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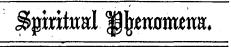
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THE SPIRITUALISTIC EXPERIENCES OF PROF. J. W. CADWELL, MESMERIST.

NUMBER EIGHTEEN.

Prepared expressly for the Banner of Light.

By invitation of the President of the Iowa Spiritualist Association, I attended its first camp-meeting at Olinton, Iowa, the season of 1883, as stated in my last number, where I gave a number of mesmeric entertainments that were well patronized by the campers, and by hundreds of the citizens of the city of Clinton. Nearly every day during the three weeks I was there, I held circles for developing those I could mesmerize, for various phases of mediumship, and succeeded in assisting many to become fine mediums, who otherwise might have lived and died wholly unconscious of the gifts they possessed. Having been accustomed to doing this for many years, I am able to assist the spirits in opening new channels for them, through which to hold converse with those left behind when they bade farewell to the busy scenes of life; many of whom express great surprise and unbounded delight at thus being enabled to make known their continued existence on the other side. By this means I make the acquaintance of many spirits, as well as mortals, and am able to judge more correctly of the genuineness of spirit-control than if conversing only with the unseen intelligences through professional mediums.

It was always a great pleasure to me, after

hold them in any way I chose-on the table, or under it, or two clasped tightly together-and the unseen inhabitants of that mystic realm would write messages quicker than I could have written them myself. Names of my own deceased relatives, of whom Dr. Dobson could have known nothing, were signed to some of them. The first communication was from my eldest sister, whom the world called dead more than thirty years before, and of whom I was not thinking at the time. One night after the close of my entertainment in the Opera House, the Doctor asked if I knew that spirits could photograph an instantaneous sentence on a slate. As I did not, he took a perfectly clean slate, and while standing up, thrust about two-thirds its length under the table, and withdrew it as quickly, I think, as it was possible for any one to do so; a message of four or five lines appeared on the slate, as if just written by some one who had used considerable muscular force. I washed the writing from the slate, and on handing it to him he again thrust two-thirds of its length under the extended leaf of the table. and withdrew it so suddenly that I do not think any part of it was out of sight the tenth part of a second, and a longer communication than the first was stamped, or photographed, or written on it in the same bold handwriting as the previous one. This was repeated at least a dozen times, an entirely different message, but evidently written by the same hand, coming every time.

One day I had a strange feeling come over me, and I described very minutely to Mrs. Dobson a ten-acre-lot, three girls of eight to twelve years of age, and a boy with very long limbs, whose name I gave in full. Mrs. Dobson recognized one of those girls as herself at ten years of age, and the other children as her playmates. The ten-acre-lot belonged to her grandfather; I gave a correct description of him, his house and mill, and of his death, all of which she pronounced perfectly correct in every particular. Not one word had been spoken about any of these things previous to my giving a description of them. And when she questioned me concerning other things closely connected with what I had given, and which were in her mind, I could tell her nothing. Sometimes I have wondered if the medium with whom I was having a sitting did not simply tell me something she knew concerning myself, and unable to tell me more. Previous to that time I had believed a medium unreliable who had told me of things that possibly she might have known, because unable to tell me of things concerning which I was sure she did not know. Now, from my own personal experience, I know it to be possible to relate events that happened years ago, of which I knew nothing, and impossible to say a word concerning other things connected therewith, though of vastly more importance. If that which I described to Mrs.

Dobson was stored up in her mind, why could I mesmerizing an entire stranger, to transfer, if I not tell of things she remembered distinctly, as well as those forgotten till called to her mind spirit, and listen to the questions asked by those | by me? If I could give facts which were slumbering in her mind, why might I not be able to give facts known to a disembodied mind, on which the events Mrs. D. wished me to relate. had never been impressed or photographed? If a spirit could photograph writing instantaneously on a slate, might not a spirit photograph on my brain or mind that which he knew, causing it to become as a part of my own memory? We cannot yet comprehend all of mental phenomena; and only by reaching up toward the now unknown shall we be able to make as rapid progress as is possible for mortals, in the unfathomable mysteries that now surround us. The little we can acquire is, however, enough to convince all thoughtful, investigating minds that man is more than mortal. From my own personal experiences I am as well satisfied as I wish to be, that death is not the end of life; that another awaits us beyond the grave. I meet many intelligent people every week who are not convinced regarding the future. This life, to the vast majority, seems to be only one dreary, desolate round of care, anxiety and deprivation, and they look forward to the coffin and the shroud as the termination of a wasted and useless existence ; to them an assurance of a better life would be a gospel of glad tidings. Traveling as I do almost constantly, and mingling with all classes of people, I know that a large proportion are tired of the continual harping on salvation by faith, and of hell and damnation as the endless portion of better men tempt on her part to deceive; the writing was and women than half the church-members. To such a knowledge of spirit-communion will slates, and in many different handwritings, to be like "the shadow of a great rock in a weary land." If to live and eat and work and die is audience, most of whom had never till then all there is for man, a thousand times better for millions of our race had they never been ship or of any other. It is almost impossible born. If heaven is obtainable only by the few. and hell by the many, a million times better that man had never existed at all; and the one we as mortals know nothing by or through our | who believes and teaches of heaven and hell as natural senses until, in Bible language, "our | do the Orthodox, must have a poor conception of the attributes of that Overruling Power that men call God. A few weeks after I closed my entertainments in Maquoketa I made an engagement for two weeks in Council Bluffs, Iowa. While there I was informed that Dr. Slade had been hadly exposed in a town a few miles east of Maquoketa, Iowa. By invitation of the Doctor [that city, by two men who seized the doctor's and several other residents of that city, I gave arm immediately after he had placed the slate a course of lectures in the Opera House, mak-, beneath the table ; and on forcing him to withdraw the slate, found writing before they supposed the spirits had time to write so much as was on it; therefore the medium, they said, must have written the message beforehand. My experience with Dr. Dobson clearly demon-Slades slate with writing long before any two tween the slates. Hr. Caffray then took them recognized by friends in the circle.

tions. I was allowed to cleanse the slates, and | men could have selzed his arm and drawn the | from the hands of the committee, and passing slate from the table.

During the winter I traveled more than a hundred miles out of my way to visit the materializing medium, Mr. Mott, at Memphis, Mo. I gave mesmeric entertainments in the Opera House in that city nightly for nearly two weeks, and attended Mr. Mott's seances that he held for my special benefit during the day, I took careful notes of the manifestations that took place in his presence, which I hope to present to the readers of the BANNER OF LIGHT in a future number.

I made the acquaintance of many public mediums in the principal cities of Iowa and Missouri, and the eastern parts of Kansas and Nebraska. The Spiritualists generally are very indifferent as to taking part in any public movement for the advancement of the Spiritual Philosophy. They have been treated with such contempt in many places by the self-righteous opponents of Spiritualism, that the majority, as far as I could judge, would rather not have the community in which they live know that they are investigating the subject; and those who formerly advocated it publicly, are now comparatively silent. Yet Spiritualism is on the increase through the West, for men and women will tell their friends and neighbors in private of the evidences they have had of spiritreturn. The Church influence is not so powerful with the masses as formerly; and as many of the members come to talk with me on mesmerism I find them deeply interested on the subject of Spiritualism, but airaid to have their brother and sister members know it "because it is so unpopular." I find that great numbers of people have become so deeply impressed with theological ideas that, after 'investigating Spiritualism, they are afraid it is all a delusion of the devil; and the ministers I have occasionally listened to, while preaching about it, teach that it is all a "delusion and a snare." It was for this class of people in particular that I issued my last book, "The Delusion of Spiritualism compared with a Belief in the Bible," and as it is having a wide circulation I hope to do humanity some good through its pages.

On my way east 1 attended the Spiritualist Camp-Meeting on Lookout Mountain, near Chattanooga, Tenn., where I remained during the first week of July, 1884 J It was there I met for the first time a noted materializing medium from Louisville, Ky., Mrs. Anna Cooper, a lady of culture and refinement. I will relate only one incident connected with her mediumship; On a clear moonlight evening, services were held in the large auditorium. At the close of the exercises I walked toward the hotel with Mr. Ladd. the publisher of Light for Thinkers, Mr. P. R. Albert of Chattanooga, and other gentlemen, and several ladies, among whom was Mrs. Cooper. As we were passing her cottage, we were invited in, and while continuing the sub- near the cabinet except Mr. Caffray as he lowject we were talking about before entering the ered the curtains around the framework. Mrs. cottage, I was startled by a sudden exclamation from Mrs. P. R. Albert, who cried out, "Look quick! there is my father-in-law!" and she pointed toward some dark curtains extended across one corner of the room, which had been used previously as a cabinet by Mrs. Cooper, then seated several feet in front of it. Standing between the partially drawn curtains was the form of a man of very marked features, whom Mr. Albert at once recognized as his father, and with whom he and Mrs. Albert held an animated conversation for several minutes. The light of the full moon was shining in at two unobstructed windows, making every object distinctly visible. After the mysterious visitor bade us a pleasant "good night," his place was quickly occupied by a negro lad of apparently a dozen years of age, who favored us with a few remarks in the African style and a lively dance, or shuffle, as naturally as could one in earthly form. Two other forms, unlike each other, or the two preceding them, appeared later at the opening between the partially drawn curtains. As soon as the last one bade us good-night, by request I went to the cabinet and examined it closely. There was no possible way by which any one in human form could have entered. Spirits have often told me that full-form materialization does not require as much effort on their part as is generally supposed. When they have the proper brain as a battery, and proper surroundings, they can reclothe their spirit bodies, which are to them as tangible as our own, by precipitating thereon matter emanating from mortal bodies by insensible perspiration ; only a small amount of the gross material being needed to make themselves tangible to mortal senses. Without the proper brain-battery and proper surroundings, they are as powerless to do this as are mortals for moving an engine without coal or water. Shortly after my return from the Tennessee Camp-Meeting I attended that at Onset Bay, arriving late on Saturday evening. I made an engagement on the following Monday to attend Mary Eddy Huntoon's seance on Tuesday evening; being detained I did not reach the cottage till past 8, and then learned that she was too unwell to sit. Having heard that Joseph Caffray was to hold a seance, I went to his cottage immediately and was admitted. In the front room, which was divided from the back one by foldingdoors, sat about a dozen people, and as I took my seat a gentleman emerged from the back room, and Mr. Caffray opened wide the folding-doors and invited three of the company to take seats around a small table. Two slates were washed clean in presence of the entire andience, and placed together with crumbs of pencil between. The three persons around the table: held them clasped tightly together, and strated that spirits, might have covered Dr. in a few moments writing bould be heard be-

around the room placed the slates for a brief time on the shoulder of each one, the writing going on continuously for several minutes. When it ceased he took off the top slate, revealing on the inner surface of the lower one a number of well-written communications, covering the entire surface, but no two in the same handwriting, He read aloud the messages from the unseen source, which proved to be very interesting, and positive proofs of spiritpresence or community to those who had pre-viously written questions on a slip of paper to spirit-friends, and rolled into a small pellet, which Mr. Caffray had taken from the writer's hand, placed on his forehead, then tore into fragments and dropped on the floor. The answer in each case was as definite and satisfactory as if the one addressed had written it with his or her own hand, and generally included the names of three or four deceased relatives of whom Mr. Caffray know nothing, and of whom the one who wrote the question had not thought during the evening. So positive and interesting were the communications that the recipients were in some instances moved to

I was permitted to copy several of the messages, but will here give only one:

tears.

sages, but will here give only one: "Yes, my darling wife, I am here, and our little one is with me. Lydia is also here, and with our angel boy sends greetings to you. Do not get discouraged though the dark clouds seem imponetrable at times. The morning will soon come, and till it does you will feel more than ever before that your loved ones are with you. Abigal and James send their love, and now that we have learned the way shall come now that we have learned the way shall come to you as often as we can."

The name signed to this was recognized by one of the ladies as that of her deceased husband, the others, those of dear relatives; and she seemed overjoyed at the thought that her husband and angel boy yet lived, and loved her as tenderly as before death took them from her side.

I arrived too late to write a question, but over all the writing there were three words, "Rena is here," the letters extending from top to bottom of the slate. Caffray asked, "Who is that for?" and I quickly answered "for me."

After the messages had been read, a dark séance was held of a very satisfactory nature, which was followed by a materializing seance with Mrs. Caffray as the medium. The cabinet consisted of dark curtains covering a light frame of wood about four feet square and six high, at the further end of the room. 'There was sufficient light to distinguish the faces of all present, also to see the back wall of the room on either side of the cabinet, precluding the possibility of any one entering it unobserved by all present. I examined the space in the rear of the cabinet, and the floor, and found everything free from all possibility of ingress from those sources. There was no one in or

The following morning a boarder who had just arrived at the hotel asked me if I could tell him where to go for genuine materialization, and I related that which transpired the previous evening. He -requested me to engage three seats for him, but not to give his name, and I complied with his request. Mr. Caffray had no means of knowing who were coming with me, as I gave no names when engaging the seats. Both of my spirit-visitants of the previous occasion' hastened to come that evening, as I sat beside the stranger, whose name I had not learned.

After they retired and I had again taken my seat a tall lady came out of the cabinet and directly to the man by my side. She reached both hands toward him as she approached, and gave her own name in so loud a whisper that all could hear. She then called him her darling Orrick, and he took her proffered hauds in his and followed her half-way back to the cabinet. After conversing with him for a few moments in a very earnest and affectionate manner she said, "I want Mercy to come up; I want to talk with her." The gentleman, as I afterward learned, was Mr. Orrick Nickerson of Chathamport, Mass., whose first wife's name was given correctly; Mercy was the name of his second wife, who at the time her name was called sat the second seat from me and for the moment was answering a question asked by the lady beyond. I asked if her name was Mercy, and she answered yes. "They want you," I said, as I almost pushed her toward the materialized spirit. Recovering from her astonishment, she went forward and was soon in the embrace of her husband's first wife. "I want you," said the spirit, " to take good care of my darling husband; yours for the earth-life, mine for the eternal life." I could distinctly hear most of the conversation. I think, from what I did hear, that the husband of the second wife awaits her in that land where those who were wedded in love on earth will be reünited forever.

I kept memoranda of much that transpired, as I usually do at other scances, which to relate might be interesting to the general reader. One more incident, however, may be interesting to all who are anxious to know of real facts that prove the continuity of life after 'death." I related some of the events that transpired at Caffray's scance to Dr. Wolfe of Mystic River, Conn., on the following day, and at his request engaged two seats for him, without mentioning who they were for. During the seance that he attended I was sitting by his side, some twenty feet from the cabinet, as a tall, beautiful lady came out, crossed the room and took hold of the doctor's hands. With an exclamation of glad surprise he started from his seat and followed her to within about ten feet of the cabinet. While talking with her another form, apparently that of a tall, handsome girl of fifteen, came out of the cabinet and gave the name of Eunice; she threw her arms around the doctor and called him "father." Just then another form, larger than the last, appeared, and for many minutes the three spirits talked with Dr. Wolfe as naturally as so many mortals. When he returned to his seat beside me he was so overcome that in answer to my question if he knew them he answered in a broken voice, almost drowned in sobs, "My wife and my two daughters." He assured me subsequently that they appeared as real as before their decease, in looks, size, manner and tone of voice. In the BANNER's report of the proceedings at Onset Bay Camp-Meeting may be found the statement that "Dr. Wolfe of Mystic River, Conn., says that he would not part with his experience here for one thousand dollars." The doctor said to me that but for my advising him to attend that seance he would have lost the best experience of a lifetime. I had the pleasure of meeting Mr. Elisha Waters, of Troy, N. Y., at these scances, and also Prof. Worthen and wife, of Illinois, Prof. Chapman and wife, of Washington, D. C., Mr. W. F. Nye, of New Bedford, Mass., and other wellknown people, all of whom will corroborate the statements I have made. I attended ten of Mr. Caffray's séances at Onset, the two spirits mentioned coming out to me every time. On one occasion I purposely called one by the wrong name, and another evening the other also; each time they both corrected me with expressions of pain and disappointment, fearing that I did not fully recognize them. I reasoned that if it was possible for Mr. Caffray to have in his employ ladies to personate those two spirits, they probably would not correct so small a matter. All who attended were favored with the presence of their friends as fully, so far as I could judge, as myself. Mr. Thomas Ranney, of Newton, Mass., was favored with one of the most convincing tests received by any, so far as I could learn. Mr. R. wrote a question to a spiritfriend in short-hand, rolled the paper into a small pellet, and handed it to Mr. Caffray, who placed it at once on his forehead, then tore it into fragments, which he dropped on the floor. To Mr. Ranney's surprise there was written between the slates a correct answer to his question in short-hand, which Mr. Caffray could not read, with the name of the spirit addressed signed in full. Another good test was the calling for Mrs. Hattie Carr, of Providence, R. I., by Rena, while she was talking to me, to come up; Mrs. C. being a lady well known to her, but not to Mr. Caffray; and as she accompanied me to the seance, where we arrived late, there could not have been any collusion between Mr. C. and any confederates, if he had any. In my last number I gave a part of my experience, with Mrs. Bliss and others at Onset Bay. In my next I expect to relate semething of what I saw at the seances of Mrs. Ross, Mrs. Lord and others. ... o:

may be allowed the term, my subject to some present, to whom this is a new and strange experience. It is a very interesting study to watch the emotions expressed in the faces of men and women as they inquire after friends they had been taught were in that land, or state of existence, or non-existence, from whose dark and misty portals none could ever return. The expressions of astonishment from the eager ones on this side are generally so earnest and real, that I am often fully convinced that an arisen human spirit is controlling one of my mesmeric subjects. And if I, a spirit in the form, can control a sensitive person, I know of no reason why a spirit out of the body cannot do the same. I have received a number of letters from those I mesmerized at the Iowa Spiritual Camp-Meeting, thanking me for what I had done in aiding them to become mediums. By this process many have been developed who otherwise would probably have never known anything of mediumship or of Spiritualism, and through my efforts gained some knowledge of vast importance to themselves, pertaining to the endless life beyond.

On the closing Sunday of the Camp-Meeting I occupied the platform in the large pavilion, during which time a Miss Marshall, from Chicago, gave a public exhibition of her powers as an independent slate-writing medium. Having full charge of the meeting, I was better able to judge concerning the genuineness of the communications than if I had only been one of the audience. There was not the shadow of an atdone by an invisible agency on perfectly clean the great astonishment of the majority of the witnessed anything of this phase of mediumfor many to comprehend the great fact that real living people inhabit this globe of whom eyes are opened." 1 shall ever remember with pleasure that I took a very active part in making the first Camp-Meeting at Pleasant Park, Clinton, Iowa, a grand success. While there I made the acquaintance of many good and noble men and women, among whom were Dr. Dobson and his estimable companion, Mrs. Dobson, of ing his house, by special invitation, my home for two weeks.

The Doctor is a remarkable slate-writing medium, and I shall not soon forget the interesting experiences I had with him, and the spiritfriends who gave me many written communica-tions in his presence under strictly test condiCaffray went forward, and entered alone.

In a few minutes a child, apparently eight years old, appeared and talked in a childish voice as she stood between the partially closed curtains. I have since been at the cabinet while she was there, and handled her sufficiently to know that it was a child and in no wise like the medium. A few moments after the child disappeared another form parted the curtains, and, on coming out, waited for a brief time as if to gain strength or undecided what to do. She was dressed in robes as white as the driven snow, and I was certain in my own mind as to who it was. She remained standing outside the cabinet for nearly a minute, and then walked quickly to me with extended hands, saying as she approached, "Rena." Taking the proffered hands in mine, I followed her to within three or four feet of the cabinet; in a whisper she said that Emma, my daughter, would be out very soon. While talking with her a tall form came out to where I was standing. As the curtains parted I expected to see my daughter, who had passed over at the age of twenty-one, and for a moment a feeling of bitter disappointment came over me, for this lady was half a head too tall. She placed her hand on my arm as if for support, giving me a good opportunity to see her face distinctly, which was turned partially toward a gentleman on one side of the room. In a low voice Rena said, "That is not Emma," and the lady glided past me to the one she had been looking at, gave her name and was recognized as his sister. He came with the spirit to near where I stood conversing with Rena, and, after bidding him good-bye, it entered the cabinet.

Within a minute another form came out that I at once recognized as Emma : she came directly to me with the glad exclamation, "Oh! father, I have come, too !" She gave her own name, as nearly all do who materialize at those séances. While I was conversing with both spirits two gentlemen requested permission to come up and feel their hands, arms and faces, to see if they were real beings, and were al lowed to do so. Mr. Franklin Robbins of Harwich, Mass., was requested by Mr. Caffray to enter the cabinet while both spirits were with me, to see if the medium was there. On coming out he said she was, and apparently in a deep trance, the face being colder than in a normal condition. Another gentleman, whose name I did not learn, went in after Mr. Robbins made his, statement, and corroborated all that he had said. The two materialized spirits remained close to me for at least ten minutes, standing some four feet from the cabinet and plainly, visible to all in the room. They expressed a wish that I come again and bade me good-night, each with a parting kiss, and I re-turned to my seat. About twenty different spirits materialized that night who were fully

While making mention of materializing me-

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diums, I must not forget that there are other phases of mediumship equally as interesting. I have had much experience with test mediums, but only space now to refer to one or two. I think that Joseph D. Stiles is, in some respects, one of the best I have ever listened to. I have heard him give tests on the rostrum at Onset and Burlington Camp-Meetings and elsewhere many times. During my varied experiences as a Spiritualist I have never witnessed anything so overwhelmingly convincing to me of the immediate presence of an innumerable company of the-to most people-invisible inhabitants of the spiritual realms of life. I am unable to describe my own sensations or feelings while listening to the describing of spirits visible to him, or rather to his controlling spirit, while he is deeply entranced. I frequently made a memoranda of the tests he gave, ranging from fifty to over a hundred at one séance or after the close of a lecture.

So far as I remember, every test, with only two or three exceptions, has been fully recognized. Not only does he give the name of the spirits correctly, but some of the most prominent characteristics and peculiarities during their life on earth. He gives the name of the place in which they lived; tells who were their neighbors, and describes the house in which they were born; relates many of the incidents in their earthly life that occurred ten, twenty, and sometimes fifty years ago; often gives the name of the wife or husband of the spirit he is describing, and the names of their parents or children; sometimes he gives the names of a dozen or more spirits who come together, and pointing to people in the hall will say the spirits tell him that some of those toward whom he points knew them well while they lived on earth; often half-a-dozen men and women, with the utmost astonishment on their faces, reply that they knew the parties well, and that every statement made by the medium is correct in every particular.

To say that Mr. Stiles has in some way learned all these facts and committed them to memory is entirely out of the question. Suppose he makes an effort, how is he to know while doing so that there will be one person in the hall that ever knew one of them. Although he has never mentioned the name of one of my spiritfriends so far as I know, yet I feel an almost unspeakable joy while he is describing spirits for others. I have seen strong men and beautiful women moved to tears, and heard them cry for very joy, as with hearts overflowing with gratitude to God they listened to the vivid description of their own loved ones, and the messages of affection coming from those not dead," but alive forevermore. Mr. Stiles, while entranced, repeats the last feeble words that were spoken by dying friends as they neared the unseen land, and tells of their glad surprise as they awoke to consciousness amid the joyful welcomings of those gone before, who with outstretched hands were waiting to receive them on the beautiful shore of the immortal country.

I have been deeply interested many times by the equally as wonderful tests given by Baxter, Fletcher and Emerson, who, while not giving as many names generally, often give more minute descriptions of some incidents or facts connected with the spirit's earth-life. I have listened attentively to Mr. Emerson as he described some spirit boy or girl, who was fully recognized by the mother as her deceased child; and seen her face take on an expression of amazement as Emerson informed her the spirit said that she had put away its playthings in the bureau drawer, and name over what they were, and tell her how, perhaps only yesterday, she, with her deep mother's love, had unfolded the last dress worn by the body on earth, and after moistening it with her falling tears, had carefully replaced the treasure, with longings in her soul for one ray of hope that her darling child was safe with the angels in heaven. I shall not soon forget the remarkably interesting and beautiful face of a lady that was turned up toward Mr. Emerson, while he was giving her a convincing test. He closed by saying :

Original Essay.

