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The Spiritual Rostrum.

Spiritualism, that Better Part which no Man can Take from Us.

An Address Delivered by MRS. MILTON RATHBUN, Before the American Spiritualist Alliance, in New York City, Sunday, April 27th, 1884.

[Reported for the Banner of Light.]

When we look over the fields of thought and research, in the departments of life pertaining to religious ideas, we are surprised, overwhelmed, yea, awed, by the rapid advance of free thought, and by the great inrolling waves of liberality, threatening with true

prophecy to carry everything before them. We see great minds, heretofore towering in the strength of preconceived ideas and settled convictions, wavering, shaking as a reed by the wind. We note the restlessness of those who were formerly wont to repose in contented assurance as to their soul's salvation; we see old mandates, which were looked upon as unalterable and infallible, weakening in their hold upon the people; we see and hear the questionings of the masses, who, however slight their awakening, cannot and will not down at the bidding of their leaders: we see the increasing intelligence of humanity, which means approach to true freedom. Emancipation from ignorance is but redemption from the slavery of superstition and bigoted intolerance.

I remember hearing some years since a sermon by Dr. Alexander, in which he actually deplored the increase of intelligence, because he had become satiswas learned, as a rule he was, in proportion to his learning, incapacitated to accept the plan of salvation, and in great danger of becoming an infidel. Although at that time strictly Orthodox, I recall the thrill of horror which filled my soul upon hearing that statement. Even then the alarm was being raised against enlightenment in religious channels.

The few points which the Christian, the most lowly and the most ignorant could grasp, and the great bundle of mystery under which wise and simple alike staggered, were handed to each applicantifor salvation, and all expected, yea commanded to accept, without question or comment save that of praise to God the Pather, God the Son, and God the Holy Ghost.

It is easy to understand why the most unlearned were happier than those whose intellects had been aroused and cultivated; but how fallacious to inculcate in the minds of rising generations the idea that learning, which leads to wisdom, is detrimental to our religious well-being! You might as well teach your children that mystery is better than understandingthat it is folly to be wise where "ignorance is bliss," a saying that can never be applied with truth, except superficially. If it were true that to be happy in our souls we must be blindly ignorant, darkness would cover the land, and the misery of the enlightened would far outmeasure the joy of "the elect," for, thank God! humanity is in the ascending scale, and each succeeding cycle of time finds the inhabitants of earth more fitted to understand and obey the divine laws which shall govern and lead them, not blindfold, but with eyes wide open, toward the Great Fountain from

which flows all knowledge, all wisdom and all truth. We see, then, the folly of the assertion that to be good one must be ignorant. Let us live down this flagrant error in opinion, and seek, by all means available, to educate the ignorant and show them the better way through enlightenment. A wide field opens before us in this connection, and we shall do well if we hasten to cultivate it.

So-called feligious life shows to us many sides, manifold in bearings. From one line of reckoning we obtain one result, from others differing results, until we are dazed and stupefied, wondering where the line of right is most surely drawn.

Among the sects we are directed, lured, and drawn hither and you, ever assured, wherever we turn, hait or look, that we have found the right, and that in that one direction only can the right be found-that all other paths are filled with error and lead astray. We are heart-sick and weary, longing for some haven where we may have the proof which shall establish our feet on the rock of safety, upon which we may stand secure, above the disturbing commotion of the

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varving elements around us. Has this proof been discovered? We answer yes. Adown the past ages it came in thundering tones or in gentle cadence: again and again knocking at the doors of humanity's heart, asking for admission and ognition. Although misunderstood and baffled again and again, times without number, it never retreated, except to come in greater depth of meaning, patiently awaiting the hand of progress in developing the human mind toward the right understanding-to the time in the nineteenth century when two little girls should eatch and transmit to the world an intelligent comprehension of the sounds which herald-

ed the advent of Modern Spiritualism. Is Spiritualism, as our subject avers, that better part which no man can take from us? Let us see. What does she bring to us in place of that which

she takes from us? She brings us peace, joy, satisfaction, knowledge,

eternal day. She strips from us intolerance, bigotry, superstition, selfishness, and all their miserable fruits. She carries in her right hand the dictates of wisdom,

and in her left hand the blessings of true consolation. No wound can be so deep that her healing cannot penetrate to its depth; no sorrow can be so bitter, out in her cup the bitterness shall be turned to resignation; no woe can be so great but in some way, by her magic wand, it can be transformed, if not to an acknowledged blessing, into a needed discipline. She comes to us in severity, as well as in gentleness. She sternly bids us renounce bad habits—commands us to turn from evil living—to purge and purify our lives and live in accordance with the dictates of our con science, when it has been set free and can act naturally, proving to us a safe monitor, and a friend whose voice we disregard at our peril. She woos us gently toward the paths where sweet sounds shall fill our souls with the melody of "on earth peace, good will toward men."

She takes from us the props which theology furnishes, and tells us in no uncertain terms that if we sin we shall ourselves atone for that sin: that if we willfully or unwittingly transgress Nature's laws we shall always pay the full penalty; that if we seek the living among the dead our souls shall continue to cry out in hunger; that if we willfully shut our eyes and turn our backs to the light, we shall justly stumble in darkness: that if we deliberately place ourselves in the wheels of the Universe, we shall be ground to powder, for they will revolve unceasingly. She brings to us the indubitable proof of life continued beyond death, and bids us direct all our earthly steps with reference to that life. She tells us that if we wish to be happy and at rest in the world to come, we must make our earthly life harmonious and full of good works. It will not do to sit on our little platform, which may be comfortably above the masses writhing in the madness of ignorance, and bestow upon those poor unfortunates commiseration only; we must make our platform broad and strong, and reach down our hands to them—we must help them up to our level, and hand in hand march on in the line of progression. Spiritualism tells us emphatically that our religion must be broad as the universe, and must embrace the

whole brotherhood of man. It must reach into and regulate, yea in time govern social ethics, moral reforms, and politics. Just now she is calling loudly to the enlightened—to those who can catch inspirations from spirit-land, to rise up in earnest, extended and immediate labor to redeem our country from its bondage of governmental slum and discord. It is useless to close our eyes and with our fingers in our ears declare that we neither see signs nor hear signals of the danger already upon us. The emergency is here, and we must meet it. Spiritualism with argus eyes sees and declares that the great parties in power, or seeking to be, have not at heart the best good of the common people, but simply the matter of spoils, and who can capture them. Look at our officers in trust, and weigh them. Are

you satisfied with the result? Spiritualism sees that you are not satisfied; that in many instances you are horrified, and she asks what you will do about it? Can we shirk our responsibility on this important point? Men, and women too, we must be wise thinkers, and active workers. Women are not freed from obligation because the ballot is not yet in their hands. Remember, wives and mothers, that it is yours to mold and rear the coming man who shall wield the sceptre of power in whatever degree in our land. At every stage of life your influence tells for or against the good of our country whose honor and well-being should be sacredly dear to each true follower of Spiritualism.

Spiritualism places in our hands the battle-axe, and bids us never lay it down until telling blows from our strong right arm are no more needed. She bids us make war with evil in every shape and color. She tells us that no true Spiritualist can be less than a reformer, a patriot, and an honest disciple of right as embodied in truth. She bids us to be moderate, temperate and patient in our zeal, and never to shrink from a known opportunity to advance her cause. She counsels us to build our spiritual temples with that carefulness which will admit of no relaxation. She bids us to abound in charity. Our ears should be trained to catch sounds of distress, and our hearts ready to prompt the relief which our willing hands should dispense.

There is no work of reform, no labor of love to which we should not be united in sympathy, and in labor so far as lies in our power. We are taught through Spiritualism that we have no right to mar or destroy our physical structures; nor have we any right to habits which mar and destroy the beauty of our spiritual structures. Spiritualists cannot consistently overdo in any direction. No true Spiritualist has any right to be a glutton, a sensualist, a drunkard or a bigot. He has no authority from Spiritualism to violate a law of Nature, nor does she promise any leniency in case of

We see, then, that Spiritualism does offer to us that better part; also that if we accept and rule our lives by it, no man can take it from us.

Shall we, then, continue half way in our acceptances shall we claim Spiritualism as our philosophy, belief or religion, while we openly ignore her most emphatic teachings? Shall we seek her tents because on the phenomenal plane our material natures can be fed and our curiosity appeased? or, better still, our hearts comforted because our loved so-called dead return to prove their continued existence and love for us? This is well, but is only the A B C of Spiritualism. Medium ship is the base of granite upon which Spiritualism rests; but shall we always kneel at the base? Nay, rather let us seek to climb toward the entrance of the spiritual temple: let us strive to cast aside that which deforms and holds us down; let us rise in aspiration to the heights of glory; let us practically rise step by step as rapidly as we may toward the standard of on highest ideal. We know that in selfishness we cannot rise, so our ascent must be earned and accomplished in working for the elevation physically, morally and spiritually of the human race, of which we are all parts, as of one great family.

Brothers and sisters in this great work, are you pre pared to confidently declare yourselves Spiritualists in the broad sense of that word? Have you chosen that better part?

Friends outside the cause, do you know of a form of eligion more comprehensive, broader, or one which has for its foundation a greater bed-rock of truth? We assail other forms of religion simply to unveil the good within them. Our aim is not to destroy the right, but to free it from erroneous coverings.

We have no quarrel with any church. We would simply aid it to reach the true light which radiates only from truth. We believe that churches are still a necessity to meet the needs of many people who could not be fed, or, on the other hand, kept within bounds elsewhere. Slowly but surely the light is entering all churches, and the denunciation of it by their leaders cannot dim or shut it out.

The cause of Spiritualism makes rapid strides

less Spiritualism; it is still that better part.

Whether we have much or little of the spirit of Spiritualism, let us be earnest spekers for more light. Let us seek that glad goal from which we can in joyful retrospection recount deeds that shall redound to our glory in the great hereafter. Then, and not till then, can be said of us: Behold I they have chosen Spiritu aliem, that better part which no man is able to take from them !

Spiritual Phenomena.

MANIFESTATIONS OF FORMS BY MRS. ROSS, MRS. FAY, ET ALS.

BY JOHN WETHERBEE.

"And near us, though unseen, The dear immortals tread: For all the boundless universe Is life-there are no dead."

I like the sentiment of this verse; it expresses my belief; it expresses, also, the state of my mind at the present moment, so I quote it; I hope it will sentimentalize what I am going to write. I do not know as my mental state has anything to do with the subject, or why I begin with this expression; I am very apt to write what comes, and run the risk of its fitness, for I can expunge it if I don't like it, and perhaps begin again further along. I have just had the experience of a materialization séance, but that would hardly have evoked sentiment. One hardly feels, when he is in the presence of these manifested apparitions or forms, that he is really dealing with the dead, they are so substantial and human-looking. "We are all afraid of ghosts," said Madame De Stael, "though we don't believe in them," but we are not afraid of these manifested forms. They certainly are material, even if they are spiritual, and when they come in contact with us, as they often do, they seem to be muscular, material personages, bony at the proper points; their hearts also beat, they have heaving breasts, and of course a breathing apparatus; many are vigorous, and would pass an examination for enlistment, or for life insurance. But I am sure they are extemporized apparently out of the air, and that the medium is not parionating them-or at least not always; am aware, however, it is possible, and people are not to blame for being suspicious. When two or more forms appear at the same time, though suggestive of confederacy, there have been times and often when that could not have been the case. I am speaking from my own experience. I do not see, then, but what the genuine ones (and I know there are genuine ones) must be what they claim to be-spirit-manifestations. In the seance to which I have referred, Mrs. Ross of Providence was the catalytic element (using a chemical term) in the production of the forms, of which

propose to write. At this time, when exposures seem to be in order, and the inexperienced public count it all trick as a matter of course, and consider shrewd and wise people, who have had experience and know that materializations are genuine facts, to be simply credulous; and as one after another are caught cheating, or personating departed spirits, as was reported of Mrs. Whitney in Bangor, Mr. Gordon in Philadelphia, Mrs. Ross in Providence and Mrs. Bliss in Boston, who have been grabbed and exposed, and they, the inexperienced public, say it is only a question of time when all will be, and materializations become one of the "lost arts" -it is pleasant, at this time, when the "grabbers" are around, to have had evidence by experience, such as I am now going to relate, that proves not only that Spiritualism has come to stay, but that materializations have, also; not alone because people are hungry for them, but because they are true, and are what they claim

I ought to say here, after mentioning these four persons that some think have come to grief, that Mrs. Bliss of this city is an excellent and honest medium, and was abused but not exposed; that the so-called exposure was a remarkable proof of the materialization of spirits, when the facts of the case are understood, but I can hardly give the space here to explain them. With regard to Mrs. Ross, the long abusive article that appeared in the Providence Journal about her seances and personal matters was simply untrue and full of malice, s perfectly sensational article, which probably the writer himself did not believe. think, however, what I may say in this article on my experience with Mrs. Ross, in the séance referred to, will be better reading than reviewing and criticising the abusive article in the Providence Journal, to which I have referred.

On Sunday evening (April 6th) I thought the associations of a séance room would be pleasant. I guess it was an influence, for I had no inclination of duty or laziness to resist it, and as it proved a "pay streak" in the sense of experience. I will let it stand as an influence. I went first to Miss Berry's; her seance was liable to be pretty full I found when I got there, so concluded to go to Mrs. Fay's, which was not far off. I was glad I did, for the seance as usual was quite an interesting one, and there I met told me she was staying at the Berrys', had arrived the evening before, was going to give a seance there the next evening, and return to Providence Tuesday. I availed myself of this opportunity to be present at her seance. Now it does seem to me as if there had been an in- erwise. If she had been playing a part, or had fluence, for I would have been disappointed if I any personal, or mechanical, or intelligent inhad heard Mrs. Ross had come and gone, and I fluence in those human-looking productions, my had not have had this privilege. I used to at- friends would have appeared from time to time tend her seances two years or more ago, when for the sake of inspiring me for her benefit; so she resided in this city and considered her one this spiritualistic slight on the part of my heavmany of its adherents clasp it to their hearts by other of the best of her particular phase, and with enly host has a satisfactory side to it, or would the marginess with the

I apeak.

I will speak of Mrs. Fay's seance first, which,

as I have said, was very good, and I think it a good feature in the arrangements that she has room; no one can suppose confederacy possible, should more than one form appear at a time; one can feel sure that the only human occupant of the enclosure is the medium. I will not give in detail a description of the various forms which appeared, or the interesting circumstances; this has been so often done that there is a sameness in them which make such descriptions monotonous, unless some new feature ocours; so I will merely say, as I have already said, it was an interesting and satisfactory occasion, and if I had time I would paint its picture, as I always feel that I am more of an artist than a reporter. I will note one incident in this séance that was a new feature. Once or twice the spirit form materialized outside of the cabinet. and went in and out again. I thought some of the circle had gone up to the cabinet, as the room at this time was pretty dark, and the form darkly dressed also. It was evident the second time to all that the form that appeared from the outside did not come from the circle nor from the cabinet, and was a new and interesting feature; itseemed to indicate a departure from the usual style of these manifestations. I hope I will have the pleasure of seeing it occur again.

The scance on the next evening, by Mrs. Ross, for her benefit, proved to be one of the most remarkable materialization séances I ever attended. She had never been in the house until this visit, which, as I have said, began Saturday evening, and now it was Monday evening. It was quite a crowded gathering, and included among them Mrs. Fay and Miss Berry. I do not know as the presence of so much endoric power helps matters any; I sometimes think it does; certainly, as I have said, this proved a rare and highly satisfactory occasion, and all present seemed to be expressive of it in their looks and language. When the hour arrived and all was ready, the cabinet-room examined and the entry door to this little room secured and put under test conditions, Mrs. Ross entered the seance and was introduced. There was really no necessity for all this carefulness to guard against fraud, but for the sake of argument it was probably thought advisable. This was the room that is used usually by Miss Gertrude Berry when she gives séances. I have so thoroughly attended to this testing and wholesale examination business that I simply know it is all right, and when the many forms come out, as is usually the case, I know confederacy is not a factor in the manifestations.

Mrs. Ross then entered the cabinet-room, and it was the first time, so it was stated by Mr. Albro. who was managing the affair; but, whether or no, it was a new place for her, though "the scent of the roses" may have hung "round it still" from former occasions. Under these circumstances, as a practically new place for Mrs. Ross, if the scance had proved a second-rate one we would not have been disappointed; but no apology of the kind was necessary. I think I am not overstating it in saying fifty or sixty forms appeared; full a dozen male spirits among the number appeared at different times; one male spirit seemed to be six feet tall. There were a great variety of spirits, often three appearing at the same time and coming out into the room; several times two came out together, and they were not the same two nor the same three, but different spirits entirely, varying in weight, style of dress and size, as well as age. There were old people and young people and children among these "strange visitors." A boy and girl came out together. The lady at the organ played a waltz, and this young couple, seemingly twelve or thirteen years old, waltzed around the room and into the cabinet,

and did so several times. Mrs. Ross on this occasion proved herself one of the most remarkable materializing mediums I have ever seen, certainly one of great power. am glad to be able to speak thus strongly of this lady, seeming to be under a cloud in the opinion of some people, on general principles, by having been unfairly and maliciously treated by the Providence paper, and with no opportunity of making counter statements or giving her side of the case a hearing.

The spirits often seem inclined to favor this scribe; he rarely attends a scance where the spirits entirely overlook him, though they did on this occasion; not one of the fifty or sixty forms that appeared were for me (speaking in the first person). I never feel slighted by such neglect, for not one in ten that do come to me can I recognize—they do n't look like the people they claim to be. With one or two exceptions, very remarkable ones, the spirits have not identified themselves, as I have remembered them. It has always seemed to me as though these materialized forms were dull and stupid, lacking mental life and brightness more than they did physical life. It is possible I am to blame, and perhaps the spirits think me equally stupid; well, I guess I better plead guilty, though I have tried pretty hard to be otherwise, Mrs. Ross, who was present at the circle. She and like the rest of the world liked to assume a virtue in this direction more than the facts of the case would bear. I have no doubt Mrs. Ross expects that I will

write a notice of this affair, she knowing I am easy and prolific with a pen, if not wise or oth-

and that guidance which would lead into the light of | names, but the change of name does not make it the | good reason; and some people in whom I have | if I was at all skeptical in the matter. I ought great confidence say she more than holds her | to say, though none of the tribe of Wetherbee own, which she proved on the occasion of which | put in an appearance, there were a great many recognitions by many who were present, and by people whom I knew, and some of them like myself, who are not apt to take the spirit's sayso for recognition; one man in particular, who her cabinet or enclosure in one corner of the saw and recognized his daughter, and from my own experience I have no doubt he did, for he is a man that I could trust intellectually and otherwise, and with my experience trust him even on these points.

Well, now (if I have wandered), to get back to the sentimental frame of mind with which I started, and summing it all up, not this night's experience alone, but the spiritual manifestations in their wholeness, in their effect on me I add the following lines:

> Oh! no, not downward to the grave Life's pathway leads, to end in night; But up to where, unfading, wave The trees of heaven in morning light.

A Musical Neance.

The Kansas City (Mo.) Journal of April 6th gives nearly three columns of its space to a sketch of the antecedents of Jesse Shepard, and a report of what took place at one of his scances in that city. After describing the personal appearance of the medium, and the apartment of the residence of a prominent citizen in which the séance was held, the musical instruments therein being a piano, harp and guitar, the writer says:

"All light was excluded, and we sat man and woman alternately, our connecting hands forming the necessary circle. Who can express the silence that comes of a mysterious expectation? We felt ourselves with some inexplicable presence. The silence which preceded the remarkable demonstrations we are about to describe was around us like an oppressive cloak of impenetrable blackness, and we were relieved when the familiar tones of a hymn called all the faithful to join in a song of hape. There was a swaying of sound; the soprano of the women rose higher and higher as one verse faded into another, while the deep sonorous bass of the men filled in the proper places. It seemed about five minutes after the music began that an atmospheric change took place. The air grew perceptibly colder; waves passed over us; there were loud thun-dering raps on the wall behind us, and a guitar followed the plane in its low plaintive accompaniment; then a harn took up the strain; the instruments moved about the room rapidly; sometimes as if some delicate spirit-hand had lightly brushed the strings, again with a stormy stress, as if the immortals would make their presence felt beyond all question. How can we express the unutterable sweetness of that harp of a thousand strings, waited to us from the shores of the eternal ones? Strange voices joined in the music, and we felt that

We have friends in the spirit-land, Not shadows in a shadowy band, Not others but themselves are they: And still we think of them the same, As when the Master's summons came.

There was a reality in the music we can scarcely express to others. The sweet, delicate execution of Thalberg, the stormy stress of Wagner and the pathos of Gottschalk were all represented. If the man at the plano had no spiritual assistance, his gifts alone must have come from some power far beyond the ordinary. As wonderful as were those harp and guitar solos, as marvelous as was the crescendo and diminuendo of sound, the most remarkable feat was yet to come.

We refer to the Egyptian dance before Pharach and subsequent march of his hosts against a hostile city; softly came the tripping feet, now moving to and fro in rhythmical measure; now fading away into a retreating silence; now increasing in the whirl of a voluptuous excitement. Then came the tramp, tramp of the army, the movement of the heavy engines, the array of the hosts for battle. There was the distinct. sharp rattle of the missiles thrown by the engines, the heavy, incessant boom of the battering rams, the thunder in the distance, and then the noise faded away into a silence which was awful because it was convincing. Sitting in a close proximity to the plane, we can affirm that the instrument rose several times a distance from the floor, coming down with a force which shook the building, the sounds appearing to rumble upward from the innermost depths of the inatrument. The march is supposed to be played by a band of sixteen ancient Egyptian spirits.

The guitar which passed over our heads and about as seemed to come through the door directly behind us, and it repeatedly touched us in various parts of the body. Such were the instrumental demonstrations. The vocal impressed us as less wonderful. According to correct musical methods, the accompaniment should always be subordinate to the voice, supporting it but never crowding its tones. The first distinet solo claimed to proceed through the throat of the medium from Mme. Posio, a Russian contemporary of

Then followed a duet between Sontag, now dead thirty years, and Lablache, a famous basso. Each voice was distinct, the soprano soaring to high C amid perfect crash of accompaniment.

The man at the plano-the medium-must have been very remarkable person to produce such power from the plane and at the same time give vent to a perfect tornado of tones. The house shook, the sound rumbled from the very bowels of the instrument, and every crevice of the room seemed filled with this tempestuous wave of-what shall we call it? Agitated particles? These demonstrations continued for about the space of two hours. If the demonstrations we heard had no supernatural origin they were at least entirely out of the natural order of things. The most stubborn materialist present must at least have felt the possibility that 'millions of spiritual creatures walk the earth unseen, both when we wake and when

Call the distinct, movable sound magnetism, ventriloquism, electricity, what you please, it certainly existed, and there was as well a harp and guitar accompaniment. The medium stated plainly in a few minutes talk which followed the 'sitting,' that in most cases these spirit-voices used his throat as the medium through which to convey the sound, although when the music shifted from one spot to another it came through materialized throats. The demonstrations were certainly peculiar; no one could gainsay the fact that there had been a force at work utterly beyond the capability of a single individual, and that as far as could be comprehended there was no explanation. At the conclusion of the scance the circle was broken, and the medium left to come out of the trance in which he had remained during the space of time referred to."

The day following the seance graphically de-

acribed above, the reporter visited Mr. Shepard, and obtained from him facts relating to his experience during the dozen or more years he has been before the public as a medium, and information regarding the general teachings of Spiritualism; all of which is given to the reader in a very fair and candid manner, closing as fol-

" Here was a new light thrown upon a religion which had long borne the stigma of fraud and imposture. Through its influence men were to rise to noble deeds and braver lives.

Purity of thought and generosity of action were held to be necessary to the attainment of a healthful spiritual life. Nothing was claimed by the medium beyond what is possessed by the instrument which transmits to the public the telephonic message. Spiritualism ... stood revealed as a beautiful opposing force to agnosticism tending toward a deathly materialism. It was as if the ghoulish grave, with its soulless dead, was to be exchanged for a flood of light streaming through the gates ajar.

One short sleep past, we wake eternally, and death shall be no more."

Materializations in New South Wales. A correspondent of The Liberal, of Sydney, N. S. W., of March 15th, says, alluding to the seances of Miss Wood:

"A series of sittings with an English medium are

going on, and more than a dozen others beside myself every reason to think are materialized spirit-forms. Buch, at any rate, they profess to be, and their materiality has been quite fully proved. They have the traditional ghostly appearance, but are substantial enough to manifest the usual attributes of vitality; and they walk about, write with pencil and paper, beside moving small objects to and fro in response to the wishes of observers. Indeed, the very substantial nature of these 'appearances' seems to be one of the chief grounds of objection to the spiritual origin claimed for them; that is, on the part of many who become informed of the occurrences without having witnessed them. The sittings are held in an apartment lighted sufficiently to enable one to read the time on an kept close to the curtains suspended across the recess leading into the cabinet, but the other night they assumed strength sufficient to enable them to walk to the nearest sitters on either hand, whom they touched, and to whom they handed various articles, in view of | believer in future existence but a strong Spiritthe entire circle. One of the forms was very diminutive, and the face and limbs were dark. This figure. accredited as an Indian girl, who calls herself ' Pocha, stood in front of the curtain, spoke in a thin voice and called attention to her dress, apparently a white skirt, over which there was a kind of robe having wide sleeves. She repeatedly drew aside her skirts, revealing dark-skinned ankles and feet, and danced and prattled as children the world over do. Her retirement was almost instantaneously followed by the appearance of a much taller and more largely-proportioned figure representing a full-grown female, also attired in white garments, and having the upper portion of the head draped. The features could not be seen with sufficient distinctness to ensure satisfactory recognition. Then another feminine form came forward, and in this instance more freedom of action was noticed. Leaving the curtains, she stepped firmly forward, and going to a stand close by, wrote a short sentence upon a sheet of note paper, signing it with a familiar Christ-

Altogether on this occasion there were no less than four such forms presented to view, and the conditions under which the phenomena were witnessed were very strict and satisfactory to those present."

In a postscript to the above, the writer, "G. W.," adds :

"Since the foregoing was written, a further sitting has taken place. Extra precautions were adopted to set aside the idea of fraud, and the medium cheerfully submitted to an examination of her attire, etc., before entering the cabinet. There were three female forms seen in the room, clear of the cabinet, and they moved about in a perfectly life-like manuer. Pocha, the Indian girl-spirit, and others patted and kissed the hands of several of the sitters, and eventually Pocha lay down in front of the curtain, when her form began to shrink, and she slowly dissolved into so-called 'noth ingness,' while we all looked on."

