

# VOL. LVII.

COLBY & RICH, Publishers and Proprietors. }

# BOSTON, SATURDAY, APRIL 11, 1885.

NO. 4.

CONTENTS. FIRST PAGE. - The Anniversary : Exercises in Comm ration of the Thirty-Beventh Anniversary of the Advent of Modern Spiritualism.

- SECOND PAGE .- Postry: My Lady in the South. Free Thought: Some Plain Words. Questions Answered Through the Trance-Mediumship of Mr. W. J. Celville. April Magazines.
- THIRD PAGE. Postry: My Old Kentucky Home. Bannes Correspondence: Lettersfrom Vermont, Rhode Island, Massachusetts, New Hampshire, Iowa, and Connecticut. Verifications of Spirit Messages. Spiritual Phe-nomena: Startling Phenomena. "Bhadows." New nomena: Startling Phenomena. "B Publications. Obituary Notices, etc.
- FOURTH PAGE. -- Not to Death, but to Life, Is it Mental Telegraphy or Spirit Agency? "Spread of Spiritualism," John Pierpont-Centennial Anniversary of His Birth, A Nonsensical D. D., A Powerful Arraignment of Allopathy, etc.
- FIFTH PAGE.—Foreign Items. All Borts of Paragraphs. Movements of Mediums and Lecturers. New Advertisements, etc.
- SIXTH PAGE. Message Department: Invocation; Ques-tions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Controlling Spirit, for Henry H. Holrold, Aaron Moss, Isabella Goodwin, John F. Giles, Harrist Marston, and Belinda Morrell, Mrs. Louisa Helm, A. Howland, Mrs. Lucy G. Baker, Edward H, Guernsey, Helen Burt, Davis Gallup, and John McPherson. Identification-Jesse Putnam.

SEVENTH PAGE. -- "Mediums in Boston. " Book and Mis cellaneous Advertisements.

EIGHTH PAGE, -- The Anniversary-Oontinued. Spiritual-ist Meetings in Boston. The Boston Spiritual Temple at Horticultural Hall, Berkeley Hall Meetings, The Work-ing Union of Progressive Spiritualists. Spiritualist Meetings in New York: Mrs. Mary F. Lovering. The Anti-Vaccination Demonstration in England. Testimony to the Genuineness of Mrs. Miller's Mediumship oto.

# The Annibersary.

Exercises in Commemoration of the Thirty-Neventh Anniversary of the Advent of Modern Spiritualism; Eloquent Speeches, Songs, Recitations, Platform Tests, and a Grand Outpouring of Spiritual Inspiration; Services Held in Horticultural Hall, Tremont Temple, Berkeley Hall, Paine Memorial, and Other Places in Boston; in New York, Washing-ton, D. C., Portland, Me., Hartford, Ct., Atlauta, Ga., and Taunton, Mass.

#### Horticultural Hall.

The arrival of the time for the inauguration of the Anniversary exercises to be held Tuesday, March 31st, in this hall, under the auspices of the Boston Spiritual Temple Society, regularly meeting therein, found a large and brilliant assembly convened to do honor to the occasion. The platform was adorned with choice floral offerings, and pleasurable anticipation lent for all present a charm to the opening scene.

The meeting was called to order by Capt. Richard Holmes, President of the Temple, who in a few appropriate words gracefully inaugu-

Spiritualists generally, which placed it by the side of the religio-political records of other systems and peoples. As regarded the vicarious atonement, he pronounced upon its unfitness for recognition at the present time and in the added light of to-day. Religion was a matter of conception, and man's conception of God had been proved by the constantly changing ideas in the past, regarding his nature and at-tributes, to he a matter dependent wholly on education, which changed the man, and hence did a like service for his deity; but it was just as far from right for Spiritualists to regard spirits as their vicarious substitutes, as for Christians to proclaim: "Jesus paid it all." Spiritualism taught that life made actual de-mands on each individual for his or her own personal development-demands whose satis-faction no power could transfer to another's shoulders. Spiritualism taught that redemption meant a conquest of self; when a man has conquered self that man is redeemed; the spirit on clos-ing its career in the mortal found itself amid conditions which were the legitimate outcome of the deeds done in the body, and when there-fore one conquers evil in his surroundings and within himself, he is climbing up the ladder on earth which leads to the highest heavens. The babe born thirty-seven years ago at Hydesrille had grown to a stalwart man in the time now past; we were met to do him honor, and the time would yet come whon the whole world of mankind would kneel before him, and glady acknowledge with grateful hearts that while he was the pulsant enemy of all error, he was a friend, brave and strong to every-thing that makes for human benefit and ad-vancement! Mr. Fletcher concluded his eloquent oration with a soathing criticism of T. DeWitt Tal-

vancement! Mr. Fletcher concluded his eloquent oration with a seathing criticism of T. DeWitt Tal-mage's attack on Spiritualism. As remarks in a kindred train of thought made by Mr. Fletch-er before the American Spiritualist Alliance will be found embodied in the report by J. F. Snipes in another column, no attempt will be made to condense them here. Mr. Fletcher's arraignment of Taimage called out enthusiastic applause, as did many other points in his felling applause, as did many other points in his telling

adress. At the conclusion of Mr. Fletcher's discourse, Capt. Holmes introduced as the next attraction Mr. F. O. Matthews, from Brooklyn, N. Y., who was to make his first appearance before a Bos-ton audience as a giver of tests from the plat-

ton audience as a giver of tests from the plat-form. Mr. Matthews, after a few preparatory words stating the difficulty of giving such tests in gen-eral before a promiscuous audience, and thathe was enabled to do so to the extent of success which generally attended him by reason of his being clairvoyant, clairaudient and very sensi-tive, in feeling, to the influences around him, coming both from intelligences within the form and out of it, proceeded at once to his task in a straightforward and direct manner-showing every confidence in his guides, and repeatedly, by their prompting, leading people (strangers to him necessarily) who did not recognize the spirits described, or who desired to communi-cate, to a clear understanding finally of what was meant, and an enthusiastic recognition of the intelligences so singularly brought back to their recollection. He continued for some time in the exercise of his truly remarkable gifts, every test being acknowledged as correct. Among the spirits described with surprising accuracy by Mr. Matthews two are here re-ferred to as specimens of the rest: Col. Fred. G. Pope made his presence known by a system of unique symbolism which was so appositely interpreted as to call forth at once a recogni-tion of him by his widow, Mrs. M. A. Pope, who was present in the audience. The other instance was that of Lucy E. Loring, who mani-fested and claimed relationship to a genteman present: Mr. Matthews stated that he feit the impression of intense heat and burning, also got the impression of some one who passed

present: Mr. Matthews stated that he felt the impression of intense heat and burning, also got the impression of some one who passed through an awful death, but who was not con-scious either of the terrors or the sufferings ap-parently involved in it. A gentleman in attend-ance (whose name was ascertained afterwards to be Benj. J. Loring) at once arose and said the statement was a clear description of the death of his slater named as above, and whom he recog-nized. He said he was a resident of East Brain-tree. Mass. an utter stranger to Mr. Matthews: nized. He said he was a resident of East Brain-tree, Mass., an utter stranger to Mr. Matthews; that his sister Lucy had been burned to death at a country schoolhouse, thirty-one years ago, she being at that time seven years old; that she had been sliding on the hill outside the school-house, and, coming to the red-hot stove in the room for warmth, inadvertently shook her gar-ments in too clear proving to the other from room for warmth, inadvertently shock her gar-ments in too close proximity to it to clear from them the clinging snow, and was at once en-veloped in flames. She ran out of doors for re-lief, which brought her case to a fatal crisis, she being so badly burned that death ensued in about two weeks, during which time she ap-parently suffered much, but he had since been informed, through a private medium, that she did not realize it. He considered the case a wonderful test to him, and should ever remem-ber it. This portion of the morning service baying

indebted to this grand movement for their ad-vancement and recognizion as factors in the ourrent affairs of life. He closed by introduc-ing Mrs. Sarah A. Byrnes, who was to make the opening address, which was a brief and elo-quent synopsis of the subject of Modern Spir-itualism, from its advent in 1848 to the present future so potent for human penefit. There was then some singing by the Salem quartete, the Tuits family, which was present on this cocasion, and added trits interest. This was followed by Miss Lucette Webster, who singer, Jenny E. Harvey, was then introduced, and executed a prety song. A poem, written for the Anniversary by Dem Clarke, was then introduced, and a subject being given her, skill, proceeding of the exercises every avail-and now unite in extending to her their hearty thanks. A the opening of the exercises every avail-able seat was cocupied. Barrows's, Orohestra giving evidence that she was assisted by the ingiving evidence that she was assisted by the in-visibles.

giving evidence that she was assisted by the in-visibles. John Wetherbee, whose modesty keeps him in the audience rather than on the platform, was then called by the chairman for a short ad-dress; he came forward amid great applause, probably due as much to the chairman for his facetious introduction as the popularity of the speaker. His remarks, as usual, were happy and suited the occasion. Hawas followed by a song from Charles W. Sullivan. Mrs. Maud E. Lord was then introduced, and made one of her tender, magnetic speeches, identifying herself as a medium with the occa-sion; she closed by saying ale saw many spirits who wanted to be recognized, but the lateness of the hour forbade her attempting anything in that, her favorite department, but sensing the want, said she would appear again in the even-ing, and would attempt it then if the condi-tions permitted.

Miss A. M. Beecher, from Connecticut, was then introduced, and made very able speech, mirked with good religious sense. The meet-ing then, at about one o'clock, was closed with music.

Ing then, at about one o'clock, was closed with music. The afternoon session was opened with sing-ing by Miss Tufts. Mr. Barter was then intro-duced by the Chairman, to deliver the address on the occasion. He first read an original poem entitled "Our Thirty-Seventh Anniversary," and followed it with the song, "I Know My Angel Friends Are Near." He then concluded with an Anniversary address of an hour's dura-tion, in which he reviewed the past and present status of Spiritualism, and pointed out ways for usefulness in the inture. Concluding his ad-dress he sang "Waiting for Me at the Beauti-ful Gate," and afterward gave a descriptive s6-ance, during which a goodly number of mes-sages were given and recognized by people in the audience. The session closed with the sing-ing of "Glory, Glory, Healelain,". by Mr. Charles W. Sullivan and chorus. SHADOWS. [An abstract of Mr. Baxter's remarks, and the

[An abstract of Mr. Baxter's remarks, and the report of the evening (concluding) session, will appear next week.-ED. B. of L.]

# The Working Union of Progressive Spiritualists.

This society met at Berkeley Hall, as usual This society met at Berkeley Hall, as usual, on Sunday alternoon, March 30th-the services being in commemoration of the Thirty-Seventh Anniversary of the Advent of Modern Spirit-ualism. The meeting opened with singing by the assembly of "The Home Over There." with Mrs. M. F. Lovering as accompanist. The in-vocation by Mrs. E. R. Dyar was followed by a duct entitled "Oleansing Fires," by Mrs. D. M. Wilson and Mrs. Lovering. Announcement was made of the various public meetings held by this society. Sunday afternoons at Berkeley Hall: Wednesday evenings at No. 170 West

thanks. At the opening of the exercises every avail-able seat was occupied. Barrows's'Orchestra rendered the grand overture ; Conductor Weav-er then read from our Instructor a brief sketch of the Birth of Spiritualism at Hydesville; the Guardian, Mrs. Haiden, and the children, read "Gems of Thought," selected from the writings of J. M. Peebles, also the poem by Miss Lizzie Doten :

of J. M. Peebles, also the poem by Miss Lizzie Doten : "Oh ! Grave, where is thy victory. Oh ! Death, where is thy sting?" Over one hundred children dressed in holiday attire participated in the Banner March. All united in singing "Our Lyceum, 't is of Thee," by C. Fannie Allyn. Conductor Weaver then introduced Miss Amy Peters, who read a pleas-ing "Address of Welcome." Miss Maria Falls, Miss Beulah Lynch and Miss Mazy Howland read an Anniversary Poem by Dr. Dean Clarke of California. Mr. A. L. Gardner and J. Ben-nett entertained all with a cornet and trom-bone solo. Our little friend, Lulu Morse, gave a reading of "Gathering Dalsies," and receiv-ing an encore, which she certainly deserved, gave "Widder O'Shane." Miss Etta Parr, at the plano, executed an exquisite solo. Conductor Weaver then remarked, "It gives me great pleasure to introduce Dr. A. H. Rich-ardson, a pioneer worker in the Lyceum," who

ardson, a pioneer worker in the Lyceum," who said, "Mr. Conductor, friends and children, I desire to congratulate you on the success which has certainly crowned your untiring efforts to make this anniversary occasion one of the best, if not the best, since Tuesday, March 31st, 1868, the date of the Spiritualistic Jubilee in Music Hali." He then related imany reminiscences Hall." He then related many reminiscences of those days, and concluded with the following original poem :

When life's bleak winter here is done, And earthly triais all are o'er, We'll meet in fairer realms above, Where tears and troubles come no more.

Until that happy time shall come, Be faithful, honest, good and true; Then you will hear the welcome words, "Well done." to every one of you.

"Well done" to every one of you. I leave with yon my blessing now, Hoping that you will ever be A bright and shluing light to those Who'd learn of Immortality. After an excellent duet, by Miss May Waters and Miss Jennie Smith, Conductor Weaver said, "Spirit Aggie Davis Hall will now briefly address you, through her medium, Miss Emma Ireland, twelve years old." The spirit controlling deliv-ered a most appropriate address. A gentleman sitting by the Secretary said, "For six years I have been investigating Spir-itualism, and I have never in all my experiences seen anything so convincing as the phenomena

seen anything so convincing as the phenomena I have witnessed to-day, through this little me-dium, and this her first public appearance." FRANOIS B. WOODBURY. [Concluded next week.]

need something more than material aid, they need sympathy and protection, not distruct, envy and deceit. We attract the same kind of influence we carry. Spiritualism demands re-spectful hearing, and faithful investigators are sure to be converted. The strong array of facts presented is a wall which no fair-minded inquirer can get around, crawl through or climb over. . It quietly bids defiance to churchly pre-tences, and senseless pulpit condemnation, and smilingly accepts each as an advertising ally. If a theatrical play be denounced, people go to see if it is really as represented. The clergy would be astonished to know as much as many who hear them. So long as reason gains upon would be astonished to know as much as many who hear them. So long as reason gains upon bigotry and superstition, and benevolence soft-ens the hard heart, and intelligence supersedes ignorance, and duty precedes inclination, and right makes might, and liberty is distinct from license, and men and women accept the truth, what cares Spiritualism for names? It is work-ing quietly in the church, the pulpit, the press, the schools and the homes of the land, and the time will come when the myriads who take their the sonoois and the nomes of the land, and the time will come when the myriads who take their Spiritualism behind the door will sally forth and confess. We have a great work before us; to arouse the lethargic, to forward reforms, to abate intemperance and licentiousness, the tyr-anny of wealth over poverty, and the bigotry and intolerance of sects.

J. Wm. Fletcher was the next speaker. He is a graceful and pleasing orator, and his points were frequently applauded. He said they were assembled to celebrate the birthday of Modern assembled to celebrate the birthday of Modern Spiritualism; to announce that despite all that had been done in the past thirty-seven years, the truth is true enough for us. What did Mod-ern Spiritualism bring to the world? Only this, that man was an immortal spirit, and that to-day, to-morrow and forever he has a place with the eternities unborn, and that no matter how ereart his follower are the despined this the eternities unborn, and that no matter how great his failures now, or the despair of the moment, there comes a to-morrow which will conquer the evils of the present. "Man is a spirit." Was this new? Oh I no: it had been told a thousand times before, and yet, strange as it seems, there are thousands of people in this world who do not even know they have a soul, and thousands more who, if they believe they have one, have grave doubts who will get it after death.

Modern Spiritualism also taught that it has something to do with all the laws of nature; that no matter how mean or low a man may be, he is not low enough to be hurled down to endless damnation. There is something in human nature which sconer or later links it with the eternal spirit of God himself.

nature which sooner or later links it with the eternal spirit of God himself. There are two authorities that settle the vexed questions of the world: science on the one hand, and theology on the other. When I say theology I do not wish you to confound that word with religion, for religion and theology are two very different things. Where theology is there is small room for religion, and where religion is, you have no need of theology. The-ology is a system of faith; science is a declara-tion of principles, laws and effects. Science weighs all things, has a reason for everything, and claims that demonstration is the only guide for intelligence to follow. The clogy laughs at the claims of modern science, regards the sci-entific man as its greatest enemy, and "thus saith the Lord" is the command to be followed. Spiritualism brings the study of man as an im-mortal spirit, and asks the solution of all the great problems of life. We are all susceptible to common suffering. Each one of us some-where in our life holds the memory of one dear-er than that of any other, that has passed from our sight. The faces into which I look to day may be gone to-morrow; hearts will ache, and tears will flow, and the soul will question the unknown, Where have they gone? When I turn to modern science, however. It answers unknown, Where have they gone? When I turn to modern science, however, it answers me, There is no to-morrow; they have passed out of existence, they will never be seen or heard of again. And when I turn to theology I am told that perhaps they are in a world of happiness, but far more likely they are hurled down to one of perdition. When I speak to the dead form of my friend whom I loved as dearly as life itself, and he an-swers me not, and I take his hand in mine, and it responds not, and his eyes and lips are closed forever, I say to the man of science, "Where is my loved friend?" And he who can read the stars, and trace the footsteps of the past, stands with drooped head by the grave, and says, "I unknown. Where have they gone? When ] my loved friend?" And he who can read the stars, and trace the footsteps of the past, stands with drooped head by the grave, and says, "I know of no to-morrow; there is no reality, no life, no thought after death." Then I turn to the man of God, and ask, "You who have spent your years in study, who stand so near the throne of the eternal, can you not catch the whilsper of the eternal, can you not catch the whilsper of the eternal, can you not catch the whilsper of the angels, and tell me where is the friend I loved and trusted?" and he says to me: "Was your friend a Christian? Had he been bap-tized? Did he belong to the church?" "No; but he was noble, and good, and true." "Oh, yes; but did he believe in my religion? I hope, I trust that he is with God, and that you will meet by-and-bye." Hope? trust? Will these satisfy the aching heart of earth's children? Between these two comes the voice of Spiritu-alism, and it says, belief amounts to nothing. We are not here to-day because we believe simply that man is immortal, because we be-lieve there is no devil, but because we know that we are immortal; and because we know that we are immortal; the doot no greater in-sult to God than the doctrine of endless damna-tion, and the power of the devil, taught by the ohurches, and rejected by all Spiritualists. You would have thought that the theologians would have been glad that the time for which they had so long prayed had come at last, that the silence had been broken, and that at last they had so long prayed had come at last, that the silence had been broken, and that at last the well-known volces of friends are proclaim-ing life and progress forever. But of this you must be aware; that the worst enemy that spiriting life and progress forever. But of this you must be aware: that the worst enemy that spirit-ual truth ever had has been the so-called theolo-gian; he has always attempted to stop the car of progress, and is the enemy not only of spirit-ual knowledge, but of philosophy and facts that conflict with his interests. It is well for us to remember what the enemy say of us. Mr. Talmage in a recent discourse made several objections to Spiritualism, and the Church Congress of England sometime ago considered the same subject. In the latter a minister wanted to tell about some wonderful things that happened in his own home; how chairs moved about, and tables talked, and darkness was made luminous with spiri-lights. They could not say it was the devil, for who ever heard of the devil coming to a minister? All they could do was to listen, and he said: "Well, friends, you are perfectly well aware that the old spirit that once inspired the churches has gone out; you are aware that the same divine power that was poured down in the past has ceased with the old-time inspira-tion." Yes; they knew that, for they remem-bered their empty benches. "And it may be the province of Modern Spiritualism to bring back that spirit and revive it sgain." Well, now, it was very kind of him, was n't it, after Spiritualism had so long fought for it, to allow us to do the work for the Christian religion [Continued on eighth page.]

in a few appropriate words gracefully inargu-rated the session. After giving to the assem-bly, in the name of the society over which he presided, a hearty and cordial welcome to Hor-ticultural Hall on the Thirty-Seventh Anniver-sary of the advent of the modern revelation so dear to every heart which has been awakened to its value and deep significance, Capt. Holmes introduced a quartette composed of Mrs. Clapp (née Pope), Mrs. D. M. Wilson, and Messrs. Le Claire and Milligan-these ladies and gentle-men effectively rendering a selection whose ap-propriate refrain, in view of the light which dawned this day in 1848, was: "The Morning Sun Comes Peeping Over the Hills." Miss Lena Onthank followed with "The Englishman's Sollloquy" as a recitation, after which a bass solo by Mr. George LeClaire, and a duet by Mrs. Clapp and Mrs. Wilson, served as harmonious preliminaries to the regular dis-course of the morning, which was given by J.

as harmonious preliminaries to the regular dis-course of the morning, which was given by J. William Fletcher, of Boston: The theme of Mr. Fletcher was, "Immortal-ity, the Promise Fulfilled." The present as-sembly was convened in remembrance of the advent of a revelation among men which—not-withstanding the obloquy and opposition which from the first had been brought to bear against it—had so impressed us with its reality, its truth and its beauty, that we were by our act of convening at this time offering practical tes-timony of our adherence to its banner, and our timony of our adherence to its banner, and our determination to go forward in its defense in the future, as we had resolutely defended it in the

future, as we had resolutely defended it in the past. While there were those who declared, in the light of present demonstration, that Spiritual-ism had always existed in the world, and that the Bible was full of evidence in its favor, yet it was a notable fact that it had taken the Mod-ern Spiritualists over thirty years of hard labor to bring people to make this acknowledgment; and the speaker thought that the disciples of the modern advent were worthy the fullest measure of praise for their self-sacrificing ef-forts. The time would come when the Chris forts. The time would come when the Oris-tian world would embrace the essential points of Spiritualism, and openly declare it had always believed them : But that would be when the conflict was won ; it did not need much courage to join a triumphant army after the smoke of the battle had rolled away from the field; there-fore; the speaker claimed for the workers in the present movement the meed of acknowledg-ment and praise which was justly their due.

No person, however distinguished, could con-fer an honor upon truth, by giving in his adher-ence to it-the honor was all on the other side

white a state of the morning service having ber it. This portion of the morning service having been concluded by Mr. Mathews, amid the applause of an appreciative throng of listeners, Capt. Holmes, announced that he had just re-ceived a letter announcing the arrival in Bos-ton of "Matilda Jane," who had come to Boston to be present on Anniversary Day. He then read a facetious letter of greeting to the people from that evidently mirth-loving spinster, and ended by introducing to the people as the veri-table "Matilda" Mrs. Heberton, of New York, who executed in that character two ballads with excellent effect, and to the demonstrated satisfaction of the people. [To be continued.]

