof. A. B. French made the principal address at the function and the first Russell of the George attornal and Kindy of the Herrs, Russell of the George attornal and Kindy of the Richellis Churches. He was buried by the L.O. O. Y. Their heautiful ritual was performed as the grave. Thus pasted with the first state of the control of

Adbertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN,

Physician of the "New School," Pupil of Dr. Benjamin Rush.

Office 481 North Gilmor Street, BALTIMORE, MD.

DURING fifteen years past MRS. DANGKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality.

Bhe is clairaudient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2.00 and two stamps, will receive prompt attention.

The American Lung Healer,

Prepared and Magnetised by Mrs. Danskin, an unfailing remedy for all diseases of the Threat Lungs. TUBERCULAR CONSUMPTION has been cured by it. Price 22.00 per bottle. Three bottles for \$5.00. Address MRS, 8ABAH A. DANBKIN, Baltimere, Md. Post-Of-fice Money-Orders and remittances by express payable to the order of Sarah A. Danskin. March 22.

Dr. F. L. H. Willis

May be Addressed till further notice, Care Banner of Light, Boston, Mass.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivated, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrotnia in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both soxes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had falled. All letters must contain a return postage stamp.

Send for Circulars and References.

April 5.

DR. CLAYTON'S MAGNETIKED

Eradicating and Healing Salve.

This remarkable curative, healing and cleaning salve stands without a rival as a remedy for external or internal application.

TT cures Bores or Infammation, Diphtheria, Oroup, Chilbians, Lame Back or Side, Old Bores, Sait Rhoum, Asthma, Hemorrhoids or Piles, Toothache, Whooping Cough, Rheumatism, Neuraigia, Sore Throat, Catarrh, &c.

This Compound will be sent by Mail or Express on receipt of price.

of price.

PRICE 35c., 50c. and \$1,00 PER BOX.

D.R. W. H. OLAYTON,
P. O. Box 803.
BANGOR, MAINE.
Office and Laboratory, 61 Exchange Street.

May 8.—1m*

Dr. Jos. Rodes Buchanan, FORT AVENUE, BOSTON, is now giving attention to the treatment of chronic diseases, aided by psychometric diagnosis and the use of new remedies discovered by himself. His residence is in the most elevated, healthy and picturesque location in Boston, and he can receive a few invalids in his family for medical care. His work on Therapeutic Barcognomy will be issued next May—price two dollars. MRS. BUOHANAN continues the practice of Psychometry.

Hillside Spiritual Home, CARVERSVILLE, PA.,

WILL open for Permanent or Transient Boarders April 1st, 1834. A delightful Home, and well furnished House, with all modern conveniences. Send for Circular. WM. R. EVANS, Proprietor, Carversville, Pa. March 29.—2m*

N. H. PULP AND PAPER CO.

YOUR attention is called to the Shares and Mortgage Bonds of this enterprise, doing a legitimate and profit-able business. A pamphlet statement, with its attractive proposal, will be mailed to any one wishing for particulars, JOHN WETHERBEE, Treasurer, April 12. 27 Donne street, Boston.

Self Cure Feer Weakness Afavorite prescription or a noted specialist (now retired).

Druggists can fill it. Address
DR. WARD & Co., LOUISIANA, Mo.

Doc. 1.—1y*

McShane Bell Foundry MANUFACTURE those colebrated Bells and Chimes for Churches, Tower Clocks, &c., &c. Prices and catalogues sent free, Address
Oct. 6.—ly

Det. 6.—ly

Oct. 6.—1y

ANSIENT PERSONS visiting Boston can obtain First-Class Board and Rooms at MRS. S. A. Ditake's, No. 4 Bond street, off Milford, Boston. March 22.

The Writing Planchette.

SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also fer communications from deceased relatives or friends.

Directions,—Place Planchette on a piece of paper (printing or writing will answer), then place the hand lightly on the board; in a few minutes it begins to move, and is ready to answer mental or spoken questions. Though it cannot be guaranteed that overy individual who follows these directions will succeed in obtaining the desired result, or cause the instrument to move, independent of any muscular effort of his or her own, yet it has been proved beyond question that where a party of three or more come together, it is almost impossible that one cannot operate it. If one be not successful, let two try it together. If nothing happens the first day, try it the next, and even if half an hour a day for soveral days are given to it, the results will amply remunents own for the time and patience bestowed upon it.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

Plancium try, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES,—Under existing postal arrangements between the United States and Canada, PlanCoHETTES cannot be ent through the mails, but must be forwarded by expressionly, at the purchaser's expense.

OLIVER AMES GOOLD. PRACTITIONER IN

Predictive and Medical Astrology.

Predictive and Medical Astrology.

The astubborn fact that every life upon this planet is originated and governed by the forces and influences of the Solar System. Many people do not believe this because they have never received any personal proof of its truth.

I offer proof in the following proposition, vis: to any personal proof the struth.

I offer proof in the following proposition, vis: to any personal west of the science of the science of the science of the science, it will give a personal test of the science of Astrology.

For one dollar, with same data as above, I will give advice or answer questions concerning the affairs of life; er prescribe for disease, or bodily infimities, in accordance with the rules and aphorisms of the science.

For twe dollars, and data as above (giving also the sex.) I will write an outline nativity comprising the important sevents of life, vis.: the physical, mental and financial condition, years of increase and decrease in general properity, marriage—its condition and time, with all other events enlightened by astrological science.

I will make no comments upon the astrological indications of death in any case, unless requested so to do, and then at my own discretion.

Office, 225 Washington street, Beom 9. Brief consulta-

of death in any case, unless requestions and own discretion.

Office, 235 Washington street, Reom 9. Brief consultation, \$1,00.

All communications should be addressed to OLIVER AMES GOOLD.

Dec. 23. Hox 1864. Hoston, Mass.

DR. RHODES' FAMILY MEDICINES.

Purely Vegemble (ALL SUGAR-COATED)

Medical Confections. A Universal Blessing. SUITED TO OLD OR YOUNG:

A PERFECT Liver and Kidney Removator and A. Blood Purifier. Cleanes the entire system from all Bilousness and Biood Peisons from Malaria, etc. And cures Headache. Backache. Side and Stomachache. Diarribea. Dyscatory. Fains in the Limbs, Lameness, Rumbness, Constipation. Piles. Worms, Dyspepais, Communition. Rervousness, Weakness, Hidney and Bladder, and all other urinary sliments, etc. Also. Rheamastiam. Rewalking. PRICES: Trial box, 25 cents - by mail, 30 cents; second size, 55 cents - by mail, 55 cents - by mail, 50 cents; \$5,00; large boxes, \$1,00; clarge boxes, \$5,00.

SCS Buttonwood street, Philadelphia, Pa. For sale by COLEM & RICH.

HEMDES TRIAL PRICH.**

NEW SHEET MUSIC.

When I Go.

QUABTET.
Words and music by Mrs. Sarah A. Van Biarcom.
Price 25 cmia.
For sale by COLEY & BICH.

DIACNOSIS FREE. SEND two 5-ct. Stamps, Not. of hair, name in full, age and ser, and will strain and ser, and will strain a Chairwork and Diabra.

MRS. S. A. DRAKE, Magnetic Healer, No. 4

MRS. S. A. DRAKE, Magnetic Healer, No. 4

Magnetic Institute. Jackson. Mich.

March 22.

Mediums in Boston.

ITS REPUTATION IS WORLD-WIDE. Red Cloud and Blackfoot's MAGNETIZED PAPER

To Heal the Sick or Develop Mediumship. Special Notice from "Bliss Chief's Band."

ME. Red Cloud, speak for Blackfoot, the great Medi-Mcine Ohief from the happy hunting-grounds. He say he love white chiefs and squaws. He travel like the wind, the go to circles. Him big oblef. Blackfoot want nuch work to do. Him want to show him healing power. Devel-ep medies. Make sick people well. Where paper go Black-foot go; go quick. Bend right away." Price 10 cents per sheet, or 12 sheets for \$1,00, or one sheet each week for four weeks 40 cents; eight weeks, 70 cents; 12 weeks, \$1,00. If scaled, 2 cents per sheet extrs. Address JAMES A. BLISS, 20 East Newton street, Bos-ton, Mass.

J. A. SHELHAMER, MAGNETIC HEALER,

Office 81 Montgomery Place (Room 8), Boston, Mass., Office 5g Montgomery Place (Hoom 3), Boston, Mass.,

Will treat patients at his office or at their homes, as
desired. Dr. 8, prescribes for and treats all kinds of
diseases. Specialities: Rheumatism, Neuralgia, Lung, Liver and Kidney complaints, and all Nervous Disorders. Consuitation, prescription and advice. 22,00. Moderate rates
for Medicines, when furnished. Magnetized Paper \$1,00
per package. Healing by rubbing and laying on of hands.
Parties wishing consultation by letter must be particular to
state age, sex, and leading symptoms, Liver, Anti-Dyspeptic, Liver and Kidney, or Strengthening and Soothing
Pills, 25 cents per box, or five boxes for \$1,00.

Once hours from 10 A, M. to 3 P, M.—except on Tuesdays
and Fridays, when he attends out-of-town patients. Letter
address care of Banner of Light.