Materializations in Australia.

The World, published in Melbourne, Austra- | Shall Honor fail to meet th' approving eye, lia, gives in its issue of Feb. 16th an account of And faithful Courage sense no welcome nigh materializations witnessed by the writer at a scance held in a private residence, Mr. George | Shall not Life's Sponsor mark their journey run-Spriggs being the medium. After remarking that there were seven persons beside himself present—one a gentleman of distinguished scientific attainments, and occupying a high position—and describing the space utilized for a "cabinet" as a recess between the fireplace and Oh! crevic'd mists, like shot-riven flags that fly the north wall, of sufficient depth to contain a chair for the use of the medium, in front of which recess two curtains were drawn, adding: "There was no door, window or other aperture behind the curtain communicating with the garden outside, from which the room was separated by a thick blue stone wall. Having built the house myself, I am very well acquainted with its structure," and that "there was no wearing apparel in the recess, and no place for concealing any," the account proceeds:

"A shadowy, wavering figure emerged into the room, clad in a white robe, but so fluctuating in height sublime, and so vague in form, as to produce a weird and uneasy impression on the mind of a spectator witnessing the phenomenon-as I did-for the first time. Two or three voices were heard behind the curtain, and from one of these the statement came that this 'spirit' could not materialize himself, and he seemed to fade out of sight. But the next apparition was that of a slender and graceful girl, representing herself as having been an Egyptian. She was about five feet five inches in height, lithe and sinuous in her movements. and she wore a semi-diaphanous garment that resembled white cashmere in its texture. The feet and ankles were bare and were of exquisite smallness and beauty, and she was fond of displaying them. When she lifted her slight, thin arm and hand, the substance and color of the curtains were visible through the limb, and through its enveloping drapery. She reappeared half-a-dozen times, retiring, it was explained, to gather fresh vital force from the medium. This apparition, the outlines of whose figure were clearly visible through her robe, was about half the bulk of the medium, while her feet were certainly as diminutive as they were beautiful....

Presently a third figure came out into the room. It was that of a swarthy dark-bearded man, with high, square shoulders, and a spare habit of body, clothed in a Hindu costume, composed of a material that looked like Indian cotton. He had a turban round his head. He was seen with remarkable distinctness, and shook hands with one of the gentlemen present. He also lifted a heavy chair, and removed it from whereit was standing to another part of the room. The next'spirit' who presented herself was that of a female child, apparently about eleven years of age, and not more than five feet in height. She was not visible for more than a few minutes, and seemed rather to fade away into the curtain than to withdraw behind it. The last was a sinewy, stalwart figure, about five feet ten in height, with a thick black beard and a manly stride. He was furnished, at his own request, with writing materials, on a small round table conveniently placed for that burpose, and wrote a sentence on a few sheets of paper, which he handed to as many persons present. In the course of the proceedings one of the spirits who was outside the curtain drew it saids and showed us the medium in a comatose condition ... I have endeavored to describe with scrupulous accuracy the ma which I witnessed on the occasion referred

count for them. There was no room for trickery or fraud, and it seems scarcely possible that ten persons were simultaneously the victims of a series of optical delusions. As I left the house in which these proceedings occurred, I could not help quoting to one of the visitors, who appeared to be much impressed by them, the exclamation of Horatio: 'Oh! day and night, but this is wondrous strange, to which he replied in the words of Hamlet:

And, therefore, as a stranger, give it welcome; There are more things in heaven and earth. Horatio. Than are dreamt of in your philosophy.' "

Charles E. Watkins's Mediumship.

Charles E. Watkins is doing much in convincing the public of the truth of Spiritualism, giving séances that have been very satisfactory to those familiar with its phenomena, and created an interest in those who had hitherto thought them to be cleverly managed tricks, or wholly indifferent to the subject.

The Mt. Pleasant (Mich.) Tribune published a month since an account of what had taken place in the presence of Mr. Watkins, in which the editor, reported to be a disbeliever in a future state of existence, said: "A prominent gentleman of this county desired the medium to tell him the name of the person of whom he was at that moment thinking. The medium was informed by the spirit that the name of the person would appear upon the arm of the have witnessed the gradual evolution of what we have host, Mr. Bigelow, in letters of blood. Mr. B. rolled up his sleeve, and there, in crimson letters, appeared the name of a friend long since

Remarking on the above the Farwell Register pronounces it "tame in comparison to some of is performances," designating Mr. Watkins as 'the greatest slate-writing medium known.' Parties select their own slates, retire from Mr. Watkins's presence to a distant part of the room, and wonderful messages from deceased friends appear written thereon in their own handwriting, with signature, and this without ordinary watch, and the medium is secured in an ex- any pencil near the slates, often disclosing setemporized cabinet by the use of strong, framed net- crets known only by the communicating spirit ting, affixed in such a manner as to render it next to and the person addressed. The same paper states impossible for her to advance or to project anything that Mr. F. D. Lacey, a disbeliever in a future into the room. At first the forms seemed feeble, and existence, and for twenty years a sleight-ofexistence, and for twenty years a sleight-ofhand performer, attended one of Watkins's meetings with a view of exposing "the humbug," as he called it, and is to-day not only a ualist.

> Written for the Banner of Light. JAOK. [Obiit April 20th, 1884.] BY JOHN W. DAY.

Mid gloomy wold, 'neath gust of April rain; Where seeks the broad'ning Charles the broader main 'Neath buttress'd bridge and ships' red-rusted chain:

With hearts that voice demission's sad refrain, We stand beside a broken chalice, fain

To fill a grave with all that doth remain. No Statesman, worn with time's unending jar; No Warrior, slain in grisly strife afar: No Prophet, dead beneath his Morning Star

We bring-our dog: whose service-years are told! Take thou these relies to thy kindly fold And give them fitting use, oh ! Mother old.

We bring brisk feet, each duty's willing thrail; Quick ears that sharpen'd at his master's call,

Bright eyes that danced—oh! grave, we give thee all! No. Jack; not all! Shall mutual love divide With crumbling arch on Nature's lower side, And leave on man's but figment for his pride?

Instinct with Reason clear, doth closely blend: Who shall declare where such doth reach its end And miss the hand of Life's Eternal Friend!

Progression's law each dust-grain aye controls; Its full orb'd presence through creation rolls-And shall it bar these rudimental souls? We will not say "Farewell," with heart-strings tense:

No link of Being may be stricken thence-Its chain is girded round Omnipotence. Where Truth is bless'd, where Justice lends its grace

Along the files of Life's subtending race, There such as thou shalt ever find a place.

When earth's weak children find their time to die? Their surcease gained 'neath Time's dissembling sun-

And to his humblest servant say: "Well done' Oh! Spring, o'erchilled with Winter's ling'ring snows, That on far inland mountains find repose-Oh I sun, cloud-visor'd though the daytime grows:

Along the frontlet of a frowning sky-No types are ue of Being's destiny !

Beyond earth's cloud the sunshine's glory thrills ! Beyond death's cloud th' Eternal Purpose wills All Life shall tread the Amaranthine Hills! Boston, Mass.

Gerald Massey, the poet and philosopher, is one of the deepest thinkers and progressive philosophers of our times. He has had a remarkable career. He was born in 1828 at Tring, Hertfordshire, England. His parents were very poor and illiterate and he secured no more chooling than short terms at a penny-a week chool could give him. From his seventh to school could give him. From his seventh to his fifteenth year he worked in the silk and straw-plait factories of his native town, but when fifteen he struck out for himself and went to London. Filled with energy and a wish to get an education, he fought his way on, and at seventeen began to write verses, love being the prompter. At twenty-one he had made his mark and became editor of The Spirit of Freedom, an extreme Radical weekly. He is a poor man. living on his literary work, and a pension of £300 a year. He is the author of some eight volumes of poems, many of them dealing with of £300 a year. He is the author of some eight volumes of poems, many of them dealing with the trials of the English peasant and workman, in whose cause he has always been enlisted. He owns a small estate near his native place, presented to him by Robert Browning, the poet. The present is his second visit to the United States. His first was in 1873. He has been twice married and has seven children. He is a Spiritualist, and became so through the influence of his first wife, a gentle, amiable lady, to whom falsehood was an impossibility. Mr. Massey says she was a medium for seventeen years, and, aided by her directions, he acquired his wonderful fund of learning. She would always, though knowing nothing about a matter herself, direct him to the books in the London library that would tell him what he sought to know. This wonderful power made Mr. to know. This wonderful power made Mr. Massey a Spiritualist against his inclinations. -The Cleveland (O.) Herald.

orthodox circles as the fact becomes known that a young clergyman has been installed as pastor of the leading evangelical church in Boston who frankly said, upon his examination:
"I do not know enough about the world to come to decide whether these who are investigated. and not know enough about the world to come to decide whether those who are impenitent at death remain so forever, or ultimately, through the discipline of worship, become partakers of Cbrist's life." Rev. Mr. Gordon has evidently not graduated in theology under that professor of dogmatism, Joseph Cook. Nevertheless, his modesty is very rational. — Boston Herald.

Fits Cured Six Years Ago.

"It has been six years since I was cured of fits," says Mr. W. Ford, of Wirt, Jefferson Co., Ind. "Samaritan Nervine did it," And it always to, and I venture upon no theories to explain or to ac- | will, reader. 81,50, at drugglats.

The Annibersury.

Services held in Remembrance of the Thirty-Sixth Anniversary of the Advent of Modern Spiritualism at Cleveland, O.: Salt Lake City, Utah; Lebanon, N. H.; Belfust, Me.; and Santa Rosa, Cal.

Cleveland, O.

The following report is forwarded us by Thos. The following report is forwarded us by Inos. Lees. In the main (for Bro. Lees has made a few additions) it first appeared in the columns of the Cleveland Leader, and the thanks of the friends of the cause are certainly due that paper for this act of outspoken liberality on the part of its editorial conductors:

friends of the cause are certainly due that paper for this act of outspoken liberality on the part of its editorial conductors:

First Day.—At Weisgerber's Hall, on the morning of Sunday, March Solt, under the Joint auspices of the Church of the Spiritual Era and the Children's Progressive Lyceum, were held the opening exercises commemorative of the birth of Modern Spiritualism thirty-six years ago. For sixteen consecutive years these recurring anniversaries have been celebrated by the Spiritualists of Cleveland, the first, in 1863, at Garget's Hall. Increasing interest has attended the meetings, and the audience that assembled on this latter occasion filled the hall to overflowing. Among those present were a number of Spiritualists from Painesville, Berea, Westerville, Ashland, Lorain and many other points, for whom entertainment was provided by the reception committee, consisting of Mr. and Mrs. Thos. Barker, Mr. Samuel Curits and Tille H. Lees.

At 10½ o'clock the assemblage was convened by Mr. Thomas Barker, the presiding officer, who made the following opening remarks: "Ladies and Gentlemen: While I regret my inability to preside over this assembly, I thank you for the honor conferred upon me on this the occasion of our Thirty-Sixth Anniversary. It certainly is an honor to preside over body not only of progressive reformers, but of Spiritualists, men and women to whom the angels have vouchasfed their aid and instruction. Thirty-six years ago to-day nothing was known of phenomenal Spiritualism; thirty-six years ago to do norrow the spiritual pentecost began. Since that time Spiritualism has awakened the whole world and changed the issues on almost every question. Nobody to-day believes in the then Orthodoxy, and churches are fighting to retain enough of the cargo with which the old ship of Zion was then loaded to the water's edge; so that it will not lose its identity. Spiritualism has proved all-permeating; its philosophy has gone into every church and every family, and not a minister in the fashd who does

itiener with have been cheered or this work. Again; thanky and for homor contered upon me, and the count of the homor contered upon me, and attempting the country of the homor contered upon me, and attempting the country of the cou

were Moses Hull, Mrs. Tillie V. Cooke, a resident medium. Dr. Newcomer, Miss E. Anne Hinman and Thomas Fitch.

The afternoon exercises were opened by Miss Hinman, with a recitation of the sterling poem entitled, "I Still Live," composed by Miss Lizzle Doten of Boston. Miss Hinman then delivered another of her inclaive addresses, in which she enunciated the fundamental principles of Spiritualism—the immortality of the soul and the communication between embodied and disembodied spirits—and deduced from their recognition the fostering care which is awakened for the liberty of mankind, the elevation of woman, fraternal love and other kindred subjects. Mr. Moses Hull then followed with a discourse on the Spiritualists' and Christians' Easter, selecting as the head lines of his remarks the text, "Why seek ye the living among the dead? He is not here."—Luke xxiv. All nations, he said, were wont in ancient times to herald the return of spring with joyous festivities about the time of the vernal equinox; and aside from the origin of the Christians' Easter, he found for the Spiritualists sufficient cause for Easter day rejoicing in the budding of their religion in the springtime thirty six years ago.

The exercises closed in the evening with the Anniversary ball, which was well attended. Mr. Charles L. Watson presided through the day. Prominent among the many visitors who remained over till the meetines closed were Mrs. Steele, her daughter-inlaw, and Mr. George Streator, of North Amberst, Mrs. Percupile, Mr. and Mrs. Reed, and Mrs. Lillie Lyons, of Lorain; Mr. Mosler of New South Lyme. Miss Florence S. Smith. of Palnesville; and Mr. and Mrs. J. A. McClusky of Ashland.

The Ladles' Good Samaritan Relief Society catered to the physical entertainment of the guests in the adjoining hall and netted over forty dollars by their labors.

Salt Lake City, Utah.

Salt Lake City, Utan.

The Spiritualists resident in the above-named city took appropriate note of the latest recurrence of the Anniversary. The following condensed report—for which we are indebted to the enterprise of The (Salt Lake) Daily Tribune—of an address delivered by Wm. S. Godbe, at the Walker Opera House, on Sunday, March 30th, shows that the living principles of the new revelation have taken strong hold in the hearts of the friends there residing:

Spiritualism in its broad and deep sense may be

the friends there residing:

Spiritualism in its broad and deep sense may be defined as the affirmation of the spiritual, as the underlying cause of the material universe, and the recognition of God as the controller thereof, the supreme intelligence and source of all life—that which we call nature being but one form of expression of the Divine Mind to the external consciousness.

This grand basic idea in its relation to human affairs, it will be readily seen, compels at once the recognition of the divinity of the past in all previous dispensations of light and truth to the world, in all lands and among all peoples, and implies the assertion of Eternal Providence and justifies the ways of God to man.

Reemai Providence and justifies the ways of God to man.

Modern Spiritualism, as a movement, with its obscure beginning thirty-six years ago in the State of New York, can only be correctly understood in the light of this fundamental truth, and in connection, also, with the extraordinary events that distinguish the age in which it has come.

The present marks an epoch in the world's history in which the labors of former generations seem to culminate preparatory to the establishment of a new and better order of things.

Corresponding to the wonderful advancement of material science and inventive genius is the unfoldment of man's spiritual nature, enlarging his capacity for the reception of grander truths and inspiring the soul to higher thought and nobler purpose.

Just in proportion as man's physical surroundings are improved, and the coarser slements eliminated from his nature, will his moral and spiritual progression.

alon take place, and as there can be no limit to the former, neither is there to the latter.

The realms of the unseen are full of light, but we can only receive according to our capacity.

To the intelligent student, then, it is not strange that simultaneous with the material developments of the nineteenth century, should come manifestations of the presence of departed dear ones—by means of such phenomena as were at their command, or that could best appeal to the external senses.

That phenomena of this sort, demonstrating at least the presence of unseen intelligences, do actually occur, can scarcely be questioned without an utter disregard of an overwhelming amount of competent testimony.

It is not may purpose on this occasion, however important it may be, to disfuss this part of the subject, but taking for granted the spiritual hypothesis that "it is not all of life to live, nor all of death to die"—that, in a word, the soul is immortal, it will be my aim to submit for your consideration some of my conceptions of the philosophy and mission of Spiritualism as embodied in the teachings of the spirit-world to us who are still struggling with the stern resities of this, bound down, perchance, with their weight of care and sorrow.

First, I would say that while rejecting all man-made

bound down, perchance, with their weight of care and sorrow.

First, I would say that while rejecting all man made theology, with its unwarrantable assumptions and irrational dogmas. Spiritualism affirms the truth of religion, pure and simple, as the most precious part of our being, and is, in fact, the only power that can preserve religion from the destruction that awaits the creeds, with which it is so intimately associated—to accomplish which is an essential part of its present nurrose.

accomplish which is an essential part of its present purpose.

Spiritualism is, indeed, itself a religion, the highest that the enlightened human mind has so far attained. Its faith is based on God as the absolute goodness, wisdom and love. Its hope rests on the immortality of the soul, and the ever-increasing growth of its affections, and its charity is the culmination of both, and as broad as the universe itself. Unlike all other religions in this respect, Spiritualism declares that all men, in all lands, everywhere, are the children of God, and are equally the subjects of his care and love, and that the same glorious destiny that is in store for one is in reserve for all; that mankind is coming out of the darkness into the light, and that the experience of each person is such as is best calculated to promote his growth and advancement.

With reference to the problem of evil, to handle which theologians have invented a devil to lead men astray, and an eternal hell to consign them to for being thus misled, Spiritualism teaches that evil exists in the very nature of things as the antithesis of good, and that in the hands of the Infinite it is not only safe but made conducive to divine ends—necessary, in feat for the education and avenuence of the soul.

in the very nature of things as the antithesis of good, and that in the hands of the Infinite it is not only safe but made conducive to divine ends—necessary, in fact, for the education and expansion of the soul. But for us, finite creatures of earth, groping in its darkness for the light, evil exists only to be antagonized and overcome.

Whatever else may be vague in regard to this complex question this at least is clear, that for man evil is, only that it may be resisted—not in anger or in hate but in wisdom and in love, having regard for the equal rights, liberties and happiness of all.

Let those who will plunge into evil to "get experience" or that "grace may abound," but the wise will forever shun it, in all its forms, as they would a pestilence.

Nevertheless, as sin is the violation of law, all are more or less transgressors if only through ignorance, yet, whatever the cause, none can escape the inevitable penalty consequent thereupon. This is God's method of correction and his punishment for disobedience, whether against the physical, moral, or spiritual laws of our being, and is as swift and certain as it is merciful and just, and slways in exact proportion to the nature of the offence; hence the transgression of the passing hour does not receive an eternal penalty, nor do the misdeeds of this brief and fitul existence merit everlasting pain: Ignorance or gross spiritual blindness can alone save such a belief from positive blasphemy.

God's punishment, moreover, is wholly reformatory.

When sorrow's wall, the outcast's moan, The anguish known to God alone Be heard no more; and peace and love Be mirrored from the Heaven above.

Santa Rosa, Cal.

We gathered, March 30th, at the beautiful home of our friend, Richard Fulkerson, and home of our friend, Richard Fulkerson, and passed a very happy time. The balmy sky and the flowers in bloom on every hand made it a pleasure to live. We had speaking from trance mediums; some physical manifestations were presented, and a poem was read which was written through the hand of Mrs. A. for the occasion. A fine piece was spoken by Master Frankie Lamont, and we had the usual singing, We congratulated ourselves that on this, our first attempt at a celebration in this place, we had so much of a success, both as to matter and attendance. Our host, Mr. Fulkerson, is a gentleman fast nearing eighty years; he has been

attendance. Our host, Mr. Fulkerson, is a gentleman fast nearing eighty years; he has been a believer a long time, and about two years since he felt the consoling power of our faith when called to suffer the loss of the earthly presence of his dearly loved companion, who had shared his life for more than half a century, and whose loving influence he feels continuously with him.

With us we had another veteran both in years and belief of this beautiful faith: Mr. James Morrow—he being past eighty, and dating his faith back to the early days of the manifestations in St. Louis. Although we are few in number, yet we feel that the cause is steadily growing in this locality, and we hear of

ily growing in this locality, and we hear of many new mediums being developed. With soul felt thanks to the spirit world for this beautiful religion, I am.

Fraternally yours, O. A. A.

Lebanon, N. H.

When we consider the location of Lebanon, sandwiched in between and in close proximity to old Dartmouth on the north. Tilden's Seminary on the west, and Meriden University on the south—in neither of which places I think a medium ever breathed freely—with the press and five churches in our midst, all armed with wet blankets." I think it almost strange that Spiritualism even you a footbald here. But it did, nevertheles, more than thirty with ago, and although never surportific results meet

ings, yet we have, from time to time, had many of the best mediums and speakers in the field, and our free meetings always call out good audiences and command a respectful hearing.

Our worthy townsman, E. J. Durant, has, by the hospitalities of his home, the pecuniary assistance he has rendered, and the many words of encouragement and sympathy he has given to mediums, done a great work for the cause here. His companion, also, (although continually suffering more or less from physical ailments,) has managed to do a great deal of mediumistic work.

Although the roads were next to impassable

diumistic work.

Although the roads were next to impassable on Anniversary day, and the weather was very unpropitions up to the hour for gathering, yet a goodly number met in the pleasant parlors of Mr. Durant. The afternoon was passed in a social way, a delicious supperserved at six, and the evening devoted to spiritual culture.

The evening exercises consisted of short speeches by Mr. Durant and others in the form. Next the invisibles took the floor and gave us many beautiful thoughts and loving messages through the inspired lips of Mrs. Durant; also a brief but appropriate address through the organism of Mrs. Heath, from Bristol, Vt. These, interspersed with such enchanting music and interspersed with such enchanting music and singing as Mrs. Fannie Durant Hartshorn knows so well how to render, and with some other manifestations through other home talent, made up our evening exercises. On the whole we had a very pleasant and profitable time.

L. A. STURTEVANT.

Belfast, Me.

Notwithstanding the great storm here, a large audience gathered at Seaside Grange Hall (over the store of F. B. Knowlton), to celebrate the Thirty-Sixth Anniversary. At 10½ o'clock a conference was in order, whereat Dr. Gordon and other speakers told their experience, and a good time was had. At 11 o'clock Frank T. Ripley, a well-known lecturer and platform test medium, delivered the regular lecture. His subject was: "The Past, Present and Future of Spiritualism," the control being listened to with attention and applause. This lecture was clear, logical and to the point, and produced an excellent impression.

clear, logical and to the point, and produced an excellent impression.

After the hymn, entitled "Come, Pure, Bright Angels," the meeting closed till 2 P. M.

After a conference participated in by Dr. Gordon, Bro. Wilkins, and Mrs. Ford—one of the oldest mediums in Belfast—a lecture was delivered (at 3 P. M.) by the control of Frank T. Ripley. A large audience attended these afternoon exercises. Adjourned till 73 o'clock.

In the evening the hall was packed to the doors, though outside it was snowing very hard, and the wind blowing a gale. Mr. Ripley, at the organ, played and sang, "When the Mists Have Cleared Away," then read one of Miss Doten's poems. After an invocation by his guides, Mr. Ripley proceeded with the stated discourse of the occasion, which had for its theme: "The Spirit-World and its Inhabitants," and was well-received by his hearers.

During his remarks Mr. Ripley gave great

During his remarks Mr. Ripley gave great praise to the Banner of Light, for its determined defense of true mediums, and urged the people to subscribe therefor—maintaining that its Message Department alone was worth the

price of the paper.

At the close of the lecture the tests given were

At the close of the lecture the tests given were good—not a failure—and mainly recognized by entire strangers to the medium.

The audiences listening to Mr. Ripley during these meetings were made up of some of the best people in Belfast; and much interest has been awakened by his work here—particularly in regard to his platform tests.

In Memoriam.

To the Editor of the Banner of Light:

A brief notice of Mrs. Mary F. Sisson, in your issue of March 15th, furnished my first knowledge that Mrs. Sisson had left this mortal sphere. As you have said, she "was one of the oldest and most respected clairvoyant physicians of this country, and her life-labors will be long and favorably remembered by many grateful patients." True. I cheerfully and fully endorse that statement, and add that a class scarcely less numerous will gratefully remember her as the instrument through whom they received food for the spirit, received cheering and uplifting communications from the loved and the wise who have their homes in supernal spheres.

Her labors in the spiritualistic field were early commenced, continued through not less than thirty years, and prosecuted with unflagging diligence, and great efficiency. She may be commemorated as the good woman as well as the good medium; as being ever sympathetic and considerate, willing to labor in season and out of season, whenever there was call upon her to act for the relief of suffering. This censorious world is vigilant to detect and prompt to publish the shortcomings or erratic courses of our mediums : but if it ever spoke of Mrs. Sisson as lacking in any of the moral virtues, its defaming words have never reached my ears. No one in my presence ever applied other than kindly and commendatory utterances when speaking of her.

My knowledge of this good lady as a medium commenced in Jan., 1855, more than twenty-nine years ago. During eight or ten years immediately following that date my interviews with her were frequent and often very instructive and interesting.

While she and I were strangers to each other, in Jan., 1855, a spirit, at her home in Somerville, impressed and forced her to make and bottle some medicines. for two strangers to her, residing over in Roxbury, five miles from her home. The same power forced her to take these medicines over to the strangers for whom they were intended. Full accounts of this are contained in my work, "NATTY, A SPIRIT," page 131. On the 22d of May, 1855, the same spirit, Natty, forced this medium to go to the print-shops in Boston and purchase two French lithographs-portraits. That purchase was the initial step toward putting on canvas the figures and scenery constituting the picture of Natty now hanging in the Reception Room of the Buner of Light office, open to public view. Account of this is in the same work, page 23.

Extended accounts of peculiar manifestations of spirit-action through Mrs. Sisson, though very interesting and unique, would not be appropriate inan obituary notice. Yet Mrs. Sisson and another medium, who in youth was Rachel Ellis, and now is Mrs. B. K. Little—two sisters in our spiritualistic household—who have been quite steadily resident with us for thirty years, whose courses as mediums and whose characters have moved on in nearly parallel lines of persistent beneficence, are so blended in my thoughts with Natty, that when occasion comes to speak of either of them, they both and the cheerful boy, Natty, blend as it were in one thought. Natty made my acquaintance through Miss Ellis, furnished his likeness through Mrs. Sisson, often chatted with me through each.

The good lady whose works induce me to write this

notice has been less prominent among our mediums and less well known by our Spiritualists of late years than formerly perhaps; if so, it is not because of her less devotion to spiritualistic labors, nor because of less efficiency, but mainly because ahe has chosen to act almost exclusively as a healing medium, and to refrain from frequent attendance at our more public gatherings. I am not aware that she ever was a speaker upon our public platforms, though I know that in the earlier days of her labors she often spoke well, both in crowded parlors and in more private gather-

A large portion of the Spiritualists of to-day have had little opportunity to become acquainted with the extent and excellence of her labors. Having known her long, and for ten years at least employed her extensively as healer and teacher, I feel that the extent of her merits as a medium and a woman is greater than our younger Spiritualists have had opportunity to observe, and that an obligation rests upon some one acquainted with her earlier labors to make record of knowledge of her earlier deligs and high worth. She deserves
the meed of high appreciation and esteem, and also of
prolonged and grateful remembrances by all lovers of
the cause in which she was a most worthy laborer.