#### Ladies' Aid Society.

Ladies' Aid Society. The services under the auspices of this So-clety were held in the large hall of the Trement Temple, March 3ist, day and evening, consist-ing of three sessions, morning, afternoon and evening, each practically so long that the short intermissions between the sessions were hard-ly noticeable. The gathering was quite large, great numbers, as usual, coming from the towns and cities in the violnity and elsewhere. The platform was handsomely decorated with roser, and wases and urns containing artificial

was made of the various public meetings held by this society. Sunday afternoons at Berkeley Hall; Wednesday evenings at No. 170 West Chester Park; also on Saturday afternoons at the same place the Charity School meets. Mrs. Dyar, under spirit-control, said; To-day we meet to celebrate the birth of Mod-ern Spiritualism in the United States. God in his infinite power touched not only one nation with if, but another and another, for all children belong to Him, irrespective of their nationality and race. When the wave struck the shores of England, the ecclesias-tics of the church there could not withstand it. It came alike to the crowned heads and the cottage peasants, and little children by the light of their being, convinced that this same great wave touched them. Spiritualism needs no justification; it is a lamp from heaven, shin-ing clear with the light of immortality. To-day we spirits are reaching out our hands to you tenderly and lovingly, as we have for thir-ty-seven years, and bearts have been saddened by the logs of their little ones and who feel die

New Dispensation. Parents whose hearts have been saddened by the loss of their little ones, and who feel dis-couraged because of their own hard and bitter experience, grow glad and hopeful after the wave of Modern Spiritualism touches them, for it gives a consolation and hope unto them, and it whispers with its softest breath : "Behold It gives a consolation and nope into them, and it whispers with its softest breath: "Behold me, I am near; I not only seem to be, but I am." As you bend over the oradle of this in-fant, Spiritualism, and gaze at it, you find that it had its source in heaven, that it bears the im-press of an angel, and has the tender look of the infinite; and those who linger around it turn to it, and grow wiser and better in beholding it. Do not bar your doors and sight against the up-turned face of the little sleeper, for orowned heads, and great lights, and men of letters now come forward to look upon it. Sometimes it has its eyes closed that too much shining light from them need not paralyze the minds of those who come to gaze—an eloquence of silence with-out speech. What may it not do? for it has taken from the church its hope for and its be-lief in a future life for humanity, and demon-strated such immortality by actual fact, by the proven knowledge.

scratch such immortancy by actual ract, by the proven knowledge. Spiritualism proves that there is life after death; that death has lost its sting, and Hades has lost its terror; shows in what manner spirits exist in their world, and what effect disembod-ied spirits have upon those embodied. Let us olaim for this. God-given power its full due. When death, so-called, smites with a heavy hand, then Spiritualism comes to comfort us, and the angel of hope gives us strength to bear up by giving us consolation. There are thou-sands in the ohurches now who have felt the spiritual impulse, and they are gladdened by it, for it is a more intense and, brighter light for them. The old dispensation has done its full work; there has been much hungering in it, and those hungry ones are now nearing the frontier 

#### American Spiritualist Alliance, New York.

The Anniversary was celebrated, under d The Anniversary was celebrated, under di-rection of the American Spiritualist Alli-ance, in the Bijou Opera House, Broadway, New York City. The use of the building was generously given for the purpose. A part of the troupe was also tendered, in the shape of sing-ing boys in costume. The stage was beautified with flowers and colored lights, and a large au-dionce was observed to the burber when dience was attracted by the place, the pro-gramme and free seats. The exercises com-menced at 2:45 and closed at 5:45. Uninten-tionally, similar and configuous meetings were held at the same hours, thus "splitting the dif-ference" in numbers, but not oreating one in feeling.

feeling. Mrs. A. E. Muse, of musical distinction, fa-vored the meeting with an overture on the piano, Mrs. A. Read with a solo on the vi-olin, and Miss Sara Laselles with contralto sengs. Mrs. N. J. T. Brigham delivered an ap-priate invocation and poem. Judge Nelson Cross referred to the origin of the set in medare bittern from which hum

priate invocation and poem. Judge Nelson Cross referred to the origin of the raps in modern history, from which hum-ble source was shed a light in which popular superstition, born of ignorance and nursed by skepticism, is fast fading away. Without the ready alphabet for intelligent converse, the haunted house of Hydesville would have sim-ply added another to the large stock of ghost stories. The mediums were subjected to all the investigation that ingenuity and doubt could invent, without avail. The learned doo-tors, the saviours of medical science, and doo-tors of theology, gravely contended for the toe-and-joint theory, but now the disorder has taken an upward turn and gone to the head. He reviewed the satanic theory and the perse-cutions of Roger Bacon, Faust, Joan of Arc and others. Now, in almost every household, where prejudice rules not, new evidence and mediums are born to demonstrate the great truth : there is no death. Strangely ministers anybody pays for them. They still adhere to the convenient devil and hell, the genii of the contribution-box. In Spiritualism nothing is taken for granted, but all is subjected to rea-son and fact. Mrs. T. B.Stryker was the next speaker. All son and fact.

taken for granted, but an is subjected to rea-son and fact. Mrs. T. B. Stryker was the next speaker. All the so-called sacred records of the past have taught of life beyond the earth-plane, and all that sectarianism claims has been transmitted in the past through medial power. Communi-cation between the two realms of spirit and matter is as old as humanity. Science brings forth the evidence of preëxistence from the caves of antiquity, but it was reserved for the later spiritual facts to break the clouds of ig-norance and fear through which might shine practical spiritual truths. Death does not lib-erate man from his habits or the effects of them. As he lives here so the resurrection from death will find him. The sufferings of an elder brother cannot save him from his own. Personal responsibility awaits him when the messenger comes to unwrap the castet. The-Personal responsibility awaits him when the messenger comes to unwrap the casket. The-ology, is sombre in the hour of trial. It says that God scourges every one beloves, but Spir-itualism brings the comfort of a knowledge of continued existence. Mrs. Milton Rathbun read a paper. While the cause seems sometimes to fing in public, in-vestigation shows the existence of numerous private circles. We should treat mediums as honest until we know them dishonest. They

[Continued on eighth page.]

#### BANNER OF LIGHT.

## APRIL 11, 1885.

[From the New Orleans Times-Democrat.] MY LADY IN THE SOUTH.

My lady dwells in sunny lands, She walks by tropic seas; I know where her fair palace stands Amid the orange trees.

The fervid-hearted passion flower Blooms in her garden cover; The orchid blazes by her bower, / The paim trees wave above her.

The sky that greets her upward view

In one vast sunlit dome, Is like that orb's cerulean hue O'er Jesu's Church at Rome.

And when day's glories slowly die, And wild birds slog no more, The Southern Cross there blazes high Mid clouds Magellan saw.

Some eve when all is growing dark, And when I long for rest, I 'll step aboard my little barque And steer toward the West,

And seek my lady in the land

Where summer dies no more; And when I reach that lovely strand My wand'rings will be o'er.

And yet I know when cold, dark seas Break on a whitry strand: When snowy fields and leafless trees Are over all the land—

# free Thought.

#### SOME PLAIN WORDS.

To the Editor of the Banner of Light :

There are times when plain words seem necessary; nay, more, demanded by the occasion, especially when there is a concerted effort to accomplish some sinister purpose by questionable means. Manly criticism is to be commended ; for the injunction " prove all things" is a wise one, inasmuch as all should be seekers after the truth, which can alone be discovered by candid, honest investigation. Note the word-"prove"; not surmise, not guess, not jump at conclusions, but calmly, dispassionately, diligently seek facts, for facts are the only basis on which we can predicate a correct judgment in any case. In the matter of spiritual phenomena we need facts, and when the facts are once obtained, as they easily can be, then we have the proper elements whereby to decide the point, whatever the line of manifestations may be. But alas I there are some professed Spiritualists who flippantly deny the verity of sundry phenomena spiritual, and at the same time have never made an honest investigation, or sought for the facts as they should. They are not content to deny phenomena, but they impeach mediums rating them below zero on the moral scale of honesty, though perhaps they have never seen any manifesta tions through the medium, or if so, only once or twice, then looking on through jaundiced eyes, or in a spirit which clouded their reason and obscured their mental vision to a degree which amounted to blindness. With these preliminary remarks, I pass to the consideration of my subject matter, wherein the reader will see an application of the foregoing, and understand my drift of thought.

May 5th, 1882 (evening), I attended for the first time a materializing séance with Mrs. William H. Allen, medium, 268 Washington street, Providence. I had heard innuendoes as to the genuineness of her mediumshin from various parties, most of whom had never attended her scances, and others only a single one. As there were others, gentlemen and ladies, who attended quite regularly, and asseverated her reliability, I determined to see for myself, and learn which had the right. Having previously attended more than fifty séances with Mrs. Bliss, and several with Mrs. Ross, I thought myself fully competent to judge rightfully as to the character of the manifestations through Mrs. Allen's mediumship. At this, my first sitting, I dis-covered nothing suspicious, and left fully satisfied. I attended again on the evening of the 12th, and again everything was perfectly satisfactory. I then deter-mined to continue my attendance; first from an interest in the phenomena; and second, because I felt it to be a duty to stand by Mrs. Allen, as extraordinary efforts were made to crush her. Having discovered that she was extremely sensitive, I felt she needed friends to aid and encourage her, and help stem the adverse tide rolling toward her. I therefore coninterest in the formation of the sense of instead of the sense her from harm through the dark and devious plottings which were the inspiration of jealousy, malignity and I continued my attendance twice a week regularly, besides several private scances, until July 1st, 1884, having at that time attended one hundred and ninety four times. I then ceased my attendance for reasons purely personal. As soon as it was known that I had done so, the enemies declared I had discovered fraud, become satisfied that Mrs. A, was wholly unreliable. and hence had turned my back upon her. The busybodies most industriously circulated the story, and sought to make capital at my expense. But the result of their efforts was not what they fondly hoped and confidently anticipated it would be. If the matter was not still trumpeted I probably should have let it pass; and I call attention to it now for ho reasons personal to myself, but that nothing shall come of it to the detriment and impeachment of Mrs. Allen. Hence I stamp the thing as a deliberate outrage on truth and honor, a sinuous effort to prejudice the publie against an honest medium, a bold fabrication, born of baseness and effrontery. In my own good time I again attended, and since Dec. 16th have done so regularly, though there are those who, even now, will have it that I do not do so. I have more or less full minutes of most of the seances I have attended. From these I can collate an avalanche of facts, that, covering as they do a period of more than two and a half years, constitute a chain of evidence which cannot be sundered. They are perfectly irrefragable ; a complete vindication of the honesty of Mrs. Allen and the genuineness of the manifestations through her mediumship. Another matter has been dragged in which illustrates the tactics of this warfare against Mrs. Allen. March 5th. 1884. the Daily Journal of this city contained a highly sensational article, purporting to be an expose of Mrs. Allen. Certain occurrences were detailed, the public being given to understand they were facts, capable of being verified by parties unnamed, but whose names would be given to any one who might desire them. I called on the then manager and editor-in-chief, the late George W. Danielson and told him the article was cruelly unjust and wickedly untruthful. He said he knew nothing about the article himself, and I inferred that he had never critically read it. He further said if any injustice had been done he regretted it, and gave me to understand that a reply would be printed if I should prepare one. He took me to the reporter who had written the article, that I might get the names of the parties said to have given the so-called facts. He furnished them, and I at once began my investigation. My business occupying all my time by day. I had only an hour or two in the evening to devote to it. I did not make rapid progress. I followed up the stories in various directions, only to find them all extremely mythical. Determined to make a thorough matter of it, so much time was consumed that before myreply was completed Mr. Danielson was suddenly stricken with paralysis and passed over. There was more or less confusion in the office, and when the management and editorship was settled I understood Spiritualism was to be a tabooed subject in the columns of the Journal; so the article never appeared. I had an intimation from some of my spirit-friends to retain it. as it might possibly be of use at some future time. Some time afterward I heard that the non-publication of this article was for the reason that I withheld it because I had lost confidence in Mrs. Allen. As time wore on this was reiterated, and in certain quarters most persistent use was made of it, with the evident intent of injuring her and diminishing, the attendance at her scances. Recently a fresh assault has been made, and i think the time, as foreshadowed by my spirit-fiends, has come to use it. Hence I do so, and in-friends, has come to use it. Hence I do so, and insistent use was made of it, with the evident intent of [Continued on elision perce.]

....

corporate it with this article precisely as originally prepared, as follows :

HEAR BOTH SIDES, THEN DECIDE. To the Editor of the Journal :

HEAE BOTH SIDES, THEN DECIDE. To the Editor of the Journal: The Journal of the 5th ult. contained an article tend-ing, if it was not designed, to impeach the integrity of Mrs. William H. Allen, materializing medium, No. 268 Washington street, in the city of Providence. Not only was Mrs. Allen impeached, but myself as well, with two other gentlemen, Measrs. Towne and Carroll. The article declares that we three are the "managers" of Mrs. Allen's séances, and being auch, must there-fore be cognizant of the frauds she is charged with perpetrating, consenting to and furthering the same. This is a very grave charge, so grave that even a re-porter should have paused to see if he had evidence to back it. Accusations of this character should be based on something more reliable than gossip, or the floating stories of an unknown origin, impossible to trace to any authentic source. At the outset, therefore, for myself and the other gentlemen named. I deny the charge of fraud, either direct or implied, as alleged, and before I close will show the absolute baselessness of all accusations, as touching Mrs. Allen, myself or the others. Before proceeding to analyze the article, I would say that the "managers" are not Messrs. Towne, Carroli and Koster; the managers, the real managers, are on the spirit side of life. Their hands move the keys and control the phenomena witnessed at the séances. Neither Mrs. Allen nor her alleged "managers" know at any time what may occur, what forms may appear, nor the order of their appearing. Whatever may occur is independent in mode, manner and details. But I dismiss this mater, asti is not ger-main to my object, and pass to other matters which seem to have been brought forward to give the article a sensational favor-an art which some modern re-porters have brought to great perfection. I come now to the consideration of sundry matters, three in number, sought to be used as facts, set forth with an exactitude and defailteness which evidentiy were inten

were intended to give them a weight and character which do not belong to them. Anon we shall see whether indeed they possess even the shadow of evi-dence. First: it is said that on a certain evening a sitter smirched with carmine ink the hand of a form, hav-ing an idea that the form was the medium (Mrs. Allen), and that at the close of the seance that fact would be made apparent by the lnk-stain appearing on her hand. It is further said in the article I am reviewing, that on that evening Mrs. Allen canne from the cabinet at the close of the scance " with her arm in a sling," and that "she probably, up to all such tricks, examined her hand before she left the cabinet, after the room was illuminated, and discovered the ink-spot." I meet this last charge quarely, and say that on that evening Mrs. Allen did not come from the cabinet " with her arm in a sling," and further, the gentleman who used the lnk never told the writer that she did ; and when I interviewed him, remarked. " There is not much reli-ance to be placed on what you sre in the papers; the reporters stretch things sometimes." The gentleman did not claim that Mrs. Allen manifested a desire to conceal anything, or came in any manner which was suspicious. So far as this fact is concerned it passes for nothing, being a figment of the imagination on the part of the reporter. It in no respect compromises the integrity of Mrs. Allen; if anything, the compromis-ing is in another direction. Now, supposing on that evening referred to ink spots had been seen on the band of Mrs. Allen as shee emerged from the cabinet, would that have proved that the form was identical with Mrs. Allen 2 By no means; for the transference of coloring matter from spirit forms to the medium has been proved possible, under absolute test conditions. In one case, paint, containing a polson, (verdegris, I thick) was used. The palut was transferred to the medium, and with it the polson, inducing an illness, declared by the physi-clan to come of polsoning, which threatened serious cons

arms and hands free from a sling, or anything where-with they were concealed. Fact No. 2 purports to relate the experience of a French woman, wherefrom the reader is to infer that on that occasion fraud was unmasked. As I desired to investigate these facts to the bottom, in accordance with the expressed willingness of your reporter to give sundry names, which for obvious reasons he had withheld, I called upon him to know who this French woman might be. I found that he did not know. The incident, he said, was told him by one who also did not know the woman's name. The statement as to the happening at Mrs. Allen's sóance, in the presence of this French woman, being so positive in its character. I was somewhat surprised that she was unknown, and therefore no investigation could be made by a per-sonal interview with her. Is this proper evidence to lay before the public, and ask it to predicate a verdict of fraud? Is the integrity of any one to be impeached by such an indefinite authority, which is only a distil-lation of gossip, or something worse? This unknown French woman is said to have "become indignant be-cause a form that claimed to be her daughter proved to be a sham, and before any one could prevent her, raised the curtain of the cabinet, discovering that it was empty." No such episode ever occurred at a só-ance of Mrs. Allen, and I challenge those who have circulated the story to produce this French woman. There is a misstatement somewhere, and when it is to do service to indure Mrs. Allen, the somewhere should te definitely known. I now come to fact No. 3, or so-called fact, which is thus put by the reporter: "It is also stated on the authority of one who was present, that a mask was dropped from the face of a form that was out of the cabinet, at one séance, and that a lady who pleked it to Mrs. C\_\_\_, she to Mr. O\_\_\_, and he to X. Y, Z, etc., and thus the story got into circulation. Where the story started from no one knows; still it is sought to make it do duty in the effort to impeach and break dow

Mrs. Allen bas a full set of natural teeth. Where is the identity? A form appears with an amputated limb; is this Mrs. Allen? A form, a boy, appears at the opening of the cabinet, without feet, standing on stumps, as I tested by a personal examination; was this footless form Mrs. Allen? So I might cite a great number of facts, all focalizing in this fact, that the form and Mrs. Allen are distinct personalities. In view of such facts, of what account or weight is the oracular closing of the so-called expose of Mrs. Allen, when it is asserted that those attending her só-ances, "it not allowed to look into the cabinet while the talleged spirit form is outside, can rest assured that the cabinet is empty, and that the medium and spirit are one."

Inte alleged spirit form is outside, can rest assured that the cabinet is empty, and that the medium and spirit are one."
But to make assurance doubly sure, I append the following attestations, and if it were necessary to do so could obtain scores of slignatures in addition:
We, the undersigned, hereby declare and certify that at sundry times we have been taken into the cabinet at scances held by Mrs. Wm. H. Allen, at 268 Washington street, Providence, by forms that had come from the cabinet, and when within the same, but individual beings or personalities, and we are ready to attest the by logal formalities.
But POND, Woonsocket.
MBS. O. F. SMITH, Rehoboth, Mass.
G. W. MILLER, 51 Hospital street.
HENRY H, SUNDERLAND. 55 Bridgham street.
LAUEISTON TOWNE, 433 Pine street.
MBS. A. F. DENNIBON, 51 Granston street.
MES. JENNY BAILET, 51 Conston street.
MES. SARAH A. WILLIAMS, 278 Conston street.
</u

MRS. A. H. BARBOUR, 22 Basedt street. We, the undersigned, hereby declare and certify that at scances held by Mrs. William H. Allen, 208 Washington street, Providence, we have seen Mrs. Allen, the medium, seated in her ohair, within the cab-inet, when the form outside the cabinet has parted the curtains, and held them apart sufficiently long for us to discern the interior, and clearly distinguish an ob-ject therein.

t therein. LAURISTON TOWNE, 435 Pine street. MRB. A. F. DENNISON, 51 Eranston street. GEO. P. HALVEY. Norwich, Ct. GEO. W. KING, 1 Frank street. MRB. JENNY BAILEY, 51 Granston street. MRB. SARAH A. WILLIAMS, 218 Granston street.

I also have another certificate, averring the fact that on sundry occasions the signers have heard the con-trol of the medium speak when a form was outside the

trol of the medium speak when a form was outside the cabinet, again proving the presence of two personali-tites; but this I need not print in full. Here we have three classes of independent facts, all focalizing in this essentiat fact, the non-identity of the medium and form, thus effectually, disproying, the charge of fraud sought to be affixed to Mrs. Allen. There are numerous points I might raise, all converg-ing to the same end; but chough has already been said to settle the question, and effectually dispose of the expose I have been reviewing.

My article has already extended beyond what I in tended, but as my hand is in I propose to go over all the ground and meet all the points the enemies of Mrs. Allen have raised. The communication of Judge Nelson Cross, which was printed in the BANNER OF LIGHT. April 17th, 1884, wherein he details what he witnessed when attending one of Mrs. Allen's seances, March 14th, previously, has been pressed into service, and through it, it is sought to disparage Mrs. Allen and her medlumship. When it first appeared, special efforts were made to use it to this end, but those who did so most unwittingly disclosed their ignorance as well as their malignity. Judge Cross starts out by calling the scance a remarkable one, so remarkable; in fact, that he deemed it worthy of public notice. He gives much of detail, and nowhere utters a word to the discredit of Mrs. Allen, neither does he impugn her honesty. He does not hint at fraud : his language no where can be tortured to imply directly or indirectly any such idea, but on the contrary all tends in the opposite direction. If he had even suspicioned fraud he never would have pronounced the seance a remarkable one, neither would be have coupled it as he did with séance of Miss Berry.

It is true, he expresses an opinion as follows :

It is true, he expresses an opinion as follows: "To my mind there was scarcely an instance of ma-terialization during this entire scance. On the con-trary, nearly every manifesting spirit made use of the medium's organism, whereby, and I may say *wherein*, to manifest. Not that there was any purposed decep-tion, any artificial make-up, inconsistent with truth and fairness, for in nearly every instance I believe it was the identical spirit as claimed who manifested bimself or herself, gliging evidence of personal identity, but physically it was the medium transfigured, and at least in two instances disfoured also, but still wholly unconscious and incapable of volition."