MRS. A. C. LATHAM,

The experienced and successful Medical Clairvoyant (20 years established), has removed her office to parlors No. 2 Hotel Florence, corner Florence and Washington streets. Boston. Her remedies are the result of experience, skill and clairvoyant insight, and thousands of chronic and obstinate cases given over by ordinary practice have been speedily and permanently cured by her treatment. Life is precious; health insures happiness and success; do not delay seeking experienced counsel. Convultation free, Clairvoyant Examination in person or by lock of hair, stating name, age and residence, \$1,00. Hours 9.A. M. to 8 P. M. April 23.—24*

J. W. FLETCHER,

Medical and Trance Medium, 2 Hamilton Place.

BOSTON.

MEDICAL TREATMENTS and Magnetized Remedles supplied. Also Sittings for DEVELOPMENT of Mediumship. April 5.

DR. JAS. A. BLISS,
DEVELOPING MEDIUM and Magnetic Physician,
gives private sittings at 32 East Newton street, Boston,
daily. As a Developing Medium, Dr. Bliss claims superior powers, and proudly refers to his mediums now holding
successful scances in all sections of the country—who have
been developed in PRIVATE SITTINGS with him during the
past ten years. Will furnish names if requested. Try a citting and become convinced. Developing circle every Sunday at 10:30 A. M. and 2:30 P. M. May 3,

THE MISSES BERRY

WILL hold their Materializing and Physical Scances Sunday, Tucsday, Wednesday and Thursday even-ings, at 8 o'clock; also Thursday and Saturday afternoons, ar 2:80 o'clock, at their home, No. 1 Arnold street, corner Vashington street, Boston, HELEN C. BERRY, E. GERTRUDE BERRY, April 5.

EXAMINATIONS

MRS. C. M. MORRISON'S

MEDICAL BAND AS FORMERLY.

TOR medical diagnosis by letter, enclose lock of hair and one dollar. Give the age and sox. Terms for magnetized remedies will be sent with the diagnosis. Address P. C. Box 2519, Hoston, Mass. Omce, 4 Jackson Place, Dorchester District. H. B. WILLGUX, Sec.

March 1.

MISS JENNIE RHIND,

TYPICAL MEDIUM AND SEER. Letters answered. A Typical Psychometric Delineation of Self, with Vision of Condition, \$2.00. Medium powers described, with counsel for development, \$2.00. Vision on Business, with Counsel, \$2.00. Send own handwriting, age and sex, stamped and directed envelope. Sittings with pellet tests daily at 33 Boylston street, Boston, Mass. Circle Thursday, at 8 p. M. May 3.

MATERIALIZATION.

MR. KEELER will hold for a short time Public Séances for Full-Form Materializations Friday evenings at 8, and Saturday afternoons at 3, at 231 Shawmut Avenue, Bos-ton. Insure seats in advance by application to 44 Dover st. May 3.—1w*

MRS. DR. COLLAMORE ROLECTIC and Magnetic Physician, Surgeon, Chiropodist and Manloure. Corns extracted without pain. Finger Nails shaped, polished and boautified. Gives Eice tric and Vaporized Medicated Baths. Office 25 Winter st., Room 15.

Mrs. A. E. CUNNINGHAM, MEDICAL, Business and Test Medium, is located at 13 Davis street. Office hours from 10 A.M. to 4 P.M. Will answer calls for Bundays and week-evenings. May 3.—4w*

MRS, E. C. HATCH

WILL hold Full Form Materialization Scances every Sunday, Tuesday and Thursday evening, at 8. Also Wednesday atternoon, at 2:30 o'clock. 231 Shawmut Ave. April 12.—4w* DR. J. N. M. CLOUCH.

MAGNETIC and Electric Healer, 686 Tremont street. Boston. All diseases treated without the use of medi-cines. Diseases of Eyes, Nerves, Brain and Lungs, spe-cialties. Will visit patients. MISS HELEN SLOAN.

MAGNETIC PHYSICIAN, combined with the celestreet, Boston. Patients received from 9 to 8.

April 12.

MRS. M. E. RHOADES, MAGNETIC PHYSICIAN, for Norvous Discases, Rheumatism, &c. Contracted Cords a specialty, Hours 10 to 4 r. m. No. 31 Common street, Boston, May 3.—iw*

MRS. J. A. BLISS

WILL hold her Materialization Seances Wednesday Friday and Sunday, at 8 r. m.; and Saturday after noon at 2:30. No. 39 East Newton street. May 3.

MRS. CLARA A. FIELD, MEDICAL Examinations and Treatment, Psychometric and Business Sittings. 43 Winter street, Boston.

Nerve-Aura Therapeutics. Boston. Office hours 9 to 12 A, M, and 2 to 4 P. M.
May 3.—1w

MRS. ALDEN,

TRANCE MEDIUM. Medical Examinations and Mag netic treatment. 43 Winter street, Boston. April 12.—5w

DR. A. H. RICHARDSON MAGNETIO PHYSICIAN, has removed from No. 42 to 29 Winthrop street, Charlestown District, Boston. Feb. 2.

MRS. S. S. PROCTOR. MASSAGE TREATMENT, No. 223 Shawmut Avenue Hoston. Ohronic Diseases a specialty. May 8. – 2w

MRS. M. A. HOWES, NSPIRATIONAL, Psychometric and Test Medium, a 50 E. Newton st., Hoston. Hours 9 A.M. to 5 P.M. April 25.—4w*

A. Shawmut Avenue, near Blackstone Sq. Hours 2 to 4. Other hours will visit patients. Two packages of his powerful Vital Magnetised Paper sent by mail on receipt of \$1.

MRS: MELLIE COFRAN MAGNETIC TREATMENTS, 27 Hollis street, Boston Hours 10 to 4. 4w - April 19.

MAGNETIC PHYSICIAN, No. 48 Winter street, Boom MRS. C. T. CROCKETT MAGNETIC TREATMENT AND VAPOR BATHS
No. 31 Dover street, Boston.

MRS. FANNIE A. DODD

MRS. J. M. CARPENTER, 8 Concord Square, Boston. Tuesdays, Wednesdays, Thursdays and Fri-days. Specialty—Medical examinations. Terms, 42,00.

Mediums in Boston.

PIERRE L. O. A. KEELER

TOLDS his wonderful Séances in the light, Sunday, Monday and Tuesday evenings; admission 50 cents. The Thursday afternoon 8 o'clock Béances, at 25 cents admission, have been resumed. 44 Doverstreet, Beston. May 3.—1w*

MRS. FAY

HOLDS her Séances Tuesday and Sunday at 8 P. M., and Thursday at 2:30 F. M. No. 155 West Concord street, Bosion. Also, pleasant rooms, with all modern conveniences.

4w*-April 12.

MRS. H. E. YOUNG, formerly with J. W. Fletcher, is prepared to give Magnetic Treatments at 43 Indiana Place, Boston. Ladies proferred. Office hours 9 A. M. to 5 P. M. Sw*—April 19.

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Sixquestions by mail 50 cents and stamp. Wholelife-reading, \$1,00 and 2 stampe. 37 Kendall street, Boston. Jan. 5. MRS. J. C. EWELL, Intuitive and Magnetic Physician, 717 Tremont st., Boston. Hours 10 to 4.

JOSEPH L. NEWMAN, Magnetic Healer No. 8% Montgomery Place, Ecom 4, Boston, Mass. Office hours, from 1 to 4 P. M. Jan. 5.

A NNIE LORD CHAMBERLAIN'S Musical and Physical Scances Sunday evenings only, 8 P. M. 45 Indiana Place, Boston.

SOUL READING,

Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Character.

MRS. A. B. BEVERANCE would respectfully announce
to the public that those who wish, and will visit her in
person, or send their sutograph or look of hair, she will give
an accurate description of their leading traits of character
and peculiarities of disposition; marked changes in past and
future life; physical disease, with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and hints to the inharmonionaly married.
Full delineation, 2.00, and four 2-cent stamps. Brief delineation, 11,00, and four 2-cent stamps.

Centre street, between Church and Frairie streets.

April 5.

White Water, Walworth Co., Wis.

MRS. L. A. COFFIN

Will give Psychometric Readings by letter: Character V and Business, \$1,00 and stamp; Ores and Minerals, \$2,00. Will give sittings Tuesdays and Fridays at corner Ores and Medford streets, Bomerville, Mass.

April 26.—2w*

ASTONISHING OFFER. S END three2-cent stamps, lock of hair, age, sox, one leading symptom, and your disease will be diagnosed free by independent slate-writing. Address DR. A. B. JOBBON, Maquoketa, Iowa.

4w*—April 12.

LIBERAL OFFER TO ALL By Wonderful Clairvoyant and Magnetic Healer. Send age, sex, lock hair, 42ct. stamps, we will give diagnosis free by independent spirit-power. Address Dit. J. S. LOUCKS, Maquoketa, Iowa. 13w*-March 22.

Consult Prof. A. B. Severance. Tyou are in trouble; if you are diseased; if you wish to marry; if you are living in unhappy married relations; if you wish to consult your spirit-friends upon any subject pertaining to practical life. Send lock of hair or handwriting and one dollar, Address 219 Grand Avenue, Milwaukee. Wis.

March 1. pertaining to practical life. Send lock of hair or nanowriting and one dollar. Address 219 Grand Avenue, Milwaukee, Wis.

HEAD FACTN.

SAMPLE Copies, 10 cents; \$1,00 per year. FACT PUB. (CO., P. O. Box 3539, Boston, Mass.

