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The Spiritual Bostrum.

Spiritualism, and Its Relation to the World's Necessities.

A Lecture Delivered through the Mediumship of J. WILLIAM FLETCHER,

In Horticultural Hall, Boston, March Sist, 1884 on the Thirty-Sixth Anniversary of the Advent of Modern Spiritualism.

(Reported for the Banner of Light.)

Whenever any new subject is presented for public acceptance, it is offered upon the supposition that it contains more elements that will benefit mankind than those that have preceded it. Each age has had its religious movement, and each movement has performed its allotted part, and then saded down the horizon just as a newer and grander thought came to take its place. In this wise we have grown from one conception of God and the truth to another, until from myths and faiths and forms, we are striving to clasp hands with the living realities.

The inspirations of to-day are solely in this line of thought, and the believer in religion rightfully de- were all fought, the victory gained, then the Church mands as much proof for his belief, and as much demonstration for the laws accepted, as does the scientist or the historian. Modern Spiritualism comes in just this light, and brings in its train a "host of witnesses." that appeal to the intelligence of the world by the strong force of argument and the logic of absolute demonstration. It has come to emphatically proclaim the fact of man's spiritual existence, saying in simple language: "Man is a spirit, and spirit is indestructible." All this has been announced before; but the declaration has proved so offensive both to churchman and schoolmen, that the instruments through whom such revelations were made have been compelled to endure torture and suffering for their reward. This was the distinctive mission of Jesus, so little un derstood, namely, to quicken and intensity the apiritual perceptions. We find him at twelve years of age confounding the wise men in the temple; that perhaps is not so great a feat asit at first might appear; for If the wise men then were as ignorant as many of them are now, an intelligent boy of twelve would not be very severely overtaxed by such an undertaking. The distinctive mission of Jesus was to bring "life and immortality to light," which, by the way, has been the effort of every spiritual reformer since time began; and his persecution and death on the cross were only another evidence of what ignorance and bigotry can do in their mad effort to insult the truth.

:Thirty-six years ago this same spiritual force again sought to manifest itself through the mediumship of two little girls. The theologians came together and declared that these mysterious raps were due to the action of the toe-joints; but these self-same joints manifested so much more intelligence than many of the said theologians were possessed of that it is not strange they were confounded. "Man is a spirit," was the message of the unseen; "he is an immortal soul," was proclaimed from continent to continent: and the answer the scientist and theologian gave was "Impossible," or, "We knew all that before." The world had not knewn it before, for there were hundreds who did not even know they had a soul, and thousands more who, believing they had one, thought it a matter of grave doubt who would get it when they died. But to the heart-broken, sorrowing ones of earth, who with tear-wet eyes had turned away from the open grave hopeless and despairing, these tidings came fraught with sweetest truth, and were eagerly accepted. There was also a distinctive message contained in what was given, apart from the comfort the demon stration brought to mourning hearts. It was the inspiration of a new truth to the reformer, a revelation of: a new law to the scientist; and a manifestation of divine love and wisdom to the world at large.

Theology has taught us that there is a God, in fact, three one as great as the other, yet all three the same-a sort of mathematics confusing to the wisest: that this God made all things and pronounced them good., He spoke the world into existence, and man and woman, the after-thought, were created in the same way. This done, he set the great machine called the universe in motion, and when he saw how badly everything went on-how his very first commands were broken, how one of his children's children killed the other, and the wickedness of mankind generally, "he repented he had ever made man"; "he was grieved sorely." Now I submit that a wiser God would have made a world he would not have been ashamed of; and that "to get angry with the weeked every day," and to be "fealous," Is as thibecoming in a god as a mortal. Theology says: "Cast your burdens on the Lord." Jesus died to save sinners, which death seems to have most worthly falled in the accomplishment of its pur-pose, kinds the " wise " ammi that the world is rapidly noting from ball to worse and thereby declare we are near the end of time. Misk saviour is a necessity";

the plan of the Almighty could not be accomplished otherwise, is the declaration of theology. "What do we need of a saviour?" you might ask. "To recon-olle the child with an offended God." Then the son, who was crucified, is more merciful than the father, or, according to good Orthodoxy, the father and the son are the same person. The Infinite Father came to the earth, then, to save sinners whom he had created, from his own vengeance. Again, there is also a power of absolute evil, that leads man on to evil, and claims him for a life of endless torment in the end.

Now these are the principal ideas that theology has given the world. Very sad and unsatisfying they are to those who daily see those they love rejecting them, and thereby losing all chance of future happiness, and incapable of a particle of proof beyond "Thus saith the Lord," which to a sensible mind is no proof at all. Spiritualism brings the light of its sweet presence to theology, and reveals that there is one spirit of universal wisdom and power, who is the all in all of life, and that the impulse of each and every one is toward the light; that man is his own saviour, and that every habit conquered, every sin overcome, and every evil resisted, takes the soul one step further away from hell, one step nearer to heaven. The sin of one man cannot damn the world, neither can the virtues and innocence of one man save it; that there is no power of absolute evil, since God is in all, good is in all—the mud is the bed of the lily; and the slustained body often the abiding place of a pure and noble soul. Spiritualism has made these conditions real since it has shown the results of this life after the change called death, and left no problematical heaven as a possible reward for faith and belief, but has shown exactly what the harvest must be. It has not come to destroy religion, as some foolishly imagine, but rather to put some soul and reality into it. It goes even further than this, and insists upon introducing the religious element into everything that is done, in the work-shop in the field, in the home, in trade, in politics, so that whatever a man does, from cutting wood to painting a picture, he shall be governed by the highest moral pow er. Is not this an innovation? Think you if men were filled with the truth, that crime and fraud and persecution would be as rampant as they are to-day? Think you if our merchants were alive to their spiritual wel-fare, they would be what they are, or if our politicians had the first comprehension of religion, they would push the country into war, make laws for the protection of the strong, and engage in a system of deception and wickedness that not infrequently puts to shame the record of the Criminal Court? The voice of the spirit is the voice of reform; but has not the effort of the Church been straight against progress in any and every line of thought? If the slave in the South had walted for the Church to have freed him, he would be walting still. It took the bravery of such a man as the immortal Wendell Phillips, whom to-day the Church seeks to honor, to battle against the prejudices of the people; and as he claimed for the black man equality with the white, the slave-master with the Bible in one hand and the lash in the other, cried out, "Bervants, obey your masters," until the screams of the persecuted drowned his voice, and yet he was sustained by the Church. It was the same religion North and South, and when the reformer declared this thing should not be, he received his severest blows from the Church, and found bis strongest support outside of it. When the battles came in to share the glory, saying, "Why, of course, the soul of the black man was created equal with the white," and some self-conceited churchmen talked of what the Church had done for the slave. It did nothing for him whatever until his freedom became a car-

Woman stands in precisely the same position to day and is held there by a false theology. She has forced herself into every avenue of work and thought save one: The Church declares that through woman sin came into the world; and fails to state that also through her came the so-called saviour from sin. As an artist, woman may make the canyas glow and burn with the fire of her genius, until the world stands spelibound in admiration. As a musician, she may wake the slumbering powers of the soul, until the deepest recesses of the heart are stirred; in fact she may sound the depths and scale the heights of humanpossibilities, and yet receive no recognition. In the Church to-day she has no authority whatever. That she does nearly all the work is quite true; that she receives none of the credit is equally true. Who ever knew of a woman officiating in an Evangelical church? Why, they may use all their charms of money and eloquence to stir up a revival; but when the final moment comes for the baptism into the church, a man minister must put the stamp of acceptance upon the new convert. Dr. Dix said recently, " A woman's place is at home; there she is the ruling spirit of the holiest empire on earth." Well, now, if the only kingdom in which woman has absolute power is the holiest and purest, don't you think that is a strong argument in favor of woman's exercising the same power outside as well? We need a new standard; and in place of sex we should put merit; then, and not until then, will justice be done. Spiritualism has ever been the friend of woman—and on this platform woman stands. endowed with the same power and privileges as any

man among you. Hold secret is his Look, at the schievements of woman in all ages of the world, and in every department of life; and is this service to be circumscribed and finally lost because of a petty religious prejudice? The wise men of the past were happy to learn at the feet of Aspasia, whose marvelous power and genius have lived in history despite all prejudice, while the greatness of Esther and Cleopatra was in their time unequalled, and Maria Theresa and Victoria are not devoid of the same elenents. The forbidden paths of literature they have trodden with no uncertain step, sung such sweet songs or so clearly held the light of truth to the mind the philosophies and facts become more applicable to humanity. The labors of Margaret Fuller are not to be passed by with, "only a woman's work," while the genius of George Elliott and Mrs. Browning to gether with hundreds of others, demonstrate that the gifts of the gods are destined for those who can claim them. Shall all of these noble workers be lost to the world because they are women? Does not the record of the past show how brave women have been—and how, unfailing their devotion to the truth? Burely Harriet Martineau and her noble sisters did something in the cause of human liberty not likely to be forgotten they were willing to work anyway and anywhere if the work could only be done. And whether it be on the battle-field, binding the wounds of the fallen, or taking the farewell words of the dying, or working at home early and late, that the comforts of the family may be secured, or writing, or talking, or painting, woman demonstrates a capacity to dare and to do, possibly equalled by man, but not excelled.

It is common for these bigoted opposers to woman and her work to cite some immoral person as an argument against permitting the walks heretofore trod by man to be invaced by woman. The history of the world goes to show the folly of such altempt at argu-

ment, for we have arrived at the point in morals that whatever excludes woman from the confidence and support of the world also excludes man. Men write poetry all the same, though Byron was not immaoulate, and young men enter the ministry despite the fatal exposure of Winslow and others. It was not the calling that made them bad; the cause is far deeper than that. Woman must stand on her own feet, self-supporting and independent; then when marriage shall come it will come as a glory, and children the fruition of a holy love, and not, as now, too often governed by the lowest rather than the highest attributes of our natures. This can never be accomplished until both man and woman meet, free to accept, free to reject.

Look at another great evil waiting to be righted concerning which very little is done save by individual effort, since the bickerings of politicians keep the issue from coming in its proper light before the people, and that is the temperance cause. To-day, at the corner of every street an epen door to hell, and a wall of misery and sorrow is heard from one end of the land to the other. What is being done to check this great wave of intemperance? "Why," is the answer, "we are under the license law that permits men to make drunkards of their fellow-men, if the government only gets its revenue for it." Consistent, is it not? Drunk enness is a crime, yet the money that pays the judge for condemning the man who gets drunk is derived from the sale of the liquor that has made him a drunk ard! In France they license prostitution, and it is just as consistent as licensing the sale of liquors. We shall soon have a law for licensing theft, murder and other like evils, "because people will do them." The church says very little on this subject, but the spiritworld has shown us, in all the reality of the truth, the great suffering of the drunkard after death, and impressed upon us the necessity of doing all we can to put down this "source of the world's great crimes." I might go on throughout the whole realm of reform

concerning which the spirit-teachers have been constantly telling us, we had much to do, and that as it was done our religion was lived. This new revelation has linked both religion and reform together, united them in a most holy wedlock, and given something more than a theory of living; it has made the duty of life apparent. Not that spirits come to do the work of mortals, as some silly minds would like to believe; they come to make the path of duty more plain, to show the way in which the work can be done, but not to do it. Science has held itself aloof from any connection with religion because of lack of demonstra tion, and has quietly rested upon the assertion, "matter does it all?; that man is but the result of the ele-ments that constitute his lift, and that when these cease to attract each other that he will wease to live; that, in fact, the physical man, all the man there is. Love and sympathy and truth and hope are only vain imaginings, and cease when the breath ceases. To be sure, the same elements that constitute the body will livein other forms; they can never be destroyed; but since there is no spiritual man there can be no concious immortality. The spiritual scientist just reverses this reasoning, and declares that the form and life visible are but the result of the action of spirit; that these flowers have not only form and color, but alse an indwelling life, and to those who are near to nature they speak in their own sweet way: in fact, that everything, from the stars above you, that make radiant the night, to the sand-grains upon which you tread, there is but an expression of life, and that li

is of the spirit. Everything that has ever been accomplished by man has been seen spiritually before it was carried out in gross material. Napoleon, planning and fighting his battles on paper; Raphael, dreaming his pictures; the architect, building his houses, all go to show there is a regim of life and a sphere of action not explained by the word "matter." It is no use to ignore it, to say it is all imagination; we are as certain in our inner con scionaness of this spiritual world as we are of our own existence; and that is what science needs to comprehend, what materialism needs, before either can nope to satisfy the legitimate desires of the heart. And scientific men, who found nothing in theology save baseless assertion, have found in the demonstrations given by departed spirits a fact, the importance of which even they do not pretend to estimate. Spiritualism has shone down upon these dark places, and in dispelling the shadows has also revealed the beau ties of life. It has given to religion a reality, to life an impulse, to science a soul. Mediums through whom this light has come may not fully realize the importance of the truth, any more than the finite can fully comprehend the infinite; yet they have been the means that heaven has used to solve this problem. Wrong as they often may be, and mistaken as their lives may have been, all that we know of the life beyond has come to the world through their instrumentality; and to-day as we look back and see how the work has gone forward, winning battles against error, who shall say but what the unseen powers who inaugurated this movement have not chosen and acted wisely?

Thirty-six years ago a little child lay in its cradle making a deal of noise, and causing a vast amount of confusion. The doctors looked at it and said it would die. The theologians agreed, and said first there was no child there, but if there was it would, it must die. Who tides have obbed and lowed, wars have hung their mantle of death above us, slavery faded away into a memory, superstitions have died on the highway of truth, and to day we are looking about for the little child. He is nowhere to be seen; but over yonder is a man strong to fight against error, noble in the defense of truth, brave in the hour of danger, and inexorable in the cause of right. The name of that child was Modern Spiritualism, and we are here to celebrate his birthday, which is as well the birthday of truth. Hay he live long, strengthened by our love, and may those who nursed him during weary years of trial and oppression feel the grateful homage of humanity rising unto them as incense rises to heaven, until they shall enter into that land where hope is lost in fruition, and discords end in harmony.

Doubtful.

The Index says: "We see so much in the Banner of Light from which we dissent that it is with pleasure we find one paragraph which we can quote with hearty approval. It is as follows: 'There is nothing meaner than Mr. Anonymous, whether a man who writes for the newspapers, abusing decent people in the dark, or a man who undertakes to accomplish in this underhanded method what he is afraid to undertake openly and over his own proper signature."

and over his own proper signature."

There is one thing as mean or "meaner," and that is, to publish personal attacks "abusing decent people in the dark." A publisher who will do this is more reprehensible than "Mr. Anonymous," who is harmless unless a publisher aids and abets him in his evil designs. The principal in this oriminal business is the publisher; "Mr. Anonymous," is the particeps or initial, or partaket in the orime. Both are guilty, but the first the most. Boston meastly ator.

Lands are measured in rose, leagues, and so forth, said the teacher... Mow, what is a surveyor end and leagues !!" should one of the boys.

Spiritual Phenomena.

Materializations in Boston - Remarkable Incidents.

To the Editor of the Banner of Light:

I have of late been attending the various materializing séances held in our city, and I believe that a truthful account of many things I have witnessed will be of interest to your readers, and perhaps aid those who are investigating this wonderful phase of spirit-manifestation. Something more than a year since the spirits informed me that if I continued to give my attention to this subject they would in the coming year show to me wonderful things, but which to them would be "nothing but the operation of natural law." I feel that they have fully redeemed their promise, as I hope to show in this communication. The more I study the laws of this beautiful and soui-elevating philosophy, which is doing so much to redeem mankind from bigotry and ignorance of the true nature of spiritual progress, the grander grows its sublime truths, its exalted principles and lovedisseminating power, until I am led to exclaim

"The promised comforter hath come— God's truth that sets all kingdoms free; Let us in every heart and home Welcome the guest with jubilee. Oh! earth, upon thy border-lands
The angel-ministers of God
Extend in love their lily hands
To bear away thy cross and rod!"

MRS. E. C. HATCH.

From what I saw when visiting the scance of Mrs. E. C. Hatch, 281 Shawmut avenue, it is evident that this lady continues to develop as a medium, and has now become one of the finest in the city. She is attracting the attention of advanced spiritual thinkers as well as honest investigators. Her seances are well managed, and attended by refined and intelligent people. She is modest and unassuming, and wins friends by the loveliness and purity of her life and

character.
At one of her seances the spirit of the celecharacter.

At one of her séances the spirit of the celebrated magnetic healer, Dr. J. R. Newton, called me to the cabinet. His form and features were very perfect, and I at once recognized him, having often seen him in life. He said to me: "Friend, I want to thank you for the years of earnest work you have given to the spiritual cause. I have much to say to you, and as soon as I can shall write you a long communication." The doctor has since written me three, one of considerable length, written in the cabinet of Mrs. Hatch, and two shorter ones through the mediumship of Mr. Keeler, 44 Dover street. The writing and signatures are identical, although coming through two different mediums. I append a copy of the last message from the doctor, written by a materialized hand and arm, in the light, which was distinctly seen by all present, I holding the tablet of paper while the hand wrote upon it. This was in the presence of Mr. Keeler, who took no part in the matter, except sitting passively as a medium in sight of all:

"My Dear Sir: I am here again to greet you, but cannot write very well in the light. Your father, the old gentleman, accompanies me to-

father, the old gentleman, accompanies me to-day, and wishes me to say to you that, owing to his former disbelles in materialization, he has not advanced enough to write, but is now pro-gressing rapidly. What a glorious privilege! that we can hold these loving communions! Indeed, we may well exclaim, 'Oh! death, where is thy sting?' My dear sir, I will try to write you a long communication in the cabinet, when you sit again, for I want to urge you to write you a long communication in the cabinet, when you sit again, for I want to urge you to continue in this blessed work. We are happy when, in remarks, you throw out those grand principles, and also glad that you assist the world to know of our great work by your truthfully written reports. Keep it before the public in this way all you can. Should like to say more, but cannot hold enough power in this promiscuous circle to write much. Come here again Saturday or Wednesday and I will try to write more.

On Wednesday April 23d at a sance given

On Wednesday, April 23d, at a seance given by Mrs. Hatch, I was called to the cabinet, where stood the form of my honored father, Dr. W. Felch, formerly of East Boston, who Dr. W. Felch, formerly of East Boston, who passed away some twelve years ago. The form and features were excellent, even to the wrinkles upon his forehead, which were pointed out by my wife, who was standing near me and readily identified him. He bowed his head to welcome us; he could only talk in a feeble manner. The reason for this lack of strength is accounted for in Dr. Newton's note. He soon faded from view.

The forms of three bright beings came

The forms of three bright beings came at one time, beautifully clad in shining raiment, and welcomed all who spoke to them. The mother of a friend also appeared, but could not leave the cabinet, as she stated the could not leave the cabinet, as she stated the strength of the medium was nearly exhausted. I was called up to see her, and found her face to be almost a fac simile of that of her son. A male spirit came and glided to a lady, who exclaimed, "Oh! my husband!" when pleasant and loving greetings took place between them. Many other forms appeared, and most of the people present were favored by a visit from spirit-friends. Near the close of the séance the controlling guide, "Uncle John," came out with the entranced medium reclining upon his shoulder, and he requested all who desired to advance to the cabinet and see them, and nearly all of the company availed themselves of the invitation. invitation.

MR. P. L. O. A. KEELER.

On the 26th of April I visited the materializing scance of Mr. Keeler, when the door of the spirit-world seemed to be fully open. Spirit-forms came and went with wonderful power and rapidity. The controlling spirit purports to be one "Washington Emmons." He materialized and appeared before the curtain, and readily conversed with all who approached him. In answer to a question, "if he could see any spirits who were to appear to us?" he replied that "when he took on a materialized form he could only see material things; but as soon as he dematerialized, he could tell what spirits were present." This caused me reflection, and may, perhaps, if rightly understood, lead to "further light." More than thirty forms, both male and female, came in view, and many were recognized. "At one time four spirits of full-

MR. P. L. O. A. KEELEB.

recognized. At one time four spirits of full-grown persons were in view; and the whole seance was an evidence of the truths of this

years. They were very persistent in showing themselves. When some one asked who they were, one said: "We died in Watertown, and mamma, too." A lady remarked that she thought she knew who they were, when one of them said: "Yes, you know us; we died of 'dipfera,' and mamma, too; she here now." This was said in a childish, lisping voice, and they seemed to be overjoyed at being recognized. The children apparently dematerialized as they were passing into the cabinet, when immediately there came a fine-looking spirit who claimed to be their mother, and the lady before mentioned recognized her, and stated that the mother and children had lately passed away, with diphtheria.

claimed to be their mother, and the lady before mentioned recognized her, and stated that the mother and children had lately passed away, with diphtheria.

The form of an aged man called for me. I had no hesitation in recognizing it to be that of my father. He appeared to be feeble, and seemed to fade away. As this was done my spirit-sister appeared and said: "I will help father," and commenced to wave her hands upward, when to my surprise the form of my father again appeared to rise from the floor, but almost instantly disappeared. My sister, who was still standing beside me, resorted to the bame motions as at first, when he again arose and spoke to me, and said he had not yet fully learned to hold his new body, and needed more strength. He again dematerialized, when my sister said: "If two forms materialized at the same time, one will necessarily be weaker than the other." A gentleman was present who had attended a seance the previous afterneon, when his mother came to him and said: "If you will go to the Misses Berrys' to-morrow, I will try to come and see you and bring some of our friends." I heard this promise made, and as he attended this séance, I was not surprised when he was called for by a spirit which he readily recognized as his sister. She spoke and said: "Mother is very weak, but I will bring her;" and stepping into the cabinet immediately returned with an older form. They both greeted my friend, and the sister said: "Your son will now come," when both figures dematerialized in front of the cabinet. Soon after they left, a young man came and gave his name, and put his arms around my friend's neck and called him "father," and soon left. The spirit of George K. Goodwin came to greet his wife, and I was called up, when he exclaimed: "Do n't you know me, old friend?" I assured him I fully recognized him. He was formerly a partner in business with me. When I was talking with Spirit Goodwin, "Gipsy" rushed out of the cabinet, surprising us ali, and seated herself in the chair I had occupied; and then ri

sults, as they make conditions more harmonious for our spirit friends.

MRS. BLISS.

On Saturday, April 30th, I attended a seance given by Mrs. Bliss at 39 East Newton street, and on account of the accusations made in an article published in the Boston Daily Advertiser, some weeks since, wherein Mrs. Bliss was charged with personating the spirits "Billy," "Alice," and others, I gave close attention, that I might judge for myself. My sister came to me and was very perfect; I could not be mistaken, she having met me at seances held by some eight or ten different mediums. She not taken, ane naving met me at scances held by some eight or ten different mediums. She not only called me to the cabinet, but also called two of my intimate friends, neither of whom was known to her in life. After she left I was called by spirit "Alice," who said, "Your sister desired me to come and comfort you, as you have been sick and greatly disappointed." She make many charges words and the said. have been sick and greatly disappointed." She spoke many cheering words, and then said, "See how tall I am; stand beside me." I then conceived the idea of measuring her, "Billy," and Mrs. Bliss, and she (Alice) was found to be five feet nine and one-half inches high. "Billy" soon came and called for me, and said, "Measure me." I did so, and found him to be three feet ten inches in height. At the close of the seance I measured Mrs. Bliss, and found her beight to be four feet eleven and one-half height to be four feet eleven and one-half inches. All must see the impossibility of the medium's personating either "Alice" or "Billy." I deeply sympathize with Mrs. Bliss on account of the abuse she has received, and believe her to be strictly reliable, and in the possession of very superior mediumistic power. MRS. H. B. FAY.

MRS. H. B. FAY.