91 West Brooking street.

"I have taken one bottle of Dr. Graves's Heart Begulator for Heart Disease and and it all I sould desire.—A.A. Holbrook, Worcester.

IT IS WELL

- "Is it well with thee, and with thy husband, and the child? And she said: It is well.—II. Kings iv: 26.
- Yes, it is well! The evening anadows lengthen, Home's golden gates shine on our ravished sight; And though the tender ties we strove to atrengthen Break one by one—at evening time 'tis light.
- T is well I the way was often dull and the wary,
 The spirit fainted oft beneath its load;
 No sunshine came from skies all grey and dreary,
 And yet our feet were bound to tread that road.
- 'T is well that not again our hearts shall shiver Beneath old sorrows, once so hard to bear; That not again beside death's darksome river Shall we deplore the good, the loved, the fair.
- No more with tears, wrought from deep inner angulah, Shall we bewall the dear hopes crushed and gone; No more need we in doubt or fear to languish; So far the day is spent, the journey done!
- As voyagers by fierce tempests bent and broken,
- Come into port beneath a calmer sky, so we, still bearing on our brows the token Of tempest past, draw to our haven nigh.
- A sweet air cometh from the shore immortal,
 Inviting homeward at the day's decline;
 Almost we see where from the open portal
 Fair forms stand beckoning with their smiles divine.
- 'T is well! The earth with all her myriad voices
 Has lost the power our senses to enthrall;
 We hear above the tumult and the noises
 Softtones of music, like an angel's call.
- Soft tones of music, the an augus seam

 'T is well, oh! friends; we would not turn—retracing
 The long, grim years, nor call our lost youth back;
 Gladly, with spirit braced, the future facing,
 We leave behind the dusty, footwarn track.

 —Chambers's Journal.

Banner Correspondence.

Missouri.

SPRINGFIELD .- Dr. R. Hovey writes: "The following came to me recently from a friend in Cincinnati, as an appendix to a letter:

"Some time ago I sat with a medium, and there came a message purporting to come from Mrs. Hovey. I copied it just as it came on my slate; cannot see any sense in it, but will send it to you just as it came to me. I don't think you can make anything out of its

"A Test for Dr. Hivey.—Here is your girl; I want my sponge." Go away back in our early married life, husband, and see if you remember the circumstance.

CARRIE."

Upon receipt of the above I was completely surprised as well as pleased, reviving, as it did, so many of the memories and pleasant passages of our early married life. I wrote immediately to my friend, making the strictest inquirites as to how it came, and requested all the particulars of the case. The answer has come, and I quote:

"I'am certain I nover heard anything about it, nor do I know what it means; but would like to know. Even if I had heard it, that would not account for its being written on the slate in broad daylight by an unseen power. I have been to this medium, seen her throw the cloth up so we could see—aw and heard the pencil write without any visible hand holding it, when the sunlight was pouring into the room. Mr. Spencer's son Fred, who died over three years ago, came and talked so all in the room heard him. He said; "I will call you mother now; you would not let me do it in earth-life." That was a fact; but there was no one there who know it, though eight persons were in the room.... The medium is a young woman, twenty-three 'years of age. Her name is idolinson."

In my friend's letter much more is told of the medi-mistic powers of Mrs. Robinson, but her location in

In my friend's letter much more is told of the mediumistic powers of Mrs. Robinson, but her location in the oity is not given.

Now for an explanation of the text: Some of the readers of the Banner will be likely to remember of seeing the account of Mrs. Hovey's passage over the river in January of last year. It was in the fall of 1818 when the circumstance referred to took place. We were married in August, and on our bridal tour took in the Presidential Convention of that year at Buffalo, N. Y. We went down to the Falls of Niagara, crossed over the river on the first suspension bridge (foot bridge), returned to Bloomfield, Ohio, her parents' home, last of the month.

In September of the same year we made a visit to my mother's home, near Warren, Ohio. It was there, when in a half playful mood—with possibly a little tinge of vexation intermingled—the little woman requested me to take her home to her mother. From the circumstances, the mood in which it was spoken, and everything considered, there appeared to be serious trouble, or the apprehension of trouble, looming up in the horizon of our hitherto joyous days. If it was a serious it was also a ridiculous affair, and at length the answer: Well, all right! I will take you home to your mother, and will say to her: "Here is your girl, and I want my sponge!" The ridiculous prevalled over the serious, and all apprehension of trouble was at an end. The sponge, I should explain, was accidentally left at her mother's, and that was all I had left there.

This circumstance, trifling though it may be, was

since our meetings commenced for this season. His afternoon aubject was 'The Future of Spiritualism,' and was scientifically and eloquently handled. All expressed themselves highly delighted with the manner in which he elucidated the subject. He showed the vast progress we had made during our thirty-six years' acquaintance with the Spiritual Philosophy, and what we may reasonably expect in the thirty-six years to come. The lecture closed with a fine poem.

In the evening the subject of 'Angel Guardianship' was treated upon by Mr. Stiles's guides, and the beauty of the language and the eloquence with which it was done was the theme of conversation with all. A beautiful poem was delivered by the spirit of Bro. John H. Ourrier. At the close of each lecture tests of spirit presence and power were given. About eighty names were given, all of which were promptly recognized. This phase of Mr. Stiles's mediumship is very remarkable, and with the people hereabouts created intense interest. Many maryeled at the wonderful promptness with which the tests were given and responded to, and asked themselves, 'What do all these things mean?' Spirits who passed from their bodies hundreds of miles away, manifested their presence, and one or more in the large audience gave them instant recognition.

The meetings of the day were spiritually and financially successful. The prayer of all is that Mr. Stiles may visit us and occupy our rostrum often, for the universal verdict is—without depreciating the labors of others—that he is a speaker and medium well calculated by his varied gifts to build up and strengthen our Society."

BALEM. - A correspondent writes. April 15th : "Mrs. Hattle P. Wells occupied the rostrum in Salem on Easter Sunday, delivering a lecture and poem in the afternoon, written while in a trance state, by her guides, in the evening our spirit brother, Benjamin Starbuck, formerly of Troy, N. Y., gave an interesting account of his spiritual experience and work in the good cause, in which he was so long engaged in this life; also a description of the grand transition of his spirit from the mortal, and many thoughts pertaining to the progress of the embodied and disembodied. Several fine tests were given at both sessions, all of which were recognized. At the close of the services Mrs. Wells was presented with a basket of beautiful flowers, and a handsomety decorated Easter card, the gift of a lady in the audience, whose kind remembrance was gratefully appreciated by the recipient.

Mrs. Wells tenders her services to the public as a medium for the spirit-world, through whose guidance lectures, tests and mechanical writings are given. Her address is 9 Highland avenue, Salem, Mass." on Easter Sunday, delivering a lecture and poem in

New York.

NEW YORK CITY.-K. Boyd Memling writes: "I desire to acquaint yourself and all others who may be interested in the cause of progression, of a most reinterested in the cause of progression, of a most remarkable prediction and its complete fulfillment through the instrumentality of one of our justly reliable and celebrated psychometrists. Mrs. M. A. Gridley, long and favorably known for the accuracy of her powers in psychometric readings of character, etc., as can be authenticated by letters received from all parts of the world, has for quite a while been holding a "School of Mediumship" at Conservatory Hall, Brooklyn, that has become very popular, and its results upon new mediums continually developing, have proven the efficacy of such, and amply repay her labor of love in this direction.

mediums continually developing, have proved the articles of ficacy of such, and amply repay her labor of love in this direction.

It is the custom at these weekly gatherings of the school to have five minutes of silent communion for the purpose of making each one present more receptive to the influx of spirit-power, and those who may have any revelation during this period through the phases of clairvoyance or clairandlence, are requested to relate it immediately after. In fulfillment of this custom, on Saturday evening, the 22d of March, Mrs. Gridley rose and informing the school that she had had a remarkable vision, proceeded to state that during the interval of silence she had been carried across the ocean lato some place where she had never been before, but all the appointments and surroundings were such as to indicate it to be the home of royalty. She had been in a room where was a funeral casket, and she saw a queen bending over the casket in great grief. She remarked, I am certain that we shall soon hear of something having heapt recently of the indisposition of Her Majesty Queen Victoria, we all most naturally supposed that the vision of the casket was symbolical of her transition. On Friday, the 28th, the news was

cabled of the sudden exit from earth life of Prince

Leopold.
You are, I am certain glad to be informed of the facts in the case as one more triumphant assurance of the powers vested in some of our mediums, and of the unknown possibilities that may be forthcoming in the

unknown possibilities that may be forthcoming in the development of future ones.

In conclusion, it affords me pleasure to acquaint you with the fact that the spirit, 'Samuel Phipps,' who communicated at a recent public scance through your medium, Miss Shelhamer, was well known to me, and resided on Cottage street. Durchester, only a short distance from my former home. Relatives of his-younger branches of the family—were at one time my intimate associates."

Ohio.

TOLEDO .- J. F. Eshenroder writes : "We have no regular organization, but there are many private circles held, at which the return of spirit-friends is cles held, at which the return of spirit-friends is demonstrated. We have a number of first class mediums, and one of the best as a speaker is Mrs. J. W. Killott, who is controlled by several who claim to have lived on the earth in ancient times, one of them thousands of years before the days of Bloses. Certainly what these spirits say indicates long experience and long life in the wisdom spheres. I have traveled much and have heard, the very best of speakers controlled by earnest and noble spirits, but those who control Mrs. J. W. Eillott excel all lever heard. Mrs. Elliott would be well repaid by inviting her to occupy its platform, and thus give these auclents an opportupity to impart their lessons to the people of earth."

CLEVELAND.—W. R. Adams writes: "War more

CLEVELAND .- W. B. Adams writes : "For more than a year I have been a constant and gratified reader of your excellent paper, and did I not make some acknowledgment thereof, I should be, I feel, wanting in the performance of my duty. The Spiritual Philosophy as expounded in your columns is a grand and glorious one, full of instruction, and comfort as well as of interest. The Message Department is especially worthy of commendation, and challenges admiration."

American Spiritualist Alliance. To the Editor of the Banner of Light:

At the meeting of Sunday, April 20th, after a brilliantly executed solo on the plane by Mrs. Muse, and the reading by the Chairman of a spirit invocation, the Rev. C. P. McCarthy announced as his subject for the opening address, "Jesus of Nazareth, the Founder of opening address, "Jesus of Nazareth, the Founder of the Christian Religion, as a Medium and as a Man." After a few preliminary remarks touching upon the lecture and the lecturer of the preceding Sunday, Mr. McCarthy said he wished to be understood that by Christian religion he meant the religion taught and practiced by the primitive Christians only. Primitive Christianity mas to be considered in his discourse. Considering its modest and almost silent birth, the rapid and irresistible growth of Christianity has always been a marvel and a puzzle. At a time when the Roman Empire extended over a vast territory, when its victorious legions had subjugated many nations, when Rome, the centre of pagan civilization; was bathed in corruption and vice, reports of extraordinary events reached that capital.

In one of the far-off provinces of the Empire, a man endowed with extraordinary powers had appeared, preaching a new religion. His followers were rapidly spreading his teachings and gaining many adherents. They were called Christians, a name first given them at Antioch. The lecturer described how the new religion grew and expanded, how primitive Christians were maltrented and persecuted, considered as outcasts and outlaws, and how, notwithstanding all the power brought to bear against it, the cross finally proved hightier than the armed legions of ancient Rome, superseded paganism, and became the parent of a new civilization which successfully opposed and counteracted the barbarism and vandalism which had invaded Europe.

To that primitive Christianity is the world indebted for the progress and civilization existing to day; and it vastly differed from the Christianity of the present the Christian Religion, as a Medium and as a Man.

To that primitive Christianity is the world indebted for the progress and civilization existing to day; and it vastly differed from the Christianity of the present times, corrupted as it is by creeds and misrepresentations. Many have speculated upon the power displayed by its founder, the man called Jesus of Nazareth. His mission, announced to the shepherds of Judea by angels, saying: "Glory to God in the highest, and on earth peace, good will toward men," was to preach, to heal the slok and to raise the dead. This raising of the dead does, not imply the resurrection to life of the dead body, but the materialization of spirits, of which many are recorded during his ministry, specially the one of Jesus, himself, who materialized and dematerialized before his disciples. Such materializations, or raising of the dead, can be witnessed to day through the conditions provided by our own mediums.

trouble, or the apprehension of trouble, looming up in the horizon of our hitherto joyous days. If it was a serious it was also a ridiculous affair, and at length the answer: 'Well, all right! I will take you home to your mother, and will say to her: "Here is your git, and I want my sponge!" The ridiculous prevailed over the serious, and all apprehension of trouble was at an end. The sponge, I should explain, was accidentally left at her mother's, and that was all I had left there.

This circumstance, trifling though it may be, was never forgotten by either of us, and, more, it was often referred to, in a good humored, laughable way, and now, under very peculiar circumstances, it is referred to again.

To those who have had better tests this little message may seem too trifling for the pages of the Banner. But, under all the circumstances—which I am wholly unable to set forth in a clear and appreciable manner—it is worth all the world to me."

Massachusetts.

LAWRENCE.—Mrs. E. C. Mosher writes: "Joseph D. Stiles of Weymouth spoke here Sunday, April 6th, to the largest audiences that have convened in our hall since our meetings commenced for this season. His afternoon subject was 'The Fature of Spiritualism, and was scientifically and eloquentily handled. All expressed themselves highly delighted with the manner.

Mr. McCattry brought his discourse to a close looking on Jesus as on a wonderfully-gifted medium, and it was in the manner.

Mr. McCarthy brought his discourse to a close looking on Jesus as on a wonderfully-glited medium, and on his mediumistic labors and the labor of his twelve chosen mediumistic friends as in sympathy with the labor of mediums of the present limes; and it is by imitating that great medium and building upon the principles which he transmitted that we can hope to convince the world of the truth of Spiritualism, for primitive Christianliy and Modern Spiritualism are

one.

The lecture was followed by a violin and plane duet by Mrs. Reese and Mrs. Muse, after which Messrs. H. Kiddle, P. E. Farnsworth and H. Lawrence addressed the audience.

The lecture was followed by a violin and plane duet by Mrs. Reese and Mrs. Muse, after which Messrs. H. Kiddle, P. E. Farnsworth and H. Lawrence addressed the audience.

At the meeting of Sunday, April 27th, a plane sole by Mrs. Muse, the reading of a spirit invocation by the Chairman, an acceptable reading of a selection from Barlow's "Voices of Nature!" by Mrs. H. J. Newton, and a violin and plane duet by Mrs. Heese and Mrs. Muse, preceded the opening address. Mrs. Millon Ratbun was the lecturer on this occasion, and the happy manner in which she treated her subject won merited applause and deserved compliments from following speakers. [A full report of Mrs. Ratbun's address is given on page one.]

At the close of the opening address, Mr. H. J. Newton addressed the Chairman, and said he thought the audience would be pleased to extend the hand of wellowing words, having invited Mr. and Birs. Britten and her husband, who had just arrived from Ringiand, and were present among us. The Chairman, in a few welcoming words, having invited Mr. and Birs. Britten to the platform, they were received with hearty applause. Mrs. R. H. Britten then addressed the meeting in her vigorous, characteristic manner. Fluently, and in well-chosen words, she complimented the lecturer, and experssed the satisfaction with which she had listened to her beautiful discourse; and in the course of her remarks said that although the spirit-world had from time immemorial been known by the effects of its invisible power, although angel faces had always appeared to the children of earth, never before our times had Spiritualism been placed upon the basis of a comprehensive science.

The existence of the soul had always been a matter of belief, gathered through the ages from the teachings of inspired thinkers, mili "at last: the soul itself comes back, Columbus-like, to give us tidings of that far-off, land-from which is resting entirely upon the knowledge that comes from the spirit-world and the teachings of spiritualism, when have passed away.

Brooklyn (E. D.) Spiritual Conference.

To the Editor of the Banner of Light:
At the opening of the meeting, Monday evening, At the opening of the meeting, Monday evening, April 21st, Mr. Cushman of New York City sang one of his inspirational songs, "The Spiritual Bye and-Bye," the audience joining in the chorus; after which he gave an address upon "What Shall I do to Oblain Popularity?" He analyzed the dogmatic assumption of some, and the tyranny adopted in past ages and to some extent in this, to enforce theological ideas. "So long as men bow the knee to creeds and priestly dogmas, so long will the minds of humanity be ensiaved." Plous hypocrisy and ignorant assent were criticised and treated with keen sarcasm. Various humanitarian enterprises were considered in the light of Christian enterprises were considered in the Church the light of Christian, popularity. "There is not in the Church the

necessary elements to purify itself... It sustains its popularity by never taking the lead in any great movement. Spiritualism is more popular to day than the man Jesus was in his day." The lecture abounded with epigrammatic sentences and telling comments, and was received with applause. The lecture closed by a reading of a poem by Carleton, "The New Church Doctrine," which provoked a storm of laughter and applause. Mr. Cushman then sang his version of John Brown, the audience joining with fervor in the chorus.

chorus. Mrs. Anna Stutsbury followed with tests which were recognized.

Mr. H. S. Brown made a few remarks, and the conference closed a very pleasant meeting.

W. H. COFFIN, Sec.

Verifications of Spirit-Messages. SPIRIT VIOLET.

In the Banner of April 5th, I find in the Message Department a communication from Spirit Violer, for me. She is the same spirit I referred to in my letter to Prof. W. W. Clayton, from which he published some extracts in the Banner of Feb. 2d last, as sending me a birth-day present through her father. I have several times been assured of her presence with me since then; and at one time I requested her to go to the Banner cirele-room and give a message for me, all of which she refers to in the message. She is a beautiful spirit, always bringing a pleasant atmosphere with her. I am truly thankful for the message; it clearly shows that those on the other shore know what is going on in this life.

It is atrange that professed Christians who profess to believe in a future life, are so loth to believe that our friends can return and make themselves known to those left behind. There is no evidence that man lives after what is called death, unless the fact is established by the spirit of one returning after being dead.

itves after what is called death, unless the fact is established by the spirit of one returning after being dead.

I have been a close investigator of the spiritual phenomena since 1851. At that time I had been a member of the close communion Baptist church for over twenty years, and was near the point of becoming an unbeliever in a God and a future life. I soon became convinced that I had really conversed with the spirits of those that I had really conversed with the spirits of those that I had not not return of spirits: I now say I know they return.

I hear much said about the communications through physical mediums being unreliable, false and contradictory. I have attended hundreds of circles, with various mediums, old and young—one a little babe but four months old, a rapping medium—and never was present at any scance where anything was received that was not strictly true. I think the fault is more with the investigator than with the spirit. Much is said about its being mind-reading; I have seen that tried many times by those who claimed they could, by their will-power, control the manifestations—but always failed. I could furnish scores of cases where mind-reading would be entirely exploded; where things were written mechanically by the hand of the medium that no one present could know anything about at the time, but all turned out true in every respect, but I will not weary you further at present.

Respectively your friend, L. Hakes.

ELIZA RUDOLPH.

ELIZA RUDOLPH.

In the Banner of Light of the 5th of April I find a communication from the spirit of Eliza Rudolff, spoken by Spirit Neille J. Kenyon, through the mediumship of Miss Sheihamer, and in confirmation I send you the enclosed, out from the New York World of yesterday:

terday:

"On Nov. 9th, 1831, the house No. 55 Grand street fell in, killing several persons and injuring many others. Among the persons killed was Mrs. John Rudolph, Br., Rudolph brought a suit in the Bupreme Court for \$5.000 damages for the loss of his wife, sgainst Louis Levy, the owner of the premises. The case was tried yesterday heror Judge Van Brunt. The plaintiff asserted that Mr. Lovy was aware before the disaster that the building was in an unsafe condition. The jury rendered a verdict for the plaintiff for \$2,000."

the plaintiff for \$2,000."

I was not personally acquainted with any of the inmates of the building which fell as stated, but I am very much interested in the Banner, and add my mite by sending the above paragraph as evidence of the truth of the Message Department.

Very truly yours,

TIB Fullon street, Brooklyn, N. Y., April 17th, 1884.

BEYMOUR LANDON.

I waited impatiently for the time to come when the message from BEYMOUR LANDON would be published, thinking it might be the Rey. Seymour Landon that I knew of long years ago. It is printed in your paper of March 18th: I was not personally acquainted with him, but he was presiding elder on the Hartford district, when I resided in that city. He was a most excellent man, and a member of the New York Kast Conference. The dates given I did not know about, but I wrote immediately to a Methodist minister making inquiries. I did not tell him why I asked the questions. I received an answer which gave the dates the same as given in the message. He was born in 1798, entered the ministry in 818, and died in Jamaica in 1880.

in 1880.

What a blessing the Message Department is! May your medium be protected, and long may you live to publish the glad itdings to the world.

Yours for truth, Mrs. Cornelia P. Mundy. Rahway, N. J.

New Publications.

DIVORCE: A Review of the subject from a Scientific Standpoint, in answer to Mgr. Capel, the Rev. Dr. Dix, the New England Divorce Reform League, and others who desire more stringent Divorce Laws. By Edward B. Foote, M. D. 12mo, cloth, pp. 60. New York: Mur-M. D. 12mo, cloth, pp. 60. New York: Murray Hill Publishing Co., 129 East Twenty-Eighth street.

The author takes a view of marriage independent of sidering the sequences of the union to be of more importance than all else; and formulates a plan that, in his view, will produce the best results. Opinions will vary as to the desirability and practicability of the theory he advances, but as the agitation of thought is the beginning of wisdom it is entitled to serious consideration; and the book will no doubt be an important aid to a better understanding of a subject that is at present undergoing much discussion. The appendix gives the opinions relevant to the subject, of Von Humboldt, Theodore Parker, Herbert Spencer, John Stuart Mill, Raiph Waldo Emerson and others. The essay was originally delivered as a lecture before the Liberal Club of New York.

IN THE HEART OF AFRICA. By Sir Samuel W. Baker, M. A., F. R. G. S. Condensed by E. J. W. from "The Nile Tributaries of Abyssinia," etc. 16mo, paper, pp. 286. New York: Funk & Wagnalls.

In all the hazardons journey here recorded the explorer's wife accompanied him, at one time redeeming the expedition from failure. In this condensation much scientific detail of little if any interest to the general reader is omitted, though the thrilling charm of the narrative and descriptions of the natives and their customs are retained. Of especial interest are the chapters on the Soudan and its capital, Khartoum.

NATIONAL ACADEMY NOTES: Including the Complete Catalogue of the Fifty-Ninth Spring Exhibition National Academy of Design. Edited by Chas. M. Kurtz. 16mo, paper, pp. 196. Cassell & Co., New York. This will prove, as the issues of former years have,

indispensable to all who visit and desire to thoroughly enjoy the Academy's exhibition this season.

LESSONS IN MANNERS for School and Home Use. By Edith E. Wiggin. 18mo, cloth, pp. 84. Boston: Lee & Shepard. The instructions of this manual, deeply impressed

upon the minds of young pupils by the blackboard exercises, will be of lasting benefit. The book will be a great aid to parents in the early and proper education of their children.

THE DANCE OF MODERN SOCIETY. By William Cleaver Wilkinson. 16mo, cloth, pp. 78. New York: Funk & Wagnalls.

The author many years ago published a work bearing the above title, its contents having first appeared in one of our Quarterly Reviews. In that-condemnation was directed to "round dances." In this edition no discrimination is made, but, assuming that the inextinguishable tendency in the dance is to proceed from degree to degree" in criminality, he assails and condemns every kind in uncompromising tone, for which, he says, " I trust I may be forgiven," though it is difficult for one to see why, if he sincerely believes himself to be in the right, he has need to ask forgive

THE WIFE OF MONTE-CRISTO: Being the Continuation of Alexander Dumas' Celebrated Novel of The Count of Monte-Cristo. 12mo, paper, pp. 487. Philadelphia: T. B. Peterson & Bros.

Passed to Spirit-Life:

From Newburyport, Mass., April 14th, 1884, Mr. George William Bowlen, aged 30 years.

From Newburyport, Mass., April 14th, 1884, Mr. George William Bowlen, aged 30 years.

Mr. Bowlen was a young man, beloved by all who truly knew him, and his departure is a loss to a large circle of friends. He was a deep thinker and an active business man, with a promising future before him. He was ill but a fow weeks. Having traveled quite oxtensively, he made hosts of friends, ile possessed a knowledge of spiritual things, having been brought up from early childhood under their influence, being the eldest son of Mrs. D. W. Green, clairvoyant physician, who was to him a devoted and affectionate mother. He had been married only a few months to a very estimable lady of Dovor, N. H., who was a devoted and loving wife. A large circle of friends and neighbors assembled on Saturday, April 10th, to pay the last earthly tribute of love to him who had gone home. Beautiful tribute of love to him who had gone home. Beautiful tributes of flowers were visible, whose fragrance was truly a spiritual type of the beautiful bummer-land, where there is no death. A fine selection was rendered by the quartette who sing for the Phritualists of this city. May the wife, mother, brother, sisters, friends and associates fully accept the blessed assurance that there is no death; that the dear one still lives. His life, although brief with them, was of great value to the home and community in which it was passed. Funeral services were conducted by

Frem Rock Falls, Iowa, March 21st, 1884, Mrs. Laura

Frem Rock Falls, Iowa, March 21st, 1884, Mrs. Laura Hale, aged 22 years.

Her husband, with whom she had spont fifty-three years of wedded, life, precoded her November last, aince which time she has been so impatient to join him that she persistently, refused to take any measures that might prolong her stay in the physical. In her communion with him he had assured her she would have to wait only until March, which was verified by her happy release. They were veteran Bpiritualists, bad been weekly readers of the Banner of Light since its first publication, and for a period of over thirty years were daily governed by the counsel and dictation of spirit guardians in all their walks of life. And now that their long and faithful labors here are ended, and they have passed to their higher rewards, we trust they will inseparably still journey on together, exploring those fairer realms and learning more of those divine truths they so much loved while here.

Union Grove, Wis.

From Edgecomb, Me., March 26th, James Trask, Esq., aged 71 years.

aged 71 years.