Note : here is no charge or implication of fraud, but rather a disclaimer of it, and with a studied phraseology that the reader should not infer it. I quote again; Judge Cross says :

Judge Cross says : "Having for many years observed this phase of manifestation (transfiguration), no less incomprehensi-ble than materialization proper, I very much question if in all cases where laces, shawis, flowers, etc., are woven and produced at circles, it is not by spirits using the medium either in transfiguration or other-wise, rather than in any case by wholly materialized spirits, who certainly lack one element, which on a close scientific investigation may be found to be essen-tial in producing these marvelous phenomena. At all events the question is well worth examining into, un-

#### **Questions** Answered Through the Trance-Mediumship of Mr. W. J. Colville.

#### SEBIES NUMBER SIX. [Reported for the Banner of Light.]

QUES.-[By L. Hamilton.] St. John, 18-14: "Now Calaphas was he which gave counsel to the Jaws, that it was expedient that one man should die for the people." He being a Pharl-see, whom did he refer to as the people? Ans.-The people referred to were not only the Jaws, but also the Romans, because Judea was a Roman province, and Calaphas ackuowi-edged the Roman government, which at that time was the ruler of the Jaws. In those days, as well as at the present time, there were many persons endowed with the prophetic gift. The Spiritualism of the Jaws and Romans is not very much known to you to-day, but the many persons endowed with the prophetic gift. The Spiritualism of the Jews and Romans is not very much known to you to-day, but the Jews held direct intercourse with many spirits, the greatest of whom they called the Lord God or Jehovah. The Romans as well as the Greeks held communion knowingly with a multitude of spirits, whom they designated differently, and whom they acknowledged as different di-vinities or domons. Now Calaphas occupied the office of high priest, which was a sacred, prophetic office among the Jews, 'though' at that time subordinate to the Roman govern-ment. The ecclesiastical power of the Jew was not dominant, but the civil power of the Roman. Usinghas looked beyond the mere of-fice of the priest, to the office which he filled under the civil power, for the civil and ecclesi-astical powers were united in "those days in thought and purpose. Usinghas, therefore, was willing to please the people, and was will-ing to subjugate his own spiritual thought to the will of the multitude; but still that spiritu-al impression which he had received prophetic-ally told him concerning the fate of the Mes-siah who was upon the earth. Now Jesus, as the medium for the Messlanic angel, was: the one at that period of time selected to show forth to the world the greatest demonstration of spiritual power and moral endurance. He was the one upon the earth, acting under the guid-ance of and in association with an innumerable company of exalted souls, who came to earth as the Christ, to inaugurate a new era in huance of and in association with an innumerable company of exalted souls, who came to earth as the Christ, to inaugurate a new era in hu-man history. He was obliged to live here in conformity with those laws of man which had been instituted as applicable to the degree of development of a former generation, but which were about to page away and dive place to a been instituted as applicable to the degree of development of a former generation, but which were about to pass away and give place to a higher order of legislation as the nations be-came prepared to live under a purer form of government. Jesus must suffer through this lower law, in order that, by his example and in-fluence, he might open the gate to a higher life: Jesus must die for the people, in order that they may be gathered into one fold. What was the effect of the life and death of Jesus ? Sim-ply this, that the Jewish clannishness was over-come, and, instead of the Jews representing the acme of civilization, or even the Romans representing it, the gospel was preached to all nations, and multitudes of men from all parts of the earth were gathered into the Christian dispensation. The death of Jesus, as a vica-rious offering, was worth nothing, but the death of Jesus, as an example to humanity, has been handed down the ages as a sultary, elevating power unto all who have ever heard of the name of the Nazarene. Even if some modern scholars were to prove that Jesus, as a man, was but a mythical personage, it would not alter the fact that between eighteen and nineteen centuries ago a mighty dispensation not after the fact that between eighteen and nineteen centuries ago a mighty dispensation was inaugurated, and the glorious light of truth poured out upon the world by chosen representatives of the spirit-world. The sufrepresentatives of the spirit-world. The suf-fering was in consequence of the scarcely-un-folded nature of the age. Calaphas, being a priest, was also a prophet, and, being a proph-et, was capable of looking into mysteries which were veiled from the ordinary observation of the multitude. The apostle Paul says, "Covet earnestly the best gifts, but rather that ye may prophesy." Those who have occupied the high-est positions in the religions of the world have been usually prophets, and Calaphas, as high priest, being the greatest prophet among the people, was thus capable of predicting with ac-curacy what would be the fate of the Naza-rene, and was also enabled to behold the con-nection of Jesus with a band of spirits as well as with mortals generally. The people referred to were not the Jews only, but also those na-tions who had been ostracised and looked upon as unworthy to affiliate with the Jews. \_Q.-Did God institute means in the death of Q.-Did God institute means in the death of

Jesus (of which the Pharlaces were the authors) to prevent the wee that Jesus had pronounced upon them? A.-Jesus pronounced the message propheti-cally, not malevolently; here a very great dis-tinction must be drawn between a spiritual

Arkill 11, 1885. knowledge of good and evil is the reasoning power; the serpent is the animal appetite of man; man is the intellect and woman is the affections." Thus you easily discover how true ideas may be gathered from the Garden of Eden with reference to the conduct of life, and the consequences attendant upon allowing the car-nal nature to overide the spiritual. The alle-gory in Genesis is true, in the same way that the prables of the wise and foolish virgins and the prodigal son were true. No one thinks of taking the parables of Jesus literally; then why should the parables of the Old Testament be taken literally? If you attempt to discover the spiritual meaning hidden beneath the ex-terior in the Mosalo record, you may then flud, as Swedenborg found, a great deal of valuable information to be derived from the book. You will not all be able to understand it in the same way; certainly not, because the different de-grees of truth that will come to different minds will be the degrees which different minds are prepared to receive. You must accept the low-er before you can accept the higher. Accord-ing to geology, man has been upon the earth far more than six thousand years. The idea that the human race is only six thousand years old, appears to us to be simply an absurdity. We look upon the Western hemisphere as the ording of man-not the Eastern. Wherever man has been found upon the earth, the color of the skin, the habits of life have been greatly regu-lated by temperature, by climate and by his sur-roundings. Adam literally means red man. In that part of. Asia from whence, the record emanates, that was probably the original color of man's skin; and the appearance of man would be somewhat similar to what it is in this coun-try among the native Indians. In different periods the expression of , the human form, has varied. As you may be aware, a certain, por-tion of Asia now termed Siberia was formerly very much warmer than now, sind very large animals coul Persishs an account is to be found giving you information concerning this alteration of temrestants an account is to be found giving you information concerning, this alteration of tem-perature, which was undoubtedly brought about by a glacial flood which rendered a great part of Northern Asia sterile and unproduct-ive; thus the turning of man out of. Paradise in that particular region referred to the turn-ing of a beautiful and fruitful dominion into a region of sterility. This is undoubtedly, the historical foundation for the allegory; but Gen-esis itself, in so far as it deals with the tree of life, the tree of knowledge of good and evil, the serpent and the angel with the flaming sword, is an allegory representing the human body, only it is veiled in this bistory. The knowledge was borrowed from the ancient Persians, and was preserved in their sacred books in this form, so that it might be kept from the eyes of the vulgar and ourious, be-cause their books were liable to be burned and the circulation of knowledge prohibited in the circulation of knowledge prohibited in days of tyranny and oppression, such as many of the initiated had to undergo in ages gone by. We look upon all the races of the earth as hav-We look upon all the races of the earth as hav-ing had a separate, yet a common origin. Hu-man life is everywhere the same, and has ap-peared in different localities as soon as those localities were prepared to sustain it. With regard to the color of yourskin, you are no bet-ter because you are of one color than of anoth-er. If you were born in the tropics you would not be of the same hue that would be yours if you were born in the frigid zone; this has ref-erence exclusively to the outward forms of life, and does not affect the spirit at all. As long as we perceive to-day that climatic influences and surroundings have everything to do with color and a great deal to do with form, we may be-lieve it always was so; that wherever the cli-mate was the warmest the skin was the dark-est. est.

#### **April Magazines.**

MAGAZINE OF AMERICAN HISTORY .- The editor, Mrs. Martha J. Lamb, supplies an interesting paper upon "The Framers of the Constitution," illustrated with eighteen portraits and a picture of the Convention at Philadelphia in 1787, copied from an antique print. A nineteen-page article, by Dr. Barrows, enti-tled "Ancient Chicago," introduced with the rémark that the title "must seem jocose to a foreigner." considering that the city is but fifty years old, will be read with much interest; the parrative goes back as far as 1674. The "Original Document" in this number is an "Unique Petition of the Boston Ministers in 1709." The fifth series of "Political Americanisms" is given, and the minor articles are of a kind attractive to all. New York : Pub. Office, 30 Lafayette Place.

## 2

Are over all the bind— I know that were she with me now, However cold and drear The winter wind blew o'er my brow, She 'd make a summer here. IRVING KING.

readily done. I have fairly analyzed the three assumed facts; indi-vidually and collectively they are of filmsler texture than the stuff dreams are made of. As evidence they are utterly worthless. I am slow to believe that a fair-minded, justice-loving community will give them heed and upon them render a judgment of fraud or dishonesty.

Hard minded, justice for the community will give intern head and upon them render a judgment of fraud or dishonesty. Having disposed of the three facts, I pass to con-sider other portions of the article, mainly assertions touching sundry phenomena which sometimes occur, imputing them to the agency of Mrs. Allen. The arti-cle says: "Mrs. Allen, the medium, appears to be fa-miliar with magic, and with a chemical preparation changes water to a wine-color, and after holding a bouquet of flowers up to catch the dew, shakes out water, which comes from a sponge concealed in her hand with the flowers." Here are several very posi-tive assertions, not very modest for one who assumes to describe and explain phenomena and occurrences he has never witnessed. Note: Mrs. Allen does this and that and the other. Let me state the case, then the public may decide. I have a friend on the spirit-side of life, who comes to me at nearly every scance I he has never witnessed. Note: Mrs. Allen does this and that and the other. Let me state the case, then the public may decide. I have a friend on the spirit-side of life, who comes to me at nearly every scance I have attended. *I know it is my friend*. I fully recog-nize her and am not mistaken. I recognize her as I would have done when she was in earth-life had I met her on Westminster street, in Boston, New York or elsewhere. I know she is not Mrs. Allen, for she has repeatedly taken me into the cabinet, where I found Mrs. A. scated in her chair. She has repeatedly held apart the curtains, when I have also then seem Mrs. Allen, my friend being outside the cabinet. Mrs. A. lien therefore is not my friend, nor is my friend Mrs. Allen therefore is not my friend, nor is my friend Mrs. Allen therefore is not my friend, nor is my friend is one of those who practice the "magic" said to be prac-ticed hy Mrs. Allen. Standing by my side she has rold alo't a gobiet of water (Pawiuxet), and in a few moments it had the color and odor of wine; on another it had the taste of mineral water, and on another it had a blueish-green tint and was of a peculiarly pun-gent bitter taste. In each case I handed her the gob-let, and know she did nothing whatever to produce the changes noted. She also holds aloft a buquet which becomes wet. In every case she receives the bouquet from my hand, perfectly dry, and there is no sponge to account for the phenomenon. The water cashes from the atmosphere. I might allnde to other phenomena, but will confine myself to these the re-porter has seen fit to enumerate, and explain on the theory of Mrs. Allen's knowledge. The whole drift of the article is to convey the im-prosion that the forms which appear and Mrs. Allen are identical. And here let the reader note how the different phases of medumship in the way of materi-alization are disposed of by opponents. If more than one form appears, then there is the cry of confeder-ates. I they come straine suder adopted to demonstrate two personsitti

events the question is well worth examining into, un-der conditions which are able to furnish reliable evi-dences one way or the other; and our spirit friends, if properly solicited, will doubtless aid us in the solu-

Note again : there is nothing in this paragraph impugning Mrs. Allen's integrity, for if it be admitted that the forms are transfigurations, then, to use the language of Judge Cross, before quoted, they "are no less incomprehensible than materialization proper." And this is most surely true. If anything, transfiguration is much more of a marvel than materialization, especially when there is such a disfigurement as the absence of teeth and a limb, as in the case of several forms which have appeared at Mrs. Allen's cabinet. But enough on this point; the matter is too plain to need further elucidation.

But what was the status of the forms which appear ed on the evening Judge Cross was present? Most of them af previous seances had taken me into the cabinet, where I found Mrs. Allen seated in her chair, the forms at the same time standing by my side. They have also parted the curtains; while standing outside, when Mrs. Allen was plainly to be seen inside. So if these forms were transfigurations on the evening when Judge Cross was present, on sundry and many previous occasions they were true materializations. At the seance subsequent to the appearance of the article of Judge Cross five formst lok me into the cabinet, and in every case I found the medium, the forms in every instance being by my side, myself standing between. The same evening, when my friend Mrs. Schofield came, I said to her. "Judge Cross doubts the power and ability of a materialized spirit-form to fabricate lace or produce flowers." She smiled and replied, "We'll see." Thereupon she took me into the cabinet, and I found Mrs. Allen there. We then came to the front of the same, and Mrs. S. fabricated lace, and, under like conditions, at the next or following séance, produced a flower. So it seems my spiritfriend did aid in the solution of this very question. which a long time before had been satisfactorily settled in my own mind. Similar and other phenomena I have witnessed, under those positive conditions which precluded the idea of transfiguration and demonstrated with the certainty of mathematics that the form was not the medium. And this repeatedly. So spirit-friends" have already done their part in solving the questions raised; are doing it constantly, and doubtless will continue to do so indefinitely, or solong as they may deem necessary. This attempt to press Judge Gross into the service of those seeking to crucify Mrs. Allen is only an evidence of the weakness of their cause, which in the end will prove a boomerang, returning to hit the sender rather than the object almed at.

In closing, let me say I have prepared this article from a sense of justice, to defend an honest and unselfish medium from the ruthless attacks of a band of conspirators who have been entirely unseruppious as to means. Having attended two hundred and twenty seances at Mrs. Allen's, I know what I am talking about ; and I know, furthermore, much else that I can talk about if it becomes necessary to do so. I hope I shall have no occasion to do this; but, if forced to it, shall make thorough work, be the consequences what they may. WILLIAM FOSTER. JR. 50 Battery street, Providence, B. L.

New York City is situated on an Island, known as Manhattan Island, which is thirteen and a half miles long, and has an average breadth of more than a mile and a half. This island is not artificially constructed

but was separated from the main land in the ancient

tinction must be drawn between a spiritual prediction and a threat or curse. Jesus did not tell the Pharisees that he would slay them because they insulted him, but he merely point-ed out to them the consequences of their mis-demeanors. Therefore, instead of showing vengeance, he showed the utmost mercy when he told them of the fate drawing nigh. He knew the consequences of their conduct, and he told them what would be the consequences of their relaction of the truth he come to bring he told them what would be the consequences of their rejection of the truth he came to bring to the world. Now some of you may think that many passages in the New Testament are in-spired by malice. They are not. If we knew that by certain practices which you were fol-lowing out, in disobedience to certain state-ments we had made here, you were injuring your physical body seriously, that you were bringing on insanity, we should not be spiteful if we were to tell you the consequences, howbringing on insanity, we should not be spiteful if we were to tell you the consequences, how-ever fearful they might be. If we did not care for you, if we wished to spite you, we should withhold the information, and take delight in witnessing the consequences of the ill done upon yourself; whereas, wheever is a prophet, if he be also a merciful man, is one who will point out the also a first out of the will point out the naked hideousness of the conse-quences of any person's action, which is diametrically opposed to right living. This, Jesus always did, with reference to the people among always did, with reference to the people among whom he mingled, referring not to the conse-quences of their rejection of him as a man, but the consequences of their spuring the truth which he came to bring; the consequences of turning aside from opportunities for reforma-tion offered to them. The Divine Providence overrules every action great or small; not one sparrow can fall to the ground without the knowledge of the Omniscient Spirit; not one action ever took place but with the divine knowledge, and not one but that will yield up its fruition in consequence, in after events; and thus the true prophet is not the one who has the power to bring upon you either good or evil, he is only the one who can read the pur-pose of the skies, and see what will be the re-suit of any course of action you may be follow. sult of any course of action you may be follow-ing: Thus Jesus always taught that the divine Ing: This Jesus always taught that, the divine laws were fixed and unchangeable; still, within the limited sphere of your own volition; you can always bring upon yourself joy by obedience, or sorrow by disobedience. The consequences of an action canbot podsibly be evaded; if the action is; performed, you will either rejoice or suffer in consequence thereof. A the strengthere

Q.—There are three distinct races of man-kind, the white, the black and the red. Did the races differing from that of the family of Noah descend from his family, that being the only one existing after the flood, or from what cause did they originate?

only one existing after the flood, or from what cause did they originate? A.—Turn to the first ohapter of Genesis and you will find that God made man in his own image, male and female. You are not told whether he made man in Europe, Asia, Africa or America; you are not told whether he made man red, white or black; you are not told whether he made one man and one woman, or a million med and women—whether the ybe-long to one race or different races. The state-ment in the first chapter of Genesis is as vague as it possibly can be? It does not tell you any-thing about the origin of man, except that man was made by God, and that humanity was made in ale and female. If you turn to the second ohapter of Genesis there you will find an orien-tal 'allegory. The second chapter of Genesis has reference to the human body; it has no ref-erence whatever to the origin of man. The origin of man, was stated in the first chapter, whereas the second chapter is a different thing faltogether: "The garden of Eden is the human indy; the tree of life is the soul; the tree of 

A Story of Swiss Life," "Wild Birds in London," "How She Saved Him," "Nathaniel Hawthorne and his Wife," and "The Bugle Calls of the English Army," are given this month. A "Family Doctor" gives No. 2 of "The Fortress of Life," treating in a pleasingly familiar way of "The Body's Invisible Enemies," prescribing cleanliness as sufficient to keep them at bay and to destroy them when they arise. Engravings and music add to the attractions of this number. Cassell & Co., New York.

MAGAZINE OF ART .- Engravings of three of the oldest churches in London, with two interiors, are accompanied by descriptions of each. Part II. of "The Artist in Corsica." has for illustration a finely executed full-page picture, "Val Viro and the Paglia Orba." "Fashions in Waists," by Richard Heath, with twelve illustrations. displays many uncouth attires that have. from time to time, been considered the very acme of good taste, some of them proving that as "history repeats itself " so does fashion. A portrait of the artist. Albert Moore, with engravings of two of his productions, and some account of his life and works, will be perused with much interest. Of the remaining contents are "Some Venetian Knockers," "Clodion," an illustrated poem by Arthur Dobson. full page engravings, "His Very Image," and "A Study in Drapery." Chronicles of Art" and "American Notes." Cassell & Co., New York.

WIDE AWAKE .- In a very hopeful strain of poetry, notwithstanding the long period of chilliness, this number opens with a frontispiece suggestive of spring, new grass and apple blossoms, and a charming poem about The Season that is Coming," by Mrs. M. F. Butts. The choice stories are "Polly and Dolly," by Rose Terry Cooke. " Jap." by Miss Kirk. " Footprints in the Snow," by Miss Fursdon, and "The Blob Man of the Mountains," by Helen Sweet. Yan Phon Lee tells of the "Girls of bis Acquaintance" when he was a boy in China. An Baster poem is also given. Flossy Tangleskein relippears with her" Bubbling Teapot," and E. E. Hale, Mrs. Fremont, Rose Kingsley, and others, contribute interesting articles, all which are finely illustrated. D. Lothrop & Co., Boston.

#### Opening of Light and Color Cure. To the Editor of the Banner of Light:

On Wednesday, March 25th, afternoon and evening, It was my good fortune to meet socially many of the Spiritualists and mediums of Boston and vicinity-almost a hundred and fifty of them. It was the ocea-slon of, a reception given by O. K. Smith and L. L. Handolph, two live, energetic women who have estab-lished. a. 'Light, and. Color. Cure 'n st 738 Tremont street, Boaton, and who sought this opportunity to meet and make the acquaintance of comgenial spirits. There were many friends there whom it had draw by great pleasure to 'meet, and' with 'whom' Lield sweet converse : and it was especially gratifying to take by the band those who had listened to my ministrations but whom I had not met socially. Using an delivered a short address on the principles of Light and Color as curative agencies, and closed by dedicating their home to that purpose. Hemarks were then 'made by Drs. Dilingham, Petersen and Hopkins, all predict-ing and wishing for our hostess the greatest possible amount of success. About ten o'clock the company retired, feeling that, they had enjoyed a pleasant evening, and leaving be-hind the most pleasurable emotions and influences. most a hundred and fifty of them. It was the occa-

-The surprising success of Mrs. Lydia E. Pinkham's Vegetable Compound for the several diseases peculiar to women forcibly illustrates the importance of the beneficent discovery and the fact that she knows

#### Written for the Banner of Light. MY OLD KENTUCKY HOME. BY SPIRIT BELLE.

Fond Memory turns her magic glass. And lo ! fair pageants swiftly pass Of scenes long gone, of distant days When life was young and bright always. I see again those childish years, Undimmed by either doubts or fears; see the far-off emerald slopes. Where blossomed all my earliest hopes.

Once more I view Kentucky's streams, Her landscapes, fair as pictured dreams, The herds of cattle, ere they pass, Pausing to graze the sweet blue grass; Once more the gleam of tasselled corn Recalls each sunny summer morn. When birdlings carolled in the trees, And flowers perfumed the balmy breeze.

Again I see the homestead dear, Where Love dispensed its own good cheer; The ample walls, around which grew Roses of every shade and hue. There we could beauteous fancies weave, When off, at summer's dewy eye. We lingered on the roomy porch And watched the glow-worm's fitful torch.

Oh! Memory fair brings back to view A vision of that home-life true. Where peace and harmony combined' To guard each budding youthful mind. And gazing, I behold again My parents fond and sisters twain. Who spread for me a flowery bed Where'er my footsteps chanced to tread.

'Kentucky's shores are fair to me, For there remains the old roof-tree Beneath whose gentle, kindly shade, My earthly happiness was made. There, seated by my father's side, Deen wells of knowledge I imbibed. And lessons of eternal truth He taught us in our early youth.

Oh! years have passed, and now I dwell Where angels' praises grandly swell, Amid the fair green slopes on high, Where buds nor blossoms ever die. But still I turn in thought again-Bound to the past by Love's bright chain-To old Kentucky's hallowed spot, Where I enjoyed my earthly lot.