On the afternoon of May 1st I attended a seance at Mrs. Fay's, 156 West Concord street.
Mrs. Fay's spiritual control, known as "Aunty," stated that what she and the spirits intended to do this afternoon, "was to be for the purpose of showing how spirits materialize outside of the cabinet;" and for two hours or more we were shown wonders. Sometimes a person would be asked to stand between the spirit and the cabinet, when the form would dematerialize so that all could witness it; once I was asked to take the hand of a spirit which was standing some six feet from the cabinet. I did as requested, when it commenced to slowly dematerialize at my feet, all of the body disappearing apparently into the floor. I held the hand until the body had entirely gone, when the hand was dissolved from my grasp. I was requested to keep standing, when, to my great amazement, close beside me, I saw a luminous appearance on the floor, which gradually grew up as a keep standing, when, to my great amazement, close beside me, I saw a luminous appearance on the floor, which gradually grew up as a bright pillar of light, and then suddenly expanded into the form of a beautiful woman, seemingly bursting from the pillar of light. The spirit was the same one to all appearance that had just dissolved from view. She raised her hand to my shoulder, and moved so as to bring me between herself and the cabinet, and then, without a rustle of a garment, dissolved, as it were, through the floor. When this was done, "Aunty" was heard from the cabinet to say, "I hope you are now convinced."

The spirit "Gipsy" appeared at this circle, and passed around to all present. When she came to me, she said, "Glad to see you here," and then kissed me. She then went to a music box that had shortly before been wound up, and touched the "stop," remarking, "We can do without music now." This is the same bright spirit that is so familiar at the séances of the Misses Berry, and is a joyous and happy soul.

A spirit of a man appeared and took a young

recognized. At one time four spirits of fullgrown persons were in view; and the whole
scance was an evidence of the truths of this
beautiful and glorious philosophy.

THE MISSES BERRY.

On Sunday, April 27th, I was fortunate in being present at a private scance given by Miss
E. Gertrude Berry at No. 1 Arnold street. Only
ten persons were present and thirty, or more
forms presented themselves. At one time two
small children came out of the cabinet; they
were apparently of the ages of five to seven

a sull.

A spirit of a man appeared and took a young
lady in his arms, and carried her to another
part of the room, as if to show his strength.
Three spirits (one a young man,) came to a
friend, together with my friend's sister and
mother, all following each other, and two of,
them dematerializing before us; and for an inten persons were present and thirty, or more
forms presented themselves. At one time two
small children came out of the oblinet; they
were apparently of the ages of five to seven

It appears to me that now the object of the

spirits is to try and convince those who visit these scances of the truth of this phase of Spiritualism. Many spirits seem to bear much more light than they could months ago, and I have been told by them that as the laws of ma-terialization are better understood, and circles become more harmonious, more and more light will be allowed, until our friends will come as will be allowed, until our friends will come as readily as they now do in the semi-darkness; and they say this will be only the beginning of still more wonders that shall ultimately guide mankind upward and onward through the laws of spiritual progress until they shall reach the realms of everlasting light and love.

HIRAM E. FELCH.

16 Brattle Square, Boston.

Materializations in Washington, D. C., Under Strict Test Conditions.

The Washington Republican of May 5th says that during the previous few weeks great interest has existed in that city in the spiritual phenomena occurring in the presence of various mediums, the materializations at the séances of Mrs. Carrie M. Sawyer so severely taxing the credulity of the public that numerous challenges were issued to that lady to hold a scance under strictly test conditions. These were accepted, and accordingly on the evening of May 2d twenty-five persons, among whom were three well-known physicians, four lawyers, and a number of other prominent ladies and gentlemen, met in Mrs. Sawyer's parlors for the purpose of witnessing what might take place under the conditions indicated. A reporter of The Republican was also present.

The conditions upon which Mrs. Sawyer was to produce the materializations were as follows: 1. The medium to retire with four ladies, to be selected by the visitors, to undress and put on clothing furnished to her.

2. To be tied with a cord furnished by a committee of four gentlemen; the cord to be tied, as the committee saw fit, around the medium's neck and waist, and the ends of the cord to be passed out of the door, held by one of the committee in such a way as to detect any movement on the part of the medium.

3. A piece of court-plaster, two by three inches, to be placed over the mouth of the medium, to prevent the possibility of using her

4. No singing to be allowed, but perfect quiet to be preserved, so that any movement in the cabinet could be heard.

The proceedings of the evening are reported in the Republican as follows:

After the visitors had been assigned to seats, "After the visitors had been assigned to scats, all the above conditions were carefully complied with. The medium sat bolt upright in a chair, placed against the wall of the cabinet, her neck and waist being elaborately tied to the wall, and the ends of the cord held by one of the committee, a prominent physician. All present testified that the medium was certainly tied so securely that she could not move.

The committee appropried that the condi-

present testified that the medium was certainly tied so securely that she could not move.

The committee announced that the conditions had been satisfactorily enforced, and the cabinet curtain was lowered, leaving the medium within, the outer room being in a subdued but plain light. In less than two minutes a female form, much larger and taller than that of the medium, with flowing black hair, appeared at the door of the cabinet. The form was immediately recognized by a gentleman present as that of his sister. The words 'My brother' were plainly spoken. Suddenly there emerged from the cabinet the form of a tiny girl, speaking in childish tones something which the reporter failed to catch. Two ladies in the audience seemed to recognize it at once as a 'little Maudie,' going up to it and tying a piece of white ribbon around its hair. The ladies said they had often seen the little spirit at seances, and had tied a white bow on its hair on another occasion, though they had never touched it. This form, as well as the larger one, were distinctly seen at the same time by all in the room.

These two apparitions suddenly vanished, and

illuminated forms, weird and beautiful beyond description, instantly flashed in view and moved across the room, almost over the heads of the visitors. Their movements seemed to create no noise whatever, no more than if they were glit Near a table against the wall another form in luminous white rose, as if from the floor, and in a voice clear and distinct said, 'God bless you all.' All three of these forms were visible at the same time, each being in different parts of the room, and all disappearing at the same mo-ment. Several other forms followed these. One of them spoke to a lady in the audience, who declared that it was the spirit of her daughter, dead for many years. A young man was brought to audible sobs by the apparition of a deceased sweetheart, who told him to give the engage-ment ring to Hattle.

It is hardly necessary to say that these start-

ling manifestations created the profoundest awe among those who beheld them. By whatever means they were produced, they were certainly of the most thrilling character, and calculated to excite consternation among those unfamiliar

with visitors from the spirit world.

After the lights had been turned on, the medium was found, as she had been left, securely bound to her chair and the cabinet wall, and the court plaster still firmly holding her lips together. The rentleman who had held the ends of the cords throughout, said that he had not detected the slightest renormant. of the cords throughout, said that he had not detected the slightest movement. The medium was much exhausted, but quickly recovered.

After making a thorough examination of the cabinet, the cord and the court-plaster, the committee of four announced that Mrs. Sawyer had performed all that she had promised, and much more; that the conditions had been rigid, and that the manifestations had been of a most remarkable character. One of the committee said that the special purpose of the séance was to severely test the quality of Mrs. Sawyer's said that the special purpose of the séance was to severely test the quality of Mrs. Sawyer's mediumship, which had been questioned by envious persons; that the test had been made by investigators not Spiritualists, and that all must acknowledge that the lady had done much more than had been expected of her. The bright forms visible during the dark séance were, he said, the most wonderful manifestations he had ever witnessed."

ever witnessed. Certain physical manifestations witnessed at a previous séance by a reporter of the same paper in which the above appears, were described in its columns in its issue of April 14th. They included that of a piano weighing six hundred pounds being lifted from the floor to the ceiling by an invisible force, a guitar lying upon the floor giving forth sweet music, and a human form emerging from a solid brick wall. Eleven persons were present, Mrs. Sawyer being seated in the centre of the circle formed by them. The lights were half turned down, though every object in the room was clearly outlined. After describing various wonderful phenomena, the writer save :

Union was fail out to

ed to the ceiling. It touched the ceiling with a thump, where it rested. To all appearances there were no mechanical contrivances that there were no mechanical contrivances that could have been used in lifting such an immense weight. The ceiling is plastered and frescoed. Such a thing as pulleys and ropes was out of the question. There was nothing but air between the plane and the floor. There was nothing to hold it up, and yet there it rested like a feather on the bosom of the wind. During this performance there was a dead silence. The company held its breath. The most audible sound was the respiration of the medium. For fully two minutes the plane remained as if glued to the ceiling, when it slowly descended, wavering the ceiling, when it slowly descended, wavering and trembling, but floating level, and settling back in exactly the same spot from which it was

taken.... A guitar which laid upon the floor, at least four feet from any person in the room, began to give forth music—now as soft as notes from the Æolian harp and then a wild, twanging air. A selection from 'Il Trovatore' was beautifully rendered, as were the 'Turkish Patrol,' 'Nearer, My God, to Thee,' 'Rock of Ages,' together with two other compositions, arranged in notes indescribably waird. 'The reporter was nearer indescribably weird. The reporter was nearer to the guitar than any of the company, and, though the light was not perfect, he could see the strings vibrate while the music was in pro-

gress.

When the music ceased there was another deep silence, and the company again sang a song. Before the song had been finished there was a succession of loud raps at the lower end of the parlor. A large trunk was lifted and carried directly under the mantelpiece near where the circle sat. The curtains of the cabinet were swung high into the air, like flags in a gale, being finally rolled on top of the cabinet. Then from a point diagonally from the cabinet, emerging seemingly from the solid wall, there came a form, in military costume, with long, flowing Ing seemingly from the solid wall, there came a form, in military costume, with long, flowing locks, top boots, and what sounded like rattling spurs. 'That is Custer!' whispered a gentleman present, and the apparition certainly bore a striking resemblance to the hero who was massacred at Big Little Horn. After advancing a few feet, it shot back into the wall as if drawn by an irresistible force, and was instantaneously lost to view.

The lights were suddenly turned on full again, but by no seen human agency. The medium started from her chair, wiped the perspiration from her brow like a person rising from a troubled vision, and said, 'That is all to-night.' The séance was over. Explain it who can. It is beyond the reportorial ingenuity.'

An Interesting Case.

Mrs. S. B. Craddock, the lecturer, clairvoyant and healing medium of Concord, N. H., whose remarkable powers were demonstrated in revelations made by her concerning the drowning of a girl, an account of which was given in the Banner columns a few months since, has recently had another experience of a like kind. A boy, named James O'Leary, residing in Laconia, N. II., suddenly disappeared, and numerous theories were advanced as to the cause of his absence. Mrs. Craddock being sent for, she went to Laconia, and as the result of several sittings gave information that the body of the missing child was in the river, located its position, described the clothing very minutely, and gave other minor details, all of which, says the Democrat, were "foretold with an accuracy truly astonishing, the truthfulness of which having since been demonstrated by the finding of the body."

The A San Francisco correspondent of the Psychometric Circular furnishes a report of an interesting experience at a materialization seance held by Mrs. A. B. Souther in that city on the evening of March 8th. Twelve or fifteen spirit-forms were visible during the seance, among them Carrie Miller, the daughter of the editor of the Circular. The writer, N. C. Walton, says:

"Miss Carrie asked for a chair at the table. She said she wanted to write for the Circular:

"Workester. — F. L. Hildreth writes that Capt. The writer in the table. She said she wanted to write for the Circular:

"Workester. — F. L. Hildreth writes that Capt. The writer in the cause of the most remarkable mealtins that I have ever met. Her phase is answering communications rande in her presence, or otherwise, in writing, she knowing nothing of said communications: They are given to her folded up, and she (or the spirits through her) responds intelligently, giving the thoughts of the person or persons addressed, she having no knowledge of what or town my and she (or the spirits through her) repeats of the remarkable meaner dommunications: They are given to her folded up, and she (or the spirits through her) repeats on the work of which I have go in the legand, and proved in a remarkable manner their identity. Mrs. Twing, to letter I have, in consequence of which I have spirit influence—would be good reading if it was printed, except some encomium upon my por pen efforts which would not be modest for me to repeat; but getting the letter I have, in consequence in minister or no ous theories were advanced as to the cause of

distinctly seen at the same time by all in the room.

These two apparitions suddenly vanished, and were immediately followed by the form of a large man, with heavy black whiskers and hair, and attired in full military uniform. This spirit seemed to have no purpose in appearing, however, for it quickly vanished.

Following a few moments of slience a vapory seemed to have no purpose in appearing, however, for it quickly vanished.

Following a few moments of slience a vapory something emerged from the top of the door that quickly assumed the form of an aged female hovering in mid-air near the top of the cable not have no purpose in appearing how moments of slience a vapory she had a subject of the continuous problems of legal cap "Miss Carrie asked for a chair at the table. She said she wanted to write for the Circular. So I placed a chair by the table, and paper and and smiles, while she began to dissolve on the floor. A solemn sensation came over me at the modus operandi of her departure, the cabinet being full of spirits at the time, many of whom

> Hon Warren Chase writes under recent date from Indianopolis, Ind., to the Spiritual Offering as follows:

Offering as follows:

"Dr. J. M. Shea, of Chicago, is here in Indianapolis giving excellent satisfaction and tests as a medium, notwithstanding the people were warned against him as a fraud, by some of the papers, when he came. At his first materializing circle a committee of skeptics was appointed, and he and the cabinet theroughly searched, including his person and clothing, from head to foot, and all were satisfied, and the manifestations were complete and entirely satisfactory, so far as his mediumship was concerned, and so they have been in all of his circles and sittings since. I was in at one of his materializing circles, and could not have been mistaken in several faces and other tests I witnessed. He is one of the best rapping mediums I have ever met with in these thirty-five years of acquaintance with mediums and my extensive travels. Sending notices ahead of him to intercept his work, reminds me of the earlier days of Spiritualism, when I often found on arriving at places where when I often found on arriving at places where I was advertised to lecture, that notices had been sent there, warning the people against me as a dangerous and very bad man, but I fought it out on that line and conquered."

Kalamazoo, Mich.

To the Editor of the Banner of Light: Your comments and action in regard to a Call you refer to in your issue of April 26th, meet the views of a majority of the Spiritualists of Michigan. At the yearly meeting of Sturgis, held last June, a very wor thy doctor of Detroit, having more zeal than good sense, asked and obtained the privilege of completing their castle in the air, or "The American Spiritualists" Association," at that time-the Sturgis Society taking no part in the matter. As I was an attendant of the Sturgis Free Church anniversary, I had the mortifica tion of witnessing the farce of laying the corner-stone of a national structure by building the top of the chimney first. The Spiritualists of Michigan do not endorse the action of from five to eight misguided persons. The same fatherly few have formed a State or ganization for this State, in opposition to the one that has done good service for nearly twenty years past.

Yours truly, L.S. BURDICK.
P. S.—The main actors in the above child's play were Dr. Spinney, G. B. Stebbins, Rev. Mr. Watson, Messrs. Jackson, Caulkins, and two or three ladieseight or nine all told.

It is related as an illustration of Emerson's candor, that a friend went to him one day and asked him what he meant by a certain passage in one his essays. The essay was one of his earlier efforts. Emerson took the book and writer says:

"One end of the piano was slowly lifted from the floor as if some one was tugging away at it. it will be short as if some one was tugging away at it. it will be short as if some one was tugging away at it. it will be short again, but immediately the entire plane process from the floor and slowly ascend. I do n't know now."

I do n't know now."

Written for the Banner of Light. TO A DANDELION BLOSSOM. BY M. T. SHELUAMER.

Fair blossom of the early spring, To thee a tribute now I bring, As, rising from the lowly clod, Thou'st gemmed the brilliant emerald sod, Like some fair, gleaming, shimmering star That's fallen from the heavens afar.

The careless passers by behold No beauty in thy living gold, But cast on thee a glance of scorn, And leave thee lonely and forlorn: A common, simple wayside flower That's doomed to perish in an hour.

Amid thy feathery leaves I truce A matchless form of charming grace, As to the sun they now unfold, Reflecting back its shining gold; A starry jewel of the sod, Thou show'st the handlwork of God !

Too common art thou, simple flower, To wield on earth a mystic power, Albeit thou art as brightly fair As blossoms yet more richly rare; And so I'll give to thee a place With the more favored of thy race.

Like shining footprints in the grass, That tell where angels lightly pass; Like glittering sunbeams scattered down From Heaven's imperial, azure crown-To these thee and thy friends compare, Though neither costly, rich, nor rare. 'T is thus the hollest gifts divine

So common they, we take no heed-Or call each one a worthless weed; Yet love and sympathy and worth Are blossoms meet for heavenly birth. We pass them by on every side-The friend, the helper and the guide; No beauty in their garb we see,

Along our pathway often shine;

They are too simple-all agree;

While truth upon an emerald throne May sit neglected and alone. Frail little blossom! lift thine head; Abroad thy glory sweetly shed; Teach me true beauty, grace and worth To find in every form of earth, And may I learn that all were planned

Banner Correspondence.

And fashloned by God's skillful hand !

Massachusetts.

BOSTON. - John Wetherbee writes: "I was well pleased recently to get a letter from Mrs. Carrie E. . Twing, who resides in Westfield, N. Y. She is one of the most remarkable mediums that I have ever met. Her phase is answering communications made

WORGESTER. - F. L. Hildreth writes that Capt. H. H. Brown occupied the Spiritualist platform dur-

our giornece sister cannot be disappointed in her pupil.

The Worcester Progressive Lyceum met in Grand Army Hall, April 27th, at 11:30 A. M., and I was pleased to see many new faces. We devoted the time usually occupied by the children in recitations to the mediums, as adopted in the Oakland (Cal.) Lyceum. Mrs. E. M. Shirley spoke and gave good advice under control. Mrs. Helen E. Smith gave descriptions of spirits, those described by her being promptly recognized by their friends. Mrs. Willard, controlled by an arisen clergyman, gave a fine address and poem. Bro. E. P. Howe gave a number of tests. We intend to have this exercise one Bunday in each month, carrying our birds and flowers to the hall to assist in making it attractive for spirits as well as mortals."

Washington Territory.

ILWACO .- P. A. Smith writes: "The Spiritualists of these parts have organized a society, marking the dawn of a new era for Spiritualism in the extreme West. First, there was a spontaneous outbreak of spiritual phenomena in several places; then there came one teaching the philosophy of Spiritualism, and as a result of all this we have 'The Pacific Association of Spiritualists,' a society of very intelligent and serious-minded men and women, who set forth in their declaration of principles not only their knowledge of the absolute verity of spirit communication, but their full faith in the moral influence and practical utility of Spiritualism, and their intention to exist as a society for benevolent and religious purposes.

Immediately upon its organization the Association began to make arrangements for a camp-meeting. Leasing fifteen acres of land near the town of liwaco, they are having the same cleared, surybyed and plotted, and in due time circulars will appear with a full description of the location. The first annual campmeeting of the Association will be held the present year, beginning on the 4th day of September and closing on the 15th. It is the intention of the society to secure the attendance of some of the most eminent speakers and mediums in the ranks of Spiritualism, and every effort will be made to carry this their first annual convocation to a successful issue.

Ilwaco is situated at the mouth of the Columbia River, on Cape Disappointment, and of late years has become a great summer resort for the people of Oregon and Washington Territory. From the Association's camp-ground its presented the finest views of ocean, river and mountain scenery to be found on the Pacific Coast. The location is in every way perfectly adapted to camp meeting purposes. The officers of the society for the present year are: President, Mrs. J. C. Woodruff; Vice President, Isaac Wheadon; Secretary, W. W. Ward; Corresponding Secretary, P. A. Smith; Treasurer, John Pike.

Now why not get up an excursion party of Spiritualists in the East, and come over the snow-tipped mounta of these parts have organized a society, marking the dawn of a new era for Spiritualism in the extreme

on the 4th of September. Wish to sumediately compared to securing their attendance at this meeting."

Maine:
BUCKSPORT.—E. S. Wardwell, Secretary P. S. T., writes: "The Penobscot Spiritual Temple is getting its Park, at Verona, Me., ready for the summer campaign. A whart will be ready for use by the color, and music by the Reynolds Siletre of June, at which the water will be of sufficient depth to June, at which the water will be of sufficient depth to June, at which the water will be of sufficient depth to June, at which the water will be of sufficient depth to June, at which the water will be of sufficient depth to June, at which the water will be of sufficient depth to June, at which the water will be of sufficient depth to June, at which the water will be of sufficient depth to June, at which the water will be of sufficient depth to June, at which the water will be of sufficient depth to June, at which the water will be of sufficient depth to June, at which the water will be of sufficient depth to June, at which the water will be of sufficient depth to June, at which the water will be of sufficient depth to June, at which the water will be of sufficient depth to June, at which the water will be of sufficient depth to June, at which the water will be of sufficient depth to June, at which the water will be of sufficient depth to June, and Zid, attention will be presented by the and instructive by the candidate will be presented by the sufficient will be presented by the sufficient will be sufficient will b

Constitution are long enough and broad enough to protect us in the enjoyment of our beliefs and ceremonites—including anti-vaccination for smallpox and other diseases—and I am willing to pay my ten cents toward the expense of testing the first case that may arise before the United States Court or elsewhere. Our government is based upon the idea that every person owns himself; and that his person, peaceably pursuing its course through life, is as sacred as the god-head; and that he needs no license from his fellow-man, or the devil, to do a good deed or speak a kind word, or hold sweet converse with his fellow-mortals or immortals, or to doctor his own body or soul. Any law or edit that denies or abridges any one of these sacred rights is unconstitutional, and should be resisted."

New Jersey.

VINELAND .- A correspondent writes: "In Mary Somerville's chapter on 'Light' in her' Physical Geography' can be found the following statement: 'In the polar regions, or on the tops of mountains, when the sun is in the horizon the shadow of a person is sometimes thrown on an opposite cloud or mist, the head being surrounded by concentric rings or circles, the number varying from one to five. Dr. Booresby (physicist and Arctic explorer.) saw four of these rings on one occasion round the shadow of his head, as he stood between the sun and a thick low for; the first ring consisted of concentric bands of white, yellow, red and purple; the second consisted of concentric bands of blue, green, yellow, red and purple; and in the fourth the bands were greenlsh white, deeper on the edges. Mr. Charles Green (the aeronaut), at the height of two miles, saw the shadow of his balloon, surrounded by three colored rings, on a cloud below. These appearances, called glories, or fog-images, and the corona or small concentric colored circles which surround the sun or moon when partly obscured by thin white clouds, are owing to the refraction of light in the aqueous particles of the cloud, or fog.' In the Bible can be found some curlous uses (apparently) made of the above phenomena. Some of the relevant passages are Exodus, Xvi: 20: Isalah, Xiv: 13, 14; Mathew, Xiv: 20; Luke, Xxi: 22-27; and Revelation, xiv: 14. Now, if a thoughtful comparison of the Somerville observations be made with those of Moses, Isalah, Mathew, Luke, and St. John the revelator, no one can fall to perceive a strong coincidence, and feel that the probable origin is reached of the nimbus or glory drawn by painters round the heads of saints, angels and holy men, and the circles of rays on images, and firm determination not to be outdone by such secular into association. Was it not the outcrop of a fealous enthusiasm of the sarly Latin Church, producing a firm determination not to be outdone by such secular interesting the first century to teach that the glorified appearances were miracles, and thus and then Somerville's chapter on 'Light' in her ' Physical Geography' can be found the following statement: 'In the

Illinois.

GALESBURG .- Isaac Paden writes: "I live near Galesburg, a city of some fifteen thousand inhabitants, where I get the Banner of Light regularly at a newswhere I get the Banner of Light regularly at a newsoffice, and on seeing the accounts of the spiritual manifestations at different places, while our city remains
out in the cold, with no spiritual lecturer since Dr.
Fairfield and E. V. Wilson left us, I have come to the
conclusion that this place is indeed badly priest-ridden.
A goodly number of Freethinkers reside here, however,
also a new Spiritualists beside myself, who would be
glad to have some good speaker and test medium call
and spendaweek in this locality. Galesburg is corroute
from Chicago to California via Burlington, Ottumwa,
Des Moines, Council Bluffs, Omaha and Kansas City,
Should any be pleased to stop off or visit such a
field of labor, let them write me concerning their particular phase of mediumship and terms, and I will
try to make the necessary arrangements and let them
know."