For twenty-five years Mr. Trask was an outspoken Spiritualist, and a friend of freedom and the cause of temperance. He lived in a locality where Spiritualism was not understood, and fought she battle single-handed. For about fifteen years he was a Calvinist Baptist minister, but becoming convinced of the truth of Spiritualism, he left the ministry. Few persons possessed more intellectual ability. He was a close reasoner, quick to grasp any subject he took an interest in, and an instructive conversationalist. His loving companion sympathiced with him in all of his views, and has the assurance that he is still with her in spirit. A good neighbor, kind-hearted, loving husband, and noble, fearless man, has joined the majority. He did his work well.

R. I. H.

From Brockton, Mass., Jan. 5th, 1884, Dr. David Groce, aged 65 years.

aged 5 years.

Loved and respected by all who know him, none will miss his genial presence so much as his affectionate wife and her aged parents. May the consolation of soul-sympathy be theirs till called to join him in the spirit-life, where parting is not known. Funeral services conducted by MES. 8, DICK.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under thi heading.]

Camp-Meeting in Oregon.

Camp-Meeting in Oregon.

Ata special meeting of the Board of Trustees of the Clack-amas County sectory of Spiritualia's, held at Oregon City April 9th, 1884, it was agreed to hold a Camp-Meeting at New Ers, Clackamas Co., Oregon, beginning Thursiny, 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 standing 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 regulations of the Society. But it seems to me that mediums, whother for healing the sick by the "laying on of hands" or by prescriptions, or whether for giving tests of spirit identity, would do equally as well for themselves and perhaps give more satisfaction to the general public were they to open an office on the grounds during the meeting.

public were they to open an once on the ground during the meeting.

The New Era camp ground, being located on the east bank of the Williamette lilver, is easy of access by steam-boats which ply up and down the river; slee the Oregon and California Haliroad runs within a few hundred feet of the grounds, on which two morning trains, one each way, and two afternoon trains, one each way, run daily.

Will, FilliLits, President

Clackamas Co. Society of Spiritualists.

Annual Freeiing.

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

SETH W. PECK, Chairman of Committee, Deansville, April 20th, 1881.

Quarterly Convention.
The Vermont State Spiritualist Association will hold its Quarterly Convention at Barton Landing, June 20th, 21st and 22d.
G. W. Riller, G. W. Riller, Chairman Hoard of Managers.
Montpeller, Vt., April 16th, 1884.

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Notices of Epiritualist Moetings, in order to insure prompt insertion, must reach this office on Monday, as the Banner of Light goes to press every Tuesday.

Panner of Pight.

BOSTON, SATURDAY, MAY 10, 1884

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

A Noble and Timely Discourse.

Such a discourse as one we have recently read in the Utica (N. Y.) Daily Press, delivered by Rev. E. P. Powell, pastor of the Independent Religious Society of Clinton, N. Y., deserves to be published across the length and breadth of the land. The thoughts it carries on the swift current of its expression are packed with vitality and are of the highest stimulating power. All the more so, too, because of their largeness and liberality, cast in the mold of a truly great nature, with an endowment of wide, quick, and deep sympathies. He took for his theme: 'What a Man Sows he Reaps; or. Natural Moral Compensation." He opened with the remark that popular religion had become thoroughly permeated with the idea that our lives must pass into court, and that upon the decisions of a fixed day of judgment our future depends. But in his view there is no possibility of conceiving of any act which does not possess its equivalent reward or punishment. He regarded Heaven as a law of nature. as a constant accumulation of the consequences of right living: and Hell as no less a law of nature, as a constant accumulation of wrong doing. But Orthodoxy, cr Old Theology, regards it very differently, thus:

It attributes this Heaven and Hell to a being outside of ourselves-a being who orders or wills these consequences of actions, giving Heaven as a reward to his followers and Hell as a punishment to his enemies. It makes monk, who hates a woman and never had a Heaven consist essentially of pleasures, and Hell of suffering or sorrow. It makes Heaven dramas, which swing incense to the Eternal, in said he, "it would give me great content to be a locality, and Hell a proscribed place. It lays it | churches that are built by the pennies that the | demonstratively certain that there is a beyond." down that these ultimate moral results are de- | poor want for bread. You see what it come pendent on belief, worship, and some personal to in the rich pews when millionaires glorify relation to God. It represents Heaven as beyond death, and Hell as in the future life alone. And it teaches that the moral law of compensation is not an universal and eternal law; in other words, that at death a person ceases any longer to exercise a free choice to change from evil to good, or from good to evil, and so, being in Heaven, to pass over to Hell, or, being in Hell, to pass over to Heaven. On the other hand, said the speaker, the most terrible fact connected with moral law is, that doing good tends to the establishment of a will for good and a good character; while doing evil tends with accumulating force to fix a bias toward evil and to create a character with an instinct for evil. While holding that under the natural law of accretive growth in evil, the bad soul was liable to go on that road so long as it exists. this fixity is in no way caused by death, but in increasing probability by every wrong action, whether performed now or hereafter.

In reciting these characteristic points, one can see the sharp, irreconcilable contest between the law of natural moral compensation and the Church system of artificial rewards and punishments. And the speaker said we are so much the victims of false heredity and a very permeative false theology that we shall find we are every one of us indulging in sin that is defiling our heaven, yet expecting in some way to secure a heaven that is to be. Theology says that God has created this world as a test locality, and this life as a trial period; likewise that he has created heaven to reward those who please Him, and hell to punish those with whom He is dissatisfied. But the speaker declared that that same enlarging understanding destroys the power of reason, and curses chilof nature which shows us that this earth and that man himself are not direct creatures but evolutions, shows also that no condition, physical or moral, is reached except by the same process. "Heaven," said he, "is made by an accumulating power of good choices." As God cannot make a heaven except for himself, so man has the same power to make his own heaven. And with the same independence he can create a hell. But theology tells us we shall all, if pardoned in Christ, dwell together in a heaven built by God.

That is to say, murderers, thieves and their victims, the gross and the innately base, will be classified with the upright—if so be that the pardoning sacrifice is accepted. We cannot refine away this false doctrine by saying that | that he cannot afford to defile himself in his own at death the soul of the believer will be transformed by the power of the Holy Ghost. Heaven and Hell are natural consequences of universal, natural law. Man alone can build either the one or the other, and we can only inhabit that heaven which we ourselves construct, or that hell which we ourselves evolve. No one can build a hell except out of bad choices. "If God | chasable condition. We cannot buy it by either built a hell," asserted the speaker, "He con- the sorrows of another or our own unnecessary

tains within himself the material of that which he makes, and such a view of God is abhorrent to all who think of Him or seek Him." As to Heaven's consisting in pleasure, and Hell in sorrow and pain, the speaker asserted that "moral character is seriously poisoned by the false representations of preachers and priests who paint heaven as perpetual bliss." But seeking pleasure for its own sake is running away from heaven. Life is altogether a succession of cares; the right business man is not willing to give up business because he knows he is to engage in a life of care and toll. Active, right life is a life full of hard work. It is folly to try, as theology does, to drive men to a right choice by falsifying the consequences.

It is not to be questioned that the end of heaven is happiness; but it is the consciousness of right and the performance of duty that alone make heaven; yet the pleasures, the ease, the joys are held to belong to those who do not have a consciousness of right. In no sense whatever, said the speaker, is happiness the object of a right soul; but it is to so act that itself will most rapidly develop the victory. and its neighbor be helped to do the same. For this reason he held that no teaching can more sadly debauch morals and destroy true religious character than the teaching that heaven is constituted of pleasure and hell of sorrow. "The great future of a noble soul is not to be merely happy in a paradise, but to be useful, and honorable, and more valuable to itself and others.' So does Spiritualism teach and preach. It reveals the emancipated spirit as still toiling and struggling on, to assist others, to overcome the powers of opposition, to grow and expand only with effort and self-sacrifice, and to do the work under better conditions which it laments that it did not or could not do here. And it is because Spiritualism comes to reveal this as the highest of heaven's offices, that it is assailed and denounced and despised by theology, that will have a heaven of idle pleasure or will not have it at all.

Theology is wrong again in making heaven essentially a locality and hell a proscribed place. Each is but a state of the soul; they may exist side by side in two persons occupying adjoining seats. They are, however, relative, subject to perpetual change; your present heaven may become a thousand times more heavenly; and so, too, if bad, you may go on to intensifying consequences. All the actual locality there can be to heaven is our own soul and its surroundings. The power of the soul to widen and expand its heaven is wonderful. The great and good soul gets constantly larger views of life and of what it is to live. "He loves truth more; sees the charm of the virtures; grows inherently more honorable, more just; is less a creature of excitement; and so his heaven widens. All his ideas of social life are more humane; of politics more beneficent; of humanity more sympathetic. This man's heaven is to do the will of the Divine Father. It is not a spot, or garden, or city, but a widening life and widening power."

Another, and a most important point: moral wrong in no way involves our personal relation to any being but the one whom we may injure by our wrong. Such a being is only ourself and our fellow-creature. "An infinite and absolute being cannot be injured. He cannot be aggrieved, for he is absolute in his bliss." In actual life and practice, we know no such being; and when theology undertakes to represent him as aggrieved it makes him an angry person, whose plans have been balked. Such a God is, of course, no God at all. We injure no one by our sin but ourselves and our neighbors: and moral law goes no further than to require us to preserve or save ourselves, and preserve or save others whom we influence.

Millions of devotees to God, continued the eloquently thoughtful speaker, have wasted vast power in seeking paradise by worship. "You see what it comes to," he added, "in the babe. You see what it comes to in the religious God, but rent vile tenements to the poor at exorbitant rates, caring neither for body nor soul." And it is a still more fatal error to hold that heaven and hell do not pertain to the present life, but are results that follow the decision of God on a certain judgment day. This is but a relic of paganism, that does not consider inherent moral worth, but whether a man is condemned for his villany. Theology represents a man as escaping from hell and going to heaven, not at all from inherent quality of character, nor for any worth of his own, of which he is assumed to have none; life thus cannot weigh on the judgment day; no matter how good, honorable, charitable, self-masterful; it will not count; it is all thrown away; the only question is the attribution to him of the rightness of Jesus Christ. And so the vilest character is

worth as much as the most virtuous. The plain consequence of this is, that society is cursed and Christendom remains practically heathendom. "It follows that men aim, that Christians pray, and the religious expect to appease the judge, to secure his leniency, to acquire the consequences of Jesus's death, instead of seeking to lead such a life that they shall be in heaven here and now !- a heaven that no judge or power can expel them from, but their own change of purpose." Then logically follows "the slough of all pollution"-the dogma and deceit that, "if it were not for losing heaven we, the religious people, would indulge in what is now given in exchange for heaven; lust, if done under the shield of a religious sacrament. is no longer lust, although it rots the body's tissue, weakens the brain, debauches sentiment.

dren before they are born." Yet he regarded as the sum of all the other mischiefs that which denied the fundamental truth that moral compensation is universal and eternal. "Retribution," he asserts, "is that exact equivalent which follows any act whatever." As in physics we understand that there is inevitably an exact, and never a doubtful equivalent for expended force, so has every moral choice its exact and inevitable consequence. And the least of all equivalents for a defiled soul would be to have the act and fact merely recited at an appointed judgment-day, or to have it punished by pains. "The worst evil is the immediate defilement." The religion we need is that which tells the young man presence; that he possesses a free will to build himself grandly or ignobly. But theology, on the contrary, lets the candidates for eternal glory go on through this heavenless career, regarding it of little importance how they grow, so they do but secure Heaven hereafter. Heaven is in no sense a purchasable place or a pur-

sorrows. Death settles nothing; it is choice The Boston Daily Advertiser of May 5th conthat settles everything.

The following paragraph may be chosen from this elequent discourse as a fit conclusion to

the present article, and a condensed definition of the position of Rev. Mr. Powell in the domain of eschatology:

main of eschatology:

"Here or hereafter your will is the arbiter of yourself. Probation is a farce. Nature never lets up. She has no period in which you shall be tried and not take the consequences as you go. Nor is there any period when by flat she cuts off your choice and fixes your doom. You are hopeless only when you have lost the way back to your ship of truth. You are never damned, but only growing damned; you are never damned, but only increasing in moralities for good. When the current of life has become so strong, in any direction, that you abandon a desire to return, then you are becoming instinctively good or instinctively bad."

Mr. Savage's Easter Sermon.

On Easter Day, which is beginning to be a great day in our churches generally, Rev. Mr. Savage discoursed from his pulpit in the Church of the Unity, on "Immortality from the Standpoint of the Modern World." We cannot un-dertake to supply an analysis of the discourse, interesting as it was at so many points. He was obliged to admit, however, that from the church's standpoint the Christian doctrine seems very much like a failure. He said that church-members do not act as if they believed that to die is gain, and that it is far better to depart and be with Christ. He thought they found very little apparent consolation in the hour of death. It is the honest testimony of both doctors and ministers that the Christian dies no more peacefully than another man. Speaking of the light theory, Mr. Savage reminded his hearers that Dr. Young, the discoverer of the universally accepted theory of light, commits himself distinctly to the opinion that other inhabited spheres may be all about us. Science, asserted the speaker, does not negative such a belief, while she compels us to accept a universe quite as wondrous. If one. said he, will believe only plain and simple things, he will believe very little in a universe like this. It is all a wonder to the wise man, But, leaving science, he wished, he said, to pass to Modern Spiritualism. He announced that he intended to treat the subject fairly and without fear or favor.

At the outset he confessed that Spiritualism is "too big a factor in modern life to be ignored." He said that thousands and thousands in Europe and America believe in its central claim; and that there are thousands of silent believers who do not like to be called knave or fool, and therefore keep silence on the subject. In his opinion, it is something that ought to be investigated. If it is true, ignoring it will not blot it out; if not true, then he would help its 'deluded victims" to find it out, and so "be delivered from its bondage of error and folly." He said that crowds of people pooh-pooh it as all nonsense; that many are afraid of it, with a sort of superstitious fear; many, like Professor Phelps of Andover, admit the claimed facts, but say it is the work of the devil; many look askance at it, because it is not yet respectable. just as Churchmen in England would have nothing to do with Darwinism until Darwin himself was buried in Westminster Abbey. Now, said Mr. Savage, it has been recognized by "society," and they will condescend to look at it. All these attitudes toward Spiritualism he pronounced "unwise." Say what we will about it. we have to admit, said he, that large masses of people do believe in Spiritualism, and the fact is of itself big enough to touch and shape a large part of our modern life. If any one wished to know his attitude toward it, he was quite ready to make it visible. He said he had nothing to conceal from any one.

He confessed frankly that he mould like to be lieve its central claim; in other words, he would like to believe that the continued existence of the soul was demonstrated as a fact. While he hoped to believe, he would prefer to know. He said he had no prying curiosity beyond that. "If I never had a single message from beyond," He counted his faith, he said, as strong already: he even questioned if any clergyman in Boston had a stronger belief. But, added he, if any man says he knows, on the basis of any old-time doctrine, "I know that he is saying what he does not know. Knowledge is not the same thing as belief." In regard to Spiritualism, said Mr. Savage, science can have nothing to say as to any alleged impossibility attaching to its central claim. "It can only ask for adequate proof. There is nothing in it out of accord with the faith of those who already believe in continued existence. That our friends, if they still live and love us, should want us to know it, is only what we should expect." There is, then, simply a question of fact about it, in his view. What obtruded itself on his notice chiefly was the "large amount of self-delusion" and of what one is compelled to believe "outright fraud." When Mr. Savage appeals to the public at large to assist in "exterminating and destroying this whole horde of conscienceless parasites," he has the sympathy, as he will have the cooperation, of true Spiritualists everywhere. Well may he denounce it as the basest of crimes to trade thus on the most sacred affections and hopes of the great army of the afflicted.

But, he reminded his hearers, in spite of all this "self-delusion" and "outright fraud' Spiritualism continues to live and to grow, having among its adherents some of the wisest and best men and women of the age." And, he added, "it is a noteworthy fact, well known to historical students, that almost all the charges made to-day against the common run of Spiritualists were equally made against the common run of the early believers in Christianity." As to what is to be termed adequate proof, he did not think physical manifestations in themselves enough, however startling they might be. He thought that the phenomena of hypnotism, of mind-reading, of clairvoyance, of magnetic healing, however well established, would fall far short of proving Spiritualism true. One fact alone could prove it for him; and that is "undoubted proof of the presence and activity of an intelligence which is not that of any of the embodied persons present." Now, then, if that is the sole and simple fact for which Mr. Savage is searching in order to convince him of the truth of Spiritualism, it is very evident that he needs but to take the advice he gives to others and proceed to investigate. If he fails to be convinced, after proper effort and with the exercise of due patience, he will be the first person who has come to so impotent a conclusion. If he will but investigate, not in the spirit of Joseph Cook, and fairly and squarely announce the resuit, he will find himself a Spiritualist almost without the ability to resist the prejudices that may still linger in his mind. There is no reason why Mr. Savage may not become a Spiritualist, if he will proceed with an honest investigation. - Cathana (W. S. 1) Caracha

Mediumship vs. Mind-Reading.

'the astonishing feats" of Stuart Cumberland | erful protest drawn up by the Washington, D. as a "mind-reader," in Paris, France, wherein | C., Spiritualists against the recent bigoted he extended his experiments beyond the limits order of the District Commissioners, making it of single rooms or buildings, and found articles incumbent upon the part of mediums to take which were remote from the place of exhibi- out a license and pay a fee of \$5,00 for the privtion. It is stated that he had already shown | ilege of holding a spiritual circle - a ruling his skill in this direction before the Marquis which, if enforced, would not as an effectual of Lorne in Canada, by tracking the object thought of by his companion to a stable at some distance from the palace, and identifying it as a pet deer belonging to the Princess Louise. In Paris he had a select exhibition in the Figaro office, where he astonished the company by fulfilling the request of M. Magnan, the editor-inchief, to find an article which proved to be in another part of the building, and under lock on the morning of that date. The Evening Star and key. This was a manuscript, which Cumberland tracked in the darkness, through various apartments with closed doors, to a looked cabinet, etc., etc., all which is attributed simply to mind-reading, leaving out of sight entirely the fact of spirit-mediumship as the correct hypothesis of the so-called mystery. There is no doubt in our mind that Mr. Cumberland is a medium through whose organism individual spirits operate, giving him the information which appears so very mysterious to those unfamiliar with direct spirit-communion. No wonder Figuro is full of enthusiasm over these demonstrations of spirit-power, whether the medium acknowledges the source from whence he derives the correct information imparted or

We have been favored with many opportunities the past twenty-five years for investigating this class of mediumship, several of which we will briefly relate. Of course many of the citizens of Boston are familiar with the name of the late Dr. A. B. Child, who for many years carried on the practice of dentistry at No. 50 School street, where his son may be found to-day engaged in the same business. As the Doctor was a fervent Spiritualist and author of several works upon Spiritualism and its teachings, we had occasion to meet him often at his office. On one occasion the subject of "mind-reading" came up for discussion, and Mr. George W. Keene, a wealthy shoe-manufacturer of Lynn, who was present, proposed that we try an experiment. Mr. Chauncey Barnes, a very sensitive medium, was accordingly sent for, and when he came Mr. Keene said to him: "I have a nice silver watch which I will present to you under certain conditions, namely, that you ascertain where it may be hidden a week hence." Very well," responded Mr. B., "I'll find it, sure." In one week from that time he entered the operating-room of Dr. Child's office, and, under influence, closed his eyes, reached out his hands and walked around the room for awhile; he then passed through the long entry to a rear apartment, and felt around as before, until he came to a small drawer at the extreme and of a long bench, under which were dozens of like drawers. He then opened it, his eyes still closed, and from under several layers of

paper he drew the coveted prize. Now what is the hypothesis from the spiritual standpoint? That one of his spirit-band had been selected to watch Mr. Keene from the time he made the offer until the moment Mr. Barnes secured the watch.

On another occasion we remember visiting by invitation Mr. Daniel Farrar's, residence in Hancock street, to attend a test scance with Mr. Colchester, whom several investigators at that day had pronounced a fraud. The party assembled was composed of Mr. Farrar, Mr. I. B. Rich, Mr. Wm. White, Mr. John Wetherbee and ourself. Writers in the daily papers at that time stated positively it was absolutely neat a separate table, with no cloth upon it, some twenty feet from the one on which we had placed our pellets. Holding one at a time between the thumb and forefinger, rendering it impossible for the medium to know what was written within it, he would immediately write the name on the paper before him and announce it correctly-not missing one of the many written upon. Thinking this fact might be construed by skeptics as the so-called "mindreading pellet trick," we wrote on a slip of paper the name of a dear friend of ours, in order to ascertain what would be the result. viz.: "Is our spirit friend Archibald Lewis present; and if so, will be communicate?" As the slip upon which we penciled our request was small, we divided the word Archibald in this wise, Ar-chibald, when the response came at once. "Yes, your friend Dr. Archibald Lewis is present, and is with you often"; thus showing conclusively that there was no mindreading in the response, otherwise the first syllable "Dr." would not have been given, showing that the spirit had blundered in reading it. It will be asked, of course, how did the mistake occur? The explanation is that one of Mr. Colchester's spirit friends saw us write the sentence, and mistaking our division of the name, presumed it was the prefix of "Dr.," thus at once setting aside the idea of mind-reading altogether. Therefore in our view there is no mystery whatever in regard to the information imparted through the "peculiar powers," as Figuro has it, possessed by Mr. Cumberland.

A correspondent, writing us in reference to the First Spiritual Society of Brooklyn, N.Y., meeting in Everett Hall, J. David, Chairman, says: "Our Conference is attracting many, and growing in interest all the time. The platform being free to discussion of the subject of Spiritualism—for or against—attracts those who have ability, and thereby becomes a school for all to do their own thinking. I wonder how long the theories of the Orthodox Christian Church would last were their pulpits thrown open for the free discussion of their pet creeds and dog-

Dr. J. V. Mansfield, the veteran Spiritualist and well-known instrument of the spiritworld for the answering of sealed letters, is located in this city temporarily, and may be addressed at 30 Worcester Square. By a handbill which has been sent to us we learn that he is to have a complimentary entertainment tendered him at the Wells Memorial Hall, on

Victory in Washington.

We devoted considerable space in our latest tains a semi-editorial, giving an account of issue to the presentation of the text of a powpecuniary bar to the holding of such scances

within the limits of the nation's capital. We are glad to learn, as we do from Washing. ton exchanges of May 1st, that the matter has been decided in favor of the mediums: A warrant for the arrest of W. M. Keeler having been issued, his was made a test case—Judge Coomba and John B. Wolff appearing for the defendant condenses the outcome lucidly in the following paragraph:

paragraph:

"No Lucense Necessary.—The case in the Police Court against William Keeler, the Spiritualist medium, charged with giving exhibitions [for gain] without a license, was dismissed to-day, as the evidence showed that only voluntary contributions were received. Judge Snell said: 'In order to make a man liable to pay a license, a specific sum must be charged at the door. A voluntary contribution cannot make door. A voluntary contribution cannot make a man liable." door.

The case was then dismissed by him. The mediums and Spiritualists of Washington are to be congratulated at this action in their favor. It is rumored that the hasty prosecutors are glad to avail themselves of Judge Snell's decision, and by giving it the broadest interpretation propose to get rid of this knotty question of their own raising.

Unadulterated Assurance.

We have for years past denounced from time to time the shameless impostor, H. Melville Fay: and ever since its advent before the general public we have never failed to do the like for that worthless company of frauds, "The Fay-Braddon Combination." Nevertheless information continues to reach us from different parts of the country where they have been that these soulless pretenders circulate without a blush the story that we are their friends and endorsers. The latest instance of this comes to us through the columns of our sparkling Southern contemporary, Light for Thinkers, published at Atlanta, Ga., in a recent issue of which we encounter the following outspoken denunciation of the "F.-B.-C.":

"The Banner of Light advises the public to give the 'Fay-Braddon Combination of peripatetic humbugs a wide berth.' They advertise as spirit mediums, and when in this city audaciously claimed to be endorsed by the Banner. It is this class of Opera House 'humbugs' that bring public disrepute to our genuine mediums."

Thanks, Bro. Light for Thinkers; you are indeed right in using the word audacious in this connection, and we extend to you our thanks for this kindly and effective effort to set us right before the Southern Spiritualists. We are utterly at a loss to conceive of what more we can say against Fay and his tribe than we have already said. We trust that resident Spiritualists wherever the "Combination" aforesaid makes its appearance will do the cause in general and the Banner in particular the favor of putting the public on its guard against these 'confidence-operators" through the columns of the local press.

As Rev. Dr. Talmage has been looking round for something to attack recently, he having assaulted most everything that was not talmageian for several years past, he of late hit upon the subject (a live one) of Modern Spiritualism, and probably thinks his slanderous epithets will become potent factors to accomcessary that Mr. Colchester, in order to read the | plish what his crooked heart so fervently deprepared pellets correctly, should have a cloth sires. We advise the reverend gentleman—as placed upon the table, so that when he took up | we understand he reads the Banner-to peruse several of them, he could open them one at a on the sixth page of this paper an able missive time under the cloth, read, and then replace relative to spiritual things, given through the them upon the table in a dexterous manner, agency of one possessing "the divine gift of meby this manœuvre thus giving the names cordiumship," from Spirit Norman Hobart, who is rectly. To prevent this we seated the medium evidently a clear thinker, and while in the earth-life posted himself fully in regard to the creeds and dogmas of the church with which he was connected. He informs us that after a long time passed in trying to expound lessons of morality and religious teaching unto those with whom he came in contact, he found that he had been wading through deep waters, endeavoring to pilot others along to a shore which he could not find for himself—so he let the old ideas go; in consequence of which he was looked upon as a very foolish man; but having investigated the Spiritual Philosophy, he not only gained a comprehension, but an absolute knowledge concerning the life outside of the physical, and now returns from his snirit-home to corroborate what he had so well learned of the future state of being ere he left the mortal body. We therefore earnestly trust that Bro. Talmage will carefully peruse the message in question, and thereby gain wisdom it may be hoped sufficient to radically change his narrow views, and be man enough to own his shortsightedness to the numerous listeners for whom he caters. If he is an honest seeker after truth he will do so-otherwise not. He should know for himself, however, as Spiritualists do, that the heavenly gates are ajar - yea, wide open - and none but creed-bound mortals will lag behind. We have absolute knowledge concerning the life outside of the physical, which fact Bro. T. will in time verify-i. e., when the soum and froth of Old Theology shall have passed into Oblivion's stream, as they surely will.