The Issues and the Conflict-The Christ-The Atonement-The Dogma of Evil-Spiritual Ethics.

The spirit-world proclaims that no soul is lost, or that every soul's immortality is an eternal life of progress and expansion in knowledge and goodness. The alleged eating "of the Tree of Knowledge of Good and Evil," and the consequent fall of man, is an ecclesiastical fable. Knowledge, less or more, of the facts of the universe and their meanings-of God's facts and meanings-of the philosophy of the WHAT is, is essential to intelligence and its objective destiny. Intelligent capacity is spirit; and every "living soul" is conscious of its own existence and nature. "Total depravity" is. from its very nature, inconsistent with the inherent character and purport of intelligence and its discomment: evil implies ignorance or an impossible and inefficient design. What is not good can neither last nor exist, in or of itself; and God cannot be charged with creating evil. The negative to good, or such relative matters as ignorance, erroneous judgment, heedless selfishness or blind motives, cannot alter or affect the inexorable truths of these fundamentals.

Two sets of senses or organs of perception are constituted for and in man while in this life. One pertains to his physical nature and the other to his spiritual entity. The physical minister to his animal functions and ends, and the spiritual to his intelligent energy in the soul relation. They are representatives and mediums of his respective constituent elements and their purposes. His human personality, being dual yet one, during his incarnate condition and mission, has the action of both these sets of endowments expressed in its meanings through the brain - the connecting agency which makes the body subservient to thought. The bodily set consist in physical sight, hearing, feeling or touch, smell and taste. The spiritual senses are reflex and correspondent to these, and are now, known as clairvoyance, clairaudience, psychometry, etc. These psychic capacities engender his higher or internal functions; and the material sentients impel the lower or the external, in the conjoint organism of man.

The ordinary man, accustomed mentally to the incessant association and action of matter. has found it difficult to conceive and observe that there is or may be any force other than a material one. His habitual interest or sensitiveness is not alive to the power and action of the higher or spirit energy; and he neglects to take cognizance of the forces and influences exorted by the spiritual entity, and which culminate and centre in omniscience and omnipotence and their manifestations. But if and when his thought becomes directed or bent to this cognizance, and it enters his soul-consciousness, then his spiritual senses are awakened, intuitive mediumship begins, and his mind first conceives and partly comprehends the transcendent powers of the invisible and immaterial energies, analogous, yet superior to the socalled material forces. This also applies (language on these matters is so inadequate,) to what may be called things, as well as to forces or energies. It may be truly said that substance exists which is not material-the universe manifests it in all the forms of life and design. To comprehend the spirit entity, or the paramount intelligent element of the universe, which controls its entirety and its every phase of action, is of essential importance to both humau life and inquiry. The psychic power illustrated through Lula Hurst and many others, even so-called scientists and evangelists seek to attribute to some occult material force. Enlightenment on these matters comes to spiritual mediums, and through them will be imparted to mankind. But to overcome the ignorance, the bigotry and the terror in regard to them, will be a vast and slow spiritual labor. In a preliminary article I have indicated that Satan or Devil was a myth-a personified idea of a supposed element or power in the universe, spiritual and physical, which did not and could not possibly exist. In other words, that evil, as such, was not a factor in the cosmic economy and administration. The positive of the existent is "good." The contrast aspected by the relative and by the negative serves to constitute comparisons whereby pupil intelligences may experience and learn the nature of the absolute and perfect. Man is errant through ignorance, and only so relatively. His comparatively ignorant spirit, from its very rampancy of self-assertion, makes mistakes, which are (in religious parlance) styled "sins." Sin and coil are distinct ideas and terms. The divine maxim for man is: experience teaches. Teaching saves and advances every soul; and the system is a matter-of-fact one. The Most High neither condemns nor annihilates any entity of his universe or any life in it. Human religion-makers have demanded our faith in a startling antagonism : between the Satan-character and a Christ-character. But very irrationally they proclaimed the first a real evil being, warring against the true one God generally, and man specially; yet did not incarnate him humanly. The second they posed as a man, begotten by a god "overshadowing" (biblical) a human virgin. There have been in different ages and countries numbers of these man-gods. The superstitions of almost all now previous worldly religions, embraced in their sectarian dramas these two as real beings; and their priesthood, in arrant engerness to establish one as the Tempter and the other as the Saviour, virtually left the Most High out of the programme. They neglected to preach him. They ignored his beneficence to his spiritchildren; and to magnify and enrich themselves as expounders (self-ordained) they dazed and terrified the imaginations of mankind by infusing the belief that a real devil and a sort of man-god-mediator were making the universe ring with contending clamor before the judgment seat of an angry God, on the issue whether the living souls on this little planet should be eternally consigned to a fiery hell or a vapid heaven 1 But man is by nature plous in relation to his Divine Father; and outside of ecclesiastical theories and machinery his soul intuitively recognized the existence of one Supreme Spirit, and confidingly expected from him, as a child from a parent, care and instruction. This intuition is the germ of life and light-it is the nrimary rational conception from the very nature of his being. In all ages and with all races man has had the soul-born idea of a Superior who was to him an idol to be worshiped and a protector to be his controller and teacher. And as his conscience and experience made him aware of his own selfish errors, also, he formed distinct, however dim, ideas of two inconsistent

potency external to himself. Hence both Satan and Christ are ideas. The

of evil, and the second is the personified image of revelation from God-man's ever expected

instruction, enlightenment and guidance by impersonation of man's saving and developing himself through spiritual instruction and experience, under the revelating dispensation of the all-Providence.

Men of the past have ever sought to express and exemplify, even preserve, their ideas and principles by symbols. Pyramids, temples, dols, hieroglyphics and alphabets are illustrations. To-day altar ceremonies, church structures and sacraments, statuary designs and coats-of-arms, and the flags of nations and their coin-devices are symbolic. Many of them are material things, expressing the immaterial or the psychic. Analogies and the reflexes in nature are illustrated by allegories and paintings; and moral points indicated by parables and fables. The ancient mythologies consisted in gods, goddesses and demi-gods, personifying certain attributes, characters, forces, facts, principles, policies, material and spiritual truths and powers, and the works of nature and men. Brahma, Ormudz and Ahriman, Osiris and Isis, Chrishna, Buddha, Atlas, Jupiter, Jehovah, Neptune, Mars, Venus, Bacchus, Mercury, Psyche, Apollo, Ceres, Hercules, Pluto and Vulcan, Beelzebub and Mammon, Christos and Hesus, Thor and Horus, and many others were only personifications of the ideal or natural. Christians have undertaken to personify the Supreme Being in a triple godhead and trinity Deity! Neither the Mahometans, the Unitarians nor the Buddhists of China, the European enlightened Hebrews, the learned Indians of the East, nor the Great Spirit followers in the West have indulged in such excessive ideality.

It matters not whether the Nazarene Jewthe man Jesus-ever existed or not; his pictured character and career were beautiful and touching. But as man had no fall, he cannot have had a redeemer to bear the burden of either evil or sins, and needed no "atonement" for ignorance and error except by himself : hence Christ as a Saviour, like his antagonist the devil, was a myth. But the soul-expectancy of revelation, realized in Spiritualism, ancient and modern, was and is a sublime truth; and the Christ-character is the personification of the idea, not only of high spirit-communion, but of its result : the perfected man.

Although all is fact in the universe, and actual in the unfoldment of its progress, there must be a mental struggle on earth, and it is at hand, between the natural basic premises taught by the spirit revelators and man's intuition, on one side, and all sectarian religions and materialistic theories of mankind on the other.

These matters have been, for some time, distinctly brought to my attention by the spiritworld, and I have been directed to formulate and present the leading issues. It is not appropriate to this article to confront Materialism ; first, because Materialists evade the issue here involved, by denying spiritual mentality; and, second, because the power of spirit control or influence over human consciousness, will, in due time, obliterate them as a class in the conflict. This is spirit's special work; and it is the main work, for it is a general fact that the mass of mankind, and the majority of even creedists, are the subservients of 'matter, in their practical thoughts, beliefs and acts. The past education of man by man has been the blind leading the blind in mutual dread, and has caused men to shrink from knowledge of themselves, of what is, and of the adventitious in time, space or eternity, relative to universal truth. For the human spirit, the issues must be

brought to the rudimental-all on which he can Let us reach the heart of the e enlightened.

not admit that the errant tendency was in him- sciousness it does and will, like the needle to self, he readily accepted the dogma of an evil the magnetic pole, render its tribute to the divine meaning. Biology will extort it. A live

human body is an illustration of the subservifirst is the name given to the personified notion | ency of matter to spirit, which is the true basis of physical philosophy.

2. Now to the domain of mind and soul. To understand, is the To KALON. All knowledge his Spirit Father. The Christ-character is the tends to the question of duty. Men intuitively regard it in the religious aspect, because it is enlightenment on what is due to God, mankind and selfhood. Religion-makers have always been antagonistics to science and progress. Hence for Spiritualism the conflict, at hand, is with all mundanc creeds and their representatives. Two facts: the battle has begun; and it is mental. From the nature of the struggle, wisdom now requires Spiritualism to be aggress. ive in a psychic onslaught. Our antagonists have often used physical slaughter; and now all the arrays of clergy, in the arrogance of churchdom and in behalf of intellectual gloom, refuse all fair inquiry and discussion, and continue to keep their heels planted on the souls of men, that priestcraft may uplift its militancy against the growing kingdom of knowledge, wisdom and peace.

Priesthood assumed two awful mistakes as rudiments : First, an averment of what is really an incongruity between God's justice and his love. Second, the dogma of evil.

If God's justice inexorably required man's eternal punishment, his love could not consistently intervene or permit intervention in man's behalf. To give plausibility, adapted to the defective and errant human judgment, to the fable of 'man's fall and the presumed necessity of an atonement for him by some victim, they imputed human passions to the allgood Father. and posed him as an "angry God." This assumption contravenes the essential idea of all divine attributes and purposes, and is a mockery of the harmonious truth of the universe-while eternal punishment of a finite being implies ignoble revenge. But if there be two gods, one of Good, the other of Evil, then the universe is inharmonious and disjointable -a palpable mistake of fact. Hell and heaven, as material localities or conditions, are farcical beliefs. Man's salvation from spiritual error is to come through his inherent preference of the positive of good to its negative, and by his own efforts under instruction imparted here or hereafter. The appropriate premise as to divine design, is man's higher ennoblement by progressive knowledge.

True religion is strictly personal, whatever its relations. What is the real philosophy for an individual is the correct religion for such party. The dogma of Evil and the creed belief that the burden of sin can and will be borne for each man by some other spirit have been the two great dogmatical curses to the ignorance of the human race. And the debasing principle, as to duty, of "rewards and punishments" has been the dire perversion of all reigion and philosophy. Therefore man has not had genuine trust in either his gods or in the one true God. Irreligion, dull stoicism and materialism were the general results.

God's love for his spirit-children (including human souls) consists of justice in behalf of their welfare, spiritual culture and advancement in happiness. Thus divine love and justice are correlative and harmonious. The probationary condition of man is a different cosmic theorem in spirituality from his supposed fall. Enlightened progress precludes the false, and makes the real atonement. The drama of the actual spiritual universe does not embrace imaged or mythical Satans and Saviours. Soullight or conscience and knowledge will enable man to be his own saviour by divine help; and his native nobility will be assured and enhanced. These averments are natural intuitions as well as spirit-teachings.

Thus Spiritualists only assume : the existence of God and his appropriate attributes; that make slaves of the people, and make us all deserve man's soul is His spirit-child and pupil; a dual

APRIL 4, 1885.

XI-XIV of "A Marsh Island," and Mrs. Ollphant continues the visits of "A Country Gentleman" to the Atlantic's pages ; the veteran, Oliver Wendell Holmes, affords, in "The New Portfolio," not only choice prose, but a poem, "The Old Song," which is bound. on perusal, to make its way to the soul of every middle-aged reader as a plaintive but hopeful summary of heart-sympathy that is "to old affection true" : Olive Thorne Miller shows up the English sparrow in his true character in her sketch: "A Rufflan in Feathers"; other articles, together with poems, reviews, etc., enter into the make up of the present entertaining number. Houghton, Mifflin & Co., publishers, Boston.

LATE MARCH MAGAZINES .- Mind in Nature 18 8 new magazine of sixteen octavo pages. Typographically it is very neat in appearance ; intellectually, aiming to be the organ of the Psychical Research Societies, it carefully avoids all recognition of Spiritualism while using as its stock in trade as many of its facts and much of its philosophy as it can without betraying their source. Notwithstanding this, its contents will lead people to think, and, doing so, they undoubtedly will, in this progressive age, form their own conclusions. Chicago : The Cosmic Publishing Company. The Freethinker's Magazine treats upon "Seculariza-tion" in anarticle originally read at the Free Religious Convention, Florence, Mass. The editor gives the use of his pages to both the friends and opponents of Spiritualism, several of the former writing with much earnestness and power. Salamanca, N. Y .: H. L. Green.

Bulletin of the Civil War.

To the Editor of the Banner of Light: A letter from Chicago informs me of the purpose to introduce a bill into the Legislature of Illinois to repeal the Medical Board of that State. As these Boards pay infinitely more attention to the sanitating of unacceptable medical men than to anything legitimate, it is well to roll the stone back from the sepulchre.

The decision of the Supreme Court of Missouri, which declares the Act creating the State Board of Health unconstitutional, is a long step taken by the judiciary in the right direction. Dr. F. H. Dent of Newburgh, West Virginia, has been made the subject of persecution by a Board, and writes that he has carried the case into the Supreme Court of the United States.

The Old School are attempting sharp practice with matters in New York. Their bill proposes to require all doctors to be examined after 1886 by a Board-two Old School, two Homeopathic, two Eclectic, and six [Old School] to be named by the Regents of the University. As, however, this bill goes to the third reading, the plan is to substitute for it a bill still more atroclous, which only those in the conspiracy know anything about.

A new bill has been introduced into the Legislature of Ohio, virtually the same as the one which was defeated, but leaving out the Board of Health. As Old-School leaders are hungry and thirsty, this must be very sad. Imagine Tantalus with the water ebbing from him.

Republican liberty, thank God, is not quite dead. Prof. Buchanan's address to the Legislative Committee of Massachusetts on the subject of Medical Statutes and the patent ignorance of Old-School doctors generally, is a masterly production. Its logic cannot possibly be refuted, and I hope it will be reprinted in convenient form and widely scattered.

How curious it is that the Eclectics who were about in 1850 are unanimous on this subject : and that those who advocate proscriptive legislation are later accessions, who hardly know what Eclecticism really ever meant. It once denoted all that was just, pure, honorable, and making for good.

The cry against quackery is but the indictment found by the pot against the kettle. This word quack means quick, or living. Only living doctors are now called quacks.

Formerly a quack was one who prescribed mercury, or quicksilver; such a man was justly denounced; now he is the regular, and gives his own name to those who do not use mercury.

Your readers are aware that Charles E. Taylor of St. Thomas, D. W. I., was two years ago imprisoned for quacksalverie (quicksliver treatment), when he had only magnetized a patient, charging him nothing for

Some twelve or thirteen years ago the American Medical Association adopted a resolution, prepared by its Legislative Committee, asking Legislatures to incorporate no medical colleges except such as conformed to the code of that body. The present mode of attack is to make diplomas void and give the matter into the hands of partisan doctors. That is what is behind the whole matter. It is a conspiracy to

slavery.

"The spirit wants me to tell Mamma that I was standing close by her side while she was holding my little dress yesterday, and crying, oh ! ever so hard, because I had gone to live in a beautiful home with grandma. Do you recognize what I am saying, lady?"

"All true." she replied, as she buried her face in her hands, and burst into tears, in uncontrollable gratitude to God for this evidence of the continued life of her child.

As Mr. Emerson was aided in his development as a medium by my meamerizing him, as have scores of others in the same way, I cannot help being interested, and perhaps to a greater extent than many who listen to his wonderful tests before public audiences.

The Michigan Association of Spiritualists.

The Annual Convention of the above was held at Grand Rapids, Feb. 27th, and continued four days. An address of welcome was delivered by the President, Mr. J. H. Tompkins. The principal speakers were: Mrs. S. Graves, Dr. J. A. Marvin, Mrs. Hamilton, Mr. J. P. Whiting, Mrs. Emma J. Conner, Mr. O. L. Holton, Mrs. L. A. Pearsall, Mr. Caukin, G. B. Stebbins, Dr. J. C. Batdorf, Dr. A. W. Edson, Dr. N. A. Dyer, Rev. Chas. A. Andrus, Dr. A. B. Spinney and Mrs. E. C. Woodruff.

An election of officers for the coming year resulted In a choice of the following: President, J. P. Whiting of Milford; Vice-President, Dr. A. W. Edson of Lansing: Secretary, Mrs. F. E. Spinney of Detroit: Treasurer, Mrs. B. A. Sheffer of South Haven; Directors-Samuel Marvin and Chas. A. Andrus of Grand Rapids, and Dr. J. A. Marvin of Detroit.

The resolutions passed at the Convention of last year were reaffirmed and a new series adopted. Vocal music was furnished at the various sessions by Mrs. F. E. Holton, Mrs. E. J. Conner, Mrs. Hamilton and a choir. On Monday, March 2d, the Convention adjourned to meet at Graud Rapids, Feb. 28th. 1886.

Joseph Cook, at one of his celebrated Monday lectures recently, was asked what he thought about spirit-return, as claimed by the Spiritualists. He replied that he was awaiting the result of psychical societies in this country and Europe, which where investigating the claims of Spiritualism scientifically. A few years ago Cook was fierce in his denunciation of Spiritualism, and smote it root and branch. The marked modification of his attitude is regarded as significant, and some Spiritualists are sanguine that this great apostle of Orthodoxy, like the Rev. Dr. Newman, will soon become an exponent of their faith. Stranger things have happened.-Saratoga Eagle.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, Is Remarkable as a Flesh Producer.

The increase of flesh and strength is perceptible immediately after commencing to use the Emulsion. The Cod Liver Oil emulsified with Hypophosphites is most remarkable for its healing, strengthening and flesh-producing qualities. influences over or in him. As his conceit did is a part of the existent; and to man's con-1 1 1 1 A. 4941 T 1811 N.

struggle by argument illustration drawn from the inevitable. The primary difference is as to the palpable characteristics of the Supreme Enorgy (termed God), vital with omniscient design; and as to the objective purport in the spiritual individuality of man. The spirit of man is an emanation from that energy, and his individuality a creation by it. The universe, and not a church school, is God's type; and as a universe, it unfolds itself-in solidarity of fact and theory. It progresses absolutely in its every meaning. Man may get a gleam of it; and the increasing gleaming (knowledge) for him is his true education. The actualities of the universe, in either moral or physical expositions, are the only expressions and standards of truth or the universal meaning-to which all is relative: and man's inherent capacity to learn (it may be called either intelligence, soul-light or intuition). however limited, has its office or mission, both in time and eternity, to note these guides and acquire that truth. The "Unknowable" is only a relative and ultimate term for the nonexistent. And imputing to man either Demonomy or evil attributes is, in its untruth, alike unbrotherly and unjust.

Man has devised theorems diverse from these fundamentals:

1. The adherents or investigators of matter, groping into the science of its facts and laws (which are in their nature meaningless apart from their motor origin and control), have neglected or ignored the bios (life) of the universe or the paramount intelligent active entity. Materialism has never fully satisfied man, yet on its basis his spirit-nature has reared some religious theories: pantheism; the astronomical worship; the Mother-Earth creed, to which Confucius assigned fire, water, wood, metal and earth as five governing kings. But realism was forced, by the self-consciousness of spirit, to embrace more than matter and to imagine, at least, the spiritual entity. And gradually the material things assumed before the soul vision the aspects of transparent material types of superior psychic elements behind them. From this sprung the systems of rational and religious symbolisms (image-representations, such as idols, etc.) of an inexplicable higher potency than inert matter. This

spiritual force or energy the irreligious philosophers (Spencer, Comte, Tyndall, Haeckel and others) of the present day call the UNKNOWA-BLE. But the idea of it as a sentient power, comprising both entities, has been a factor in the construction of present mundane religions, which are largely typical of a composite deity. Christianity presents it, in its material phase. in the sacrament of the supper on the "body" and "blood" of the Lord! And the symbolism of the CROSS long preceded Jesus; it was derived from the arms-distended figure of man himself, and is of microcosmic significance.

Did the Supreme Energy produce only matter ? The dual universe voices a negative to which our soul-element responds. Yet matter

universe of spirit and matter; and that man will have eternal life and progress in knowledge and virtue.

It is not for mankind to discuss the origin of the universe or the essence of the Divine Intelligence.

The philosopher, Herbert Spencer, has ably reached and lately proclaimed his conclusion: That belief in the "UNKNOWABLE" is "the only one possible"-belief "in the Infinite and Eternal Energy from which all things proceed." Yet he refuses to connect or fails to identify this he refuses to connect of ranks to recently the energy with an infinite and eternal Supreme Spirit or Intelligence. Of course, both in the Reginning and in the Ultimate there is the un-Reginning and in the Ultimate there is the unknown to finite man; and no human logician can reason upon and to the infinite and eternal from and on finite and temporary premises, because they are in antithetical contrasts with each other. Yes, there may be belief, but no knowledge. But what is this presumed Energy, which stands like a solitary mountain in a boundless plain, towering over and amid creeds? It serves them all-the materialist may deem it Matter and the theologian may call it God; but it must be something, however, unknown to man, or it does not exist. If it does exist, it is not unknowable to higher intelligences or to the Omniscient.

If the Energy abounds to-day, and is of Matter, then we know something of it, and we may relegate it to the argument confuting the materialistic philosophy. Is it Spiritual? Then we know still more, through our self-consciousness of intelligence and through spirit-revelation. We Spiritualists know that Intelligence is the motive power of its substance, and that the source "from which all things proceed," is the Infinite and Eternal Spirit, vital with omniscience and omnipotence.

JOHN CUNINGHAM. Charleston, S. C.

April Magazinès.

THE CENTURY in continuation of its War Series of articles gives Admiral D. D. Porter's account of "The Opening of the Lower Mississippi," which he alludes to as "the most important event of the War of the Rebellion, with the exception of the fall of Richmond." It is illustrated with over thirty portraits, maps, plans and pictures of incidents related thereto. Aspirited description of "New Orleans Before the Capture" is given by G. W. Cable. Mr. Howells furnishes his second paper on Florence, and the sixth installment of "The Rise of Silas Lapham." .. "The Colonists at Home," by Dr. Eggleston, deals with the domestic life, home decoration, dress and personal ornaments of the early settlers of this country, illustrated by thirtyfive engravings. Part III. of "The Bostonians," a supply of fine poems, instructive and suggestive articles in "Topics of the Time" and "Open Letters," and amusing "Bric-à-Brac," constitute this one of the most interesting issues of this popular monthly. The Century Co., New York. Cupples, Upham & Co., 283 Washington street, Boston.

literary solids and dainties with another installment of Craddock's remarkable serial, "The Prophet of the Great Smoky Mountains"; which is followed by "Political Economy and the Civil War," by J. Lawrence Laughlin; Sarah Orne Jewett contributes Chapters

Perhaps good will grow out of all this. No soil is so foul and full of obscene filth but that it will produce delightful fruit and flowers. Even the wrath of man, it is said, works the glory of God. This warfare of medical societies on college diplomas may yet result in the total discrediting of the parchment as evidence of medical skill. Then the abolition of all pains and penalties except for misconduct will be all that is required to place every one who attempts the art of healing upon a common level, and leave him to stand or fail upon his own merits. It would only require Prof. Buchanan's proposed test to bring it to that. Let the death reports all state the school to which the physician belongs, and the pretenders would scon be known and isolated like houses where there is small-

Medical Law in the West. To the Editor of the Banner of Light:

· I have been privileged to peruse a letter from an ex-Mayor of a Western city to a gentleman in Boston. wherein occur the following sentences :

wherein occur the following sentences: "I have read the note signed 'A Magnetic Physician' in a recent BANNER, as well as Dr. Buchanan's speech pefore the Committee, and enjoyed both. It would seem as though the people ought to have some sense about this matter of doctors. There should be a law compelling every doctor who prescribes poison to write out his prescription plainly in English; and all of the prescriptions should be copied and preserved, so that they could be used for reference and instruc-tion, possibly for evidence sometimes. My mind is made up, and for me there is no need of nonsense in this matter: They may make all the laws they please, I am and shall be free to call my own doc-tor, and a magnetic one at that. I fear no law on that subject, as I hold my right to life aboye all law of

subject, as I hold my right to life above all law of statutes."