SPRINGFIELD .- M. A. Porter writes confirmatory of the account given by Dr. L. P. Britt, in this deor the account given by Dr. L. P. Britt, in this department of the Banner, May 3d, of W. H. Powell's scances and of the great satisfaction they gave to all who attended them, adding: "His pellet tests are fine, and would, if written, fill a volume, and the wonderful slate-writing by the Indian chief, Tecumseh, does away with all doubt. Everything is done in the light, and opportunity given all to thoroughly test the genuineness of the manifestations."

New York.

MORAVIA .- A correspondent writes that Mrs. Dr. . W. Still has given, under the auspices of the Spiritcansis of aloravia, a course of lectures, at the close of each of which descriptions of spirits convinced many of the reality and nearness of the spirit-world, and a poem was improvised. During her stay she diagnosed dis-ease very correctly and held a scance, giving full sat-isfaction. ualists of Moravia, a course of lectures, at the close of

SARATOGA SPRINGS .- H. J. Horn writes: "The typography of your paper, accentuation of foreign letters, &c., taken all together, is not excelled by any printed newspaper in America."

Connecticut.

NEW HAVEN. - Evelyn P. Goodsell writes that there evidently exists a combination determined to thwart the efforts of the spirit-world to give the most convincing demonstration possible of the reality of that world by means of visible spirit-forms. Though this union of antagonistic powers will eventually fail in its efforts, and withdraw, in the meantime much an-noyance will be likely to attend those who are mediums for that phenomenon. Therefore as a means of affordfor that phenomenon. Therefore as a means of affording protection to mediums, our correspondent suggests insist that every stranger seeking admission record his name and place of residence before being admitted.

Vermont.

BRISTOL .- A. E. Manum writes : "Some weeks ago Mr. Lucius Colburn, speaker and test medium, arrived in our little village, since which time the spacious parin our little village, since which time the spacious par-lors of our young friend, Miss Florence Soper, have often been filled by intelligent and appreciative audi-ences. Mr. Colburn has made more converts in four weeks than all the Orthodox churches in town have the past four years. Mr. Colburn's tests are very fine and convincing, given both in public and private, and I heartly recommend him to communities where Spirit-ualism is yet in the bud; he will greatly assist in de-veloping the beautiful blossom of truth."

Pennsylvania.

PITTSBURGH. - Mrs. L. E. Zimmerman writes: I prize the Banner of Light more and more as the years go by, and hope I shall never be obliged to do years go by, and hope I shall never be obliged to do without it while I stay in this mortal form, for I don't know how I could bear the loss of it, and nothing else could fill its place. I have read it almost every week for three and a half years, and think no other paper can compare with it. I have saved nearly every number, and so have a large quantity of them on hand that I would willingly give to any one disposed to pay the postage on them. I suggest this, as I don't know what else I can ever do with them, and feel that they are much too good to be wasted."

Rhode Island.

WARREN .- Mrs. A. P. Nickerson writes: "I thank you, and bless you many, many times, for the good words and gentle thoughts expressed in your editorials works and gentle thoughts expressed in your editorials for not the mediums only, but for all humanity. I am a medium of long standing. Ever since 1852 I have been conscious of my oneness with the spiritworld. Though from adverse circumstances I have not been permitted or able to publicly labor in the blessed cause, I have done what I could."

Auniversary Convention at Essex Junction, Vermont.

To the Editor of the Banner of Light: The Anniversary Convention holden in the hall of the Junction House, Essex Junction, Vt., March 21st, 22d and 23d, was called to order Friday morning, by Dr. S. N. Gould of West Randolph, Vt., and the following officers elected: President, Dr. E. A. Smith of Brandon, Vt.; Vice-President, Lucius Webb of Granville, Vt.; Secretary, D. H. Chapman, Fletcher, Vt.; Treasurer, L. Webb; Business Committee, S. N. Gould, A. E. Manum and Lucius Webb.

opened with singing, and an invocation by Mrs. Lizzle Manchester. Mrs. Rila Church-Miller gave an inspirational poem, which was very fine, following which, Mr. Richardson of Essex Junction, Mrs. Lizzle Manchester, Mr. Baker. Dr. S. N. Gould and A. S. Pease spoke in an entertaining manner. Mrs. Emma Paul of Morrisville, Vt., delivered the regular address of the morning; subject, "Small Beginnings, Great Results," which was one of those fine productions that all who have been favored by listening to her know her capable of uttering. At the close of the address, Mrs. Lizzle Manchester improvised a song upon subjects handed to her from the audience.

The atternoon session opened with singing by the Truax Sisters, and an invocation by Mrs. Emma Paul. The usual conference was participated in by S. N. Gould, Lucius Colburn, test medium, A. S. Pease, Mrs. Lizzle Manchester and others. A. S. Pease spoke upon "Ohrist in Spiritualism," a subject which he treated in a masterly manner.

At the evening session, after singing and an invocation, a séance was given by Mrs. Howard, resulting very satisfactorily. During the two evenings Mrs. Howard gave forty-seven names, and many of them accompanied by quite lengthy messages. All who communicated were recognized, with one exception, George Wylle, Middlesex, Vt. Mrs. Rila Church Miller delivered a discourse, her theme being "Progress; Our Religion a Religion of Nature." Mrs. Morse-Baker followed with a consideration of "Needs of the Hour," and was listened to with much interest. Instrumental muste by the Reynolds Sisters, assisted by Dr. Revender, Mrs. Responded with respective the Reynolds Sisters, assisted by Dr. Revender, Mrs. Responded with respective the Reynolds Sisters.

music by the Reynolds Sisters, and singing by the choir.

Sunday, March 23d.—Morning session opened with music by the Reynolds Sisters, assisted by Dr. Reynolds, including a song entitled. "Farewell, Mother," and an invocation and song by Mrs. Manchester. During the conference remarks were made by S. N. Gould, Mr. Richardson, Mr. Truax of Essex Junction, and Prof. W. W. Clayton. George Bakerspoke upon "The Spiritual Phenomena of the Bible." Prof. W. W. Clayton treated upon Spiritualism as being the outgrowth of nature, in an able manner, finely and forelbly illustrating his subject, and holding the audience spellbound.

Clayton treated upon Spiritualism as being the outgrowth of nature, in an able manner, finely and forely illustrating his subject, and holding the audience spellbound.

At the afternoon session, after the usual preliminary exercises, Mrs. Lizzle Manchester delivered the Anniversary address. She aliuded to the open communication with the spirit world as it existed eighteen centuries ago, and claimed that it was identical with what exists to-day. Its revival, that had its beginning thirty-six years ago, has not yet attained its full growth and power; though it has effected wonders thus far, still greater work is to be done. The churches are grasping at our philosophy. Let us give to those who hunger and thirst for spiritual food, though they recognize not the hand that feeds them, or the source from which the supply comes. Knowledge is to be our saviour, and ignorance is the only fiend we need fear. The address, which was listened to with the closest attention, was followed with singlific by the Truax Sisters. At 1 P. M., in the hali where the Convention assembled, the funeral services of Mrs. George Beach of Essex Junction, Vt., were held. After an invocation by Mrs. Emma Paul, an appropriate address was delivered by Mrs. Fannie Davis Bmith of Brandon, Vt.

At the evening session, after singing by the choir, improvisations by Mrs. Manchester, and remarks by Messrs. Baker. Pease. Richardson, Dodge, Dr. Gould and others, Prof. W. W. Clayton proceeded to deliver the closing address. Announcing as his subject, "The Religion of Spiritualism," he portrayed the nature and purpose of Modern Spiritualism to be the establishment upon earth of a religion that should have Nature for its Alpha and its Omega. All others have been and are but approximations to it, and this was to be their culmination. We should seek our saviour within ourselves; and when we minister to our fellow-beings as we come in contact with them and are cognizant of their wants, we serve God.

Mrs. Howard gave the names of ten spirits, with messages, mos

Magazines for May.

MAGAZINE OF AMERICAN HISTORY,-The opening. paper is "The Virginia Declaration of Independence," by John Esten Cooke, profusely illustrated with portraits of Virginia statesmen, and engravings of localities and objects of interest. Following this is an article of great value to students of pre-historic times, "Cherokees Probably Mound-Builders," by Cyrus Thomas. The editor, Mrs. Martha J. Lamb, discusses the influence on America of William III. of England, a portrait of whom is given as the frontispiece of this number. The intrinsic worth of this periodical to all interested in the early history of this country cannot be over estimated. Published at 30 Lafayette Place, New York.

THE PHRENOLOGICAL JOURNAL gives a portrait and personal sketch of John Rogers, whose statuettes have a merited popularity; also one of Capt. Mary M. Miller, a woman who recently passed an examination before United States Inspectors, found competent to command a steamer, and received a license to sail the Mississippi steamboat Saline. An interesting illustrated article is "Arles and its Ancient Ruins." Fowler & Wells Co., New York.

HOME SCIENCE.—The initial number of this periodical bears every indication of being a continuation of Dio Lewis's Monthly, under a new name, and a slight. change in the general character of its contents. It contains twenty articles that are entertaining and instructive, followed by half-a-dozen departments well filled with familiar talks on practical subjects. S. R. Hopkins, 29 Warren street, New York.

THE HOMILETIC MONTHLY contains its usual aids to pulpit occupants. The "Symposium on Evolution" is filled by Henry Ward Beecher, who asserts that "if the general theory of evolution be admitted, and even the hypothesis of man's ascent from the animal kingdom, yet it would not destroy religion nor destroy the Church": a position that is rendered tenable only by the fact that the Church advances-leaves its old moorings and anchors in another place, to be again: moved by the next tide of human enlightenment. In: that way it saves itself from destruction, though it: may be questioned whether, after all these moves, itis the same as at first. Soon it will be said of Spiritualism, as Beecher says of evolution-admitting it to be true it does not destroy religion nor destroy the Church, and whoever says it will speak the truth. Funk & Wagnalls, 10 Dev street, New York.

THE HERALD OF HEALTH contains articles upon Home Treatment by Hydropathy," "Alcohol an Enemy to Brain-Workers," and a large number of minor articles upon domestic life and habits. M. L. Holbrook, 18 Laight street, New York.

THE UNIVERSE fully sustains its claim to be a portfolio of refined literature. Universe Publishing Co., St. Louis. Mo.

THE MEDICAL TRIBUNE (April).-Alex Wilder, M. D., gives a "Classification of the Cerebral Regions." Among its other articles are "Seven Common Surgical" Foilles," and "Physiology and Physic." Nickles Publishing Co., 45 East 22d street, New York.

THE ELECTRICAL ENGINEER treats editorially upon "Electric Lighting from a Commercial Point of View," and the "Rights of Telegraphs on Railroads." Among its illustrated articles is one upon the International Electrical Exhibition in Philadelphia, next September, with an engraving of the building now in

And quoted odes, and jewels five words long, That, on the stretched fore-finger of all time, Sparkle forever.

We see that time robs, we know that he cheats. But we still find a charm in his pleasant deceits. -[O. W. Holmes.

Apologies only account for that they do not alter. Beaconsfield.

> Bear through sorrow, wrong and ruth In thy heart the dew of youth, On thy lips the smile of truth. -H. W. Longfellow.

1 Let us enjoy the fugitive hour. Man has no harbor, time has no shore; it rushes on and carries us with it. -Lamartine.

"Why should we fear?" whispered the children; There is no thing so small But God will care for it in earth or heaven;

He sees the sparrows fall."-[Celia Thaxter. If ye do well, to your own behoof will ye do it; and If ye do evil, against yourselves will ye do it .- Koran.

> Into the blithe and breathing air. Into the solemn wood. Solemn and silent everywhere ! Nature with folded hands seemed there, Kneeling at her evening prayer. -[Prolude to " Voices of the Night."

He who knows only his own side of the case, knows little of that.—J. Stuart Mill.

Foreign Correspondence.

Letter from England. To the Editor of the Banner of Light:

Every week my most welcome visitor, the Banner, comes regularly to hand, and it is with no little pleasure that I note the many signs of progress on your side of the Atlantic, a pleasure shared, I may say, by a large circle of friends, to whom news from afar is as a "well of water on a dry place."
-The anniversary celebrations demand, of course,

first mention in this letter; and, though scarcely so general or elaborate as those in the States, yet the efforts put forward by some of our English Societies were very hearty, and deserving of recognition. I must confess, however, to a feeling of regret that all our organizations did not publicly participate in the There may have been reasons for their abstention, and perhaps I should be wrong in passing judgment; but I am strongly indlined to the opinion that simultaneous demonstrations would have exercised a beneficial influence on many minds. However, let us hope that before another twelve months roll by, greater unanimity may be within the range of practical rates.

chagt simultaneous demonstrations would have exercised a beneficial influence on many minds. However, let us hope that before another twelve months roll by, greater unanimity may be within the range of practical facts.

March 30th was duly observed in London, and the three meetings held there on that day were remarkable for the valuable and common-sense ideas enunciated by the various speakers. Bro. Morse's guides, at the regular, "Lyceum" service at the Cavendish Rooms, devoted their energies (and appropriately) to the subject: "What we have Won and Lost," while at the Neumeyer Hall, in the afternoon, Miss Rosamond Dale Owen enlightened a large assembly on "Man's Spiritual Possibilities." the same platform in the evening being occupied by a number of veterans in the cause, under the able presidency of Mrs. Dr. Hallock. Birs: E. Hardings Britten at Newcastle, and Mr. W. J. Colville at Belper, alike commanded crowded audiences, and, indeed, from the reports to hand from a variety of sources, the day appears to have been a real Pantecost in many places. That it was so here in Plymouth I can with pleasure testify; and the extraordinary enthusiasm manifested has never been equalled in the memory of the oldest living Spiritualist. The speakers during the festival (which also included the third anniversary of our Society's formation), extending over three days, were Mrs. Groom (Birmingham), Roy, W. Sharman, Unitarian minister, I. Hamlyn (a new medium destined yet to make his mark) of Exeter, and myself. Our programme comprised three meetings on the Sunday, one on the Monday and a social gathering on the Tuesday, and March 30th will without doubt be a red-letter day in the history of local Spiritualism. The friends in Walsali and several other towns devoted Sunday, April 8th, to the Thirty-Sixth Anniversary, and W. J. Colvilie opened his campaign in the metropolis on that day, with services appropriate to the occasion. By the way, I wish Bro. O. every success in his enterprise, and earnestly trust that ere years have

her way home from Piymouth, and, consenting to do so, one of the largest halls was engaged and the subject of her lecture duly advertised and announced. To the disgrace of a certain section of persons, the meeting was of a scandalous character. Long before the hour fixed for commencing the lecture, the hall was crammed, and it was apparent, from an early stage of the proceedings, that sundry individuals were determined to break through all order. The chairman's remarks were received with laughter and Mrs. Groom's attempts to go on with her lecture met with rude and coarse interruptions. However, the lady's guides—to use a common phrase—"gave the enemy as good as he brought," and, in spite of the Christian (?) feeling manifested, delivered their lecture, to the no small chagrin of some of the malcontents, who had imagined that a little woman was to be easily got over. One newspaper report states that the disturbers were, so violent that the ladies in the audience left the room in terror, while another sortbler has, in the eyes of all right thinking men, covered himself, with infamy by the publication of unmanly personal criticisms and remarks foreign to honorable johrnalism,

Mrs. Groom is, I am happy to say, none the worse for the encounter, although at the time in weak health, and the animus which found yent will be productive, in the end, of good rather than evil. Exeter has always been noted for the rough receptions accorded to any and every advocate of liberal ideas, and it is but a few years since the Bishop of the city was well pelted with eggs and flour at a temperance meeting, while the Badical M. P. for Northampton was "mobbed" on the occasion of his last visit, so that, taken all round, our brethren have not been badly treated when compared with others.

with eggs and four at a temperance meeting while the Radical M. P. for Northampton was "mobbed" on the occasion of his last visit, so that, taken all round, our brethren have not been badly treated when compared with others.

There can be little doubt, I think, that these out bursts of fanaltisism are evidences of the success of the movement. Recississticisms are feeling the shocks resulting from increased freedom 'in matters relating to man's spiritual welfare," and the obedient followers, of priesthoods; enraged at their approaching deciline and extinction, are being, stirred up in defense of theologies as opposed to pure religion. For my own part, I welcome these attacks on Spiritualism. By them (and I. speak, from experience) attention is drawn to the weak points in our armor, and our forces are consolidated; while in repelling them we often learn important lessons; otherwise likely to be overlooked; essois, valuable to ourselves, and indeed, the other houses in the properties of sectentific (?) explanations, the expectates, and the thousand, and one other little schemes invented to account, for or to bring ridleuic upon its phenomens and its philosophy, its banner has been and is still being inseribed with fresh triumphs; is a demonstration of its reality and truth.

Some consternation prevails just now among the supporters of the Established Church, at the reception lately accorded a proposal introduced into the House of Commons by Air. Wills, member for or of the Non-conformist bodies, brought forward a resolution to the effect; "That the legislative power of the Non-conformist bodies, brought forward a resolution to the effect; "That the legislative power of the Non-conformist bodies, brought forward a resolution to the effect; "That the legislative power of the Non-conformist bodies, brought forward a resolution of the effect is sister." It is no cause for worder that the account the great power that the Episcopal Benedical will a superior of the consequence of the proposal to legalize marriage with a

prominently to the fore of late, and a fleroe contest both on behalf of and against its claims is being waged in the columns of the Herall of Progress. For several months past the editor has kindly inserted a batch of letters each week, and, so far as I can see, the end is as distant as ever. That the very idea of reincartion is repugnant tomany Spiritualists is, I am assured, a fact, and in spite of the able advocacy of Mr. C. G. Oyston, and others of his way of thinking, it will be some years, perhaps in the remote future, if at all, before the English people are prepared to receive this evangel, which apparently has no facts to support it, none having been produced in the course of the controversy. That the cause will benefit as the result of the discussion, is to my mind exceedingly doubtful, and knowing the amount of work to be done by some one, I can't help thinking that the disputants night gracefully devote their energies to the extension of the knowledge of Spiritualism in ignorant districts, rather than to the carrying on of interminable and at times acrimonlous debates, which are not only calculated to neutralize the power for good but also to place in the hands of opposing forces a dangerous weapon that may at some period be turned against our beloved philosophy.

Since my former letter, a Progressive Lyceum for

may at some period be turned against our beloved pullosophy.

Since my former letter, a Progressive Lyceum for
Children has been formed in connection with the Soclety here, and bids fair to become a great success,
while from reports that reach me, the question of juvenile education is forcing its way to the front. Certainly the sooner all Societies awaken to the necessity of doing something for the rising generation, the
better will it be for the good cause. Here in England
the sects draw their supplies for the most part from
their Sunday Schools, wherein are assiduously taught
all the principles which it is supposed a Christian
should know, and when it is remembered that impressions made on the minds of children are in many cases
never eradicated, but on the contrary mold the course
of their lives, it becomes imperatively necessary that
liberal and useful ideas should be presented for their
acceptance.

never eradicated, but on the contrary mold the course of their lives, it becomes imperatively necessary that liberal and useful ideas should be presented for their acceptance.

Our methods of imparting instruction here are based inrgely upon Davis's Manual, although it is impossible for us to fully carry out the elaborate details therein laid down. May I add that it will afford me much pleasure to interchange notes with my Transatiantic brethren on this matter, for though divided by the wide ocean, there is obviously no reason why each should not benefit from the experience of the others.

Before the publication of this epistle, Mrs. Hardinge-Britten will no doubt have got into harness again. Her departure from these shores was deeply regretted, though by her public labors and her latest volume, she has created and left behind an imperishable monument that testifies to the power she wielded. As the tour is, however, only a farewell one, the societies are hoping to have this gifted lady back again ere another two years have elapsed, and her reception will be in the highest degree enthusiastic. Speaking of Mrs. Britten, I am reminded of another item of interest, viz., the increase in the number of mediums in Eagland. But a short time since I was looking through a file of the *Medium and Daybrack for several years, and it appeared to me that the speakers could be counted on the fingers of one hand. Now in every week's issue one reads of work and workers by the score, while every now and then a new instrument springs up to gladden many hearts and assist in the emancipation of men's minds. The fair sex, too, is bearing its share of the burden, and with advantage, since there are those persons who will not attend a meeting addressed by men, but who are attracted by the ladies, with the extension of the cause there is any object state of the burden, and with advantage, end of the word "organization" is, to say the least, unpleasant; but hecause previous attempts to produce greater, harmony have failed, it is not, so f one, and not to be got rid of easily; and as the work of the angel-world expands it becomes more and more evident that something will have to be done to meet the pressure and thus solve a great problem. But enough for the present.

Wishing every reader of the Banner of Light the season's choicest compliments.

Yours iraternally,

ROBERT SCAMMELL CLARKE.

ROBERT SCAMMELL CLARKE.
Plymouth, Eng., April 20th, 1884.

Verlications of Spirit-Messages. JOHN F. COLES.

I notice in the Message Department of the Ranner of the 26th uit., a most interesting communication from my old friend, JOHN F. COLES. More than forty years ago he was a drunkard, but was converted by that re-markable movement, Washingtonianism, and became a very earnest and useful promoter of total absti-nence.

a very earnest and useful promoter of total abstraces.

It seems that he continues to this day to take interest in that good work. Washingtonianism began in Baltimore by a little band of persons who had been drankards. It was a work of pure love, and did in its time a vast amount of good. Seeing Bro. Coles's name in the Bannor, called up the many excellent temperance meetings that were held years ago. I hope before many years have passed I shall meet him, together with Father Plerpont, who, when opposed in Hollis Street Church for advocating temperance, said, "I will stand in a free pulpit, or I will stand in none."

2210 Mount Vernon street, Philadelphia, Pa. In last Saturday's Banner (28th) appeared the message of JOHN F. COLES, who passed to spirit-life a few years since. I was well acquainted with him, and with his superior phase of mediumship, in private circles; also with his inspirational gift for writing poetry. In the year 1855 he made a tour through this and other cities, holding public and private circles, stopping at our house a week, at which time I obtained copies of many of his poems. His message is truly characteristic of him.

Rochester, May 1st, 1884.

JOHN DORR-EDWARD D. STONE. The message in the Banner of Light of April 12th, from John Dobr, is recognized by many people in Belfast as correct, and a good test of identity. Mr. Dorr was at one time editor of the Belfast Signal, a Whig paper; also of the Kennebee Journal many years ago. Oapt. A. D. Bean, postmaster at Belfast knew Mr. Dorr very well, and says that the message is as good a test (in his opinion) as was ever given in your Message Department.

The Litiputan of March 8th, printed in Wiscasset, says Mr. Dorr published a paper in that place sixty years ago.

sty years ago.

The message of Edward D. Stone of Cape Porpoise, Me., printed in the Banner of Light of April 5th, is recognized, and correct, as I learn from his mother. He passed away, she says, May 9th, 1883, after an illness of two and a half years, aged 25 years and 8

nosths.

Truly your spirit Message Department is the open door between the two worlds, for communion of spirits with mortals. May it ever continue to bless mankind.

Frank T. Ripley.

Centre Montville, Me., P. O. Box 79.

TAMES O. BREED.

In your paper of April 22th I notice a message from JAMES O. BREED of Hartford, Ct. For some seventeen years Mr. Breed had been in the employ of the Pratt-Street Savings Bank, and was teller of the bank at the time of his death—as he correctly states in his spirit message. He died of quick consumption, at the age of about thirty-four, May 20, 1882, and was unmarried. He was well known in society, and had a large circle of friends. T was not intimately acquainted with Mr. Breed, but saw him frequently at the Bavings Hank, where I was in the habit of going. His face and figure were very striking, and having once seen him he would not easily be forgotten.

Yours respectfully, MRS. JOHN R. HOWD.