# Banner Correspondence.

#### Vermont.

SOUTH ROYALTON .- A correspondent writes : "Agreeable to a call, the Spiritualists and friends of Daniel Tarbell met in Convention at Central Vermont House, South Royalton, Vt., March 13th, 14th and 15th, his seventy-fourth birthday, and the fiftleth anniversary of his marriage. Although the weather was intensely cold, there was a large gathering on Friday and Saturday and Sunday. The exercises of Friday commenced with a conference of old people, followed in the evening by a social dance by old and young. Saturday morning the meeting was called to order by Daniel Tarbell. There was speaking by the Chairman, and others. The alternoon session was opened with conference, after which the audience were favored with an eloquent discourse from Austen E. Simmons, of Woodstock, Vt., well known as a veteran among the Spiritualistic speakers of New England. Hisromarks were listened to with marked attention, and all felt better prepared to go forth and take up the burdens and cares of active life. Such teachings have done much to elevate humanity, and make us more charitable and kind toward our fellow-men. The evening was set apart for a scance for materialization by Edward McGrath, of South Woodstock, Vt. A cabinet was fitted up in one of the parlors. Boon after the medium entered the cabinet he was controlled, and independent voices conversed with different ones in the cir-cle. Several forms appeared, from the little child up to old people. Mr. McGrath is assisted by his wife, who is a very fine medium. Their circles are always free, consequently when at home their house is thronged with people curious to see these wonderful manifestations. May God and augels bless them for their unselfish devotion to the cause so dear to us all. Sunday morning, speaking by Mr. Simmons. In the afternoon a very interesting discourse by Rev. George Severance, of South Royalton; in the evening Conference, and lecture by Mr. Simmons. Thus ended the very enjoyable meeting, and Monday morning the early trains here away many of the friends, who expressed the hope that our loved brother may live to see many

Rhode Island.

happy returns of his hirthday."

and appreciative, The Tuesday following, notwithstanding the severity of the weather, she held a public circle at our home, which was largely attended. She answered many questions, which were eagerly asked by those present, in a very satisfactory manner, beside giving many tests under the control of 'White Reather,' a pleasant, happy young Indian spirit, who was the light of the circle, and whose tests were re-That the mysterious and varied manifestations produced in the realm of matter by the invisible agency markably satisfactory. Mrs. Craddock is also a mediof disembodied spirits are all, on account of their esodal medium, being highly gifted in that phase of mediteric character, and from the standpoint of physical umship. Aside from her spiritual gifts Mrs. C. is a true, earnest woman, pleasing and lady-like in her manners, and I particularly noticed the kind and genscience, startling, cannot be denied ; still to those who from a prolonged investigation of these manifestatle way in which she spoke of other mediums, appartions have become familiar with their different mode

## ently free from all envy. Those who may desire her services I feel sure will not regret giving her a call."

#### Iowa.

MECHANICSVILLE, - Prof. I. I. Huber writes: Having read Prof. Joseph Rodes Buchanan's 'The rapeutic Sarcognomy,' I recommend it to every electro-magnetic healer in the land, as a work that will enable the healer to find for every part of the system affected by disease a corresponding nerve center, phrenologically and physiologically, in the convolutions of the human brain. From their own experience, after they have carefully digested the work, I hope to hear them say, of all the light thrown on this subject by scientists of the past, it was left for Prof. Buchanan to trace from every part in the human body in telegraphic lines of living light the Psycho-Physiological harmony of the nerves in the body, with their corresponding centers in the human brain. When the organic law of life is befter understood, every one will be his or her own physician, and own bigh priest in the temple of humanity. I have written because I consider this work far in advance of the best standard authors on the pathology of disease."

### Connecticut.

WEST WINSTED .- Mrs. M. A. Parsons writes of the happiness derived in this life, even amid its most adverse and discouraging conditions, from the knowledge Spiritualism gives of the reality of a future existence; and that to the degree we suffer here we shall enjoy there. She thinks that if this life were all, it would matter little how soon it ended, since with its close our pains and sorrows would end ; but knowing what every Spiritualist knows of a future state she feels that the discipline of this life prepares us as nothing else can for happiness hereafter.

#### Verifications of Spirit-Messages. W. R. BEEBE.

In the BANNER OF LIGHT of Feb. 14th there is a message from W. R. BEEBE, containing the following sentence : "I hope I will be as welcome to my friends here as I was when in infant form I came into the home of my parents, and was lovingly welcomed."

There is a significance about that part of the message more pleasing and convincing than the mere words would imply when the sequel is known. When a resident of New York City I was informed that the parents of Judge Beebe were so pleased when he was born that they christened him "Welcome." As the name does not appear in the BANNER in full, the message is more convincing when explained in this way.

Yours fraternally, Artimesia, Co. Grey, Ont.

In the communication of W. R. BEEBE I recognize an old acquaintance; he was Judge of the City Court of New York. His first name was Welcome. He was killed by the cars not a great while since.

Yours truly, Stratford, Conn., Feb. 19th, 1885. DR. H. CLARK.

Judge WELCOME R. BEEBE was a well-known New Yorker. I remember him well, as he used to visit Robert Murray, then United States Marshal, at his office in the Burton's old Theatre on Chambers street, in 1861-2. He became somewhat superannuated some years after, and passed out of notice. His legal acumen was superior, but he was one of those men whom "Young America" is too much disposed to tread down and push aside. ALEX. WILDER. Newark, N. J.

E. J. Huling, of the Saratoga (N. Y.) Sentinel, writes: E. J. Huling, of the Saratoga (N. Y.) Sentinet, writes: "I think I remember W. R. BEEBE, whose message appears in the BANNER OF LIGHT of Feb. 14th, as a friend of my brother-in-law, ALDEN J. SPOONER, whose message you published some time before. I think his name was Welcome B. Beebe. I sent a copy of the paper and message of Alden J. Spooner to his brother in Florida, who was much interested in it."

#### RICHARD ROBBINS.

The BANNER OF LIGHT of Feb. 14th has a communication from RICHARD ROBBINS. He was a brother-in-law of mine. I knew him intimately from the time he was eighteen to his transition, in May, 1860, at about sixty years of ago. We are always glad to re-ceive the BANNEB, but we looked forward to the reception of that number with unusual anxiety, feeling very sure there was something in it of special interest to us. We did not receive it on the usual day, which

# Spiritual Phenomena.

BANNER OF LIGHT.

#### Startling Phenomena.

of presentation, they have ceased in a measure to ex-

cite wonder and astonishment, for such investigators

realize that the whole of these phenomena are as much

subjected to the operation of law, and as much de-

pendent upon conditions, as any other phenomenal oc

currence happening hourly within the radius of their

Still there are occurrences which even to the expe-

rienced investigator of the spiritual phenomena be

come to some extent startling on account of the unu-

sual, and therefore unexpected, manner in which these

Such occurrences are valuable to the observer and student, and should be carefully recorded, for science

is at the best but a collection of experiences, and of

One of these experiences, which may well be de

nominated startling, took place on Sunday evening,

March 15th, during a meeting of the American Spiritu-

alist Alliance, held at the parlors of Mrs. Carrie M.

Sawyer, (59 West 24th street, New York,) the well-known medium for materialization. These parlors are

much deeper than broad, and Mrs. Sawyer's cabinet

stands at the extreme end of the rooms, facing the

windows ; heavy sliding curtains or portieres extend.

ing from ceiling to floor, and across the full width o

the room, conceal the cabinet from view when not

used during seances. During the Alliance meetings

these curtains are closed, and seats are placed across

On the occasion alluded to the audience was small

unfavorable weather interfering with the attendance.

The exercises, however, were proceeded with as usual.

An interesting essay on materialization was read by

Mr. Lawrence, at the conclusion of which Mr. Ver-

milye kindly recited a poem, a practical illustration of

charlty, so simply expressed, yet so full of pathos, that

every heart in the audience was deeply moved, and

It was under these conditions of mind that the meet-

ing resolved itself as usual into a circle for such mani-

festations as our spirit friends might be able to favor

us with. Mrs. Sawyer, who at no time during the even-

ing had been in or near the cabinet, but was seated

feelings were blended in sympathetic harmony.

the room in rows facing the curtains.

the general principles based upon those experiences.

observation.

phenomena are exhibited.

To the Editor of the Banner of Light :

been received from spirits by members of the North Family of Shakers, who of themselves could not have produced them; and they are sent forth, as stated in the preface, with a full consciousness of their "scientifie" imperfections, " the simple offering of a simple people." The recognition of the presence of invisible friends, the encouragement given to the weary tollers of earth, and the expressions, not of a hope merely, but of a knowledge of a better life beyond, awaiting those who are faithful to their duties in this, met with on every page, render the book as acceptable to Spiritualists as to those for whom it is mainly prepared.

tion from the fact that both words and music have

OUR HANDY LISTS for Shrewd Advertisers. svo, pa., pp. 264. Chicago: Lord & Thomas. Conveniently arranged lists of the leading newspa-

pers of the United States and Canada, in English and foreign languages-special attention being given to the latter.

THE BRIDE'S FATE. Sequel to "The Changed Brides." 12mo, pa., pp. 488. Philadelphia: Peterson & Bros. A new edition of a popular novel by Mrs. South-

worth.

If a man is thoroughly honest himself, he will believe in the honesty of other people, even if they do happen to differ with him in matters of opiniou on politics and religion.-New Orleans Picayune.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphiles. In Pulmonary Affections and Scrofulous Diseases. DR. IRA M. LANG, New York, says: "I have prescribed Scott's Emulsion and used it in my family, and am greatly pleased with it. Have found it very serviceable in Scrofulous diseases and Pulmonary affections."

#### **Passed to Spirit-Life:**

From bis home at Sawyer's Mills, Dover, N. H., Feb.

From bis home at Sawyer's Mills, Dover, N. H., Feb. 16th, 1885, William F. Pray, aged 53 years. The functal strikes were conducted at his home by the Rev. Dr. McAllister, pastor of the Universalist Church, and were attended by alfectionate relatives and sympathetic friends. The singing was by a quartet from the church choir. The pastor's remarks were of a most impressive character. full of beautiful thoughts and ideas of the life beyond, truly inspiring one with the fact that our departed one was not dead, but had only just crossed the river. He concluded his remarks with a beautiful poem. Decensed was a constant reader of the BANNER of LIGHT for the last to ayon by the community as an honest, conscientious man, ever ready to do any act of kindness he could. Although a great sufferer during the bast of phteen months, he was very patient through all, and his family were many times led to say how children deplore his loss; but they miky well say, "Our loss is his gain." We hear that he he has a ready made himself menifest to those he left in the body. CHAS, STANSFIRLD.

From Concord, Mass., March 24th, Mr. Justin S. Smith,

From Concord, Mass., March 24th, Mr. Justin S. Smith, aged 79 years and 11 months; a native of Randolph, Vt. A ploneer has failen: one who has ever been a friend to humanity, independent in thought, ilboral in boilef, and a strenuous opponent of all manner of oppression. To him all mankind were bretheren. He was an original Anti-Slavery mao, constant at all times in his opposition to the helmous crime of African bondage, and was ever ready, with a Gar-rison Liberator in his pocket, to read the facts and argued from principie, and from the dictates of a conscience puro and undefiled. In religious belief he followed not in the tracks of others, but bolleved in a loving Father, who would ply his children and bring them all into his fold in his own good time. His sympathies in his later years were with the Spiritualists, and boys in his later years were with the Spiritualists, and being the nation of Lifeitra, was strong and unwavering. A most becautiful discourse by Mr. Colville, at the functal occusion, was gratifying to the listening friends, and was a fitting tribute to a good man's memory. F. B. PANE.

From Rockingham, Vt., March 21st, 1865, Elijah Warren Allbee, aged 73 years.

Allbee, aged 73 years. Ho fearlessly and anxiously awaited the summons, as he was a firm believer in the Spiritual Philosophy, which was his staff for many years. He leaves a devoted wife and five children, who miss and mourn him here, but are comforted in the belief that when they, too, shall "cross the river" their household band will be made whole again. He and his companion journeyed together for fifty-one years, and this the first link broken in their chain of life. An aged brother: the last reliet of Afs family, is "waiting, only waiting." So one by one they gather home. Rev. J. N. Emery, Universits, efficient at the obsequies, giving tho mourning hearts comfort and knowledge of innortality. Mr. and Mrs. A. E. Lamb sang appropriate selections from the "Mevodies of Life," *Bellows Falle, Vt.* 

From her earthly home in Manchester, N. H., March 25th, of pneumonia, Mrs. Ann E. Lamson, wife of Walter Lam son, aged 55 years and 9 months.

son, aged 55 years and 9 months. She was an earthly angel, as the poor, the sick and the oppressed of Manchester can testify. Tears and means from those she had blessed gave evidence of the great sorrow they folt as they bent over and kissed the beautiful cold face. Our noble young advocate, Edgar W. Emerson, was developed in her house, and like a son he loved her. Georgo lumrill, the brave friend and companion of Edgar, and the present manager of meetings in Manchester. mourned with him as if they were brothers and her sons. She leaves a husband and thousands of friends. At the funeral, which was attended by the writer, the house was packed. Let us emulate her example. M. S. WOOD.

From Spencer, N.Y., March 22d, 1885, Mrs. Mille Giles

Hew Books.

# "SHADOWS":

8

Being a Familiar Presentation of Thoughts

and Experiences in Spiritual Matters,

with Illustrative Narrations.

## BY JOHN WETHERBEE.

The features of this book are simplicity of statement-freedom from dogmatism-and manifest truthfulness, by one who claims to have common sense, and presents his ideas and experiences to like-minded people. It is a book that will be appreciated and valued by Spirit-ualists, and one also that skeptical and indifferent people will read with interest, and credit the author certainly with being intelligent and honest. The several chapters are distinct articles in thomselves, without reference to consecutive order, but in their whole-ness will show why the author is a Spiritualist and why overy one clise must be who believes in the iruthfulness of his statements. In one volume of 285 pages, handsomely bound in cloth.

In one volume of 288 pages, handsomely bound in cloth, beveled boards, with portrait of author.

Price 91,25, postage free. For sale by COLBY & RICH.

# Whence, What, Where?

A VIEW OF THE ORIGIN, NATURE AND DESTINY OF MAN.

A VIEW OF THE ORIGIN, NATURE AND DESTINY OF MAN. BY JAMES R. NICHOLS, M. D., A. M., Author of "Fireside Science," "Chemistry of the Farm," "The New Agriculture, "and Editor of Boston Journal of Chemistry. Hendingsof chapters: The Genesis of Man; The Matoria Man; What of Death Y Altor Death, What? The Religious Man; What of Death Y Altor Death, What? Where? The warm, sincere commendations of the book which have come from a large number of scholars and thinkers, and from clergymen of all denominations, are certainly gratifying, and lead to a willingness that it should be more widely known. videly known. Cloth. Price \$1,25; postage free. For sale by COLBY & RICH.

# THE CONVENTIONAL LIES

# **Our Civilization.**

### FROM THE GERMAN OF MAX NORDAN,

This work touches upon all the problems of the day in its arraignment of the lies of our civilization, and discusses them with a liberality and audacity which are both fasci-nating and refreshing. Cloth, price \$1,50, postage 10 cents; paper, \$1,00, post-age 5 cents. For sale by COLBY & RICH.

# Love's Strategy.

Studies on the Art of Winning and Retaining Love. FROM THE GERMAN OF ADOLPHUS SILLERSTEIN.

Paper. Price 50 cents: postage 4 cents. For sale by COLBY & RICH.

# Liberty and Morality,

A Speech delivered by W. S. BELL at the New York State Free Thinkers' Convention at Watkins, N. Y., Aug. 20th,

# 1882. Paper, 15 cents. For sale by COLBY & RICH.

<sup>1882</sup>. Provide State of the second s

THE MASTEREON; or, Reason and Recom-pense. A Revelation concerning the Laws of Mind and Modern Mysterious Phenomena. By MARCENUS R. WRIGHT.

Moneria Alysterious Filenomena. By MARCEROS K. WRIGHT. The author says in his dedication: "To those who'seek for knowledge, who love reflection, who enjoy freedom of thought, are unbiased in mind and unprejudiced in pur-pose, who are fully released from the trainmels of a com-fortable intellectuality and all associative circumspection in life; to those who are ministors of their own mentality, and hold to a studied consistency in all dealing, who are willing to acknowedge the truth without solf-abuse of con-science, and who labor for the general good of man, this, the first volume of the 'Mastercon,' is most respectfully deducated by the wither " the first volume of the 'Mastei dedicated by the nuthor.'' Cloth, \$1,25, postage 5 cents. For sale by CULBY & RICH.

#### among the audience fully twenty feet distant from it. an interested listener, on invitation rose from her seat. and while the audience were arranging their own seats in a semi-circle, she crossed the room and took a chair facing the company, and touching the heavy curtains above described. Hardly was she scated, when, to the amazement of all present, these curtains were flung apart by a tall and beautiful female form, who, having revealed herself, now retreated to the cabinet and stood at its entrance there in the glare of two brightly burning and fully extended gas-jets ; she remained JOHN L. MOORE. gracefully posing for over one minute under the intense scrutiny of all present, an apparition so natural and perfect that even the color of her blue eves and

the blushing glow on her cheeks were plainly discernible. To say that this unexpected manifestation was startling to those present, would but poorly express the involuntary sentiment of awe with which it was witnessed. For none of the usual routine under which materialization is generally obtained had here been resorted to; there had been no lowering of lights, no medium had disappeared into a cabinet, there to be-come entranced and used by the spirits. Neverthe-

less, enough material had been obtained and condensed under the power of the invisible operators to produce what, in the language of many present, had been the most perfect materialization they had over beheld.

To my mind this is a most stupendous manifestation of spirit power, and one well calculated to illustrate the almost limitless extent of that power, as well as the wonderful possibilities of Mrs. Sawyer's medlumship.

This is not the only instance in which her grand me diumship has revealed itself in most astounding manifestations. I have more than once, at her scances, seen her come out of the cabinet in the full possession of hersenses, and in obedience to her control's reduest. while two or three fully materialized forms, both male and female, would follow her outside and stand before all, some having even under such exceptional conditions the power to vocalize."

Such grand and complete manifestations we should hall with joy, for they are undenlable demonstrations of the great truth we advocate. They also demonstrate the progressive tendency of the phenomena, and are foreincreased our anxiety. Four days after the usual tunners of yet more wonderful and startling manifes-time we received the paper. I have to confess that I seeking communion with the spirit-side of life shall more fully realize the absolute necessity of giving it proper conditions and acquiring for themselves a more complete knowledge of what these conditions must be. 64 Nassau street, New York. J. F. JEANEBET.

PROVIDENCE.-L. J. Brownile writes that he recently attended a materializing seance of Mrs. Allen. He was a stranger to all present. Of phenomena personally to himself, he says : "The curtains parted, and a form of a lady appeared, saying, ' Mother, mother, and calling 'Leonard.' 'I went up and recognized her as my mother, who passed to spirit-life ten years ago, from London, England, -I inquired in regard to others of our family, and she told me she would help them to come. In about fifteen minutes a young lady opened the curtains, and, pointing to me, said, 'That's my brother : mamma sent me to you, Leonard.' I knew her to be my sister, who passed away to the other side twenty-five years ago. After we talked awhile, she said, 'Wait a minute, Leonard,' and producing a white pink, took it to a lady, saying, ' Mamma sent that for the little sick boy at your home.' She then gave me a lov. ing message, and dematerialized so we all could see her go. The next night my mother came to me again. and said, 'At last, Leonard, I have done something for you,' and handed me a calla lily, with a stem nearly a foot long. My father came, and said to me, Be of good cheer, my son, be of good cheer; we shall help you on in your work." A brother of mine also came, who, in infancy, fell and hurt his spine, which resulted in making him a hunchback. His coming with that disfigurement I consider a grand proof of the genuineness of the form, because, as I said before, I was a perfect stranger to all."

WOONSOOKET .- We are in receipt of the following testimonial, bearing the signatures of George D. Whitman, D. C. Capen, P. B. Holmes, S. S. Brown, Geo. W. Thorp, U. O. Pratt, T. A. Buell, and D. Keller:

ler: "Mrs. Abby N. Burnham, of Boston, has recently favored us with a course of sizteen lectures, all of which have been highly appreciated by intelligent oltizens here—many remarking that though they were not bellevers in Spiritualism, they enjoyed the ability with which Mrs. B. treated her subjects. She pos-sesses a wide range of thought and expression, added to a fine voice and a genial manner. "May she be with us again soon," is the desire of her Woonsocket friends and the general public."

#### Massachusetts.

NEWBURYPORT .-- Walter M. Smith writes : "The Philosophy of Spiritualism is engaging the attention of the people in this place more than ever before, perhaps not so much in a public way as in the line of private investigation. Mrs. A. C. Smith, a well-known medium of Lawrence, Mass., held circles and private sittings in this place March 6th, 7th and 8th, and gave the best of satisfaction to every one. Being a perfect stranger, her tests were calculated to convince the ekentical of the truth. One pleasing feature of Mrs. S.'s seances was that all present received communications from and conversed with their friends. The best proof of the interest manifested was the fact that all who desired to could not be accommodated with sittings, owing to her limited stay, and people are anx. tously inquiring when she will visit us again."

#### New Hampshire.

NASHUA .-- Mrs. A. M. Coad writes: "As it had been a long time since the Spiritualists held meetings of any kind, and very long since we have had a speaker with us, the advent of Mrs. B. B. Craddock, of Concord, N. H., on the 14th of February, with two fine leo-

have not set a high value upon the Spirit Message Department, and have seldom read it. However, you referred editorially to a message from Mr. Robbins, which caught my eye; otherwise I should not have seen it, as I had not thought of what I was anticipating being in that department. The communication and the personal experience to which I have referred have changed, my mind in reference to the value of those communications.

Previous to his transition we were in close sympathy, religiously, politically and socially. Since his transition I have had abundant evidence that the same relations were continued; and I do not doubt it was from him I had impressions that prompted the anxiety to see the paper. The communication, his friends say, is quite characteristic of the man. Some say that if he had mentioned the names of some friends it would have been a better test. Such persons would have said, if he had done so, the names were obtained from the subscription list of the BANNER, or some other

If skepticism and disbelief and lack of charity are as great crimes as most professed Christians olaim them to be, many will have much to answer for at the "Judgment Day." I believe it very unjust to harbor a thought that Miss Shelhamer would, by collusion and brazen deception, perjure herself before God and the angel-world every day of her life. Such persons should ask themselves if such judgment is consistent with Paul's exhortation and interpretation of charity. He says: " Charity hopeth all things, endureth all

things, and bolloveth all things." A third difference Yours truly, and the William Henry. Farmersville, N. Y., March 20th, 1885.

#### NOT A MARTINE RARAH B. SHEDD.

Many thanks for the BANNER OF Light of March 21st, containing the spirit-message of SARAH B. SHEDD, late of Reading, Vt. It was quickly recognized by us (and other friends) and gladly received. MRS. E. S. HAMMOND.

## Reading, Vt., March 22d, 1885.

· , ł JOSEPH M. RUSSELL.

Mrs. Della Wright, Charlestown District, Boston, informs us that she recognizes the message printed in the BANNER OF LIGHT of Feb. 21st. purporting to come from JOSEPH M. RUSSELL of New Haven, Conn., and does not doubt he dictated it, for it fully indentifies himself to her as well as to other friends with whom she has spoken since it appeared.

#### CAROLINE Y. COOK.

CABOLINE Y. COOK. CABOLINE Y. COOK. from whom a communication given at the BANNER OF LIGHT Free Circle was pub-lished in *The Sentinel* of last week, was a daughter of the late Abraham M. Young, and passed over to the other side Jan. 7th, 1883. She had resided here about a year or more. Her age was fity five years. She leit a will which has been duly proved and executed by her-two brothers, Edwin R. Young and James Young, who were named therein. So far as known they have car-ried out the directions of the will in full. She was a member of the Baytist, church here, and year fond of attending all the services.—*The Saratoga (N. Y.) Sen-*tine.