This language sounds sensible, but there is another ide to the question for the Western ex-Mayor to consider, and that is, that the doctor on the employment of whom he declares limself so decided is a criminal himself in the eyes of the law of his (the ex-Mayor's) own State, if he attempts in any way to relieve or cure the sick, even by mechanical means, without medicine, providing he happens to be a non-resident and goes into that State to introduce any new invention in the healing art or exercise his natural gifts of bealing-that is, providing he does not obtain a license from the legalized authorities and pays for the same twelve hundred dollars per year.

I am glad to see Western men of influence discussing these outrageous, close-monopoly medical laws and bringing them home to themselves, for doubtless many people thereabouts do not at present realize the Allopathic slavery they are under

Boston, March 25th. A MAGNETIC PHYSICIAN.

EF The founders and heroes of every relig-The founders and herces of every relig-ion — Moses, Buddha, Confucius, Zoroaster, Jesus, Mahomet—have been so many Messiahs of the race, whose mission it has been to swell the chorus of glad tidings humanity sings to-day! Inheriting so much of the past, and fear-ing nothing of the future, let us be content, here and now, to do honestly our little. If we see no outward tangible results of our labors, never mind; that need not throble us much. The labor will not be lost. Our children will reap the harvest and carry the sheaves proudly to the garner, just as we ourselves daily reap. to the garner, just as we ourselves daily reap, in a thousand known and unknown ways, harvests that owe their existence to no sweat that THE ATLANTIO opens a very interesting display of gave.—James Kay Applebee.

> That wonderful catholicon known as Lydia E. Pinkham's Vegetable Compound, has given the lady a world-wide reputation for doing good. It is a living to spring of health and strength.

Written for the Banner of Light. SPIRITUALISM-1848-1885.

BY E. P. COOK.

Harki borne upon the March winds, rising, falling, The sound of bells comes floating unto me, Bells that from Liberty's fair temple calling, Ring in the passing years so loyously.

Thirty-seven chimes those wondrous bells are ringing. Counting the total of the years now fled, Since first our friends from spirit-land came bringing The joyous tidings that there are no dead.

Thirty-seven years I how quickly they have speeded, And yet how fruitful has their passage been ; Bringing to man the truth he so much needed,

Saving his soul from fear, his life from sin. The savants say our cause has nothing given

To the world's progress-to the sum of right ! What I is it naught to burst the soul's dark prison And lead it gladly forth in God's own light?

And is it naught when fierce, wild storms shall gather, And friends and fortune shall alike be lost, And we shall drift amid this stress of weather Upon life's sea, aweary, tempest-tossed :

To know that just beyond life's roughest billow There lies the entrance to a peaceful bay; Where hands we love shall smooth life's troubled

pillow. And we may rest in quiet peace alway? And is it nothing for a mother, sitting

Beside her suffering darling's dying bed, Who sees the spirit from the body flitting, And knows, alas I the one she loves is dead :

To feel that she 's not gone to some far city, Some mystic heaven beyond the silent stars, Where never look of love or word of pity Can shed a ray of light between those bars;

But to know rather that she's ever near her, Bringing her love to comfort day by day, Bringing her words of peace to guide and cheer her, Through life's dark valley on her weary way;

To feel at evening, as the day 's declining, As oft she's known in days that are no more Those arms of love about her neck entwining.

And sense the presence of her lost " Lenore"? And is this nothing? all this glad awaking From sleep of fear of death, and future life, To see old superstitions trembling, shaking, And errors fall before truth's shining knife i

Perhaps to some these years may seem unfruitful, These joyous bells may ring no glad refrain, But unto me they bring this message truthful. That " though man die, yet shall he live again." Brunswick, Me.

Free Thought.

PRACTICAL ORGANIZATION. To the Editor of the Banner of Light:

Organization for ethical and spiritual cul-ture should be simple to be effective. Its state-ment of principles, articles of coöperation, should be so stated as to command the respect and harmonious coöperation of our intellectual and affectional nature. It should be brief, clear and comprehensive, so that it may be oncelly understood and possistently adhered to easily understood and persistently adhered to. It is practical in this, as well as in all other things, to conform to nature-God's mode of operation.

The human organism, the crowning work of The human organism, the crowning work of oreation, may be considered to be a perpetual motion, a wheel within a wheel, impinging and coöperating together. The one involves and evolves the other. The product or thing evolved 'may be said to be the external unfoldment or discrete expression of its internal self, the life, the attributes of the Maker in the image—the thinking maching mode. Truth, absolute and eternal, perfect in every

conceivable attribute which we believe in, wor-ship and call God, the infinite and all-pervad-ing Father and Mother of us all, may be considing Father and Mother of us all, may be consid-ered to be the incorporeal source and substance of all being; the One essential element, un-oreated and incorruptible, simple, absolute and primat. The sixty or seventy primates known by modern chemists may be supposed to be differentiated parts of the One only self-existing substance, which seeks through or-ganization its law—to unfold and embody itself. Call it what you please, it is the basis or source of all organization; it involves our belief, evolves our faith, inspires our hope, and elim-inates ignorance—the occasion of sin. It opens inates ignorance—the occasion of sin. It open: up our affectional nature and regeneratively transforms our love, light and life into higher and still higher, broader, deeper and more comprehensive conceptions and unfoldments of

good and use. Personal culture, differentiated capacity to

Bespeaks within its Maker His outstretched loving hand.

As light dawns, darkness disappears, and we see things as they are, not as they appear to be. The sun appeared to be rising; it was not so, the earth was being moved in its predetor-mined sphere; and the unfolding man stands forth looking forward into the living future, not

backward into the dead past for the golden age. Through observation and experience, we backward into the dead past for the golden age. Through observation and experience, we come to know that where two or more primates are brought together in practical conjunction, there is the incorporeal, unoreated Cause, seeking to beget higher and still higher concep-tions and developments of itself; such is na-ture—God's mode of operation—on and on through all the discrete orders of mineral, veg-etable and animal life, until man, the crowning work of physical life, appears. It is a crisis! The external work is done; the image of the perfect stands forth an epitome of oreation, a macro-cosm, or personal primate, embodying all that has gone before, in which the same laws of crea-tion and progression exist and operate upon a higher plane, so that where two or more per-sonal primates come in coöperative conjunction, there is the incorporeal, uncreated personality seeking to beget, unfold, and embody higher and still higher—more perfect conceptions of himself. This personal prime the individual personifying this principle has been called the Christ, the quickening spirit; the individual personifying this principle has been called the anointed, the Saviour — upliter of the race. The state or condition, its function and effect, has been likened to the vine, branches and fruit; it may be called a divine scance, a spirit-ual communion—soul-worship in spirit and in truth—in which the worshipers are brought in conjunction with their Oreator, face to face, so that blind men may be made to feel Him mataconjunction with their Oreator, face to face, so that blind men may be made to feel Him mate-rialize in His works. "If the soul-or souls in communion-abide in the vine, they are con-nected with the source, the substance, and may nected with the source, the substance, and may be healthy and productive in spiritual fruit-love, joy and peace; if not, they may wither and decay through discord, contention and strife. All along down the spiral stairway of progress-ive life we may trace the spiritual cause, step by step down deeper and deeper into hard pan, solid rock, the basis of organization-in which we find it written as it were by the finger of God himself, where external matter, called by materialists substance, geometrizes, there am I to create, uplift, beautify and bless. "Nothing walks with aimless feet." Every orude and ap-parently unsuccessful product of nature is an organized effort of unseen spirit to attain the perfect expression of the infinite, the eter-

organized effort of unseen spirit to attain the perfect expression of the infinite, the eter-nal Cause, in all departments of life. Would we know by the saving experience this divine presence, which, when personified, is called the Christ—the quickening spirit— the vine; would we be anointed, we must question Life itself, the Giver, Preserver and Benefactor; we must abide in the vino; be in "conjunction" with the uncreated, the in-corporeal Source, and partake of its exhaustless supply, and so open up within us "the way, the truth and the life," the spiritual or second coming of the Christ through which the uncre-ated Creator will be enabled to materialize and embody Himself — His perfect love, will and embody Himself-His perfect love, will and wisdom in all the human race.

wisdom in all the human race. The human family are finite outbirths of the infinite, the all-pervading, uncreated and in-corruptible Cause. At birth we are uncon-scious embodiments of everything that is, has been, or is to be. It is our mission to unfold and perfect this unconscious consciousness; to de-monstrate its eternality and enjoy its indwell-ing conscious activities foreare and ever

ing conscious activities forever and ever. Friends, by faith we see that success in the Friends, by faith we see that success in the progressive unfoldment of what we have en-deavored to define as truth. God in man, through successive apparent failures, is the most successful thing in the *world*, and is bound, through organization, to succeed. In brief, we see that all the different organisms, states and conditions of mind in matter are organized, officiered and controlled for good; it is an army, not a mob, marohing on in discrete order in the battle of life, conquering and to con-quer ignorance, superstition, orime and death. With some it is a hard road to travel, continued servitude, contention and strife; others, more progressed, have attained to liberty through the execution of law, and still others, more ad-vanced, have learned and know, by a sad but compensative experience, that happiness, con-tentment, *love, joy and peace* are not attained by direct seeking, but are the natural results of successful organizations, the fruitage of growth and show more progressed. of successful organizations, the fruitage of growth and regenerative transformation—the unfoldment of the spirit in spirit and in truth.

Allow me, in conclusion, to bespeak for the Newtonian Creed, written by A. E. Newton and published in the BANNER Feb. 28th, your most careful consideration.

Touch the sweetest chords of music, Sing the purest songs of praise, For in Trath we are eternal, We shall live through endless days.

JACOB EDSON.

New Pamphlets. THE USE OF SPIRITUALISM. By S. C. Hall, F. S. A., Barrister at Law, etc., pp. 94. London: E. W. Allen. The main portion of this was published in 1863; new editions, with additions, in 1871 and '76. The present retains all the essential features of the latter, prefaced with the remark that the author's belief in Spiritualism has undergone no change, and that his entire conviction of its truth is as firm as it was thirty years ago. Mr. Hall is strongly inclined to what is termed "Christian Spiritualism." THE HIGHER BRANCH OF SCIENCE ; or, Materialism Refuted by Facts. By H. J. Browne. Member of the Royal Society of Victoria. pp. 64. Melbourne, Australia: W. H. H. Terry. This able, and every way incontrovertible argument in advocacy and defense of the truths of Spiritualism, was written with the intention of being read at a meeting of the Royal Society; but the conservative element of that institution overruled the author's purpose. Adopting for a text the Shaksperian adage, "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy," Mr. Browne gives in a concise, clear and eminently rational form, statements and facts that appeal with great force to every candid mind, and cannot fail to be accepted by such, at least so far as to lead them to a thorough investigation of the phenomena which constitute the foundation on which Modern Spiritualism rests. THE NEXT STEP OF PROGRESS. By John H. Keyser. pp. 50. The author: 115 Beekman street, New York. An appeal for better conditions for mankind, which conditions the author claims can be developed by a limitation of wealth and a graduated taxation upon accumulating and accumulated fortunes; the es tablishment of such he considers to be the only hope of the nation. He proposes to" level up, not down. The essay, though very radical, sustains sound posttions, and is well worthy the consideration of all pro gressive and humanitarian minds. THE BROTHERHOOD OF THIEVES. By Stephen S. Foster. pp. 76. Concord, N. H. Parker Pillsbury. A fac simils reproduction of one of the most remarkable productions in the Anti-Slavery literature of forty years ago, the purpose of which was to show the relation; then sustained by the American Churches and the clergy to human slavery in this country, and re-published as an offset to their present claim that they or their predecessors abolished slavery, and could have done it sconer "had Garrison and his fanatical and infidel following been out of the way." It does not require great foresight, to look ahead fifty years and see similar' claims advanced, by the same fraternity, in regard to their present relation to Modern INTELLECTUAL DEVELOPMENT. A Sketch , by G. F. Rinehart, Colfax, Iowa. pp. 56. This may be taken as a very remarkable production; the anthor being but twenty years of age. It gives evidence of advanced mediumistic development; under control of a high order of intelligence. 1 July 27 100

The importance of the wheat crop as a source of revenue to the country has led the author in this treatise to show how to double the yield, and increase the profits. Producers of the staple cereal of the nation, if not of the world, will find much of practical value on its pages.

EVANS'S ADVERTISING HANDBOOK. pp. 168. Boston: T. C. Evans, 294 and 296 Washington street. The fourteenth yearly edition of a list of the most desirable papers and magazines in which to advertise, in the United States and Canada.

SEBD ANNUAL. pp. 112. D. M. Ferry & Co., Detrolt, Mich. Descriptions and illustrations of and instructions for growing fruits, flowers and vegetables, from a firm whose business motto is " promptness and reliability."

ONTOLOGY; or, Science of Being. A Monograph, being an Exposition of the Mental Cure, with a Short Chapter on Hygiene. By Geo. Dutton, A. M., M. D. pp. 20. The Author: Boston, Mass. Rutland, Vt.

SPIRITUAL TRUTHS. A Series of Spirit-World Messages. By Edgbert B. Waldo. pp. 24. The Author: Syracuse, N. Y.

BIBLE MORALS. Twenty Crimes and Vices Sanctioned by Scripture. By John E. Remsberg. pp. 57. New York: The Truth Seeker Co., 83 Clinton Place. THE ORIGIN OF LIFE. By Dr. Gibson Smith. pp. 38. The errors of fashionable scientific materialism

examined and exposed. A PROTESTANT CONVERTED TO CATHOLICITY BY HER BIBLE AND PRAYER-BOOK; and the Struggles of a Soul in Search of Truth. pp. 224. Buffalo, N. Y.: Catholic Pub. Co.

GERMAN SIMPLIFIED. Intended for Self-Instruction. By Augustin Knoflach. No. 4. pp. 20. No. 5. pp. 16. New York: A. Knoflach.

Banner Correspondence.

New York. NEW YORK OITY.-Thomas Benedict writes Mrs. Carrie M. Sawyer usually sits under test conditions; being securely tled to the inside of the cabinet by a rope around the neck, and in such a manner that it is impossible for her to move herself into any comfortable position other than the one she assumes on being tied. These conditions were looked upon by some of the few that meet there from time to time as cruel and inhuman, and they requested that they should be dispensed with for the time being.

The spirits gladly repaid the audience for their kind sympathy toward the medium by asking her to step out of the cabinet and be one of the audience; this she did on several occasions. Every time she com-plied with their requests some one of the spirit-controls came out of the cabinet, took her by the hand and led her back, all being done in the light, and visi-ble to every one. I mention this in hopes that it may encourage others to assist the sympathetic spirits in their labors of love and good-will to men."

HANNIBAL .-- M. E. L. writes : "I must say to you that I think, with all others I hear speak of Miss Shelhamer, that she is a wonderful medium, and is doing a great work for the readers of the BANNER OF LIGHT. Her'Outside the Gates' is looked for and read as anxiously by those who are not Spiritualists as those who are: and how beautifully she spoke-such comforting words at the funeral of the lamented Mrs. I. B. Rich. 'The messages that come through her lips from our spirit friends weekly give happiness to thou-sands, and furnish unmistakable proofs of immortality. Miss Shelhamer is doing a greatwork; I wish every locality could be blessed with such a worker."

FARMERSVILLE .-- William Henry writes : "All controversies about God are of little profit to any one. It is well for us to contemplate the vastness of the universe, the marvelous beauty of all things, the growth of appreciation through all the senses, as well as the mysterious power of knowing and feeling much more than the recognized material senses can teach us. We are justified in saying we believe in an infinite spirit in all and over all, which we may contemplate through the infinite beauty of the flower, and the marvelous wonders of mind and spirit; that this spirit prompts to vocal songs of thanksgiving or prayer, but oftener hushes us to slient contemplation, with uncovered head and unsandaled feet. That there is an influity of pleasures before us our brief experience has already taught us. In youth not one of us who is now old, had the faintest conception of the richness of a ripened love with the wife of our youth, our children and grandchildren around us. Still less did we know of the meaning of friendship, and the sensizion that thrills us when we first realize that all men in all spheres are brethren. I will not say but that some where, somehow, we may come to a point where we may see God, as an embodied personal presence. I have not reached that point yet; and I doubt if any have in this world. It seems to me when we look over the world, and witness the ignorance, the selfishness, the vice and wretchedness that abounds, we may look

FREE!----- PREMIUMS!----- FREE when once in the spiritual fold-by reading, by spiritcommunion and otherwise, these neophytes will become willing and earnest workers, forswearing antiquated errors, and engaging heart and soul in the physical and spiritual amelioration of the race."

Rhode Island.

PROVIDENCE .- W. P. Blythe writes: "Being desirous of fluding the truth of Spiritualism, having attended the meetings here regularly, and also several scances, among them one of Mrs. Ross's ' materializations,' also being quite well acquainted with the liberal manner in which your paper is conducted, I make bold to offer a suggestion, which I trust will be re-ceived in the spirit in which it is given.

What will convince one person will not another. All materializations that have come under my notice have been produced with the cabinet or curtain at one end. side or corner of the room. The one at Mrs. Ross's was between two rooms, and I confess the appearance was that of forty three full forms (some coming four at a time). Now forgive me if I say I would like to know if these were spirits. Without wishing to dictate to the good mediums. I would suggest that if the phenomena could take place just as well with the cabinet in the centre of the room, with an open view all around it, what doubts might thereby be removed i Bring in a piece of oll-cloth, place it on the floor and hang your curtains over it.

When I was a little boy I saw other lads steal fruit from store-windows, and ever after, whenever I had occasion to stand near barrels and baskets of fruit, I felt as if I wanted the dealer to see my hands all the time, so there could be no chance to suspect me. Now it seems to me if I were a medium I should take every possible precaution, knowing there is so much ten dency to cry ' fraud '."

Maine.

ROOKLAND .- A correspondent writes: " Dr. H. P. Fairfield lectured March 22d for the Rockland Spiritual Union, it being his second discourse. A good au dience assembled, completely filling the hall. Dr. Fairfield not only gave us a good sound lecture, but many tests, all of which were recognized by the friends present. Much interest in spiritual inquiry is just now manifested in Rockland, and we hope it may continue."

Ohio.

LANCASTER .-- Charles Carter writes that he has had several sealed letters correctly answered by Mrs. Dr. Martin, of Columbus, O., and it is a matter for rejoicing that in a locality overwhelmed with opposing Influences, such demonstrations of the truths of spiritcommunion can be had.

California.

OMEGA.-II. M. Place writes: "The lecture by Prof. Henry Kiddle on ' Frauds and Exposures of Mediums,' in the BANNER of Jan. 24th, expresses my views so fully that I must thank him for its publication, as also for the letter of Mr. Chainey to Ingersoll, a grand and glorious epistle."

"JAX," the Boston correspondent of the Al-bany Journal, says Spiritualism is all the fash-ion in that city, and mediums and séances are the latest oraze. He says: "Apparently sane people," "men and women of brains and edu-cation," and "good and earnest people," in-cluding wealthy and successful business men, attand sciences and are thorough beliavers al cluding wealthy and successful business men, attend scances and are thorough believers, al-though they are all laboring under a ridiculous "hallucination," according to "Jay." The complacency and conceit with which "Jay" calls these people of "brains and education" dupes who are fooled by cheap tricks are alike amusing and asinine. If their delusion equals the ignorance and vanity displayed in "Jay's" trashy letter of a column and a half, they are to be pitied.—Saratoya (N.Y.) Eagle.

EF From the publishers. Colby & Rich, Boston, we have received a book entitled "VITAL MAGNETIC OURE," being an exposition of vital magnetism and its application to the treatment of mental and physiits application to the treatment of mental and physi-cal disease by a magnetic physician. This new (old) method of treating disease is attracting attention and gaining public confidence rapidly, but it has been re-tarded by want of a literature which is necessary to the advance of all branches of science. We decem this book worthy the attention of these who can under-stand the subject upon which it treats. We could wish that all physicians were governed by the high morals enjoined upon magnetic healers by this author, who says: "Healers should be as true to the outles of their calling as steel is to the magnet." He says that the most highly moral and spiritually unfolded persons will prove the most successful in effecting cures, etc. —The Council Fire and Arbitrator, Washington, D. C., for February. for February.

Justice is on the side of woman suffrage .- William

Hale's Honey the great cough cure, 25c., 50c. and \$1. Glenn's Sulphur Soap heals and beautifies, 25 cts. German Corn Remover kills Corns and Bunlons. Hill's Hair and Whisker Dye-Black and Brown, 50c. Plice's Toothache Drops cure in One Minute, 25c. Denn's Rheumatic Pills are a sure cure, 50c.

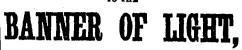
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which the author accords to it. TALES OF THE SUN-ILAYS. What Hans Christian Andersen tolls a dear child about the Sun-Rays. Dedicated to the Dear Ohld Sanda, by the Spirit Hans Christian An-dersen. Written down through the mediumship of Adel-ma, Baroness Von Vay, of Gonobitz (in Styria), Austria, and translated by Dr. G. Bloede, of Brooklyn, N.Y. Faper, THE LIFE. The main object of this little volume is to give to suggestive teaching a recognition and a force (in the domain of religion and morals) greater than dictation has. Paper.

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receive, limits the absolute, the eternal, in its capacity to bestow. The Infinite Cause, the angelio world, spirits of just men made per-fect, as well as the noblest men and women on earth, are dependent upon organizations, states and conditions-the good, better and best for their noblest work. In our Father's house, the spiritual world,

there are many mansions-disorete degrees-conditions of good and use in which noble men conditions of good and use in which noble men and women, saviors of our race, passed on be-fore, are preparing places for us, that "where they are we may be also." It is our privilege, as well as duty, to organize and coöperate with them in ethical and spiritual oulture—soul growth—the only way or means known where-by or through which we can be saved, uplifted by or through which we can be saved, upinted above all states or conditions in which we may be tempted to do wrong. "Eye hath not seen, ear hath not heard, neither hath it entered into the hearts of mortals to conceive" the superla-tive beauty and divine use that awaits the progressive man. Matter and force even in their most perfected

forms are not eternal; they are derivatives, secondary, controlled, and may be created or destroyed. Incorporeal truth in spirit and in truth is in itself, eternal, and does control, create and destroy. Creation is aggregation, de-struction is disintegration, and death is but another name for life-continued change; perfact rest is perfect action; the unexpressed finality-"nirvana"-from which we came, to

The entire universe below man points to him as the crowning work of creation, and man, the inner, the uncreated, indestructi-ble selfhood, bearing the cross of ignorance, superstition and crime, points to the eter-nal world, its angelic hosts, spirits of just men made perfect, wearing the crown as proph-ecies of what we are to be. Yes, and more than this, that a residue of incorporeal truth re-mains unex pressed to demonstrate the eternalmains unexpressed to demonstrate the eternal-ity of individual personal love, light and life, the glory we had in the Father, before we, as personal entities, were differentiated as individ-

ual progressive souls. Thinkers, seers and prophets point to the Thinkers, seers and prophets point to the fact of incessant progress through ever-chang-ing forms to a deeper question, a more pro-found reality than physical evolution; the lesser cannot create the greater; one species cannot produce, another; without involution evolution is impossible. Incorporeal truth that conceived and before us; being the source from which we personal entities came through pro-measing a concentions and births from the lowest reasive conceptions and births from the lowest to the highest point in, oreation, may be more than personal, it cannot be less; so in regard to each and every attribute known in life, our Creator must; have possessed them; with their

Creator must: have possessed them, with their residue, else they could not have been begotten and unfolded in us. The olam or oyster, having little or no con-scionaness of love, light or life, or the boundless ocean of eternal good that ebbs and flows around and about it might, if it could spear, say that there is no element but mud; so with the materialist; he is true to his state and con-dition; his doctrine of physical evolution is very nearly correct, but it is necessary to go below-deep down into the subsoli of the soul-if we would find the cause of the higher and still higher life. The doctrine of materialistic evolution needs a splittual evolutior to be con-sistent. Wessistent a Yes

4))

ORIGIN OF SPECIES ... By H. B. Philbrook, editor roblems of Nature. pp:76. New York : 21 Park Row. The reader of this work will not question the author's claim to the possession of original ideas, to say the' east, upon the subject matter of which he treats. To those attracted to new lines of thought it will prove to.

be of considerable interest. WHEAT OULTURE. By D. S. Ourtiss. pp. 72. New

toward the other life, where love and charity reign and see that those that are with us are more than those who are against us.' Facts such as these should inspire Spiritualists to labor for complete self-control, and the advancement of all reform movements with a zeal that a knowledge of our strength should inspire I propose that in the future, we devote all our powers to inaugurate a spirit of charity and good will. Wis

dons, and knowledge, and eloquence are but so unding brass without charity. With Longfellow we say: 'T is the heart, and not the brain, Which to the bighest doth attain, And he that follows lows is behest Far exceedeth all the rest.''