Pleasant Valley, Ct., May Mt., 1884.

ned ned to herekiwiteon! In the Banner of Light of date March 22d, 1884, appears in, the Message Department a communication which claims to be from Hankly Wilson of Sterling-ville, N. Y. The statements therein are a correct account, as of are as they go, of the spiritualistic life-experiences of Henry Wilson, the father of my wife, Mrs. Julia C. (Wilson) Bailey.

Little Valley, N. T., May 2A, 1884.

In the Banner of Light of April 26th I find a communication from my brother, Sanuel Care, which is true in every particular—excepting the s in the last name; it should be Cate—but it makes no difference to me; it is he, and all true. Please scept my sincere thanks for the same; and a blessing for the dear medium!! May sub be spared long, with health, to impart to earth's children the blessed truth of a life beyond the grave, so comforting to human hearts. Let us always have the 'Message Department.' in the Banner. Yours respectfully, Mrs. A. Irug.

Ipswich, Mass., April 29th, 1884.

ove talk the Carre BROWN of all year of Permit me to say that the message from our beloved daughter, Agnes Brown, published in the noble and true Barner of Light of Mairch Sin (through that excellent medium, Miss: Sheihamer), is truly obstracter is to of her, Since its, publication, through the well-known and ine medium, Mrs. Bristoy of Joplin, Mo., it has been fully correborated. The C. G. Brown.

Liberal, Mo., April 1819, 1884.

"I have taken one bottle of Dr. Graves's Heart Regulator for Heart Disease and find it all I could desire .- A. A. Holbrook, Worcester,

THE UNFULFILLED.

Here are two buds that would have bloomed red roses Had they but left them on the parent stem; But each furled cone, cold and inert, reposes, Walting the change that comes to us and them.

Ashes of roses I soon you'll tread upon them, Crumbled to dust beneath your busy feet; But as you walk the upward way toward Heaven, Their casual memory these words repeat:

"Dust unto dust!" Will it be said above me, When from "life's fitful fever" I repose. That this furled cone, far in the land of Aiden. In God's own gardens will bloom out a rose?

Only a bud—to be a bud forever?
Because the hand of fate willed otherwise?
Then why these aspirations (almost torture)
To reach the full extent of all we prize?

It must be so that we will walk unfeitered The shining paths that are but "mirage" here, Nearer to God, nearer to our endeavers, And to these half fiedged hopes and loves more near.

The Thirty-Sixth Anniversary at New Orleans, La.

To the Editor of the Banner of Light: The philosophy, science or religion of Spiritualism

is not fashionable in this section, and though it is claimed with good reason that there are some ten thousand believers in the fact of spirit intercourse in this city, yet it contains but one organized Spiritualist society in active operation.

This little band, on outpost duty as it were, and

numbering less than fifty actual members, had the courage, in the last days of March, through an effi-cient committee of arrangements, to invite some two hundred guests to join with them in celebrating the Thirty-Sixth Anniversary of the Advent of Modern Spiritualism in America. So on the evening of the Sist uit., in the lecture room of Odd Fellows' Hall, with a full attendance of the invited guests, their hosts presented and had executed in admirable style the following programme:

Song, "Waiting mid the Shadows," by the audience; address, by George P. Benson (under control); song, "When the Leaves Begin to Fade," by Miss Minnle Cellos; instrumental, plano, by Mrs. Evans; address, by Dr. C, Sanders, A, M., M. D. (retiring President of the Association); song, "Beautiful Dreamer," by Miss Annie Benson; instrumental, plane, by Mrs. E. Whitmore; song, "My Pretty Red Rose Whistled," by little Henry Cellos; song, "Ye Merry Birds," by Mrs. E. Whitmore; song, "Ehrein on the Rhine," by Miss Belle Bennett; song, "Blue and Gray," by Mrs. E. F. Husted and Geo. P. Benson; the hymn "Nearer, my God, to Thee." was then rendered, the whole andience joining in with fine effect, which closed the regular programme.

An elegant and bountiful supper was then partaken of, accompanied by music and dancing, and so, with feasting, dancing and the interchange of thought and good cheer, the happy hours passed until the "break up" in the small hours of morning. J. G. W. New Orleans, La., April 27th, 1884.

New Publications.

THE JOYS OF LIFE. By Emile Zola. Translated by John Stirling. 12mo, paper, pp. 424. Philadelphia: T. B. Peterson & Bros. The heroine of this novel is a young girl, who,

among the rough phases of life, experiences sorrow and suffering of the keenest type, with occasional re-alizations of the joys of existence. Those familiar with the writings of the author, need not be told that the story is bright and fascinating.

THE BOWSHAM PUZZLE. A Novel by John Habberton. 16mo, paper, pp. 222. No. 110 of "Standard Library." New York: Funk & Wagnalls, The author of "Helen's Bables" gives in this story

an interesting portrayal of village life, and evolves a plot which excites and evades the reader's curiosity to a most amusing degree.

COOKERY FOR BEGINNERS. A Series of Familiar Lessons for Young Housekeepers, with Blank Pages for New Receipts. By Marion Harland. 16mo, cloth, pp. 157. Boston: D. Lothrop & Co.

What the author has proviously given the public

has been instructive, appetizing, dainty and wholesome in the way of home fare, and this will doubtless he found equally so. Young housekeepers will, by following its explicit and plain instructions, avoid many mortifying failures in their efforts to make happy homes and healthy inmates. It is adapted to the veriest tyros in cookery, and at the same time contains suggestions that will be appreciated by those long familiar with culinary art.

Passed to Spirit-Life:

From Boston, last Easter morning, Mrs. Annie M. Bo-

From Boston, last Easter morning, ars, Annie at, Bodele, aged 6i years.

In spite of all the eccentricities and angularities of this spirit during its terrestrial abode, in its essential nature and leading traits no purer or more honest spirit ever walked this earth. A despisor of shams, her voice was slways heard in behalf of truth, justice and the rights of humanity. No effort was deemed too great, no work too arduous and no sympathy was felt to be too deep by Mrs. Bodrie when human weal or woe was affected thereby. Her early years were spent in the midst of much suffering, which rendered her forever afterward keenly alive to the miseries of the poor, for whom for many years she labored assiduously in connection with the North End Mission. The last years of her life were entirely devoted to Spiritualism, in behalf of which she delivered many speeches and helda large number of circles, having been converted from Materialism to Spiritualism by the materialisation of her friends at Mrs. Pickering's seances. Of her it may be truly said, 'She has done what she could;'' and in her alode above the remembrance of her earthyl labors affords her unalloyed happiness. One of her many friends,

From her home, near Warren, Pa., April 28th, Mrs. Sarah Catherine Ross, in the 60th year of her age.

rah Catherine Ross, in the 60th year of her age.

Mrs. Ross was a woman of remarkable physical and mental activity, and possessed indomitable perseverance and great tenacity of purpose. She was a philanthropist in the broadest sense of the term; her heart beat with sympathy for all afflicted humanity. To the slots, the suffering and needy, she was a friend who never failed, and the greater the necessary sacrifice the more eagenly she extended her helping hand. She was a Spiritualist, and had a clear and comprehensive knowledge of its truth, and though reticent on the subject in presence of those whose limited spiritual and mental development darkened their understanding, she was ever vigorous in its dofense and advocacy on all suitable occasions. Her own highly mediumistid qualities and spirituality gave her keen perceptions of the truth and value of the messages published in the Hanner of Light, which she westly perused with a heartfelt satisfaction. She dieds she lived, firm in her faith, true to her convictions, and calmly joined the invisibles, who were with her during her three-score years of great social trials and family bereavements, and to whom her generosity, love and kindness were as an open book.

Nevoark, N. J., May 6th, 1884.

From Patterson, N. J., April 28th, 1884, Martha, wife of

From Patterson, N. J., April 28th, 1824, Martha, wife of Joseph Noble, in the 68th year of her age.

For over fifty years she has trodden the path of plety, virtue and religion, and for nearly thirty years she has been a firm, fatthful and consistent Spiritualist, firm in her convictions of the truth and reality of Spiritualism, faithful to its teachings, and consistent in the advocacy and practice of its principles. Possessing a kind, loving and congenial nature, she was loved and respected by all who knew her. She leaves a dear husband, a most affectionate daughter and three grandchildren to mourn her addomatic at old of whom she was most tenderly devoted. She had a long and painful lilness, having been confined to her bed for eight months—the last five weeks suffering intenses gony—but she was happy and resigned, and longed to be released. Almost her last words were: "Oh! my dear husband, I am not afraid to die; I have a beautiful home to go to, and plenty of kind friends waiting to welcome me on the other side. Good-by; I'll meet you in the better land."

From Owego, Tioga Co., N. Y., March 19th, Miss Lottie Cone, daughter of Mrs. Cynthia Cone, aged 29 years and 9

Cone, daughter of Mrs. Cynthia Cone, aged 25 years and 9 months.

Her parents accepted the proofs of Spiritualism twenty-two years ago, and became strong advocates of its principles. Her father, Charles Cone, passed away sven years since; two brothers passed out previous to his decease, and herself and mother were left to battle with life's changes. A large number of friends were present at the funeral (many of whom knew nothing of Spiritualism) to pay their tribute of respect to the departed one, and to sympathics with the bereaved mother, whose consistent life has andeared her to many hearts.

There Guerrans O. March 29th, 1884. These Bushnell.

From Gustavus, O., March 29th, 1884, Upson Bushnell,

From Gustavas, O., March 29th, 1834. Upson Bushnell, aged 72 years.

After a painful illness of seven months, which he bore with commendable fortitude, he passed on to the higher life, firm in the conviction that be piritualism is true, and that he would again meet his loved ones in the immortal world, and with them enjoy a continuous existence. He was an old subscriber to the Banner of Light, which he highly prized and read with pleasure and profit.

(Ostinary Notices not exceeding twenty lines published grainstoness. When they exceed this number, twenty cents for ages additional line will be charged. The words on un overage make a line. No postry admitted under the heading.

Annual Recting.

The Central New York Association of Spatitualists will hold, its ment annual meeting in Deansville, on Estimate, May Sist, and Smady, June 1st, commencing on Statunday, at \$1.7.1%, Mars. Neille J. T. Brigham is engaged to lecture, and other speakers will be secured.

Bern W. Pron. Obstruct of Committee.

Deansville, April 20th, 1884.

Camp-Meeting in Oregon

Camp-Meeting in Oregon.

Ataspecial meeting of the Board of Trustees of the Clackamas County beciety of Bpiritualis's, held at Oregon City April 9th, 1884, It was agreed to hold a Camp-Meeting at New Era, Clackamas Co., Oregon, beginning Thursday, June 19th, and holding five days. Arrangements will probably be made to continue the meeting a few days longer if those in attendance choose to doso.

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—aubject, however, to the rules and regulations of the Boelety. But it seems to me that mediums, whother for healing thesick 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 onne on the grounds daying the meeting.

The New Era camp ground, being located on the east bank of the Willaumetic River, is easy of access by sleam-boats which ply up and down the river; also the Oregon and Californis Railroad 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.

WM. FILLLIFS, President Clackamas Vo. Society of Spiritualists.

Annual Meeting at Sturgis.

The Harmonial Society of Sturgis, Mich., will hold its Annual Meeting in the Free Church at the village of Sturgis on Saturday and Sunday, June 14th and 15th, commencing on Saturday at 10 cclock A.M. Able speakers will be in attendance to address the meeting. Per Order Com.

Quarterly Convention.

The Vermont State Spiritualist Association will hold its Quarterly Convention at Barton Landing, June 20th, 21st and 22d.

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SPIRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint; and it is identical with Spirituality.—SPIRITS.

Curtis on Phillips.

The recent memorial address of George William Curtis on Wendell Phillips, delivered in Tremont Temple in the presence of an audience of three thousand people, marked a day in the history of Boston that will not be forgotten in many years. The auditorium would just as easily have been filled if it had been twice as large as it is. The familiar faces of the bestknown and most distinguished citizens were visible on the platform, in the balconies, and in the body of the house. Mayor Martin presided, assisted by representatives of the city government. After an organ voluntary, followed by quartette singing, prayer, was offered by Rev. M. J. Savage, and a poem, written for the occasion by Mary E. Blake, was read by Belle Cushman Eaton. Mayor Martin introduced the orator of the day in an appropriate address, who at once proceeded with his oration.

He said that the great work of Wendell Phillips's life was not local or limited, but as large as liberty and as broad as humanity. He characterized him as an orator whose consecrated eloquence was a chief force in giving to the American Union the impregnable defense of freedom. In his death all parts of the country feel a common bereavement. He said it was a private citizen only whom they had met to commemorate, yet a public leader; a man always foremost in political controversy, but who held no office and belonged to no party; who swayed votes, but seldom voted.

Recalling the story of his life, he regarded the spectacle of the day as one of the most significant in our history; because the memorial rite was not a tribute to official service, to literary genius, or to scientific distinction, but was an homage done to personal character. It was a solemn public declaration that a life of transcendent purity of purpose, blended with commanding powers, devoted with absolute unselfishness and with amazing results to the welfare of the country and of humanity, is, in the American republic, an example so inspiring, a patriotism so lofty, and a public service so beneficent, that, in contemplating them, discordant opinions, differing judgments, and the sharp sting of controversial speech, vanish like

frost in a flood of sunshine. The revolutionary tradition was the native air of Wendell Phillips. Many of the chief revolutionary figures still lingered when he was born. In the second heroic epoch of our history he was a master figure. He graduated from Harvard in the year of Nat. Turner's Virginia insurrection and the issue of Garrison's Liberator. The sirens sang in his ears of the delights of social ease, but he heeded them not. He put aside all such blandishments with a smile, accepting alienation, outlawry, ignominy, and apparent defeat, climbing over them in order to test the finest manhood. It was an hour of profound moral apathy in the history of the country when he was engaged in the study of the law. When he was admitted to the bar in 1834, the slave interest in the United States, entrenched in the Constitution, in trade, in the church, in society, in historic tradition, and in the prejudice of race, had already become, though unconsciously to the country, one of the most powerful forces in the world. It was the apparent accident of his witnessing the shameful spectacle of Garrison's being dragged through the streets and shut up in jail for protection from the mob, that forever fixed his purpose and established his ambition. The client for whom he had vainly waited in his office came to him that day in the form of wronged and degraded humanity.

The killing of Lovejoy at Alton by the mob kindled the fire in his whole being; and his famous maiden speech in Faneuil Hall for liberty followed. When the cruel voice was heard justifying the murderers of Lovejoy, the heart of the young man burned within him. Struggling to the platform, he saved his native city and her cradle of liberty from the damning disgrace of stoning the first martyr in the great struggle for personal freedom. In the annals of American speech, there had been no such scene since Patrick Henry's electrical warning to George III. It was that greatest of oratorical triumphs when a supreme emotion, a sentiment which is to mold a people anew, lifted the orator to adequate expression. Three such scenes are specially illustrious in our history: that of the speech of Patrick Henry at Williamsburg, of Wendell Phillips in Fancuil Hall, and

quence which has aroused nations and changed the course of history. As the appeal from being moral at length became political, supreme over all voices and all forms of speech was the | blows which he received. How many others, eloquence of Phillips, one clear voice, like a lark high-poised in heaven, steadily carrying the melody.

Wendell Phillips was distinctively the orator, as others were the statesmen, of the anti-slavery cause. He stood alone. He was neither Whig nor Democrat: both parties denounced him. He must recruit a new party. Public opinion condemned him: he must win public opinion to achieve his purpose. The tone, the method of the new orator announced a new spirit. It fort the oppressor. Such was his career for a was not a heroic story of the last century, nor the contention of contemporary politics: it was the unsuspected heroism of a mightier controversy that breathed and burned in his words. With no party behind him, and appealing against established order and acknowledged tradition, his speech was necessarily a popular appeal for a strange and unwelcome cause, and the condition of its success was that it should both charm and rouse the hearer, while, under cover of the fascination, the orator unfolded his argument and urged his plea. This condi- fort "to protect all labor, black and white, and tion the genius of the orator instinctively per- to further the discussion of every claim of huceived, and it determined the character of his

discourso. When he spoke to an audience, in the measured cadence of his voice there was intense feeling, but no declamation, no passionate appeal, no superficial and feigned emotion. It was simply colloquy—a gentleman conversing. What was the secret of his thus charming the ear and the heart? It was the secret of genius and elequence. What was heard, what was seen, was the form of noble manhood, the courteous and self-possessed tone, the flow of modulated speech, sparkling with the matchless richness of illustration, with apt allusion and happy anecdote and historic parallel, with wit and pitiless invective, with melodious pathos, with stinging satire, with crackling epigram and limpid humor, like the bright ripples that play around the sure and steady prow of the resistless ship. Like an illuminated vase of odors, he glowed with concentrated and perfumed fire. The divine energy of his conviction utterly possessed him. It was an American patriot, a modern son of liberty, with a soul as firm and as true as was ever consecrated to unselfish duty, pleading with the American conscience for the chained and speechless victims of American inhumanity.

This generation little knows how terribly earnest was the anti-slavery contest. The orator's description of the condition of the country in relation to slavery was as burningly eloquent as anything that ever fell from the lins of Phillips himself. Slavery sat supreme in the White House, and made laws in the Capital. Courts of justice were its ministers, and legislators its lackeys. It silenced the preacher in his pulpit: it muzzled the editor at his deak. and the professor in his lecture-room. It set a price upon the heads of peaceful citizens robbed the mails; and denounced the vital principle of the Declaration of Independence as treason. It ruled the club and the drawingroom, the factory and the office; swaggered at the dinner-table, and scourged with scorn a cowardly society. It tore the Golden Rule from the school-books, and from the prayerbooks the pictured benignity of Christ. It prohibited in the slave States schools for the hated race, and hunted women who taught children to read. It forbade a free people to communicate with their representatives, seized territory to extend its area and confirm its sovereignty, and plotted to steal more to make its empire impregnable and the free republic of the United States impossible. Scholars, divines, men and women in every church, in every party, raised individual voices in earnest protest. They sighed against a hurricane.

were useless. If independent America was to become free America, the paramount necessity was to arouse the country. Agitation was the included dogmas, are at length being shed and duty of the hour. So when Garrison flung full | sloughed off. In discussing this subject of the in the face of slavery the deflance of immediate and complete abolition, slavery, instinctively foreseeing its doom, sprang to its feet, and joined with the heroism of despair in the death grapple with liberty, from which, after a generation, liberty arose unbruised and victorious. The names of the two representative Abolitionists will be written with a sunbeam high over many an honored name. History reiidjusts contemporary judgments of men and events. Luther and William Tell are not nobler figures than Garrison and Phillips, in the hour of the complete possession of the country by the power of slavery, demanding immediate and unconditional emancipation. Politics are founded in compromise and expediency; and had the Abolition leaders paused to parley with prejudice and interest and personal ambition, in order to smooth and conciliate and per-

suade, their duty would have been undone. The question of liberty, with and without the Constitution, and within and without the Union, was settled between him and the people of the North by the course of events, the latter finally determining, as the fruit of his long agitation. to save Liberty and the Union together. He was specially fitted to arouse the country and pierce the national conscience, by his profound faith in the people. The party leaders had but a qualified faith in them; his was unqualified. To all charges of demagogueism his life itself is the best reply. A student of history and a close observer of men, he rejected that fear of the multitude which springs from the feeling that the many are ignorant, while the few are wise. He believed fully in the saying that everybody knows more than anybody. He knew the wicked and wasteful work of wars, the huge wrongs and crimes in the annals of the race, to be the work of the crowned and ruling minority, not of the mass of the people. Saddened and surprised, he saw with his own eyes that, in the immediate presence of a monstrous and perilous wrong to human nature, prosperous and comfortable America angrily refused to hear. Yet, while cherishing this faith in the people, he never flattered the mob, never hung upon its neck, nor pandered to its passion. The same men who insulted and derided him when he plead for the negro, wept and shouted in applause when he made O'Connell's cause his

When the mob tried to drown his voice in a furious tempest of dissent, he turned to the reporters present and calmly said, "Howl on ! I speak to thirty millions here!" His speech abounded with unsparing invective. He delighted to shatter the idols of a purely conventional virtue; no public enemy seemed to him more deadly than the American who made of late have been fully satisfied of the genuinemoral cowardice respectable. He felt that the ness of her mediumship, and we bespeak for complacent conformity of Northern communi- her on the camp-ground the patronage of those ties was the strength of slavery. Doubtless his who would witness the remarkable and con-

recoiled amazed from his terrible arraignment; but he knew the penalty of his course and paid it cheerfully. He did not spare in return the loyal with his own fidelity to the common cause, he taunted at times as recreant and scourged as laggard! He knew that his ruthless words closed to him homes of friendship and hearts of sympathy. Tongue of the dumb, eyes of the blind, feet of the impotent, his voice alone, among the voices that were everywhere heard and heeded, was sent by God to challenge every word or look or deed that seemed to him possibly to palliate oppression or to comquarter of a century. His life had no events; his speeches were its only incident. During the long crusade of his life he was the most solitary of eminent American figures. In the general course of affairs he took little part.

He was still in the prime of life when the war ended. But his earnest soul did not incline to repose and peaceful honors. His client continued to be the poor man, the weak man, the unfortunate man, whoever and wherever he might be. He put forth still his utmost efmanity." Agitation with him was a principle, and a deliberately chosen method to definite ends. There were still vast questions springing from the same root of selfishness and injustice as the question of slavery. They must force a hearing in the same way. The chosen task of his life, to which he would continue devoted, was to form public opinion upon vital public questions by public discussion, absolutely fearless and sincere, and conducted with honest faith in the people to whom the argument was addressed. He remained the untiring advocate of reforms; he advocated suffrage for woman, the overthrow of the growing monopoly of capital, the cause of temperance, the rights of labor, justice to the Indian race, the cause of down-trodden Ireland. And as years go by, and only the large outlines of lofty American characters and careers remain, the wide republic will confess the benediction of a life like this, and gladly own that the inspiration of her national life must be the sublime moral courage, the all-embracing humanity, the spotless integrity, the absolutely unselfish devotion of great powers to great public ends, which were the glory of Wendell Phillips.

The New Orthodox Departure.

In his address on "Orthodoxy," which he delivered in Boston last Sunday evening to a crowded auditory, Robert G. Ingersoll sketched in bold and firm outline the modifications of the old Calvinistic creed which have at length been forced upon the church by the growth and expansion of public opinion, and improved the opportunity, as few but himself could do, to pour hot shot from a full battery into the old camp of Calvinism. The occasion was improved to an extent rarely enjoyed by such large numbers of our people. This popular eagerness to listen to the views of courageous dissenters who possess the gift of eloquent and impressive expression, no matter what the character and extent of dissent, is not to be interpreted as the growth of popular sentiment in hostility to all religion; it is simply the plain manifestation of a desire, an inexpressible and restless desire, to escape from the hard bondage of creeds and dogmas, to secure complete emancipation from old superstitions, and to reach out and obtain a nearer individual relationship, companionship even, with the great spiritual author of our being, who has endowed us with the marvelous power of love and all other good gifts.

The creed-advocates would like to have it believed that this increasing rejection of their theological machinery is a proof of the indifference of the people to spiritual things generally: whereas, in point of fact, and by any sort of a Emancipation societies and their utterances | just interpretation, it can be made to mean only an increasing desire to become acquainted with things spiritual. The creeds, with their new departure at the Old South, as evinced in the answers of the newly installed pastor to the questions put him by the examining council Dr. Bartol a few Sundays ago contrasted the attitude of that church to day with its attitude in the early part of the century, when an ecclesiastical council revoked the Old South's invitation to the pastor of West Church (the church in which he preaches) to extend the right hand of fellowship to the pastor about to be installed in the Old South. He wished his hearers to note how long a stride the Old South had made, not only from Milk street to the Back Bay, but how it is rising from the sepulchre of creed to an original creed. In the doctrines of total depravity, everlasting punishment, the bearing by innocent victims of the punishment of sin, what modifications have been made. The blasphemy of the pulpit, which during the century has driven millions into unbelief, has been followed by a revolution among the people themselves against that blasphomy.