PRICE REDUCED From 35 Cents to 15 Cents.

SUMMARY SUBSTANTIALISM;

Philosophy of Knowledge.

BY JEAN STORY.

The author claims to show conclusively the mythologic origin of the Christian system of worship—the worship of the Lamb; thence makes a most urgent appeal for a higher appreciation and cultivation of the Good in humanity; thence urges the utter repudiation of the soul-degrading practice of idol-worship, whether the idols be ideal-gods, or sun-gods, or men-gods, or leading; men, or animals, or inanimate things. The subjects treated of arc chaptered as follows:

Knowledge Man's Savior. The Heavenly Hosts. Egyptian Mysteries. Christian Idolarry. Nature's Genetic Principles. Genesis of the Human Organism. All Nutriment Metaphysical. All Organization Essential. Repetition of Inherited Qualities. Repetition, Evolution, Immortality. Sex, Soul, Spirit, Life. The Mind's Conceptive Creations Necessarily Endiess. The Physical and Metaphysical Necessarily Immortal.

The book is 12mo, paper, small pica, 113 pages. Price 15 cents.

ents. For sale by COLBY & RICH. NEW GOSPEL OF HEALTH,

CONTAINING seven sections on Vital Magnetism and lilustrated manipulations, by Dr. Stone. For sale at this office. Price \$1,25 cloth-bound copies, \$2,50. BEES 1 BEES 1! BEES 1!! SECRETS OF
BEE-KEEPING. By K. P. KIDDER.
Being a practical guide to the Bee-Master in every department of the business. It treats on over a hundred points pertaining to bee-keeping that all should understand, to be successful.
In order to bring this book more prominently before the mass of bee-keepings, the author problems to give, as a new-

In order to bring this book more prominently before the mass of bee-keepers, the author proposes to give, as a premium to each purchaser of a book, from this date until July next, the privilege of making his Celebrated Patent Bac Hive, as spoken of in book, for their own use (but not to sell) free of charge, otherwise there will be the usual Patent Free of Fios Dollars to each individual that wishes to make and use the Hive.

The directions for hive-making, with outs, drawings, etc., will be enclosed within each book sold, until July next, not longer.

longer.
The book contains more matter than most books that sell for two dollars; but, to have it come within the reach of all, we propose to mail it on receipt of the following low prices: Paper cover, 50 cents; boards, cloth backs, 75 cents; black muslin, gilt sides, 85 cents.

For sale by COLBY & RICH. 6w—April 19.

Angel Voices from the Spirit-World: Essays taken indiscriminately from a large amount written under Angel Influence.

BY JAMES LAWRENCE,

Dial and Transcribing Medium, and Reputed Author. Disland Transcribing Biedlum, and Required 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 to yourself, How beautiful it his is! It is a religion worth haying; it satisfies the min d; it rests the heart!

Oloth, pp. 400. Price \$1,00.

For sale by COLBY & RICH.

Gospels of Oahspe, THE NEW BIBLE. NOW READY.

The Gospels comprise the following books: Book of Jehovih, Book of Judgment, Book of Inspiration, Book of Jehovih's Kingdom on Earth, and Book of Discipline. The entire Onispe contains thirty-five books, and will be issued in series ere long, and cheapenough for everybody to obtain the New Bible.

Cloth, \$1,00; paper, 50 cents; sent by post on receipt of price.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

THE CHILD'S GUIDE TO SPIRITUALISM.

The author of this little work has performed her task in the face of a great difficulty, viz., the opposition of Spiritualists to anything savoring of creeds; but the best wisdom is to avail ourselves of everything of which we can make a proper use in the important matter of training the minds of our children. It is to them we must look in the future for the harmonious carrying out of those plans which dwellers on the other shore are constantly developing. We take great pains to impress the minds of grown-up people with the truths of Spiritualism. Spiritualists have no schools. Our children attend schools where orthodox ideas are constantly instilled, and it is our duty to do all we can to counteract such influences; for the children absorb orthodox ideas almost without knowling it. This work, then, has been undertaken from the feeling that there was urgent need of it. It has been the aim of the author to avoid all disputed points. The book is not a creed, but designed to familiarize the child with the spiritual philosophy, which can, it is believed, be better done in this way than in any other. Flexible cloth, 25 cents.

For sale by COLBY & HICH.

THE LIFE OF MARY WHITTEY, the Catholic Medium. By ALBERT BARNES DORMAN. An Authentic Narrative of the Wonderful Manifestations, Extraordinary Miracles and Astonishing Bevrolopments as they Occurred in the Life of this Remarkable Young Lady. Paper, with portrait of medium. Price 25 cents. Former price, 35 cents. Former price, 35 cents.

WHAT MUST WE DO TO BE SAVED?

V ALecture by ROBERT G. INGERSOLL. Contents:
Introductory. The Gospel of Matthew. The Gospel of Mark. The Gospel of Luc.
Mark. The Gospel of Luc.
The Gospel of John. The Gospel of John. The Despel of John. The Methodists. The Fresbyterians. The Evangelical Alliance. What do you Propose?

Paper, pp. 87. Price 25 cents. For sale by COLBY & RIUH. DIBLICAL CHRONOLOGY; Contrasting the Chronological Computations of the Hebrow and Septuagint versions from Adam to Christ; Critical Essay on the Geographical Location of the Garden of Eden, By M. B. ORAVEN, author of "Criticism on the Theological Idea of Diety," "Mediators of the World," is co., stc.

Paper, 10 cents, postage i cent.
For sale by COLBY & RIGH. THE SPIRIT-WORLD; Its Locality and Conditions. By the spirit of Judge John Worth Edwards given through the mediumship of Wash, A. Danskin, and published at the request of the First Spiritual Constraint of Baltimore.

Faper, 30 cents, postage 3 cents.

For sale by COLBY & HIGH. Rew Books.

Received from England. RAPHAEL'S ALMANAC; OB. THE

PROPHETIC MESSENGER AND

Weather Guide, FOR 1884:

Comprising a variety of useful matter and tables. Predictions of the Events, and the Weather, THAT WILL OCCUR IN EACH MONTH DURING THE YEAR. Sickness and Death! Strife and Sedition! War and Plenty!

A LARGE COLORED HIEROGLYPHIC. BY RAPHAEL. The Astrologer of the Nineteenth Century. CONTENTS.

Bixty-Fourth Annual Address.
Monthly Calendar and Weather Guide,
Volce of the Heavens.
Laphael's Every-day Guide,
Astro-Meteorologic Table,
Table of the Moon's Bigns in 1884.
Symbols, Planets, Moon's Signs.
Hoyal Tables, &c.
Useful Tables, Weights and Measures,
Post-Office Regulations, Licenses.
The Inland Parcels Post.
Celeatind Phenomena in 1884.

Celestial Phenomena in 1884. Periods in 1884 for observing the Planets.

Cenesian Frienchment in 1993,
Periods in 1884 for observing the Planets,
General Predictions,
Ecilpses,
Astrology and Medicine,
Birthday Information for 1884.
The Urowned Heads of Europe,
Explanation of Hieroglyphic for 1883,
Fulfilled Predictions in 1883,
On the Equation of Time, etc.
Reasons why every one should study Astrology,
Useful Notes, Influence of the Moon, etc.
Influence of the Moon upon the Atmosphere,
Leaves from my Note Book,
Astrology, what is it?
Hints to Farmers,
The Farmer,
Hints to Gardeners.
Useful Rules for Gardeners,
Horticultural and Herbal Guide,
The Tides,
Fature.

The Tides,
Fature.
Positions of the Planets at the Creation,
influence of the Moon on the Weather,
Useful Hints, Legal, etc,
Instructive Axioms.
Reviow—The Epiritual Record.
Raphael's Publications, etc.

These Scents, postage free. Price 35 cents, postage free. For sale by COLBY & RIOH.

PRICE REDUCED From \$1,50 to \$1,00.

SUBSTANTIALISM:

Philosophy of Knowledge. Based upon the perception that the emanations which are

continuously radiating from the forms of substance that make up the objective universe are substantial thought-germs, whose doings, or modes of mo-tion, within the organs of sense by which they are subjected, represent the special quali-ties—tangible, sapid, ederous, luminous, and senerous-of the forms to which they are fruital.

BY JEAN STORY.

The chief desideratum in the discovery of facts is a truthful interpretation of what they reveal. To obtain this is the especial mission of speculative philosophy. Facts of themselves are unrevealed truths to him who cannot or does not porceive their real characteristics or practical values. The doctrine of substantialism, or philosophy of knowledge, is presented to the world simply as now interpretations of the facts upon which our present scientific theeries are based, in the sense that the self-testimony of things, their being and doing, is accepted as the highest proof possibless regards to actuality of their constituent properties and their uses in the kingdoms of nature. Although the basis of our doctrine is radically different from that upon which any other system of philosophy is founded, yet we feel assured that, in our treatise on essential substance, it is clearly shown that the advocates of "substantial agents," and the advocates of "motive forces," can and must harmonize their different conceptions of natural phenomena on the common ground that the former are causes, and the latter are what the former do or effect.

Cloth, 12mo, 784 pages. Price \$1,00, postage free.

ormer ao or egect. Cloth, 12mo, 784 pages. Price \$1,00, postage free. For sale by COLBY & RICH. NEW EDITION.