BROOKLYN .- Daniel Coons writes : "I thank you, and through you, Father Plerpont, the medium, Miss Shelhamer, the good spirit who volunteers her experience 'Outelde the Gates,' and all others who have been instrumental in publishing to the world its interesting chapters of life on the spirit side of human existence. It should be in the hands of all who will receive it in that spirit of love in which it is given. The Message Department of the BANNER OF LIGHT always comes to us freighted with love. Long may it be well sustained."

Iowa.

DES MOINES .- V. C. Taylor, writes: "Taking the world as we find it, and not as each according to his idiosyncrasles would like to have it, we are confronted with the realization that there is a vast undercurrent of belief in Spiritualism in every community, hidden under a bushel, just for want of influence or moral courage in avowing and defending the cause. It is useless to Interpose the objection that such timid ones are stand-ing in their own light and are recreant to the promptings of conviction (we are taking the world as it is); the need of the hour is to enlist them into an open avowal of Spiritualism, and secure their aid and cooperation in enhancing the cause. Now, while spiritcommunion through medium's is the ohief means by which belief is secured, it still leaves vast numbers, so converted, timid, temporizing, and in slavish fear of losing caste, for want of a prominent and influential backing of the cause.

Apropos to this point, since it has become known that the magnificent Boston Spiritual Temple is the gift of one man-Mr. M. S. Ayer-and that other similar edifices elsewhere have been reared, either by individual munificence or associated effort, and especlally noting the prestige given to Spiritualism in Providence, R. I., through the influence and efforts of Mr. L. L. Whitlock, the scenlar press throughout the land has suddenly become tolerant and respectfulyes, more-willing to give the world the facts and in-cidents of Spiritualism, now tso universally transpiring. I maintain that this change is less due to the increase of believers in Spiritualism than to the backing it has received from wealthy and influential Spiritual ists, in open and undisguised avowal; and, above all in the faith such have shown by their liberal and substantial works. The vast attendance at the Camp Meetings of Spiritualists yearly has made railroads respectful and obsequious in affording conveyance to and from these places. But to the distinctive point in question: If wealthy Spiritualists the country and world over will but go on multiplying the exhibitions of their faith; by any means whatever that will benefit stent: Wes-By D. S. Ourliss. pp. 72. New as Spiritualitie, every day will witness. Its effect in By By D. S. Ourliss. pp. 72. New as Spiritualitie, every day will witness. Its effect in By By Dit of sand, and at the same time denote their position Witness Its effect in Witness Ourrows. By D. S. Ourliss. pp. 72. New as Spiritualitie, every day will witness its effect in By D. S. Ourliss. pp. 72. New as Spiritualitie, every day will witness its effect in By D. S. Ourliss. pp. 72. New as Spiritualitie, every day will witness its effect in By D. S. Ourliss. pp. 72. New as Spiritualitie, every day will witness its effect in By D. S. Ourliss. pp. 72. New as Spiritualities, every day will witness its effect in By D. S. Ourliss. pp. 72. New as Spiritualities, every day will witness its effect in By D. S. Ourliss. pp. 72. New as Spiritualities, every day will witness its effect in By D. S. Ourliss. pp. 72. New as Spiritualities, every day will witness its effect in By D. S. Ourliss. pp. 72. New as Spiritualities, every day will witness its effect in By D. S. Ourliss. pp. 72. New as Spiritualities, every day will witness its effect in By D. S. Ourliss. pp. 72. New as Spiritualities, every day will witness its effect in By D. S. Ourliss. pp. 72. New as Spiritualities, every day will witness its effect in By D. S. Ourliss. pp. 72. New as Spiritualities, every day will witness its effect in By D. S. Ourliss. pp. 72. New as Spiritualities, every day will be spiritualities its effect in By D. S. Ourliss. pp. 72. New as Spiritualities, every day will be spiritualities its effect in By D. S. Ourliss. pp. 72. New as Spiritualities its effect in By D. S. Ourliss. pp. 72. New as Spiritualities its effect in By D. S. Ourliss. pp. 72. New as Spiritualities its effect in By D. S. Ourliss. pp. 72. New as Spiritualities its effect in By D. S. Ourliss. pp. 72. New as Spiritualities its effect in By the cause, and at the same time denote their position

Passed to Spirit-Life:

From her home in Stafford Springs, Conn., March 17th, Mrs. Mary Gerould, aged 78 years.

Mrs. Mary Gerouid, aged 78 years. Mrs. Gerouid was formerly a Universalist, but for many years she had been a happy and intelligent Spiritualist. Through her intelligent acceptation of the Spiritualistic Philosophysho foit that she had added to her former faith knowledge. Her presence, wherever she went, was a bene-diction, and her memory will be sacred to all whe knew her. May her dear daughter, who has always been her fuithful and loving companion, have the daily evidence of the spirit-ual pressnee of her loving moliter. The functal services were conducted by the Universalist minister, Rev. Mr. Maxham, and the writer. From the home of herdaughter. (Mrs. A. B. Morse, Fair-

From the home of herdaughter, (Mrs. A. B. Morse, Fairfield, Me.,) March 22d, Mrs. Belinda Williams, aged 74 vears.

She had been a great sufferer for years, yet was always patient and cheerful. A firm believer in Spiritualism, she folt that all was for the best, and through physical suffering the spirit grew more beautiful. May she find it as she an-ticipated. M.

[Obituary Notices not exceeding twenty lines published pratuitously, When they exceed this number, twenty sents for each additional line toill be charged. Ten words n an average make a line. No postry admitted under this eading.]

Call for a Convention of Spiritualists at New Orleans, La., April 18th. 19th and 20th, 1885.

Califor a Convention of Spiritualists at New Or-leans, Lu., April 16th. 19th and 20th, 1885.
 In accordance with a request from officers and members of the Southern Association of Spiritualists, we horeby call upon the friends of the cause from all sections of the Unit-ed States to assemble in mass meeting at New Orleans, La., on Saturday, April 18th, 1885, at 10 o'clock A.M., and con-tinue in session three days; The object is for a relinion and mutual elevation. No logisation is desired, as this will not be an executive convention. Lectures, public tests and so-clai fraternity are the desired objects of the meeting. Public lectures and mediums are invited and urged to attend. The hall wherein the meeting will be held will be announced hereafter. Attend the meeting if possible, and help us make it a grand rally of Spilitualists. BAMUEL WATSON, Memphis, Tenn... President Southern Association of Spiritualists. G. W. KATES, Atlanta, Ga., Secretary.
 By request of association of the Lookuut Camp-mass meeting of Spiritualists at New Orleans April 18th, 19th and 20th, 1855. This is not to be an executive meeting, but one simply to which we lend aur ald in behalf of the general cause. Therefore we feel that all Stockholders of the Lookuut on wheet attention, we desire to meet all the Stockholders at New Orleans and hould an informal consultation. President Lookuut Houriain O'smp-Heeting Association should an informal consultation.
 R. ALDERT, Chaffanoga, Tenn... President Lookuut Houriain O'smp-Heeting Association of piritualists.

California Camp-Meeting. The California Sirti State Camp-Meeting Asso-ciation has arranged to hold a Camp-Meeting at Fan José, fifty miles south of this city, commencing the last Wedhee-day in May. Its officers desire, through the columns of the HANNER OF LIGHT, to extend a cordial invitation to all Eastern friends about to yisit, the coast to be present and participate with us on that occasion. Also to invite all pub-lic speakers and mediums, who have serious thoughts of coming to California this spring, to communicate with me in roteleence to taking part in our public excretes: 1211 Bush street, San Francisco.

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11-14

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perusal. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.



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Bar Before the oncoming light of Truth. Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Pierpont.

March Thirty-First.

The above day will always be held in grateful remembrance by Spiritualists the world over, as the one on which was newly proclaimed to the people of earth that they were companions of spirits who have passed from the mortal form, and that immortality was more than a vague belief or a vain imagining. Its recurrence during the present week revived all the associations which belong to such an eventful date of time, and was duly celebrated in many localities. It is the day of days in the true Spiritualist's calendar. From such unannounced and humble beginnings sprung that knowledge whose rapidly spreading rays are driving superstition into the boundless unknown. They established the great truth for which the people of earth were hungering and thirsting, namely, that mortal life has its continuation in the immortal: By them we were assured beyond further doubt or dispute that we still live after these physical forms through which we now manifest ourselves are disintegrated and dissolved.

The day dates the birth and rise of Modern Spiritualism. This newest of revelations to men does not profess to explain the inscrutable mysteries of the universe, nor yet to expose the fathomless secrets of the Infinite and the Absolute. It only announces in the simplest manner, one that is level with the common intelligence, the important fact that those whom we ing-places of the corpses, and at once set about call dead continue to live and are able to communicate personally with us. Such a revelation. as most the time it did in the regula course of the evolution of the human spirit or was vouchsafed to us as an act of direct and special favor from heaven, was one that could not fail to absorb the general attention as it made progress in the public conviction, and was recognized as destined to eventually dissipate all forms of superstitious belief and professed unhelief by the increasing light of its manifestations. No truth of such vital importance to the human race ever had proclamation; it banished all existing doubts, lifted all burdens. dispelled the terrible tyranny of fear, and supplanted tears with smiles of grateful joy. It is therefore fitting that all those who accept the truth of such a welcome revelation should come together in their various communities and testify their common joy on the annual return of the day that marks its advent ; should decorate it, so to speak, with clusters of glad associations; should constitute it a perpetual landmark for the recognition of those who are to come after us; and should unite in forming fresh resolutions to coöperate in the great work of angelic ministration. This they have faithfully done this week, paying honor unspeakable to an event whose parallel the world has never known. The thirty-first of March. spiritually considered, is a day of recognition as well as of revelation; it was then that the world opened its inner eyes to the presence of beings who had always been waiting for recognition. Nothing more need be said of any day in the whole year; nothing more, in fact, could be said; it contains a record for which all the creeds are still waiting, and a promise of the complete redemption of mortals from the blind servitude of error.

ors" fleece them again, charging and collecting enormous fees for making fraudulent description by section, township and range of any tract selected by them.

Then when the military come these sharpers escape to the gulches, while the defrauded emigrants, who supposed they had bought a right sible custom for a long time, fresh lots of emigrants constantly offering themselves to be plucked, although the fraud has been exposed over and over again. It has been announced times without number that no white settlements United States Commissioner, on the charge of the authority of the United States. After being examined on their plea of not guilty, they were bound over to the United States District Court. The invaders have powerful friends and advocates, both in Congress and the courts, who are working industriously for the withdrawal of the troops. The so-called "boomers" continue to persist in their purpose, and declare that nothing shall stop them from go ing into Oklahoma.

Thus they appear to be willing to make a test of their rights on this issue of Oklahoma. It is a formidable scheme which these desperate men have inaugurated, and enjoys the favor of the whole country lying between the Mississippi and the Rocky Mountains. The prime movers in it are, it is said, the manipulators of the Southwestern system of railroads, who are ready to put up millions of dollars to carry Congress with them. The plan is to bring the matter forward early in the next session; and it is said that the members of Congress from the Mississippi Valley favor it. It is insisted that, as the agricultural lands will soon be exhausted, the rich, unoccupied Indian domain cannot long remain closed to civilized settlers; old and young look over the forbidden boundaries with longing eyes. The railroads are of course in favor of any project, legal or illegal. that promises new and extended settlements. But all this time little or nothing is said about the Indians' rights or what is to become of them. If they should be forcibly driven from their own homes, it will be a fair question to know what is to become of the latest attempt to civilize and educate them, what of the awakened public conscience, and what of the solemn covenant made by us with the Indians in 1866 !

Worshiping False Idols.

The pious people of Lachine, Canada, are feeling badly. They have been duped by wicked Jews, it is alleged, and made to bow down to false idols. Five years ago the remains of St. Claudius (sic.) were brought from Rome to Lachine, and installed with great ceremony, since which time they have been adored by good Catholics. It now transpires that these bones are not genuine. They are real bones, it is true, and contain as much lime and other osseous matter as any bones, but for all that they are not the calcareous remnants of St. Claudius.

The way it happened is this wise, as explained by Mr. Piche, the curé of Lachine Parish Church: In 1871, when the Piedmontese conquered Rome with Victor Emanuel at their head, several Roman Catholic churches were broken into, the sanctuaries thrown down, and the corpses of martyrs pitched out into the streets. These were taken possession of by Jewish dealers in secondhand goods, who immediately conveyed them to their shops, where they were secreted. The church authorities. however, were not long in discovering the hidreclaiming the remains at any cost. The Jews made the best of their excellent chances, and demanded exorbitant sums in payment for the bodies, which were readily forthcoming. Elated by their success, and fearful lest the supply should be exhausted before their grasping propensities had been satisfied, they hit upon a bold scheme for meeting their ends. Knowing that the only way the authorities had of recognizing the bodies of saints was by means of the autograph of the Pope himself, they continued without much trouble to substitute for the original corpses bodies stolen from the cemeteries, and appropriately dressed, to which they attached the forged signatures of the Pope. The plan worked successfully for several years, but the fraud was discovered about two years ago. Great consternation ensued among the cardinals and other ecclesiastics when it was found that they had been duped, and that the Catholics all over the world had for years been holding solemn communion with relics which they had supposed to be those of departed saints, but which might have been, for all they knew, those of Rome's most dishonored dead. An investigation was at once ordered to be instituted, and all the churches which had been made resting-places for bodies since 1871 were asked to send the signatures of the Pope accompanying their treasures to Rome for examination. Those which had come to Lachine with the relics of St. Claudius and St. Juliana -the latter of which was also brought to Lachine and consigned to the sacred precincts of the convent-were returned to the Holy See along with the rest; and not long ago the intelligence was received from the Pope that these supposed remains of St. Claudius and St. Juliana had no authenticity whatever, and Father Piche was instructed to do away with them at once. The consternation of the faithful on finding out this pious fraud wasgreat; but they are to be made happy by a new holy relic, for the Pope has promised to give a genuine martyr's bones in place of these ordinary fleshless remains.

Mrs. Maud E. Lord

Held a meeting in the Parker Memorial Building, Sunday, March 29th, to commemorate the twenty-third anniversary of her mediumship, which was also her birthday anniversary, and being so near the Thirty-Seventh Anniversary of Modern Spiritualism the occasion partook of of the work. A few years ago, when the manto the lands, are forcibly expelled. Of course all three, and was a remarkably happy affair. they lose all they have invested. It is said that It gave great satisfaction to a large crowd these sellers of certificates and the surveyors of her friends, and friends of the cause, have conjointly been practicing this reprehen- who packed the large auditorium full; not only was every seat occupied, but many were obliged to remain standing. It was a remarkable gathering. We question if a finer, more respectable looking or intelligent one could have been found in any church in the city on that are permitted in Oklakoma, yet the white set- day. Some people who had never been at a tlers keep pouring in. A number of them have spiritual meeting before seemed to be as much already been arrested and arraigned before the astonished at the quality or character of the audience as they were at the manifestations they engaging in a rebellion and insurrection against witnessed, which, to say the least, were very satisfactory. Fully one thousand persons were present.

The meeting was opened by excellent music, and prayer by Mrs. Pike, when Mr. W. J. Colville made a felicitous address. He noticed the presentation of flowers that ornamented the pulpit, referred to the occasion for which they were gathered, and the cause of Spiritualism, which was the thread on which his happy thoughts were strung, and was listened to with admiration. Mrs. Lord then made a brief but touching address, and spent the rest of the afternoon in giving tests to the strangers present, going round the aisles among them. The tests were so apt, so perfectly impromptu, the details so heterogenous, that there could be no question of their truthfulness, which fact was fully acknowledged. There must have been over a hundred persons who had their spirit surroundings described, in so exact and marvelous a manner that even the lookers-on were as gratified and as satisfied as those who received the tests.

Mr. Judson Coffin acted as Chairman, and good music was furnished by Rudolph King, organist, and Miss Eloise L. Fuller, soprano, Mrs. Lord on this occasion helped both her own reputation and the cause, by this pleasant afternoon's work.

Tribute to Mrs. E. H. Britten.

The following resolutions were offered by Mrs. Mary A. Newton before the First Society of Spiritualists, meeting at Republican Hall, New York City, at the close of Mrs. Emma Hardinge Britten's lecture on Sunday evening. March 22d. Mrs. Britten spoke for that Society on the 15th and 22d ults., Mrs. Brigham, the regular lecturer for that organization, speaking in the meantime in Norwich, Conn., on Sundays and going from place to place during the week as usual. Mrs. Britten's lecture on Sunday evening (22d) was upon "The Meaning of the Freedom of Worship Bill" now before the Legislature of New York. It was an exceedingly interesting and powerful discourse :

20/0/ Interesting and powerful discourse: Dear Friends—This evening closes the present en-gagement with our glited speaker, Mrs. Britten; she is soon to leave the city and return to her native land. Friends there are anxiously awaiting her return and are withholding the dedication of two new halls until she shall be there to take part in the exercises. It seems but fitting ere she leaves us that we give expression to our appreciation of her unifring efforts in the cause so dear to us, and therefore we present for your adoption the following resolutions: Wherea. Mrs. Emma Hardings Britten being about to

Whereas, Mrs. Emma Hardinge Britten being about to luavo America and return to her home across the sea;

Whereas, Mrs. Emma Hardinge Britten being about to leavo America and return to her home across the sea; *Resolved*, That we, the members and friends of the First Society of Spiritualists of New York, express to her our appreciation of her untiring efforts for the promulga-tion of the glorious truths of Spiritualism. For over a quarter of a contury she has labored with voice and pen in its defonse, and not only in nearly every city from the At-lantic to the Pacific slope has her voice been heard, but the inhabitants of the isles of the sea have welcomed her to their shores and reluctantly spoken the parting words. *Resolved*, That we extend to her and her faithful, ioyal husisaid, Dr. Wm. Britten, our sincere wishes for a safe and speedy journey, and though the waters of the broad Atlantic may seem to divide us, it will be so only in seem-ing—in spirit we shall not be separated; and may the time not be long crewe shall again have the pleasure of extend-ing to there so that "others of the string words when y the see the plate over the stress of the broad and safely keep them until the shores of that "other country" heave in sight and they shall hear it said, "Well done, good and faithful servants."

The resolutions were unanimously adopted with applause by the large audience in attend-

Revision of the Bible.

March 1st, 1885, was the date fixed upon for the simultaneous issuance of the Revised Old Testament in the United States and England. and many important changes were announced; yet that date has passed and there are no signs agers of this enterprise flooded the American market with the revised edition of the New Testament, they announced the completion of the work, and promised that the Old Testament would be revised in an equally oreditable manner, give unbounded satisfaction, and defy criticism. The book trade, anticipating heavy sales, turned out several large American editions of this revised New Testament, to comnete with the London edition, and now nearly every retail bookstore in the country has its hundreds and even thousands of copies lying on its shelves, absolutely a drug on the market. At a recent sale, thirty thousand copies of the dollar edition were sold for nine cents each, and a really fine edition of forty thousand closed out at an average of fourteen cents each -considerably less than the cost of binding. The New York branch house of the London publishers has more copies on hand than will supply the demand for many years, and the publishers of the various American editions are estimated to have over three hundred thousand dollars invested in this stock, lying dead on their shelves-no sales-and with only an occasional inquiry. The losses to the trade, in this attempt to better a book which many consider inspired, and to place it in a position where it will stand the scrutiny of the investigating mind of the nineteenth century, have been enormous. Some of our contemporaries who believe in the "Faith Cure," are inclined to claim that it is a direct visitation from on high to punish these publishers for attempting to make money out of Holy Things, while others shrewdly guess that the true reason is because the effort has fallen flat on a waning market. Hinc illæ lachrymæ.

Matters in New Orleans, La.

From a semi-business letter received by us under date of March 23d, from A. E. Giles, Esq. (of Hyde Park, Mass,), who is now in the South on a tour of pleasure and health-seeking, we make the following extracts bearing on the condition of affairs in the Crescent City. [Mr. Giles and his wife next propose to visit Cuba, and then make a stay in Florida.]

"The Exposition here in New Orleans, though not a financial success, is a wonderfully good exhibit of the resources, manufactures and productions of the Western and Southern States. In the United States Government Building appear in most varied and attractive combinations, generous contributions from the great National Museums of Washington; and the artistically arranged displays of the fruits, grains, minerals and manufactures of the several States grouped around them, far surpass in variety and completeness corresponding shows in the Philadelphia Centennial. The spring weather here is very cool and backward

for New Orleans. Fires and overcoats are in common use, especially in the morning hours. Old residents say that the warm weather is a full month behindhand.

I attended two meetings yesterday, one at the Rev. Dr. Palmer's church. He is the Presbyterian pulpit orator of New Orleans. His church fronts on Lafa-yette Square in the heart of the city. He draws large audiences; yesterday not less than two thousand people listened to his eloquence. On the opposite side of the Square, in Odd Fellows' Hall, Mrs. Carrie O. Van Duzee, a spiritual lecturer of Philadelphia, delivered a very interesting discourse and improvised a poem on spiritual subjects proposed at the time by the audience. Only about one hundred persons, mostly mid-die-aged and elderly gentlemen, were present. Is it not remarkable that larger audiences do not assemble to listen to the inspired evangels of Modern Spiritualism? Truly now is it as it was in the time Jesus spoke of: 'They that were ready went in with him to the marriage, and the door was shut.' By-and-bye conservatives will awaken to the fact that a great outpouring of essential and divine effluencies has occurred now-a-days, and then not unlikely will canonize the names of many an efficient and humble Spiritualist lecturer, who now scarcely escapes the severest pangs of povery and starvation.

APRIL 4, 1885.

Foreign Items.

A renewed interest in the proper education of the young is manifesting itself in England by the establishment of Children's Progressive Lyceums. At Batley Carr. Middleborough and Bradford these Lyceums are prospering, as shown by a report of the proceedings given by a correspondent of the Daybreak. The exercises consist of golden-chain and silver-chain recitations, singing, marching, calisthenics, and questions and answers upon subjects of practical importance to those just entering the field of earthly life.

In addition to the observances of the Thirty-Seventh Anniversary in London, already mentioned, a Social Reunion was announced to be held at Cavendish Rooms, March 18th. A public meeting was also to be held at Northampton, March 27th, and in Glasgow, Scotland, March 20th, commemorative of the day.

Revue Spirite says that Baron Daviso obtained spirit photographs at Rome in 1879. These photographs having recently been declared fraudulent by two of the leading photographers of Rome, the Baron publicly offered any photographer five hundred francs to produce a photograph of a deceased person under similar conditions, the work to be judged by a committee mutually appointed. He pointed out the characteristics of the photograph of a spirit form, which are inimitable by ordinary photographic art. "The photographers of Rome, and also of Milan, have," says the Revue, "on consideration declined the attempt."