> The March 15th number of La Fé Razonada, published in San Juan Bautista, Mexico, has a very readable article entitled, "The Consequences of Fanaticism," by Tomas Abundiz, in which he calls attention to the Inquisition, and the various other modes and methods of persecution inaugurated by the "Church" to spread "the glad tidings of great joy"! Catalina Zapata contributes an essay founded on the injunction of Jesus to his disciples as recorded in Matthew, chap. x: v. 9 and 10, which will bear a careful perusal. An article on "The Natural Man," by José C. Diaz, and several. pieces of original and selected poetry, one in particular from La Luz Espirita of Key West, serve to make this issue very readable.

> Rev. Henry H. Hartwell, whose daughter and grandson were lost with the City of Columbus, had no intimation of their intended journey to Florids, but writes, as reported in the Advertiser, Newmarket, N. H.

dered him at the Wells Memorial Hall, on Thursday, May 8th.

"On the night of the wrecking of the steamer City of Columbus I dreamed of the wrecking of a vessel, and seeing men, women and children struggling in the water in great contains on and agony. When I awone in this city, March Sist, the anniversary of the advent of the movement to which it related will be given in our columns next week.

"On the night of the wrecking of the steamer City of Columbus I dreamed of the wrecking of a vessel, and seeing men, when an and children struggling in the water in great continuous and all of a withing aweat, and in a few moments in advent of the movement to which it related the struggling in the steamer City of Columbus I dreamed of the wrecking of the steamer City of Columbus I dreamed of the wrecking of the steamer City of Columbus I dreamed of the wrecking of the steamer City of Columbus I dreamed of the wrecking of a vessel, and seeing men, where and children struggling in the water in great contains on and children struggling in the water in great contains on and children struggling in the water in great contains on and children struggling in the water in great contains on an action of the wrecking of a vessel, and an action of the wrecking of

A Great Truth

Is cogently expressed in a small space, in the following paragraph from the Randolph (Wis.) Radical:

" Always remember no one can debase you but yourself! Slander, satire, falsehood, injustice, these can never rob you of your manhood. Men may lie about you, they may denounce you, they may cherish suspicions manifold, they may make your failing the target of their wit or cruelty: never be alarmed; never sworve an inch from the line your judgment and conscience have marked out for you. They cannot by all their efforts take away your knowledge of yourself, the purity of your character, and the generosity of your nature. While these are left, you are, in point of fact, unharmed."

A valued correspondent in Washington, D. C., writes us that on Saturday evening, April 26th, Miss Hattie Helmick-a young lady thirteen years of age, of whose development as a medium for what are known as independent spirit-voices we have heretofore made mention -with her aunt and grandmother made a social call on Mr. and Mrs. M. A. Clancy, 1422 Corcoran street. For integrity of character the Clancys stand in high esteem: "In the course of the evening a scance was suggested, the five sitting. I was aware Mrs. Clancy had no faith in spirit-photography. Mr. Clancy had sat with Dr. Keeler and obtained a good picture, and he wanted Mrs. C. to try, also. The subject came up in the séance, when Mrs. Clancy remarked if 'Skie' [the spirit-guide who has had in charge the development of Miss Helmick] would show his face on the plate, she would agree to try it; or, if 'Skie' would show one of his feathers she would be satisfied. (Skie wears three feathers on his head.) 'Skie then remarked: 'Clancy squaw, you say you will be satisfied if I show you feather?' (Yes.) 'Squaw, you meet me at Keeler's Monday morning at 10 o'clock.' At that hour Mrs. C. sat. and the result was that beside her picture was one of a female-spirit by her side, and over their heads was a feather, running across the plate, six inches long, very distinct. This established beyond all cavil, in my mind, at least, the genuine mediumship of Hattie and Keeler."

The following remarkable test of demonstrated spirit identity having fallen under the notice of the Portland (Me.) Advertiser, was by it embodied in its columns in the shape of a paragraph headed "A Mystery." In turn it found welcome to the liberal and hospitable pages of the Gardiner (Me.) Home Journal, of April 23d, from which we excerpt it for the benefit of our own readers. Its wanderings through the local press of Maine clearly prove the great interest in the subject of spirit communion, which is evidently extant there (as everywhere

which is evidently extant there (as everywhere else) at the present day:

"A curious fact relating to Spiritualism has come to the notice of the Franklin [Me.] Journal. Wednesday morning of last week Mr. J. C. Tarbox received a telegram from Dr. P. Dyer, who was in Boston, which read: 'When did Brother Stoddard die?' Mr. Tarbox answered, 'On Tuesday.' A few days later, Dr. Dyer said he attended a séance early Tuesday evening, and almost the first form seen was that of Mr. Jere Mann, who died about a year ago, one who had lived with Dr. Dyer for many years. They talked together, and finally Mr. Mann said: 'A new spirit came over on our side to-day.'

'Who was it?' asked Mr. Dyer.

'Old Uncle Stoddard, the old hotel keeper of Farmington; he died very suddenly.'

In accordance with this statement, Dr. Dyer sent the above-mentioned telegram. How is this to be accounted for?"

We clip the following characteristic communication from the Spiritual Offering. It purports to have been given through the instrumentality of Mrs. Katie B. Robinson of Philadelphia-and there is no doubt in our mind that it is bona fide, as we are fully aware of her mediumistic reliability:

"To the New England Spiritualists who were always wind to Edward S. Wheeler: Let me thank them for their kindness and sympathy in days gone by. To Luther Colby and the Banner of Light folks, let me say, I wish you success, for your columns were always open to me. To those connected with the Camp-Meeting Association, I would say, be careful of discussions and quarrels upon your platform, for I now know the es of Spiritualism, both in the form and out o the form, strike blows that sensitive mediums and speakers seldom recover from. My work on the platform or rostrum will not be forgotten. I was one of those unfortunate devils that could n't keep much of this world's goods about me, but I was blessed with the love of true, good, noble women; two I have met since I crossed the river. To the dear one I left on earth I would say: I will aid in her development of mediumship, that will repay her for her love and kindness to me in my last days on earth. With love to all and malice toward none, I still live.

EDWARD S. WHEELER."

A London despatch sarcastically informs ns that the reason the Downing-street authorities do not make any move to rescue Gen. Gordon from his perilous position in Egypt is because the government officials in Downing street believe El Mahdi to be "a possible prophet of God." Why do n't Police Justice Flower have them arrested under some mediaval enactment against "doubters" of any kind, and imprison them a year, as was fanatically done to an American lady medium by just such a legal strain some time since! Seriously: we have no doubt that the nefarious act of imprisoning Mrs. Fletcher has in a great measure reacted upon the British Government, and caused and is still causing its people great trouble in various ways. In fact we know it is so, as the world of Causes is far more potent than the world of Effects. If you do not believe us, read the history of the Israelites.

We are pleased to learn, as we do from Light for Thinkers, that the Lookout Mountain Spiritualist Camp-Meeting Association, in Tennessee, has attained possession of the Natural Bridge Springs and Hotel on the Mountain, and will commence at once putting the property in shape for the July meeting. The hotel is now open for visitors, Mr. J. F. Currier, landlord, whom those who intend visiting the camp should address (at Chattanooga) in order to seoure the proper accommodations.

The British Charitable Society celebrates its Sixty-Seventh Anniversary by a dinner at the Quincy House, May 26th-Queen Victoria's birthday. His Excellency Governor Robinson and His Honor Mayor Martin will be present on the occasion. This celebration is intended to bring out the social element of Britons. therefore we may expect that speeches, sentiments and songs will rule the hour.

Read what the Cleveland (O.) Herald has to say of GERALD MASSEY—second page, present issue.—Also the account of the Complimentary Reception tendered him by Thomas Lees and friends, on eighth page.

Hudson, of St. Louis, Mo., writes us, referring to the number of mediums in the East, and the scarcity of them in that city, and states that developing and materializing medims would receive a special welcome in St. L.

Christian Abuse of Spiritualists.

Without question Mr. Talmage may be allowed to be a doubter of spiritualistic phenomena, but when he descends to calumniation of this sort, the scorn and contempt of the decent portion of mankind should be visited upon him. Last Bunday forenoon he said:

visited upon him. Last Sunday forencon he said:

"Spiritualism ruins the physical health, and is a marital
and social curse. Orgice of obscenity have taken place under its wing. Women by hundreds have been pushed off
into a life of profilgacy. If Spiritualism had full swing it
would turn this world into a pandemonium of carnality. It
is an unclean and adultorous religion, and the sooner it
goes down to the pit from which it came up the better for
humanity. Spiritualism produces insanity all over the
land. If you put your hand in the hand of this infuence,
it will lead you down to hell, where there is an everlasting
séance. Spiritualism ruins the soul and makes men infidels."

dels."

Mr. Talmage is known as the most reckless, mendacious, and dishonest pulpiteer of our times, but he never crowded more bitter and malignant untruths into a few sentences than in the above. Some Spiritualist Ingersoil should take him in hand.—The Truth-Seeker, New York City, May 3d.

Mr. J. Clegg Wright's theme before the Ladies' Aid Society, at 1031 Washington street, Boston, next Sunday evening (11th), will be: Dr. Talmage, the Infamous Slanderer of Spiritualists."

Late Foreign Excerpts.

From our English exchanges we notice that W. J. Colville is delivering a series of lectures at Neumeyer Hall, Hart street, Bloomsbury. In one discourse, April 20th, entitled "Involution and Evolution," the commentator claims that the guides of the medium paid a glowing tribute to Darwin, and that "The drift of the discourse led to the conclusion that Genesis and geology are not necessarily discordant." We seriously question the correct report of that lecture, as the merest tyro of biblical lore is aware of the discordance between the Elohistic and Jehovistic accounts of the creation; and a comparison of the two, as they appear respectively in the first and second chapters of Genesis, will show the utter impossibility of reconciling either statement with the other, without undertaking the hopeless task of attempting to make them accord with the fixed facts of Charles Darwin.

C. B. Lynn

Addressed the Spiritualist Society of Providence, R. I., May 4th. May 11th, 18th and 25th he will occupy the pulpit of the Universalist Church in New London, Ct.

NOT FOR THE GLORIFICATION OF THE IN-DIVIDUAL OR THE ESTABLISHMENT OF A GREAT DOMINANT CHURCH, DISTINGUISHED FOR THE PURITY OF ITS ETHICS AND THE SELF-LOVE AND ADMIRATION OF ITS MEMBERS; NOT FOR THIS HAS THE SILENCE OF THE HEAVENLY WORLD BEEN BROKEN AND ITS MESSENGERS SENT FORTH; BUT TO MEET THE URGENT NEED OF THE LONGING, HUNGRY HEART FOR EVIDENCE ANCE BEYOND THE GRAVE OF THE LOVE AND FRIENDSHIP BEGUN ON EARTH, ONLY TO BE CUT OFF IN THE SPRING-TIME OF ITS LIFE AND SWEETNESS: AND ALSO TO AWAKEN AS NEVER BEFORE THE UNSELFISH, HEROIC AND SUBLIME IN THE SOUL, LEADING IT UP TO GOD AS THE ABSOLUTE TRUTH AND PERFECT LOVE !- William S. Godbe.

The Methodists in this country estimate their number at 10,000,000. This denomination was rapped into existence at the home of John Wesley, the spirit medium, one hundred years ago. The Spiritualists number over 11,000,000 in America, and several millions in the old world — and yet Modern Spiritualism is only thirty-six years old. At the expiration of another decade its ranks will probably quadruple in number, at the rate good people of all denominations are joining us, after gaining through our mediums a knowledge of the future state of existence which faith alone failed to satisfactorily impart. And all this grand result has been achieved without organizing into a creed with stringent rules to govern its members. Our organizing forces reside in the spirit-world, a tremendous power, which we in the mundane sphere of life so fully understand that our faith is turned to knowledge—and we therefore need no restrictions instituted to cramp our energies in the good work in which we have enlisted under the guidance of the spirit-workers, whose wise counsels we have thus far sacredly kept in

The New Orleans (La.) Association of Spiritualists is about two years old. An account of the exercises held by it in honor of the Thirty-Sixth Anniversary has just come to hand and will appear next week. The following officers were elected at its last regular meeting to serve during the current twelve months: Dr. J. W. Allen, President; Mrs. E. F. Husted, Vice-President; John G. Wire, Secretary; M. R. Pitman, Treasurer. Mr. Geo. P. Benson has, we are informed, been the lecturer (under control) of the Association, dating nearly from its organization. Its meetings are held every Sunday at 11 o'clock A. M., at Odd Fellows' Hall.

We are in receipt of several specimens of spirit-writing executed by materialized hands through the mediumship of W. M. Keeler, at Washington, D. C., while he was sitting outside the cabinet in the light, with his hands held closely by one of the visiting party; also some written through Mr. Keeler's own hand automatically. The friend who sends them to us declares that "There is no question about the unmistakable genuineness of Mr. Keeler's mediumship."

We have on file for publication the full report of a lecture by Prof. William Denton, which was delivered in the Music Hall, Boston, in 1871. It is a practical and radical discourse, in perfect accord with the teachings of our spirit-friends, entitled "Prayer in the Light of Reason and Common Sense." For reasons not now necessary to relate, this report with others was filed away among a mass of MSS., and finally lost sight of. We shall publish this lecture within a week or two.

At the meeting of the Nineteenth Century Club, April 29th, Mrs. Elizabeth Cady Stanton read a paper in which she arraigned the church as the most formidable oppressor and enemy of woman, and the chief cause of her subjection and degradation.

Mrs. M. H. Wright and Mrs. M. H. Mosher, South Deerfield, Mass., Mrs. A. F. Hubbard, Tyson Furnace, Vt., and Mrs. Geo. J. Allen, Bernardston, Mass., will please accept our thanks for bouquets of beautiful flowers for the table of our Public Free Circle-Room.

At last advices Bro. A. E. Giles and wife were in Washington, D. C., en route for Boston.

Examinations of patients by J. W. Fletcher, 2 Hamilton Place, Boston.

Spiritualist Meetings in Boston:

Banner of Light Circle-Room, No. 2 Bowwrth Street-Every Tuesday and Friday atternoon at 30 clock. Admission free. For further particulars, see notice on aixth page, L. B. Wilson, Chairman.
Herifordium at Habl corner Tremont and Bromedol Exceeds.—Hoetings under the aspices of the Boston Spiritual Temple will be held every Sunday at 10% A. M. and 1% F. M. R. Holmes, President; W. A. Dunklee, Tressurer.

Wells Memorial Hall.—The Shawmut Spiritual Lycoum meets in this hall, 967 Washington street, every Sunday at i A. M. All friends of the young are invited to visit us. J. B. Hatch, Conductor,

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

or, Conductor,

Wells Memorial Hall, 267 Washington Street,—
The Spiritualistic Phenomena Association holds meetings every Sunday afternoon at 2½ o'clock. Able speakers and test mediums. All are cordially invited. Scats free.

1031 Washingston Street,—Laides Aid Sectory meets every Friday at 1½ r. m. Bushiess meeting at 4. Sunday afternoons at 2½, tests and good speakers. Conference in the evening. E. C. Baxter, Secretary.

Eagle Hall, 618 Washington Street, corner of Essex.—Sundays, at 10½ A. M., 2½ and 7½ r. M. Eben Cobb, Conductor, Meetingsalso Wednesdayafternoonsat 50'clock.

Harmony Hall, 24 Essex Street (ist flight).—Sundays, at 2% (seats free) and 7%T. M.; Thursdays, at 2 F. M. Prescott Robinson, Chairman.

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

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

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

Cambridgeport.—Spiritual meetings are held every Sunday ovening in Pelham Hallat 7% o'clock.

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

THE BOSTON SPIRITUAL TEMPLE .- Mrs. R. Shepard-Lillie opened her course of lectures for this Society last Sunday morning. After two finely-rendered songs, "Beautiful Island of Sometime," and "Waiting 'Mid the Shadows," by Mr. and Mrs. L., the subject selected by the audience, of "Spiritualism Viewed

ing 'Mid the Shadows,' by Mr. and Mrs. L., the subject selected by the audience, of "Spiritualism Viewed from the Present Standpoint," was discoursed upon by Mrs. L. She said:

"Bome of you would have been pleased, had you had the privilege of hearing, last week, liev. Mr. Talmage on Spiritualism. His remarks were an exhibit of what prejudice can do. It is well to borrow our neighbors' glasses to look through, that we may see something that we could not see without them. It is true that the Church fears the encroachments of Spiritualism, and as far as it can, under the present freedom of speech and press, persecutes its believers. But it has withstood all its attacks, and continues growing. Truth will stand, though in the minority. While looking at the multitude listening to the preacher, many approving his faise statements, we were somewhat surprised at their ignorance, as well as that of the speaker, of the subject under consideration. This young giant of truth is feared by the Church, and now must be met. It does not know that in attacking what it calls superstition, it is removing the basis of its own structure; for the Church stands on the same phenomens, though called miracles, occurring eighteen hundred years ago. Spiritualism has reached the pupit and the high dignitaries, and something must be done to stay its further progress in that direction. Spiritualism is struggling to satisfy the needs of humanity, and nature, like a good mother, responds. We see the great burden that has been laid upon mankind removed, and they brought into the liberty of the children of light. Let the old traditions melt away; let the shafts of the oppression and the crushing weight of these great errors on the people, we will hold up the better way, and do what we can to deliver the people from their thralidom.

Mr. Talmage, holding up his Bible, read as God's word about witches, necromancers, etc.. and said, 'There, believe in Spiritualism if you dare.' But I say, put the Bible in the scales on the one elde, and a communicat

communication from some dear one on the other, and the Bible would go up like a feather. This sermon of Dr. Talmage will cause nine out of ten of his hearers to visit some circle so they may know what he has been talking about. Well, let them go. You know the result for you have been there.

to visit some circle so they may know what he has been talking about. Well, let them go. You know the result, for you have been there.

Another strong proof of the truth, and hence value of Spiritualism, is satisfaction. It satisfies the longing heart; it relieves the home-circle of sorrow at the loss of parents or children, and opens to the mind the life to which we are all tending. Millions have come to a knowledge of this, and all within thirty-six years. And now 'Christian healers,' 'faith cures,' 'metaphysicians,' etc., are appearing on every hand. 'Oh, yes,' 't is said, 'those that belong to the Church.' But how is it that for fifteen hundred years the Church has not done these things, and now they follow where Spiritualism leads the way? Well, Spiritualism will move on, for a casket is to be opened that has not been opened yet to the Spiritualist. Let the Church to-day take all it can, for we shall advance, and it must continue to follow."

Mrs. Lillie was listened to with close attention, and closed with an improvised poem.

At the evening service, after an invocation and song, Mrs. Lillie stepped to the desk on which were placed several bouquets, and said, "Grand flowers are blooming around us to-day. Let the outside world say what it may, the mediumships of to-day are the flowers, the souls are the gardens. Life is unfolding in greater beauty than ever before, for there is greater intelligence. Look forward and around you for such as may occupy this and other platforms in the future. See women before me whose spiritual expression is indicative of their future. They are sitting under the influence of our spiritual forces. Every one of you are unfolding the flowers of your soul, in order that you can take hold of the problems of life more readily. I have a question inquiring about an intelligent purpose in man's existence. I do not accept the old theory of man's life emanating from one being, or that it is a division or a sub-division of Deity. There is a manifest in man's existence. I do not accept the old theory of man's life emanating from one being, or that it is a division or a sub-division of Deity. There is a manifest intelligence in that rose—the embodiment'and intelligence of the essence of the rose. Bo with man. Some unfold for inspiration; the angels touch them and they come forth. Cultivate, then, your gifts; take a little time to do so; your health will be improved by their development."

Mrs. Lillie will speak for this Society during the month of May. Improve the opportunity of hearing.

month of May. Improve the opportunity of hearing one of the finest speakers in the spiritual ranks. A grand entertainment will be held about May 28th, in the exercises of which Mr. and Mrs. Lilile will participate. The annual business meeting of this Society will be held May 21st.

SHAWMUT LYCEUM, WELLS MEMORIAL HALL. Sunday, May 4th, Conductor Hatch called the Ly ceum to order, and after the reading and marching by

ceum to order, and after the reading and marching by the school, recitations were given by Lulu Morse, Mabel Roberts, and Rosa Wilbur, a song by Eddie Hatch, duet by Mr. and Mrs. J. B. Hatch, ir., and trio by Miss M. T. Shelhamer, and Mr. and Mrs. J. B. Hatch, ir.

W. O. Fuller, connected with the Lyceum in Willimantic, Conn., spoke very acceptably to us on the Lyceum movement. Mr. Alien Putnam addressed the children in a pleasing way, and Mrs. Alien Putnam, who saw with clairvoyant vision a spiritual aura surrounding the Lyceum, gave among others the name of Mrs. J. H. Conant as of one who was seen to bend with a spiritual benediction over this Lyceum, together with those who had struggled many years to secure for the young a place they could visit each and every Sunday. The lesson to-day was "The Resurrection of Jesus Christ," as viewed from the spiritual standpoint.

The May Festival for the entertainment of the children will take place Saturday, May 17th, in the hail corner of Washington and Kneeland streets.

**ALONZO DANYORTH, Cor. Sec. of S. S. L. May 4th, 1884.

SPIRITUALISTIC PHENOMENA ASSOCIATION -WELLS MEMORIAL HALL -A large audience had gathered when Vice-President Davenport called the

wells merchan Ball.—A large audience had gathered when Vice-President Davenport called the meeting to order. After singing by the quartette, Prof. Alonzo Phelps was introduced, and prefaced his remarks by saying the temple of orthodoxy was being taken down and carried away, and in its place a Spiritual Temple was being erected.

The Orthodox temple, whose pillars were "vicarious atonement," "foreördination," "infant damnation" and "eternal punishment," was being deposited in the river Lethe, to be carried forever from mortal sight and memory. He rave a spiritual meaning to many of the phrases and characters in the Bible, and held the audience spelibound by his remarks.

We gain much encouragement in meeting these old heroes who have done and are still doing valiant service with the bright sword of truth, in order that future generations may live in spiritual freedom. All are links in the chain of history; stepping-stones from a dark age to a bright one, from bondage to freedom, from spirits bound to spirits free.

Mrs. Pennell, who will be absent for some time to come, was greeted once more, and after reading a poem proceeded to giving tests, which were readily recognized. Mrs. Odiorne was called to the platform, and gave physchometric readings to several of the audience.

It is with pleasure we announce that Miss Jennie

dience.
It is with pleasure we announce that Miss Jennie
B. Hagan will be with us the last Sunday in May.
ALONZO DANFORTH, Cor. Sec. of S. P. A. 23 Windsor street.

MEDIUMISTIC PHENOMENA ASSOCIATION. - The last of the series of meetings of this society for the season assembled at Horticultural Hall on Sunday, season assembled at Horticultural Hall on Sunday, May 4th, and its reputation, in point of numbers and interest, was well sustained. Dr. Bliss made appropriate remarks at the opening; after singing by the quartette Dr. D. R. Caswell was introduced, and pronounced a pertinent address, subsequently giving a number of tests that were readily recognized. Mrs. Lesite also gave some excellent test; Mr. Reeler related divers of his personal experiences as evidence

confirmatory of the phenomena; N. B. Greenleaf of Lowell, Mr. Hatch, of Shawmut Lycoum fame, and others occupied the time acceptably; Miss Jennie Rhind gave a fine poem, entitled, "The Lamp of Light," also a number of good tests.

This closed the public meetings until autumn, at which time notice of future meetings will be given in season.

L. M. B. KOBBINS, Cor. Sec.

CHELSEA .- Rev. S. L. Beal occupied our platform last Sunday afternoon and evening. His lecture in the afternoon was on the immortality of the soul. In the evening he gave the reasons why he had been led to become an advocate of the cause of Spiritualism. Both discourses were interesting, logical and instruc-tive. We hope to hear Mr. Benl again. Next Sunday Edgar W. Emerson, the well known test-medium, will occupy the rostrum at 8 and 7:30 P. M.

Hovements of Mediums and Lecturers

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

Dr. J. Sims delivered the fifty-second of his Popular Dr. J. Sims delivered the fifty-second of his Popular Science Lectures in Melbourne, Australia, March 7th. These lectures, reported to be deeply interesting and instructive, have attracted large and intelligent audiences, each, says the World (Melbourne), being "an intellectual feast of itself, with wit and fun sufficient to enliven the merry vein among the audience, and attract thousands who are taught the science of physiognomy ere they are aware of it."

Dr. J. H. Bhodes medical and "acceptance of the science of the scienc

Dr. J. H. Rhodes, medical and magnetic physician, has moved his office and residence to No. 315 North 10th street, Philadelphia, Pa., where he will be pleased to receive his old patients and friends for treatment and advice in relation to health and spiritual matters. J. William Fletcher lectures in Columbia Conserva-tory of Music, Brooklyn, in May; the first two Sun-days of June in Hayerbill, Mass, the last three of June in Portland, Me., before the new Spiritual Tem-ple. All letters addressed to 2 Hamilton Place, Bos-ton.

Frank T. Ripley will be in Augusta, Me., till about the middle of May; he returns to Belfast the third Sun-day of that month.

J. H. Randall recently delivered five lectures in Al-liance, O. He is now in Jamestown, N. Y., where his efforts have resulted in the organization of a local so-ciety. The last two Sundays of this month he will speak in Cleveland, O.

in Cleveland, O.

The Spiritualist veteran, William Alcott, whose name has hended the Banner of Light "lecture list" so long, writes us that by reason of his sad bereavement in the death, by accident, of his much-doved son, and the weight of increasing years, he is obliged to withdraw from the lecture field, but adds: "My love for the cause of Spiritualism is as strong as ewer; my faith in spirit communion is unshaken, and when occasion serves I shall still do all and what I can to help in this noble work." His address for the present will be Shelburne Falls, Mass.

8. T. Marchant, Egg., late of South Africa, who has

be Shelburne Falls, Mass.

B. T. Marchant, Rsq., late of South Africa, who has for some time past made his home in Brooklyn, will answer calls to lecture, and exercise in public his gift of tranoc-test mediumship, wherever his services are desired. He may be addressed in care Charles R. Miller, Esq., No. 16 Willoughby street, Brooklyn, N. Y. We recommend his claims to employment to the attention of the spiritualistic public of America.

Bishop A. Beals closed his engagement in Los Angeles, Cal., Sunday, April 27th. Hecommences a term of labor at St. Louis, Mo., on Sunday, May 1th. From St. Louis he goes to Gurnee and Waukegan, Ill., to fill

Miss M. A. Keating, trance speaking and platform test medium, is open to engagements. Address 50 Clarendon street, Boston.

J. Clegg Wright began a month's course of Sunday afternoon and evening lectures for the Ladles' Aid Society of Boston, at its place of meeting, 1031 Washington street, May 4th. He can be engaged to lecture week evenings in towns near Boston.