Strange Visitors: A SERIES OF ORIGINAL PAPERS, EMBRACING Philosophy, Science, Government, Religion,

Narrative and Prophecy. BY THE SPIRITS OF Irving, Willis, Thackeray, Bronté, Richter, Byron, Hum-

Poetry, Art, Fiction, Satire, Humor,

now dwelling in the Spirit-World.

BY MRS. SUSAN G. HORN. Among the essays contained in it may be found: Among the escays contained in it may be found:
Predictione and Prophecy, Life and Marriage in the SpiritLand, Predictions of Earthquakes, Causes of Insanity,
Apparitions, The Mormons, Invisible Influences, Locality of the Spirit-World, Drama and Painting
there, etc., etc., etc.

Cloth, price \$1,50; postage free. For sale by COLBY & RICH.

JUST ISSUED. Clear Light FROM THE SPIRIT-WORLD.

BY KATE IRVING.

TABLE OF CONTENTS,—The First Night of my New Life. My Investigations into the Spiritualism of the Jewish Scriptures. The Spiritualism of the Greeks. My First Experience in Spiritualism. How I Saw the Immortals. How and When I Saw Departed Friends. A Dark Séance-A Private Séance. Ole Bull, the Great Violinist, as a Spiritualist. The Spiritualist Camp-Meeting of 1883. Mrs. Williams's First Public Séance. The Return to New York—At Home, Spirit Tests by Savants in New York. How I was Guited to the "Forrest Home." Spiritualism at Cambridge—Uses of Spiritualism, How My Experiences in Spiritualism Expanded. Who was Priscilla—Spirit Mediums. Life and Occupations in the Spirit-World. Our Relations to the Spirit-World. Infants in Spirit-Life. Councils in the Spirit-World for Mundane Influence. Last Announcements from the Spheres. Parting Words to My Friends, or Strangers, who are not Spiritualists.

Cloth. Price \$1.25, postage free.
For sale by COLBY & RICH.

SENT FREE. RULES

TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

BY EMMA HABDINGE BRITTEN.

Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a Catalogue of Books published and for sale by COLBY & RICH.

Sent free on application to COLBY & RICH.

The Identity of Primitive Christianity AND MODERN SPIRITUALISM. BY EUGENE CROWELL, M. D.

DEDICATION. —To all liberal minds in the Christian churches who are disposed to welcome new light upon the spirituality of the Bible, even though it may proceed from an unorthodox source, and who dare weigh and consider, even though they may reject the claim herein made for the unity of the higher teachings of Modern Spiritualism with those of early Christianity, this work is respectfully dedicated.

Two large octave volumes, handsomely printed and bound

Two large octave volumes, handsomely printed and bound in cloth. Price \$4.06, postage free.

For sale by COLBY & RICH.

Por sale by COLBY & RICH.

DOEMS OF THE LIFE BEYOND AND WITHIN. Edited and compiled by GILES B. STEBBINS. These Poems are gathered from ancient Hindostan, from Persia and Arabia. from Greece, Rome and Northern Europe, from Catholic and Protestanthymns, and Northern form the spirit-land. Whatever seemed best to illustrate and express the vision of the spirit catching glimpees of the future, and the weslith of the spiritual life within, has been used. Here are the intuitive statements of immortality in words full of sweetness and glory, full, too, of a divine philosophy.

osophy. Cloth. 270 pages, 12mo. Plain, \$1,50, postage free. For sale by COLBY & BICH.

Ror sale by GÖLBY & RICH.

THE GUIDE TO ASTROLOGY. By RAPHAEL, Astrologer. Containing the Complete Rudimental Part of Genethiacal Astrology, by which all persons
may calculate their own Mativity, and learn their own natural character and proper destiny, with rules and information never before published.

Cioth. Vol. II. Price \$1.00.

Oloth. Vol. II. Price \$1.00.
For sale by GOLBY & RICH.

Hew Nork Adbertisements.

MRS. M. E. WILLIAMS. MATERIALIZING SEANGES, 232 West 46th street.

New York City. Seances: Honday. Tuesday and Thursday evenings, at 8 o'clock, and Wednesday and Saturday atternoons at 2 o'clock. Seats secured in advance personally or by letter.

May 3.

DR. DUMONT C. DAKE, Magnetic and Clairvoyant Physician,

108 West Thirteenth Mt., New York City. FOR twenty years DR. DAKE has had signal success in the treatment of all forms of Chronic Disease, however complicated. **Bagnetism a specialty. **Clairvogant Resides** unsurpassed. Diagnosis, personal or by correspondence, \$2.00. Lady assistant. Patients accommodated with bearit; also successfully treated at a distance. Remedies sent by Express. Bend for Chroniar. April 5.

Problems of Nature.

A SEMI-MONTHLY and popular Scientific Paper. It deals with every important question of Science, and discusses every class of work of scientific interest. It is a paper that should be in every household and Professor's office. fice.
Terms of subscription: One Year, \$1,00; Six Months, 50 cents; Single, or Sample Copies, 5 cents.
Applications sent to PROBLEMS Or NATURE, 21 Park Row, New York.
2m°—April 26. Mrs. Stoddard-Gray and Son, DeWitt

C. Hough, WILL hold at their residence, 323 West 34th street, New York, Scances for Full-Form Materialization and Communications from Spirit Friends, Sunday, Wednesday and Friday evenings at 8 o'clock, sharp. Sunday at 1 P. M. and Tuesday at 2 P. M. Admission \$1,00. Daily Sittings from 10 A. M. to 5 P. M., \$2,00. 4w—May 3.

PSYCHOMETRY.

MRS. ANNA KIMBALL gives searching analysis of disease and medial faculties, with messages of counsel from guardian spirits. The late Prof. Wm. Benton add: "I have found MRS. KIMBALL a Psychometer of wonderful power and accuracy." All readings \$2.00. Address 225 East 48th street, New York City.

MRS. JULIA HINDLEY. TEST, RAPPING AND INDEPENDENT WRITING MEDIUM. Sittings daily from 10 to 4, except Sundays. 695 Eighth Avenue, New York City.

April 26, -4w*

FREE A lady's fancy box with 26 articles and 00-page book illustrating games, tricks, &c. Send foc. to help pay postage. E. NASON & CO., 120 Fullon St., N. York.

Practical Psychometry. Mrs. M. A. Gridley, 417 Sumner Avenue, Brooklyn, N. Y., gives written readings from handwriting or locks of hair. Delineations of character, 22.00; prophetor readings, 43.00; instruction upon personal development of mediumship, 83.00; psychomotric examinations of ore, 45.00. Please enclose roturn postage. No personal sittings given. March 15.—13w*

Have You Asthma, Phthisic or Hay Fever ? A POSITIVE, spirit-prescribed cure, \$2,00. Have you Mainria or Billousness? Cure as above, \$1,00. Address JOSIE W. POST, 36 Sophia street, Rochester, N. Y. March 29.—13w*

The Spiritual Offering,

A LARGE RIGHT-PAGE, WEEKLY JOURNAL, DRYOTED TO THE ADVOCACY OF SPINITUALISM IN ITS RELIGIOUS, SCIENTIPIC AND HUMANITARIAN ASPECTS. COL. D. M. FOX. Publisher.

D. M. & NETTIE P. FOX EDITORS. EDITORIAL CONTRIBUTORS. Prof. Henry Klidde, No. 7 East 130th St., New York City, Prof. J. S. Love'and, San Bernardino, California, "Oulina," through her medium, Mrs. Cora t., V. Richmond, 64 Union Park Place, Chicago, III, Chara Dixon Davidson, Kirkville, Iowa.

Among Recontributors will be found our oldest and ablest writers. In it will be found Lectures, Essays upon Scientific, Philosophical and Spiritual subjects, Spirit Communications and Messages. TERMS OF SUBSCRIPTION: Per Year, \$1,50; Six Months, 75 cents; Three Months, 40 cents.
In remitting by mails 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, is preferable to Bank Notes. Single copies feents; newsdealers 3 cents, payable in advance, monthly or quarterly.

By arrangements mails with publishers of the Phremological Journal, we can offer the following liberal childing rates: Offering and Phremological Journal, \$2.75; with premium bust, \$3,60. The subscriptions at childing rates cannot be for less than one year.

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

The circulation of the Offering the very State and Territory now makes it a very desirable paper for advertiers. Address,

Territory now makes it a very destrable paper for advertisers. Address. APPRITUAL OFFERING, Ottuniwa, Iowa. Jan. 20.

The Spiritual Light, A MONTHLY JOURNAL, devoted to the Interest and Progression of Humanity, from a Spiritual and Liberal Standpoint. Edited and published by J. D. HAGA-MAN, Chattanooga, Tenn.

The LIGHT will open its columns as a Broad, Progressive and Liberal Journal, and will give fair and equal expression to all forms of thought. Above all things it aims to be Liberal, and to be devoted to Spiritualism in its Broadest, lighest, most Extensive Application.

Terms of Subscription, in Advance, Postage Paths One Year, \$1,00; Six Months, 50 cents, Specimen copies sent FREE.

Make all Money Orders avable, and direct all communi-

nts. Specimen copies sent Fikz. Make all Money Orders payable, and direct all communi-ations to J. D. HAGAMAN, P. O. Box 606. Chattanoogn. Tenn. P. O. Box 606.