Gerald Massey is delivering a series of lectures on Spiritualism in Queensland. The Theatre Royal at Sydney has crowded audiences every Sunday evening listening to Spiritualist lecturers. In New Zealand Spiritualism is making rapid progress. New societies for the study and promulgation of Spiritualism have been formed at Sombrero and La Victoria, Venezuela. In France the late M. Jadot left 8,500 france to be devoted to the promulgation of Spiritualism.

THE SPIRIT MESSAGE DEPARTMENT for the present week has an Invocation eminently appropriate for Anniversary time, and which closes with the grand petition: "We ask thy blessing to rest upon all humanity; may each and every one feel what it is to join in that glad anthem which rings out from the spiritual world unto earth: 'Peace on earth; good will to man,' and come into more concord and harmony with the life and beauty of the spheres "; questions are considered by the Controlling Intelligence regarding the laws of reincarnation or reëmbodiment, gestation, etc.; MRS. CAROLINE J. SMITH of Salem, Mass., assures her friends that on passing from earth she found herself surrounded by those who gave her a loving greeting-she will in future and more privately speak, should opportunity be afforded her, regarding certain matters in which she is deeply interested; LOTTIE GET-TYS of Athens, Tenn., counsels her friends to make efforts in the way of private home-circles to open the avenue of communication with the denizens of the higher life; PATRICK CASEY of Boston informs his wife, Kate, that all is well with him in the new sphere of being in which he finds himself-he also makes use of a clearcut figure to describe the relative relations of the physical and the spiritual bodies, in the passage wherein he says (in expressing his wonder as to how he obtained a body in spirit-life so very much resembling the one he had on earth), that when a man casts off his overcoat he does not look to find another under it of the same pattern; R. B. ELLIOT of New Orleans comes through a sense of daty, he says, to speak to those he once knew on earth-he also intimates that there are "concerns connected with our State" about which he would like to converse with them; "CRYSTAL " informs her medium, in answer to a promise to attend the Banner Circle, that the work she (the medium) has undertaken will have the help of her spirit-friends, for it is a

labor for humanity; ALBRIDGE HOYT of Brad-

The Oklahoma Test.

We have a President, evidently, who no sconer resolves on a course of action than he proceeds to follow it up. President Cleveland plainly means to allow no more nonsense on the Indian question. He has put down his foot on the raid into the Oklahoma Indian reservation, and the "boomers" all understand that he means what he says. The power of the army of the United States is to be employed to drive out and keep out the invaders. His declared purpose is to defend the Indians in the enjoyment of their plain rights. The Oklahoma section lies within Indian Territory, which is south of Kansas, and west of Arkansas, and extends down to the Texas border. The land is productive, the section has a comparatively mild climate, and is healthful. For these reasons it is a coveted possession. But inasmuch as it is an Indian possession, the President means to protect its real owners in their enjoyment of it. Many of the invaders are beyond doubt really of the business has been done by Chinese defrauded and deluded victims. Sharpers in houses. They would as soon make an honest the West, it is averred, sell certificates of "col- dollar by feeding their country's enemy as in ony membership" for \$3 and \$5 apiece to wouldbe settlers, and when these emigrants reach the Oklahoma lands the pretended "colony survey-

But one phase of this affair was overlooked by the curé, in explaining it : As many have been cured of disease by touching these bones (the Catholics assure us this is constantly occurring), will they suffer a relapse when they learn of the error, or can they, by touching the genuine, maintain the health procured by faith in the fraudulent bones?

The adaptability of the Chinese to commerce is proved by the Chinese merchants in San Francisco, Cal., who have been doing the heaviest part of the trade in supplies for the French army in Tonquin. Flour and other articles of provisions are shipped from that port to Hongkong, where they are sold to the French, and, as already stated, the greater part any other way. That's the method Christian nations adopt. Why should n't "the heathen" follow suit?

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A Spirit Returns to Make Restitution.

In Milan, O., at the opening of the war at the South, two young men who had enlisted in the service of the Union called upon a young lady to bid her good-bye. During their stay one of them asked for a glass of water, and she went out of the room to procure it. After the callers had left the lady noticed that a gold looket had disappeared from where she had placed it a short time previous. During the war one of the young men lost his life. The young lady subsequently married and the matter of the lost locket passed from her mind, until recalled a few weeks since by the following incident, related by a correspondent of the Daily Local, Sandusky, O., who says the parties connected with the circumstance are intimate acquaintances, perfectly reliable, and willing to vouch for his statement in every particular:

"About midnight the lady referred to was awakened from her sleep, and upon opening her eyes discovered the long since dead soldierstanding at her bedside. As soon as the could recover from her surprise the young man spoke as fol-lows, 'I come to tell you about the locket. I took it and have never felt just right about it. When I came home from the army one time I left it at my sister's, Mrs. —, where it now is. You go and tell her what I say and you will get it.' After speaking thus he faded from her sight. The next morning, without even informing her husband, Mrs. — re-paired to the house of Mrs. —, not more than a stone's throw, and related what had been told her, and requested the locket, which was cheerfully restored to its owner, and is now in the vest-pocket of the writer." ing at her bedside. As soon as she could recove

Spirit Voices.

No. 8 of this spiritualistic monthly-for March -has just come to hand. It should be issued the first of each month, or even before that time, as the secular monthlies are. This is a very interesting number, however, as its contents show: "The Wonders of the Land of Egypt," by Mr. W. J. Colville, is a highly interesting production, as all his public lectures are; chapter IV. of "The Annals of the Tlaskans," by Mr. Faller, the editor, written under spiritinfluence, is said to be a History of Tlaskanta. The leading editorial is entitled "What is a Religious Basis?" a subject which has been under discussion by Spiritualists, pro and con., for many years. Other matters of interest will be found in the pages of Spirit Voices. For sale at this office. Single copies fifteen cents.

HT We earnestly hope the friends everywhere will not be remiss in forwarding to the BANNEB for publication accounts of their Anniversary meetings.

B The Shawmut Spiritual Lyceum will celebrate its Sixth Anniversary in Wells Memorial Hall, Boston, on Sunday morning, April 5th. Seats free. Public respectfully invited. | care of this office.

107 Thomas R. Hazard, in a private letter to us, remarks that he has during the last quarter of a century contributed to the Providence, R. I. Journal and the Evening Bulletin, not less than forty columns upon Spiritualism, and its phenomena. He states that all his articles upon these topics have been cheerfully admitted into these papers, not only without a penny's charge, but that he has been furnished free of cost with as many extra copies as he needed for distribution. Among his contributions to the Journal was a complete narrative, running through several numbers, of his experiences in Spriritualism since 1856, and the proprietors of the same paper permitted Mr. Hazard to place conspicuously in the window of their office a frame containing nearly thirty specimens of spirit materialized dress fabrics. These, with a description that accompanied them, attracted the attention of crowds of citizens for many weeks. Says Mr. H., "I know not. but I believe they were the means of turning thousands to an investigation of Spiritualism."

It will be of interest to the readers of the BANNER to be informed in this connection that since the passing on of Senator H. B. Anthony, formerly proprietor of the Journal, he has communicated with Mr. Hazard, through the mediumship of Mrs. Laura Bliven, 19 Broadway, Providence, one of the oldest and most reliable agencies whereby the denizens of the spirit-world reach their friends on earth. In a message from another spirit, G. W. Danielson, formerly editor of the Providence Journal. occurs this passage: "Henry B. Anthony wishes to be remembered to you, and says he was a believer in Spiritualism before he passed over. and had been for years, but was not so brave and manly as his venerable friend, Hazard, to declare the whole truth of spirit-power; but that he is now doing his best to make amends for the wrongs or weaknesses of the past." Mr. Danielson also says of himself that he has not forgotten Mr. Hazard; that through his writings he (D.) received more light on Spiritualism than he was willing to admit while in the body, but is willing to admit it now, and that he is on the road of progression."

These facts relative to our Providence contemporaries we cheerfully publish in justice to what they have done toward making known the truths of the cause we advocate.

In a recent private note from our English agent, Mr. J. J. Morse, he informs us that. owing to his ill health, his spirit-guides have recommended an onean voyage and an extended trip across the world if he would fully recover. He has therefore decided to spend the next five years abroad-in the United States. Australia, New Zealand and on the Cape. Mr. Morse is a fine trance speaker, and will be walcomed to our shores as cordially as he was ten years ago. Those who may desire his services during the summer months can address him

ford, N. H., admits his ignorance of spiritual matters when on earth, and urges his friends to prepare themselves by earnest inquiry while in physical life for more intelligent participation in the affairs of the next stage of being when they arrive therein; SAMPSON B. TALBOT desires to have a quiet talk in private with his friends "concerning things of mutual interest"; ELLEN TURNER of Springfield, Mass., would have her friend, John F----, know that she has found his conceptions of the spirit-life, as expressed to her previous to her decease, to be surprisingly true; and REV. Z. P. WILDES, late pastor of the Fifth Avenue Church (Baptist) of Harlem, N. Y., gives utterance, as the spirit of truth impels him, to views of the future life, and the bearing of the physical upon the next state of existence, which he specially recommends "to those who once listened to the sound of my voice, and looked to me for instruction in spiritual things."

When the statesmen of Canada, in forming the union of the several provinces into the present Dominion, in 1867, took possession of the vast territory that had been under the control of the Hudson Bay Company, Canada paying therefor the sum of \$1,500,000, they absorbed a population of white colonists numbering 15,000 souls, and half-breeds and Indians numbering 50,000 more. The latter were given no guarantee whatever of the integrity of their property rights and long-standing privileges, and naturally protested. A military survey proceeded to divide up their territory into townships, and to act in a manner so arbitrary that the whole country soon rose in open rebellion. The leader of the half-breeds in this rebellion was Louis Riel, himself being of their number. He appears again as the leader of the new rebellion, and is a man of education and ability. His demands are the subdivision of the Northwest territories into provinces; that the halfbreeds shall receive the same grant as the halfbreeds of Manitoba; that patents be at once issued to colonists in possession; the sale of half a million acres of Dominion lands for the establishment of schools, hospitals, and other Institutions, and furnishing seeds, grain, and needed implements to the poorer half-breeds; better support for the Indians who are starying. The rebellion is a threatening one, and the Dominion will have all it can do to suppress it.

EF Chas. H. Whitaker writes from Milwaukee, Wis.: "It is over twenty years since I first subscribed for the BANNEB OF LIGHT, and I wish to say that I think it has kept right up to the front all the time, and grown more and more interesting."

We know Heart Disease can be cured. Why? Because thousands say they have used DR. GRAVES' HEART REGULATOR, and know it does the cure.—Plympton News. \$1,00 per bot-tle at druggists'. Free pamphlet of F. E. In-galls, Cambridge, Mass.

A Grand Discourse

By Spirit Wendell Phillips, given through the organism of Mrs. Cora L. V. Richmond before the First Society of Spiritualists of Chicago, Illinois, entitled "IMMOBTAL LIFE," is on file for publication in the BANNER in the immediate future. Those who would secure copies of the paper containing it should send in their orders in advance, ere the edition is exhausted, as was that of Feb. 21st.

195 A correspondent of the Breakfast Table, Williamsport, Pa., writing from Dover, N. H., says that though he is not a Spiritualist, it is possible he may be one from having witnessed some very convincing evidences that it is not a mere delusion. He then describes séances for materialization given by MRS. BESSIE HUSTON, and what he witnessed, the medium having passed a very thorough examination by a number of ladies, and the cabinet likewise, prior to the manifestations, closing as follows : "Readers, do not do, as I have done, hold back and call Spiritualism a humbuge Try and see some of it from good mediums, and say what you think of it. If they are not spirits of our departed friends, what are they? How could that medium manufacture spirits from out of nothing? It could not have been her form, because I distinctly saw two forms at one time. Be it what it may, it is wonderful, and if 1 am fooled there are thousands who have forgotten more than I ever knew who are in a like condition."

A fact worthy the consideration of those who attribute much of the mental phenomena of Spiritualism to mind-reading or thoughttransference, is given by Prof. Cadwell in the course of his interesting narrative of personal experience, in another column of this paper. He states that on one occasion he described persons, places and events which the lady he addressed had not thought of for many years, and when questioned immediately after concerning what she was at the time strongly thinking of, he could make no response whatever; in a word, he could give information of what was not in her mind, and not the least of what was. Will our Psychical Researchers make a note of this among their memoranda of "Things to be Investigated "?

27 A correspondent, W. C. B., writing from Peconic, L. I., regarding protective (?) medical laws and their unjust aims and purposes, remarks:

"If 'agitation of thought is the beginning of wisdom,' let us sincerely hope that good may result from this uncalled-for persecution and unconstitutional legislation. In this vicinity we are having a strife between the Allopaths and Homeopaths. Without malice toward the medical fraternity, may they consider that the people have rights that are dear to them without being restricted by a certain few through State legislation. Millions of progressive minds believe in the 'gifts,' though of divers kinds, 'but of the same spirit.'"

Mrs. Isabella Beecher Hooker will give the first of her "Conversations on Spiritualism, Mind-Cure and Occultism," in the parlors of the Woman's Educational and Industrial Union, 74 Boylston street, this city, next Monday evening, April 6th, to be continued on the evenings of April 13th, 20th and 27th, and May 4th. The rooms will be open from 7:30 P. M. to 11 P. M. At 8 o'clock Mrs. Hooker will give a brief address, to be followed by general conversation, the purpose being to furnish an opportunity for inquirers and students to meet believers in the power of the spirit, and learn from them the facts upon which their belief is founded.

Prof. J. W. Cadwell was in Gardiner, Me., recently, accompanied by Dr. Damon. His lectures attracted general attention, some of the experiments presented in illustration of his subject being, says the Home Journal, "simply marvelous." The same paper further says that Messrs. Cadwell and Damon had taken rooms at the Johnson House for the purpose of curing those pronounced incurable by the "regulars" of the medical fraternity, they having, according to the Portland papers, during the previous five weeks performed "miraculous" cures in that city.

A writer in the Boston Traveller goes off in conniption fits" over the recent book, "Mind-Reading and Beyond," thanking the editor for his "vigorous and outspoken denunciation" of such an awful production. "It is time," he remarks in the course of his screed, "that such books, which seek to undermine revealed religion, and to belittle the miracles of the Saviour, were denounced and exposed." This man, a Providence resident, who clearly puts small faith in Providence anyway, feels his hair standing up because these pesky Scientists

would now lay impious hands upon the Creator himself," as if he could be arrested like a puny mortal. He does n't seem to think he is impious himself in making such a suggestion. What chiefly troubles this truly plous creature is that "nowhere in the volume is the name of God mentioned." Now that is dreadful. What does this poor trembling bigot think of a day that goes by with him during which the name of God is not mentioned? Is he indeed a fool, or is he only pretending to be one? In either case he is as poor a specimen of one as has opened his silly mouth in public in a year of Sundays.

We are under obligations to Mr. George A. Bacon of Washington for the "Report of the Commissioner of Agriculture for the Year 1884." It is a royal octavo of five hundred and seventy-nine pages, and contains a vast amount of useful information with appropriate explanatory illustrations. We do not believe there is another man in the United States so competent as Dr. Loring in regard to agricultural affairs, as this grand Report of his so palpably demonstrates. He should be retained in the office he so ably fills.

1957 When Spiritualism becomes popular then will come its danger: then many of its adherents will undoubtedly want to form a creed, especially the eleventh-hour advocates, who will say they have always been Spiritualists. But we hope it will be a long time ere such a scheme takes root. Popular theology has made many unbelievers, and caused more dissensions in the world than anything else. Spiritualists should keep out of that rut, or they will deeply regret it when they pass to spirit-life, if they do not before.

SOLDIERS' HOME .- A Carnival for the benefit of the Massachusetts Soldiers' Home at Chelsea -of which Gen. James A. Cunningham is the genial and efficient Superintendent-will commence on Tuesday evening, April 7th, and continue ten days, at the Mechanics' Building, Huntington Avenue, Boston. The attractions will be of a widely extended and satisfactory character, and we feel confident that a large pecuniary outcome to strengthen the hands of the Home and Hospital will result from the enterprise.

By For thirty-two years the women of Massachusetts have been pleading for the ballot. For thirty-two years the Legislature has persistently denied the petition. No matter. The time will come-and not remote either-when the bigots of this State will not hold seats at our State House. Liberal thought is rapidly permeating the masses-and justice to women -our mothers and sisters—will surely prevail. Then woman will stand at the right hand of man, his equal.

Mrs. Maud E. Lord will hold séances at her home, 16 James street, Boston, on Thursday afternoon at 2:30 o'clock, and on Friday evening at 7:30. She holds seances regularly at the same address on Sunday, Monday, Wednesday and Friday evenings, and Tuesday and Thursday afternoons at 7:30 and 2:30 respectively.

107 In speaking of organization among Spiritualists in 1856, Mr. Charles Partridge, lately deceased, gave utterance to this sentiment, worthy to be inscribed upon his tomb : "Living truth needs no pompous show of coercion; its natural growth is by attraction."

H. L. Green, Secretary, writes us from Salamanca, N. Y., that it has been decided to New York State Freethinkers hold the next Convention in the city of Albany, the 11th, 12th | ernment for 20,000 men. and 13th of September next.

ALL SORTS OF PARAGRAPHS.

OF LIGHT.

Hoot, toot, guidman, keep up yer heart, there's better days in store. The proverb says that fortune taps at like body's door; Although this wee while back we hae been sadly knocked aboot. There's nacthing for it noo, ye ken, but fecht the battle oot.

BANNER

battle opt. Let's trust in God, for wi' his help we'll struggle

through it a', There's little gained by mourning when oor backs are tae the wa'; Things canna always be saesad, the times 'li mend gey

Be cherry, man, be cherry! dinna let yer spirits doon.

Mrs. Burton, wife of the well-known traveler, has

always averred that since Bogland took the Koh-i-noor diamond, proverbial for the ill luck it brings, nothing but disaster has attended all concerning British India.

A little girl in town, who has recently been very much interested in "Mary's little lamb," wanted to know the other day if the fleas on her dog were white, like the "fleece" of Mary's lamb,—Lawrence Ameri-

An Oakland (Cal.) agriculturist is making an effort to introduce the cultivation of tea into that State. He has over two thousand tea plants in a very thriving condition, and when they arrive at the age of four years he will obtain Japanese labor, and pick and cure. He has also a number of camphor trees that are growing well.

The total loss of vessels in the New England fisheries in the ten years from 1873 was 147, of which number 82 foundered at sea, seven of the latter being abandoned in a sinking condition. The total value of these vessels was \$735,126. The total loss of life was 1233 men, 895 of whom went down in their vessels, which foundered at sea.

I think there will be no end to the good that will come by Woman's Suffrage, on the elected, on elec-tions, on government, and on woman herself.—Chief Justice Chase.

The singular tuft of hair on the head of the Egyptian men and children of the present day professing to be followers of Mohammed is described by Josephus to have been the practice of the Phonicians, who used to shave the head, leaving only a lock on the crown, but for what purpose is unknown.

Wolseley has reached Dongola with his forces, and will proceed, himself, to Cairo, in answer to government dispatches. The Australian contingent has reached Suakim, and received a warm welcome from the hard-pressed British troops who there abide.

Joseph Cook's Monday lectures, with their symposi-ums, preludes, interludes, questions, etc., have come to be a good deal like a washing day dinner-mostly hash, and odd pieces of pie and cold pudding warmed over.—Springfield Union.

The modern newspaper reporter has a hard time of it. He does not mold public opinion; that is not what he is hired to do. He is employed to report facts. Let him introduce the slightest approach to an opinion in his work, and there will be an immediate vacancy in his manuscript to the extent of the same.

Oh i it's a snug little island, A right little, tight little island; But it seems rather tardy In catching El Mahdi, Who lives in the warm little Nile land. —The Independent.

Gen. Grant had a critical period on Sunday morning, March 29th, and, all accounts considered, came near passing to spirit-life. The "Regulars" having pro-nounced his case hopeless, and no one else being allowed to do anything professionally for his relief, it is only a matter of time when he must pass to a land where arrogant medical pretension will appear to him in a new, and doubtless its true light.

All is not quietude and peace in the creedal vineyard, when the Richmond Religious Herald feels called upon to remark with Christian (?) charity(!):

"When a batch of balked and sore-pated Baptists roll up together into a hard knot, and in a spirit of spite start a new church, it is always a thing at which devils laugh, and over which good people shed sorrow. ful and helpless tears."

Prof. Carpenter, the celebrated psychologist, now at the Tremont Temple, Boston, will exhibit his won derful powers there for a short time. He can teach our savants of the pseudo Psychical Research Society, just formed, their a b c's in regard to "thought transference"-and we recommend him to them as a com-petent teacher-that is, if they are not alraid to consult a thorough Spiritualist. The Seybert Commission would do well to secure Prof. Carpenter's services, for awhile at least, in order to place the Commissioners on the right track for the accomplishment of what the late Mr. Seybert desired to have done. They never will succeed until they do something of this kind we are con fldent.

The French have just met a disastrous defeat in Tonquin, being forced to retire upon Dong-Bong, with heavy losses of men and munitions; Gen. Negrier was seriously (and probably mortally) wounded in the be made for it in New York. heavy losses of men and munitions ; Gen. Negrier was seriously (and probably mortally) wounded in the fight, and Gen. De l'Isle is calling on the home gov-

JAMES PYLE'S PEARLINE has indeed

become an article of established value in do-mestic economy, and now is the time for every family to test it, for house-cleaning as well as for laundry purposes. A more useful article for housekeepers is not to be found, and they who neglect a trial of it deprive themselves of a great convenience. Sold by grocers generally; but see that counterfeits are not urged upon you.

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 possibly loss of a paper or two, by sending in the money for renewal before the expiration of their present subsoription. It is the earnest desire of the publishers to give the BANNER 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 COLEY & RICH. Publishers. the work.

The veteran Spiritualist and eloquent speaker, ALLEN PUTNAM, ESQ., will answer calls to lecture, solemnize marriages, or attend funerals, wherever his services are required. Address him 46 Clarendon street, Boston, Mass.

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AP Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date where-on they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisemente which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.

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Dr. F. L. H. Willis will receive calls at 20 Worcester Square every Thursday and Friday, from 10 till 3. 13w*.Ap.4.

Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms 33, and 100. postage. 4w*.Mar.21.

Mrs. Anna Kimball gives Psychometric Readings. Terms, \$2,00. 310 Shawmut Avenue, Roston. 4w*.Ap.4. Boston.

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EOCHESTER, N. Y., **BOOK DEPOT**. WILLIAMSON & HIGBEE, Booksellers, 62 West Main Street, Rochester, N. Y., keep for tale the **Spiritual and Reform Works** published at the **BANNER OF** LIGHT PUBLISHING HOUSE, Boston, Mass.

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ADVERTISEMENTS.

FACTS Premiums.

BOSTON, Jan. 10th, 1885. MR. L. L. WHITLOCK: Dear Sir-Many thanks for the pletures of myself. 1 am more than pleased with them. I never dreamed that 1 looked half so well. The artist has done his work in an excellent manner. I have also examined the entire list of pletures offered as premiums with Facts, and recognize many oid, familiar faces, so ulcely reproduced by the photographer's art that they seem ready to speak. May you in your noble work meet with that success your labors so richly merit. Yours truly, GRO. A. FULLER.

WINCHESTER, MASS., Jan. 8th, 1885, MY DEAR MR., WHITLOCK: I have looked with pleasuro over your fine collection of photegraphs of eminenit medi-ums and Spiritualists, intended as premiums for your sub-scribers. Any one of them is worth more than the price of a year's subscription to your excellent Magazine, Facts. Yours, with sincero regards, E. A. BHACKETT.