Mrs. E. C. Woodruff is in this city, and will fill any appointments for a few weeks at places not too far from Boston.

Dr. J. K. Balley spent the month of April (in poor begith) in Cattary was Co. N. V. apparence of Motor health) in Cattariugus Co., N. Y., speaking at Union Corners the 6th; at East Otto, 12th, 13th and 23d; at Ashford, 20th; at Ellicottville, 27th, and at Salamanca, 30th. Address him, Milan, O.

Dr. L. K. Coonley has returned from Haverbill to his summer home at Marshfield, Mass., where he can be addressed by all needing his services. Mrs. M. A. Howes can now be found at No. 6 Wor-cester Square, Boston, instead of 39 East Newton street, as stated in her card on seventh page.

God's Poor Fund.

Since our last report we have received the following sums in aid of the destitute poor whom interested spirit friends bring to our notice for relief: Abble J. Spalding, \$5,00; Lizzle Richards, 50 cts.; C. Reed, \$1,00.

Any one having copy of book entitled "A True History of the Man Called Jesus Christ," by or through Alex. Smythe, or any similar work, please communicate with this office. "Enquirer."

The Season for House Cleaning is nigh at hand, for which purpose there is nothing so effectual and convenient as James Pyle's PEARLINE.

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

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.

Special rotices forty cents per line, Minion, each insertion. Special Motices forty cents per line, Minion, such insertion. Business Cards thirty cents per line, Agate,

each insertion.

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

Payments in all cases in advance.

AP Advertisements to be renewed at continued rates must be left at our Office before is M. on Saturday, a week in advance of the date wherefaturday, a week in adv 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. ROW-Bureau (10 Spruce atreet), where advertising contracts 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 sny foreign country embraced in the Universal Postal Union.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MOBBE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Hanner of Lights if theen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his office, 103 Great Portland street, London, W., England, where single copies of the Hanner can be obtained at 4d, each: if sent per poet, Md. extra. Mr. Morse also keeps for sale the Mpiritual and Reformatory Works published by us, COLBY & HICH.

KAILABAM BROTHERC, Booksellers, Popham's Broadway, Madras, have for tale and will receive orders for the Spiritual and Heformatory Works published by Colby & Rich. They will also receive subscriptions for the Banner of Light at Rupees 11-12-0 per annum.

ALBERT MORTON, 210 Stockton street, keeps for sale the Banner of Light and Spiritual and Beforma-tory Works published by Colby & Rich. AUSTRALIAN BOOK DEPOT.

AUSTHALIAN HOOK DEFOT.

And Agency for the BANNER OF LIGHT. W. H. TEHRY, No. 34 Russell Street, Melbourne, Australia, has for sale the Spiritual and Heformatory Works published by Colby & Bick, Boston.

NEW YORK BOOK DEPOT.
The Spiritual and Reformatory Works published by John & Rich can be found at the office of The Traib-Bester, it Clinton Place, New York City.

DETROIT, MICH., AGENCY.

AUGUSTUS DAY, 63 Bagg street, Detroit, Mich., is agent for the Banner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for cale by COLEY & RICH. Also keeps a supply of books for sale or circulation.

WILLIAMSON & HIGBEE, Bookeslers, & West Main street, Bochester, N. Y., keep for sale the Spiritual and Recorns Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

ROCHESTER, N. T., BOOK DEPOT.
JACKBON & BURLEIGH, Booksellers, Arcade Hall,
Bochester, N. Y., keep for sale the Spiritual and Ecferm Works published by Colby & Rich.

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

PHILADELPHIA BOOK DEPOT. THILADELPHIA BOOK DEPOT.

The Spiritual and Heformatory Workspublished by COLBY & RICH is refor asio by J. H. RHODES, M. D., at the Philadelphia Hook Agency, 315 North 10th street, Bubscriptions received for the Hammer of Light car be found for asie at Academy Hall, No. 810 Rpring Gardes street, and at all the Spiritual meetings; also at 503 North 8th street, and at news stand at the Chesinut-street end of the new postomes.

THE LIBERAL NEWS CO., BOOK DEPOT.

THE LIBERAL NEWS CO., 620 N. 5th street, St. Lodis, Mo., keeps contantly for sale the Banker of Light, and a supply of the Applitual and Referentery Works published by Colby & Rich.

HARTFORD, CONN., ROOM DEPOT.
E. M. ROSE, 57 Trumbulistreet, Hartford, Conn., keeps constantly for sale the Hanner of Light and a supply of the Spirifual and Heformatory Works published by Colby & Rich.

Parties desiring any of the Spiritual and Beforms fory Works published by Colby & Rich can procure them of J. H. HARTER, Auburn, N. Y.

ADVERTISEMENTS.

DR. JAMES A. BLISS,

DR. JAMES A. BLISS,
Developing Medium.

A GTING under the instruction of his spirit-guides, DR.

BLISS will be reafter devote his entire attention to developing persons for all phases of Mediumship, making specialities as follows: HEALING MEDIUMS, DEVELOPING MEDIUMS, WHITING (Mechanical and Impressional) MEDIUMS, LECTURE AND PLATFORM TEST MEDIUMS, PHYSICAL MANIFESTATIONS and MATERIALIZATION OF SPIRIT-FORMS.

As proof of his wonderful powers as a Developing Medium he takes pleasure in referring investigators to the following persons he has developed during the past year:

Mr. James B. Cocke, of Boston, Mass., was developed during the first sitting as an Unconscious Trance and Musical Medium; in four sittings, as a Lecturer and Platform Test Medium, acknowledged by all who have met him to mave been a marvelous development of mediumship.

Mrs. Bessie Huston, of Eglesion Square, Boston, as Fullform Materializing Mediums.

Algenon and Lebis Huston, as Unconscious Trance Mediums, and many other private mediums that shrink from public notice and do not wish to have their names mentioned.

HEALING MEDIUMS will be instructed by "The Little Gendam Docton" (the require to have their names mentioned.

It EALING MEDIUMS will be instructed by "The Little Gendam Admit of the popular control of Dr. Bliss) how to apply MAGNETIC TREATMENTS for all forms of disease.

In the first sitting sitters will be candidly informed whether they possess medium state power for an extent that

now to apply MAGNETHO THEATMENTS for all forms of disease.

In the first sitting sitters will be candidly informed whether they possess mediumistic power to an extent that it would be advisable to continue the sittings regularly. Attention especially paid to persons living out of town. Board and lodgings will be secured for such parties white sitting for development if so requested.

Terms—For one slitting, \$1,00; regular course, 6 sittings, \$5,00; do. do. 13 do., \$10,00.

Omeo hours from 0 A. M. to 5 P. M. daily, except Sundays. Sp East Newton street, Boston, Mass., until June 1st; after that date, at Onset Bay Camp-Ground, East Warcham, Ms. May 10.—cow

MAGNETISM imparied through our Magnetic Shields is soft and gentle as the sunshine, and like the sun it gives warmin, life and power to every nerve and muscle in the body. It's Nature's powerful vitalizing force, intended to preserve the health of our race. The moment this Shield touches the body, the entire system responds to this energizing, invigorating, natural stimulus. All persons who wear them feel this warming, genial glow in five minutes after putting on. This healthful tonic continues all the time, when sleeping or awake, and will last for several years. These powerful Magnetic Batterles will reatin and impart the magnetic current for years. Our New Book explains the law of cure. Free to all. Foot Batterles, \$4,00 a putr, warm the feet, cure chibinains and fortify the whole body. Three pairs for \$2,00. Send stamps or currency.

CHICAGO MAGNETIC MHELD CO.,

No. 6 Central Music Hail, Chicago, Ill.

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

BRANCH OFFICES: 1166 Main street, Kansas City, 623 Nicoliet Avenue, Minno-Mo. 100 Port street, San Francis-10 East Engle street, Buffalo, N.Y. J. JENKINS, Agent for New Zealand, Hattray street, Dunedin. May 10.

Electricity in the Human Body.

THE good agent of creation which supports life, promotes growth, performs the repairs of the body, and affords mankind their affections and their souls, is to be found in the above entitled work. The age is without a parallel, in the way of the disclosure of natural law, to this sinail pamphlet. The universe is epitomised in its delineation of the character of the human body. No person should fail to possess this work, and no person who obtains it will part with it. For sale by the publisher of PROBLEMS OF NATURE, at No. 21 Park Row. New York City.

Address PROBLEMS OF NATURE, New York, Price 30 cents. Postage paid.

"PRATT'S

has been made by one family in Connecticut for generations; neighbors and friends have used it with great satisfaction. There is nothing equal to it for a BOLL. \$4.00 a box, postpaid by mail, if you cannot get it where you live. TALCOTT, FRISHE & CO., Agents, Hartford, Conn. For sale by druggists. May 10.

PIERRE L. O. A. KEELER.

TULL. FORM Materialization Séances Friday nights, and Baturday afternoons at 3, at 231 Shawmut Avenue. Insure seats in advance by application to 44 Dover street. A wonderful Light Séance every Tuesday and Thursday afternoon at 3, at 44 Dover street. Admission only 25 cents, Regular Light Séances Sunday nights, at 44 Dover street, Beston. Admission 50 cents. Mr. and Mrs. Joseph Caffray,

TNDEPENDENT State-Writing and Full-Form Materialization. Scance Monday, Wednesday, Friday and Sunday evenings, at 8 P. M.; Thursday afternoon at 2 P. M. 202 West 36th etreet, New York. 4w-May 10.

LOTTIE FOWLER.

MEDICAL and Business Medium, for a short time only at No. 14 Bosworth street, Wood's Hotel. Hours 2 to 8. Appeintments made by letter. Terms, \$5.00. May 10. DR. C. H. HARDING.

TEST, BUSINESS AND MEDICAL MEDIUM, 24 Up-ton street, Boston. Examinations free on Tuesday, May 10.—1w* FOR SALE.

WILL sell my COTTAGE and LOT and STOCK at Queen City Park, South Burlington, Vt. For particu-lars, address J. W. TRUAX, Box 122, Essex Junction, Vt. May 10.

MRS. H. E. YOUNG, MAGNETIC TREATMENTS, 45 Indiana Place, Bos ton. Hours 9 A. M. to 5 F. M. 2w - May 10.

THEN, J. W. STELL, CLAIRVOYANT, Test, Speaking Trance Medium, Discases diagnosed by letter, lock of hair, etc., \$1,00 each, Funerals attended, Address J. W. STILL, M. D., Morris, Otsego Co., N. Y. LOSS OF MANHOOD

URED by a spirit prescription in 60 days. It is an out-side application. No modicines given. Send three 2-ct. stamps for descriptive book to DR. ROBERT P. FEL-LOWS, Vineland, N. J. CHARGES REASONABLE. Feb. 22.—20wis*

MRS. C. H. LOOMIS, Trance Test Medium lock of hair, age, sex, and three 2 ct. stamps. Test and Developing Circles Tuerday and Friday evenings, at 128 West Brookline street (Buite 1), Boston, Mass.

PROF. BEARSE, Astrologer, 259 Meridian street, East Boston, Mass. Your whole life written, horoscope thereof free of charge. Reliable on Business, Marriage, Disease, and all Financial and Social Affairs. Send age, stamp, and hour of birth if possible.

MAGNETIC MASSAGE HEALING. First visit and treatment free. S. B. PRATT, 822 Broadway, New York.

THE THEOSOPHIST,

A MONTHLY JOURNAL DEVOTED TO SCIENCE, ORIENTAL PHILOSOPHY, HISTORY, PSYCHOLOGY, LITERATURE AND ART. Conducted by H. P. BLAVATSKY. Published at Madras, India.

April number just received.

Subscriptions will be taken at this office at \$5,00 per year, which will be forwarded to the proprietors, and the magazine will be sent direct from office of publication; or the subscription price of &I per annum, post free, can be forwarded direct by post-office orders to "The Proprietors of "The Theosophist," at the above address, Single copies for sale by COLBY & RIOH at 50 cents each, sent by mail postage free.

SAN FRANCISCO.

ANNER OF LIGHT and Spiritualistic Books f. ls. ALBERT MORTON, 210 stockton street. Nov. 18.—1sif

Message Bepartment.

Public Free-Circle Meetings

Public Free-Circle Meetings

Archeldat the BANNER OF LIGHT OFFICE, Bosworth street (formerly Montgomery Place), every Tuzaday and 'PRIDAY AFFERNOON. The Hall (which is used only for these scances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, a lowing no egress until the conclusion of the scance, except in case of absolute necessity. The public arcordally 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 sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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

All its our armost desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

All axis and owers upon our Circle-Room table are gratefully appreciated by our angol visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the alter of Spirituality their floral offerings.

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

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

All Latters of inquiry in regard to this department of the Banner should not be addressed to the medium in any case, Lawis B. Wilson, Wagirman.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held Feb. 26th, 1884. Invocation.

Invocation.

Oh! thou Giver of every good and perfect gift; thou whose presence is manifested in an invisible giory throughout the universe of space, whose name is written in lines of light upon the starry heavens, and traced in characters of power and loveliness upon the throbbing earth. Oh! thou Divine, Kternal Spirit, permeating all life with animation and consciousness, thou who art the source of all intelligence and will, we lift our souls to thee in grateful praise for the experiences of existence and for all the opportunities for unfoldment that are given to us along the way of life. We recognize thee as the parent of all good, as one whom we can approach in trusting confidence, feeling that in thee we have a friend indeed, that we shall be understood by thee if by none in mortal life, and that we may approach thee feeling assured that from thy great atorshouse of wisdom and truth we shall gather crumbs of knowledge that will enrich our lives. Oh! our Father, give unto each one that degree of strength which is most required to lift him above the waves of care and turmoil unto the very boundartes of love and life immortal, where angels dwell and archangels join the chorus unto thee, who art the Parent of all forevermore.

Questions and Answers.

CONTROLLING SPIRIT.—We are now ready to consider your questions, Mr. Chairman.

QUES.—[By Thos. M. Peters.] Is there any certain, universal standard of right and wrong in morals which would be acknowledged by all

men? If so, what is it?

Ans.—We know of no universal standard of Ans.—We know of no universal standard of morals better than that expressed by the lowly Nazarene in his injunction to his followers: "Do unto others as ye would have them do unto you." We all know, through the outraged feeling that we experience when we have been injured by another, that we have no right to perpetrate an injury upon any one; and it requires no dictates or enforcements of any manmade law to assure us that certain things in life are right and others are wrong, since intuitionally this knowledge comes to every intelligent being. When man has grown in wisdom and knowledge, and the "good time" has dawned upon him, he will not require astandard of moral excellence erected by any individual or any al excellence erected by any individual or any body of individuals, but will know how to regu-late his character and his tendencies for himin other words, he will be a law unto

Q.—[By the same.] Does Newton in the spirit-life know more of the facts of science than Newton in the body in this life did? If so, can he correct such mistakes as he may have made in his Principia?

made in his Principia?

A.—It is to be presumed that Newton, in the spirit world, has advanced in the knowledge of scientific fact and truth, else there would be no advantage in man's passing from the earthly stage of being and but little advancement or progress for him. Since on earth scientists have ascertained and discovered many truths which they did not entertain or acknowledge in the time of Newton it is also to be presumed. the time of Newton, it is also to be presumed that Newton still continues his researches in the realm of demonstrable fact, and that in the pursuance of this labor he must be attracted to scientists on earth who are likewise interested in the discovery of new truths, and be able to impress upon them a conception of the knowledge which has appealed to him in the higher life. It matters not how new discoveries in the realm of science are conveyed to mankind: whether they appeal to humanity under the name of Newton or any other; it only concerns

us to know that they are founded upon fact, and that truth is their endorser.

Q.—[By Fleming Hodges of Okolona, Miss.]

Men are created with certain forms and certain appetites: who shall be the judge of the measure of their lightgrace?

ure of their indulgence?

A.—Intelligent man—and we believe the time is coming when mankind generally may be called intelligent—does not require the judgment of any other for the measurement of his ment of any other for the measurement of his indulgence of whatever appetite he may have acquired or inherited. The effect of the indulgence of any appetite or passion, which inflicts itself upon the individual, surely and faithfully measures the extent to which the appetite or passion should be indulged. The suffering which is entailed by the indulgence of abnormal appetite. which is entailed by the indulgence of abnormal appetite or undue passion leads to restraint; and if the sufferer is wise he will profit by experience, and will not require the regulations or laws of any set of men to convince him that by indulgence in appetite or passion he is not only debasing himself, but also setting an example of impurity, of immorality, unto those who come after him. By-and-by, as we said in reply to the first question, when man has outgrown the debasing appetites which, we might say, belong to lower conditions of physical life. say, belong to lower conditions of physical life, he will have "become a law unto himself"; he will understand how to regulate his own conduct, also to restrain his passions and appetites.
Then no universal standard of morality will be set up, because mankind generally will understand the laws of spiritual life and will endeavor to walk by them.

Jennie Holmes.

People call me dead, and so I will say I have not been dead very long; but I do not feel that I ought to say I died, because I feel about the same as I used to. I know what is taking place around me, and I seem to be more alive than I was when on earth. I felt very sad after I passed from the body, because I could not tell my mother and father I was with them. I could see them just the same as I did when here, and it seemed as though they ought to know that I was not dead, and that they should not grieve for me: because, to all appearance, I was the same girl that I was before.

I never spoke in public in my life, so I do not know how to speak here very well. I only come to send my love home to my folks, and tell them how glad I am that the body has been taken from me, because now I feel well and happy. I have a pleasant home in the spirit-world; I have no reason to mourn over the change only when thoughts of it bring sadges.

have a pleasant home in the spirit-world; I have no reason to mourn over the change only when thoughts of it bring sadness to the hearts of those who are dear to me; and I thought if I could come here and let them know how really glad I am, because I am not now weak and tired, and getting along so well, it might make them feel happier, and perhaps it would give me power to come closer to them and let them know of my presence. I hope my dear friends will try and learn something about this spirit-life, because I would like so much to talk to them, and tell them of the many things I have heard and seen in the little time I have been out of the earthly body.

body.
My father's name is John Holmes. I lived on Albany street, Boston. My father is a poor, hard-working man, but he loved me, and I know he would like to hear that I am well and com-fortable, and that I have the power of coming back to him and to all, with my love. My name is Jennie Holmes. I am eighteen years old.

James Bogue. I feel strange in coming here. I do not untaken than do some good people on earth. It is all

derstand this thing very well, but I have thought a good many times, in the last five years, that i would like very much to try and make myself known in this manner. I had many friends on earth, although I was not a public man, by any means, nor engaged in any professional puralts. I was an engineer on the railroad, and I met my feeth in a railroad disasterat Chicago Junction. I have tried many times to come into communication with the boys of the Baltimore and Ohio road, but just as I thought I would be able to an unounce myself, something would come up, and present a barrier between the mortal and the present a barrier between the mortal and the mortal conditions, so I was unable to make the least impression upon those whom I wished to reach. I have had many lessons to learn, one of which is, that spirits cannot do precincity at the work in connection with matter, even though they have a great deal of vigor and entry of will. I was a man of some will, and my friends might tell you that I generally made my friends might tell you that I generally made my friends might tell you that I generally made my friends might tell you that I generally made my friends might tell you that I generally made my friends might tell you that I generally made my friends might tell you that I generally made my friends and tell them I know exactly what they work I have in view, in connection with earthly friends, and tell them I know exactly what they did in connection with my hown affairs after I passed from the body, and all the kindly attention they bestowed upon my poor remains, I will feel greatly obliged to you. I would also like them to understand that I am ready to come into communication with them at any time, be oause I feel satisfied I have the ability, from my side of life, to assis in connection with me at any time, be oause I feel satisfied I have the ability, from my side of life, to assis in connecting the two products and the my friends and the my friends, and tell them I know exactly what they all the work has been

I do not know whether I have expressed myself correctly or not. I feel like one who has been placed in a very delicate position: it seems as though I had one foot in the spirit-world and one on the earth side. I hardly know where I am at the present moment, only I understand that I am trying to communicate with mortal life, and hope to succeed well enough to give me encouragement to try again at some other place. I come from Zanesville, Ohio. It will be five years next summer since I passed out of the body through the effects of an accident, as I told you. My name is James Bogue.

Asa Steere.

I have seen changes in connection with the mortal affairs that were mine, since I passed from the body. I have seen those possessions which belonged to me pass under the hammer, so to speak, and it seems as though my former connection with them was severed. I have seen changes taking place with friends whom I am interested in, and in looking back over the past, especially within a very few years, it appears to me that all things connected with material life are changeful, fleeting. Then I look around me in the spirit-world and wonder if it is the same, if there is nothing stable, if all things are continuously passing through change. I am a very humble individual; I was merely a It things are continuously passing through change. I am a very humble individual; I was merely a plain, practical man, a farmer, if you choose to call me so, while here, and I do not understand these lessons of life as I desire. I have been informed by those who know more than I do that in order to advance we must meet with changes; we must let the old go that we may be ready to take up the new; therefore we must press along without regretting the experiences which come to us. That is all very well, and I am ready to accept the lessons which arise before me; but I would very much like to come into communication with certain friends who were most closely connected with me on earth, because I have information to convey in reference to their earthly affairs which I feel will be interesting, at least, if not beneficial to them.

beneficial to them.

And I want to tell my old neighbors and friends that I live. It seems to me, friends, a very important statement to make: because if very important statement to make: because if those on earth can come into communication with friends who have passed beyond the veil, who have traveled that road which we have been taught to believe has no backward track toward the earthly side, and can understand from them that life is etcrnal, that they are essentially the same individuals on the other side that they were here, I believe it will do more to unfold their natures and inform them of the real meaning of existence than anything else can do.

I do not like to come here to talk before the public, knowing that my utterances are to be sent forth to the world. I only want to reach my former friends and tell them I am quite satisfied with the spirit-world. I have a little home there which corresponds somewhat with that which was mine here—which has now passed into other hands—and I take comfort there, in connection with dear friends who reside with me. My home was in Centredale, North Providence, R. I. I am Asa Steere.

Mary S. Dyer.

[Good-afternoon.] This is afternoon, is it? I do n't know much about it; I have only been gone a little while to the other life, and it seems like as though I had just woke up; I think I like as though I had just woke up; I think I must have been asleep; I have roused up and taken a look around, and it is very strange. I didn't think I should find scenes like these on the other side of life; I didn't expect to see men, women and children going about their work and their business, the same as I have seen them here, and I didn't look for schools and hospitals and colleges, as I am told we have over there, and that those who come to that life have to be instructed. I had to be instructed in the rudiments of knowledge. It is all very ed in the rudiments of knowledge. It is all very strange; I do n't understand it. I was told to come here and look around. Well, I came, sir, and it seemed queerer than ever; for I am sure this looks to me like a schoolroom. I see men this looks to me like a schoolroom. I see men and women grown taking lessons from some who are teachers, I suppose, and who seem to be very ready to give what they have in the way of knowledge. Then I was told I must become a scholar, too, and learn my lessons, if I wanted to understand just how they live, and what the purposes of life are outside of the physical body;

to understand just how they live, and what the purposes of life are outside of the physical body; and I feel as though I had been turned upside down or inside out.

This may not be interesting to you, sir, but when an old lady, who has lived more than eighty years in the body, and who clung to the old ideas which were given her in early life, finds herself in such a position as this, you may well believe it its very strange to her. And that is just what troubles me. I am not dissatisfied with the place I have found, for I have seen, within the last few days, the loved darlings who went out of the earthly life many years ago; it seems as though all the friends I ever knew, who had drifted away from me, had come together again to give me welcome, and I am truly glad to see them, to recognize their dear faces. I am not here to complain of the new life that has opened upon me, only I must express myself on the strangeness of the situation, because it is so different from what I expected to find. I was for many years quite a leading member of the church where I belonged. I tried to do my duty as well as I knew how to my fellow-beings—as the good man who previously spoke to you said—"as I would have them do to me." I tried to walk a straight path; but somehow I feel as though I had been confined in a tight bandage so long that I grew rather to like it; and now that it has dropped away I miss it.

I want my friends to know that I send them miss it.

I want my friends to know that I send them my love, that I am not unhappy, only a little bewildered. I feel kind o' dazed, you know, as one who has been in darkness a long time does

one who has been in darkness a long time does when he suddenly gets out into the clear sunlight; but there are good friends leading me along kindly and tenderly, and I think in allittle time I will be strong again.

My friends might want to know if I have seen our blessed Lord. I must say I have not. I feel very badly about it, too, because I look for His kingdom, and the bright and shining ones who, I believe, throng around to give Him eternal praise. I have not found Him, nor have I seen any one who looks more like an angel than the best kind of people you know here. Some people that I have met in life have shining faces, have what I call the light of love and benevolence gleaming from their eyes, and smiling on their lips. These are something like the people I have seen on the other side, and I don't know as the spirit-folks look any more angelies.

Hattie A. Lambert.

My name is Hattie A. Lambert. I was twenty years old when I died, and I have been a resident of the spirit-world over twelve years, yet I have never had an opportunity of communicating before to earthly triends, and I hope now they will receive my message. I am sure they would do so could they understand the great effort I have made to come to them, how many times I have attempted to announce myself, not only at this place but in other places where mediums are to be found, but I have always been diums are to be found, but I have always been disappointed, because unsuccessful in my at-

only at this place but in other places where mediums are to be found, but I have always been disappointed, because unsuccessful in my attempts.

First, I wish to send my love to my friends, and assure them over and over again that I do love them sincerely and deeply, that my best sympathy goes out to them in their trials and their joys. I know the painful experiences which some of them have passed through. I understand the road of life has been rather rugged and cloudy to one who is very dear to me, and to whom I bring my most affectionate sympathy. This dear friend, as well as others, lives in Worcester, Mass. I sometimes thought it possible for the spirits of the dead to be able to return to earthly life and manifest to their friends of earth. I knew nothing of Spiritualism before I passed away, but it seemed to me that the wise and loving Father must have made some such provision for his children, so that there would not be entire separation between those who dwelt on high and those who inhabited physical forms; that in some manner the dead would have the power of communicating with the living. I now know I was a medium. Those intuitions came to me not only because my spirit sensed the presence of dear ones gone before, but because it had the power, under certain conditions, of reaching out into the spirit-world and learning for itself; and it seems as though, possessing these powers on earth, I ought to have been able before this to have utilized them by coming to some medium and manifesting my spiritual presence; but I have not before been able to do so.

I wish to inform my friends that those things which I talked over with them in the past, which led them to consider me a very strange girl, who wanted to live more in the realm of fancy than of fact, were really truths presented to me by heavenly teachers. I would like, in turn, to bring them to their acceptance if they will be ready to receive me.