THE ROSTRUM.

A Fortnightly Journal of Thirty-two Columns devoted to the Philosophy of Spiritualism, Liberalism and the Progress of Humanity. All communications for the pages of the ROSTHUM must be addressed to A. C. Cotton, Vineland, N. J. The ROSTRUM will be supplied to subscribers at the fol-

THE VOICE OF ANGELS.

A Semi-Monthly Paper, Devoted ... Searching out the Principles Under-lying the Spiritual Philosophy, and their Adaptability to Every-Day Life;

Now in its ninth volune, eight pages, will be issued as above at 35 Laurel street. Somerville, Mass. Price 5 cents for single copies; per year, in advance, 41, 50. Less time in proportion. Letters and matter for the paper must be addressed as above, to the undersigned. Spectmen copies free. THE LIBERAL AGE.

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 journalism. Advocates political and social reform, mental, personal and civil liberty and the separation of Church and State. Opposes superstition, intolerance, prohibitory and class logication generally. State. Opposes superstition, intolerance, prohibitory and class logisation generally.
Subscription price \$1.00 a year, in advance. Sample copies free. Send for one. Address,

THE LIBERAL AGE CO., Milwankee, Wis.

Dec. 9

THE HERALD OF PROGRESS. A Weekly Journal devoted to the Teachings and Philosophy of Spiritualism,

The conducted on purely cooperative principles; contains original articles by the most ominent writers; lectures, trance and normal; Notes of Progress; Open Council, General News, Poetry, &c. A. T. T. P., the Recorder of 'Historical Controls,' W. Oxley, Esq., author of 'The Fhilosophy of Spirit, 'and others, contribute to its pages. Price id. Sent one year post free to all parts of the United States, 8s, 8d, in advance, Newcastle-on-Tyne, England, 29 Blackett street, Now. 23.—eow

The Boston Investigator, THE oldest reform journal in publication.
Price, \$3,00 a year,
\$1,50 for six months,

Price, 23,00 a year, \$1,50 for six months, \$2 cents per single copy.

Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind.

Address JP. MENDUM.

Investigator Office.

Paine Memorial.

Reside., Mass.

Light for Thinkers. A WEEKLY PAPER, pul ished at Atlanta, Ga., in the interest of Spiritual am, at \$1,50 per annum.

G. W. KATES, Editor.

A. C. LADD, Publisher.

THE BIBLE IN THE BALANCE. A Text-Book for Investigators. The Bible weighed in the balance with History, Chronology, Science, Literature and teself. By J. G. FiBli.

An able work, so arranged in its several departments and index as to form a most porfect, desirable and useful handbook for the investigator; and its material, drawn from the highest living and past historical and scientific authorities, is most reliable.

"Use No Straces" illustrated, \$1.50, postage 10 cents.

Oloth, 313 pages, illustrated, \$1,50, postage 10 cents, \$25 For sale by COLBY & RICH.

Banner of Pight.

BOSTON, SATURDAY, MAY 3, 1884.

ALL SORTS OF PARAGRAPHS.

"GENTLE SPRING." All present signs are cheering;
The ice is disappearing;
The sun the buds and blossoms soon will bring, bring,

And soon the gay hand organ."

And other tunes that greet the gentle spring, spring, spring.

—Somerville Journal. spring.

Mrs. Maud E. Lord in a complaining tone is telling people in Washington, we understand, that we never print anything favorable about her mediumship. This statement is untrue, as all our readers can youch. First and last we have printed in the aggregate columns of matter in her favor. We have a letter of thanks from her on file to this effect. What her motive can be to make such a statement is somewhat of a mystery, as we have always spoken of her as a bona fide medium for the physical manifestations. Not a single communication received pertaining to her seances have we omitted printing in the Banner.

NO MARRIAGE NOTICES are printed in this paper unless fully endorsed by responsible persons. This we wish distinctly understood.

Salmon Falls, N. H., is much excited in consequence of a quarrel between the Congregational Church there and the Congregational Society. The question is: Which shall control the parsonage? Legal advice has been sought. Is n't it strange that these professed followers of the humble Nazarene should quarrel so often over church affairs? About all the quarrelsome timber we have in our ranks came from church organizations. It is "rule or ruin" with all such.

Yet another great railway murder. A train falls through a bridge in Spain, near Alcadia. Forty dead bodies have been recovered from the river. Many other persons were killed or wounded.

A huge cetacean, which followed a school of herring up the river Tay, was caught last January, after a long and exciting race, as the monster headed for the ocean as soon as he found himself harpooned. He towed two fishing-boats and a steam-tug for several

The Sunday Herald, 27th ult., contains a line in fullface type, "Salt Water Bubbles." Jo Cose says he has been there when it did n't bubble a bit-that was just previous to an earthquake, however.

The invasion of women, which is the chief event in recent university history in England, advanced another step at Oxford recently when the Congregation agreed by one hundred votes against forty-six to admit women to several university examinations. The girls will not be examined in the new schools with the under-graduates, but they will have the same papers, and the same examiners, and their class lists will be drawn up on the same standard. The lady students at Cambridge have for some time been examined in this way.—New York Sun.

Digby thinks the Blaine "boom" is water-loggedthat there is fresher "lumber" in the market.

Egyptian affairs are more "crooked" to-day than they have been at any previous time. England hesitates-the Khedive is afraid of his life, as the natives hate him-"the tribes" are folining El Mahdi's forces -while France is figuring through all the muss to eventually secure a slice of the Egyptian loaf-of brown bread!

Harvard College students think more of boats than they do of books.

A maniac mother in New Jersey killed her two children by cutting their throats, and then attempted to take her own life. It is said too much prayer-meeting had something to do with the sad affair.

Bro. Cobb's Sunday meetings at Eagle Hall we understand are well attended and highly interesting. The tests by David Brown, a most excellent medium are said to be very accurate in delineation.

Of the 40,000 Indian children now living in this country, over 10,000 are being educated in Government schools. This fact is all the more significant when it is remembered that no systematic work had been undertaken until the latter part of General Grant's administration.—The Daily Tribune, Salt Lake City.

The interest in Buddhism has spread from London to Paris. There are now 800 Buddhists there, and probably their demand for a temple will be granted.

To the Index: We fully endorse the mediumship of Mrs. Bliss. That settles the question as far as we are concerned, your superficial quibbling to the contrary notwithstanding.

Max Müller delivered a most interesting lecture on "Ancient Buddhist Charity," recently, at Kensington, Eng. His address was both amusing and pathetic. He showed that the soul of Buddhism is charity; in fact, that it is the true religion of humanity.

The spiritualistic magnetic healers in this city, we learn, are doing much good in their specialty. We saw a lady last Sunday that was quite ill a few days ago, who applied to Dr. J. A. Shelhamer for relief, at 81/2 Bosworth street, (whose healing power seems to be increasing daily.) She was entirely cured by a sin. gle treatment. Mrs. H. E. Young, too, No. 45 Indiana Place. it is said by several ladies who have employed her, is a first-rate healer—they even go so far as to say her powers are simply wonderful.

I consider we are now living in the Jennerian epoch for the SLAUGHTER of INNOCENTS.—Dr. Collins, M. R. C. S., (twenty years public vaccinator.)

LONG-WINDED CRITICS.

Long-winded critics are very thin-skinned, Bo most all their essays are like kites in the wind; Words heaped upon words may fill up much space, But nine times in ten they their authors disgrace !

Rover, the brave Newfoundland belonging to Mr. Daniel P. Weir, of Salem, who saved Mr. Weir's little boy from drowning last winter, now wears the collar presented him by the Massachusetts Humane Society.

The Canadian Baptist says, "There has never been in the history of the Church a time when there were so many earnest doubters both within and without its

A Free-thought Sunday festival was recently held at the College of France. M. Renan paid an eloquent tribute to Quinet, Michelet and Mickiewicz, medallion portraits of whom were unveiled before the as-A discovery has been made, says the Toronto Globe

of a process which enables any number of copies to be taken of the oldest book without setting a line of type. An exact fac simile, as many as may be wanted, is made of any book, new or old, without injury to it. No volume will ever be "out of print," so long as a copy of it remains. The possibilities which this invention suggests cannot be fully realized.

A Christening.

To the Editor of the Banner of Light:

At the South Side meeting of Spiritualists yesterday morning Mr. and Mrs. Frederick G. Parker had their infant son christened, Mrs. Fellows Ahrens performing the ceremony. There were two sponsors, a lady and gentleman, the gentleman handing the infant to Mrs. Ahrens, saying, "As sponsor I present you this child for baptism." Many remarked they had witnessed several christenings, but had never seen a ceremony so beautiful as this. The high character of the parents and the sponsors was delicately expressed and the import of the ceremony eloquently and touchingly pronounced. It was explained that christening meant an initiation into the spiritual.

After the ceremony excellent mediums in the audience described spirits they saw performing their part of the services.

Chicago, Ill., April 21st, 1884. To the Editor of the Banner of Light:

"Five years ago my life was a dread all the time from Heart Disease. Since using Dr. Graves's Heart Regulators he English language would fail me in telling 22 good I received."— Kate Musgrove, Coloma, Ind. For sale at drug-

[Parties desiring to further the objects set forth in the following Petition, can easily do so by cutting out the instrument from its place in these columns and pasting it at the head of a sheet of writing paper. We hope they will do so, and circulate it for signatures in their respective localities. Then send the list of names to T. W. Curtis, 25 Washington street, New Haven, Ct.]