In speaking of Orthodoxy Col. Ingersoll said that Orthodox Christianity has two diseases petrifaction of the heart and putrefaction of the brain. The men of brain do not believe its creed, and men of heart despise it. Whenever the brain of the world is against anything it is near its end. When the old dies, youth and joy stand even by the grave. The "supernatural" is dying out from this world; everything dies but demonstrated fact. The old school of Orthodoxy has gone, as the eld school physician has gone. The beliefs of the past die hard. He said if the ministers could tell their honest thoughts, it would be found that they do not themselves believe more than he does, and do not know any more than he does on these subjects. He said he pitied any one from the bottom of his heart who believed in Orthodoxy. Quoting from its creed, he said he did not believe in a God who is described as a being without body, parts or passions. A finite being like man cannot love an infinite unknown or a mere abstraction. The Scriptures, the qualities of the Deity, the atonement, the crimes and passions chronicled in the Old Testament and the miracles of the New were touched upon by him in a strain of eloquent scorn. He closed by enumerating a list of patriots, scientists and self-sacrificing benefactors of their race, who have passed to the stage of eternal punishment -according to the theology of Orthodoxy.

MRS. JAMES A. BLISS has discontinued her public seances in this city for the season, the closing one having been held last Sunday evening. She will resume at Onset Bay on or about the 1st of June. All who have attended them Abraham Lincoln at Gettysburg. They friends, who, like him, were scaled to the ser- vincing phenomenon of spirit form-materiali-

Charity or Justice.

A recent communication in the Boston Transcript takes up very briefly the controversy which has been recently opened on this subject, and makes the plain and blunt inquiry-Why are there so many people who are subjects of charity? What is the real occasion of the so innumerable and extensive charitable institutions? It asks if they are generally from the laboring classes; and if they are indeed honest and hard-working people, what is the reason of their poverty and their necessity for help? The writer asserts of his own knowledge that they are not unfortunates, crippled, incompetent, incapacitated for self-support. He says he knows that the great majority are able-bodied, constant, and life-long toiling producers. Then why are they in need? He asks us to look at the great building just completed for the working-women of Boston, The Young Women's Christian Association Building. Why, he inquires, are not these girls paid self-supportingly for their labor? Why are they so poorly remunerated as to be in need of such benevolence, and why should there be any occasion for it? He reminds us of the old maxim, "Justice before generosity," and says with stinging truthfulness that the wealth that is bestowed as charity would, if it were paid in decent wages, be immeasurably better and more just for all concerned. The charities increase; the institutions by that name multiply; and the demand is constantly for more. Meanwhile poverty is on the increase. The monster grows by what it feeds upon. And yet the source of the evil is not touched. Evidently it will not be until justice comes before charity.

"The Spiritual Record."

The May number of this well conducted monthly opens with an article entitled, "The Testimony of Epes Sargent," in which some of the chief points of that author's "Scientific Basis" are given in a condensed and effective form, introductory to which it is remarked that Mr. Sargent left behind him in his works on Spiritualism "a worthy monument and a noble testimony to the cause of truth"; adding, Surely there can be none more worthy. The highest gift to man is truth, and the most important truth, to him, is the fact of his own immortality. The greatest benefactor is one by whom 'life and immortality are brought to

Mrs. Howitt-Watts continues her interesting this the narrative of Harry Bastian's experiences as a medium is resumed, this portion of it closing with the statement, the truth of which is fully corroborated by what precedes it: "No facts in the domain of science were ever more carefully observed, thoroughly tested or satisfactorily proven than those of spirit manifestation in the presence of Harry Bastian." "How I came to Believe in Materializations" is told by Mrs. Mary S. G. Nichols. The number closes with a dozen pages of "Editorial Notes." Glasgow: Hay, Nisbet & Co. London: E. W. Allen.

Camp-Meeting at Lookont Mountain.

The First Annual Camp Meeting will be held by the Lookout Mountain Camp-Meeting Association of Spiritualists, on Saturday, June 28th, to Sunday, July 27th, inclusive, on their grounds lately purchased and popularly known as the Natural Bridge Hotel and Springs Property, located on the summit of Lookout Mountain, near Chattanooga, Tenn. This noted resort, we are informed, will be refitted and remodeled into a camp-ground, with all modern improvements and advantages.

Liberal and extensive arrangements are now in progress to secure able lecturers and noted mediums. Special rates will be arranged on all railroads.

The Convention of the Southern Association of Spiritualists will be held on the Camp-Meeting Grounds, July 15th and 16th, and will be an occasion to which all the Spiritualists of the

address the Secretary. J. W. White, Chattanooga, Tenn., President; J. Seeman, Chattanooga, Tenn., Treasurer; G. W. Kates, Atlanta, Ga., Secretary.

ountry are invited.

11 c Conservative Press.

There is no use in attempting to conceal the fact that a cold and calculating conservatism is arraying itself against all progress of mind, and every effort which the world is making to throw aside its fetters, and to walk in the freedom of a new and holy light. On the other hand is seen the exhibition of a hostile spirit, determined on yielding no part of that authority which a formal and unmerciful theology, sustained by monstrous assumptions of power, has assumed and maintained for ages over the race. A vitiated system of social and political organization presents an array of equal talent and ingenuity, directed to the support of existing evils. Deriving their sustenance from the very disorders of the social system, and depending for their power and influence on the widespread ruin of man's hopes and liberties, the conservators of present wrongs and superatitions feel that their only hope for the perpetuation of their authority depends on the pertinacity with which they exclude all invasive philanthropy and mental illumination.

Cremation.

A writer in the Boston Commonwealth in an article under the caption, "Subjects of Vast Moment." gives the readers of that paper some very interesting facts relative to Cremation and Vaccination, prefaced with the following remarks concerning the first-named:

"There is no one subject which more concerns the living than the disposition of the dead. Burial grounds, which formerly seemed remote and wholly out of the way, are now in the very heart of population. We have five in Boston, associated with our earliest recollections, which must eventually be expurgated and every vestige purified. They are all in proximity to public buildings and a dense mass of humanity. Tombs under churches were not only common. Tombs under churches were not only common, but considered a very sacred custom; even now those intended as memorials often enclose the forms of the donors. As a rule the habit will never be repeated; some change from our present methods of sepulchre and the after treatment of the departed is inevitable. What that will be remains to be seen; it takes time for the revival of an old or the introduction of a new idea. Cremation now engages the attention of thinkers, and sooner or later will

Rev. Mr. Savage pointedly says that we must not be discouraged at the slow growth of humanity; and then he goes on to remark: When we become perfect men and women there will be no need of laws of marriage and divorce. We shall be a law unto ourselves. As. human nature grows nearer and nearer to the ideal type of man and woman all these difficulties will die away, because human beings will have arrived at true manhood and true wo-manhood." manhiood."

Mourning for the Fleshpots!

The American Medical Association (Regulars) held its meeting recently at Washington, with upward of a thousand delegates. The most profound impression seemed to exist among the participators that the Allopathic craft is in danger, and that the general public is losing its old-time confidence in the M.D.s to an alarming degree-as looked at from the cast-iron medical standpoint. Naturally the incensed doctors looked around them for a "scapegoat," and finally endeavored to bind upon the shoulders of the medical colleges (many of them, at least) the responsibility of this declension of the public faith, and consequently the public patronage. Dr. Henry boldly expressed the opinion that "the medical colleges were responsible for the discredit which had fallen upon the profession on account of incompetent doctors," and Dr. Benjamin is reported, among other speakers, as saying that "for years past men had been able to graduate at many of the leading colleges without ever having so much as felt a man's pulse; that the turning loose annually of thousands of men thoroughly unprepared to take charge of cases involving life or death, was an outrage upon the community and ruinous to the profession itself."

We do not doubt that this doctor spoke the truth, and that this "outrage on the community" has been going on for a long while (accompanied with the additional outrage of laws being put upon the statute books of various States to establish a medical monopoly forcing the people to employ these "thousands of unprepared men," and preventing those of the so-called "irregular" systems, who demonstrate by their fruits that they are prepared, from practicing altogether): but we would inform these medical Jeremiahs that the chief cause for the failure of Allopathy to hold its own at the present date is not so much the imperfection of the instruction of its graduated diploma-bearers in its own principles, as the practically demonstrated utter failure of those principles themselves to work out, even under the best circumstances and conditions, the effects once so confidently claimed for them by the Allopathic confraternity.

A Complimentary Entertainment to Dr. J. V. Mansfield.

The veteran worker, Dr. J. V. Mansfield, had a complimentary reception given him on Thursday evening, at Wells Memorial Hall, essays upon "Spiritual Vision," Following this city. Quite a large number of the friends gathered, and, considering the inclemency of the weather, the hall was well filled. Mr. Mansfield has grown quite venerable since he was a resident of this city, and the same may be said of many who were present. Dr. Ira Davenport acted as chairman; Mr. Lillie presided at the pianoforte; singing by Mrs. D. M. Wilson; and after a few opening remarks by the chairman, followed by music, Prof. Phelps was introduced, who made some extended remarks, scientific in character, which were listened to with deep interest and attention. He was followed in a similar line of thought by Mr. J. Clegg Wright. Mrs. Lillie then took the platform and made some remarks very appropriate to the occasion. Dr. Storer followed Mrs. Lillie, and he also was quite happy in what he said. The remainder of the evening was occupied by Mr. Mansfield, who was received with warm and heartfelt applause. He gave in detail the early history of his mediumship, which began thirty years ago, and it was very impressive as well as highly interesting. He mentioned the fact that in these thirty years he had written two hundred and seventyeight thousand letters from spirits to mortals. and in some fifteen different languages.

At the close of his reminiscences he exhibited several strips of paper on which he had written, while sitting at the table, the names of the spirits that had passed before him. He read them off, paper after paper, nearly a hundred or more of them. Many of the names, as he gave them, were recognized. The proceedings throughout interested the audience very much.

Peripatetic Humbugs.

Whenever our readers in any city or town in the United States meet with handbills announcing that some one or more individuals will "publicly demonstrate the truth of Spiritualism" in the "Opera House," or "Town Hall," (as is most generally the case)—with patent headings attached, specifying the localitymake up your minds at once that the parties so advertising are impostors. It is the duty of all true Spiritualists to caution the public, in the different localities where these peripatetic humbugs may attempt to palm off their jugglery for the genuine manifestations, against them. These fellows assume different nome des plume in different sections of the country, in order to escape exposure. Sometimes it is "Everett." then "Mansfield," then "Warren," then Herr Guernella" (real name Harry Emerson). and so on. The last handbill sent to us is headed "Town Hall, Brattleboro, Sunday evening May 11th "-" Prof. Wayland," assisted by "Mr Wm. H. Conant, the celebrated physical test medium and clairvoyant," etc.—all of which is a catch-penny dodge, as no such persons are known in the ranks of Spiritualism. Their statements are simply preposterous. Shun these impostors as you would a rattlesnake.

Both of the "Fox girls," through whose mediumship came the advent of Modern Spiritualism thirty-six years ago, participated in the public observance of the anniversary of that eventful day this year-Kate (Mrs. Jencken) in London, and Margaret in this city. Rosamond Dale Owen, daughter of Robert Dale Owen, writing of recent interviews with the former says:

"The scances at Mrs. Jencken's are becoming more and more interesting. My father says the day will soon come when they will be able to day will soon come when they will be able to manifest under all conditions, thus giving hope to even the most skeptical. He claims that a great change has taken place in the spirit sphere, that a new influx has descended, and that the spirits will soon be in a position to give such convincing proof, that no one can explain away the manifestations."

The April number of Bro. Whitlook's spiritual magazine, FACTS, is well worth careful perusal. It publishes Rev. Minot J. Savage's Easter Sermon, that is worth the price of the magazine, which Spiritualists should purchase and send to ministers of all Christian denominations. The present number also contains an interesting description of slate-writing by spirits, (with five full-page illustrations,) written in English, Latin, Greek, and some peculiar characters supposed to be pre-historic. This magazine can always be had at the Boxner of Light office.

Attention is called to Mrs. Hardings Britten's Special Notice to Spiritualist Scole ties, which will be found on our 5th pare.

God in the Constitution.

There is a fanatical cry in this country for the name of God and Christ to be put into the Constitution. These people never learn anything from experience. The Confederate States put God in their Constitution and they went down in four years, while the Constitution of the United States has stood nearly one hundred years and sustained the shook of two great wars and one revolution, without the name of God. Would it not be well enough to let it alone now? Really it seems that the Lord is somewhat indifferent to the prayers and flattery of his children, anyway. A constitution that guarantees popular freedom, free speech and a free press needs no sanction from the skies. The people will sustain it. "A government of the people, by the people, and for the people," needs no patron, deity or saint. Just let it alone and the Lord will never be offended. Were he sensitive on that point, he should have given us up years ago; but he is not so vain as to want his name in the Constitution. - The Independent Pulpit, pub-Ushed at Waco, Texas, by James D. Shaw.

Mrs. Cora L. V. Richmond,

The excellent trance medium, who has for so many years, in conjunction with spirit intelligences, given to the world words of wisdom for the enlightenment of mankind, has once more taken up her residence in the British metropolis, where she has been invited to give a series of lectures during May and June. Messrs. Morse and Colville are also speaking in London. We learn that greater interest than ever in Spiritualism is manifested in England just now.

"William Blake, Painter and Poet," was the subject of a very interesting lecture delivered in the auditorium of the Providence Art. Club recently by Rev. Bishop Thomas M. Clark. a brief summary of which was given in the Journal of that city the following morning. The subject of the lecture was popularly known to his contemporaries as "Mad William Blake," and his true position in art was rightly apprehended or foreseen by but very few. That he was a spiritual medium no one in the least familiar with modern revelations of the contiguity of the spirit-world with this, will for a moment question. This view was evidently held by the lecturer, who said that the fundamental reason for his appearing "out of joint" in his mental construction was the fact that to him the spiritual world and his mental visions were as real as objects visible on earth, and he conducted himself accordingly, to the alternate mystification, enchantment and disgust of his listeners.

Mr. Blake entered earth-life in 1757 and passed from it in 1827. Besides numerous plates, he left 250 original works in color, 201 uncolored, 103 "unascertained," and also 17 works in poetry and prose. The writings of Shakspeare, Milton and other great men in literature were illustrated by his engravings, as were also numerons volumes of lesser note, including several school text books. His life abounded with incidents showing his guidance by spiritual intelligences, and has been made the subject of elaborate articles in Spiritualist publications during the past third of a century.

That irrepressible impostor whom we have had frequent occasion to warn the public against, advertising himself as "Dr. Charles Slade, of Boston," gave one of his shows in Louisville, Ky., Sunday evening, May 4th, announcing "a conclave of mediums" as participants, consisting of first, Himself, "Miss Emma Britten, of Boston, Miss Agnes Wallace, of Philadelphia, Dr. William Mansfield, of New York, William J. Foster, of New Orleans, and Numerous Other Celebrities." There is just enough similarity in the above to the names of wellknown mediums to deceive the general public, Records" as the "Field of Zoan," where Moses and it did so sufficiently to secure to the swindler a full house at fifty cents a seat. Fortunately for some, "Dr. Charles Slade, of Boston," was known as having been there before, and in the same papers that contained his flaming advertisement appeared warnings against the meditated imposition; and on the day after the same papers denounced him, the Commercial closing a long article by saying: "The entire performance was a fraud; purposely practiced upon a credulous community; and it is to be hoped that when this gang of fakirs comes to Louisville again it will meet with a reception properly proportioned to the microscopic quality of

Giustiniani, the eminent author, says that transmigration of souls was a doctrine of the ancient Indian philosophers, from whom the Egyptians received it. Pythagoras, who had visited India, taught it to his disciples, and these, somewhat perverting it—for the original doctrine of Metempsychosis admitted not the retrogradation of souls-imparted it to the people. St. Jerome tells us that transmigration was taught traditionally by the early Christians as a doctrine to be imparted only to a few of the elect. V. Franc, in his "Kabbale ou la philosophie religieuse des Hebreux," says that transmigration, including preexistence, was a doctrine accepted by the Kabbalists.

As to the most conspicuous characters in the alleged exposure proceedings at Vienna, the Spiritual Record says:

"It is to be considered that the Archduke Johann is a youth of some five, and twenty summers, and the Orown Prince Budolph but a little older; also that Princes and Archdukes, even of the House of Hapsburg, are not always overburdened with wisdom. We have seen a very respectable Austrian prince driving about Vienna, who was set aside as not quite equal to the task of making believe govern an empire. Soon after Austria got into difficulties, and found it neces sary to part with some provinces. Why, hang it, said the dethroned prince, when they told him what had happened, 'I could have done that?"

Mr. and Mrs. Caffray, of New York City. we learn, held their inaugural reception there recently in the parlors formerly occupied by Dr. Henry Slade at 202 West 36th street. and will continue the reunions each month. Some fifty Spiritualists of that city, Brooklyn and vicinity, we understand, assembled, by invitation, and the occasion was a pleasant and prof-

Dr. E. B. Fish, the celebrated magnetic physician of Saratoga Springs, N. Y., is located at No. 88 Boylston street, Boston, where all chronic diseases can be treated, daily, from 9 A. M. to 4 P. M. The Doctor was at Tremont Temple, April 28th to May 3d, healing the sick free of charge two hours each day, for six days, where seventy-one patients, treated by him, declared themselves relieved from all suffering. | Conscience is an eternal memory. The rest of the rest of the second

Important Lecture.

J. Olegg Wright has been requested to lecture at Horticultural Hall, Wednesday evening, May 21st, at 8 o'clock, upon the "Gift of Healing," such as is designated under the following titles: "The Mental or Mind Cure," "The Faith and Prayer Cure," "The Vital or Spirit Magnetic Cure," "The Christian Scientists' Cure," sometimes called "Metaphysics"and will do so. The subject is agitating all classes of society, especially the medical profession, and the various churches which are divided in opinion upon the efficacy and usefulness of the subtle forces in the universe. An invitation has been extended to Prof. Alonzo Phelps and Mrs. Shepard Lillie to take part in the elucidation of the subject.

Col. Ingersoll in his lecture setting forth that "Orthodoxy is dying from softening of the brain and ossification of the heart," after paying his compliments to "Old Theology," says:

"You can remember, so can I, when the old allopathists reigned supreme. If there were anything the matter with a man, they let out his blood. Called to his bedside, they took him to the edge of eternity with medicine, and then practiced all their art to bring him back to life. One can hardly imagine how perfect a constitution it took a few years ago to stand the assault of a doctor. And long after it was found to be a mistake, hundreds and thousands of the old physicians clung to it, carried around with them in one pocket a bottle of jalap, and in the other a rusty lancet, sorry that they could n't find some patient idiotic enough to allow the experiment to be made again. So these schools, and these theories, and these religions die hard. What else can they do? Like the paintings of the old masters, they are kept alive because so much money has been invested in them."

A correspondent informs us that the case against Henry C. Gordon of Philadelphia, who was arrested there some time since for alleged fraudulent practices, in connection with his mediumship, has been quashed, just as was expected it would be when the Court fully understood the animus of the prosecutors. But the latter, it is said, not satisfied with this result, have entered a new and entirely different complaint against Gordon-that of alleged libel—and had him put under bonds in the sum of four hundred dollars for appearance at Court. As this medium is in needy circumstances, we understand, the friends of the cause who feel disposed to aid him pecuniarily, can address him at 691 North 13th street, Philadel-

At a private circle in Queensland a short time since a spirit giving the name of Lamont Young controlled the medium and stated that he and others had been lost in a quicksand. Some of our readers may remember the mysterious disappearance of a surveyor of that name and his party of five, in New South Wales, not very long ago. As far as we are aware, says the Harbinger of Light, no traces of the missing men have been discovered, and if this communication is correct, it would sufficiently account for this, as the quicksand would swallow all their paraphernalia. Previous to the name being given the medium enacted the process of drowning and suffocation in a painfully realistic manner.

The series of Sunday lectures which have been given the past season by different talented speakers, at the Boston Spiritual Temple Meetings in Horticultural Hall, were highly appreciated by the constant large attendance of our citizens and people outside of Boston. The managers deserve great credit for their assiduity in accomplishing so much good work for the promulgation of the Spiritual Philosophy. These meetings, we are gratified to know, will be resumed under, if that be possible, better auspices next season.

A great sensation has been caused among Egyptologists by the recent discovery of the Necropolis (City of the Dead) of the ancient Egyptian city of Tanis, situate on the Plain of San. This Plain is celebrated in the "Jewish | Boston. is alleged to have performed his wonders, but is now a desert waste. It has been officially announced in London within a brief period that exceedingly important discoveries of Egyptian antiquities have been made.

THE BANNER OF LIGHT is becoming more and more highly appreciated the world over, and consequently is constantly adding new names to its already large subscription list; all which is gratefully appreciated by its publishers, as it encourages them to persevere in the good work so auspiciously inaugurated by the spirit-world intelligences many years ago.

A valued correspondent, writing us from the West under a recent date, says:

"I desire to thank you for your mention of the Amer ican Association of Spiritualists. Years ago I thought we could organize, and was zealous for a great national society. To-day I not only feel but know we cannot organize. Spiritualism can form no churchwrite no creed; it belongs to no sect, but it will vitalize and touch all creeds and all sects."

While the Pharisees in our ranks are condemning genuine mediums-i. e., all those they cannot "boss"—honest investigators are finding out private mediums, not known to the public at all, through whom they are receiving indubitable evidence of spirit-communion, and are joining our ranks in consequence.

Thanks to Mrs. S. T. Hadley, Main street, East Lexington, Mass., for a box of various kinds of choice flowers for our Free Circle-Room table. Also to Mrs. Mosher and Mrs. Wright, South Deerfield, Mass., and Mrs. C. F. Byram, Sag Harbor, N. Y., for like favors.

The Toronto (Canada) Evening News, the same paper which recently attacked the Banner Message Department, now hastens to reprint in full Talmage's tirade against Spiritualism. "Birds of a feather flock together."

To the Editor of the Banner of Light: I have a most remarkable fact in Spiritualism to briefly relate to your readers. It is this: On the evening of the 9th inst, while seated be-side a table with a private medium—a lady—in-her beautiful parlors in this city, my sister's spirit controlled and wrote as follows: "Dear Brother—Before you come here again you will spirit controlled and wrote as follows: "Dear Brother—Before you come here again you will receive from your medium in New York City (Mrs. Marsh) a letter giving you a remarkable instance of spirit-power there, and what they—the spirits—are going to do for yourself personally, and for the world through your medium—ship. I tell you this in advance, that your faith may be still more strengthened." This I had not divulged to any living soul, and this morning I received from Mrs. Marsh the very letter predicted by my spirit-sister, which brings to my knowledge in the wonderful fact stated by Mrs. Marsh an entire new phase of spiritual science.

Sincerely yours for truth and progress, C. HOLLLAND, Young's Hotel, Boston, May 18th, 1884.

A New Manifestation.

To the Editor of the Banner of Light; At a recent materializing séance of Mrs. Wm. H. Allen, 268 Washington street, Providence, there was a most wonderful manifestation, one important enough to put on record. The seance opened as usual: some fifteen or twenty forms had manifested, when, quite suddenly, a bright light shone inside the cabinet, and in a moment a fire-ball shot out from between the curtains, about the size of a large pea. It emitted a clear, white light, unlike ordinary flame. I call it a fire-ball because I can think of no other fitting term to characterize it. When I first saw it I thought it was a match, but at once was satisfied it was not, from the peculiar form and brilliancy of the light. Besides, at the close of the séance, a careful searching did not find any remnant of a match or other substance on the carpet.