I was ill for a few weeks before passing from the body; my system steadily and rapidly declined.

bring them to their acceptance if they will be ready to receive me. ...

I was ill for a few weeks before passing from the body; my system steadily and rapidly declined; but I had very beautiful experiences during the last three weeks of my earthly life. I spoke of some of them to my mother, and she very kindly took them down upon paper. These records she laid away in a certain box. My mother has passed to the spirit world since then, and those written records of my last days on earth have been passed from one to another until now they are in the possession of a cousin of mine, who is away from home, who will probably be away for some years. I hope those statements will not be destroyed, because I believe they will yet teach friends of mine truths concerning the spirit life of which they are now ignorant; perhaps they may lead them to investigate Spiritualism and to desire to know more of its claims. I am here for the purpose of reaching those friends, hoping and trusting my few words will be accepted as coming from my heart, assuring them I will not cease my endeavors to reach them personally and privately until either successful or convinced I have not the power to accomplish the work in view.

Norman Hobart.

How do you do, Mr. Chairman? I am very happy to be here. I was a Spiritualist before I passed from the body, and it is over five years since that pleasant change came to me which bore me to the kingdom of the blest, so to speak. I had known what it was to be enveloped in the fogs that creed and dogma throw around one. fogs that creed and dogma throw around one. I had known what it was to wrestle with the mysteries of life, and to grapple with those great problems concerning man's destiny, future and immortal existence, that were never satisfactorily solved to my comprehension, until I embraced the truths which Spiritualism brought to my acceptance.

Those truths appealed to my reason, and as a thinking man I could not waive them aside; so after many long years of allegiance to the church, after a long period of time passed in trying to expound lessons of morality and religious teaching unto those with whom I came in contact, I found that I had been wading through deep waters, endeavoring to pilot others along to a

teaching unto those with whom I came in contact, I found that I had been wading through deep waters, endeavoring to pilot others along to a shore which I could not find for myself, so I let the old ideas go. I gladly gave up opinions of a theological nature which had clung to me, and very readily embraced Spiritualism with its new teachings, its higher revealments.

Of course I was looked upon by many as a very foolish man. They thought I was drifting away to a condition which would result in great unhappiness for myself, by and by. Some pitied and others scorned me, but I moved along in my own way, because I felt assured that a glorious light was streaming around me, and that I could not be enshrouged any more in the darkness of doubt and ignorance concerning the immortal life. I found many who could come into sympathy with my new views, who were ready to take up the enlarged ideas of life which were brought to me by angelic ministrants, so I kept in pleasant association with many of my fellow-beings, and they would assure you, could you come into communication with them, that I endeavored to live by the truth which came to me, and to advocate it at all times, whenever I found a necessity for doing so. I do not believe in placing the facts of Spiritualism before everybody, for I do not consider that all minds are open to their acceptance. I think a certain course of preparation must be undergone before an individual is ready to take up and understand the lessons which Spiritualism has to reveal.

From my own experience, and from that of others which I have observed, I am ready to de-

which Spiritualism has to reveal.

From my own experience, and from that of others which I have observed, I am ready to declare that the teachings of Spiritualism are like those of a higher department of education, and that many minds are unable to grasp them; they must pass through a rudimentary course of discipline and of instruction before they are able to understand and converted to the below of discipline and of instruction before they are able to understand and appreciate the higher lessons which our glorious philosophy has to impart; so, while I am ready to cooperate with any worker on earth or in heaven who desires to communicate to mankind, yet I do not think it wise to confine these teachings to those who will not see, who are so contented with precedence opinions concerning eternity that they will not listen to those revealments which the spirite have to offer.

I wish my friends to know I am not idle. I am not laboring for those who are contented with their present position, although I do hope the time will come, as I think it must, when those very ones who now declare that they have all they wish, and have no desire to enter into new paths of research, will start anew, and, believing that they have absorbed all that is good for them from the histories of the past, will realize that it is time they were reaching out into new avenues for spiritual unfoldment. When I see spirits returning here, or elsewhere, who never entertained an idea of spirit-When I see spirits returning here, or eisewhere, who never entertained an idea of spirituality or of the life beyond, or had any conception of the true methods of existence in the spheres, I pity them greatly, for they seem to be laboring under a disadvantage in returning to mortal life; they do not seem to have anything to take hold of in establishing a connection between the medical and their former asset. tion between themselves and their former asso-ciates; it is hard for them, as they have to con their lessons over and over again before they can incorporate them into their lives. I am ready to assist such spirits to the utmost of my

power.
Spiritualists who have investigated our phi Spiritualists who have investigated our philosophy, and gained not only a comprehension but absolute knowledge concerning the life outside of the physical, are frequently in advance of all others: they can, if they choose, take hold of the other end of the line of communication and enter into intelligent discourse with those who inhabit the celestial world. I believe it is the duty of such to exercise an influence upon all with whom they come in contact, not for the purpose of advancing those who will not be advanced, but for the purpose of leading those inquiring minds who grope in the darkness of doubt and ignorance, who know not where they can find light, to reach out and take hold of the truths which we have to offer them.

But I find I am overstaying my time. I must draw my remarks to a close. I wish, however, to add that this is not the first time I have come into contact with a medium; this is not the first spiritual scance I have attended since the first spiritual scance I have attenued since I departed from my physical body. I have, at certain times, come into close association with spiritual workers on earth, and have been very because herewise that my influence was felt, happy in knowing that my influence was felt, although outward expression was not always although outward expression was not always given to my presence. I send my love and greeting to friends, and assure them that all things are well with me. I lived in the body for sixty-eight years. I am now in the sixth year of my sojourn in the spirit-world. I came, speaking of localities, from Carthage, Ill., and was known as Naman Hobert. was know as Norman Hobart.

Mary J. Studley.

Now that I have found the opportunity so long sought for and coveted, I can hardly find words to express myself. Mortal language is inadequate to give vent to the emotions of the soul, and I feel restricted in my powers of expression; yet I desire so very much to come into communication with a dear friend present, that I feel I must not allow this moment to slip by unutilized. So many thoughts crowd upon me that I hardly know how to begin or what to speak of; but I must mention the fact that in coming into the presence of my friend that in coming into the presence of my friend I have gained power and strength of spirit such as I never thought I should again possess: the grand and beautiful exaltation of spirit which I now feel is entirely different from what I antistated. ticinated.

now feel is entirely different from what I anticipated.

In the earlier years of earthly existence I did not dream that I could ever lose my hold upon the Infinite Father of all life and love, or that it was possible for his image to fade away from my thought, or that I should drift silently, yet gradually, away from a belief in his eternal existence. But so it was: and it is only recently that I endeavored to reëstablish my hold upon him, or that the thought of his eternal love and beneficence was really awakened within my soul.

Oh! I am so happy in the knowledge that an Infinite Power, a Presence of love and tenderness, overfloweth all things and permeateth all life, that I can rest confidingly upon his affection, knowing it will sustain and uphold me through all the experiences that may come to me in the eternal ages.

The painful and sad discipline of life which was mine on earth. I understand now, has only prepared me to better appreciate and realize the glories of a real existence in the spirit-world. I am happy, too, because I have found a new labor: I have reached out into higher fields of work, and am accompanied by strong, protecting angels, who guide me in my onward path and assist me to fulfill the mission which I have undertaken.

This is my first attempt at speaking through this organism. I may not succeed as either I or my friend would desire, but it is an earnest

This is my first attempt at speaking through this organism. I may not succeed as either I or my friend would desire, but it is an earnest of what I may accomplish by-and-by, and what I very much hope to do in the way of communi-cating with him and other dear friends.

cating with him and other dear friends.

I must not forbear to mention that I have my darling with me. The dear little bud of promise—which was blighted on earth—has blossomed in the spiritual world, and its progress in growth and beauty has given me new life and power. Since I have had charge of that lovely child, I find my interior faculties awakening anew, and I gain fresh energy and force of will to go forward and accomplish what has seemed so far away from me.

seemed so far away from me.

I had hopes and aspirations and plans; and when I falled to see their fulfillment, I became depressed in mind and body, and under those conditions I passed to the spirit-world. This depression, or its effects, lingered around me for a long time, and although I knew I was an immortal being, I could almost curse my exist-ence! I saw no ray of light before me, no gleam

of happiness, and no avenue of usefulness.

Thus I wandered on and on, until I came to you, dear Joe, and to your sweet little wife, and through her organism and the influences which gather around her, I gained a new conception of power and of being—and took my first forward step in the immortal life. Then, when my loved one was brought to ree and I vaderteed. ward step in the immortal life. Then, when my loved one was brought to me, and I understood all that the Infinite Father had planned and purposed for my existence, I felt like a new creature. I immediately became aware of my former recklessness, and of the wrong I had done in loosening my hold of Him by allowing my conception of His love and tenderness to fade away! I now assure you that no power on earth or in heaven can sever the connection which I feel is firmly established between my loving Father and my own spirit.

There is very much I would like to say to you, but I cannot do it in this public manner; perhaps at some future time I will have the power of again coming into personal communication with yourself, and revealing to you a part of

haps at some future time I will have the power of again coming into personal communication with yourself, and revealing to you a part of my heart-history, which will inform you concerning those conditions which came to me just previous to my departure from the body, as well as those which surrounded me after I entered the spirit-world.

I must mention something that may surprise but which will interest you—which perhaps I may not have the power of giving to you again: it is that I have taken up a mission, the very thought of which, in other days, would have been so repugnant to my feelings that I could not have entertained it: Under the influence of exalted spirits and the companionship of the dear child who is with me in the spirit-world, I have undertaken to work a pleasant result with one whom I do not love, but who was associated with me in times past. You may understand perhaps to whom I refer: I cannot speak more plainly here. Knowing how the spirit is warped and how the entire disposition has been cramped, and that there is a great need of reformatory work in connection with that individual, I have come to see that perhaps there lies my mission. I shall endeavor to do my duty in that direction. I will, with the help of the angel-world and our Heavenly Father, exert such an influence upon that being as will in time, I trust, draw out a new life-force that will invigorate the better spiritual attributes of his soul and cause them to blossom in love toward his fellow-creatures. This is not the extent of my life-work, but one avenue in which I ought to labor, and which will occupy my attention for a time.

I am also interested in woman—in the unfoldment of her begt powers—and am desirous

I am also interested in woman—in the un-foldment of her best powers—and am desirous of extending my influence to those who are la-boring for the elevation of my own sex. I know I have feelly expressed myself, but I hope to do better at some future time. Mary J. Studiev.

[Rev. Joseph D. Hull of Hartford, who was in the audience, rose and acknowledged the above message

as addressed, he could not well doubt, to himself, by a dear friend of former years, who under great depression of mind had suddenly passed, by her own act, into the spirit-world. The parallel between the history of her life-struggles, trials and sentiments, which he had well known, and the statements which had just fallen from the lips of the medium, was remarkably close.]-ED. B. OF L.

Report of Public Séance held Feb. 29th, 1884. Questions and Answers.

QUES. - [By D. D. West, Newfield, Me.] Whence come our thoughts? or where do they originate?

Ans.—We believe that high and spiritualistic ideas originate in the great Source of all Intelligence, and that these float in the atmosphere until they find a lodgment in receptive minds. Man is distinguished from the animal by being classed as a reasoning being, which also implies that he is a spiritual being. By the exercise of his reasoning faculties man's mind is brought into a condition for the reception of those ideas of which we speak, and also for the generation of thought; for we believe that the friction produced in the mind by the exercise of reason causes a mental operation which lexicographers define as thought. To us thought, in the abstract, is but the vital action, the movement of the soul. Ans.—We believe that high and spiritualistic

Q.—Can man control his destiny? and, if so.

A.—By destiny we understand your questioner to mean the final condition which man will attain. We believe that this final condition has been determined by a Supreme, Over-ruling Intelligence, therefore man himself cannot control it. But we do believe that man has very much to do with the fact, whether he arrives at this final condition, which to us means beatitude, peace and harmony, in a brief, period of time, or whether it will take many ages. By profiting by the experiences and lessons of life, by endeavoring to come into harmony with his fellows and to understand the great problems which are ever surging around him, seeking solution, we know that man can do very much by way of hastening; the time when he shall arrive at this final condition. By living in a state of inharmony, by refusing to learn his lessons as they appeal to his mind, by refraining from profiting by experience, than may retard the advancement of the condition of mind which we call destiny; therefore man, although governed and controlled by a superior force, can to a certain extent exercise his free will and control his movements as well as governed and controlled by a superior force, can to a certain extent exercise his free will and control his movements as well as governed and controlled by a superior force, can to a certain extent exercise his free will and control his movements as well as governed and controlled by a superior can be conditioned which seem the conditions which seems the condition of the conditions which seems the condition which seems the condition of the condition of the condition of the conditi A.-By destiny we understand your question-

though governed and controlled by a superior force, can to a certain extent exercise his free will and control his movements as well as govern the conditions which sway him. On the spirit during the process of incineration?

A.—The process of incineration of the body will have no unpleasant effect upon the spirit, unless it be through the operation of a psychological law. If a spirit has clung long and closely to his physical body, and has at length yielded it up with regret, he may experience a sensation of pain upon beholding, that hody consigned to the flames, just as we may experience a feeling of pain when we observe the body of a dear friend placed under the operating knife, even though we know that friend is perfectly unconscious of the operation. Through the law of sympathy we shrink from the sight, and so the spirit who has long held tenaciously to his physical body may shrink from the sight of that body being consumed, but in no other, way can he be affected. Those spirits who welcome death and who are pleased to part with the physical, knowing that they shall become resurrected in a land of beauty, where a form adonted to their wants will he provided them. rected in a land of beauty, where a form adapted to their wants will be provided them, will not shrink from the sight, we have mentioned, nor will the fact that their earthly form is to be cremated disturb their gensibility in the least.

Lucy Alcott.

I have manifested from this place before; but I have manifested from this place before; but it was a long time ago, and the friends who are present invite me to speak this afterboon. I wish to send my love to my friends, and tell them that under no circumstances can I forget them. I have watched their movements since I departed from the body. I know the changes that have taken place in their lives; some of them have been surroughland depressing that that have taken place in their lives; some of them have been sorrowful and depressing; others have been sorrowful and depressing; others have been uplifting and joyful; and I feel that all have been for the best. My dear ones sometimes feel the presence of angel guests around them, and realize that they have influences of an elevating nature, which broaden their lives and expand their faculties; but they sometimes long for a word of encouragement or affection from outside sources; they desire to receive some little token of remembrance from the dear ones who have gone before, and I come to day to send this little token of remembrance, and to assure them that we are frequently in their midst, ministering to their wants, seeking to give them new ideas concerning the future life.

ing the future life.

I cannot fully express myself in relation to my spirit home and my present labor. From the moment when I realized that I was going the moment when I realized that I was going out of the body, and said to my dear father, "Do not weep," and he, too, comprehended that my condition would be far brighter and happier than it could be on earth, I have only rejoiced in that great and glorious change, for I have continuously expanded; until to-day I feel as though no words could express my gratitude for what has been given to me in the way of life's lessons.

life's lessons.

I have interested myself during the past few I have interested myself during the past few years in the development of young mediums, because I have felt so strongly that there was a great need of such in the field of Spiritualism, and I have endeavored to do what I could to unfold their powers and strengthen them for the labors of life. I have come in contact with several who possess mediumistic powers, and am glad to say I have been able to encourage them to a certain extent, and to enlist other spirits to form a band for their protection. This is a portion of my labor in spirit-life. The labors of these things for the general public, only for my friends, who I feel will be interested in all my doings. Tell them I intend, very soon, if possible, to bring them some thing convincing from the spirit-world, something in the way of advice concerning their

tend, very soon, if possible, to bring them something convincing from the spirit-world, something in the way of advice concerning their future, for I can see a new change to take place in their lives; one that will be more beautiful than any in the past, one that will show to them the cause of many of those darksome experiences which they could not understand. Oh! It seems as though I could talk forever, almost, to my friends, if I could only come to them through some medium, in private, but I am not willing to speak as I wish here, because I do not like to express myself in public. But if my friends know that I am trying to be useful, and to perform that work which I feel pressing upon me, that I am attending various places where spiritual manifestations occur, not only to be of use, if possible, but also to learn all can, I think they will be pleased. My family was willing that I should go to the spirit-world, because they understood something of the condition I should reach. I had friends who believed that angels came to them, and ministered to human wants. I had other friends who did not believe, who could not look upon me with the same joyful affection that they did others, because I accepted the fact that spirita return but I do not feel sad for anything of the combut I do not feel sad for anything of the patt, I only rejoice, because I know I have been able to come it their wants, have given them new thoughts, which has made them reach out in a higher direction than they have ever thought of before. I believe in that way I have been able to perform some little good.

My name is Lucy Alcott. My mother's name

way I have been able to perform some little good.

My name is Lucy Alcott. My mother's name is Charlotte: my father's, William Alcott. I lived in Shelburne Falls at one time. Changes came in our family, and in later years their home was in Franklin.

My father has sometimes felt that he had no abiding place in this world. He was sent hither and thither at the call of the spirits, so he could not make any plans for himself, because he would not know whether they could be carried out or not. Being a medium for the spirits world, inspired by the angels to give forth those truths which they could impress upon him, he has been led and guided solely by them, and I feel that his has been a useful and peautiful mission.

slon. I have just dropped in for a minute, Mr. Chairman, but I am not acquainted here. For a little while I have been traveling—going about from place to place, I mean—on this earthly eide, although I am what you call a spirit, and I heard of this place. I have been looking on; the doings to me seemed strange, at first: I could not understand them. I have been into one or two other circles where spirits or infest to mortals, and was very much interested in the proceedings. And when I manifested a desire to try and communicate as offices do, I was told to come here; so in company with my wife, who is in the spirit-world also, I have put in an appearance. I was here at your last meeting, and tried to get in and say a few words, but I could not, for I did not understand how—and I hardly know what to do now that I have got here.

I had property and business affairs of a material nature that interested me when on earth, and they interest me now, because there are a little while I have been traveling -going

and they interest me now, because there are parties in the body who are concerned with these matters, and attract me to them, and Cora also, and we try to impress our thought upon their minds, but with very little success. I am trying to learn how to do this work; it seems to be a kind of mental telegraphy. I am endawaring to gain wiedom houng to make a endawaring to gain wiedom houng to make a

endeavoring to gain wisdom, hoping to make a practical use of it at some time. This is what brings me here especially to-day.

I do not know as any of my friends will learn of my return; if they do, they may scoff at the idea and declare I never gave you any such message. That will not make a particle of difference to me.

message. That will not make a particle of difference to me.

I have been helped in here, and am very glad of the privilege. I hope to come again some other time. If think I will have power to come and give more than I have to-day. I am going to try and make a stir down in New Orleans; that is the place where my interests center, and where I hope to be heard from by-and-by-I thank you, sir, for admitting me. My name is Robert Moors.

MESSAGES TO BE PUBLISHED. Feb. 29.—Helen Atwood; White Eagle: Thomas Flynn; Judge J. L. Lott: William Pimer; Lily Harrington; Margaretta Latham.

March 4.—Ellen E. Ferris: C. Townsend; Albert Nelson; Minnie Shenard; Levi W. Davis: Hattle S. Plerce; Charlotto W. Glesson; Louisa Williams.

March 7.—Richard Twiss; Ernest Hill; Lydia M. S. Prescott; Father Qieveland; Henry C.; Katle Richardson.

Son.

Murch II.—Henry Judson Cross; Lorena Standish; David Ward; Betsey Tucker: Sarah Ann Murray; Beojamin Wadleigh; Heurietta Clark.

March 14.—C. R. G. McDonald; Therese Leonard; Libble Thayer; Beojamin F, Brown; Mrs. Julia Caroline Miner; Gilbert Frederick Taylor; Elia A. Howard; Charlie Mordinett Frederick Taylor; Elia A. Ho

ton,

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

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

ver, Jonathan Alger; Laura Mendum; Charles R. Baldwin.

**March 25.—Ann Rutledge; Charles H. Merriam; Clara Faulkner; Mrs. Eliza Healy; Luella Baker; John W. Higglins; Barah Elizabeth Clark; Daniel Emory.

**March 25.—William Knight; Mary L. Morrison; Gertle Downing; Thomas Robinson; Mary Elien Carlisle; George E. Merrill; Lizie Hall; James Bell and wife,

**April 1.—Henry C. Wright; Old Billy Gray; Caroline Fenguson; Joseph W. Butler; Henry Pasilck; Emily.

Strong; Burritt Manyille; Milton Bonney.

**April 4.—Lotela, for Hosea Sturievant, Dr. John Lee,

James W. Beara, Julia Fingg; George C. Hobbs, C. E. Chandler, Susan R. Barker, Anna Sprott, V. P. Evans,

Annie Stout, Caroline Lee, Ellen Hosner, James Pratt,

Little May, Mrs. Emms Bragg, Martha Growley, Uncle

Nathan.

**April 8.—Hosea Webster: Mrs. Ellen Hines: Esther Har-

Little May, Mrs. Emms Bragg, Marths Urowley, Uncle Nathan.

Aprile,—Hoses Webster; Mrs. Ellen Hines; Esther Harrington; William P. Jenny; Anabella R. Sullivan; Amanda Nelson; William C. Roundy; Worcester,

April 11.—Oharies L. Richards; Caleb L. Hudson; Maria Stapleton; Israel Canfield; Ermine Case; Carrie E. Marshahl; Frances Mary Parker; George Abercromble.

April 15.—Oblone! Theodore Gay; Oharies H. Wesson; Catharine Farmer: James Worst; Abigali Armstrong; Ellira M. Hardy; White Eagle.

April 18.—Benjamin G. Folsom; James Edward Hooper; Rmeline Strong; Colone! Orson Perkins; Harriet Bipley; Léonard Jackson; Lillie Perry.

April 12.—Dr. Henry F. Gardner; Capt. David H. Sellingham; Spale A. Myers; Mrs. Emily K. Robinson; Eamuel Underwood; Ellisabeth Jenkins.

April 22.—Etv. George C. Fennell; Henry W. Allen; Mary Harvey; Rahum Perkins; Sophia Brown; Samuel Fowler; Delis Howe.

April 20.—Barah M. Butler; John Maguire; Henry Knight; Hannah Elizabeth Young; Pat; Julia Willet; Belle.

Adbertisements.

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May 3.—2w*

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Mrs. A. E. CUNNINCHAM MEDICAL, Business and Test Medium, is located at 18 Davis street. Office bours from 10 A. M. to 4 P. M. Will answer calls for Bundays and week-evenings.

MRS. M. E. RHOADES, MAGNETIC PHYSICIAN, for Nervous Diseases, Rheumatism, &c. Contracted Cords specialty. Hours to A.P.M., No. 31 Common street, Boston. May 10.—1W*

MRS. DR. M. S. LUNT, CLAIRVOYANT AND MAGNETIC PHYSICIAN, late of Portland, Maine Will attend calls to speak Sundays, Ghorel Ashton, 995 Washington street, Bell 16. May 10.—1w*

DR. W. T. PARKER, DEVELOPING AND HEALING MEDIUM. Privat A. M. 10 5 P. M. Hotel Ashton, 995 Washington street, Bel 15, Boston. 1w-May 10.

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MRS. M. A. HOWES,

TNSPIRATIONAL, Psychometric and Test Medium, 130 E. Newton st., Boston. Hours 9 A.M. to 5 P.M.. April 26. -4w* MRS. S. S. PROCTOR,

MASSAGE TREATMENT, No. 223 Shawmut Avenue, Roston. Obronic Diseases a specialty. May 8.-2w DR. A. H. RICHARDSON, MAGNETIO PHYSICIAN, has removed from No. 42 to 29 Winthrop street; Obarlestown District, Boston. Feb. 2. https://dx.doi.org/10.100/10.1001

MRS. ALDEN, TRANCE MEDIUM. Medical Examinations and Mag-netic treatment. 43 Winter street, Boston. April 12.—54.

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MRS. FANNIE A. DODD. MAGNETIC PHYBICIAN, No.48 Winter street, Room April 28.

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ALL SORTS OF PARAGRAPHS.

A SPRING SONNET REVISED. Hall, horrid spring! Hall, rain and snow! Then let thy blustering blizzards blindly blow; Let chilling clouds shut out the cheerful sun, And stop small boys from having any fun.
The rubber dealers smile in merry mood,
From seeming evil still educing good;
For morn, wet-eyed, appears, mother of dews,
And bids us not forget our rubber shoes.

Persia, India and Turkey send their richest and most durable rugs to Boston .- Ex. That's what makes Bostonians so rugged.

Madam (in horror)—Mercy on us 1 Bridget, what have you been doing? Bridget (returning from the cellar with her hands full of lobster's claws)—Howly Virgin protect us 1 have just killed one of the biggest cockroaches a-crawlin' over yez cellar-bottom that I have not be madificated. that I iver see in me life.—Life.

When Harrison, the boy-preacher, settled up with his employers at St. Louis, he presented a bill for the conversion of thirteen hundred souls.

Spiritualists should encourage the Children's Lyceum movement. It is important that the coming generation shall be independent thinkers and spiritually-minded men and women.—Light for Thinkers.

We endorse the above with the strongest emphasis

Seventy-five per cent: of the negroes in one county of South Carolina have died of consumption during the last few years. Though the negro is naturally strong and muscular, neglect of hygienic laws causes a fearful mortality.

The body of a man tled up in a sack was recently found in the river at Philadelphia. It is supposed some woman gave him the sack.—Rockland Courier-Gazette.

Mr. George William Curtis notices that the " American has lost his extreme sensitiveness to English comment: that he is rather an annoying person to a cer tain kind of English critic."

Literary prosperity: The Chicago people say that, talk as you may of culture, the product of their pens amounts to more than the income of all the authors of New England. Pig thing.—Boston Commercial Bulletin.

Old lady: "Only think, one missionary for ten thousand cannibals!" Young lady: "Mercyl They must have terrible light appetites, or awful big mission-

"I am the man who started the big fire in Marriott street in June, 1880. I want to give myself up and go to prison, for I haven't had a minute's luck ever since." Thus said a man who gave the name of Charles Braithworth to a Philadelphia police sergeant the other day. The fire referred to left sixty families homeless, and caused a money loss of \$300,000.—Ex.

Hope thinks nothing difficult; despair tells us that slight obstacles are insurmountable.

A man looking at the statue of Harriet Martineau in the Old South, not long ago, exclaimed aloud: "Oh Lord! this is a world of change. If the fathers could come back and see the statue of an unbeliever within these walls it would be worse to them than all the desecration of British troops."—Boston Transcript.