A PETITION FOR STATE SECULARIZATION.

TO THE HONORABLE SENATORS AND MEMBERS OF THE HOUSE OF REPRESENTATIVES OF THE UNITED STATES CONGRESS:

A republican form of government being based on liberty, equality and fraternity, as both means and end, involves the separation of Church and State, whose union is the worst form of class-legislation and the most infallible sign of arbitrary power. A house divided against itself cannot stand. The institutions of this Commonwealth should be made homogeneous throughout. Impartial protection of all citizens in their equal rights and liberties, by encouraging the free movement of mind, promotes the establishment of truth in whatever direction. Any infringement by government of this absolute equality of its citizens is the parent of manifold evil, a national crime committed against that natural "justice" which, as the Constitution declares, this government was founded to "establish."

And yet, though the first amendment to the Constitution of the United States says, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," there does exist a union of Church and State, which gives to Christianity moral and material aid, and so proscribes other religions and forms of belief and unbelief, while taxing these also for the support of that special religion.

The ways in which this old alliance between Church and State still survive among us are :

- 1. Recognition of God and Christianity in State Constitutions.
- 2. Exemption of Church property from taxation.
- 3. Appropriations of public money for sectarian purposes.
 4. Religious exercises, as the reading of the Bible, etc., in the public schools. 5. Laws enforcing the observance of the Sabbath on the authority of the Bible.
- 6. Religious test-oaths in courts of justice and on instalment into office.
- 7. Chaplaincies in the Legislature, the Army and the Navy.
- 8. Fast and Thanksgiving Proclamations, which contain theological ideas that may or may not be acceptable to the citizen.

The necessity for this separation of Church and State is more apparent now than ever before, because of the still greater diversity of religious beliefs, the many forms of dissent from the religion which receives State patronage, and the growing signs of sectarian strife and ambition in the arena of politics. And emphasis needs to be given to the fact that the union of Church and State is a great hindrance to the employment of right methods in dealing with many questions of reform now demanding attention. And most essential is it at all times, and especially in the present, in order to secure for the law its due respect and observance, that the people's representatives should exhibit the strictest fidelity to their trusts by following the law in its letter

Your petitioners, therefore, pray that immediate action be taken by the law-making power to bring into harmony the theory and practice of our government in making the following principles a part of the fundamen tal law of the land by amendment to the United States Constitution:

1. The total separation of Church and State, by prohibiting Congress or any State or municipality from enacting any law that favors religion or prohibits the free exercise thereof in any of the ways already specified in this petition. 2. National protection for national citizens, without regard to race, color or sex, in their full and equal

rights. 3. Copperation between the national and State governments for the maintenance of a thoroughly secularized

public school system.

Easter in Erie.

To the Editor of the Banner of Light:

I have been to church! Sunday, April 13th, was Easter. The Spiritualists of Erie, Pa., after a coma of some ten months of active indifference and repentant silence (i) decided to stir the embers anew and try the breezes that fan the world from the Edens of love and light. Accordingly I was there to help. Anxious to economize time (I never have any time to "kill"), and being informed that a certain Methodist divine was smart and liberal-in fact a Spiritualist in all but the name-I went to hear him expound the origin and significance of Easter, as he was advertised to do. But he said very little about the day or its origin or meaning. He assumed that our hope of immortality rested in the resurrection of Christ! He is the type and we shall be like him, and if Christ be raised up in a glorified body, we, too, should rise and triumph over death, for he is the "sample" of all. To be sure we do not misjudge the meaning here, it may be well to say that he illustrated this sampling process by the tradesman or shipper who shows a handful of wheat or a yard of cloth as a sample of the whole, and makes sales or purchases upon the representations of the sample, which is claimed to be like all the rest of the piece or the whole cargo of grain. Thus Christ is the perfect sample of all humanity, and his resurrection in a transfigured and glorified body is a "sample" of what we shall realize in the resurrection. He did not qualify or except those who are out of the fold, but he gave the whole theme an air of miraculous supernaturalism which clouded all his reasoning with superstition and inconsistency.

After predicating our all upon Christ and our likeness to him, he created an "impassable gulf" between him and us. Of course he deemed it necessary to establish the divinity of Christ, and to do this he must prove, from his standpoint, that Christ was not like us, and therefore of course we are not like him. How, then, can be be the "sample" of our immortality? After sketching the resurrection and endorsing it as proof of Christ's divinity and immortality, he assured us that if the account of the resurrection be true it establishes the divinity of Christ, for "who but God could do this? Man could not. We have no power thus to rise in defiance of the laws of matter and put on a glorified body of such marvelous qualities. It was a wonderful body that Christ put on, and could pass through solid walls of brick, unseen, and then talk with his disciples, and then vanish!" All of this was assumed to be proof of Christ's divinity, because it was what man could not do, and none but a God could defy the laws of matter and rise from the dead; and yet our hope of immortality rested entirely upon the resurrection of Christ as a "sample" of what we shall do because he did! He moreover comforted us with the assurance that glory awaited those who had been washed in the blood of the Lamb."

If this sermon is a fair "sample" of liberal, progressive Christianity, what can we hope for the Church, or those whose only consolation when death approaches is in the resurrection of Christ? If Christ was not human, not amenable to the laws of nature like the rest of us, and his resurrection and immortality were the result of a divine miracle, and therefore not natural, what reason have we to expect to rise like him and put on a glorified body because he did? If we must put infinite distance and an impassable gulf of absolute unlikeness between the sample and the rest of the cargo, what chance is there for all to reach the same port and be glorified with him, who, by a special miracle, "passed from death unto life?" I do not see that Spiritualism in the Church is likely to substitute the tangible evidences of Modern Spiritualism to the millions hungering for the bread of life, for a long time to come. There is work enough for every true Spiritualist and every faithful medium to meet the growing demand for facts, proof and rational religion, and answer the great questions of immortality against the dead negations of materialism, which the Church with all its prestige and learning is not

I was a little surprised to see so small an audience in such a city as Erie. Indeed, at this church, with a choir of trained singers, floral decorations, and especial notices of Easter services, the audience hardly equalled in numbers those that assembled at Grand Army Hall to listen to the gospel inspirations of Spiritualism, and in quality I am sure we had the advantage of more than four to one. The Spiritualists of Brie-a part of them, and the best part-are quite earnest and hopeful for a revival of the work in the LYMAN C. HOWE.

Fredonia, N. Y., April 16th, 1884.

Magazines for May. THE ATLANTIC for the present month has an ad-

nirable article by Richard Grant White, entitled: "The Anatomizing of William Shakspeare"; Henry James contributes the eighth of the series of travelsketches, known to an appreciative multitude of the Atlantic readers as "En Provence"; Harriet W. Pres-ton writes of "Matthew Arnold as a Poet"; those who enjoy a personal acquaintance with the mental products of that famous Massachusetts antiquarian, Geo. R. Eills, will find in his article on "Governor Thomas Hutchinson," much to interest them; Henry Cabot Lodge treats of Wm. H. Seward and his mark upon American History; "A Roman Singer," and "In War Time," are profitably continued: T. B. Aldrich, "H. H.," and Edith M. Thomas furnish the poetry; and the departments are full of good and valuable matter. Houghton, Mifflin & Co., publishers, Boston, Mass.

THE CENTURY.-A fine portrait of the famous warrior, Chief Joseph, the Nez Perce, greets us at the opening, accompanied by an interesting article desfacile pen, is the subject of a biography by the son of the novellat, with thirteen illustrations, "Rose Madder" is a bright romantic story of artist-life. "The Women of the Bee-Hive," is a clear statement of the religious convictions and consolations of the women of Utah, and their condition under the rule of polygamy. In the department of "Open Letters," a paper by Alice N. Lincoln, reporting an experience of three years in managing a tenement house in this city, will be read with deep interest, and suggest to those who have the means and the desire to do good, a ready way of accomplishing a commendable work. The Century Co., New York. Cupples, Upham & Co., School and Washington streets, Boston,

THE MAGAZINE OF ART .- The illustrations are superior to those of recent numbers. The frontispiece admirably depicts the truth and sentiment of its subtect. "Home, Bweet Home," "be it ever so humble." Another full-page engraving, "By the Fireside," is worthy of mention on account of its closeness to real life. "A Silent Coiloquy," full-page, represents the buffoon of some jovial company, suddenly plunged into a meditative mood, seated in front of a human skeleton. Thirty or more smaller engravings and an interesting letter-press complete an excellent issue of this worthy periodical. Cassell & Co., New York.

ST. NICHOLAS has for its leading feature the commencement of two new serials: "The Scarlet Tana-ger," by J. T. Trowbridge, and "Marvin and his Boy Hunters," by Maurice Thompson, both of which give promise of being entertaining and instructive. The obligations of girls and the many ways of fulfilling those obligations are clearly and concisely told by Elizabeth Stuart Phelps in a very readable sketch entitled, "Supporting Herself." Miss Alcott continues her "Spinning Wheel Stories," C. G. Leland in "Leather Work" describes a pleasant and profitable employment for boys and girls, and much else, and that in great variety, in prose and verse, with a profusion of engravings, unite in making this monthly visitor as bright and cheery and welcome as ever. The Century Co., New York. Cupples, Upham & Co., Boston,

WIDE AWAKE.-The coquettish masquerading of a school girl in an attic, with free access to a wardrobe, is the subject of the frontispiece, and "Gladys" the accompanying story. The boys will be pleas "The President's Page," a story in which Lincoln is one of the characters. Among the other contents are 'The Alps and Their Avalanches," "A Young Antiquarian and His Society," and "The Invisible Painter." E. E. Hale has something to say about "Chinese Gordon." D. Lothrop & Co., Boston.