In a moment more the cabinet was again illuminated, so much so and so clearly that I dimly through the curtain discerned a form. At once the form—a female-emerged from the cabinet, bearing a taper which gave a very strong, white light of vast illuminating power. It was not dazzling, but soft, though intense. She paused before me, holding the taper so that the light shone fully on her face, evidently that I might carefully examine it. She then passed around the circle, waving this taper, giving it a circular motion, which nearly extinguished the light on the lower point of the sweep. This was repeated on the entire circuit, the light being at its full intensity at intervals, so that all could clearly discern the form and distinctly note the features. As she reëntered the cabinet she extinguished the taper. In another moment the taper was relighted, when its bearer raised the curtain, and in the resplendent light stood the form, while Mrs. Allen, the medium, was seen seated in her chair. This demonstration seems to have been projected, and had this fact in view, the distinct personalities of the form and the medium at one and the

After the light was extinguished finally, the form called a lady present up to the cabinet and made herself known as a relative who had been some forty years in spirit-life. She declared that her mission at present was to bring their many relatives in spirit-life to a knowledge of the nature of that life and its relation to the mundane.

The same evening, several to whom forms came laughingly said, "So you are the medium, are you?" when the form replied, "Come and see," taking the querist into the cabinet. In every case, on emerging from the cabinet, those taken in declared that they found the medium seated in her chair.

Another remarkable form was a child without feet, boy, who if he had lived would have been about fourteen years of age. From a personal examination I know the form was without feet, and hence conclude that it could not have been the medium. Another fact which fully settles the matter is, that Friday evening, while the form was at the curtain, and its mother and myself were talking with it, Mego, the control, exclaimed, " Is that my medy?"

I might note other interesting matters, but as the Banner columns are pressed at present, I will await some future time. WILLIAM FOSTER, JR. 50 Battery street, Providence, R. I.

Movements of Mediums and Lecturers.

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

Mrs. A. H. Colby will resume her lectures at Clarendon, New York, on Sunday, May 18th, at 2 o'clock P. M. These lectures are to be given once in two weeks through the summer, and no one can listen to the words of truth and common sense which flow so rapidly from her inspired lips without feeling greatly benefited thereby.

benefited thereby.

Information reaches us that Henry Slade, who was on the 2d inst. at New Iberla, La., has begun his pilgrimage Northward, stopping, we presume, at points along the route. We regret to hear it stated that the health of this prominent medium is much impaired. Dr. Slade was to speak in New Iberla on the evening of the 3d inst. His addresses wherever he has been in the South, it is announced, have been popular, and have drawn together large audiences.

By the urgent wish of the Scolety at Los Angeles, Cal., Bishop A. Beals has decreed to remain there dur-ing the month of May, and enumence his lectures in St. Louis, Mo., the first Sunday in June.

Mrs. A. E. Cunningham occupied the platform at Pelham Hall, Cambridgeport, May 11th. She will be in the same place the remaining Sundays of May and June 1st. Will be pleased to make engagements for the remaining four Sundays of June, after which she will be at Onset Bay and Lake Pleasant Camp-Meetings. Address her at No. 13 Davis street, Boston, Mass.

Miss Susan E. Gay, who has for some time been suf-fering from indisposition, lectured at East Braintree, Mass., on Sunday, the 11th inst.

Dr. J. V. Mansfeld will give spirit names at the close of Mr. J. Olegg Wright's lectures on Sunday next at the Ladies' Aid Parlor, 1031 Washington street,

A. S. Pease addressed the Spiritualists of Saratoga Springs, N. Y., at the Court of Appeals Boom, on Sun-day evening last. At the close of his remarks many excellent platform tests were given by Dr. W. B. Mills. Mrs. Maud E. Lord is at present sojourning in Boston. piritualists of Saratoga

By request of the President of Mt. Union College, Alliance, O., J. H. Randall last month delivered a lecture in the chapel of that institution on a social science topic.

science topic.

Mr. A. B. French has closed his highly successful season with the Lyceum Bureau. During his summer vacation, which will be extended this year until after the election in November, he will spend the larger portion of the timeat his home in Clyde, O. He expects at some time during this vacation to visit the antiquities of Colorado and Mexico in the interest of his fectures upon Fre-historic America. He will attend but one camp-meeting this season. Our enterprising friends at Cassadaga, N. Y., have secured him for five lectures. Mr. French will answer a limited number of calls to lecture at places not too remote from his home, and also attend funerals for his friends, when desired. He lectured at Freeville, N. Y., on the 25th and 27th of April.

Donations

IN AID OF THE BANNER OF LIGHT PURSAU FREE CIRCLE MEETINGS. Amounts received since our last acknowledgment:

From J. S. Burlingame, \$1,40; William Lawrence, \$1,00; Peter McAuslan, 40 cents; S. R. Duren, \$1,00; H. H. H., \$1.00. Thanks, friends.

In another column will be found an advertisement of the Banner of Light, the oldest and ablest newspaper advocate of the "New Spiritual Dispensation" in the world. The Banner is ably edited and brimful of original and interesting matter. Sample series and interesting matter. Sample copies are sent free on application.—The Monitor, Orange, N. J.

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."

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

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and the possible loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNEB OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in the work. Colby & Rich, Publishers.

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The Secular Press Bureau has been reorganized for efficient work during the present year, and all persons who approve of its objects are requested to forward any published attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Bureau, to NELSON CROSS, Secretary, 200 Broadway, New York Otty.

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.

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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 Notices forty cents per line, Minion, each insertion.

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

Payments in all cases in advance.

AP Advertisements to be renewed at continued rates must be left at our Office before 12 M, en Baturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed till further notice at Glenorz, Yates Co., N. Y. Ap.5.

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

BUSINESS CARDS.

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

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

NOTICE TO OUR ENGLISH PATROMS.

J. J. MORSE, the well-known English lecturer, will act asour agent, and receive subscriptions for the Hammer of Lights taftieen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his office, 103 Grat Portland street, London, W., England, where single copies of the Hammer can be obtained at 4d, each; if sent per post, 4d, extra. Mr. Morse also keeps for sale the Spiritual and Heformatory Works published by us, COLBY & BIOH.

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

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DR. C. H. HARDING,

TEST, BUSINESS AND MEDICAL MEDIUM, 24 Up-ton street. Boston. Examinations free on Tuesday. May 17.—1w

ADIES desiring health, send two stamps for circular to the HYGIENIC SOCIETY, 137 South Fifth street, Philadelphia, Pa.

MEDIUMS going via Pittsburgh, East or West, can address W. O. KROEGHER, 222 Franklin street, Allegheny, Pa.

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DUDDHISM AND CHRISTIANITY FACE TO FACE, or, An Oral Discussion between the Rev. Migettrwatic, a Buddhist Priest, and Rev. D. Silva, an English Clergyman, held at Pantura, Ceylon, with an introduction and Annotations by J. M. PERBLES, M. D. Paper, 99 pages. Price 25 cents, postage free, For sale by COLBY & RICH.

Message Bepartment.

Public Free-Circle Meetings

Archeliat the BANNER OF LIGHT OFFICE, Bosworth street (formerly Montgomery Place), every Tursday and Friday Afternoon. The Hall (which is used only for these scances) will be open at 2 o'clock, and sorvices commence at 3 o clock precisely, at which thuse the doors will be closed, a lowing no egrees until the conclusion of the scance, except in case of absolute necessity. The public are cordially invited.

The Messages published under the above heading indicate matapirities arry with them the characteristics of their earth-life to that boyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, evolutually progress to higher conditions. We ask the reader to receive no decirine 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.

more.

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

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

All rather all flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pieza re to piace upon the altar of Spirituality their doral offerings.

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

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

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

LEWIS B. WILBON, Underrada.

SPIRIT MESSAGES,

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

Report of Public Séance held Feb. 29th, 1884. [Continued from last week's issue.]

Helen Atwood.

I wish to reach my mother if I can; her name is Susan J. Atwood. She lives in Boston. I have been a long time trying to come to her, and she really has felt my presence, only she would not entertain the thought that it were possible for me to influence her in any way. She has hoped and longed to know that Spiritunlism is true. She has heard a little of it, but does not understand its teachings, and refuses to accept them. Several times when I have placed my hand on her brow she has felt the contact for a moment, and really believed that some one was touching her; but after a little while she would banish the thought from her mind, and consider it all a delusion.

I wish to tell her it was true. I do have the

I wish to tall her it was true. I do have the power of coming to her in moments when her mind is tranquii. Placing my hand upon her head, I have smoothed her brow and face, and in other ways tried to manifest my love and sympathy for her. I have heard my mother say, If there is any truth whatever in Spiritualism she knows her little girl would come to her maker.

say, If there is any truth whatever in Spiritualism she knows her little girl would come to her, and as I never have come before, she thinks that it must be all a delusion.

I want to tell mother I am her little girl, just the same as I ever was, although other people consider me anything but little. I come to her in just the old clinging way I used to manifest when I was with her in the body.

My mother felt when I died as though she would like to give up the whole of life, and never see or know anything again, because she very much doubted whether she should ever meet me beyond the grave, whether there was any life for humanity apart from the world of matter; and I have tried so hard to strengthen her mind on religious matters and make her feel more comfortable. I think I have succeeded in part, because she does not now grieve so terribly over the thought that there was no life for mortals hereafter; still she does not receive those evidences of spirit communion or of immortal life which she craves, and which she sees are the only things that can give her any satisfaction. As I come into close sympathy with her, I can read her most secret thoughts; I know how many hours she has spent alone weeping over the treasures she has cherished with her, I can read her most secret thoughts; I know how many hours she has spent alone weeping over the treasures she has cherished that once were mine, and sighing for the days gone by. I want to tell her if she will sit quietly alone of an evening, with the music-box at hand, I will try and manifest to her. I think I can not only touch her upon the head, but move her hand and give a message, after a little while. I am very anytims to try the experiwhile. I am very anxious to try the experi-ment, and hope mother will do as I wish. I think she will when she receives my message. My name is Helen Atwood.

[To the Chairman:] How do? [Glad to greet you.] Good. Me White Eagle. White Eagle have chief in the West; pale-face chief say: "Go to the big council; send scratch, so me know." to the big council; send scratch, so me know."
White Eagle do come; White Eagle come to
the council, heap moons; no get scratch through;
go back to the chief, say: "No scratch comin'."
Then the chief say, Not know, White Eagle,
what means. White Eagle want chief to go
on 'bout bus'ness, not say whether good, bad—
no matter—just go on and do the work, and
spirits take care of the rest; very good work for
the pale-faces; make 'em feel strong, healthy;
send magnetism out; do 'em good. Chief no
complain if bones ache after work. When
chief's bones ache pappoose feel better. That 's
what want—take away weakness from pale-

chief's bones ache pappoose feel better. That 's what want—take away weakness from palefaces; make 'em strong. White Eagle say it to good work—want it go on, on.

When the snows fly away and the bright sunshine comes, when the Great Spirit smiles down on the plains, and the waters laugh in the light of summer, the birds sing in the forest trees, then White Eagle show the power; show to the white chief that the work has been good; he will see that all the spirits have told is true; and the chief will feel had that he no has trustne will see that all the spirits have told is true; and the chief will feel bad that he no has trust-ed more the pappooses and the squaws in the hunting-ground, coming to the chief's band, sending out messages that want to go far and wide, like the leaves from the forest trees, bear-ing good news, strength and power; and if the chief keeps quiet, lets White Eagle and band do the work he will fled that the relations are the work, he will find that the pale-faces reap much benefit from the message-bearers as well

as from the health-givers.

Chief will know what all means, and be glad.
White Eagle no come to this council 'fore to speak, but he try to come. Good moon.

Thomas Flynn.

Thomas Flynn.

[To the Chairman:] An' shure, what kind of a h'athen was that? 'Pon me sow! !—what d'ye call him? [Pretty good fellow, was n't he?] Shure he was a h'athen; had nothin' on but a blanket. Well, I thinks if he's goin' to stand this kind of wayther wid nothin' on but a blanket. He's moighty tough.

Shure, I don't know yes; what's yez doin' here, an' who are yez? 'Pon me sow!! I thought I had a hape to say before I got in, but it's fly-in' off. I b'lave the sight o' the h'athen done it.

I have a brother here in this city, an' his name is James Flynn; I allus calls him Jim. He works in a machane shop. I wants to get at him; I wanted to get at him before I wint out, but somehow I could n't; an' it's been troublin' me iver since. I thought if I could have a clare, square talk wid James—Jim, I means—I'd feel betther; but the old thaif, Death, stole upon me, 'an elbowed me off in a hurry. Truth to tell, it was n'ts ob bad, afther all. I quaked in me bones; I didn't know what was coomin'; I rayther thought, sir, ye see, that the old feller himself was afther me; but I didn't find him, an' between ye' an' meself, I have n't found him yet; I've got over lookin' for him. It's a good bit of a tale I could tell yez, but I have n't the time, so I'm not goin' to spake. Me name is Thomas Flynn. Of coorse me brother called me Tom, an' I called him Jim. Now I jist want Jim to call a meetin' wid one of these p'aple, an' let me coome. I have a hape to say; a great lot of it here; but Jim he would fly off, an' he'd say: "Bad luck to yez, why did n't yez stay away?"

I don't want to get that kind of a grating. It's jist like this: We had a little trouble, I'm not goin' to tell ye what, so ye nay'd n't be curious—we had a little trouble, an' says I to him, "Jim, ye''!l see the day ye'!l be sorry for this." An' says he to me, "Divil a bit." An' thin, ye see, we parted. Well, it was a little hot for us both, an' we did n't care whether it was January or July, it was all the same to us. I did n't see him for a bit of a time

L began to feel a little sorry; I feit I was too hasty with the lad. Shure, he was younger than meself; he did n't see things quite in the same light that I did. Says I to meself; "No

use, Tom, you shouldn't have said it." I wanted to see Jim, but he was n't there, because, as I towld ye, I wint out quick.

Well, sir, thin if ye can find James for me I'll be much obliged, an' I'll do what I can for yerself whin ye coomes over. It won't be much, but thin ye might want a lift. [We'll try and find him if we can.] Now I takes that kind. I thinks ye are a pretty good sort of a chap, afther all. I'll be glad to see yez, over there. Not in purgatory; though that's not so bad, afther all. I've been through it. 'I'on me life, it's rayther a pl'asing exparience; it makes ye see yerself as ye niver did afore. It makes ye feel rather creepy, sometimes, but that's good for yez; it stirs the blood, an' stirs up the manhood, too. An' if Jim will jist call a maytin' wid one of these machanes, I'll try to coome to him, an' I'll give him the best advice I know; I'll tell him that I feel sorry for the little difficulty we had, an' I'll try to give him a lift upward. That's what I am here for. I suppose ye thinks I'm a rough customer. Well, I am. I allus was. Somehow, I had to be. Some of us are born to fight our way through the world, ye know, an' some slips through mighty alsy. Well, I was one who could double up me fists on occasion, an', 'pon me word, I thinks they were very good friends to me, afther all.

There's one thing more I want to say, an' that is, I wish Jim would take me letther to Mary, an' tell her I 've not forgotten her; not a bit of it. Shure, I've seen her hapes of times since I wint out. I want her to take care of her money, do n't let it go as she has been doin'. Shure she's all right, an' I am all right, an' the little one is all right, too, an' she'd betther be k'aping her belongin's to herself who needs 'em most, not let 'em go to some one else who do n't require 'em. That is my advice. I sends her me love, an' tells her I shall look afther her, because I am a ghost I'm notgood for anything.

The topo' the morning to yez. I'll see yez over yonder.

Controlling Spirit.

The remaining messages to be given this afternoon will be expressed by one of the medium's controls. We wish it distinctly understood that the spirits themselves who desire to manifest are unable to make use of the medium's organism, and therefore what they have to give will be given by proxy.

We have here a spirit who has but recently ascended to the higher life, and before giving his message we wish to say that we are perfectly aware that his obituary appears in this week's issue of the Banner of Light (Feb. 29th), and that very possibly parties knowing this fact may accuse the medium of having fabricated the message. This does not disturb us in the least, knowing that the spirit is before us, and having faith in our medium's integrity. The spirit is Judge J. L. Lott, of Lottsville, Warren Co., Penn. He wishes to announce to his friends that he is perfectly conscious of the change that has come to him, and to assure them that at the moment of passing out, as well as previous to that time, he contemplated death with the utmost serenity; for some months he had looked upon its approach with a degree of JUDGE J. L. LOTT. as previous to that time, he contemplated death with the utmost serenity; for some months he had looked upon its approach with a degree of certainty, which, however, could not disturb him in the least. As the final moment arrived, he realized all that was to dawn upon his soul. Having arisen to the land of light, he is now ready to waft back his love to friends, and assure his dear companion that he is in uttor sympathy with her. She has only one more angel to guide and guard her earthly pilgrimage. She will not long tarry upon the mortal side, for in a little while she too will join the angel-throng. He is surrounded by peace, and is happy in his new-found existence. He wishes it known that he has been met and welcomed by dear friends, and desires his companion to realize that Mother Barton was one of the first to take him by the hand and give him spirit-greeting, and that a loving, congenial family on the angel-side await her coming to the better land. His companion is Mrs. S. L. Lott of the place mentioned.

WILLIAM S. PIMER.

side, for In a little while she too will join the angel-throng. He is surrounded by peace, and is happy in his new-found existence. He wishes the control of the historical properties of the control of the historical properties and the leaf properties of the historical propert

regret it, I am sure.
I have friends on this side. I have opportu nities and powers, but I often wish that I had been contented to remain here and utilize what abilities I possessed—made them of use and benefit to others, and tried to learn all the lessons I could. As I did not do it I often find nessons I could. As I did not do it I often find myself coming back to parties on earth, trying to learn from them and gain experience through that which comes to their lives. I send my love to my friends, and hope at some time to come into close communication with them, as I have things to speak of which I cannot give in

MARGARETTA LATHAM.

A young lady approaches, and gives the name of Margaretta Latham. She says: "My friends called me 'Retta. I did not live in this country; my home was in England. I do not wish to send a message to friends there, though in Kent there are those closely related to me, as they would not accept anything I could give them. My parents are now in the spirit-world, having joined me since I passed on; but I have a dear joined me since I passed on; but I have a dear sister who is at present in this country, and I have understood that she makes her home in San Francisco. Her name, before marriage, was Julia A. Latham; but about two years after I died she became united to a man by the name of Austin. I desire to interest her in Spiritualism. I wish to bring her evidence of my love, and tell her that for a time after I left the body I lived in close proximity to her. She is very much like myself, and is what I now know to be a medium. She held my spirit in the old home, and not until after she formed new ties and crossed the water did I separate from the old associations and pass out to the spiritual realm proper. If Julia had known of all her powers and cultivated them, I believe I could have performed a useful work through her agency, for not only our relatives and friends. agency, for not only our relatives and friends but the outside world—that is, that portion of this our community—would have learned something of Spiritualism, although in those days a breath of it had never entered their minds. I think now if my sister will seek to unfold her powers, I can be of use, although she has passed powers, I can be of use, although she has passed through changes and is very different in thought and ability from what she was when I was by her side. I wish to tell her that her little girl is with me; I have her in charge. She also is called 'Retta—named after myself—and I look upon her as a loved ward, whom I shall endeavor to care for until her mother joins us in the spirit-world. Father and mother too send love, and would be pleased to gain a hearing with the dear friends of earth."

Report of Public Séance held March 4th, 1884. Invocation.

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give unto us this day our daily bread, and forgive usour debts as we forgive those who trespass against us. Leave us not in temptation, deliver us from evil, and thine be the moor and glory, forevermore.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

QUES.—What is truth?
ANS.—Truth is that which is sound, changeless, eternal; that which, after the closest examination, remains the same; that which is capable of perfect demonstration; it is the soul of solence itself.

of science itself.
Q.—Is there such a thing as absolute truth?
A.—The very laws of the universe, in their uniform regularity, in their ceaseless operations, proclaim the existence of truth. What tions, proclaim the existence of truth. What appears to be a truth to day may be proven to-morrow to be an error; but that does not prove that truth itself is at fault; it is only the human conception of it. As the mind enlarges, it will be capable of receiving and understanding more and more of absolute truth, and of learning that the entire universe is based upon truth; that as human life is an established fact, so it can be demonstrated that such life is conscious, sentient, a truth of itself.

Q.—Can any olrcumstance over make a falsehood justifiable?

A.—This is a question which every mind must answer, every soul must regulate for itself. We have no right to sit in judgment upon the do-

A.—This is a question which every mind must answer, every soul must regulate for itself. We have no right to sit in judgment upon the doings of others. We believe, as far as our own conduct is concerned, that we should speak the truth at all times, under all circumstances. But we have in mind a case where a loving heart, by making a false statement and swearing to an untruth, saved the life of an innocent man. Such an incident as this rises to the height of sublime heroism: we dare not affirm that it was morally wrong or unjust for this to have happened.

Q.—[By W. E. W.] What is the condition of the sinner—for instance, a vile sinner—in the spirit-world, and of ordinary sinners?

A.—The condition in the spirit-world of one who has been steeped in wrong-doing, and who still delights in deeds of wickedness, is that of great unrest. The spirit clings to physical life; it has no desire to rise above the material existence, nor indeed to know anything of a more exaited altitude of being. While such a spirit delights in wickedness, emanations of a dense, dark character surround his entire being; he is unable to perceive the clear light of celestial life; he knows nothing of exaited intelligences, who live in deeds of righteousness, nor can he comprehend anything of their life, works, or happiness. When the pleasure of wrong-doing ceases to stir him, and he desires to do better, or to learn something more of life, the darkness ceases to emanate from his mind, and after a time it clears away. He can then perceive the presence of beneficent spirits, and take advantage of the helpfulness they extend to him; but he does not rise to a plane of peace, of tranquility of mind, until after he has passed through much tribulation of spirit, and indeed experienced much anguish of heart. Those whom your correspondent calls "ordinary sinners" are unhappy in the spirit-world just so far as their sensibilities are awakened, and they realize they world in the same of the late, they have not accepted the clear light of purity which is

Ellen E. Ferris.

[To the Chairman:] I feel really that I am in a strange place; not that I am naturally a diffident man, but I rather hesitated about pushing my way in through the crowd of spirits who have gathered here, for I perceive they are most of them anxious to communicate, and of course I am taking the place of some one else; yet I have been exceedingly desirous of communicating to my mortal friends for some time. I want them to know that I am not at all disturbed because of the apparent suddenness of the change which came to me. I was not long ill. I cannot say that I was fully prepared for death, but as it came as a pleasant visitor to me, I have no unpleasant report to make concerning it. I was not at home at the time of my death, but was at a hotel in Utica, N. Y. I had a very unpleasant sensation of fullness in the head; my brain seemed to be on fire, and I found that I was losing control of myself; also it appeared to me that I made a desperate effort to regain my self-command. But I hardly remember what happened; I only know that in a little while I passed out of the body. I do not care to recall those conditions to my mind, because they are not altogether comfortable.

I wish to report to my friends that I am doing well, and I would most certainly be pleased to come into communication with them. There are certain gentlemen in Hartford, Conn., with whom I am very anxious to communicate in person. I have items of information upon my are certain gentlemen in Hartford, Conn., with whom I am very anxious to communicate in person. I have items of information upon my mind which I feel I can impart to them, if I am provided with an instrument for my purpose, and I not only know that this information will be of advantage to them in their business movements, but I feel that by giving it I shall be benefited myself; so I have a double purpose in requesting friends to give me an opportunity of meeting them in private. I will not linger here, because there are so many others who wish to manifest.

I was, sir, the general agent of the Orient

I was, sir, the general agent of the Orient Fire Insurance Company of Hartford, Conn. You may call me C. Townsend.

Albert Nelson.

Albert Nelson.

I have been gone from the body about one year; it will be a year in a very few days since I went out. I also wish to reach my earthly friends. I would be glad to convince them of my power to return—not only those connected with me by ties of relationship, but also those with whom I associated in the Orders to which I belonged, and likewise those who were my companious in my business life. I send them all my greeting and my love, and tell them I am glad to get back, hoping in this way to attract the attention of some of them.