BORTON, MASS. Jan. 0th, 1885. MR. L. L. WHITLOCK: Dear Friend-Accopt my thanks for the photographe of my wife. I think yoursritet has done bimself great credit on this as well as all of those i have seen in your possession. I hope these pictures will be the means of increasing the circulation of your valuable Maga-zine, Facis. These who desire good pictures of mediums cannot fail to be pleased with them. March 7. Your friend, H. FAY.

Mrs. Fairchild,

MATERIALIZING BEANCES Sunday, Tuesday, Wednesday, Thursday and Saturday evening, at 8 o'clock; also Wednesday, Saturday and Sunday affernoons at 2. Ladies admitted to afternoon Soances for 50 conts. Private Sittings for development and for business; also pri-vate Béances, 314 Shawmut Avenue, Boston. April 4.-iw

April 4.-38° ⁶⁴ THE SEYBERT COMMISSION FOR IN-TVESTIGATING MODELIN SPIRITUALISM'' of the University of Ponnsylvania, hereby requests all Me-diums for Independent Slate-Writing, and no others at present, who are willing to submit their maniferiations to the undersigned, stating forms, &c. HORACE HOWARD FURNESS, Acting Chairman, Philadelphia, Pa. March 28.-2wis

Mrs. Stoddard-Gray and Son, DeWitt

C. Hough, HOLD Séances for Full-Form Materialization, and Com-questions, on Sunday, Wednesday and Friday evenings, at 8 o'clock, and on Sunday and Triesday afternoon at 2 o'clock, sharp, at their residence, 323 West 34th street, New York, April 4.-4w

Shawmut Educator.

COMPOSED of Spiritual and Liberal matter for our Chil-dren. Sories Nos. 1 and 2, Questions, Answers and Silver Chain Recitations. No. 3, Memorini Service. No. 4, Anniversary Service. Price 5 cents each, postage 1 cent. ALONZO DAN FORTH, 23 Windsor street, lieston, April 4.-1w

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MINERAL RODS.

L stamp for Circular to E. A. COFFIN, No. 47 Bristol street, Boston, Mass. 4w*-April 4.

A STROLOGY.-For Astrological Information Concerning your prospects during March, send for the "Prognostic Sing Gaser," price 10 cents. Address "The Mar Gaser," 70 State street, Boston, Mass, P. O. Box 3409. INIS-April 4.

MRS. I. H. FROST, Test and Medical Medium, Can be found at 63 Torrace street, off Tremont, Boston Highlands, Sittings daily, except Bundays, Hours from 9 A.M. to 5 P.M. 1w*-April 4. MISS L. H. MORROW, Natural Healer, 275 Bhawmut Avenue, Boston. Hours 9 to 4. April 4.-2w*

CONTENTS

MARCH NUMBER

FACTS.

The Spiritual Offering for March 28th comes to our table the present week with a new vignette heading. The design is exceedingly tasty. We are glad to see this evidence of material prosperity, as it opens the door for spiritual growth as well. May success attend our contemporary's efforts to sow the good seed of spiritual emancipation over the length and breadth of the land.

"THE MIND-CURE," (Chicago, A. J. Swarts,) for March contains an article by Warren Chase, in which he considers the question "Is Health Catching?" arriving at the conclusion, from his own experience and that of others, that it is. Charles Dawbarn contributes to this number Part Third of "Practical Hints; or, Eight into Two Won't Go." Copies are for sale at this office.

THE ELKS.-Boston Lodge, No. 10, of the use ful and benevolent Order of Elks, will hold on Easter Monday, April 6th, a grand reception and promenade in its interests, at Mechanics' Building, Huntington Avenue, Boston-exercises to commence at 8 P. M. A noble institution and a worthy object will combine to a certainty in calling out a large attendance on that occasion.

In the account given by the eldest of the "Fox girls," Mrs. Underhill, of her visit to Boston, in "The Missing Link," she says: "I shall ever remember the beaming, kindly face of Rev. Theodore Parker, who fearlessly, frankly and honestly announced to his friends that he was a believer in Spiritualism. Subsequently he visited me several times in company with Rev. John Pierpont."

"THE OCCULT MAGAZINE" is the name of a new monthly published in Glasgow, Scotland, as "an exponent of psychical research and philosophic truth." Special attention is promised to be given to the translation of quotations and fragments from the writings of ancient sages, still in existence though hitherto supposed lost.

15 The meeting in Atlanta, Ga., on Sunday, March 22d, was well attended. Prof. H. M. Cramer spoke upon "Electricity"; and Judge A. H. Dailey of Brooklyn, N. Y., being in the audience, made interesting remarks upon the importance and present position of Spiritualism.

Mrs. S. A. Lindsley, Quitman, Ga., will please accept thanks for a box of orange blossoms and honeysuckles for our public Free Circle-Room table.

Attention is called to the card in another column of Mrs. I. H. Frost, a new medium who has just entered on public work.

A refer to an an arriver and a refer to a

BT Dr. H. P. Fairfield has permanently located in Rockland, Me., where he will receive calls to lecture for Camp-Meetings, Conventions and Spiritual Societies. Address him Box 347. as above.

10 Red Cloud had recently a very satisfactory interview with President Oleveland in Washington, to which we shall revert in a future number.

Mrs. Helen Fairchild has removed from 281 to 314 Shawmut Avenue, Boston. See advertisement.

197 Read the Anniversary Poem on the third page, by E. P. Cook of Brunswick, Me.

Movements of Mediums and Lecturers.

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

We are informed that on account of sickness, Mrs. R. O. Hatch of 281 Shawmut Avenue, Boston, has sus-pended her materializing séances until further notice. pended her materializing scances until further notice.
Capt. H. H. Brown has the following engagements for April: Woonsocket, R. I., April 5th; Greenwich, Mass., 12th; Manchester, N. H. (Penacook Club), 16th; Boston, the 19th (Berkeley Hall-be would like an engagement in Boston or vicinity for the afternoon); Haverbill the 26th. He will speak. In Woonsocket, R. I., May 8d. He has a few invitations each for the summer from Maine, Vermont, New York, Ohio and Michigan. Will make a Western trip if a sufficient number of engagements can be made, between May 10th and Aug. 1st. Address him at Woonsocket, R. I.
W. J. Colville has been, very address with ended to the summer from the sum of the sum of the sum of the sum of the made. New York, R. I. 10th and Aug. 1st. Address him at Woonsocket, R. I.
W. J. Colville has been very actively employed in the lecture field of late out of Boston. as well as in it.
On Tuesday, March 24th, he spoke in City Hall, Dover, N. H., to a large audience in defense of Spiritualism sgainst the attacks of a Methodist minister residing there. On Friday, March 27th, he delivered a funeral discourse in. Plymouth, and on Saturday, March 28th, in Concord, Mass.—besides lecturing three times at 30 Worcester Square, Boston, during the week. Persons desiring his services for week-evening lectures or fu-nerals will please address 304 Shawmut Avenue, Bos-ton. He will speak in Stoneham Wednesday even-ing, April 3th, on behalf of the Spiritualist Ladies' Add Boolety there.

Add Boclety there: J. Frank Barter on last Sunday, March 29th, closed a very marked and successful series of ten lectures in Springfield, Mass. His tests were numerous and de-cldedly clear. On Tuesday, March Sist, he gave the Annivarsary address at Tremont. Temple, Boston. Friday evening, April 3d, he was to lecture, sing and give tests in Mechanics' Hall, Merrimac, where once he taught school, and where his child was born. On Sunday, April 5th, he will begin a course of lectures in Blackstone Hall, Providence, R. I. The third Sun-day of April is engaged for Portland. Mc., and the fourth and last Sunday for Marblehead. For engage-ments address him 181. Walnut street, Chelsea, Mass. Mrs. 4. H. Colby lectures in Byringfield, Mass, the

ments address nim iki, Wainut street, Chelses, Mass. Mrs. A. H. Colby lectures in Springfield, Mass., the Sundays of April. Address at general post-office. H. D. Sanford writes from Webster, Mass.: "We have had three lectures, closing on the evening of March 25th, by J. W. Kenyon, of 17 Fledmont street, Worcester, Mass. We ware very much pleased with them. He is an inspirational speaker.: His terms are very reasonable, and he should be kept at work con-tinually. ann of t tinually. Clenterup

The cattle-men have also been ordered out of Oklahoma

THE BABY OF THE FUTURE. NURSE (singing).-Twinkle, twinkle, little star, How I wonder what you are ! How I wonder what you are 1 BABY (pityingiy).—Do you really wonder, Jane? And to me all seems so plain 1 Go down stairs, my girl, and find Books that will improve your mind; And if heavenly bodies then Still remain beyond your ken, You had better go and ax Good Professor Parallax,

Mr. Horace Howard Furness of Philadelphia (Acting Chairman of the "Seybert Commission for the Investigation of Modern Spiritualism,") is the possessor of Shaksneare's gloves, says the New York Sun. They were given to Garrick, he says, at the Stratford Jubilee, in 1769, by John Ward, the actor, who had received them in 1746 from a cousin of Shakspeare, with the assurance that they were genuine. On the death of Garrick they passed, with all other personal effects, to his widow, who, at her death, bequeathed them to Mrs. Siddons, who in turn bequeathed them to Mrs. George Combe of Edinburgh, her daughter, who bequeathed them to Mrs. F. A. Kemble, who gave them to Mr. Furness.

An Illinois clergyman is reported to have startled his people recently by the singular announcement : " Remember our communion service next Sunday forenoon. The Lord will be with us during the morning services, and the bishop in the evening."

Emily Faithfull has this good word for American girls: "It seemed to me that American girls were more sprightly and far cleverer than boys of their own age, and many of them managed to take the lead without being pert, fast or unfeminine; while wandering where their fancy took them in a manner which would make every separate hair on the head of the conventional English mother stand on end, they evinced a dignity and self-respect which surrounded them with a protection far more valuable than any which could be extended by parents and guardians."

A Sacrilegious Beast : Mrs. Kilerain Pldgeon. A Sacrilegious Heast: Mrs. Kilorain Pidgeon, of Austin, is very conscientious in the discharge of her religious duties. Yesterday at breakfast, Mr. Pidg-eon, who was reading the morning paper, remarked, "That was a horrible affair in Paris. Day before yes-terday a Hontamer was eaten up by the Hous." "What 1" exclaimed Mrs. Pidgeon, "in Lent?"-Texas Siftings.

Here is a pretty concelt of a child, noted by an exchange : "What does Ged send the snow for?" asked one little girl of another. "Why, the snow-flakes are the umbrellas He covers his flowers with," was the answer.

George MacDonald is the "introducer" of a work (from the press of Funk & Wagnalls, New York) whose suggestive title is "LETTERS FROM HELL," which book he proclaims has for its principal object "to make righteous use of the element of horror." What next, we wonder?

A young lady died under the surgeon's kulle, in At-lanta, Ga., last Saturday. When will the people learn sense enough not to submit to the inhuman butcheries of legalized body-killers under the guise of body heal-ers? No physician has a moral right to carve the bu-man body, when the chances are all against the life of the patient under the operation. A doctor should never kill it he cannot sure. We need some legala-tion on this crying evil. - Light for Thinkers, Allanta, Ga., March 21st.

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

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EDITORIAL.—A Facts Convention. The History of an English Fact. Mr. Charles Dawbarn. Physical Manifestations. Mr. John Wotherbee. Independent Slate-Writing. Mrs. Nellio Webster. A Spirit Finding a Lost Gem. Dr. H. G. Petersen. A Spirit Finding a Lost Gem. Dr. H. G. Petersen. Physical Manifestations. Mr. Frank E. Crane, Governor Porter's Vision. Backon Herald, A Convincing Test. Barmer of Light. The Spirit Recognized. Mr. W. F. Richardson. A Child Three Years Old Sees Clairvoyantiy. Dr. Frank O Ware.

A Child Three Years Old Bees Unit to January, Dr. F. F. S. C. Pierce. Materialization. Mr. L. L. Whitlock. Foretolling Death. Mrs. A. L. Morrison. Convincing Provo of Spirit-Return Through Independen Slate-Writing, Mrs. O. S. Crombio. MISCELLANEOUS.

Facts Convention. - Providence Evening Mail. The Problem of Mental Phenomena. Testimonial. Mr. Geo. A. Fuller.

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son. All express as much of truth as they perceive-no mire. AF It is our earnest desire that those who may recognize the massages of their spirit-friends will verify them by in-forming us of the fact for publication. AF Naturalitowers apon our Circle-Room table are grate-fully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasare to place upon the altar of Spiritual-ity their floral offerings. AF We laylie suitable written questions for answer at these scances from all parts of the country. [Miss Sheihamer desires it distinctly understood that she gives no private slittings at any time; neither does shere-ceive visitors on Tuesdays, Wednesdays or Fridays.] AF Letters of inquiry in regard to this department of the BANNER should not be addressed to the modium in any case. LWM6B, WILSON, Okaframas.

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

Report of Public Séance held Jan. 16th, 1885.

(Continued from our last issue.]

Mrs. Caroline J. Smith.

l am Mrs. Caroline J. Smith. My home was in Salem, Mass. I merely wish to send my love to friends, and tell them that through all the years since my departure to another life. I have been with them frequently, and tried to

but I do not wish to do it in public. Perhaps I may come to my friends in another way, and let them know of these things. I am very thank-ful for the privilege of speaking here to day.

Lottie Gettys.

When I left my earthly form and friends I did not go a long journey, after all, but still re-mained with them for a time. I knew how sad they felt because I had died; and now I come back here to tell them that I did not die; the body faded away, but my spirit lives and has the power of watching over the dear ones with loving care, trying to make them understand that it was truly myself. These things were so strange to me at first, I could not understand them. When I went to the spirit-world and found homes there so much like what we have found homes there so much like what we have on earth, and saw the people moving around, to-and-fro, attending to their duties, perform-ing their own labors similar to what they did here in this world. I thought it was very strange, and I asked for an explanation; but after a while I became familiar with my sur-roundings and took up my life just the same as others have done. I found that it was agree-able and even beautiful; that all things seem to have been adapted to the needs of human hearts. In reality, we all find a natural world and a tangible home after life's experiences in the body.

The second state of the spirit of the second state spirits as stray with the scale state of the spirit spirit scarry with these the sore heading indications. The spirits is the sore heading is the matter with me? I've got a solution so the spirit spirit spirit spirit spirit spirit spirits as the spirit spirit spirits and the sore heading is the same spirits as the spirits as the spirit spirit spirits and the sore heading is the same spirit active spirit spirit spirits and the solutions. The spirits are stray with the solutions of such the spirit spirit spirits and the solutions. The spirit spirit spirit spirits are spirits and the spirit spirit spirits and the spirits and the spirit spirits and the spirits and the spirit spirits and the spirit spirits and the spirit spirits and the spiri

all alone. Lord bless her, she aint alone ! Why, no; ye're niver ony of ye alone, 'specially when ye thinks ye are, and are cuttin' up some of yer tricks-not by a good dale. The poor woman, she feels that she's alone; she cries, an' frets, an' takes on hard; thin she goes to her work an' gets a bit of coin and puts it away, because she thinks every piece she gets will help Pat up a step oot o' purgatory. Not a bit of it 1 *I'm not in purgatory*; 1'm well off. I've seen darker places here on earth than I've ever foond on the other side. What I want is to help the lass out of the purgatory she's in here to a higher state, ye know. Ye'll excuse me, sir, if I do n't talk jist right, because ye see I'm not used to this new-fangled spach; 1 have to use the words I'm familiar with.

with.

In basis in mass. If held y wild to be and in the spears since my departure to another life. I have been with them frequently, and tried to make them feel my presence, to give them some token of my continued love and sympathy. I passed out from the body on that day which you recognize as the anniversary of Washington's birth. It will very soon besix years since that event occurred to me, and I would in the birthday.
Barnage experiences. I could not, at first, understand whore I was; it is seemed like a dream; all around me was vague and unreal; but in a short time this condition passed away, and I don't know how long it is since I whit of a coat at all, but jist me old blue jacket an 'shirtstime I have been striving to gain knowledge, so that I might not appear more ignorant than those around me, for here all seem so eager to acquire information that one catches the death of the body-for that does not close all avenues to them, but rather opens widor and grander ones through which they somethue, to be able to give something of a more pirvate nature; there are matters pressing upon my mind that I would like to speak of the world; that what ye call extinguish more pirvate nature; there are matters pressing upon my mind that I would like to speak of the world i the death of the body. Thave met with so and grander ones through which they with the to be able to give something of a more pirvate nature; there are matters pressing upon my mind that I would like to speak of the world i the possing of the more pirvate nature; there are matters pressing upon my mind that I would like to speak of the world i they be aburt of the body and they be able. They have been strive the a matters pressing upon my mind that I would like to speak of the able to give something of a more pirvate nature; there are matters pressing upon my mind that I would like to speak of the able to give an ord they be able. There are matters pressing upon my mind that I would like to speak of they bead to the the so they word to ther up in the world; that s what it all amounts to; I think so. Be gorra, if ye foind me old woman for me tell her not to freta bit more; l'at's only gone jist a little bit ahead to break the way open for her-make it kind o' aisy like-so she'll have a comfortable home when she gets over. Be gorra, sir, I do n't know how I'll pay yez; but I'll try to do somethin' to help yez along. Sometimes, ye know, a big strong Irishman may jist happen to come along in the nick o' time an' lift yez up a bit over the road. If yez want ony help, jist call on Pat Casey, an' he'll help ye shure. Yez are purty foine here. I don' know as I ought to have coome in; but I did feel so bad; I wanted to see if I could n't get a word to Kate; an' somehow or other they pushed me right in, and the gintleman said: "Go on, mon, tell yer story, an' ye'll meet with a dacent welcome." An'so I have, sir. Ye're a gintleman, an' I thank yez, an' good luck to yez; may yez niver want. want.

R. B. Elliot.

R. B. Elliot. Is there not a passage somewhere in the old book that reads: "The rich and the poor meet together, and the Lord is the maker of them all"? It seems to me that the truth of that passage was never more forcibly illustrated than it may be right here, and is to-day, where the poor Irishman and the rich monopolist stand side by side, where the humble children and the high and exalted characters of the other life meet together; and this truth is illus-trated all the way along in life: the rich and the poor jostle together, and although they may not realize that they are brothers and sisters in the scale of humanity, yet they are really the offspring of Him who is higher than any of earth.

moralize, and perhaps to express his thoughts aloud. I come to speak to my friends, because I feel it my duty. I believe I ought to give my testi-mony concerning the truth of spiritual life. I was a public man when on earth, favored by my fellow citizens with one of the highest offices they could bestow, and I feel that I can only ir part repay the trust they reposed in me by re-turning from the spirit-life and assuring them of the immortal existence, of the truth of spirit communion. A great desire is borne in upon me to spread the light in the region where I beme to spread the light in the region where I be-longed. It is true that minds in that section are opening to the light, yet those who have gained glimmerings of the instrution that Spir-itualism has to give are very few compared with the great mass who are in ignorance. There is much required by those souls, something even more than what we can give from the spirit-life: there is vital knowledge concerning the physical system, and concerning the duties of material life that should be brought home to them, and there is indeed a wide field for stir-ring labor, and great need of teachers and mis-sionaries who will go out and minister to those sionaries who will go out and minister to those in darkness. in darkness. I feel myself incompetent to undertake such a task, but I will do what little I can in con-vincing my friends of my identity, assuring them of the realities of the future life, and giving them some information concerning its con-ditions, if they will seek an opportunity for me to do so. I would like to come in private. There are concerns connected with our State which I would like to talk over personally with a few friends; there are affairs which I think need to be ventilated, and perhaps I can give them some opinions on these matters which might not come opinions on these matters which might not come amiss by-and-bye. My home was in New Orleans. I have many friends there. I have seemed to gain an influ-ence in that city recently, by the visitation there of a party of mediumistic people, through whom I have gained power to come to this dis-tant point and make myself known. I am in hopes, before three months have passed, to have the power of giving external evidence of my

and of its results she would hesitate to step for-ward or to move actively, which would retard our work and fail to give us the conditions we require. I assure her it is all well and has been planned carefully by the spirits; all she has to do is to leave it in their hands and per-form their bidding. I bring her my love; her brother George sends his, and many friends unite in expressing their sympathy. The way is sometimes rough and cloudy, but, after all, the work is a good one, and what is accomplished may compensate for the trials and difficulties which she has to meet along her way. If you will simply call me Crystal, she will understand.

Report of Public Séance held Jan. 20th, 1885. Invocation.

Report of Public Scance held Jan. 20th, 1885. Invocation. Oh i our Father, we render to thee praises for the day and for the work of the spirit. We thank thee that the experience of humanity is such as to unfold its highest powers and to prepare it for a continuance of life forever. We bless thee that immortality is the heritage of every soul. We adore thee when we can realize and understand that through all the discipline of life a guiding power sustains each heart, and a beautiful guardianship is excreised over every life. Oh i thou who art the soul of all love, whose tender beneficence and care are bestowed upon all creatures, we turn to thee, seeking for strength and guidance. We bless thee for the discipline of spiritual life, for the labors and opportunities which open before the progressive mind. We praise thee that intelligence, will, wisdom and all truth do blossom more grandly in the heart of man as he advances upon the upward road of progress. May we learn to realize that what-ever comes to us of sorrowful experience must have been given as a discipline to purify and strengthen the mind and brighten the spirit, so that we may he pre-pared to press forward, accepting what thou hast to bestow, making the most of what is given to us, doing the best we can with the opportunities afforded us. We ask thy blessing to rest upon all humanity; may each and every one feel what th is to join in that glad anthem which rings out from the spiritual world unto earth : "Peace on earth ; good will to man," and come into more concord and harmony with the life and beauty of the spheres. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—Your questions are now in order, Mr. Chairman, QUES.—In case of reincarnation, is the brain of the psychical being, at birth, formed and pro-portioned in accordance with the mental un-foldment of the spirit reincarnating, or in ac-cordenea with the assimilated mental unfold