OUR LITTLE ONES gives "The Story of King Midas," "Bad Sir Moses," "The Little Pedlers," many other stories, sketches and verses for the youngest children and lots of pictures. Russell Publishing Co.

CASSELL'S FAMILY MAGAZINE merits popular patronage for the substantial character of its contents and the low price at which it is furnished. Cassell & Co., New York and London.

Cleveland (O.) Notes.

Judging from your published reports of the late Anniversary exercises in different parts of the country and the interest manifested abroad as well as at home, the great "delusion," Modern Spiritualism, still holds its own, and enough active Spiritualists are still to be found who are ready to drop their every-day business and work for the celebration of this great annual festivity. The Thirty-Sixth Anniversary seems to have seen a success, and the prospect is good not only for the Thirty-Seventh, when the time comes around, but

been a success, and the prospect is good not only for the Thirty-Seventh, when the time comes around, but many, many more; even Spirit Jas. Lawrence, late of this city, must have rejoiced in the observance of the late annual festivity, which we ought not to forget was inaugurated by the spirits through his mediumship in 1808. Cleveland has sacredly observed the sist day of March as the birthday of Modern Spiritualism for the past sixteen years, and ever will, I hope, until its claims are proved untrue.

Gerald Massey.—Following the Anniversary exercises came this eminent poet, biblical scholar and Spiritualist with a course of five lectures, the Unitarians generously giving the use of their beautiful church for the entire course. The subjects chosen were, first, "The Mystery of Evil, or, the Devil of Darkness in the Light of Evolution"; second, "The Fall of Man, an Astrological Myth and a Physiological Fable"; third, "Man in Search of his Soul for Fifty Thousand Years, and How he Found it"; fourth, "The Historical Jesus and the Mythleal Christ"; concluding with "The Coming Religion." which Mr. Massey predicted would be scientific Spiritualism. By special request Mr. M. gave some of his reasons for being a Spiritualist, narrating many of his personal experiences. Although late in the lecture season the lectures were well attended and favorably reported in the Cleveland Leader dropped reporting them after the second lecture, explaining to its readers the fourth lecture was "so foolish the Leader thinks it unworthy of report." Bo you see "honors were divided." Praising the first two lectures pleased the liberal element, ignoring the last two pleased the Orthodox folks, but Mr. Massey left a mark in Cleveland that the churches can never whoe out.

The Children's Lyceum is under obligations to Mr.

lett a mark in Cleveland that the churches can never wipe out.

The Children's Lyceum is under obligations to Mr. Massey for his short talk to it, on Sunday, April 18th, on "The Origin of some of Our Everyday Habits." Mr. M. lett Cleveland on the 18th, on his way westward. Prior to his leaving he met a few invited guests at the residence of your humble scribe, and a particularly pleasant time was the result.

The May Festival of the Lyceum will take place in Welsgerber's Hall, Thursday evening, May 8th. An exceedingly choice programme is arranged; the supper will be served as usual by the Ladies of the Good Samaritan Society.

Mrs. P. T. Rich.—A lengthy and interesting letter from the late Guardian was recently received and read in the Lyceum, descriptive of and journey to her new home in Whitt, Texas, mourning her loss of spiritualistic friends she left behind in Cleveland, and the utter absence of congenial and progressive meetings.

Miss E. Anne Himman of West. Winsted, Ct., who spoke for us 2t our Aniversary exercises, is still so-journing here, and will speak at Ottokee the first Sunday in May, then Kelley's Jaland and Mian; how that Miss H. is in Onio, the friends should avail themselves of the services of this gifted trance medium.

Thos: Lazze.

AN ARMY EXPERIENCE.

How an Old Veteran Escaped Annihilation and Lived to Impart a Warning to Others.

(National Tribune of Washington.)

A pleasing occurrence which has just come to our notice in connection with the New York State meeting of the Grand Army of the Re-public is so unusual in many respects that we venture to reproduce it for the benefit of our caders.
Captain Alfred Rensom, of New York, while

Captain Alfred Rensom, of New York, while pacing in the lobby of the armory, previous to one of the meetings, suddenly stopped and scanned the face of a gentleman who was in earnest conversation with one of the Grand Army officers. It seemed to him that he had seen that face before, partially obscured by the smoke of battle, and yet this bright and pleasant countenance could not be the same pale and death-like visage which he so dimly remembered. But the recollection, like Banquo's ghost, would not "down" at command, and haunted him the entire day. On the day following he again saw the same countenance. and haunted him the entire day. On the day following he again saw the same countenance, and ventured to speak to its owner. The instant the two veterans heard each other's voices, that instant they recognized and called each other by name. Their faces and forms had changed, but their voices were the same. The man whom Captain Rensom had recognized was Mr. W. K. Sage, of St. Johns, Mich., a veteran of the 23d N. Y. Light Artillery, and both members of Burnside's famous expedition to North Carolina. After the first greetings were over, Captain Rensom said:

"It hardly seems possible, Sage, to see you in this condition, for I thought you must have been dead long ago."

"Yes, I do not doubt it, for if I am not mistaken, when we last met I was occupying a couch in the hospital, a victim of 'Yellow Jack' in its worst form."

"I remember. The war seems to have caused

ouch in the hospital, a victim of 'Yellow Jack' in its worst form."

"I remember. The war seems to have caused more misery since its close than when it was in progress," replied the Captain. "I meet old comrades frequently who are suffering terribly, not so much from old wounds as from the malarial poisons which ruined their constitutions."

"I think so myself. When the war closed I returned home and at times I would feel well, but every few weeks that confounded 'allgone' feeling would come upon me again. My

returned home and at times I would feel well, but every few weeks that confounded 'all-gone' feeling would come upon me again. My nervous system, which was shattered in the ser vice, failed me entirely, and produced one of the worst possible cases of nervous dyspepsia. Most of the time I had no appetite; then again I would become ravenously hungry, but the minute I sat down to eat I loathed food. My skin was dry and parched, my flesh loose and flabby. I could hold nothing on my stomach for days at a time, and what little I did eat failed to assimilate. I was easily fatigued; my mind was depressed; I was cross and irritable, and many a night my heart would pain me so I could not sleep, and when I did I had horrid dreams and frightful nightmares. Of course, these things came on one by one, each worse than the other. My breath was foul, my tongue was coated, my teeth decayed. I had terrific headaches, which would leave my nervous system completely shattered. In fact my existence, since the war, has been a living death, from which I have often prayed for release."

"Could n't the old surgeon do you any good?"

"I wrote him and he treated me, but like every other doctor, failed. They all said my nerve was gone, and without that to build upon I could not get well. When I was at my worst, piles of the severest nature came upon me. Then my liver gave out, and without the use of cathartics. I could not move my howels at all.

l could not get well. When I was at my worst, piles of the severest nature came upon me. Then my liver gave out, and without the use of cathartics, I could not move my bowels at all. My blood got like a stream of fire, and seemed literally to burn me alive."

"Well, you might better have died in battle, quick and without ceremony."

"How many times I have wished I had died the day we captured New Berne!"

"And yet you are now the picture of health."

"And the picture is taken from life. I am in perfect condition. My nerve-tone is restored; my stomach reinvigorated; my flesh is hard and healthy; in fact I have new blood, new energy, and a new lease of life, wholly as the result of using Warner's Tippecanoe. This remarkable preparation, which I consider the finest tonic and stomach restorer in the world, has overcome all the evil influences of malaria, all the poison of the army, all traces of dyspepsia, all mal-assimilation of food, and indeed made a new man of me."

The Captain remained silent for a while, evidently musing over his recollections of the past. When he again raised his head he said.

The Captain remained silent for a while, evidently musing over his recollections of the past. When he again raised his head he said:

"It would be a godsend if all the veterans who have suffered so intensely, and also all others in the land who are enduring so much misery, could know of your experience, Sage, and the way by which you have been restored."

And that is why the above conversation is recounted.

Spiritualist Meetings in New York.

The American Spiritualist Alliance meets every Sunday atternoon at 2½ o'clock in Republican Hall, 55 West 33d street. Headquarters and Reading-Room for members at 137 West 35th street, where social meetings are held every Wednesday evening at 8 o'clock. T. E. Allen, 23 Union Square, Secretary.

The First Society of Spiritualists holds its meetings every Sunday in Republican Hall, 55 West 33d street, Morning service 11 o'clock; evening, 7:45. Seats free. Public cordially invited.

lic cordially invited.

New York City Ladies' Spiritualist Aid Society, permanently located at 171 East 69th street. Wednesday, at 3 P. M. Mrs. M. A. Newton, President.

Areania Hall, No. 57 West 25th street, corner 6th Avenue. The People's Spiritual Meeting (removed from Frobleher Hall) every Sunday at 2% and 7% P. M. Frank W. Jones, Conductor.

American Spiritualist Alliance.

American Spiritualist Alliance.