I lived in Charlestown, Mass., in the Bunker Hill District. I was for a long time a conductor upon the Middlesex Horse-Railroad. I am interested in friends who are connected with that road. I have tried several times within the last two months to manifest to them, but at the moment when it seemed as though I was about to accomplish my object I failed, and have been disappointed in consequence. If I should say, "No. 186," the boys will know what I mean. I tell them that although I am pleased with the new life—and it is indeed one that affords all the happiness man is capable of—yet I do not forget the old times, and I am auxious to renew past associations in the minds of my

friends. I belonged to the Masonic fraternity. I have those whom I still call my brother associates, connected with that body, with whom I am anxious to communicate. I have something of a private nature to impart to them. I trust that I will receive a call from one who is very near to me, a dear friend, not related by the ties of blood, but one whom I loved and trusted. I wish to communicate with him if possible. I am Albert Nelson.

Minnie Shepard.

Minnie Shepard.

[To the Chairman:] I don' know you. [I am glad to see you.] What for? [I want to hear what you have to say.] I got lots to say to my mamma. [You say it, and I will send it to her.] Does you know her? [No.] flow can you send it? [You can tell me who she is, can't you?] I don' know; she's a mamma! Does you know I? [No; can't you tell me your name?] Minnie Shepard. [Where did you live?] In Baltimore. "Tis a long ways; I don' know how I ever got here; does you? [I guess you flew here, like the birds.] No I did n't; I has n't got any wings. My mamma's name is Ella. [What is your papa's name?] Andrew. I want to go home. Can I go home? I's got some flowers for my mamma; I wants to give em to her—roses—pretty. She put some flowers in Minnie's hand, she did—little bits of white ones. I got some great big roses for her; can I take 'em to her? [Perhaps she will open the way for you to come to her

roses for her; can I take 'em to her? [Perhaps she will open the way for you to come to her the same as you come here.] I don' know.

My mamma dressed Minnie up in a little white dress, and had flowers all over it; she put a chain round her neck an' put her in a box. There was two Minnies then. How was there two Minnies? [One was the spirit and the other the body. When you were sick you left the body.] I slipped away, I did.

I got a little sister in the Summer-Land; she's just the same as Minnie—what you call Minnie's twin. She didn't never have no name here. They call her Allie in the spirit-world—after my mamma's mamma. She nover came here this way; she don' know how; but don'

after my mamma's mamma. She never came here this way; she don' know how; but don' you think my mamma would like to know she is living in the spirit-world, an' she send love, too? Will you tell her? Say I is n't sick no more; I was, oh! I was—horrid!
You got some flowers here? [No, none to-day.] I got some; I give you some if you like 'em; got some great big roses for my mamma. I give you one. [Do you know how old you were?] Most three. I wan't very old. I was my papa's little tot; he say so. Papa is n't at home. He's in another place now; goin' to be gone I don' know how long; lots o' time; 'way, 'way down in the South.
What you havin' meetin's for? [To give spirits

in the South.

What you havin' meetin's for? [To give spirits a chance to talk.] Is this a school? Does big folks go to it? I can say my A B C's.

Does you like little girls? [Yes.] Won't you go and see my mamma? [I will send her what you have said.] Why won't you go and see her? [It is too far off.] You can go in the steam-cars. I got lots and lots o' things to say to my mamma. I want to talk to my mamma lots, lots, lots! I's got ever so much to say. I's goin' now. Good-by.

Levi W. Davis.

My home, Mr. Chairman, was in Wentworth, N. H., where I was well known as one who had a comfortable competence; but although I may have been envied by some because of what belonged to me in the way of worldly possessions, yet I had not that for which I would have given all other things, and that was, health. For a long time I was miserable, and felt broken down in spirit because of the unpleasant conditions of the body. I did not grow strong; I could not gain that vitality and freedom from pain which I sought. I do not like to confess it, but it is true, that under these conditions I very rashly ended my material career by my own act. I do not come here to boast of that deed; I am very sorry that I committed it, but it felt justified in doing so. I could not see that I should regain health and strength, and I shrank from inflicting trial upon others. I also shrank from remaining in such a condition longer. Under these circumstances I went out into the great unknown, only to find myself alive in consciousness, in intensity of feeling, and also to feel, as it were, bound to the physical side after all. For some time I could not get away from the earthly condition; try as I would the same old thoughts would recur to me, the same associations appeared before me, and I would find myself drifting back to the old haunts and scenes of earthly life, and I wondered if I was doomed to dwell thus forever. But after awhile those conditions faded away, and I gained the power to drift out into My home, Mr. Chairman, was in Wentworth, N. H., where I was well known as one who had

of light concerning the future world, and en-deavor to awaken in their minds a desire to investigate and learn something of those realms of truth which can be revealed to them by returning spirits.

I do not know as what I give will be accepted. They have not that great liberty of thought and sentiment in religion where I belonged that you have here in Boston; but the light is dawning, and certain minds are becoming receptive to the truth in that locality. Through them I hope to be able to do something for the benefit of those who sit indarkness, who do not know what has become of their beloved dead.

know what has become of their beloved dead. I am Levi W. Davis.

I wish to add that I have tried to communicate through a party in Plymouth, N. H., and I shall continue my efforts to make myself known in that place. I have been assisted to control here by John E. Lyon, who went out from Plymouth under very painful circumstances, who seems to understand very much concerning Spiritualism, and is ever ready to do a good turn by others. turn by others.

Hattle S. Pierce.

It is pleasant to return, and at least make an effort to reach my dear ones. I want my family to know that I am not dead. Only a few ly to know that I am not dead. Only a few months have passed since I departed from the body, and the last few weeks have seemed strange to me. I have been trying to become familiar with my new life, and every day something new opens before me, which is not only astonishing, but very pleasant. I come especially to say to my dear husband, I have our little one with me. I have gathered the sweet little blossom to my own heart, and I shall cherish it fondly. I do feel that it was very much better for me to take her with me to the higher life, than that she should remain here to struggle on smid those adverse conditions which come from feeble vitality and delicate health, and he must feel that all was for the best. I will care for our little one, and see that she unfolds in every attribute that is beautiful and sweet. I am happy, and she will be so she unfolds in every attribute that is beautiful and sweet. I am happy, and she will be so when she unfolds sufficiently to comprehend the life that is hers. Now she is but a tender blossom of a few months; but I know, from what I have observed in the spirit-world, that little infants who pass on from earth have the power and opportunity of unfolding in stature and in grace, and of growing in strength and beauty; so I am satisfied with the conditions that have come to me. I send my deep love, and wish to say, I shall never forget one who is near and dear—I shall ever watch over each one, and endeavor, whenever possible, to make my presence known. I feel that changes will come to my dear husband by-and-by, which will be for the best, and I wish him to feel that he has my blessing of all others. I am from this city. Hattle S. Pierce. My husband's name is Eugene.

Charlotte W. Glesson. Upon every Tuesday evening for four weeks

a friend of mine has sent out a mental request to me to make my appearance at your Circle-Room. I have tried to do so before. I did not need the request of that friend, who resides in Milwaukee, Wis., to make me come here, for I have been anxious to send him a message. I wish to say to him: You are now investigating Spiritualism; you are disposed to devote some time and attention to its claims, but you do not enter upon its investigation with any hope of proving it true. You have sent out a mental request to me to come to this place if spirits can return from another life, and I am here to send you my love, and tell you I do remember the last days and their experiences; because, he says, "if I will speak to him of the experiences of the last three days of my earthly life, he will believe that I have come."

I am afraid it will take more than that to convince him of my identity, because he has an idea that there is some subtle law at work that will explain the phenomena of Spiritualism upon other grounds than those which are claimed for them; so I come not with the expectation of demonstrating my presence to him, but with the hope that it will lead him to continue his investigations.

Three days helors I died I met my friend and

claimed for them; so I come not with the expectation of demonstrating my presence to him, but with the hope that it will lead him to continue his investigations.

Three days before I died I met my friend and gave him a package containing cartain documents, an article of jewelry, a faded flower, and a lock of hair. I did not then think that I was to pass from the body so soon, but I was about to make a change in my life, and I wished my friend to take charge of these little effects, telling him that unless he beard from me in relation to them within six months, he might do with them as he pleased: open the package, or destroy its contents unnoticed. The day after this event I left my home to go to a distance, but an accident occurred which deprived me of the use of my limbs. I did not die at once. I had a telegram sent to my friend, and he came to me. I will not here repeat the conversation which passed between us, because it does not concern the public, but I think I can do even that if I can only find a medium at home through whom I can manifest, because the eittre thought and even the language expressed are imprinted upon my mind in indelible characters. The succeeding day I passed to the spiritworld, not, however, until I had given certain directions to my friend, and he had performed little offices of attention for me which were very gratifying. I do not wish to speak of them in this place, but I assure my dear Henry that I will give him all that he asks in the way of identification if he will only be patient; because I think when he goes to Chicago next fall I will there find a medium through whom I can manifest to him; at least I am perfectly satisfied that I can do so.

My friend has determined to take your paper for one year, with the hope of seeing my name announced in your Message Department, and

My friend has determined to take your paper for one year, with the hope of seeing my name announced in your Message Department, and he declares if by the end of that time he has found nothing of the kind, he will renounce his investigations and believe that there is no future life for man. I feel that before the year is ended he will have received unbounded evidence of immortality. My name is Charlotte W. Gleason.

Louisa Williams.

I desire to send a message of love to my dear father—I. Williams. He sees your paper and will get my message. He resides in Normanville, Iowa. I want to tell him of the dear ones who await him on the spirit shore, for he has a family over there, each member of which is preparing a reception for him when he joins us. I want to say: Dear father, it will not be long before you reach us in our spirit home. You have suffered much during the last year; you have felt pain and sorrow; you have often turned in thought to the spirit world, desirous of receiving ministrations from those dear ones who have gone before. You have not sought in vain; we have been able to come to you personally, to minister to your wants; you have known of our presence and felt uplifted in consequence. I have felt it important to come here and send you our love, and assure you that we do indeed wait for you; that it is true you will not long remain on the earthly side; the power of the physical is rapidly wearing away. You have felt a premonition of the coming change, yet you do not anticipate it immediately, nor do we; but in a few months, at most, we expect to welcome you in our beautiful home above And I say: Dear father, have patience; wait for the change to come; we will be by your side attending through the valley of the shadow of death, guiding your footsteps to the better land. Mother sends her love, and all the dear ones join in happy greetings to you, for there will be no sadness mixed with that change which is to approach, only joy unspeakable and full of glory. Louisa Williams.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. March 7.—Richard Twiss; Ernest Hill; Lydia M. S. Prescott; Father Cleveland; Henry C.; Katle Richard-

son.

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

March 14.—C. K. G. McDonald; Therese Leonard; Libble
Thayer; Benjamin F, Brown; Mrs. Julia Caroline Miner;
Gilbert Frederick Taylor; Ella A. Howard; Charle Mor-

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; Johanna Alger; Laura Mendum; Oharies R. Baidwin.

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

March 23.—William Knight; Mary L. Morrison; Gertle
Downing; Thomas Robinson; Mary Elien Carlisle; George
E. Merrill; Lizzie Hall; James Bell and wife.

April 1.—Henry C. Vright; Old Billy Gray; Caroline
Ferguson; Joseph W. Butter; Henry Paslick; Emily
Strong; Burritt Manville; Milton Bonney.

April 1.—Lotela, for Hosea Surievani, Dr. John Lee,
James W. Sears, Julia Flagg, George C. Hobbs, C. E.
Chandler, Susan E. Barker, Anna Sprott, W. P. Evans,
Annie Stout, Caroline Lee, Ellen Hosner, James Pratt,
Little May, Mrs. Emma Bragg, Martha Urowley, Uncle
Nathan,

Little May, Mrs. Emma Bragg, Martins Urowley, Uncle Nathan.

April 8.—Hosea Webster; Mrs. Eilen Hines; Esther Harrington; William P. Jenny; Anabelia R. Sullivarf Amanda Nelson; William C. Roundy; Worcester.

April 11.—Charles L. Bichards; Caleb L. Hudson; Maria Stapleton; Israel Canfield; Ermine Case; Carrie E. Marshall; Frances Mary Parker; George Aberoromble.

April 15.—Colonel Theodore Gay; Charles H. Wesson; Catharine Farmer; James Worst; Abigail Armstrong; Elliza M. Hardy; White Eagle.

April 18.—Benjamin G. Folsom; James Edward Hooper; Emeline Strong; Colonel Orson Perkins; Harriet Ripley; Leonard Jackson; Lillie Perry.

April 23.—Dr. Henry F. Gardner; Capt. David H. Sellingban; Stule A. Myers; Mrs. Emily K. Robinson; Samuel Underwood; Elizabeth Jenkins.

April 25.—Rev, George O. Fennell; Henry W. Allen; Mary Harvey; Nahum Perkins; Sophia Brown; Samuel Fowler; Della Howe.

April 29.—Brah M. Butler; John Maguire; Henry Rnight; Hannah Elizabeth Young; Pat; Julia Willett; Belle.

May 2.—S. B. Brittsn: John E. Robinson; Lulu E. Mar-Belle.

May 2.—S. B. Brittan: John E. Robinson: Lulu E. Martin: William H. Ahl; Ella Sterling: Gipsy.

May 6.—Calvin Torrey: Sylvia Fogg: Myron S. Knight:
Mary E. Driscoll; Obarles E. Codman; Helen Prince; Samuel A. Downes; Lizzie Allen.

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

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INDEX.-Angel Viaitants, Bilss. Beyond the Mortal. By Love we Arise. Circle Song. Day by Day. Don't Ask Me to Tarry. Evergreen Side. Flight of Time. Fold Us in Your Arms. Fraternity. Gratitude. Golden Shore. Gathered Home Beyond the Sea. He's Gone. Here and There. 1'm Called to the Better Land. 1 Long to be There. Live for an Object. My Home is not Here. My Guardian Angel. No Weeping There. No Death. Not Yet for Me. Never Lost. One Woe is Past. Outside. Over the River Trhey're Waiting for Me. Over the River I'm Going, Passed On. Fassing Away. Paring Hymn. Ready to Go. Star of Truit. Silent Help. She has Crossed the River. The Land of Rest. The Sabbath Morn. The Cry of the Spirit. The Silent City. The River of Time. The Angels are Coming. The Lycoum. We'll Meet Them By-and. By. Where Shadows Vail No More. We'll Anchor in the Harbor. We'll Gather at the Portal. ''We Shall know Each Other There.'' We'll Dwell Reyond Them All. Waiting to Go. Waiting on this Shore. Music all new Paper; price 25 cents.

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Banner of Pight.

ALL SORTS OF PARAGRAPHS.

Apropos of the Materialization problem, which seems of late to have been troubling the Investigator and some of its readers, causing a certain doughty captain and his friend to wager \$1,500 that there is no such phenomenon, that paper, in its issue of May 7th, in answer to a correspondent, gives the key-note to their position. It says: "There is such a word as materialization, and it means, according to Webster's Great Unabridged Dictionary, to 'reduce to a state of matter.' As thus, or as we understand it: If we take a dead animal and put him into a crueible and cremate or burn him to ashes, he is then materialized. We have reduced him to ashes-nothing more remains. He has no form, likeness, image-all are gone, he is only ashes.... We call this materialization, when the word is used properly.... Consequently the captain and his friend will not lose their wager of \$1,500, etc." As "Webster's Great Unabridged Dictionary" is unquestioned authority, we are perfectly satisfied to have it decide the matter. If Bro. Seaver had contin-ued the quotation from Webster, he would have informed his readers that it also meant, "to regard as matter." Had he examined his authority still further, he would have discovered another signification: " To cause to assume a character appropriate to material things: to occupy with material, instead of moral or religious interests: as to materialize thought." Now, then, if "thought" can be materialized - (as Webster says it can, putting the word materialize in italics)-why cannot an occult power, such as we know lifts ponderable bodies without con tact of hands, be materialized and seen, as we assert spirit-forms are, as well as folt? In fact, why is it not an active principle in nature, the same as the conveyance of the human voice a long distance by aid of an electric wire?

There are at least two hundred and fifty thousand children in Louisiana, and school accommodations for only seventy-five thousand.

If you wish to see a sight in which females take delight visit the baby show at Horticultural Hall, 100 Trement street, the present week. The Indian and Chinese babes take the paim for good looks, which we acknowledge is not very complimentary to the Anglo-Saxon specimens: but it's a fact notwithstanding.

> Oh! Mr. John Bull, Why do you get "full," And leave GORDON the gallant to die? Your course is a sham! Not worth a bolled clam And you ought to be "knocked into pl"!

It may be taken, indeed, as a fixed rule, that when ever an Ishmaelite newspaper "shuts up" on its favorite slanders with the suddenness and snap of a jack-knife with a new spring in the back, the object of its atroclous libels is felt to be "the coming man."

The N. Y. Graphic says that Parson Newman exhibited a brick at his temple last Sunday which attracted a thousand curious visitors. The principal interest was caused by the fact that it is the only brick that has been seen in the church for the past six months which has not been used as a missile. It was taken from the Tower of Babel!

An effort is to be made again to place upon the trees on the Common, Public Garden and other places in the city, labels bearing in durable form the Latin and English names of the trees. It is a desirable thing to do for several reasons, paramount among which is that it will be valuable in an educational way.—Boston Jourage

In Sweden a man who has been intoxicated three times loses the right of suffrage.

What are we coming to? In 1878 the Federal taxation was \$240,000,000; and five years later, for 1883, it had gone up to \$400,000,000.

When a person faints, it is because the heart fails to send the usual amount of blood to the brain at the proper time, and the first thing thought of is to splash cold water in the face of the patient. The true method to pursue at once under such circumstances is to place the person in a recumbent position, which will be the means of restoring the blood to the brain, when consciousness takes place almost immediately. The head of the patient should be laid down lower than the heart, so that the blood can run into the brain by the mere force of gravity. Common sense teaches this fact; but many persons, in sudden emergency, are apt to lose this very necessary requisite.

THE WILD-BIRDS.

When the tenebrific curtains of the night are backward drawn, And the earth, the sky and ocean smiling greet the When the misty exhalations of the vales have upward

And the sun in rising splendor tips the mountain-tops with gold.

Then amid the forest arches joyously the feathered

throng
Hall the advent of the morning with a burst of merry song.—[Somerville Journal.

The steamship State of Florida, seventeen hundred miles out from New York, collided with the Barque Ponema, on the night of the 18th ult., and both vessels, with all on board, with the exception of some fortyeight persons, were swallowed up in the sea. Upwards of one hundred and thirty-five lives were lost by this ocean calamity.

A Delaware paper asserts that if no frost occurs, at least eight million baskets of peaches may be expected, exceeding the memorable yield of 1875.

SHOCKING.—The papers state that a British Peer has seduced a servant-girl, and is now in prison for the crime!

Col. Robert Ingersoll has found an Englishman of the same name, who was born on the same day and the same year, and whose mother's name was the same as the Colonel's. The two are great friends, it

Dr. Perry, late Bishop of Melbourne, used to relate that on one of his official rounds he was dining at a settler's cabin "in the bush," when his plate became empty of the solitary vegetable comprised in the primitive bill of fare; and then one of his host's juvenile sonsupposing "Lord" and "God "to be interchangeable terms, and having heard the guest addressed as "My Lord"—piped out, "Pa. won't God have some more potatoesy"—Boston Hebrew Observer.

A unique contribution to the history of the war in Egypt in 1882 will appear in the June Century. It is the diary of a young daughter of Gen. Stone, Chief of the Khédival staff (who himself contributes an introductory note, in which he sharply criticises the British for the precipitancy of the bombardment of Alexandria). The family of Gen. Stone were in Cairo during the bombardment, and were in constant danger of massacre by the Arabs, from which the tact and courage of Mrs. Stone alone delivered them, her husband being on duty at Alexandria.

The Freethinkers of Paris are making preparations to commemorate the hundredth anniversary of the death of the philosopher Diderot, which occurred July 30th, 1784.

When an angel made anau
The devil was mad,
For it seemed such a feast of delight,
Bo, to ruin the scheme,
He plunged in the stream,
And stuck in the bones out of spite.
—[Croffut. When an angel made shad

In accordance with the wish of the late Prof. S. D. Gross, the distinguished scientist of Philadelphia, his remains were taken to Washington, Pa., on the 7th inst., and incinerated in the Lemoine Crematory. On the 11th, the ashes, weighing about seven pounds, were returned to Philadelphia.

So it is, Man goeth to the skating-rink with joy in his heart and mirth on his lips, and he cometh away with his back so full of pine allvers that the porcupine sayeth unto him, "Thou art my brother!" and the section drieth after him, Behold my father and Spiritualist Meetings in Boston:

Banner of Light Circle-Room, No. 9 Boswerth Rirect—Every Tuesday and Friday afternoon at 30 clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Horticultural Hall (corner Tremont and Bromfield Streets).—Meetings under the auspices of the Boston Spiritual Temple will be held every Sunday at 10% A. M. and 7% F. M. R. Holmes, President; W. A. Dunklee, Treasurer.

Wells Memorial Hall.—The Shawmut Spiritual Ly-pum meets in this hall, 967 Washington street, every Sus-ay at 11 A. M. All friends of the young are invited to visit s. J.B. Hatch, Conductor.

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

er, Conductor.

Wells Memorial Hall, 987 Washington Street.—
The Spiritualistic Phenomena Association holds meetings every Sunday afternoon at 2% o'clock. Able speakers and test mediums. All are cordially invited. Seats free.

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Chelsen.—The Spiritual Association meets every Sunday in Odd Fellows! Building, Hawthorn street, opposite Bellingham Car Station, at Sand 7%. M.
THE LADIES! HARMONIAL AID SOCIETY meets at Temple of Honor Hall, Hawthorn street, every Friday aftersoon. Business meeting at 40-clock. Entertainments in the evening. Mrs. B. A. Thayer, President. Mrs. E. A. Baker. Secmtary.

East Somerville, Spiritual Union. Meetings are held in Hadley Hall, Broadway, every Sunday evening at

THE BOSTON SPIRITUAL TEMPLE. - The morning with music by Mr. and Mrs. Lillie. For the subject of discourse the controls of Mrs. Lillie selected from a number presented by the audience, "Is the Spirit-world in Mid-air? If so, how can there be homes

number presented by the audience, "Is the Spiritworld in Mid-air? If so, how can there be homes there?"

There are no other homes for us, for we live in midair. I see the audience before me, yet there are ten unseen to one seen face, turned to hear. The world of spirits is everywhere, even as God is omnipresent. Man is essentially spirit, the body a convenience when it is required. All spirits are of man as a race. He came from the infinite Somewhere, for man cannot go back of himself. Spirits have no communication with the infinite on their plane, more than mortals have on theirs. I behold God in all Nature — nowhere else. I see no being called infinite, for were I to the fact would limit that being to the finite; we are liable to measure other things by our knowledge. What we call sleep is the relaxation of the spirit, as well as of the body. Dreams are spirit vision; visits to the spirit-world. Speaking of many Spiritualists attending the regular churches, the lecturer said that if not for selfish purposes, it was that they hoped to be benefited by such presentation of the truth as there was given. "But," she added, "never feed baled hay while the green grass is growing on the plain; that is, you need not go back into the misty past for truths, when they can be had new and fresh every day around you."

In the evening the subject for the lecture was "Home." There is only one other word that touches the feeling of human nature like it; that is, "Mother." Mother, Home, Heaven; in this order these three words awaken the true affection of our nature. The influence that shall save us is the home circle. This is the foundation on which good governments stand; it is the real strength of a nation. Home influence forms the character of its members, so that when they go out into the world, they become useful citizens. No home, no motherly love, and the criminal is the result. Homes ruled by physical force are sure to create physical resistance and hatred toward those excepting it. The children we meet in the streets of

zens. No nome, no motherly love, and the criminal is the result. Homes ruled by physical force are sure to create physical resistance and hatred toward those exercising it. The children we meet in the streets often show their want of a proper home influence by their rudeness and lack of consideration of the rights of others. Where character has been trained out of those conditions, despite all these influences, into a true manhood, it shows that in such a true nature is inborn and runs deep. The want of education is a great source of this evil. Children should not be taken from school as soon as large enough to run on errands; they should be kept at school until a good, common education is attained.