5.15 mm = = Hale's, Homey the great cough curs, 25c., 50c; and \$1. Gleam's Mulphur, Somp heals and beautifies, 25 cts. cord, N. H.; on the 14th of February, with two fine leo: tures, was a feast to hungry souls. The subjects were given from the audience, and ably dealt with by her control. The audience was not large, but intelligent Beam's Rheumatic Pills are a sure cure, 50c.

#### "Shadows."

To the Editor of the Banner of Light:

I have just been reading "Shadows." It is a singular book in some respects. Some things in it are extremely interesting.

Life after death is what we all desire-could we only be surs of immortality. I am not a believer in Modern Spiritualism, but have the natural longing for life eternal. I believe "Shadows" is truthful, though sometimes visionary ; still his book, as a whole, is very interesting. Perhaps heinterests me, as I have known him for many years.

The book is unequal. Some pages contain the high est thoughts, while others are commonplace. The author reads much; he digests what he reads; he thinks while he reads : his many quotations are charming; he possesses a fine imagination. I cannot see with his eyes. I wish I could. I long with the rest of the world to be sure of immortality.

"Shadows's" language is simple yet forceful. He believes what he writes. I (wish "Shadows" in his Raison d'Etre would let the dear old Bible alone. This chapter is full of interest, and, coming from, the heart of the writer, goes to the heart of the reader.

Bome of "Shadows's" poetical quotations are ex quisite. 'Page 30: "Intuitive souls all over the world and through all ages have felt their immortality, and the earth itself is ominous with the idea." How true ! "Life's Afternoon" is beautifully and feelingly written. "Watering of Thought," 120th page ; " Matter and Spirit," an interesting chapter.

On page 122 "Shadows" speaks of having his hand pressed under the table; as he grasped the hand tight. in order to retain it, the hand melted into nothing. The late Senator Anthony, at a scance, told me his hand was gently selzed and held under the table. "I grasped it," said he, "and intended to draw it out to see it as well as feel it, when it seemed to melt away. and my hand was never unclosed until I drew it from under the table." He was astonished, and was never able to account for it. He said it way always a mystery unexplained to him. Being a lifelong friend of mine. and knowing him to be perfectly truthful, I believed him implicitly.

"Oh I for the touch of a vanished hand!" We al. most feel our immortality and would be glad to believe.

Why a repetition from page 166 and page 215, Shadows?

. I think this book will interest the many, and is sug-

i start

gestive of much thought. 17 19 1 Lev

#### New Publications.

SHAKER MUSIC, Original Inspirational Hymns and Songs, Illustrative of the Resurrection, Life and Testimony of the Shakers. New York: published for the North Family, Mt. Lebanon, N. Y., by William A. Pond & Co., 25 Union Square: 12mo, bds., pp. 250.

We have here, in large, clear type, words and musicof a purely spiritual; nature, the former being wholly. free of all dogmas of the past and hopefully and obserfully forecasting the future. They hold this distinc-

From Spencer, N.Y., March 22d, 1885, Mrs. Mille Glies Hedges, aged 59 years. The subject of this notice was born into earth-life in the same house from which she was born into spirit-life. She was a daughter of the inte Mr. Glies, whose departure from earth produced such a shock on his belowed companion, with whom he had lived in peace and harmony fity-six years, that she, too; soon followed him, and their bodies were both buried on the same day. Mrs. Hedges was a noble woman. By reading and investigation she became a Bpiritualist, and though alone, in this respect in her town, yet she failed not on all proper occasions to clearly sot forth her views in words and acts. She arranged for her funeral, and requested that a Dpiritualist should efficient. A large number of people convened at her burial oo the 20th, when a Spiritualistic sermon was preached by Rev. J. H. Harter of Auburn, N.Y.-Com.

From his home in Randolph, Mass., Dec. 30th, 1884, Wal-

From his home in Randolph, Mass., Dec. 3010, 1004, 11 and ter Cartwright, agod 70 years. Mr. Cartwright was a firm believor in Spiritualism, hav-ing accepted its teachings in its carilor days. He was one who did not keep his "light hid under a bushel," but was always firm, and ready to speak his spiritual sentiments whenever occasion demanded. He was also a subscriber and greatly interested reader of the BANNER OF LIGHT. Mr. C. was a worthy and much respoted clitzer, also a very kind husband and father to his family, ever ministering to their wants and needs. May the sweet consolation of our beautiful truth bo as healing baim to their wounded spirits. The funeral services were conducted by George Chainoy. Mr.S. S. L.; HAWES.

From Plymouth, Mass., March 25th, of cancer, Jesso L.

From Plymouth, Mass., March 25th. of cancer, Jesso L. Robbins, aged 40 years. Through ten years of terriblo suffering his patient, un-complaining manuoer and unwavering condidence in the love and power of the band that led him, as revealed in the Spir-lual Philosophy, are an example of the beautiful and aus-taining influence of the religious so dear to him, and to which he clung with certain knowledge of its truth. The bless-ings which are the reward of pintity and inobility of charac-ter, and the influence and example of this sufferer, were touchingly filustrated in the eloquent and instructive fu-neral service by Mr. W. J. Colville of Boston. Woonsocket, R. I.

From Auburn, N.Y., March 15th, 1885, George M. Wil-

From Autourn, N. 1., march Join, 1885, George H. Wil-son, aged 23 years and 11 months. Parents, brothers, sisters and many other relatives, mourn the early departure from earth-life of one whom they loved, His functual was attended on the J7tb, when a spiritual ad-dress was given by J. H. Harter of Auburn, N. Y.-Uom.

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

----

#### Call for a Convention of Spiritualisis at New Or-

Call for a Convention of Spiritualisis at New Or-leans, Lu., April 18th. 10th and 20th; 1885. In accordance with a request from officers and members of the Southern Association of Spiritualists, we hereby 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, 1858, at 10 o'clock A.M.; and con-tinue to session threadays. The object is for a relinion and mutual elevation. No legislation is desired, as this will not be an executive convention. Viccutures, public tests and so-cial fraternity are the desired objects of the meeting. Public becturers and mediums are invited and urged to atnounced hereafter.

attend. The hall wherein the meeting where it a grand announced hereafter. Attend the meeting if possible, and belp us make it a grand rally of Spiritualists. SAMUEL WATSON, Memphis, Tenn., President Southern Association of Spiritualists. G. W. KATES, Atlanta, Ga., Secretary.

G. W. KATES, Atlanta, Ga., Secretary. By request of associatio officers of the Lookout Camp-Meeting Association, we hereby Join In the official for a masmeeting of Spiritualists at New Orleans April 18th, 10th and 20th, 1855. This is not to be an executive inceling, but cause. Therefore we feel that all Blockholders of the Look-out Association abudit attend. As maiters of importance now need stention, we desire to meet all the Stockholders at New Orleans and hold an informal consultation. P. R. ALBENT, Chattanooga, Tenn... President Look sut Mountain O np Meeting Association of Spiritualists. G. W. KATES, Atlanta, Ga., Secretary.

#### California Camp-Meeting.

For sale by COLLEY & RICH. TOW TO MAGNETIZE: or, Magnetism and Management and Capabilities of Subjects, with Instructions on the Method of Procedure, etc. By JAMES VICTOR WILSON: been, and is, a growing demand for informa-There has been, and is, a growing demand for informa-tion on the subject of Magnetism and its application. This has led to the publication of this little work, which contains in a condensed and concise form more information than can be found in many of the larger works. 18mo, paper. Price 25 cents. Dostare free.

18mo, paper. Price 25 cents, postage free. For sale by COLBY & RIOH.

# BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

SPIRITUAL PHILOSOPHY.

ISSUED WEEKLY At Bosworth, Street (formerly Montgomery Place), Boston, Mass, COLBY & RICH, Publishers and Proprietors.

18AAO B. RIOH......BUSINESS MANAOER, LUTINER COLBY.......BUDITOR, JOHN W. DAY.......ASSISTANT EDITOR, Added by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of EIGHT PAGES-containing FORTY COLUMNS OF INTER-ESTING AND INSTRUCTIVE READING-embracing

ENTRY AND INSTRUCTIVE READING COMPACTING REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS-Upon Spiritus!, Philosophical and Bolentide Subjects. EDITORIAL DEPARTMENT, EDITORIAL DEPARTMENT, and CUNTRIBUTIONS by the most talented writers in the world, otc., edc.

world, etc., etc.

#### TERMS OF SUBSCRIPTION, IN ADVANCE:

p,	-	Y.		• •		 	 ۰.		 •		 	٤.		••			•••	••	• •	•		••	•		••		. 8	8.(	90
	Ξ.	<b>m</b>	eai on	i h		 															••		••	••		••	•	1,	50
-	<u>.</u>		Me	h.	fb	 																				••			28
~ *			-		-	 	Ë	'n	i,	L		1	F.	n	N	D.													

In remitting by mail, a Post-Office Money Order on Bos-ton, or a Draft on a Bank or Banking House in Boston or New York Oity, payable to the order of COLBY & RICH, is preferable to Bank Notes. Our patrons can remit us the fractional part of a dollar in postage stamps-ones and twos preferred.

tions preferred. ADVERTISEMENTS published at twenty cents per line for the drst, and fitcen cents per line for each subsequent in-

Bubscriptions discontinued at the expiration of the time paid for.
 Subscriptions discontinued at the expiration of the time paid for.
 Ar Specimen copies sent free.
 The List of Rooks and Engravings given as Presultants to Nubscribers, will hereafter be printed every other week, instead of weekly as hereiofore.

#### COLBY & RICH

Publish and keep for sale at Wholesale and Retail a com-plete assortment of

#### Spiritual, Progressive, Reformatory, and Miscellaneous Books.

UEP Publicatie who reserve the abo of Proipeting in the respective fournals, and calk att stion to it bottorialis, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked paper is forwarded to this offer.

#### OF LIGHT. BANNER

#### TO BOOK PURCHASERS

TO BOOK PUECHAMERS. COLBY & RICH, Publishers and Booksellers, Bosporth etrast, (formsrly Nonigomery Place, )corner of Province etrast, Boston, Mass., k op for sale a complete assortment of Mpiritual, Progressive, Beformatory and Mis-cellanceous Books, at Wholesale and Retail. "Trans Cash.—Orderstor Books, to be sont by Express, mut be accompanied by allor at leasthalf cash. When the money forwarded is not sufficient to fill theorder, the bal-ance must be paid (O. D. Orders for Books, to be sont by mail, must hey arishly beaccompanied by cash to the samo of each order. We would remind our paironsthaithay can remit withs fractional part of a dollar in postage etampe-ones and twos preferred. Postage stamps in prantities of MORE than one dollar will not be accepted. All business operationalooking to the sale of Books on com-mission respectfully declined. Any Hook published in Eng-land or America (not out of print) will be sent by mallor 62press.

express, Age Catalogues of Books Published and for Sale by Colby & Rich sentfree.

#### SPECIAL NOTICES.

**SPECIAL NOTICES. Solution: Solution:** 



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

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY,

14 Franklin Street, Boston. THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

COLBY & RICH,	
PUBLISHERS AND PROPRIETORS	
ISAAC B. RIOH	ANAGER.
AUTHER COLBYEDITOR.	

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

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

#### Not to Death, but to Life.

Rev. John W. Chadwick, minister of the Second Unitarian Church in Brooklyn, N. Y. preached a discourse recently on being reconciled to life instead of to death. which abounds with wholesome and timely thoughts, well presented and pertinently enforced. To be reconciled to death, he said, especially for the aged, sick and dying, has often been regarded as a Christian grace. And not less so in the case of the young and well and strong. He allowed that reconciliation to death in the abstract is certainly desirable, though our popular religionists are still very far from having attained it. So long as they continue faithful to their traditional creed, they persist in regarding death as a mistake, an accident. The formula with them is this: if there had been no sin there would have been no death. The rational religionist, on the other hand, is reconciled to death by the perception that death is no mistake or accident, but a beneficent and beautiful necessity of our mortal life. The law of death is written in our physical nature. Man is born to die; there is a time to die, and a good time; the clock is wound up for about so long; life becomes a weariness, and we are reconciled to death.

These considerations make death appear a necessity, but not a beautiful necessity. They are physical considerations only: but there are others which lead us to the same conclusion. There can be no succession of individual life without death's being the condition. The house

of life is only so large: the table is only so

to death mainly on the assumption that our present life is not worth living; that it is essentially a calamity, and to be considered fortunate in proportion to its abridgement: The less there is of this the more there is of heaven.

But it has to be admitted that this reconciliation of the average Christian mind with death is theoretical, not practical. It applies better to the death of other people's children and friends than to our own. But the inconsistency of it is, that when other people's children and friends escape threatened death we hurry to congratulate them, and the most Orthodox are as hearty in their congratulations as their opposites. So that people do somehow cherish a belief that the present life is good for its own sake. They are not to be robbed of this faith either by creeds or calamities. But men, observed the speaker, are quite as often better for being inconsistent and illogical as they are worse. Life tends to continuance only as it tends to happiness. In view of such considerations, he held it to be our bounden duty not to be reconciled to death at any time before its natural period. Death is a little evil in comparison with many forms and conditions of life. but it is not a little evil in comparison with possible continuance of health and love and joy. Although a sentimental plety forbids us to speak of any death as untimely, the majority of deaths are so; and it argues not so much trust in God as cowardice and dishonesty and meanness to hold him responsible for the results of our own folly, carelessness, or sin.

Beautiful as a spirit of resignation is in its appropriate sphere, there are things to which we ought not to be resigned. This is a conviction that is more and more taking possession of men and women in our great cities and our larger towns, and bearing fruit of sanitary regulation and reform. "Working for souls," remarks Mr. Chadwick, "is getting to be cheap as good deal more - working for bodies. One model tenement is better than a thousand tracts." We want no mission work that teaches 'the unwholesome little ones to sing with lying ling. 'I want to be angel,' when they do not want and ought not to want anything of the sort." The speaker said the men he honors most are those who are least reconciled to any form of death but the ideal form, in which the old man lets go his hold on life as naturally as the ripest apple on the tree: These are the men who are interrogating every form of death with closest questions, compelling the diseases that lay waste our cities and enshroud our homes to yield up their dreadful secrets and succumb to their heroic patience and enlightened skill. In view of the false relationship of life and death taught by the olden systems of istry of reconciliation, that shall reconcile us more and more to life. Not to be reconciled to death, but to be reconciled to life, is the most crying need of this new time." We do not want a reconciliation that shall make life seem a calamity and death a happy consummation. This hankering after death, he said, is for the most part "purely professional." It has no heart of truth and soberness in it.

"To reconcile to death has been the accepted function of the supernatural religionist. To reconcile to life is the accepted function of the rational religionist and of the church that is to be," remarks Mr. Chadwick; and we add thereto, that the necessity of a "reconciliation" to or an harmonious compliance with all the just demands of the present life in the physical-in order that the indwelling spirit may through correct experience be the better fitted for the discharge of such other duties as await it in the life to come-is one of the most important of the inculcations to whose reiteration before the masses of humanity the unseen intelligences have earnestly devoted themselves through mediumistic channels ever since the advent of Modern Spiritualism.

Is it Mental Telegraphy or Spirit-

John Murray Spear, pp. 528-539.) At that time (1854-6) little if anything was known in this country regarding Oriental Occultism or the claims of its "adepts" in the line of thoughttransmission. It would be interesting should it turn out that the directions given in the above-mentioned work for becoming reliable transmitters and receivers of thought are substantially equivalent to the requirements for becoming adepts in Oriental Occultism.

#### "Spread of Spiritualism."

Under the above significant heading The Morning Call of San Francisco Informs its readers of a new movement by a number of the Spiritualists in that city, to the effect that the latter have decided to purchase a lot in a convenient locality, and erect a magnificent temple. Articles, it is understood, are now being prepared, and will be speedily filed, organizing these Spiritualists into a corporation under the name of "The First Spiritual Church of San Francisco." Somehow or other it seems strange to us why the Spiritualists anywhere should hang on to "the church," of which institution they are entirely independent. Do they suppose they will attract church flies by this honey sop? We do not. "The church" bitterly hates Spiritualism, and would imprison every believer in its philosophy had it the power. Freedom of speech, however, is fully tolerated to day; people have grown wiser than formerly; superstition is waning-yet there are plenty of bigots left, who are assiduously at work to orush out Spiritualism and its medial instruments.

The body of Spiritualists above referred to have been holding weekly meetings for more than a year, it is said, and has grown so ranidly that it is now able to make plans to spend a large sum of money; which fact is a surprise to every one, says the Call, who has not attentivedirt; what we want is a little more - ay, a | ly watched the spread of the belief in San Francisco. A Spiritualist there being interviewed

upon this point, said: "It would be a great surprise to people who are not Spiritualists to learn how rich and large our church is. It is growing with astonishing rapidity. There are six millionaires who are regular attendants at our services every Sun-day, besides a great many men who are com-fortably well off."

Now right here comes in the danger-signal, which we cautioned all true Spiritualists against in our last number. We quote: "People," said the Spiritualist interviewed, "are not willing always to acknowledge that they believe in Spiritualism, and they remain silent about the matter; but it is becoming respectable now, and the believers are less timid in speaking about their belief. Our church does not owe a dollar, and we have money in bank. Our expenses are theology, Mr. Chadwick said, "We need a min- about \$400 a month. We expect to buy a lot soon, and build a magnificent church." "Who is your minister?" was asked. "Mrs. E. L. Watson," was the reply. Mrs. Watson is a fine trance speaker, as our readers know; but it surprises us that her spirit guides would consent to have their instrument go into a "church" as "minister." It does not seem possible. There must be some mistake about it. We hear rumors that Mrs. W. has been ignoring physical mediumship of late. If this be true, which we hope is not, then she has indeed sold out to "the church," and of course seeks popularity in consequence.

#### The Thirty-Neventh Anniversary

Of the Advent of Modern Spiritualism was widely celebrated, as we remarked last week, and as practical proof of the assertion we present to our readers reports of services held in honor of the event in Boston, NEW YORK CITY, PORT-LAND, ME., TAUNTON, MASS., ATLANTA, GA., HARTFORD, CT.

We have also on hand, and shall print as rapidly as our space permits, similar reports from PROVIDENCE, R. I., BROOKLYN, AUBURN and ROCHESTER, N. Y., CLEVELAND. O.: LYNN. SPRINGFIELD and HAVERHILL, MASS., SPRING-FIELD, ILL., COBINNA, ME., MILWAUKEE, WIS. and other localities.

#### John Pierpont-Centennial Anniversary of His Birth.

Services commemorative of the centennial anniversary of the birth of Rev. John Pierpont, "poet, patriot, preacher, philosopher and philanthropist," were participated in by an unusually large audience in the new edifice of the Hollis-Street Church, last Sunday afternoon. After an invocation by Rev. H. B. Carpenter, the present pastor of the society, the congregation sung the hymn, "Oh! thou, to whom in ancient times," composed by Mr. Pierpont in December, 1824. The following letter from John Greenleaf Whittier was then read by Mr. Carpenter :

"AMESBURY, 4th month, 3, 1885. Dear Friend: I am glad the centennial anni-versary of the birth of John Pierpont is not to pass without fitting commemoration. Men so brave and true as he was are rare in this world. brave and true as he was are rare in this world. It was my privilege to know him well, and to labor with him in the causes he loved so well. and to which he devoted all his energies and made large sacrifices. He was one of the earliest and ablest of temperance orators and writers, and he was an abolitionist when it cost some-thing to be one. His anti-slavery lyrics stirred our hearts like trumpet calls. Assalled by bit-ter opponents, in the strength of truth and con-solous integrity he defied them. He was—as I once said of him—

Girded for his constant strife with wrongs, Like Nehemiah, fighting while he wrought The broken walls of Zien. Even his songs. Had a storn martial tone—a blow in every thought.

One of the manilast cone-a blow in everythought. One of the manilast of men, he verified Bay-ard Taylor's words that 'the bravest are the tenderest.' But few of his contemporaries in the anti-slavery and temperance reforms are now living. As one of them, I am glad to bear my testimony to his noble life and character. Thy friend, JOHN G. WHITTIER."

The first speaker was Rev. Cyrus A. Bartol, who alluded to Mr. Pierpont's gifts of thought and genius as memorable. His intelligence, moreover, had a wide scope ; he would examine every new theory in philosophy, and even Spiritualism at last had his attention, and, it may

every new theory in philosophy, and even Spir-itualism at last had his attention, and, it may be added, his most earnest support in private and public. It was the moral elements of the man they had gathered to commemorate, for they were his glory. He fearlessly attacked the vices of society, and his philantiropio zeal arrayed him not only against slavery, but also against intemperance. The kindliness of his nature was remarkable. Rev. Dr. Miner was the next speaker. He was intimately acquainted with Mr. Pierpont, whom he knew to be one not simply a lover of liberty, but one who-valued it as a radical, vital fact of the human soul. No opposition could check him, and though at one time all the wealth of Boston was brought to bear against what he knew to be right, he steadfastly maintained that right. Dr. Miner closed by saying there was no name which the Hollis-street congrega-tion should hold in greater veneration than that of Rev. John Pierpont. Rev. R. C. Waterston spoke of Mr. Pierpont as an unfilinching witness of the truth, and as devoted in youth and in age to the cause to which he gave his life. He was deeply interest-ed in Sunday school work. The public schools also found in Mr. Pierpont a devoted friend. For some time he was a member of the school committee. In that capacity he prepared a reading hook for the young, which at the time.

also found in Mr. Pierpont a devoted friend. For some time he was a member of the school committee. In that capacity he prepared a reading book for the young, which, at the time, was the only collection of the kind appealing to young people. His very "Airs of Palestine" were composed for the benefit of the poor. The same spirit of plous reverence that found ex-pression in them was also found in many other lyrics and hymns that came from Mr. Pierpont's pen. Many of those hymns had a universal sig-nificance and an undying life. Rev. S. May offered reminiscences of Mr. Pierpont's ministry, remarking that he was in-strumental in bringing about important social and legal reforms. One of his sermons was against the habit of sending men to prison for debt. His ministry at an early date took the form of a battle for justice and truth. He was a Christian knight, without fear and without reproach; always true to his ministry, and never false to his yows. He believed in the possibility of communication between living beings and departed spirits, but was not intei-lectually weak on that account; his intellect, on the contrary, was keenly logical. At the close of Mr. May's address the follow ing hymn was sung by the congregation :

To-day, fond memory's hand again Upon our hearts the image paints Of him who lived a saint with men, Who holds a fellowship with saints.

Again from out the past are heard Vibrations of that chord divine

To-day we can rejoice at its present status in the world; but we know there is yet much work to be tone, and I am here to help you do it well.