Honor is like the eye, which cannot suffer the least impurity without damage; it is a precious stone, the price of which is lessened by the least flaw.

Offering candy to an elephant is like an offer of marriage to an old maid. She may turn up her nose, but she accepts it all the same.—Philadelphia Call.

Conscientious sincerity is friendly to tolerance.

Many people regret the past, especially stockholders when dividends are the things that are passed.—Low-

What is the reason telegraph companies succeed so well, when they do all their business on tick?

The everlasting law of Love, that creates and up holds all things, will never change but will be fulfilled when the world has become sufficiently enlightened to understand the happiness and beauty of loving one's neighboras oneself.—Mrs. Minerva Merrick. Some of our trate contemporaries had better make a note of this fact.

> When a man do n't keep his word Digby thinks he is absurd.

The women who sailed with Noah during the flood were the first Ark angels.—Ex.

An Avon debating society has decided that doctors could better be dispensed with than lawyers. As refvas probably had to doctors of medicine only, D. D.s. LL. D.s and Ph. D.s need not rend their garments in despair, but the administrators of drugs had

The world moves along not merely by the gigantic shoves of its hero-workers, but by the aggregate tiny pushes of every honest worker whatever. All men may give some tiny push or other, and feel that they are doing something for mankind.—John Richard

The entertainment at the Metropolitan Opera House New York, April 30th, under the auspices of the Grand Army of the Republic, in aid of the fund to establish a home for ex-Confederates, was a grand success. The house was filled, and it is estimated that the receipts aggregated \$10,000.

The mind cure is very popular in Boston, but in Washington there is a prejudice in favor of the sine-cure.—New York Commercial Advertiser.

The average Briton knows less about America than he does about Africa. An English newspaper sagely remarked recently that "the rlots at Cincinnati have relieved the inhabitants of all fears of the neighboring savages under Sitting Bull." This is the worst " John Bull" we ever saw.

We tender our thanks to Hon. O. B. Potter for late congressional documents.

Melbourne Progressive Lyceum.

There was a good attendance of members and visitors at the above Lyceum on "Nomination Sunday," Feb. 17th. Previous to the nominations Mr. J. G. Hoogklimmer, the Conductor, presented prizes to members of the six junior groups for the best recitations during the past season. Other prizes were also presented for regularity of attendance and attention to group

Mr. Lang, Mrs. Tulloch, Mr. Johnson and Mr. Roper were severally nominated for Con-Mr. Roper were severally nominated for Conductor, but the three latter withdrew in favor of Mr. Thomas Lang, who, with Mr. J. White as Vice-Conductor, will commence the winter sessions on Sunday next. The following officers were also elected: Guardians, Messrs. H. Moore, J. G. Hoogklimmer and J. Veevers; Secretary, Mr. E. Dickens; Treasurer, Mr. W. H. Terry; Librarian, Mr. R. Bamford; Watchman, Mr. F. W. Debney; Musical Director, Mr. I. Bowley; Leaders, Messrs. Spriggs, Rutherford, Thompson, Roper, White, Veevers and Crellin, and Mesdames Moore, Fryer and Johnston, Miss F. Flynn and Miss F. Samuels.—The Harbinger of Light, Australia, March 1st.

Meetings in London, Eng.

MR. J. J. MORSE opened a new year of service at Cavendish Rooms, April 20th. The work is to be conducted on his own personal responsibility, and is said by the Herald of Progress to meet with full favor, and will be heartily supported. The topic of discourse on this occasion was "The Birth and Death of the World." in the treatment of which the audience was alternate ly moved to enthusiam and held spellbound.

MR. W. J. COLVILLE is speaking with great acceptance in Neumeyer Hall. On Good Friday a special service was held. The subject of the lecture was: "Seven Steps to Spiritual Perfection." Bays the Harald:

"In addition to the work carried on in Neumeyer Hall, Mr. Colville holds numerous receptions, which are the means of interesting many strangers and satisfying many doubters, as questions on any generally interesting subjects are invited, while the replies are method and to the point."

Letter from Mrs. M. E. Williams. To the Editor of the Banner of Light:

In the Banner of May 3d I find an article entitled, "Mistakes of Investigators," written by Judge Cross, and containing correspondence of Mr. Jeaneret, in which my materializing scances are so frequently re-

ferred to, that I wish to make a brief reply.

I am aware that the statements of these gentlemen will challenge wide attention, since both are well known as stanch Spiritualists, as well as gentlemen of integrity and sincerity, and good intellectual perception.

I welcome all light upon the important subject of materialization from whatever source it comes, and if these calm and critical observers, as well as brilliant writers, can vouchsafe any beyond what my spiritguides are doing, by all means let us have it !

While I am grateful for the wise and kind things said upon this subject by Judge Cross, Mr. Jeaneret, Mr. Harte and others, I am fully conscious that Truth is its own defender, and that it is only those who get on the wrong side of it who are in danger of being hurt by its investigation. But those who use sharp weapons should be careful not to do it bunglingly, else they will likely suffer !

Judge Cross alludes to "mediums who have been martyrs to ignorance"! I beg to suggest that all me. diums not only have been but still are so, and the most frequent source of martyrdom is found with Spiritualists who write intelligently and carefully on other subjects, but who, when writing on the phenomena of materialization, as well as other phases, constantly make assertions without bringing any facts to prove them. If Judge Cross has facts to sustain his statements he should produce them, in justice to both mediums and investigators, and if he has none and expects us to accept his theories without them, I, for one, decline, and say with Mr. Babcock in the Journal: "Do not proclaim the mistakes of investigators until there appears to be some more appropriate basis than is at present revealed to us!"

The world in the past has been too ready to accept theories unsustained by evidence, and the result has been most disastrous to humanity; and our beautiful faith derives its strength wholly from the facts on

I think I am safe in saying that we are all as children yet in investigating this great mystery, and that while we are so we should be content to speak as children do-as learners, and I believe that the fault rests with us if we insist on taking the language of children for the language of men!

The Judge says, "many limit the phenomena to their own personal observation." Too true ! indeed, almost universally so !

Mr. Jeaneret decides that certain presentations at my cabinet were transfigurations, because "they were too natural and life-like to be materializations"! I know he has acquired much spiritual knowledge in his investigations, and especially from my own guides, but I was not aware that he had reached that emi-nence of unfoldment where he was capable of deciding how" natural and life-like" a spirit could appear before it reached that subtle and shadowy boundary where materialization is said to end, and transfiguration to begin! He decides that some of those manifestations were transfigurations, "not because they so much resembled the medium, as because they were so unlike other materializations"! Does he then presume to limit the possibilities of variety of materializations with his present experience in the matter? Such an assumption is preposterous !

We must not forget that this is the most recent phase of spiritual phenomena, and it behooves us to avoid hasty and premature decisions concerning it. One year, or even one mortal life, is a period all too brief to take in the possibilities of spirit-power.

With regard to the two statements of my guide, Mr. Holland, which he attempts to quote, I wish to say that words of such widely different meaning are reported to me from him day by day concerning those subjects, that I am satisfied Mr. Jeaneret has entirely misconstrued Mr. Holland, and unintentionally misquoted him.

Judge Cross insists that "Transfiguration should be commented upon in a manner to aliay suspicion in the opening of every scance." For my part, as I have often stated, both orally and in correspondence, that not withstanding all that may be said pro and con. of the manifestations occurring at my séances, I am entirely antiafied with the good work that my spirit-guides are doing, and I have entire confidence that they will continue safely and satisfactorily to manifest the grand truth of immortality so long as I rely entirely upon their direction. No mortal has any control over my spirit-work. Seeking light,

M. E. WILLIAMS. 232 West 40th street, New York, May 4th, 1884.

A Very Just Admission.

Students of the spiritual powers of man have very generally observed the remarkable incapacity of naturalists or the votaries of physical science to form just opinions on mental phenomena.

In the last number of the Christian Register (May ist), we find the following very just admission on this point from so eminent a naturalist as Prof. Shaler, Professor of Paleontology in Harvard College. He says:

says:

"The whole training of the naturalist, as it is now pursued, tends to blind him to the observation of such shadows as the mental phenomena of nature. Accustemed to see all with which he deals, the invisible is sure to be with him the non-existent. Every now and then some experience tells him that the invisible element in the operation of this life is really greater than the visible element. Despite these lessons, which he may have any hour of his work, the naturalist must bow before the matter of fact, and shun this vast shadowy realm."

The very phraseology of the professor indicates how true his statement is—even perhaps with himself. "Such shadows as mental phenomena;" "this vast shadowy realm." And this as contrasted with " matter of fact." Or if, as is more probable, he intends this rather as descriptive of the views of many other naturalists, it is not less significant. Mental phenom ena are not to them, in the professor's opinion, "mat ters of fact:" only "shadows."

In bewalling this as he does, he does well, and we hope that this frank concession on the part of one of their number may lead some physicists who desire no doubt to be fair-minded men to ask themselves : Is not this word of our brother true? Does not our training tend to make us one-sided? Or, as the professor says. "blind" on one side, and that side a matter no less grand than the whole invisible world—a world of whose laws, indeed of whose reality, many of us must confess ourselves profoundly ignorant? J. D. H.

Mr. J. Clegg Wright in Boston.

Large and appreciative audiences gathered on Sunday last in the rooms of the Ladies' Aid Society, to listen to the guides of Mr. Wright. The speaker was again and again applauded as the torrent of eloquence rolled from his inspired lips. Mrs. Lincoln officiated in the chair, and Mrs. Wilson elicited the approbation of the audience by her beautiful singing. Mr. Wright's subject in the afternoon was: "Spiritualism in Relation to Religion, Politics and Education." In the evening, "Conscious Retrospection:" It was a marvelous discourse, and held the attention of the audience throughout. He said that retrospective consciousness necessarily belonged to the evolution of consciousness. A form of consciousness must always have existed. It was the thinking essence, and belonged to the infinite; but the subject was the phenomenal expression of historical consciousness. A man knew that he had been a baby; he could remember his childhood and youth; that was memory. Memory was the vibration of phenomena in consciousness. Our retrospections were good and complete so longles we retained the vibrations; when they were interrupted we suffered a loss of memory.

The control dealt with the brain, explaining the delicate and wonderful structure of its itsue and cells, and made some amusing remarks as to how many vibrations of brain tissue were requisite to express the feeling of love, hate, etc. Every thought had a correct motion in the brain. He spoke of the theory of evolution and the growth of the faculities of the brain. The soul made the body independent of will or volition. Retrospective consciousness clothed itself according to the conditions.

Man grow—he was not created; the control criticised the "Design" argument as set forth by Paley, and pronounced a high culogium upon the labors of Charles Darwin, as having stated the most reasonable hypothesis of the existence of nature. Man was a wonder and his career in nature glorious. Consciousness always expressed itself up to the strength of the in the chair, and Mrs. Wilson elicited the approbation of the audience by her beautiful singing. Mr. Wright's

organism. Everything came and went in nature, as impelled by immutable laws. Our antecedent consciousness did not stop to design or think, but did its inevitable work. Designing and thinking came at their true time. Everything in nature contributed to the building and maintaining of a man. The material life is not the end of him. Death is the assumption of new attributes in consciousness. To-day man is only conscious of material phenomena; he is insensible to that great world of cause and power in which the soul inheres and moves.

It is impossible to give an adequate synopsis of a discourse replete with original thought, striking illustrations, logical power and vehement declamation. The audience again and again applauded the speaker. He will occupy the same platform next Sunday afternoon and evening.

MRS. M. V. LINCOLN.

Reception to Mr. Masse y, atCleveland, O.

Pending the close of Mr. Gerald Massey's eminently successful course of five lectures in this city, which have been so thoroughly appreciated by his many admirers, a reception was tendered him by Mr. Thomas Lees, at his residence, No. 105 Cross street. The affair was entirely informal, and the few invited guests were such as were friends and fellow-believers with the host and Mr. Massey in the spiritualistic faith. Prominent among those present were Mr. R. E. Sanborn, Dr. D. Bodifield, Mr. George Stone, Mr. Charles L. Watson, Conductor of the Children's Lyceum, Mrs. Bushsell. Mrs. E. Henderson, Mr. John Madden, Mr. Charles W. Palmer, Mr. and Mrs. Edward Burgess, Dr. Dawson and wife, Mr. Thomas Barker, Miss Inez Huntington. was entirely informal, and the few invited guests were

ton. Mr. Thomas Lees in welcoming Mr. Massey said:
"Although a fellow-countryman, it was not as an Englishman, or a distinguished poet, or a lecturer, he felt proud of introducing Mr. Massey to the Cleveland public, but as a man who had the ability and courage to search for truth, the manhood to stand by it when found and fearlessly defend it against the popular errors of the day."

found and fearlessly defend it against the popular errors of the day."

Mr. Charles W. Palmer followed Mr. Lees's remarks with a choice selection on the plano, which in turn was followed by short speeches from Mr. Sanborn, (ex-Reverend.) who paid a high compilment to the ability of Mr. Massey as a poetand author, Mr. John Madden, and Mr. Charles L. Watson. Mrs. Bushnell enlivened the company with one or two very apropos anecdotes, and Miss Inez Huntington, (a medium of West Randolph, N. Y., who has been making a protracted stay in Cleveland,) eloquently welcomed (under control): Mr. Massey in his second tour of this country, and spoke cheerful words of encouragement to "the one who had sacrificed so many years of his life in the search for truth."

Mr. Massey, in responding, thanked the assembled

Mr. Massey, in responding, thanked the assembled

Mr. Massey, in responding, thanked the assembled friends for the many kind words spoken, "belleving under the subtle law of sympathy, every kind word, wish and thought helped and protected those on whom they were genuinely bestowed."

The balance of the evening was devoted to music and conversation, and all went home feeling better for the opportunity afforded them by the host and hostess (Thomas and Tillie H. Lees), in meeting so distinguished and pleasant a gentleman as Mr. Gerald Massey.

Spiritualist Meetings in New York.

The American Spiriumlist Alliance meets every Sunday afternoon at 2% o'clock in Republican Hall, 55 West 23d street. Hendquarters 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 of Spiritualists holds its meetings every Sunday in Republican Hall, 55 West 33d street. Morning service 11 o'clock; evening, 7:45. Seatsfree, Public cordially invited.

New York City Indica' Spiritualist Aid Society, permanently located at 171 East 63th street. Wednesday, at 3 F. M. Mrs. M. A. Newton, President.

Arcanum Hall, 57 West 25th street, corner 6th Avenue. The Poople's Spiritual Meeting (removed from Froblaber Hall) every Sunday at 24 and 74 F. M. Frank W. Jones, Conductor.

Frobisher Hall Meetings.

The meetings in Frobisher Hall, Sundays April 20th and 27th, were interesting, instructive and harmonious, the conference on the afternoon of 27th especially so; Mr. Leander Thompson leading the speaking with re marks upon "The Power of Spirit." Mrs. Dr. Still followed with an exhibition of the power of psychometry. Mrs. Morrell gave quite a number of spirit names, all of which were recognized; Mrs. Parent related her remarkable experience, while on a sick bed, and the friends and patrons of the People's Spiritual Meeting at Frobisher Hall were silently, and also audibly invoking the aid of the "Spirit Healers" in her behalf, her life being almost despaired of by the M. D. attending her. Horace M. Richards of Philadelphia made touching remarks which were appreciated by all. The meeting was characterized by a highorder of spiritual feeling.

In the evening, Mr. Charles Dawbarn delivered the last in the course of lectures he has been giving taking as his subject, "The Future of Spiritualism."

J. B. BOOTH, Conductor protem.

New York, April 28th, 1884.

[These meetings were continued in the new hall marks upon "The Power of Spirit." Mrs. Dr. Still

[These meetings were continued in the new hall (Arcanum) No. 57 25th street, New York city, by well-attended and highly successful conferences on the afternoon and evening of May 4th, and will, we are informed, be convened at this place, till further notice.]

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society, now permanently located at Conservatory Hall, corner of Fulton street and Bedford Avenue, will hold services every Sunday, at 11 A. M. and 7:45 P. M. All the spiritual papers on sale in the hall, and all meetings free. Wm. H. Johnson, Presi-

Church of the New Spiritual Dispensation. Clin-Church of the New Spiritual Dispensation, Clinton Avenue, below Myrtis (entrance on both Clinton and Waverly Avenues), holds religious services in its church edifice every Sunday at 3 and 7½ F.M. Sunday School for adults and childron at 10½ A.M. Ladies' Aid Society meets Wednesday at 2½ F.M. Church Social meets every Wednesday at 2½ F.M. Church Social meets every Wednesday ovening at 7½ o'clock. Psychio Fraternity, with classes for mediumship development, meets Thursday evening of each week at 7½ o'clock. All meetings free, and the public cordially invited. A. H. Dalley, President.

Hrooklyn Spiritual Fraternity.—Thursday evening Conference meetings will be held, at 80 clock, in the Hali of the Union for Christian Work, 14 Smith street, two doors from Fulton avenue. S. B. Nichols, President; John Jeffreys, Secretary; A. G. Kipp, Treasurer.

John Jehroys, Secretary; A. G. Kipp, Treasurer.

The Eastern Districtspiritual Conference meets every Mondayovening at Composite Room, 4th street, corner Bouth 2d street, at 7%. Charles B. Miller, President; W. H. Comn, Secretary.

The Everett Hall Spiritual Conference, 398 Fulton street, meets every Saturday evening at 80°clock. Spiritual papers and books on sale, and meeting sfree. Capt. Jacob David, President; Lewis Johnson, Vice-President; W. J. Cushing, Treasurer.

J. Cushing, Treasurer.

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

Orthodoxy and Spiritualism.

Mr. J. W. Fletcher addressed a crowded house upon the above subject, in reply to the Rev. Mr. Talmage's recent tirade against Spiritualism—dealing with the points in detail. To say Mr. Fletcher's was a masterly effort is but to echo the opinion of the audience, who repeatedly applauded the speaker: "Spiritualism is a very old doctrine," said the reverend gentleman. Yes, it is old," responds Mr. Fletcher, and then he showed how old, how from the time that Socrates announced the immortality of the soul, man had found in that thought a new meaning and a higher purpose in living. "Do you know what God thinks? He will not suffer a witch to live i" remarks Mr. T. "Is not Bro. Talmage a remarkable man, to read the mind of the Almighty? Did not Jesus say, 'The things that I do ye shall do, and even greater, for I go unto my Father.' What are the things he did? What are the greater things? he was not rich nor powerful nor great in fame-he excelled in the gifts of the spirit . and when we are seeking to do the same things shall we be told we are 'slapping God square in the face,' and insulting the Almighty?

'Science,' says Mr. Talmage, 'will explain all these things eventually.' Yet this gentleman repudiates science, laughs at the theory of evolution, and declares Darwin to be the enemy rather than the friend of man: therefore, why call in science to settle this question when she is ruled out upon every other?"

"The asylums from Maine to Oregon are filled with the victims of Spiritualism," sneered Mr. T. "Now," said the speaker, "that is an impudent falsehood. I hold here the statistics that show that less than one per cent. are in the asylum through Spiritualism, while there are 500 made insane in the same time by religion-while 215 of that number were clergymen. The fear of hell has driven hundreds of Christians into these institutions, while Spiritualism, in bringing light and knowledge of a future life, has blessed thou-

Again he tells us that Spiritualism leads to crime and debauchery. (Here the speaker held out a list about 200 feet long composed of clippings of the sins of clergymen, varying from petty larceny up to all the worst atrocities.) Is the Christian religion responsible for these things? Not by any means; no more than is Spiritualism for any fallings of its mediums,

or followers. Spiritualism takes man as it finds him,

and helps him to grow spiritually." A glowing tribute was paid to Theodore Parker, whom Mr. Talmage denounced as worse than an infidel, while the lecture was drawn to a close by a most powerful and eloquent appeal to all Spiritualists to live and to realize their truth in daily life.

Mr. Fletcher has but three Sundays more of his present engagement. Brooklyn, N. Y.

The Brooklyn Spiritual Conference Will be addressed by the following speakers through the month of May, upon each recurring Saturday evening, in Everett Hall, 398 Fulton street. Mrs. La Fumeé on "Community Life"; Mr. Bowen, Prof. Henry Kiddle and Mr. Bartlett—an old-time Spiritual 1st, thinker and psychologizer. W. J. C. May 5th 1884.

Meetings, etc., in Portland, Me.

I have been a constant reader of the Banner since its first publication, and welcome its appearance every week with much pleasure. Our meetings have been conducted for the past few years by Messrs. Berry and Dunlap, who have labored well and successfully, giving general satisfaction. Some few weeks ago they decided to retire from active management, and a meeting was called for the purpose of organization. We are now working as an association, under the name of "The Portland Spiritual Temple," with the following officers: President, J. B. Thorndike; Vice-President, Henry Towie; Secretary, Charles Jewell; Treasurer, Thomas Fisher; Corresponding Secretary, T. P. Beals, and a Board of five Directors, composed of some of our most prominent business men. On Sunday, April 27th, the following resolution was unanimously adopted by a rising vote:

Resolved, That the thanks of the Spiritualists of Portweek with much pleasure. Our meetings have been

Resolved. That the thanks of the Spiritualists of Portland be extended to Measrs. Barry and Dunlap, for their untiring efforts in so successfully carrying forward the meetings here in the past.

Sunday, May 4th, Dr. H. P. Fairfield occupied our platform, and spoke to large and interested audiences. We shall have with us Mrs. Abble N. Burnham the last Sunday of this month, and during June, J. Clegg Wright, Mrs. Sarah A. Byrnes and J. William Fletcher. The ladies interested in the cause have formed a Ladies' Aid Society, with the usual list of officers, and by another season hope to be fully prepared to do their part for Spiritualism and humanity. CECIL. Portland, May 4th, 1884.

Meetings in Hartford, Ct.

During the past month Mr. J. W. Fletcher's Monday evening lectures at the Unity Church have attracted some of the best audiences assembled here for a long time. When it is remembered that on Sunday the churches are very poorly attended, and a contrast is made between them and Mr. F.'s week-day lecture with an admission fee, the success of the latter appears very marked. The discourses themselves were, on each occasion, pronounced and finished, and delivered in a manner worthy of imitation. The lecture upon "The Old Heaven and the New" was a very beautiful pleture of the life after death, marking the soul's progress, as it did, through all the various grades and conditions of spirit-life up to that lofty sphere of development where the "soul reasons not nor wills." The old theological heaven seemed a very barren spot, with only white-robed saints to wave palms, in comparison with a life of endless endeavor to benefit and bless others. Following the lecture a large number of spirit-tests were given and recognized as being correct to a marvelous degree. Several who were doubtful of Mr. Fietcher's powers attended private sittings at his hotel and expressed themselves as being convinced by the tests given.

A course of lectures will probably be opened in the early autumn with the same speaker. Much of the success of the meetings was due to the ladies, notable among whom was Mrs. E. C. Hewett.

X. Y. Z. time. When it is remembered that on Sunday the

Shelley W. Denton in Springfield. Mass.

This gentleman entertained and instructed a large audience in Gill's Hall, Sunday evening, upon his travels with his father, the late William Denton, in Australia, New Zealand, Tasmania and New Guinea. He exhibited samples of his large collection of stuffed birds, numbering over 2000; pointed out on maps the route taken, and gave a graphic account of the last fatal journey of his father in the wilds of Southern New Guinea. This lecture should be given wherever Prof. Denton was known. It is of profound interest to all his old friends.

Next Sunday, Mrs. Abble N. Burnham of Boston will lecture at Gill's Hall.

For the last two Sundays in May we are to have James R. Cooke of Boston.

James R. Cocke of Boston. H. A. BUDINGTON.

The Spiritualists of Brooklyn held a meeting Sunday evening, of which we extract the following account from the Sun: "Ex-Surrogate A. H. Dailey announced last night in the Church of the New Dispensation, in Brooklyn, that Mrs. J. T. Lillie would make an address refuting the charges made against Spiritualism by Dr. Talmage in the Tabernacle yesterday morning. 'I went this morning,' said he, 'to listen to Mr. Talmage's tirade against Spiritualism. He said we were a set of "lank, lean, long-haired, lantern-jawed and cadaverous individuals." Just think of Mr. Talmage describing anybody else in that way! He said we were all nervous, and that none of us were healthy. Now I am going to introduce to you at least one healthy specimen-Mrs. J. T. Lillie." Mrs. Lillie was greeted with loud applause. She is tall, and was dressed in black silk, with white flowers at her bosom. She quoted Talmage's texts, slapping the Bible. and imitating his manner in a way that threw the audience into convulsions of laughter. Mr. Talmage, she said, had all he could do to make theology and geology get along together without going outside for difficulties. Passages, all through the Bible confirmed the consultation of familiar spirits and their materialization. Moses was a medium. He had consultations with spirits who told him what to do to induce Pharaoh to let God's people depart. And he had had to try a good many tricks, too, before he succeeded. He had found that the jugglers could do almost everything he could. That was just what Mr. Talmage had said of the Spiritualists. After Mrs. Lillie had concluded, Medium Matthews, of Philadelphia, said, turning to a lady in the audience: 'I see a spirit floating above you. Haven't you a husband living, named Edward? 'Yes, sir,' replied the lady. You left him because his brutal conduct endangered your life, did you not?' 'Yes, sir' (crying). 'Now, do you know me, or anything about me?' 'No, sir.' 'On your oath?' 'Yes. sir.' 'Well, your mother's spirit is beside you. She commends your course, and tells you to keep away from your husband. She says he is in the hands of the law, and will be punished.

Is that true?' 'Yes, sir.' When Mr. Matthews had finished the lady had become hysterical and was sobbing violently."-The Truth-Seeker (N. Y.), May 3d.

Lost Package Found Through the Agency of a Spirit-Medium.

AUGUSTA, GA., April 26th.—The Spiritualists of this city are agitated over the discovery, through a medium, of fifteen thousand dollars of lost bonds and securities, the disappearance of which has for months been a mystery. Several months ago Mrs. Fannie Smith, leaving a for-tune of one hundred thousand dollars, died. She had previously missed fifteen thousand dollars, but the matter was kept comparatively quiet. After her death William Painter, who had assumed the administratorship, published a list of the lost securities, describing them in detail. The Spiritualists interested themselves in the search, and a prominent medium here claimed to have secured a clue. In an alleged claimed to have secured a clue. In an alleged conversation with the spirit of the departed lady, it was learned that her death had been hastened by the loss of the money; but since her demise she has learned that the securities were secreted in a piece of old matting in a stock of dry goods. A search was instituted and the treasure was found, the securities corresponding exactly with those which had been advertised by the administrator.

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