foldment of the spirit reincarnating, or in ac-cordance with the assimilated mental unfold-ment of the two physical parents, or with the existing and acting planetary conditions? Ans.--We should judge that all the forces mentioned by your correspondent would be brought into the condition and into play in forming the brain of a human being who was to be reëmbodied upon the earth. There is very much relating to this question of reincarnation which has yet to be considered and investigat much relating to this question of reïncarnation which has yet to be considered and investigat-ed. The law of reëmbodiment is by no means clearly and fully understood, either by mortals or spirits. We have come into communication with many spirits who believe in this law of reëmbodiment, who claim to have been sub-jected to it, and who speak from their own knowledge of such a law and its operations. We' waive aside our own personal opinion in regard to this matter. We are still obliged to say that these spirits compose two classes, one of which declares that in overy successive reëmbodiment strange, and I asked for an explanation; but factare shulle I became familiar with my sur-roundings and took up my life just the same as others have done. I found that it was agrees to have been adapted to the needs of human to have been adapted to the needs of human coult fire scaperiences in the body. I lived in the South. I came from Athers, Tenn. I was the wife of Mr. Richard P. Get tys. I come here to seen my lore home to the fear friends, and to assure them that if they can only think it possible, they may have mani-in their midst. It would please me if they tal power and in physical ability than was the one preceding. For instance, they maintain that a splrit may have lived upon the earth many years, its mental powers having been very brilliant and highly unfolded, its physique grand and powerful, and its material acquisitions so great that it commanded a wide influence over its fellow-men. Another embodiment occurs, and the same spirit is born into the mortal life a poor feeble cripple one whose physical pow and the same spirit is born into the mortal life a poor, feeble cripple, one whose physical pow-ers are oramped, and whose spirit cannot put itself forth, because of material limitations; it becomes the child of poor and perchance igno-rant parents, and is reared amidst squalor, and conditions of want and misery. The spirits who put forth this theory claim that the soul is obliged to become reëmbodied among such con-ditions, for the purpose of retribution because of deeds performed in the past for purposes of of deeds performed in the past, for purposes of soul purification, or for other experiences of discipline. Therefore, while there is so much difference of opinion upon this vast subject, we will not inflict on you our own personal ideas. We believe that the brain of every spirit who is born upon the physical plane is fashioned and molded under the laws governing human na-ture, and that these are perchance controlled, to an extent, not only by planetary influences, but by the attributes and conditions of the physical parents, as well as by a psycho-mag-netic law, brought into operation by intelligent spiritual beings for purposes of their own. Q.—Is the soul confined with the body dur-ing gestation, or is it free to your through ing gestation, or is it free to roam through space as is the soul of a mesmeric subject during the time its body is under meameric influence? A.-The soul of a psychological subject, dur-ing the time it is under the influence of another mind, may be free to roam through space, but at the same time it is subjected to limitations; there is, so to speak, a cord, a magnetic link, binding that soul to its physical body. Should that link be severed, the spirit would be un-able to again reënter the material form and take possession of it. The soul, during the pe-riod of gestation, is attracted to the embryo, and held in connection with the mother by a magnetic cord or link. This magnetic attrac-tion cannot be severed save by disconnecting the spirit entirely from the mother and from The soul of a psychological subject, dur-died i kond da burn is die men at intende men at intende men alle for any nutie feel and set hat off yr seendly. yt he ytikation i her of past yf med men for any survival keep out her of past yf med men for any survival keep out her of past yf med men for any survival keep out her of past yf med men for any survival keep out her of past yf med men for any survival keep out her of past yf med men for any survival keep out her of past yf med men for any survival keep out her of past yf med men for any survival keep out her of past yf med men for any survival keep out her of past yf med men for any survival keep out her of past yf med men for any survival keep out her of past yf med men for any survival keep out her of past yf med men for any survival keep out her of past yf med med men for any survival keep out her of past yf med med men for any survival keep out her of past yf med med men for any survival keep out her of past yf med med men for any survival keep out her of past yf med med men for any survival keep out her of past yf med med men for any survival keep out her of past yf med med men for any survival keep out her of past yf med med men for any survival keep out her of past yf med med men for any survival keep out her of past yf med med men for any survival keep out her of past yf med men for any survival keep out her of past yf med men for any survival keep out her of past yf med men for any survival keep out her of past yf med men for any survival keep out her of past yf med men for any survival keep out her of past yf med men for any survival keep out her of past yf med men for any survival keep out her of past yf med men for any survival keep out her of past yf med men for any survival keep out her of past yf med men for any survival keep out her of past yf med men for any survival keep out her of past yf med men for any survival keep out her of past yf med men for any survival keep out her of past yf med men for any survival keep out her of past yf med men for any survival keep out

you. Other spirits of our band desire to send
that we do not forsake them; that dearmed their remembrance.
Mother Johnson says: "Tell our dear ones
emprised and to perform the labor whigh we neglected
and to perform the labor whigh we neglected
if the the avenue is closed, although they feel
we have belf for parts unknown, yet we are
still at hand, awaiting an opportunity when we
still at hand, awaiting an opportunity when we
to an axis impress our influence and give our
instructions; but those impediments which
have been in our way for the last few years and
together i, then the work can go on more full
source and give our on and did not give up the hold which
you keit on and did not give up the hold which
you had upon spiritual things."obliged to come back to the earth and regiment
and grandly, and you will find it was best that
to an dation to grive up the hold which
you had upon spiritual things."obliged to come back to the earth and regiment
spirate and now." Therefore we can see that
hat been in our way for the last few years and
together i then the work can go on more fulle
so an axis in the fight and the report. Our opinion is that it is when
had dear friend, who is ener to them were washed in the source of any thought
more sense tell him that when he does right is hough
to the source of the body some years now,
source ther their plans in relation to this mat-
tor, because it would not be well for her to un-
to the source of the body some years now,
the before her, but as eas on and there is any though the source of the body some years now,
source the in the source of the body some years now,
the before her, but as east of this is an to be allowed there is any though the source of the body some years now.
Neve and there is an indeed to come so the source of the body some years now,
there is anon wear to the sattor which be anot so the start

Albridge Hoyt. I have been out of the body some years now. and here I am, trying to speak in a way that I thought I never should do, and as I declared I never could, for I did not believe in Spiritual-ism; I thought it was a great fraud, and that men and women pretending to hold communion with the dead were impostors. I had no faith in it, and when some people came and talked to me, wanted me to investigate, desired me to try and see if I could not get help for my in-firmities from some of those spiritual healers and doctors, I said it was all nonsense. I be-lieve there was a trial made. I did not get much relief. I suffered for years, and felt all drawn up and miserable, and I could get no relief any-where until I went out I did n't see things much plainer than I did before; it took me a good while to find out just where I was, and what was the true state of things around me. Yet after a time I began to learn, and to see that I had made a great fool of myself in refus-ing to investigate something that, after all, was a great truth. Now I come back to tell my friendsthat I did not know as much as I thought I did, and they de n't know as much as they think they do; they do n't possess all knowl-edge; there is around them agreat deal of truth yet to be learned, and much information to be gained, and I hope they 'll set to work and look

edge; there is around them a great deal of truth yet to be learned, and much information to be gained, and I hope they'll set to work and look it up while they are here on earth. I hold some of the opinions I held when in the body, and some of them I have cast away as useless things. When I find something better than I've got, I let the old go and take up the new; in that way I've been learning some les-sons, gaining some light on many questions that used to puzzle me. And I am learning to think—that is just what I mean. We accept too much while here as a matter of course; we do n't turn it over in our minds and investigate do n't turn it over in our minds and investigate it. When we get over on the other side, men and women grown though we be, we have to begin to learn, and think things over. I am trybegin to learn, and think things over. I am try-ing to do it now, and perhaps some of my pro-gressive neighbors, who used to try and make me see the light, will be glad to know I have got back and that I am in this condition, and that I am free from bodily infirmities, straight, and feel strong in my limbs. I could shoul like a school-boy to think that all pain and weari-ness have gone. I come from Bradford, N. H. My name is Albridge Hoyt.

Sampson B. Talbot.

[To the Chairman:] You are a stranger to me, sir, as I am to you. [I am glad to welcome you.] That is what I wish to learn. I thank you very much. I did not know whether you you very much. I did not know whether you really did admit strangers from a distance or not, but I had a desire to come and see if I could make myself understood. These are strange things, and in this day and time, when humanity is marching on so rapidly, we meet with many strange experiences, and sometimes all our old notions of life and things are com-pletely overset by the new laws we discover, the new light which is shed upon hitherto cloudy subjects.

oloudy subjects. My friends need not feel very much disturbed in learning that I have returned from the other life. Some of them hold opinions very much at variance with the true idea and reality of at variance with the true idea and reality of the spiritual kingdom, and of course they may feel disconcerted when they hear that one of their number has come back from beyond the grave and attempted to speak to them. But they need not be; I shall do them no harm. I come manifesting a friendly disposition. I

of my voice, and looked to me for instruction in spiritual things. Recurring in memory to the past, when I stood up before my people and ex-horted them to live lives of righteousness, be-lieving, as I told them, that those who came to Christ and were washed in his blood should be cleansed of all sin, and that those who rejected him and turned aside from his saving power would be punished for endless days; believing, as I did, in the saving grace of water, and feel-ing that none but they who came to the Lamb through blood should be reconciled and saved in the future, it is strange to me to stand here, or indeed to stand apart from physical life in the spiritual world, and gaze around me, find-ing so many grouped together, sinners and saints alike, in one place, and seemingly amen-able to one law. I can understand that the good may only come to those who are vile for the purpose of bring-ing them a redeeming power—this is what I am told—but I have not been able fully to under-stand how it is that the good can leave their homes of Aight and come down to those darken-ed places where the evil dwell, for I had believed that they who were righteous should dwell for-ever in a land of beauty, undisturbed by the sight of evil and wrong, and indeed caring only for that which was around them in the man-sions of bliss. But I have been obliged to learn some strange lessons since passing from the body. I come here in the spirit of humiliation, for I

sions of bliss. But I have been obliged to learn some strange lessons since passing from the body. I come here in the spirit of humiliation, for I am like a little child, ignorant of the first laws of being, unconscious of the great reservoir of truth around me, which I have not seen, which I have not comprehended. I feel that many years of my life were spent in vain question-ings, and that after all I understood nothing, yet it seemed to me that I had been permitted to comprehend the way of life, and so I felt called to give it forth unto my followers. Many will think it strange that I return to speak these things, but when one finds the spirit of truth pressing upon him he feels im-pelled to open his mouth and give utterance to the thoughts surging up within his being. As I have discovered, as I have been ascertaining all along the way in my experience since pass-ing from earth that I was mistaken in my views of life, in my ideas of the Redeemer and of the Infinite Being, I felt that I must come here and speak of my mistakes, that I must confess them to those who once knew me, and, if possible, try to point them to the true way of if possible, try to point them to the true way of salvation.

I find that our Universalist brothers and the Unitarians, whom so many exclude from their pale of fellowship, are much nearer to the truth than we who confine ourselves to our own special forms and creeds and deny the sal-vation of any but those who espouse the cause vation of any but those who espouse the cause of Christ. And I go a step further, and find that they who are called Spiritualists-despised as they may be by many sects-are still nearer the truth, for they not only accord universal re-demption to all mankind, but they also admit and claim fellowship and communion with the souls of the departed. It rust that they live up to their convictions of truth, that in their daily lives they show to the world the purity, the moral grandeur of the religion which they may receive from the heavens beyond. Of this I am not qualified to speak. I know very little of Spiritualists or Spiritualism; what I do feel that I know and understand I have gained since passing from the body.

assing from the body. But I wish to exhort my friends, those who-once listened to the sound of my voice and fol-lowed in my footsteps, to search for the truth, not to turn aside from that which may prove to be a beacon of light and knowledge because it gleams outside their own walls, but what-wer they see which may appear to be a stor it gleams outside their own walls, but what-ever they see, which may appear to be a star, to investigate it, to follow it, to look into its claims and try to discover whether it be a true beacon of progress and knowledge, or a false-light which would lead them to destruction. Those who have earnest, honest hearts and souls, desiring to be purified from evil, to gain only good, will not be misled; they will speedi-ly discover whether what comes knocking at their doors is an angel of light or a disciple of evil.

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in their midst. It would please me if they would sit together quietly and harmoniously, and invoke the presence of the dear friends who have laid down their material forms, for I believe we could come and make ourselves known to them, or give them tokens of our presence and assurance of our continued life and of our interest in their well-being. I trust they will endcavor to open a way of communi-cation between the two worlds, so that in their own homes the dear ones may receive these glad tidings through their own instrumentality and find evidence which will convince them of the immortal life. Lottie Gettys. It is notyet two years since I passed from the body.

Patrick Casey.

[To the Chairman :] Now are yez? Bedad ! I do pretty well. I'm tryin' to, at all events. I don' know, sometimes it's pretty hard to do well at all at all. But thin, do ye moind, some-times it coomes very good, an' I do n't seem to have any trouble. But now, ye sees, I do n't understand this at all. Shure, a minute ago I 'Pon was meself, an' now I be somebody else. me sowl, I do n't understand it. Shure, I niver had onything loike it afore. Are ye witches here? I b'lave yez have bewitched me. I'm not meself at all.

not meself at all. Where did I live? I lived in Boston. Aint I in Boston now? [Yes.] That's all right; that's what they towld me, I was in Boston; an' said I, I want to get to me old home. 'T is in the North End it is, an' I wants to go down there; they say there's been changes down there in me old home. I don't b'laye it; I wants to go on' see . Con yo lat me ot c' this rakes? I sand ar' see. Can ye let me oot o' this place? I suppose I'll have to take this new koind of a skin I're got on. [What was the matter with you before you died?] Fa'th, I don' know what ailed me at

died ?] Fa'th, I don' know what alled me at all. I felt a koind of a burnin' feelin' all over an. Their a koint of a burnin term an over me, an' it seemed to crape up to the roots of me hair, an' made me feel moighty uncomfortable, an' somehow me fingers would keep clutchin' an' clutchin' as though they wanted to get hold o' soomthin'. It was moighty queer. I niver felt onything loike it afore. It kept a goin' on an' on, until I thought all the water in the ocean would''t put the fire oct

alle a webstering

less hear of my return, and, I hope, be glad to know I have found the way back from the other side of life. It seems to me that instead other side of life. It seems to me that instead of rejecting our friends when they return, we should welcome them. I feel as though, if I was one of you now, I should give them wel-come and be glad indeed to know they had found a way out of the narrow place which we have been told holds the souls of the departed. and got back to the friends they loved, to take an interest in their welfare. I come to tell my friends I am well pleased with the conditions of the other life, and more than pleased at the op-portunity of speaking to them and bringing them my respects. I am Sampson B. Talbot of Champaign Co., Ohio.

Ellen Turner.

I desire to bring a message to my friends, and hope that what I have to say will be received I have to say what I have to say with be received kindly and lovingly by those to whom I come. I bring them my love and my sympathy. I wish them to realize my presence with them. I am not dead, nor am I far away, where I can take no notice of the dear ones here nor understand what is taking place with them

what is taking place with them, I was young in years when I left the body; scarcely twenty summers had visited me when I was called away. I was weak and ill for some little time before I passed out, and my thoughts turned to the consideration of the future life. turned to the consideration of the future life. It was all a tangled maze to me; I could not understand it. I had heard but very little of Spiritualism, and what I had learned concern-ing it rather frightened than attracted me. I turned to the Bible for knowledge and informa-tion, but somehow its passages did not convey a vital meaning to me, and I was at a loss to know ust what the character and nature of the other ife could be.

One of my friends, who believed strongly in Spiritualism, came and talked to me by the hour, telling me what he had heard from returning

stood, what were my surroundings in the spir-itual world, and learned that that life is also nearly akin to this of earth, that its conditions are so very like what you have here, and un-derstood that I had entered upon only another derstood that I had entered upon only another grade of experience and discipline, over which I was to pass perhaps to still another and higher grade, I felt humbled in spirit that I had learned so little during the long years of my earthly life, that I was obliged to enter upon a spiritual existence as a little child, even an in-fant, ignorant of all around me, and unconsolous. of the laws and conditions of being, therefore it fell upon me that I must return and speak to my people, and tell them that there is con-scious communion between the two worlds; that there is a grand scheme of salvation for every soul; no matter how lowly and degraded every soul; no matter how lowly and degraded one may be, opportunities for repentance, for progression, and also for the attainment of hap-piness, will be afforded that one in another state of being; and although the wrong-doer will be obliged to suffer in consequence of his-misdeeds, yet he may, if he will, ind an open pathway to light and peace. These things should be understood by mankind, and when one cramps himself up into narrow confines, hedges himself around about by creeds, dog-mas and articles of faith, those who have en-tered the light should strive to strip these things from him, that he may see face to face the spirit whostands waiting to be received, the spirit of Truth, which shall tell you all things. I was

who stands waiting to be received, the spirit of Truth, which shall tell you all things. I was known as Rev. Z. P. Wildes. Later in life I made my resting-place in Har-lem. I have friends in New York and New Jersey, who perhaps will learn of my return. I give them the right hand of fellowship and greeting. Early in life I was settled in various. places in Massachusetts. I am a native of that State, belonging in Bridgewater. Many per-haps in Massachusetts will remember me, and possibly some may be pleased to know I have returned from beyond the dark river. I may say my last pastorate was the Fifth Ave-nue Church of Harlem. I was one of the Bap-tist fraternity. tist fraternity.

MESSAGES TO BE PUBLISHED.

Jan, 20. -- Controlling Spirit, for Henry H. Holroid, Aaron. Moss, Isabella Goodwin, John F. Giles, Harriet Marston, Bellnda Morrell.

Moss, Isabelia Goodwin, John F, Glies, Harrict Marston, Jeilnda Morrell.
Jan, 23.-Mirs, Louisa Helm; A. Howland; Mrs, Luoy G. Baker; Edward H, Guernsey; Helen Burt; Davis Gallup, Jan, 27.-Controlling Spirit, for William Sanborn, Jason, M. Torbell, Nellie F. Jenkins, Sister Ann F. Bucby, John : Morrison, Martha Coollige, Augusto LoCompte, Lizzio-French, Annka; Beth Godirey; Jan, 30.-Dr. Peter S. Snow; John A. Hammond; Claris-sa Blake; Ohafjes Scott; Jennie Newman; Black Hawk, Feb. 8.-Mirs, Ida T. Shepeard; Harry F. Oldburg; John Hearn: Charles Grubbins; Benjamin La Farges. JFeb. 18.-Children W. Day; Arthur Henry Pike; Jessie Bradbury; Harry S. Hitch; Alice Maynard; Edwin Eimoro-Morrow; Esther Gracle Forbes; Eddle E. Fletcher; Willie Johnson; Lotela, for Blewart B.'Andresen, Johnnie Hol-dohnson; Lotela, Farge, Janes H.; Comu, Anomas F. Ken-Hedy, Robhe Seldon, Mamie Pratt, Katel Hallow, May-flower, 1071
Jed. M., -Timothy, Devine; Elizabeth Woodhury; Fargelis, J.

Bobble' Beldon, Mamie Fratt, Katle Harlow, May-flower, 1971
Beldon, Mamie Fratt, Katle Harlow, May-flower, 1971
Beldon, J. Harlow, Harlow, May-flower, 1971
Beldon, T. Huidan Seaman, Mary Elizabeth Harring-ton; George H, Kent.
Feb. 20. - Samuel S. Leonardt, Mrs. Annle, L. Atwood; H. Feb. 20. - Samuel S. Leonardt, Mrs. Annle, L. Atwood; H. Feb. 20. - John Pickett; Mrs. Maria Holce, Mrs. L. Will-ley: Charles Ablott: David Edwards; Maria C. Smith, Feb. 20. - Hev, William Lamson; Fanle A. Nyman; Thomas Whittredge: Neille Johnson; Dannis O. Murphy; Suide Nickerson White; March 8. - Hon, A. A. Abbott; Mrs. Julis Adams; E. G. Bachellor; Elikab T: Andrews; Annabel Miller, Gould; Oliver Davis; Grace Stoddard; Mrs. Annle Hop-Hast, Benelle Maning, March 10. - Capt. Sydney B- Benth; Norman H. Petzrs; Allco Carret, William GMi, Carolina Armstrong; Facher Thomas Olaries, Bydney B- Benth; Norman H. Petzrs; March 10. - Capt. Sydney B- Benth; Norman H. Petzrs; March 10. - Kapt.

Thomas Clarke, March 18, Adeline Cutter: Banual Poor; Mrs. W.L. C. Jackson: Thomas Donaldson: Edward Wyman, Calligan; Charles L. Dunn.

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OF LIGHT. BANNER

Banner of Fight.

BOSTON, SATURDAY, APRIL 4, 1885.

Spiritualist Meetings in Boston:

Banner of Light Circle-Boom, No. 9 Bosworth Strees-Every Tussiay and Friday atternoon at 30 clock. Admission free. For further particulars, see notice on Sinth page. L. B. Wilson, Chairman.

Boston Spiritual Temple, Horticultural Hall. -Loctures Sundays at 10% A. M. and 7% P. M. R. Holmes, President; W. A. Dunklee, Treasurer.

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 Paine Memorial Hall, Appleton Street, near Tremont.-Childron's Progressive Lycoum No. 1. Ses-slons Sundays, at10% o'clock, Henj. P. Weaver, Conduct-or, All are containly invited. Sents free.
 Berkeley Hall, 4 Berkeley Street, corner of Tremont.-Public service every Sunday at 10% A.M. and 7% P.M. Fermanent lecturor, W. J. Colville, Organist, Hudolph King. The public cordially invited.
 Sansth End Smiritanal Temple, No. 30 Worcester

South First Applications of the second state o

F. M. The Working Union of Progressive Spiritual-ints holds public services at Berkeley Hall Sundays at 2% F.M., also Wednesday evening at 7% o'clock, at No. 170 West Chester Park. M. S. Ayor, President, No. 191 State street. Wm, H. Banks, Secretary, 77 State street.

Wells Memorial Hall, 037 Washington Street,-The Spiritualistic Phenomena Association holds meetings every Sunday afternoon at 24 o'clock. G. C. Paine, No. 5 Staniford Place, Corresponding Secretary.

1031 Washington Sireet.-First Spiritualist Ladles' Aid Boclety. Meetings every Friday at 2% and 7% r. M. Mrs. Henry O. Torrey, Secretary.

College Hall, 34 Easex Nirect.-Sundays, at 10% A. M., 2% and 7% F. M., and Wednesday at 3 F. M. Eben Cobb, Conductor.

Harmony Hall, 34 Essex Street (ist flight).-Sun-days, at 105 A.M., 2% (scats free) and 7% P. M.; Thursdays, at 3 P. M. Prescott Robinson, Chairman.

Chelse a.—TheSpiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bei-lingham Car Station, at 3 and 7% F. M. The Ladles' liarmonial Aid Society meets at Temple of Honor Hall, Hawthorn street, every Friday attenoon. Business meeting at 4% ocieck. Entertainments in the evening. Mrs. E. A. Baker, Secretary, 129 Mariboro'street, Hadley Hall.—Meetings will be held in this hall. East Somerville, during the fail and winter on Sunday evenings.

cultural Hall.

The Boston Spiritual Temple at Horti-cultural Hail. This society held its usual sessions Sunday, March 20th, morning and evening, at Horticultural Hail. In the morning moderening, at Horticultural Hail. In the morning moderening, at Horticultural Hail. In the morning moderening, at Horticultural Hail. In the morning Mrs. D. M. Wilson, soprano, sang. "Something Xweet to Think Of," accompanied by Mr. Wm. Milligan on the organ. The subjects of the morning discourse were "Be-Colby (controlied) explained that. "Catholic "meant "Universal," and the Catholic Church meant the Uni-versal Cristian Church as against the Jewisd Church. "Ignorance in the drucch begat rules by which the formatine unust stand. The Protestants arose against Catholicism to become free, but, by the child's teach-ings from its mother, it adopted the same means to hold in ignorance the multitude, viz: belief. Sothey be came no better than the parent. Neither have ever protested for the rights of humanity, and when ore has stepped out for humanity he has been declared an infidel. Every science has had to buffet this ig-from the vocabulary of life. If it was stricken from the vocabulary of life the curch begat rules by the the the control which they cannot do without. Heilef has nothing to do with the uses of the curch could not live. Woman must have something to do toward changing the the religitus of the slave. Iy his teach-ings woman has been persunded that the Curch is the best place for the children she loves; that they must have be educated in Christian schools—and these are there is no need of a curching in the olders is the share to slave so schools. Bellet fungs incomination there is there bellet is there is no need of a curching in the olders. The one incorpore shellet, and bellet some of the slave so there the religitus of the slave is the slave. If is the same there is no need of a curching is the share the slave so schools. Bellet brings is the slave is the share the slave so the schoning of the slave is the slave share to bellet

imorance continues. Darwin is looking for the last into the even human and animal; but is there not as close relation between animals and some humans, as there is between human and angel? There are mediums for Catholic spirits as well as others. Why not? Are they not constantly passing into the spirit-world, and when they return, the same as when they let? When the Jesuit has passed to the spirit-world and controls a medium, he brings the same desires he had before leaving. Do not accept what is told you because spirits say it, for reason must have its sway, and their statements must hear the test of reason. What has belief done for the world but bring contention, strife and bloodshed? If we live right to day, we shall gravitate to the place where right is uppermost. Such as we are ourselves will be our associates hereafter." The evening lecture was in memory of Mrs. Jacob Bean, a member of this Boclety, who passed away the week previous, its subject being "Transition, or the Beanty and Necessity of Death": "Death had been boked upon as a messenger of sorrow; but a great change has occurred within the last half-century, and a much greater be an a purpose. Little is learned in the time allotted to man here; the books for study, the experience of every-day life and the necessity of labor for existence, bring but little knowledge. We call your sphere the anic-natal aphere, for from it mankind go from sphere to sphere in the life of the finture. This beauty of death is the highest form of life ex-This beauty of death is the highest form of life expressed here. Formerly it was looked upon as a pun-ishment; a blank wasfelt when friends were removed, for those from whom they passed could not follow them beyond the grave. A wonderful change has taken place, in that they can make their presence known as still existing. The one who has been removed from the side of her companion, and from your association, has taken a rest from a painful organism, and when rested, will, like others who have already communi-oated, make her presence known. The river of death has been bridged, and those who cross are able to re-rurn; hence there is no death involving absolute sepa-ration; the event is but transition from this to a newer life. There is no one who has lost a friend but down deep in his own being feels that that friend has gone some-where, and the mourning soul hopes to meet the de-parted again. Is there anything to live for, if all there was to be is experienced here? Immortality is not raught in books; we demand and command immortali-ty. The medium has been and is the link that con-nects us with a continuous life, thereby proving there is one. What is death? It is the great wave of life that sweeps over all. It is a blessed thing to die. Death is no respecter of person; the bight office, the rich in this world's goods, the poor and the lowly allke are greeted by it. As our loved ones pass on, how it opens the way and begets in us a desire to follow them." After personal remarks to the husband and to friends present, the lecture closed. J. William Fletcher will occupy the platform of this Boclety in April. Mr. F. spoke last year here to great satisfaction, and we bespeak a rich treat from both lectures and tests. W.A. D.