To-morrow's sun will round out a century of experience for me. On the 6th of April, 1785, I first opened my eyes to mortal life. What I was before that time, who shall say? What I shall be in the ages to come, depends upon the past and the present. I hope to make my record one that shall bear witness to my love for humanity. To this end I join hands with all good workers for the cause of Universal Knowledge and for the emancipation of man from the bonds of ignorance.

A hundred years are but as a span to a progressive spirit who beholds eternity opening before him; but they serve to point him to a future that is full of glo-Thine, JNO. PIERPONT. rious promise. April 5th, 1885.

### A Nonsensical D. D.

Pastor Durrell of Dover, N. H., of the Methodist-Episcopal Church, recently took the ground, as reported in a paper of that city, that "the whole system of Spiritualism is a fraud"; and when one of these pulpit men come down in that kind of style, it simply means that they are mad and really know nothing about it. He undertook to explain the rappings produced through the Fox Sisters by asserting that it had been proven "by test experiments, by prominent professional men. that those sounds which were heard were produced by the Fox girls by rapping their heels or toes on the floor, or by snapping the kneejoints somehow."

How easily an ignoramus, whose sum total of wisdom consists in the fact of his being an ignoramus, deludes himself into the belief that he has actually solved a problem when he has only passed by it on the other side. This explainer, who does n't explain, then proceeded to state that table-tipping is also produced by physical force. He alleged that no table ever tips "unless somebody actually bears down hard enough on one side, or lifts up strong enough on the other side, to produce the required movement of the table." He contended that "a table never was tipped when the hands of those were so placed on it that they could not exert physical force." We reckon we catch the man's meaning in this last expression, but he has evidently got a good deal of the cart before the horse in his way of making his assertions. He clearly believes in nothing less than "physical force," and for a preacher of the "supernatural" is to be classed with the thoroughgoing Materialists.

This man, too, utters a challenge to the mediumistic world in the following form: that nobody can move a table without actual force, the condition being that putty shall be placed around the table for every one's fingers to rest on. He declares that "no table thus fixed can be moved, without showing that physical force has been exerted on the putty which will dent it through to the table, forcibly enough to move the table." And this, he says, will sufficiently prove that the moving force is not spiritual but physical. From: this putty point the speaker proceeded to show "fraud," to his own narrow and weak satisfaction, in the case of the independent and mechanical writing mediums. Verily his new experiment deserves to be named "the Durrell putty plan of overthrowing spiritual by physical force."

A Powerful Arraignment of Allopathy. The American Homeopathist, published in New York, the organ of the Homeopathists, recently made the following statement in regard to the treatment of Gen. Grant's case, to which every unbiased man will undoubtedly assent:

unbiased man will undoubtedly assent: "General Washington was murdered by his medical attendants, but at least they were he-rolcally—too heroically—endeavoring to extin-guish the disease. Their brutality was of the act-ive sort, and in purpose commendable, though disastrous in result. Gen. Garfield was mal-treated for months under an error of diagnosis, and at last escaped beyond the reach of his emi-nent torturers. Here, also, there was much medical heroism and activity displayed, albeit misdirected. Other illustrious patients have suffered from eminence in the profession, but Gen. Grant seems reserved as a shining exam-Gen. Grant seems reserved as a shining exam-ple of cold-blooded expectancy. To him the little group of eminence have nothing to offer but a diagnosis. For him they propose no re-lief but in the grave. Ignoring the only source of therapeutic salvation, they gather round his bedside to observe his unaided struggle. The fat has gone forth that nothing can be done and nothing will be permitted to be done. Those who question such a decision are quacks and cranks, but who ought not to be proved of such a design Gen. Gi reserved as a shining exambut who ought not to be proud of such a desig-nation from such a source ! Scholarly, refined, nation from such a source i Scholarly, refined, cultured, earnest gentlemen as they are, of what avail are all these good qualities in the presence of such therapeutic bankruptoy? Like another eminent personage in this city who six years ago was dying of gangrene of the lung, and who had been consigned by an eminent medical coterie into the hands of God, but to whom the proper Homeopathic remedy (eucalyptus) brought sal-vation, so Gen. Grant, under proper treatment, might have been saved. On the contrary, while so-called scientific medicine is to the fore, well may the daily papers announce instartling head. may the daily papers announce in startling head-lines, 'A bad day for Gen. Grant-seven doctors in consultation !'' And yet, with such facts staring us in the face, the regular (?) Allopaths-the diploma doctors-are persistently endeavoring to have laws enacted in Massachusetts and elsewhere to prevent successful irregular (so-called) medical and magnetic experts from practicing! We have rant of what had taken place, was controlled | not the remotest doubt, if we had been allowed to manage the case at the start, that with the BROTHER COLEY-The battle for Truth wages aid of a powerful magnetic healer-and there are many such-Gen. Grant would now be reare tried by the hardships of conflict know how seri- stored to comparative health instead of being in his present hopeless condition physically.

long; where there is constant coming there must be constant going, or the guests will crowd each other. We become reconciled to the ultimate certainty of death by the thought that when we are gone others as full of life as we are will swarm into our places. Death is impartial distribution, remarked the eloquent and profoundly thoughtful speaker. What it stands for, is the greatest good of the greatest number. He observed, further, that though there should be no other life in store for us, we should be willing to move on and make room for the newcomers. If death robs us of the young and beautiful, it is death alone that makes them death, there is never any lack of little children in the world ; never any lack of boys and girls, nor of fresh young minds and hearts.

"Oh! death," exclaims the discourser, "thou art the life-giver, the health-giver, the joygiver! We will sing praises to thy great and ness, what perennial strength, and joy, and love abound."

Yet death is far from being the same thing in the abstract that it is in the concrete. It is not nor men are employed, and that no 'dawk' is of no importance to be reconciled to death in laid for the carrying of news, but that it rethe abstract. We live an intellectual life as suits from a system of thought-transmission well as one of the senses and affections. Death | which is as familiar to them as the electric teleconcerns us not as individuals only; not on our | graph is to us." own account merely, and on account of those who are dearer to us than life. We become more reconciled to death in each individual case when we conceive of death not as an accident or after-thought, but as a divine necessity | transmission to others of the same class. at any -not as the effect of a direct volition of the Deity, but as the result of an invariable law visible beings of some class who are ready to that means the good of all. We are enabled to do their bidding at all times. Either of these withstand the brunt of every circumstance only agencies would supply the "secret mail" seras we lose ourselves in God, and identify ourselves with the great sum of things. The speaker confessed this to be the purest fountain of his private consolation.

Death is quite another thing in the concrete, right before our eyes, from what it is in the abstract. To be reconciled to it abstractly and universally is not the same as to be reconciled to it sensibly and individually. Our discourser remarks that the average man does not live out half his days. The average generations are from thirty to thirty-five years long. More die in infancy than in old age. Ought we to be reconciled to death coming to us in these concrete forms? The popular theology says, Yes, provided the dying have availed themselves of the vicarious atonement made by Jesus through his sufferings and death. The logic of the creed is, the sooner dead the better, which almost urges us to ask in reply. Why. then, be born at all? except for the assumption that earth is the exclusive entrance-door to greater celerity" than by means of the electric. heaven. In point of fact, men are reconciled | telegraph. (See The Educator, given through | evidently is to keep them constantly at work; | tree; we have known of its successes and of its trials;

#### Agency?

The New York Tribune states that the natives of India are well known to have means of conveying news which at important junctures enable them to forestall the Government. Throughout the Indian mutiny, some years since, the "intelligence of all important events, such as battles, captures of citles, massacres and investments was in possession of the bazaars usually hours and frequently days before it reached the authorities, and this notwithstanding the fact that the latter had often taken special measures to insure the quickest transmission possible. And it is also well known possible. "Room for the young! Room for that this 'secret mail' is so trustworthy that the brave ! Room for the beautiful ! This is the natives invariably act upon it with implicit what death is crying all the time." Thanks to confidence.... How the news is sent has never been discovered, or at least no explanation comprehensible or credible to the average Western mind has been reached."

The Tribune thinks the attempted explanations offered by the English press-namely, the secret employment of "dawks" (i. e., stages), holy name. But for thee, how stale, flat and swift horses, runners or signals-is not plausiunprofitable were all the uses of this world ! ble. Some means of communication over long And, thanks to thee, what everlasting fresh- distances, more rapid than these, must be used. "The natives," it adds, "when they are willing to talk of the matter at all, which is very seldom to Western men, say that neither horses

Who can say that this is not the true explanation? It is well known that the "Adepts" of Occultism, which is the Spiritualism of the East, claim the power both of direct thoughtdistance, and of the control of subordinate, invice in question. The first is equivalent to mental telegraphy, or, more properly, telepathy, with which, in a rudimental way, Spiritualists have long been familiar, and which is just now beginning to attract serious investigation by the scientific "Western mind." The other is simply the carrying of messages by spirits, which is no new thing to Spiritualists, though it has not been as yet so systematized in this country as to be trustworthy and available for public uses ; although we feel impressed to say that it undoubtedly will be at some future time. It is a remarkable fact that in a volume of spirit-communications, published nearly thirty years ago in Boston, were given, among other curious things, elaborate directions for enabling persons to become transmitters and receivers of thought by direct mental action; and it iwas stated that "when proper conditions are established, messages can be transmitted by this means with as much certainty and with

#### Beware of a Medical Bill!

The first part, really, of a medical law has just passed the Massachusetts Senate, viz. : a bill to regulate the practice of Pharmacy. If this measure can be forced through the other branch of the Legislature, there is reason to fear that the opponents of freedom in remedial practice will be so much encouraged that a medical bill of some sort will be reported immediately.

The opponents of a medical bill have but a few days more to work in; they should at once see, personally, or write to their Representatives, asking them to oppose the Pharmacy Bill. and all kindred sumptuary matters! They should remember that the Pharmacy or Drug Bill is the forerunner of an iron-clad medical statute, and if the one is not defeated the other may follow in due course.

#### "Facts" for April.

The present month's number of the magazine, Facts, is mostly filled with interesting accounts of materialization occurring through the mediumship of Mrs. Bliss, Mrs. Fay, Mrs. Allen, Mrs. Ross and Mrs. Whitney. A report is given of the Facts Convention in this city on the 5th ult., and Mr. Whitlock presents his views of "The True Scientist." This periodical is an opening wedge in many localities for an investigation of the truths of spirit-communion, and should be widely circulated by those who already know them. Copies may be obtained at the BANNEB OF LIGHT Bookstore.

Bro. J. K. Bailey, writing from Scranton, Pa., says: "Although pioneer lecturing has never been so unremunerative as the past season, yet the cause was never advancing so rapidly and healthfully as at present. And, although there is a great demand and need for lectures on, as well as for the literature of Spiritualism, yet neither the old believers nor the new are as free to render financial support as in the earlier years of the movement." This is in a great measure true, we regret to say. It should not be so. Pioneer lecturers are just as necessary and just as useful at this time as they were at the inauguration of the spiritual movement, and we earnestly hope the friends of the cause will take this fact into serious consideration and do everything that lies in their power to secure engagements for all our speakers, and see to it at the same time that they are adequately remunerated for their services. The cause has spread rapidly by and through the direct agency of these very itinerant instruments of the spirit-world; hence it is the duty of every true Spiritualist, we repeat, to see to it that they do not languish by the way from the lukewarmness of those whose duty it Who sang "The Airs of Palestine."

And, failing gently on the scene, "As snowflakes fall upon the sod," Again is heard, in tones screne, The PREACHER'S word- the word of God.

Yet every earnest word he spake Was but the precept of a deed: The PATRIOT, for his country's sake, Sacrificed self in her dread need.

He strove for truth in argument. In controversy fought for right: Proving PHILOSOPHER, intent On demonstrating right makes might.

PHILANTHBOPIST | bis daily life Was fashioned on the Master's p To help the weak, to banish strife, To cheer, to bless his fellow-man. s plan

The benediction was pronounced by Rev. Dr. Peabody; and the occasion, which had been one of deep interest throughout, came to a close.

As a matter of fact, and in order to clearly understand what follows, we mention that Mr. Pierpont's birthday was on Monday, April 6th, though the event was observed on Sunday, the 5th, as a time more convenient to those who desired to participate in the exercises. On the evening of the day upon which the observance was had, we being at the residence of our medium, Miss M. T. Shelhamer, she, wholly ignoto write the fellowing:

fierce on every hand. Only those faithful souls who ous the aspect is. Ignorance is losing its hold upon the people, but it dies hard, and we who have the light of Knowledge to supplant it, know how necessary it is to send our beams into every nook and corner of the old edifice of Error.

Truth will prevail against ten thousand hosts; but it behooves its adherents to be eternally on guard lest they lose their freedom, and be taken captive by the pecious representations of the false teachers who set themselves up as the dictators and representatives of Knowledge.

Our cause is advancing steadily, but sometimes in prosperity comes danger. Never before were our mediums in such need of protection and sympathy as now. The public voice demands of them more than they can fulfill without the sympathy of loving associates on earth, and the protection of such safeguards as only the presence of pure-minded and honest supporters on both sides of life can give them.

Let not mediums or their friends rest securely in the thought that success is always won in the steady patronage of an investigating public. Sometimes the greatest danger comes amid the plaudits and flatteries of the multitude.

The only safety for mediums from evil influences. from temptation, from exhaustion of their powers, is in their own sense of purity, their conscious integrity of purpose, and in the sympathetic aid held out to them by loving friends who have confidence in them and who seek to draw to them only good and wise spirits for noble ends.

You and I. Bro. Colby, have spent many years in active service for the cause we love. Spiritualismand all that the word impliest eternal life and hope and love for man, the progress of humanity, and the reign of Truth-was never dearer to our hearts than it is this hour. We have seen the cause grow and flourish, from the tiny sprig of green to the strong, great

### Our San Francisco Agency.

It will be seen by reference to our "Business Cards" Department that Mr. I. K. Cooper has taken up the work laid down by Mr. Albert Morton, and will in future act as our Agent in that oity, his place of business being at 746 Market street; which fact we trust our friends on the Pacific slope will bear in mind.

Last Sunday evening's physical manifestations of spirit-power in presence of a select company at the light seance of Mr. P. L. O. A. Keeler. in this city, were uncommonly satisfactory. Even the skeptics present were satisfied, although they did not believe in Spiritualism, that some mysterious, occult power was at work which they could not comprehend.

We have on file for publication as soon as the crowded state of our columns will allow, an account of very interesting facts which recently occurred at Mrs. M. E. Beste's séances in Washington, D. C.

Attention is called to the advertisement of a new work by Warren Sumner Barlow, author of "The Voices," etc.

Does your heart ever seem to atop, and you feel a deathlike sensation? Do you have sharp pains in region of your heart? You have Heart Disease. Try DR. GRAVES' HEART REGU-LATOR. \$1,00 per bottle. Free pamphlet of F. E. Ingalls, Cambridge, Mass.

#### BANNER OF LIGHT.

### Foreign Items.

Emily T. Young describes in the London Daybreak a clairvoyant view she had of the transition of her sister to the spirit-world. She says: "Around her bed all night a band of loving angel-friends stood magnetizing her, and at quarter to ten she breathed her last. I saw a loving band around her, and my spirit brother and sister came with a luminous sheet, held in the centre by two little nieces, and at the foot by two of my spirit-guides. As her spirit gradually left the body without a struggle, she was raised on this sheet of light, and carried higher from my view."

The New Zealand Mail, published at Wellington, reprints in its issue of Feb. 27th upwards of a column of Questions and Answers from the Message Department of the BANNER OF LIGHT. The Mail is an ably edited journal of twenty-seven pages, of five columns each, and favorably disposed to Spiritualism, giving in each' number one or more articles upon the subject.

Prof. Charles Cassal, whose scholarly attainments were many, and who held many offices of honor and trust in France, being finally exiled therefrom in company with Victor Hugo, Jules Favre, Arago, Eugene Sue and others, for active participation in the disturbances of 1851, and latterly well-known as a Spiritualist in London, has recently deceased. He held many distinguished positions in England at the time of his demise, and was a member of the Council of the London Spiritualist Alliance.

In a letter just received from Capt. Armit, he SAYS:

"It may interest you to hear that since my return from New Guinea, last October, I have met Mr. Huntstein, a collector of birds, who went as far as the ridge of Berlgabadi, where I buried the body of Mr. Denton. The natives had kept their promises to me most sacredly, 'the grave having been left undisturbed."—Har-binger of Light, Feb. 1st.

Mr. W. E. Eglinton, the noted medium, has produced a great sensation in Vienna. The landlord, however, has brought a suit of five thousand dollars against him, for the alleged injury done his hotel by having a Spiritualist in it. By-and-bye it may be thought a crime for a medium to ride on a railway or go to a theatre l

#### The Double.

A prominent Boston daily has the following on the above topic in its issue of the 4th inst.:

"The phenomena of Spiritualism have for many years attracted considerable attention in Hartford, says a correspondent of the Tribune, and a curious case is now reported. Dr. Smith, the President of Trinity College, is said to be followed by his ' double,' or, as the Germans have it, his Doppelgänger. He has himself been unable to explain the presence of his own likeness—a presence visible only to his own eyes and as real to him, so those who have talked with him say, as his own identity—which he has discovered in walking and in his private apartments at home. Several local clergymen and gentlemen of scientific attainments have interested themselves in the case."

#### The Anniversary in Australia.

The Victorian Association of Spiritualists at Melbourne, Australia, arranged to hold a threedays' observance of the Thirty-Seventh Anniversary, in one of the largest public halls of the city. One of its features was to be a collection of independent slate-writing, automatic writing and drawings, painting through mediums, spirit photographs, wax casts, etc. A promenade concert was to be given on the first, an exhibition of the Children's Lyceum on the second, and dancing and other festivities on the third evening.

THE SPIRIT MESSAGE DEPARTMENT comprises is to contents for the present week the usual invocation, together with replies by the Controlling Intelligence to queries regarding the form of compensation received in the spirit-world for services rendered, the power of re-magnetization, preaching "to the spirits in prison, and the most formidable obstacle in the way of successful coöperation in its most complete sense ; MRS. LOUISA HELM also sends greeting to her friends in Chicago, Ill., and Newport Ky. ; A. HOWLAND, late town clerk of MASS., GIVAS A VIT illustration o the nearness of the spirit to its loved ones, and the impossibility of demonstrating its presence save through mediumistic and impressional channels; MRS. LUCY G. BAKEB speaks to her tiends in Hyde Park, Vt., Morrisville, and elsewhere ; EDWARD H. GUERNSEY, of Bangor, Me. (but who passed to spirit-life from Hot Springs, Ark.,) sends a remembrancer from the eternal life to those left behind in the mortal, not only in his own name, but in those of his brother, his father, mother, and others; HELEN BURT encourages her sister, Estelle Burt Sawyer, in New York City, and her friend, Mrs. Laura Hudson, to fearlessly continue their investigations into the subject of spirit-communion, assured that good results (not their opposite) will. flow from such a course; DAVIS GALLUP, of Hartford, Ct., records his willingness to give a personal communication, at any time, to his friends should they afford him an opportunity of doing so ; JOHN MOPHERSON, of Manchester, N. H., describes his present pleasant condition in spirit-life; and the Controlling Spirit voices messages for HENRY H. HOLBOID. AABON MOSS, ISABELLA GOODWIN, JOHN F GILES. HABBIET MARSTON and BELINDA MOR-BELL.

Preceedings at Horticultural Hall. On Sunday last J. William Fletcher, as will be seen by the report on our eighth page, addressed acceptably the Boston Spiritual Temple Society at this hall. Mr. Fletcher will lecture next Sunday morning in the same hall upon "The Mediums of the Past" (by request); in the evening upon "Why Does not God Kill the Devil?"

Sunday evening, April 19th, the Shawmut Lyceum will attend the Boston Spiritual Temple service, and Mr. Fletcher's guides will deliver an address appropriate to the occasion.

Through a change in engagements Mr. Fletcher has the last three Sundays of May at his disposal, and can be engaged for lectures. Address 2 Hamilton Place, Boston.

K Our correspondent "Convolvulus" sends us a report of the Anniversary meeting held by the First Society of Spiritualists of Chicago, (which report we shall print next week) and adds that on Sunday, April 5th, Mrs. Cora L. V. Richmond's topics were: Morning, "Some Modern Miracles" (by Phœnix); evening, "The True Resurrection" (from the sphere of John Wesley).

MT Attention is hereby called to the announcement made on our fifth page, by J. W. Mahony, speaker, debater and dramatic reader, who has arrived from England, and is about to commence a lecturing tour in the United States.

#### **Camp-Meeting Notes.**

Dr. H. B. Storer, we are informed, will have charge of the Cape Cod Camp Meeting at Harwich this year, which begins July 12th and closes on the 19th. The speakers will be Dr. Storer, J. Frank Baxter, Mrs. Kate Stiles of Worcester, Geo. A. Fuller, Joseph D. Stiles and Mrs. Amelia Colby.

Greatly improved accommodations, it is announced, will be enjoyed at Sunapee Lake Camp-Meeting this year. Excursion tickets from Boston, Lowell, Manchester, Concord and way-stations are to be sold at reduced rates. A new steamboat to accommodate five hundred passengers will run on the Lake. The meeting will be held throughout the month of August, and President Fuller has engaged an excellent force of speakers and mediums. Timely announcements will be made of particulars.

Dr. E. A. Smith, President of the Queen City Park Camp-Afseting, at Burlington, is arranging for excur-sion tickets from Boston and other places, by way of Sunapse, or direct, at reduced rates, for those who wish to visit that beautiful ground. Dr. Smith receives natients at the Crawford House, Boston, every other Friday, where those who wish to see him about Camp-Meeting matters will find him.

MRS. RACHEL EBERLE, well and favorably known in this city, passed to the higher life from the residence of her daughter in New York, Friday, April 3d, 1885, at the age of seventy-six. Mrs. E. was the widow of Mr. Charles Eberle, who was one of the victims of the ill-fated steamer Lexington, burnt on Long Island Sound, on her return trip from New York, in 1840-he being at that time stage-manager of the Tremont Theatre, Boston ; she was the mother of Mr. Eugene A. Eberle, a popular actor. Herremains were brought to Brockton, Mass., (her native place) for burial; fu-April GU, when the set of the swedenborgian Church April GU, when ... Ray. Mr. Goddard, the pastor, dally-ered a most fitting spiritual nuuraa... and, Kberle has been a firm believer in the Spiritual Philosophy for over thirty years, and the manner of her exit from this life to the beauties of the eternal world was a happy illustration of the triumph of knowledge over doubt and uncertainty as to the future life. Her spir-Itual sight was opened, and she was permitted to view the glories of the new life; then with a countenance radiant with joy she said to her children, who surrounded her, "Oh! I am so happy !" and then quietly joined the invisible hosts.