On Sunday, April 13th, the exercises were opened by music, Miss F. Anderson presiding at the plano. Chairman Cross then read an invocation purporting to be given by the spirit "Joseph Brandt."

The opening address being next in order, Mr. H. Lawrence announced his subject "Light," in continuation of the lecture on the same subject given by him some months ago. Considering the nature and length of his discourse, it will be impossible to present it intelligently in abstract form. His object was to demonstrate the astronomical origin of religions in general, and to show that Christianism is but a repetition of the same fact, being, in great part, a compilation often plainly recognizable of ancient cosmogonies existing long before the beginning of the Christian era. To many quotations from ancient and modern authorities on the subject, the lecturer added testimony, purporting to come from many spirits who historically had been connected with the Christian Church, and who now repudiate the whole scheme as a fiction.

The discussion which followed Mr. Lawrence's able and interesting address was participated in by Messrs. C. P. McCarthy, Dr. Cettinski, J. F. Jeaneret and P. E. Farnsworth.

J. F. Jeaneret, Mst. Cor. Sec.

REMOVAL.—The People's Spiritual Meeting, which has convened at Frobisher Hall in this city for the past few months, will be held in Arcania Hall, 57 West 25th street, corner 6th Avenue, on and after Sunday, May 4th, at 2:30 and 7:45 F. M. Spiritualists and friends of the cause cordially welcomed.

Frank W. Jones, Conductor.

New York, April 26th, 1884.

Boils and Carbuncles.

A SPECIFIC FOR THEIR CURE WHICH WILL BE WEL-COMED BY PHYSICIANS AND THE PEOPLE AT LARGE.

The Formula of Pratt's Boil and Carbuncle Specific has been in a Connecticut family for generations; it has been used by neighbors and friends for years; all who have used it call it wonderful. There is nothing in it of a poisonous nature. It is

compounded from the purest and best materials.

While it is a Specialty for BOILS and CARBUNGLES. while it is a specialty for Bolls and Carburdles, it has effected wonderful cures of old sores. Physicians endorse it highly. Advertisement in another column is to appear six months, so that our readers will not forget where to get it. TALCOTT, FRIBBLE & CO. are Wholesale Agents at Hartford, Conn., and they solicit trials by physicians. Send to them for a circular and save lots of pain.

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

God's Poor Fund, Since our last report we have received the following sum in aid of the destitute poor whom interested spirit friends bring to our notice for relief:
Mrs. H. C. Pierce, \$6,00.

The veteran Spiritualist and eloquent speaker, aller Purnam, Rsq., will answer calls to lecture, or attend funerals, wherever his services are required, address him 91 West Brookline street, Boston, Mass.

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Society, now permanently located at Contervatory Hall, corner of Fulton street and Redford Avenue, will hold services every Sunday, at 11 A. M. and 7145 r. M. All the spiritual papers on tale in the hall, and all meetings free. Wm. H. Johnson, President

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

Church of the Hew Spiritum Dispensation Clinton Avenue, below Myric (entrance on both Clinton and Waverly Avenues), holds religious services in its church edifice every Sunday at 3 and 7% P. M. Bunday School for shutter at 10% A. M. Ladies' Aid Society meets wednesday at 3% P. M. Church Social meets every Wednesday at single at 10% A. M. Dalles' Aid Society meets are for mediumship development, meets Thursday evening of each week at 7% o'clock. All meetings free, and the public cordially invited. A. H. Dalley, President.

Brooklym Spiritum Fraternity.—Thursday evening Conference meetings will be held, at 8 o'clock, in the Hall of the Union for Christian Work, 14 Smith street, two doors from Fulton avenue. S. S. Nichols, President; John Jeffreys, Secretary; A. G. Kipp, Tressurer,

The Existern District Spiritum Conference meets every Monday evenings at Composite Koom, 5th street, context South 2d street, at 7%. Charles B. Miller, Fresident; W. H. Coffin, Secretary.

The Everett Hall Spiritum Conference, 328 Futon street, meets every Baturday evening at 80 clock, Spiritual Spersand bookson sale, and meetings free. Capt. Js. cob David, President; Lewis Johnson, Vice-President; W. J. Cushing, Treasurer.

The South Brooklym Spiritual Society meets at Franklin Hall, corner of Third Avenue and 18th street, every Wednesday evening, at 8 o'clock. Medium: Experience Meeting every third Wednesday in each month, All spiritual papers for sale. Seats free. S. B. Bogert, President; Dr. Fatch, Treasurer.

KNABE

PIANOFORTES. UNEQUALLED IN

Tone, Touch, Workmanship, and Durability. WILLIAM KNABE & CO., Nos 204 and 206 West Baltimore Street, Baltimore.

No. 112 Fifth Avenue, New York.
Jan. 26.—12teowis SAN FRANCISCO. BANNER OF LIGHT and Spiritualistic Books for sale.

ALBERT MORTON, 210 Stockton street.

THE NATURE

SPIRITUAL GIFTS.

BY THE GUIDES OF MRS. CORA L. V. RICHMOND.

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

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

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

Spiritual States that border on the Material. Homes and Associations in Spirit-Life. Extreme States in Spirit-Life.

Occupations and Employments in Spirit-Life. Occupations of Geniuses in Spirit-Life.

The Condition in Spirit-Life of Kleptomaniacs, and those Afflicted with other Mental and Moral Disorders.

The Methods of Communion between the Spiritual and Material Worlds.

The Gift of Healing. The Gift of Prophecy.
The Gift of Working Wonders.

The Gift of Knowledge. A Summary of Spiritual Gifts-Which is the Best Gift?

This work is in pamphlet form, neatly printed, and contains 172 large pages. Price 50 cents; postage 5 cents. For sale by COLBY & RICH, Boston, Mass. By G. H. HAWES, 530 California street, San Francisco. April 26.—8w

Books from India.

A COLLECTION of Lectures on THEOSOPHY AND ARCHAIC RELIGIONS, delivered in India and Ceylon, by COL. H. S. OLCOTT, Cloth. Price \$1,50.

THEOSOPHICAL MISCELLANIES, No. 2. Unpublished writings of ELIPHAS LEVI. Paper. Price 75 A FULL REPORT OF THE PROCEEDINGS OF THE GENERAL CONVENTION of the Theosophical Society, and Celebration of its Eighth Anniversary. Paper, Frice 50 cents,

A BUDDHIST CATECHISM, according to the Canon of the Southern Church. By COL. H. S. OLCOTT. Paper. Price 25 cents. For sale by COLBY & RICH.

BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE SPIRITUAL PHILOSOPHY. ISSUED WEEKLY

At Bosworth Street (formerly Monigoner)

Place), Boston, Mass. COLBY & RICH, Publishers and Proprietors. ISAAC B. RICH......BUSINESS MANAGES, LUTHER COLBY.....EDITOR, JOHN W. DAY.....ASSISTANT EDITOR, Aided by a large corps of able writers.

THE BANNER IS a first-class Family Newspaper of

THE BANNER IS A first-class Family Rewspace Eight Fages—containing FORTY COLUMNS OF INTER-ESTING AND INSTRUCTIVE READING—embracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects.

EDITORIAL DEPARTMENT, EDITORIAL DEPARTMENT, and CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE: Per Year Six Months Lib Six Months Lib Three Months Postage Free.

In remitting by mail, a Post-Office Money Order on Botton, or a Draft on a Bank of Banking House in Botton of New York Oity, payable to the order of COLET & BIGH, is preferable to Bank Notes. Our pairous can result using fractional part of a dollar in postage stamps—ones can trust be two preferred. ADVERTISEMENTS published at twenty cents per line for the first, and fifteen cents per line for each subsequent in-sertion.

sertion.

Buber liptions discontinued at the expiration of the time paid for.

For Specimen copies sent free.

For The List of Books and Engravings given at Premiums to Subscribers, will hereafter be printed every other week, instead of weekly as heretofors.

COLBY & RICH

Publish and keep for sale at Wholesale and Retails com-plete assortment of Spiritual, Progressive, Reformatory, and Miscellaneous Books.

Among the anthors are Andrew Jackson Dayls, Hon.
Robert Dale Owen, Dr. James M. Peobles, Henry O.
Wright, Glies B. Biebbins, D. D. Honne, J. B. Hassel,
William Denion, Rev. M. B. Crayen, Judge J. W. Honne, Proc. S. B. Brittan, Alen Punan, Epos harmi,
W. F. Evans, Kersey Grave, A. B. Ohlid, F. B. Bandolph,
Warve, B. Harlow, J. O. Barrett, Mrs. Emms, Harding,
Any Book published in Engished or America, not on a
print, Will be such by mail or crayes.

AMERICAN SPIRITUALIST ALLIANCE.

Me. 200 Broadway, New York.

HENRY RIDDLE, Pres. NELSON CROSS, Sec.

O. P. MCCARTHY, Cor. Sec. T. E. ALLER, Let's Sec.

HENRY J. NEWTON, Treas.

The Secular Pries Sureix has been reorganised for efficient work during the present year, and all persons who approved its objects are requested to formed say pandshed, attacks upon Spiritualism coming under their motion which they feel should be taken in hand to the Parties, which is a large of the Cor.

Selection of the Cor scribing his character and valor, by Lieut. C. B. S. Wood. Our neighboring city of Salem, so far as it and its people and places were the subject of Hawthorne's