John Wetherbee, followed by recitations from Gracie John Wetherbee, followed by resitations from Gracie Dyar, Bessie Brown, Louise Irvine, Willie Wilcox, Ma-bei Roberts and Emma Ware; songs by Charlie Hatch, Master Eddie Hatch, Georgie Lang and Albert Hand; musical selections by the Bunker Hill Quartet; duet by Mrs. Hatch, jr., and Miss Bhelbamer. A vocal se-lection, composed for our Anniversary by Prof. Long-ley, by the Shawmut Quartet, closed the exercises of this session. Next Bunday will be the Sixth Anniversary of the formation of this Lyceum. Anticipatory to the occa-sion the following note has been received: SitAWHUT LYCEUM, BOSTON, MASS.;

sion the following note has been received: SHAWMUT LYCEUM, BOSTON, MASS.: Alonso Danforth, Sec'y-At the Leaders' meeting, held last evening, the following resolution was passed: Resolved, That the Obliden's Progressive Lyceum of Cleveland, Ohio, send words of love and greeting to Shaw-mut Lyceum, with the hope that its Thiry-Svereth Anni-versary festivities may be the more enjoyable by the fact that the Cleveland Lyceum is still true to the union of the three Lyceums formed October 21st, 1883. Fraternally yours, THOS. LEES, Cleveland, O., March 20th, 1885. As the exercises of the day will be of special inter-

As the exercises of the day will be of special inter-est, it is earnestly hoped that all friends of the Ly-ceum will attend, and by their presence encourage those who are laboring to instill in the minds of the young a knowledge of this life and that which is to come. ALONZO DANFORTH, Sec. S. S. L. 23 Windsor street, March 31st, 1885.

CHILDREN'S PROGRESSIVE LYCEUM NO. 1.-An account of the services of this school in Paine Hall, last Sunday, will be published next week in connection with accounts of the Anniversary celebrations elsewhere.

HARMONY HALL, 34 ESSEX STREET .- Interesting meetings were held as usual, morning, afternoon and meetings were held as usual, morning, afternoon and evening, on Sunday last. The exercises opened with an excellent address by Col. Bailey, whose remarks were entertaining and instructive. He was followed by Dr. Thomas, who made a few appropriate remarks, and gave several descriptions of spirits seen by him, which were recognized. Mr. Chase gave an excellent address upon materialization, with his experience in the investigation of that phase of mediumship. Well-chosen remarks were made by Frof. Milleson, Dr. Richardson, Mrs. Leslie, David Brown, Miss Keat-ing, Mr. Kirsh, Mrs. Pennell, Mrs. Johnson, J. B. Hatch, and Mr, Rand of Shawmut Lyceum, and sev-eral others.

Clear and positive tests which were recognized were given by Mrs. Pennell, David Brown, Miss M. A. Keat-ing, Mrs. Leslie, Mrs. M. K. Johnson, Mr. Estes, Dr. Richardson and several others, and some clear pay-chometric readings by Dr. Richardson.

THE SPIRITUALISTIC PHENOMENA ASSOCIATION The Boston Spiritual Templeat Horti- at Wells Memorial Hall held its usual Sunday services March 29th. The exercises consisted of singing

suffered her navy to fall. into neglect. Russia has extended her empire so widely that she can hardly guess at the wishes of her subjects ; England has enlarged the framework of her colonies, until, fighting in the Soudan, she gathers her recruits in New South Wales. Yet we believe that England and Russia were never so strong as now. In the presence of war the voice of faction would be stilled in England. Lords and Commons, whigs and tories, monarchists and radicals would heal their dissensions. Democracy has made great strides in thirty years. Millions of Englishmen have found a political voice to-day, whose fathers, in the same rank of life, had no political voice when Lord Clarendon sent his ultimatum to Count Nesselrode. The Crimean war was a war of governments. The war of the Afghan frontier would be a war of the people.

And mighty as Russia has grown to be, not less mighty is the allegiance of her peoples. Across that

The Rebiewer.

"SHADOWS": Being a Familiar Presentation of Thoughts and Experiences in Spiritual Matters, with Illustrative Narrations. By John Wetherbee. 12mo, cloth, pp. 287, with Portrait. Boston: Colby & Rich.

The author of this volume needs no introduction to the readers of the BANNEB OF LIGHT. His name has, through its frequent and always welcome appearance in these columns, become to them as familiar as a household word; hence this book will enter their homes as an old friend with whom, though they may never have seen, they have often held pleasing and in structive communion.

In compliance with the request of an aged clergyman, between whom and himself interesting corre spondence had passed concerning the verity of cer tain phases of phenomena attributed to the agency of spiritual beings, emphasized by the solicitations of others, Mr. Wetherbee has selected from his writings articles he deems worthy of a more enduring form than that they originally appeared in, revised, and with several additional chapters, given them to the public in this very presentable shape.

The author's interest in Spiritualism dates back many years. Called to pass under the cloud of a severe affliction, a rift in that cloud disclosed a silver lining that proved the shadow on his path to be a light to enable him to see as wide open the gates that had hitherto been to him not even ajar, of a new life, and that an immortal one. The transition from this to an other world of his eldest child was the cause of the sorrow that quite unexpectedly ended in great joy. At that time he was a Materialist. To quote his own words: "When the little girl's light went out, leaving us in the dark, I felt that that was the end of her. By what appeared to be mere chance, but which was subsequently learned to be the direct agency of higher intelligences, the bereaved mother was led to visit a medium, through whom she received positive proof that her child lived, and could make known her continued existence and love; and shortly after, by a series of events which Mr. Wetherbee describes, to him also the lost was found; the light that "went out" was relit.

The fact of a future life, and the possibility of holding communion with those who had departed, not from our side but our sight, being firmly established in his mind, Mr. Wetherbee rapidly grew in a knowledge thereof, and strong in his new and glorious faith. The chapters that follow give the interesting details of his many experiences with mediums and others, and to some extent the philosophy Spiritualism teaches substantiated by accounts of phenomena that are as convincing as they are remarkable. They comprise a full quarter century of investigation, pursued with an honest desire and determination to know the truth and with a skill worthy of a practiced scientist, under conditions satisfactory to the most exacting skeptic. That the book will do much toward the enlighten ment of those who are not familiar with the subject is elucidates, there can be no doubt ; at the same time it will aid others who are "almost persuaded," by di-recting their minds into paths that will lead them to a conviction of the truth. Mr. Wetherbee has a peculiar faculty for sustaining the interest of his readers in what he has to say until they reach the climax of his thought, leading them, often unconsciously to themselves, step by step to the conclusion aimed at, and finally presenting the truth he has in view, clinching it with striking incidents of his own experience, in a way that obliges them either to accept it, or show themselves derelict to their own good sense and better

False Statements Corrected. [From the Eastern State Journal, White Plains, N. Y., Feb. 27th, 1885.]

To the Editor of the E. S. Journal :

judgment.

To the Editor of the E. S. Journal: The false and absurd statements published in many of the New York papers, in regard to my brother's fu-neral services, held in Lafayette Hall last week, to say nothing of the untruthful articles regarding meet-ing at my house on the evening of same day, need no further comment from me than to say that such false-hood and injustice, so plainly visible to all who were present on either occasion, go but to show the un-just persecution and uncharitable ignorance of a pop-ular prejudice against a neighbor's religious convic-tions. Accept my thanks for courtesize extended by the Journal regarding this sad event. Yours with respect, W. P. MAYNARD.

To the Editor of the E. S. Journal:

To the Editor of the E. S. Journal: WHITE PLAINS, Feb. 21st, 1885. MR. EDITOR: The many misrepresentations appear-ing in some of the New York papers concerning a meet-ing held at the residence of W. P. Maynard, in this vil-lage, on the 17th, after the funeral services of his brother. Henry A. Maynard, iead us who were pres-ent, in justice to all concerned, to state that the alle-gations contained in the articles referred to are utter-ly false, as the evening exercises bore entirely upon the teachings of Spiritualism, and no reference what-ever was made to the present condition of "Mr. May-nard's spirit," nor were any questions asked concern-ing the sad ending of his lite. The vandalism that could make of such a subject an occasion for ridicule we page over the silence.

J. M. Nelson writes from Vesta, Neb .: "The BANNEB OF LIGHT is second to no other paper in the world; I could hardly get along without it. It comes freighted with messages of love and good will to men. After reading I pass it to those I think will read it, hoping that the eloquent inspirational discourses, messages of love from spirits out of prison, and its general instruction, will influence some mind that is enshrined in darkness, and cause it to be emancipated and set free. With it and the little influence I can wield, I am trying to work up an interest in and do what I can for the glorious cause of Spiritualism."

A correspondent writes that he attended a so ance of Mr. J. H. Whitcomb, 128 Chandler street, Worcester, Mass., on the 18th ult., for the purpose of witnessing materialization, Mr. W. having been sitting since last November for the purpose of developing the mediumship requisite for that phase of spirit-phenomena. The prospect is, says our informant, that Mr. Whitcomb will soon be permitted by his guides to allow all who wish to witness this most convincing proof of the reality of a future life.

The BANNER OF LIGHT, of Boston, the oldest Spiritualist paper in the world, entered upon its fifty-seventh volume last week. Those who are interested in Spiritualism will find this publication an almost indispensable requisite. It presents a record of the phenomena, as well as the philosophy of Spiritualism, in a clear and lucid manner. Price, \$3,00 per year.—Deulsche Zeitung, Charleston, S. C., March 21st.

Spiritualist Meetings in Brooklyn.

The First Brooklyn Society of Spiritualisis holdsits meetings every sunday in Consorvatory Hall, Bed-ford Avenue, corner of Fulton streer, Morning service at 11 o'clock, evening at 7:45. Mr. J. William Fletcher speaks during June, All are cordially invited. Spiritual litera-ture on sale in hall.

turo on sale in hall. **Church of the New Spiritual Dispensation** holds services at their new hall, on Adelphi street, between Fuiton and Greene Avenues, every Sunday, at 11 A.H. and 7½ P.M. Sunday School at 2, and Conference at 3½ F.M. Mrs. J. T. Lillie speaker to July. Hon. A. H. Dailey, President; S. B. Nichols, Vice-President; C. G. Claggett, Secretary. All spiritual papers on sale. **The Eastern Districts piritual Conferencemeets** every Weinesday evening at Composite Boom, 4th street, corner South 2d street, at 7%. Oharles H. Miller, Presi-dent; W. H. Coffin, Secretary. **The Evercit Hall Spiritual Conference.** 398 Ful-

The Evereit Hall Spiriual Conference, 398 Ful-tonstreet, meets every Saturday evening at8 o'clock. Spir-tual papers and books on sale, and meetings free. Capt. J. David, President; Lewis Johnson, Vice-President.

A Spiritualist and Mediums' Free Meeting will be held every Sunday at 3 P. M. at Everett Hall, 393 Fulton street. Lectures, tests and messages by Dr. J. M. Shea and other mediums. The public cordially invited.

Church of the New Spiritual Dispensation.

Conference Announcements :

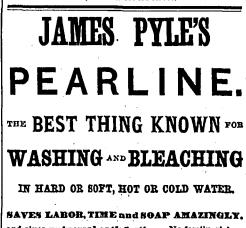
Conference Announcements: April 5th, a lecture at 3:30 p. M., by Hon. Wm. Colt, subject, "Life Continued and Love Immortal." April 12th, a Mediums' Meeting, F. O. Matthews, Mrs. T. B. Stryker, Mrs. A. O. Henderson, Mrs. Mary Gray and other mediums expected to take part. April 19th, lecture by Albert Smith, Esq., "Progress of Truth through Instability of Bellef." April 26th, a lecture by Mr. C. O. Teed, subject, "Spirit Materialization an Established Fact." B, Nichols, Chairman.

S. B. NICHOLS, Chairman.

Spiritualist Meetings in New York. The First Society of Spiritualists holds its meet-ings every Sunday in Republican Hail, 55 West 33d street, Morning service 11 o'clock; evening, 7:45. Scatsfree, Pub-lic cordially invited.

Arcanum Hall, 57 West 25th street, corner 6th Ave-nue, The People's Spiritual Meeting (removed from Fro-bisher Hall) overy Sunday at 23 and 73 P.M. Frank W. Jones, Conductor,

The Ladica' Aid Society meets overy Wednesday af-ternoon at 3 o'clock, at 128 West 43d street.



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CUTICUIA RESOLVENT, the new blood purifier, cleanses the blood and perspiration of impurities and poisonous elements, and thus removes the cause.

CUTICURA, the great Skin Cure, instantly allays Itching and Inflammation, clears the Skin and Scalp, heals Ulcers and Sores, and restores the Hair.

CUTICURA BOAR, an exquisite Skin Beautifier and Toilet Requisite, propared from CUTICURA, is indispensable in treating Skin Diseases, Baby Humors, Skin Blemishes, Chapped and Olly Skin.

Sold everywhere. Price: OUTICURA, 50c.; RESOLVENT, \$1; SOAP, 25c. Prepared by the POTTER DRUG AND CHEM-ICAL CO., BOSTON, MASS.

So Send for "How to Cure Skin Diseases." Feb. 7. RARE AND VALUABLE WORKS.



ANCIENT Pagan and Modern CHRISTIAN SYMBOLISM.

BY THOMAS INMAN, M. D.,

Author of "Ancient Faiths Embodied in Ancient" Names," etc.

Revised and enlarged, with an Essay on Baal Worship, on "The Assyrian Sacred Grove," and other allied symbols. By JOHN NEWTON, M. R. C. S. E., etc.

By JOHN NEW TOR, M. R. C. S. E., etc. This book contains in a nutshell the essence of Dr. In-man's other publications, and for the reader of limited means is just what he requires. The subject of Symboliam is as deep as human thought and as broad in its scope as hu-manity itself. The orndite thinker flucts it not only worthy of his best energies, but capable of taxing them to the ut-most. Many pens have been employed upon it, and it has never grown old. Dr. Imman's views are somewhat pecu-liar: he has concentrated his/attention to the ideas which he believes to underlie the symbolism of the most ancient periods, and can be traced through the autonomy of the Uhristian Church. He finds the sreation which exists, and the antiquarian likewise, between Asshur and Jehovah, tho Baal of Syria and the God whom Christians wership: and the rysteries of the Saæred Grove, of which the Oid Testa-ment says so much, are unfolded and made sensible to the common intellect. Scholars will welcome this volume, and est interest. The symbols which characterize worship con-stitute a study which will never lose its interest to long as learning and art have admirers. Third edition, with two hundred illustrations. One vol.-8vo, cloth, **81,50**; former price, §3,00.

ANCIENT ART AND MYTHOLOGY. The Symbolical Language of Ancient Art and Mythology.

AN INQUIRY.

BY RICHARD PAYNE KNIGHT, Author of "Worship of Priapus."

A new edition, with Introduction, Notes translated into English, and a new and complete Index. By ALEXAN-DER WILDER, M. D.

DER WILDER, M. D. "Not only do these explanations afford a key to the re-ligion and mythology of the ancients, but they also impart a more thorough understanding of the canous and princi-ples of art. It is well known that the latter were closely allied to the other; so that the symbolism of which the re-ligiousemblems and furniture consisted likewise constituted the essentials of architectural style and decoration, textile embellishments, as well as the arts of soulpture, planting and engraving. Mr. Knight has treated the subject with mare erudition and ingenuity, and with such success that the labors of those who come after him rather add to the re-sults of his investigations than replace them in important particulars. The labors of Champollion, Bunsen, Layard, Bonomi, the Rawlinsons and others, comprise his deduc-tions so remarkably as to dissipate whatever of his assertions that appeared facilul. Not only are the writings of Greek and Roman authors now more easy to comprehend, but ad-ditional light has been afforded to a correct understanding of the canon of the bloy Scripture." *Extract from Ed-tor's Preface.* One vol. 8vo, cloth, handsomely printed, 81,50; postago 15 cents; former price, \$3,00.

APRIL 4, 1885.

Berkeley Hall Meetings.

The meetings held by W. J. Colville in this place on the morning and evening of Sunday last were well at

the morning and evening of Sunday last were well at-tended, and profitable as usual. The report of the services reached us too late for use. On Sunday next, April 5th, (Raster Sunday) there will be a grand festival service at 10:30 A. M., when a fine orchestra will accompany the organ. No expense has been spared in securing the best musical talent available, and there is every promise of a very bril-liant service. The doors will be opened to the public at 10 o'clock. There will be another very fine musical service at 7:30 P. M. As the expenses are very great, a large collec-tion next Sunday, is is announced, is imperative; the friends are therefore requested to be as ilbertail in con-tributing as their means will allow. W. J. Colville will be the speaker in the morning; bis subject will mean the streater of the Fail and the Scientific History of the Rise of Man." Extra seats have been obtained and all comers will be accommodated to the utmost limits of the ball. As the number of visitors will no doubt be very great, no seat, even though let, can possibly be reserved after the services have com-menced.

The Working Union of Progressive Spiritualists.

The meeting last Sunday afternoon in Berkeley Hall alism. An eloquent address was delivered by Mrs. B. B. Dysr, under the inspiration of her spirit-con-trol, a summary of which will be given in connection with reports of similar services in our columns pext week.

30 Worcester Square.

On Friday, April 3d, at 3:30 P. M., W. J. Colville will lecture and answer questions on Health, flealing and Bolrinal Gifts at the above address. Mrs. Emma Hardinge Britten will hold a public reception at 8 P. M. to which everybody is most cordially lavited. Mr. Colville will hold a reception on Monday, April 6th, at 8 P. M., when there will be some fine music and other interesting exercises.

SHAWMUT LYCEUM, WELLS MEMORIAL HALL. The opening remarks last Sunday were made by Mr. 101121-035-2423-32-3 .Tituta:

Addition and

colossal empire-that empire which spreads from the Baltic to the Pacific, from the Arctic Ocean to the plains of Turkestan-the White Czar is the father of all. Their delegates saw him crowned. By proxy they bent the knee to him at Moscow. They believe in him as simply as in their God. They would fight under his banner wherever he led. And is not the stake worth a war? It is a stake which appeals to the Aslatic no less than to the European, to the Turcoman in his hut as to the Englishman in his count. ing-house. It is not a few miles of marsh on the Afghan frontier. It is not the district of Badgheis, where the wild asses roam at will. It is not the pos-session of the walled city of Herat. Travelers and correspondents may paint this country as an earthly Paradise; but the Turcoman in his hut and the Englishman in his counting-house care nothing for these homes of the antelope and gazelle. It is the Empire of India which is at stake. There lives no Englishman so keen for money, there lives no Asiatic so sluggish of brain, that his imagination has never been stirred by the tale of this Eastern conquest. The throne of the Moguls has fallen; the Jumna and the Ganges flow through scenes of vanished spiendor; the Taj still stands, a dream in marble of glories that have passed away; the storehouses of jewels have been scattered abroad; and English magistrates administer justice in palaces where the fountains played and the nautch-girls danced. But the wealth of India yet

dwells in the fancy. The romance of the land still fires the heart. To gain India the Russians would venture much. To keep it the English would venture all. The gladiators are donning their armor. The nations of the world sit around expectant, and the hand of the dial points to war .-. New York World.

Items of Interest to Inquirers.

To the Editor of the Banner of Light:

In my travels I pick up a large amount of evidence of spirit-intercourse, which of course I do not need for myself, as the other life is to me as real as this. Mrs. E. W. Guilford, a lady well known to many Spiritualists in Boston, where she spends her summers, and here where she spends her winters, as also at Lake Pleasant Camp-Grounds; a lady, healthy, intelligent, and active, aged eighty-three, and for thirty years a widow, many years a firm Spiritualist, and who is

and active, aged elguby-three, and for thirty years a widow, many years a firm Spiritualist, and who is stopping at the same house I am in Checinati, relates to me the following incidents, which being perfectly reliable, I give to others: Bone years ago when Charles H. Foster was giving sittings in New York, she wont in one day, an entire stranger, and found him alone, eating a bowl of ice cream and strawberries. He asked her to be seated till he finished his repart, and then he would wait on her, but before he had fin-ished his cating he rolled up his sleeve and held his arm out to her, and on it she read in plain red letters her husband's full name, which of course was an intro-duction, and after which abe had a perfectly satisfac-tory slitting. Another fact she relates as follows: She had a near relative, a young man, whose wife had gone to the to the funds on fishe read in plain red letters in this cate up here?" He replied that he edd. Then is buck at fooling the medium. He sent up a to dre was in this city at the Grand Hotel, heren tured foot the rough the gaid of death, but o one day while root through the gaid of death, but o one day while to tray bluck at fooling the medium. He sent up a that card up here?" He replied that he did. Then is had chere? medium and sale, "Did you sent this was rather a sharp turn; and he sall off, "There is in algo here?" He replied that he did. Then is name if that is not it?" Foster replied, "There is in algo here?" He replied that he did. There is your wife, and your name. As he was an built?, "What is my name if that is not it?" Foster replied, "There is in algo here?" He replied that he did. There is up here?" Hereplied that he did. There is not your name. The sale was an built? "The says and is hor terr?" (sving her name in tail. "Be says and is not zero?" Here?" (sving her name in this. "She says and is not zero?" (sving her name in this. "She says and is not zero?" (sving her name in this. "As here?" (sving her arm of the has the has never is is not your site and

R. B. RYAN,	E. B. Long,
MRS. R. B. RYAN,	Joseph S. Mitchell,
S. C. MILLER,	STEPHEN W. SMITH,
JOHN ROSCH.	J. T. LOCKWOOD,
MRS. JOHN ROSCH,	E. T. HOPKINS,
HARVEY HUSTED,	MRS. HARVEY HUSTED,
JOHN HENRY	Y ARMBRUSTRR.

"Christian Neientists." To the Editor of the Banner of Light :

I have recently seen a letter from a lady who evidently takes righteous views regarding the absurd and all-absorbing claims of the school of practitioners named above. In this letter she uses the following language: "I despise the bigotry and concelt of the Christian Scientists : they claim so much, and are so bitter to others. A friend lent me one of their papers, and in it the assertion was made that no cures are per-manent which are performed by mediums; other state-ments were also made, which in justice ought to be re-futed." She then follows with a high compliment to magnetic treatment. Perhaps the Obristian Scientists are correct about cures being permanently made as stated, but if medi-

Perhaps the Christian Scientists are correct about cures being permanently made as stated, but if medi-ums should claim that *their* cures were permanent, it would show that they were enthusiastic (?) like the Christian Scientists in their assumptions. It would be totally outside of the laws of nature and human life to have cures permanent-though certain developments of diseased conditions may be arrested-since diseases exist latent in the human system, which in nine cases out of ien cause the death change ere ripe old age sets in. CoM. COM.

Boston, Mass.

Saratoga Springs, N. Y.

Large audiences listened to the eloquently truthful addresses of Mrs. Nellie J. T. Brigham on Monday and Tuesday evenings. March 16th and 17th. Mrs. B. spoke at Ballston on the Thursday evening following, a goodly number going thither from Saratoga to hear her lecture.

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