Mrs. H. N. Read, formerly a resident of New York City, is now located at 101/ Artesian Avenue, Chicago, Ill. She is a fine trance medium and medical clairvoyant. Her own health being fully restored, she desires to have it understood that she is now ready to give sittings as above and prescribe for the sick. Her spirit medical guides have made some re-markable cures through her organism in the past, which is a guarantee of what they are capable of doing in the future. We therefore recommend her to the friends in the West-especially as she is fully endorsed by Mrs. H. J. Newton of New York City, Mrs. H. Poole, Mrs. H: Beach and many other responsible persons

Writing us under date of April 2d, a correspondent pays the following tribute to the LADIES' AID So-OTETY and its Anniversary services at Tremont Temple, Boston, March 31st : ple, Boston, March 31st: "Mrs. Byrnes in the morning, Mr. Baxter in the afternoon, and Mrs. Emma Hardinge Britten in the evening produced a trio of talent seldom found in one entertainment. It was the general remark that the audience was composed of as fine and intelligent a class of persons as is ever seen in the Tremont Tem-ple on any occasion. Well may the Spiritualist La-dies' Aid Society feel proud of the results of the An-niversary movement. It is alleged that its manage-ment have secured Tremont Temple for the Thirty-Eighth Anniversary of Modern Spiritualism."

### ALL SORTS OF PARAGRAPHS.

A SPRING DELICACY. First get the hen that Noah had, And in the kettle put her : Throw in some sauce that's not too bad, And then a little butter.

A pinch of flour we shall need To make the gravy thicken. Now call the boarders down to feed On what we call Spring chicken.

Jupiter will be worth appreciating as an evening star this month, for he looks larger than he will for six years, because he is going away from the sun, and will not return until 1892.

A London dispatch says that the revised edition of the Old Testament will be issued to the public on the first day of May next. Several American publishers have made efforts to forestall the issue in England by attempting to secure advance proofs.

A singular production called "the sorrowful tree" grows on the island of Goa, near Bombay. It is so called because it blooms only in the night. At sunset no flowers are to be seen, but half an hour later the tree is full of them. They yield a sweet odor, but when the sun begins to shine upon them they either fail off or close up, and thus it continues flowering in the night during the whole year.

"Howard," in the Boston Herald, speaks of the great Brooklyn bridge as " the marvelous mechanical expertness that spans the turbulent waters of the Kast River."

HEREDITY .- We can improve our fruit and grain and stock by subjecting them to our own selective process, but we cannot subject men to the same rules and discipline; consequently they must be educated to make wise selections for themselves in marriage, and take an intelligent interest in the improvement of the race.

Besides her two great fleets in the Black and Baltic seas, Russia has three fietilias, counting together about seventy steamers and vessels, in Siberia and the Caspian and Aral seas. Since the Archduke Alexis assumed control of the Russian navy, three years ago, it has been entirely reorganized, and greater energy reigns in it than at any period during the past fifty years.

There is ice as high as the housetops on the Susquehanna:

The Oklahoma boomers are furious, and spend their The Oklahoma boomers are furioue, and spend their pent-up Utica in long-drawn-out resolutions which might otherwise have issued from the nozzle of a double-barreled derringer had they been permitted to kick up another Indian war. If the Oklahoma or any other boomers would expend half the energy in possessing and cultivating the rich lands now open to them which they do in bold border bluster, they might soon possess the earth and luxuriate in the best of it.—From the Northwestern Republican, Wauseon, O.

Riel's rebellion in the Northwest is growing to proportions truly alarming to the Canadian authoritiesn fact, they begin to think he is in real earnest.

An example for the consideration of rhetoric classes is a notice recently given in a church in Michigan, which gave the information that Dr. --- would deliver a lecture on "The circulation of blood in the Baptist Church."

The volume entitled " Twelve Months in an English Prison," by Mrs. Susie Willis-Fletcher, is for sale at this office. It is a true statement of what this American lady suffered for no orime whatever at the hands of legal and ecclesiastical bigots.

must be a good deal momore than the average of his class when he deliberately belies in the destroys his own integrity by falsehood and duplicity and the average ors to place others in the same category with himself in order to screen his infamous conduct. Such people should be left severely alone.

France is still acting on the defensive, in Tonquinthe affair at Lang-Son having to a great extent clipped the wings of its army.

Instead of becoming tired of the repeated assaults on Spiritualism by the blind and bound men, great and small, of the creedal pulpits, the true lover of the Cause experiences satisfaction rather, as evidence of its advancement in all circles, and among all conditions, and as proof of its continually widening influence and power.

The strawberries in our market are high in price, and exceedingly sour in quality. Ditto oranges.

The British talk of quitting the Soudan. Londoners say it is n't worth the powder that has been expended there. This is just what the Americans have been thinking for a long time.

The Russo-Afghan question still continues to be the uppermost topic of conversation in London, and the concensus of opinion is that the situation still remains grave.

#### Tó Correspondents.

\*\* No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

We have on hand many interesting communications and reports of lectures which we would like to find room for in the BANNER at once; but our space is limited, and delay is the result. We want to accommodate all the friends-be as Impartial as possible-and hope this fact will be fully understood.

G. F. L., CORBY, PA.-We don't see how we can get a the proof you so much desire in regard to the case alluded to in your private note.

Here is what Mrs. Amelia H. Sanborn, Machias Port, Me., says of Dr. Clayton's Salve: "A bunch came in my breast the size of a wainut. The doctors said it was a tumor, and would eventually terminate in a can-cer. A friend of mine wanted me to try your Salve. I got a fifty-cent box and used it, and before the Salve was all gone the bunch was gone. It is a wonderful remedy, and I feel that I cannot say too much in its favor. MBS. AMELIA H. SANBORN." -----

Wanted—The public to read notice of removal of N. E. Malt Co. to 194 Washington street, rooms 33 and 34, Boston, under head of "\$150,000,000." Nothing succeeds like success.

#### For Sale at this Office:

FACTS. A Monthly Magasine. Published in Boston. Single copies 10 conts. THE SFIRITUAL OFFMEING. Published weekly in Ot-tumwa, Iowa, by D. M. and N. P. Fox. Per year, \$1,50. Single copies 5 cents. THE ROBTRUM. Published in Vineland, N. J. A Fort-nightly Journal, devoted to the philosophy of Spiritualism, etc. Price 5 cents. BFIBIT VOICES. Geo. A. Fuller, Editor. Monthly. Sin-gle copy, 15 cents. MISGELANKOUG NOTES AND OURSIES. with Answers gie copy, 15 cents. MISCELLANEOUS NOTES AND QUENTES, with Answers in all Departments of Literature. Monthly. Single copy,

0 cents. THEOLIVE BRANCH: Utics, N.Y. A monthly. Price 10 conts. THE HERALD OF HEALTHAND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 1911

THE SHAKER MANIFESTO. Published monthly in Shakers, N. Y. 60 cents per annum. Single copies 10 cents. THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents

LIGHT FOR THINKERS. Published weekly in Atlanta. Ga. Single copies, 5 cents. THE RELIGIO-PHILOSOPHICAL JOURNAL. Published wookly in Chicago, Ill. Price 5 cents per copy. \$2,50 per year.

# **RATES OF ADVERTISING.**

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page and fifteen cents for each subsequent in sertion on the seventh page. Special Notices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Fayments in all cases in advance.

AT 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. Advertisements 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.

### SPECIAL NOTICES.

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 \$3, and 100. postage. 4w\*.Mar.21. \$3, and 100. postage.

Mrs. Anna Kimball gives Psychometric Boston. Terms, \$2,00. 310 Shawmut Ayanjia

## BUSINESS CARDS.

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

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. 401

NOTICE TO OUR ENGLISH PATRONS. J. J. MOBSE, the well-known English lecturer, willact seour agent, and receive subscriptions for the Hanner of Markstat fitcen hillings per year. Parties desiring to so subscribe can address Mr. Morse at 16 Dunkeld street, West Derby Road, Liverpool, Eng., where single copies of the Hanner can be obtained at 4d. each; if sont per post, id. extra. Mr. Morse also keeps for sale the Bpir-liual and Beformatory Works published by COLEY & RICH.

AUSTRALIAN BOOK DEPOT. And Agency for the BANNER OF LIGHT. W. H. TERBY, No. 84 Russell Street, Melbourne, Australia, has for sale the Spiritual and Heformatory Works published by Colby & Bick, Boston.

To the Liberal-Minded. TO UTE LIDGE AT STREET OF THE STREET OF STREET OF CHOICE BALE - An Improved property, containing 57 acres of choice land, favorably known as Talimadge's Bural liome, situated on the west side of Elkhart Lake, shehoy-gan Co., Wis. Accessible from all points by two Halirnale, and is one of the most desirable locations for a large Summer fore one of the most desirable locations for a large Summer Hotel or for the establishment of a Spiritual Camp Ground by an Association upon a liberal basis. Present capacity, accommodation for 40 guests. Price, 87,000. Correspond-ence solicited. Address, J. R. TALLMADGE. April 11.-4W GIENDERS SATAN IS COMING!

FOR BALE-THE BOOK OF KNOWLEDGE.-Con-tents: Millenhum. 1893 errival of the long-anticipated Jowish Mossiah; great financial crisis, 1893; great war throughout the entire world, 1886; Satan, the chief Anti-brits, time of his birth, incidents connected with Satan's Dirth, powers and advance skirnishers, Satan's Temple, Dirth, powers and advance skirnishers, Satan's Temple, Satan's Resign and intercriptions, what Satan says regarding his ensign to all nations, etc. Price, 26c., stamps. Address AUGUST ROHE, St. Paul, Minn. April 11,-11w\*

# L. K. COONLEY, M.D.,

NATURAL and Educated Olairvoyant Physician. He tolls your disease at sight; reads your life-past, pres-ent and future-and gives advice on business. Slittings, 50 cents; Magnetictroatment, 81,00. AP Has most wonderful powers to cure Rheumatism, Nervous Debility, Indigestion, Pains of all kinds, and Weakness in both soces, without medicine. Will gives littings and attend Circles by engage-ments, as to time and price. Will visit the sick whore they reside, attend funcasile, or lecture. Call or address 205 Har-rison Avenue, Boston, Mass. AP Refers to the readers o the BANNEH OF LIGHT for many years. 1w-April 11.

# J. W. MAHONY,

N ORMAL Speaker, Debater and Dramatic Reciter, from England, will commence his working tour in April, journeying from Philadephila to St. Louis, Mo., and from thence to Chicago and Boston. J. W. M. is open to receive calls to lecture or debate on Spiritualism, of to give Shak-sporean and other Recitals from memory in towns en route. For forms and dates, pleaseaddress care BANNER of Light

The second secon

WANTED, A LL persons desirous of obtaining a Poetical Psychomot-ric Reading, to send some flower they have held in their hand, their address and \$1,00 to MISS FANNY WOUD-BURY, Box 288, Bridgewater, Mass. 2w\*-April 11. ROOMS AND BOARD.—Transient, \$110 \$1,50 Apperday. 30 Worcester Sq., Boston. MRS. J. F. FUSS. April 11.-4w\*

## CONTENTS

# APRIL NUMBER FACTS.

Materialization Séance by the Guides of Mr. and Mrs. Jas. A. Bliss. Mrs. G. Davonport Stovens. Mrs. Fay's Materializing Séance for "Facts" Convention. Mustric Juni

Mrs. Fay's Materializing Séance for "Facts" Convention. Mrs. L. L. Whitlock. A Warning Hand. Mr. A. L. Hatch. Foreign Spirits Proving their Individuality. Mr. James N. Sherman. Mrs. Whitney's Séance at the "Facts" Convention. Mr. L. L. Whitlock. A Banker's Story. Mr. Samuel McCleary. A Spirit Returns in Open Air. Mr. Joseph D. Stiles. A Few Casesof Healing by Spirit Power. Mrs. C. P. Pratt. Extract from Proceedings of Society for Psychical Re-search, July, 1884. MISCELLANKOUS. EDITORIALS.—The True Scientist.

MAGNETIC KIDNEY BELT Ebe of an and a second A ST STATE

-5

THE above cut represents our Magnetic Belt. One of the grandest appliances ever made for Lame Back, Weak-ners of Bpine, and any disease of the Kidneys. This Helt will give rollef in five minutes, and has nover failed to cure Lame Back 1 it has no equal for **Kidneys**. This Helt for an end of the second second second second second for a second second second second second second second for the the crowning triumph of the nineteenth century if Whole families are often cured by waring one Belt in turn. If gives of **LIFE** and **WABMIN** the moment it touches the body. We can refer to 1000 people now wearing this Belt. There is no humbug or nonsense about these Shields. Readers of the BANNER OF LIGHT can rely upon the state-ments herein sect forth. Sickness and pain cannot long exist when these Shields are worn. The **Matcheles**. **Masical Power of MAGNETINM always GIVEN HELLEF** weak back in one hour after putting on. Why not send for our book, "A **Flain Hond to Hensith**", Krad it, then decide whether disease can be eliminated from the system by a power so mild and gontie it feels like the warm kiss of a sunbeam. It never harms the weak, but always imparis Life and Health to the sick. **CHLAGO MAGNETIC SHIELD CO. No. 6 Central Husic Hall, Chicago, III.** 

No. 6 Central Music Hall, Chicago, Ill. April 11.

### DR. CLAYTON'S MAGNETIZED

Eradicating and Healing Salve.

This remarkable curative, healing and cleansing Salvo stands without a rival as a remedy for external or internal application. IT cures Sores or Inflammation, Diphtheria, Croup, Chil-bians, Lame Back or Side, Old Sores, Salt Hheum, Asth-ma, Hemorrholds or Piles, Toothache, Whooping Cough, itheumatism, Neuralgia, Sore Throat, Catarth, &c. This Compound will be sent by Mail or Express on receipt of price.

of price, PRICE 35c., 50c, and \$1,00 PER BOX. D.R. W. H. OLA YTON, P. 0, Box 503, BANGOR, MAINE, Office and Laboratory, 61 Exchange Street. April 11.

Writers in London Light are still discussing the question of Mr. Eglinton's independent slate-writing powers. We know from personal experience with him in this country in presence of some of our best citizens that he is a very wonderful and truthful medium, notwithstanding the fact that the wiseacres of the London Soclety for Psychical Research are determined to cast doubts upon his reliability. It is guite true, as a writer in Light for March .28th asseverates, that the said society has no patent for accurate observation ; and then the correspondent goes on to relate accounts of his experience with Mr. Eglinton at different times similar to those we had with the latter years ago in this city. an an sai

Monday evening, the 6th inst., Mrs. Isabella Beecher Hooker held the first of a series of "Conversations" in the tasteful parlors at Berkeley Hall, Boston. To this meeting, which was a success in every respect, we shall revert, through a correspondent, next week. These meetings will be continued on the following Monday evenings, April 13th, 20th, 27th and May 4th. Tickets including admission to them all are sold at "The Women's Industrial," 74 Boylston street, at the moderate price of one dollar.

Mrs. Ross, materializing medium of Providence, R. I., will commence public sittings in this olty at 281 Shawmut Avenue on Saturday afternoon next. For further particulars see her card in another column.

#### Movements of Mediums and Lecturers.

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

Mrs. Sarah A. Byrnes will lecture at Chelsea, April 10th; at Hanson, Mass., May 10th; at Stafford, Ct., May 31st and June 7th; at the Onset Bay Camp-Meet-ing, July 23d and 25th; at the Onset Bay Camp-Meet-ing, July 23d and 25th; at Miantic, Ct., Camp-Meeting, August 9th; at Lake Fleasant, August 14th and 16th; and will be at Queen City Park, Burlington, Vt., from August 23d until the 30th. Would also be pleased to make engagements for the coming fall and winter. Address her corner Adams and Mill streets, Dorches-ter. Mass. ter. Mass.

Persons or societies wishing the services of J. H. Harter, as a locurer on Spiritualism and Temperance, or to the the "knot matrimonial," can address him at Auburn, N. Y., where he has resided twenty-nine years.

years. A. B. French lectures as follows: June 5th, 6th and 7th, at Benton Harbor, Mich.; 12th, 13th and 14th, will attend the annual meeting at Sturgis, Mich.; 27th and 28th, Ohsgrin Falls, Ohio; July 26th to August 3d, in-clusive, Neshaminy Falls, Pa.; August 5th to 10th, On-set Bay, Mass.; 20th to 24th at Clinton Park, Ia.; 25th to Bept. 1st, Cassadaga, N. Y.; Bept. 4th to 8th, at Vicksburg, Mich. He can be engaged for any dates not mentioned above.

Bishop A. Beals speaks Sunday, April 12th, at Gur-nee, Ill., and in Chataworth, Ill., Sundays, 19th and 2th.

23th. Mrs. Abble N. Burnham closed a two months' en-gagement at Woonsocket, R. I., on Sunday, March 29th; speaks in Brockton, Mass., April 12th. She can be addressed for engagements at No. 1 Allston strate Roston. street. Boston.

street, Boston. Edgar W. Emerson of Manchester, N. H., has the following engagements for April : April 12th, Troy, N. Y.; April 16th, Pennacook Club, Manchester, N. H., in company with Capt. H. H. Brown; April 19th, New-buryport, Mass.; April 26th, Providence, R. I. Mrs. Clara A. Field's address will be box 702 Wash-ington, D. C., until further notice.

Miss Jennie B. Hagan spoke in Clinton April 5th. Will speak there through the entire month. Will en-gage for June, and the first two Sundays of July.

gage for June, and the first two Sundays of July. W. S. Pettit writes, March 30th : "The Independent Church of Alliance, O., still lives and has just closed a very successful lecture course of six months with that prince of good fellows and able advocate of spir-litual truth, O. P. Kellogg. His labors terminated with a full house and with many wishes for his success in new fields. We bid him adleu, with the hope that he will return again in the near future, to feed our spiritual natures on the bread of life."

Dr. J. L. York is reported as having arrived at Auck-land, and lectured in the Opera House on the 18th of

January. "E. P. H." informs us that Capt. H. H. Brown ad-dressed interested audiences in Haverhill, Mass., the last two Sundays of March. Mrs. Juliette Yeaw oc-coupled the platform last Sunday, and Mr. Joseph D. Stilles will be the speaker on the 13th inst. "Country" writes from Portland, Maine, "Sunday.

Stiles will be the speaker on the 13th inst. "Geoil", writes from Portland, Maine.: "Sunday, April 5th, Mr. F. O. Matthews of Brooklyn lectured here, and gave tests of spirit-presence; April 13th, Mrs. Maud E. Lord will be with us; Sunday, April 19th; J. Frank Baxter will lecture for us. The 1st of May the annual election of officers of the Spiritual Temple will come of ... The best of harmony has pre-valed with the society the past year."

"WHAT IS AN EDITOR, PA?" "A man who gathers the news, my boy, And does it all to amuse, my boy; A man of wit And taot and grit-A man they all abuse, my boy. In spite of all that is said, my boy, In the end he 'll be ahead, my boy, For up abore, Where all is love, He 'll go when he is dead, my boy."

-[Lantern.

Easter Sunday hereabouts was a lovely day-and all who were able to be outdoors enjoyed it.

The actors' memorial stone in the Washington Monument cost \$305, the amount having been raised in dollar subscriptions. The sentiment upon the stone is, "All that lives must die," and it is said that the stone is now the monument of more than 250 of the original 365 aubsoribers.

The physicians in Garfield's case, eminent "regu-lars," made a terrible mistake in regularly bulletining to the world that the distinguished patient was con-stantly improving, and his recovery was assured. Grant's physicians, who are of the same string, sub-stantially admit that his case is hopeless, and are bound to preclude the presence of any doctor who re-gards the case as curable. Grant's recovery would disprove the theory of his physicians; but it may be safely predicted that there is no danger of such an event so long as they are exclusively permitted to treat him.—Saratoga (N. Y.) Eagle.

#### Immense floods are expected this spring.

The teacher asked the small boy the nature of his father's occupation. He hesitated, and seemed reluc-tant to answer. "Come, Johnny, you must tell me your father's business. It's the rule." Very slowly came the reply: "He's the bearded lady in the Dime Museum three times a week."

Things better left unsaid, or said otherwise: Edwin (who is fond of lecturing his future bride)-" Well, rood bye, Angy. I don't know how it is, but I always seem to leave you in tears !" Angelina (tenderly, through her sobs)-" I-I-I'd sooner you should leave me in tears, love, than never leave me at all !"-Punch.

A Rochester (N. Y.) clergyman told a story in a recent sermon which taxed the credulity of his hearers. including his little daughter. At the dinner table the child looked earnestly at her father, and asked if the story was quite true. "Why, certainly, my child," an-swered the minister in amazement; "but why do you ask me?" "Oh !" she responded very quickly, didn't know-I thought that may be you were only preaching."

The intolerant sort of people would begin with the extreme heretics, and when they had slienced them they would naturally go to work against the next, until finally the intolerant people would be eating each other up.-Galveston News.

"No," said a Vermont deacon, " I do n't approve of horse racin', but when another member of the church becomes so godless as to try to pass me on the road comin' home from meetin' I feel it my duty to let out a little on the reins, just to keep him from puttin' his trust in earthly things."

SHRET MUSIC.-"Stand by Your Mother. Jack." "I'm So Shy." Two songs. Words by Frank N. Scott. Music by Geo. Arlington. "Mother's Last Request." Words and music by Maude Beverly. O. D. Blake & Co., publishers, Boston.

INDIA BOOK DEPOT. KAILASAM BRUTHERS, Booksellers, Popham's Broadway, Madras, have for sale and will receive orders for the spiritual and Reformatory Works published by Colby & Rich. They will also receive subscriptions for the Banner of Light at Rupees 11-12-0 per annum,

SAN FRANCISCO, CAL., AGENCY. I. K. OOOPER, 746 Market street, San Francisco, Cal., keeps constantly for sale the Banner of Light, and will take orders for any of the Spiritani and Reformatory Works published and for sale by Colby & Rich.

DETROIT, MICH., AGENOT. AUGUSTUS DAY, 12 Park Place, Detroit, Mich., Spir-itualistic Sale and Circulating Library. Agent for Ban-ner of Light, and all publications of Colby & Bich.

#### PHILADELPHIA BOOK DEPOT

PHILADELPHIA BOOK DEPOT. The Spiritual and Heformatery Workspublished by COLHY & BIOH are for male by J. H. RHODES, M. D., at the Philadelphia Book Agency, 315 North 10th street. Bubscriptions received for the Baumer of Light at \$3,00 per year. The Hanmer of Light can be found for sale at Academy Hall, No. 316 Spring Grades street, and at all the Spiritual meetings; also at 503 North 8th street, and at news stand at the Obstruct street end of the new post-office.