The speaker alluded to the beneficial influence of beautifying homes with books, pictures, gardens and works of art, and referred to our parks and public gardens as the means of awakening a love of the beautiful that would show itself in efforts of the people to make their homeslovely and attractive. Then comes the desire that in the beyond we wantbeautiful homes there growing out of our love of home here. She referred to the mutual obligations in married life; that there should be no arbitrary power exercised by husband or wife. "The woman and the man are equally head of the family. The property relation should be equal and mutual. Man should not say: 'I gave my wife so-and-so,' for it was her own as much as his. Make home happy by spending an hour every evening with they may know you and you them."

Remarks were made upon the selection of avocations for children that would not in their nature lessen their appreciation of home, and suggestions of methods to be adopted for making home equally attractive for all, both old and young. At the close of the lecture Mr. Lillie sang "Home, Sweet Home." Mrs. Lillie will speak in the same place next Sunday morning and evening.

At the close of the services last Sunday the subject of the next year's lecturing season was opened by the President, and in response a large subscri

Sunday, May 11th, our groups were well filled with Sunday, May 11th, our groups were well filled with happy children, and a goodly audience shared with them the enjoyment of the hour. The usual exercises of the morning were succeeded by the following: Music by the Lyceum Quartette; recitations by Lulu Morse, Georgie Wilbur. Helen Saunders, Mabel Roberts, Rosie Wilbur, Ernest Fleet, Gracie Burroughs, and Blanche Crooks; song, Eddie Hatch; duet by Miss M. T. Shelhamer and Mrs. Carrie Hatch. P.

A May day festival will be given to the children of this Lyceum at the hall. 718 Washington street, corner of Kneeland. Donations of cake are solicited by the friends of the children. The festival will take place on Saturday afternoon May 17th, at 2 o'clock P.M. Cake or fruit may be left at the hall.

ALONZO DANFORTH, Cor. Sec. of S. S. L.

ALONZO DANFORTH, Cor. Sec. of S. S. L.

PAINE HALL.-Sunday, May 11th, the officers and members of this Lyceum at their meeting ably discussed the subject of "How shall we conduct the school so that the exercises shall be interesting, instructive, and at each session present some practical spiritualistic truths?" Assistant Conductor Mr. Arthur Wedger delivered a short address recently on this subject, and Messrs. Weaver. Woodbury, and others, heartily endorsed the speaker's views. The last two sessions of the Lyceum have been well attended, and a determination to improve on past efforts is decidedly noticeable, especially among the children. Readings and recitations have been given by Conductor Benjamin Weaver. Beulah Lynde, Aaron Lowenthal, Maria Falis, Maud Saunders, Fred Stevens, Mazy Howland and Mrs. Francis; vocal selections by Miss Helen M. Dill ("always good,"); duet by Arthur Wedger and Miss Amy Peters. Mr. Woodbury Smith, of the Worcester, Mass., Spiritualist Society and Lyceum, addressed the school, extending fraternal greetings and good wishes from our Worcester friends. Miss Rama Greenleaf, formerly connected with the Lyceum, was introduced, and read—as only a "professional" can—" Naming the Baby." Mirs. Busie Willis Fletcher received the warm welcome which she deserves everywhere. She related several touching incidents of her experience in England, and deplored the lack of interest manifested there, as well as in America, by Spiritualists in the Lyceum movement. Her heartielt utterances and abiding fath in the ability of unseen but ever-present bosts to meet and conquer all existing difficulties, were very encouraging to Lyceum workers; and the "greenback," so slyly placed in the guard's hand, as she passed out on her mission of love to another meeting, will be used for a good purpose.

The course of social receptions, under the management of the Messrs. Whitney, have been very successful, and have furnished us with a financial basis far in excess of the hopes of the most hopeful. Many thanks are due Messrs. Whitney have been very successful, and have furnished us with a financial basis far in excess of the hopes of the most hopefu cussed the subject of "How shall we conduct the school so that the exercises shall be interesting, in-

iessions. 15 *Cornhill*.

HARMONY HALL, 84 ESSEX STREET.—The meetings at this place on Sunday last were of a highly instruct-Ive character. The exercises were opened by Mrs. M. Carlisle Ireland, who, controlled by her guides, gave many wonderful tests, the most of which were promptly recognized. She was followed by Prof. Mileson, who delivered an excellent address in which he gave an account of his early investigation of Spiritualism in California, more than thirty years ago, drawing a striking contrast between the Isellities available for investigation then and at the present time. Mr. G. E. Fratt of East Braintree, under control, made remarks which were interesting and instructive. Dr. H. F. Tripp gave a few psychometric readings, which were pronounced correct. The controls of Dr. Fish performed almost instantaneously a few remarkable cures by the "laying on of hands," and the guides of Dr. Thomas administered to a patient medicine, colive character. The exercises were opened by Mrs.

lecting and preparing it, in their peculiar manner, from the atmosphere, which gave immediate relief. Mrs. Goodwin made a few remarks in testimony of the great relief received through the mediumship of Dr. Thomas, by medicine administered in the same man-

These meetings will be continued through the summer, every Bunday, at 2:30 and 7:30 P M.; also Thursdays at 3 o'clock P. M.

SPIRITUALISTIC PRENOMENA ASSOCIATION .- On Sunday last, after singing, Father Davenport introduced Prof. Milleson, who proceeded to speak upon queed Frof. Milleson, who proceeded to speak upon "Magnetic Healing," giving a fine and concise delineation of the different forces inherent in the human family, which, if mankind were impressed with the ills that flesh is heir to, would be among the things of the past. Drs. M. V. Thomas, C. H. Harding and H. F. Tripp were called to the platform, and proceeded, in their several avenues of thought, to instruct the many who were there. Mrs. Maud E. Lord gave us the assurance a few days ago that next Sunday she would be with us.

surance a few days ago that next Sunday she would be with us.

This Association wishes to correspond with parties in the lecture-field for the purpose of making up a programme for next fail and winter. The undersigned is ready to await any message which may come to him for the result indicated.

ALONZO DANFORTH, Cor. Sec. of S. P. A.

23 Windsor street.

J. Clegg Wright on Talmage.

The mendacious tirade against Spiritualism by Brooklyn's theological bigot, has served the good purpose of calling out from several able expositors of Spiritualism comparisons of its fundamental nature

and influence with that of theological dogmas. Nothing better in this direction could be desired than the elequent and philosophical address of J. Clegg Wright before the Ladies' Aid Society of Boston, on

than the eloquent and philosophical address of J. Clegg Wright before the Ladies' Ald Society of Boston, on Sunday evening last. The hall was crowded, and the audience sat under the spell of a master-mind, as the lecturer analyzed the causes, organic and educational, that have produced such a motley mental phenomenon as Talmage, and made his wild and whirring words of any estimation by a sensation-loving public.

"If you have a bad cause, abuse your opponent," is an old legal maxim, which the clergy have not been slow to adopt. The clerical virus of Talmage is the theological poison of the priesthood in all ages. The spirit of Talmage is the despotic spirit of the priesthood overywhere. The Bibletexts on which he founds his sweeping denunciations of Spiritualism are the arbitrary enactments of the Jewish priesthood, by which they sought selfishly to monopolize all communion with the spiritual world, as against the rights of every man and woman to seek such communion for themselves through any channel that may be open. I have as much respect for the Woman of Endor, the genuine medium, as for the ministration of Samuel in the temple. This has been the trick of the priesthood in all time, to monopolize by an assumption of Divine authority the rights, privileges, endowments and opportunities that belong to the entire race, on which to found a hierarchy for personal power and aggrandizement. The priests everywhere are the natural foes of progress, and solence, correlated knowledge of Nature, has fought its way with theological despotism at every step.

For Mr. Talmage's texts, therefore, we have no re-

progress, and science, correlated knowledge of Nature, has Jought its way with theological despotism at every step.

For Mr. Talmage's texts, therefore, we have no respect; they are as futile to limit investigation into the system of Nature as his own false and vulgar denunclation.

Spiritualism is a fact in Nature; it has nothing to do with the Bible, nothing to do with Christianity, nothing to do with theology. It is a fact of Nature, to be investigated upon its own merits, and by all persons freely by the exercise of their own mental powers, like every other natural fact. Upon this basis the eloquent lecturer reared the structure of a grand and comprehensive Spiritual Philosophy. The conception was ennobling to all who listened, and a verbatim report alone could do it justice. He touched with wit, sarcasm and deserved invective the ridiculous falsehoods of Talmage's rhetoric, but with broad charity showed that to his phrenological make-up, under the influence of the narrow and degrading superstition in which he confirmed his belief by frequent iteration, must be attributed his insane tirade.

Mr. Wright speaks afternoon and evening at the Ladles' Ald Rooms next Sunday, and at Horticultural Hall on Wednesday evening, May 21st, on the Mind Cure, or mental influences as affecting health.

Dr. H. B. Storber.

The "Ladles' Aid Society" has had very interesting Sunday meetings this month: in fact they are always good; interest is a feature of the institution, but this

good; interest is a feature of the institution, but this month, which is the closing one of the season for the society, has been so in an especial sense. The society has had the services of J. Clegg Wright as lecturer, and his productions have been masterly as intellectual performances, while the crowded gatherings at the hall show they have been appreciated.

On Sunday afternoom, May 11th, Mr. Wright gave a discourse that was intensely radical and intensely deep—in fact, depth and mental grasp of his subject, in a manner to astonish even a connoisseur of intellectual expression, constitute marked features in all his speeches, which are given under influence, he being fully entranced. Several questions were handed in as subjects, but the people present seemed to wish the spirit controlling to select the theme, which was the plan followed; but at the close he very briefly, and in a remarkably pungent manner, answered the several questions, and to the great satisfaction of the audience, whose members signified it by general applause.

This speaker is peculiar, mingling the severely prace.

This speaker is peculiar, mingling the severely practical with an occasional pleasant superficial relief, as if he was "managed," so to speak by two spirits, the one giving the main thought, and the other sprinkling claus told me over a year ago I could not hope

one giving the main thought, and the other sprinkling in from time to time a little wit by way of seasoning, yet not interfering with the unific beauty of the whole. This writer may be wrong in his supposition, but it is the way it strikes him.

In the evening the subject was, as announced, a reply to Rev. Mr. Taimage in his remarks on Spiritualism. As a prelude, Mr. Wright read that parson's remarks as reported in the Brooklyn Eagle, so that the audience would know what he was going to criticise. Music followed this reading, and then began the discourse; and for brilliancy and logic, power, wit, and point of historical proof of the tyranny of the clergy from Deuteronomy to date of this absurd attempt of Taimage to reflect upon Spiritualism (while he was manifestly wholly ignorant of it), it could hardly be surpassed; in fact it was a masterpiece of good sense and eloquence.

and eloquence. It did really seem to the writer of this notice as if all and eloquence.

It did really seem to the writer of this notice as if all discourses he had ever heard seemed tame and commonplace by the side of this. It was a pity not to have it reported; it would have been a stunner to Mr. Talmage if he had been made of penetrable stuff. It was brilliant all through from the commencement, when he said, when a lawyer has a bad case, he makes it a point to abuse his opponent (which was so drily put and so clearly a fit to the Talmagian onslaught that every listener understood it and saw the point approvingly) down to his facetious close, of quoting that minister's "everlasting dark séance," meaning hell; and between the first and the last it was one continued flow of bright and pertinent expressions, every one of them worth repeating. I wish I had them in my memory for my own mental gratification. Perhaps it is as well, however, as it is, for I might have jotted them down in a crude way in this notice, and without the occasion and the magnetism of the surroundings, they might not appeal to the reader as they would to the hearer; so my object is gained if I have succeeded in expressing my opinion of this speaker, who, under his magnificent influences, is certainly a phenomenon of eloquence, logic, wisdom and expression.

"Gone Before,"

Dr. Benjamin Percival, for many years a resident of Lynn, passed to the higher life on the morning of May 5th, at the age of seventy five years. Spiritualists of one of the most zealous and efficient workers for the cause in those early days of its existence. Public meetings were established and sustained under his supervision, and through his agency an impetus was given to investigation that resulted, among other notable steps of progress, in the conversion to a knowledge of Spiritualism of the world-renowned scientist, Dr. Robert Hare, who, prior to the crucial experiments made by him in the phenomena, had been an avowed disbeliever in a future life for man. Dr. Percival was a warm-hearted and sincere friend of meditums, sharing with all who came within his sphere the generous hospitalities of his home, and defending them to the utmost of his power against the virulent abuse of their ignorant and bigoted assailants. He was one whom to know was to love and respect, and his welcome into spirit-life must have been such as is ever awarded to those who bear with them thither an unspotted record of a well-spent life on earth.

FROM A RELIGION CRAZED FEWALE.—The Raster services at the Brooklyn Tabernacle were attended to-day by the largest audience that ever thronged that edifice. Hundreds were turned away. Talmage presched a highly-wrought sermon on "The Resurrection." One well-dressed lady went into hysterics and was borne out of the corridors, where restoratives were applied. "He must stop," cried somebody. "Tell him he must stop!" "He is killing people!" If Mr. Talmage continues he will kill me!" It was not till after the sermon that she sufficiently recovered to be carried home. Many were obliged to leave before the conclusion of the sermon.—[The daily press printed the above April 18th.]

PRESIDENTIAL FAVORITES.

Some Interesting Facts Concerning the Men Who Stand Closest to the Chief Executive.

Visitors who, from curiosity or business, have called at the White House, must have been impressed by the courteous yet systematic manner with which they were received and escorted through the mansion. The gentlemen whose duty it is to receive all persons coming to the White House are Colonel E. S. Densmore, Mr. John T. Rickard and Mr. T. F. Pendel, and they have occupied their present positions through the various administrations since and even during the war. Mr. Pendel was President Lincoln's body-guard; saw him to his carriage the fatal night on which he visited Ford's theatre, and he now has in his possession the blood-stained coat which Mr. Lincoln wore on that memorable occasion. There is not a public man in America to-day who does not know and who is not known by these gentlemen, and the reminiscences of public and social life which they can recount would fill a congressional volume. During the weary yet exciting years of the war; through the more peaceful times of Grant's administration; while Hayes held the reins of government, and when Garfield was shot, it was these men who stood in the executive mansion, welcoming the advent of each new administration, bowing at its departure, and receiving both martyrs through its portals. During that long, hot and never-to-be-forgotten summer when President Garfield lay between "two worlds," the nation became aware fatal night on which he visited Ford's theatre,

tween "two worlds," the nation became aware of the deadly malarial influence which hung about the White House. But all through that period these three men never deserted their

period these three men never deserted their posts for a single day, although each one was suffering intensely. In conversation with the writer, Colonel Densmore said:

"It is impossible to describe the tortures I have undergone. To be compelled to smile and treat the thousands of visitors who come here daily with courtesy when one is in the greatest agony requires a tremendous effort. All that summer I had terrible headaches, heart burn, and a stifling sensation that sometimes took and a stifling sensation that sometimes took away my breath. My appetite was uncertain, and I felt severe pains in the small of my back. I was under the doctor's care, with strict instructions not to go out of the house, but I remained on duty nevertheless. You would be surprised to know the amount of quining I took;

"And was it was as much assixteen grains."
"And was Mr. Rickard badly off, too?"
"I should think he was. Why, time and again we have picked him up and laid him on the mantel, here in the vestibule, he was so

used up."
"Yes," exclaimed Mr. Rickard, "I was so weak I could not rise after lying down without help, and could only walk with the aid of two canes, and then in a stooping position. Oh I we have been in a pretty bad condition here, all

"And yet you are all the embodiment of health," said the writer, as he looked at the three bright and vigorous men before him.
"Oh! yes," said Mr. Rickard, "we have not known what sickness was for more than a year."
"Have you some secret way of overcoming malaria and its attendant horrors?"

"I think we have a most certain way," re-plied Colonel Densmore, "but it is no secret. You see, about two years ago my wife began to grow blind, and I was alarmed ather condition. She finally became so she could not tell whether a person were white or black at a distance of ten feet. One of her lady friends advised er a person were white or black at a distance of ten feet. One of her lady friends advised her to try a certain treatment that had done wonders for her, and, to make a long story short, she did so and was completely cured. This induced me to try the same means for my own restoration, and as soon as I found it was doing me good I recommended it to my associates, and we have all been cured right here in the stronghold of malaria, and kept in perfect health ever since by means of Warner's Safe Cure. Now I am not a believer in medicines in general, but I do not hesitate to say that I am satisfied I should have died of Bright's Disease of the kidneys before this had it not been for this wonderful remedy. Indeed, I use it as a household medicine and give it to my children whenever they have any ailments."

"Yes," exclaimed Mr. Pendel, "I use it in my family all the while, and have found it the most efficient remedy we have ever employed. I know of very many public men who are using it to-day and they all speak well of it."

"I weigh one hundred and sixty pounds to-day." said Mr. Rickard "and when my physi-

to recover I weighed one hundred and twentytwo pounds. Under such influences you cannot wonder that I consider this the best medicine before the American people."

The above statements from these gentlemen
need no comments. They are voluntary and
outspoken expressions from sources which are
the highest in the land. Were there the
slightest question regarding their authenticity
they would not be made public, but as they
furnish such valuable truths for all who are
suffering, we unhesitatingly publish them for
the good of all.

In Re Transfiguration.

To the Editor of the Banner of Light: In my late articles entitled "Mistakes of Investigators," published in your columns, it was my purpose to show that transfiguration is a fact in spirit-phenome na; and in making reference to Mrs. M. E. Williams as a medium through whose instrumentality the two remarkable phases of spirit-materialization and transfiguration are presented, the idea that either this excellent medium or her friends would feel called upon to make any resistance to what was said in this relation never occurred to me: and could I have antick pated the responses which those articles have called forth from that quarter, I might have forborne to illustrate my position by the medium in question, however

apposite her superior medial attributes for that object In her published letter in to-day's Banner Mrs. Williams claims that I have asserted that which is wanting in proof, and calls upon me to give the facts which sustain my position, presumably relative to herself. This is altogether reasonable and easy enough of accomplishment, if Mrs. Williams and her spirit-controls will submit to be made use of to this end; nor could they engage in an undertaking of greater interest to twenty-five and thirty years ago will remember him as | Spiritualists in general or of equal value to spiritual clence, which is now being recognized as a truth.

But surely no well-informed Spiritualist would expect any particular enlightenment upon this subject from the entranced medium, whose sensorium is subjected, for the time being, to outside intelligences. As well might he interrogate the automaton chessplayer or the wooden Indian at a tobacco-stand as to what is going on inside, and although one may be sure of his position, it is not always practicable to accompany every statement with a whole volume of facts in support of it.

Less intricate sciences require a certain amount of elementary instruction to enable one to appreciate their signs and symbols. If in stating a problem in chemistry or natural philosophy every writer was required to go back to the beginning of his knowledge and bring forward his facts, covering the whole field of investigation and experiment, we should be encumbered with volumes of facts for every well-adjudged conclusion.

When I go to my banker with a roll of bills or a quantity of coin (this is purely imaginary) and he runs them rapidly over, throwing out here and there a piece I look to him for some explanation, which is usually given in a single word, for he knows his ground; but no explanation he could give would make me any the wiser, and so I go off to be duped again. This banker's knowledge has come to him through a long course of critical education, until now it seems to be intentional; but I who am unable to discriminate between the different orders of things, for want of that peculiar training, am still liable to repeat my mistakes over and over again, without being made any the wiser for it. It may be expected that I should say a word in reference to Mr. Jeaneret, who joined me in my late arti-

cle. Those of your readers who are acquainted with the writings of this gentleman as published in the Banner, will not doubt his ability to examine critically and judge wisely of whatever phenomena are presented for his investigation.

Taking this in connection with the fact that he has personally attended and assisted in one hundred of Mrs. Williams's materializing séances, we leave our Spiritualist friends to judge between what Mr. Jeaneret knows and what others do not know.

As to Mrs. Williams, for whom I have only the kindest feelings, coupled with undiminished interest and respect, and whose value to Spiritualism I have never doubted or underrated, I can only express a sincere wish that her eventual conviction of the truth of transfiguration through her organism may descend upon her as softly as the touch of angel fingers, rather than with the rudeness of ruffian bands.

NELSON CROSS. New York, May 10th, 1884.

Spiritualist Meetings in New York.

The American Spiritualist Alliance meets every Sunday atternoon at 2% o'clock in Republican Hall, 55 West 23d street. Headquarters and Reading-Room for members at 137 West 25th street, where social meetings are held every Wednesday evening at 8 o'clock. T. E. Allen, 23 Union Equare, Secretary.

The First Society of Spiritualists holds its meetings every Gunday in Republican Hall, 55 West 23d street. Morning service 11 o'clock; evening, 7:45, Seats free. Public cordially invited.

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

Arcanus Hall, 67 West 2th street, corner 6th Avenue. The People's Spiritual Meeting (removed from Froblaner Hall) every Sunday at 2% and 7% P. M. Frank W. Jones, Conductor.

The People's Spiritual Meeting At Arcanum Hall, 57 West 25th street, was well attended. Invocation by Mrs. Dr. Still. Meeting was tended. Invocation by Mrs. Dr. Still. Meeting was opened by the chairman protem., J. B. Booth, who spoke to the point of being one's brother's keeper—that we cannot grow in spirit power unless we work for our fellow-man. He was followed by psychometric reading by Dr. Still. Mr. Thompson read a paper imploring the church to come out and embrace humanitarianism and establish industrial classes. Mrs. Parent, Mrs. Morrell, Mrs. Shepard and others eloquently participated. The evening conference was carried on in a very interesting manner.

Madam Delesciuze will lecture in this hall next Sunday evening. Conference as usual in the afternoon.

New York, May 11th, 1884.

J. B. BOOTH.

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Society, now permanently located at Conservatory Hall, corner of Fulton street and Bedford Avenue, wiil 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, President

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

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

Brooklyn Spiritual Fraternity.—Thursday evening Conference meetings will be held, at 3 o'clock, in the Hall of the Union for Christian Work, it Smith street, two doors from Fulton avenue. S. B. Nichols, President; John Jeffreys, Secretary; A. G. Klipp, Treasurer.

The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2datrect, at 7%. Charles E. Miller, President; W. H. Comn, Secretary.

The Everett Hall Spiritual Conference, 398 Fulton street, meets every Saturday evening at 8 o'clock, Spiritual papers and bookson sale, and meetingsfree. Capt. Jacob David, President; Lewis Johnson, Vice-President; W. J. Cushing, Tressurer.

The South Brooklyn Spiritual Society meets at Franklin Hall, corner of Third Avenue and 18th street, every Wodnesday 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.

Lectures in Brooklyn, N. Y.

A very interesting and spiritual lecture was delivered by Mr. J. W. Fletcher's guldes on "What is True Greatness?" They held that power and greatness were two distinctive elements. Power worked wholly for reresults; man worked for money, sacrificed everything
upon its altar, because it would give him power, while
those who embodied principles were the only truly
great. To illustrate: Napoleon was an ambitious man,
one who loved all that power could give; and because
of this he sacrificed the warm, true love of Josephine.
Yet she was truly great, since her love led her to put
from her the very one she would most cherish, because
he wished it. Every man and woman who is governed
by this desire to bless another is great.
In the evening a large audience listened to a powerful lecture upon "Orthodoxy, Ingersollism or Spiritualism." No sketch would convey an idea of the line
of argument followed. At the close a number of fine
tests were given. Mr. Fletcher was to lecture in Composite Rooms, Williamsburgh, Monday eve. He will
speak in Brooklyn but two Sundays more this season.
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Working Union of Progressive Spiritualists. J. Comodore Street, Secretary, 275 Columbus Avenue.

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services at Horticultural Hall last Sunday opened

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