**NEW YORK BOOK DEPOT.** The Spiritual and Reformatory Workspublish-ed by Colby & Bich, also the BANNER OF LIGHT, can be found at theomes of The Truth-Sacker, 33 Clinton Pisce, New York City.

SPRINGFIELD, MASS., AGENCY. JAMES LEWIS, 63 Pynchon street, Springfield, Mass., is agent for the Hanner of Light, and will supply the Spiritual and Reformatory Works published by Colby & Bich.

BROOKLYN, N. T., AGENCY. W. J. OUSHING, 15 Willoughby street, Brooklyn, N.Y., keeps constantly for sale the Bauner of Light, and will supply any of the Spiritual and Beformafory Works published by Colby & Riob. Mr. Cushing also has a Free Spiritual Library and Reading Room connected with his trancy. Agency.

## **ADVERTISEMENTS**

## The World's Friend.

A WEEKLY Record of Light received from Spirit-Life, A and of Earnest Thought and Candid Criticism. OLI-VIA F. SHEPARD. Editor: SOPHIE SIEVERT. Con-tributing Editor. Subscription Bates-One year, \$1,00; six months. 50 cents; single copies, 2 cents. Send stamp for specimen. Address O. F. SHEFARD, Dobbs Ferry, N.Y. April 11.

# MRS. H. V. ROSS

HALLEN, AS taken parlors at 281 Shawmut Are., Boston, where she will hold Béances for Full-Form Materializations every Sunday, Monday and Tuesday evening, at 8 o'clock, and Baturday afternoon at 2:30, and at 172 South Main street, Providence, on Wednesday evenings at 8, and Thursday af-ternoons at 2:30. Providence, on ternoons at 2:30.

termoons at 2:80. 3\*\*-April 11. A STROLOGY.—To those born near the 5th any month, the planetary influences are now important. The February number contains Astrological descriptions of those born in Sebruary, any year; the March number, of those born in March, any year; the April number (ready this week), of those born in April, any year; also an ex-planation of the horoecope of Gen. Grant. Such should send for the "Fromesics Star Gaser," Flor 3408, Boston, Mars, Amri O State street. Intervention 70 State street. 1wis\*-April 11.

70 State street. [1918-April 11. MANUAL OF PSYCHOMETRY.--PROF. J. BUCHANAN, 29 Fort Avenue, Boston, will issue his Manual of Psychometry on or before the first of June. 1855. Price by mail (post-paid), \$1,65-to those who send their address as subscribers before publication, \$1,25.

A LLEN PUTNAM, Eso., will answer calls to lecture, solemnian marries A locture, solemnize marriages, or attend funerals, wher-ever his services are required. Address him 46 Clarendon street, Boston, Mass. Swe-April 11.

DR. S. S. CARPENTER, 128 West Brookline street, Boston.

EDITORIALS.-The True Scientist. Boston Facts Convention. Narrative of Blushing Rose. Mr. Joseph D. Stilles.

Single copies 10 cents. \$1,00 per year.

For sale by COLBY & RICH. is—April 11.

JUST ISSUED.

# IMMORTALITY

## Inherent in Nature.

BY WARREN SUMNER BARLOW, Author of "The Voices," etc.

CONTENTS:

"GOD IS ALL IN ALL." CANTO 1.-The Source of Thought is Eternal. CANTO 2, -All Effects are Eternal. CANTO 3.-Foreördination in Harmony with Free

Agency. CANTO 4.—Design versus Chance. CANTO 5. -Hope of the Soul. Beautifully printed on thick tinted paper, full gilt, bevaled boards, pp. 38, cloth. Price 60 cents. For sale by COLBY & RICH.

Mind-Reading and Beyond.

### BY WM. A. HOVEY.

This work contains two hundred pages, one hundred and eighty-two of which contain a compliation from the "Re-port of the Proceedings of the London Society for Psychical Research," with illustrations. Oloth. Price \$1,25. For sale by COLBY & RICH.

The Truth-Seeker Annual

### FREE-THINKERS' ALMANAC, For 1885,

With thirty-seven portraits of prominent American Free-Thinkers, and numerous illustrations, Calendar, etc. Paper, pp. 120. Frice 25 cents; postage 5 cents. For sale by COLBY & RICH.

# The Theosophist,

A Monthly Journal devoted to Oriental Philosophy, Art, Literature and Occultism, Conducted by H. P. BLAVAT-SKY, under the auspices of the Theosophical Society of

Vol. I.-from October, 1870, to September, 1830-stitched together. Frice 35.00, ' For sale by COLBY & RICH.

### The Philosophy of Spirit AND ITS EMBODIMENTS;

Being an Inspirational Discourse delivered through the mediumship of W. J. COLVILLE in answer to inquiries concerning the relation of Modern Spiritualism to Oriental Theosophy; also an impromptu Poem, Planetary Angels. Paper, Price 10 cents. For sale by COLBY & RICH.

## IN MEMORIAM.

## HENRY A. MAYNARD.

A report of proceedings on the occasion of his funeral; to-gether with a brief sketch of his career. An inspirational Dration, delivered by W. J. COLVILLS. Paper. Price 5 cents. For sale by COLBY & BICH.

First Spiritual Temple. Phetographs of the "First Spiritual Temple" erected in Boston. Price 25 cents. For sale by COLBY & BIOH.

#### OF LIGHT. BANNER

# Message Department.

Public Free-Circle Meetings Are beld at the BANNBHOF LIGHT OFFICE, Bosworth Birect (formerly Montgomery Place), every TUESDAY and FRIDAY AFTENNOON. The Hall (which is used only for thesessances) will be open at 2 o'clock, and services con-mence at 8 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the scance, so the same of absolute necessity. The public are cordially instited. The Massages published under the above heading indi-cate that spirite carry with them the characteristics of their earli-life to that beyond-whether for good or evil; that these who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to roceive no doctrine put forth by spirits in these columns that does not comport with his or her rea-son. All express as much of truth as they perceive-no mire.

Ense columns that the above and consider with as they perceive no more.
Martin 11 express as much of truth as they perceive no more.
Martin 11 express as much of truth as they perceive no more in seaso of their spirit-friends will verify them by informing us of the fact for publication.
All the spire of th

## SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

#### Miss M. T. Shelhamer.

#### Report of Public Séance held Jan. 20th, 1885. [Continued from our last issue.]

Controlling Spirit, For Henry H. Holroid ; Aaron Moss ; Isabella Goodwin ; John F. Giles ; Harriet Marston ; Belinda Morrell.

We find present here this afternoon a few spirits who have presented themselves, from time to time, with the hope of gaining power to manifest through the medium : as they are unable to do this, we shall proceed to speak for them in their order them in their order.

#### HENRY H. HOLROID.

The first who presents himself gives the name of Henry II. Holroid, and claims to have been an Englishman by birth. He says that he came to this country and lived in Brooklyn, N. Y., to this country and lived in Brooklyn, N. Y., from whence he passed away, a few years ago, from the effects of an accident. This spirit de-sires to send greeting to his friends, as he claims to have friends in Brooklyn, and to give them a knowledge of his spiritual condition. He desires to come to them in private; says that he would like to talk over with them cer-tain material affairs with which he was con-cerned before he passed from the body; also a cortain matter connected with a fortune which came to their knowledge after he passed out to certain matter connected with a fortune which came to their knowledge after he passed out to the other life. These concerns he does not wish to talk over in a public manner, but he will try to come to his friends and speak of them and other things, if possible. He also sends love and greetings to friends in the old country, who he seems to have an idea will learn of his return to your Circle-Room.

#### AARON MOSS.

AARON MOSS. Another spirit, a male, gives the name of Aaron Moss. He claims to have lived in Pick-ens County, Georgia; should judge he passed away about two years since. He tells us that he tried to speak to one of his relatives soon after he passed from the body. This party's name is Anderson Moss. He wished to give a communication concerning material effects, some real estate that he left here, some houses and land, and he felt very much depressed be-Gauss he gould not make his wishes known. He from the body, but he'fidtPulkam, helore, passing from the body, but he risk is also known he before passing and strong that it seemed as though he must make himself known to those here; he could not realize that they did not see nor under-stand; but after a while these things dawned upon him; then he sought in some way to make his presence known. He has been directed here, and he thinks that by speaking these few words a knowledge of his desire and intention may come to his friends, and he may after a while be able to reach them in an intelligent manner.

#### CONTROLLING SPIRIT.

We wish it distinctly understood that we employ our own language in speaking for these spirits, as we find it a much better way than to give directly what they themselves have to

#### ISABELLA GOODWIN.

A spirit who gives the name of Isabella Goodwin wishes to send her love to friends in Hud-son, Mass. She says there is a medium, she thinks, in Woburn, whom she may be able to

friend, so I have tried to come, time and again, but without anccess. I would be very happy and pleased to have you take my message." BELINDA MORRELL.

One more spirit says she has friends in Wash-ington, and that some of them have been look-ing for her name in your paper, hoping to re-ceive a mossage from her. She has friends in other places, principally in Maryland, but her words are directed especially to those near and dear associates in the District of Columbia. Her name is Belinda Morrell. Her friends called her Linda. She says: "Tell them I have come. I told them I would manifest to them, or rather that they should hear from me, were I dead or alive, at a given time. I did not expect, then, to be out of the body when that day should ar-rive. I thought that I should still be on the earthly side, with power and opportunity to do as I promised, but I passed suddenly from the body, almost without a moment's warning, and when the hour approached when I promised to One more spirit says she has friends in Washwhen the hour approached when I promised to communicate with my friends, I was unable to communicate with my friends, I was unable to make my presence known in the usual way, yet I fulfilled my promise to the best of my power, and they did hear from me. I was then what the world calls dead, yet was never more in-tensely alive in my life than at that moment. My friends said: 'Linda promised we should hear from her to day were she dead or alive. She is now an inhabitant of the other life; let us sit around the table and see if it is possible for spirits to make themselves known, and if so. for spirits to make themselves known, and if so, she may make us know she is here.' So my friend, her husband and another dear one seatshe may make us know she is here. So my friend, her husband and another dear one seat-ed themselves at the table. I was by their side. I came as I promised. I managed to give them a few little tiny raps, which indicated the pres-ence of some occult power; then, as they low-ered the light, making a dim, shadowy twilight in the room, I had the power of presenting my hand, with its one jeweled forefinger. That was recognized. I kept my promise; but I have been trying to make myself intelligently under-stood, so as to give a message, and have not suc-ceeded as I wished. I want my friends to know that it would be well for them to continue with their sittings, for I think a power may be un-folded there which will give to them manifesta-tions of spirit presence, and of the power of the disembodied, as well as outwork by-and-bye utilitarian results for humanity; so I come to them with my love, and assure them I can never forget them. Though I was hurled from the body in au instant, yet light and love were not extinguished; they shall live forevermore."

#### Report of Public Séance held Jan. 23d, 1885. Invocation.

extinguished; they shall live forevermore."

**Invocation.** Dear Father, the way is dark and weary to many struggling souls. Oh i give unto them light and peace. Life appears troubled and full of perplexities to human hearts pressing onward through its experience and its discipline. Ohi may they be strengthened to still strive to attain a higher and better condition of life, to perform their duites and fulfill the mission assigned them by the Eternal Power of the Universe. Our Father, we would come into communion with thy miniatering spirits at this hour; we would receive from them influences of good, we would partake of the bounties which thon hast bestowed upon them in angelic life, and we would be given power to dispense these unto those of earth. May thy returning children go forth from this and other places of a like nature, bearing consolation, peace and cheer to all who require an elevation of mind and of heart. May they bear things of great joy, lessons of deep fustruction, that will not only illuminate the mind but bless the entire spirit, giving to earth's children those grand truths of immortal life which shall encourage them to press onward until they too partake of a realization of its joys.

#### Questions and Answers.

joys.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman. QUES.—[By John F. Bassett, Wilmington, Vt.] In what form is compensation received in the spirit-world for services rendered? If a spirit devotes his entire time to a charitable phor, or is he clothed and fed?

ANS.-Compensation in the spiritual world is A. Howland. I hope I see you well, Mr. Chairman. I come back feeling pretty good and strong. I want to know something about these things. I want the attainment and distribution of knowl-want the attainment for the there want to the work for the there want to the work for the there want to the minds of a few there there want to the some the some there there want to the some there there want to the want to the want rendered in various forms. There is a system of equity in operation in that world not excelled edge, as well as in the effort to accomplish some beneficent work for their fellows, receive com-pensation, receive what they require for their own personal comfort from others whose duty and pleasure it is to supply those missionary

of Scripture which claims that the Nazarene "preached to spirits in prison." We are taught that the "spirits" referred to were neither men nor women, nor confined by bolts and bars in nor women, nor confined by bolts and bars in material dungeons, but were spirits encased in mortal flesh, human beings. ignorant of the laws of life, of higher conditions of being, of the nature of spiritual life, or, in fact, of the character, the true nature of their own spirits. We believe that the Nazarene taught these indi-viduals concerning the better way, showed them how they could lead pure and good lives, point-ed them to higher objects than they had known before; in short, directed their minds and at-tention to spiritual things. We believe that those ignorant beings received light, instruc-tion, knowledge, and a comprehension of truth, and were thus led to adopt a higher plane of life than they had hiberto known, simply be-cause of the teachings imparted to them by the cause of the teachings imparted to them by the man of Nazareth.

Q.—Which is the most formidable obstacle in the way of successful coöperation in its most complete sense: financial, social, intellectual (educational) or spiritual?

(educational) or spiritual? A.—The greatest obstacle to human progress everywhere—and that, of course, includes the system of coöperation, united association—is *ignorance*, manifesting itself through the spirit of selfishness, injustice and intolerance, in ev-ery department of life—seeking to overreach the neighbor in order to aggrandize self. But as truth dawns upon the world, as knowledge ex-tends and is rapidly making its power felt and tends and is rapidly making its power felt and understood, ignorance is slowly passing away, and by-and-bye—it may be many years, even ages, but sometime—ignorance will be banished from human minds and knowledge will take its place. In that day coöperation will be univer-sal, united association will be the one grand theme of human hearts, and humanity will un-destion to be univer, and humanity will understand that by uniting heart to heart and hand in hand, each one desirous of working for the good of the whole, they will prosper and become happy. In that day you will see the "golden age" so long foretold by prophet and sage.

#### Mrs. Louisa Helm.

I would like to meet friends who dwell on far away. My friends live in the West, and I far away. My friends live in the West, and I have sought to manifest to them. I have one dear lady friend who lives in Chicago, and I have tried to manifest my presence to her, to give her tokens of remembrance, to assure her that I have never forgotten her, but thank her for all loving thoughts of me. And I have friends in other places, especially in Newport, Ky., where I lived. I wish them all to know that I have not died. True, I had to yield up the body, and that has decayed and given back to the elements all its particles of matter, but I am still allyee, and not without a form. I I am still alive, and not without a form. I have one somewhat similar to that which was

have one somewhat similar to that which was mine here on earth, but stronger, fresher, and better adapted to my purposes. I have learned many things since I passed out of the body, and oh I I am very anxious to re-peat them to my dear friends of earth, that they may know something of the life beyond this, something of what awaits the soul as it passes from the body and enters upon its new existence. It was a new existence to me; but I did not lay down anything of memory. Conexistence. It was a new existence to me; but I did not lay down anything of memory, con-sciousness, or aught that in any sense pertained to my inner nature—although I did lay down the outward form—my love and sympathy and activity remain, and are still in operation. Please give my love to my friends, and tell them I shall be happy to come to them in their homes and whet them average of my researce; and if and make them aware of my presence; and if they can find me a medium through whom I can speak or write, or in any way intelligently communicate with them. 1 shall be interesting for I feel that I can do the dear ones of earth the of demonstration of the dear ones of earth the trutter inmortality, and guiding them on-ward to the better land. 1 am Mrs. Louisa Helm.

#### A. Howland.

There are some matters between turning them my friends; some things have occurred to the minds of a few; they have been turning them over in thought, and in doing so they have at tracted me to them, and I have many times thought that I would like an opportunity of say-ing a few words; but the conditions were not pro-ing a few words; but the conditions were not pro-ing a few words; but the conditions were not pro-ing a few words; but the conditions were not pro-ing a few words; but the conditions were not pro-tors to speak, sevvided; although I was very anxious to speak, sev-eral times, and it seemed as though I must, or burst, yet I was unable to make one thought or word understood by those friends. Now I suppose they will think it very queer that I cannot come to them if I can come back at all. I can come to them, stand beside them and lay my hand on their shoulders, and in many ways satisfy myself that I am close be-side them; yet I am not able to make one sound that they can hear, or give one sign that they can understand. I suppose it, is because they are not sensitive to spiritual impressions; that their faculties or senses, whatever they may be, are not sufficiently acute for them to eatch what is being given from this spirit side. There are some people here on earth whose sense of sight is not sufficiently acute to catch all the colors, all the lights that are around them; and there are others whose hearing is so dull that they miss the keenest and faintest sounds that others understand clearly, and I suppose that is the way with those who do not see or feel or hear their spirit-friends who come to them and try in every way possible to make themselves known. That is what I have been doing. When I found there was an open door here, and that there was another person, although a stranger to me, who could transmit what I had stranger to me, who could transmit what I had to give, I was very glad to come and avail my-self of it. If my friends want me to come to them in person I will do it, if they will just give me an instrument, some kind of a speaking-trumpet to talk through-a telephone-I will try to make myself understood. I send them my love and want them to understand I can remany things to talk over. I was for a long while town-clerk of Shrews-bury, Mass. I want to say that since passing from the body I have been to Worcester, and have found a lady there who is called a medium. She is very sensitive or susceptible to spiritual influences, and she receives some very remarkable manifestations from the other side remarkable manifestations from the other side of life. T know I can make use of that lady's powers to talk with my friends or to communi-cate with them. I don't know as I can talk through her, but I think I can write, and I wish some of them would just think over this matter and make up their minds to give me a, hearing. I shall try, after this, to find some means of establishing a line of 'communication with the lady in question, and through her or-ganism try to give a message to, those whom I wish to reach.

when I come back to the homes of my friends, and see the traces of time making themselves feit upon them.

feit upon them. I have much to say. I had a long story to tell before I came here, but I saw so many others wishing to say a word, I feit I must let some-thing go, so I will not repeat all that I thought I could say now, but I hope I will have an op-portunity of doing so nearer my home, where my loved ones dwell. I have friends in Hyde Park, Vt., also in Mor-risville, and other places. I want them all to know I have come, for I trust they may learn some new truth concerning this thing, and re-alize what is the condition of the spirit after it passes from the body.

#### Edward H. Guernsey.

[To the Chairman :] Sir, I am pleased to be here. It is a strange position for a man to find himself in, but some of us, at least, are very foud of hunting up strange positions, and of getting into unexpected quarters; there is a spice of adventure to it which is very agreeable to an investigating mind,

spice of adventure to it which is very agreeable to an investigating mind. I died at Hot Springs, Ark., but I was a na-tive of Bangor, Me., and my father's family were very well known in Bangor. The remains of what was left of us all are gathered there in the old place, but the spiritual part of most of us is traveling on, like John Brown's soul, and I think it is really a beautiful thing in the di-vine providence and wisdom of God, to know that we are permitted to march on, ever on, and not because the body is yielded up become tethered to one place or one condition. My father was an old Baptist deacon. Many friends remember Samuel Guernsey—or Garn-sey as he colled himself. He taught his boys, and his girl too, concerning their religious na-tures and the duties of life. He did the best by us he could. As we grew up, and went out into life, of course some of our ideas and opinions had to be modified and enlarged, but of course we retained a great deal of that which was im-planted in our natures in early life.

we retained a great deal of that which was im-planted in our natures in early life. Stepping over to the other side we find condi-tions somewhat different from what we had supposed they would be, and one of them is that the life there is remarkably like unto the life here, not only in its objective form but in its interior relationships. Many who pass out of the body are not prepared to find this; they are somewhat disturbed for awhile; but we all get used to it and soon grow familiar we all get used to it and soon grow familiar with our surroundings. After a while we take to them kindly and feel that they are just what they should be, adapted to our particular wants

I come back here because I wish my friends to know I am alive, and that all those who beto know I am alive, and that all those who be-longed to me are alive also. My brother Thom-as wishes me to send his greeting to friends; he wishes them to know that he still lives. Father and mother also desire that their greetings may be given to those who care to receive them, and many others send back words and thoughts of love and sympathy; all do their part in adding a link to the chain binding the iriends of earth to those on the immortal shore, for there is a chain of attraction still existing from earth to heaven.

I come here, hoping that by this means I shall reach the hearts of friends; trusting that I may reach the hearts of irlends; trusting that I may learn how to come into closer communication with those whom I love—for we cannot live a lifetime on earth without forming associations and ties which bind our hearts with those of others, and which also attract us backward from the spiritual sphere. I think the grand-est manifestation of God's life and love is the effection and composite of human hearts one for another, spreading out unto associates.

feeling. I will not take up your time, Mr. Chairman. I thank you for so patiently listening to what I have said. I hope at some time to manifest, either here or at some other quarter. I am Edward H. Guernsey.

#### Helen Burt.

My name is Helen Burt. I have been trying for eight years to get to my friends, but have never succeeded in saying one word to them. Two whom I love-one is a sister-have talked of Spiritualism and of spiritual things, and I of Spiritualism and of spiritual things, and I have heard them say they did not believe that spirits could come back, or else their friends would come to them; and all the time I was close beside them, trying and wishing so earn-estly to make them know it, but I could not, and I have gone out to different places where mediums were to be found, and tried to give a message, or impress a thought upon them, but have not succeeded until today in even speak-ing my name.

APRIL 11, 1885.

urally belongs to him and willing to remain idle for an indefinite time; on the contrary, he finds all the impulses of his being alive and on the alert, anxious to be put into exercise, enger to express themselves in some practical

eager to express themselves in some practical form. I am not dissatisfied with the disposition I made of my material effects; on the contrary, I feel the more I look at it the larger becomes my view of life. I was guided in the expres-sion of my wishes. I am interested in aught that will prove of advantage to mankind; o far as I understand it. Of course I have many things to learn, and certainly have not gained that wisdom upon all points which I desire and hope to by-and-bye, but I am interested in the education of the youth and shall put forth all my influence in trying to assist those teachers, those beneficent ones who wish to uplift and instruct humanity, to do their work. I may not be able to accomplish much, but I will do what I can, hoping that my powers will become increased, so that my influence may be more widespread. I send love and greeting to all friends, and

I send love and greeting to all friends, and assure them I shall only be too happy to give them a personal communication at any time when I find the opportunity of doing so. Davis Gallup,

#### [This message was given March 24th, and is published in advance by request of the spirit.]

#### John McPherson.

[To the Chairman:] I would like to step in and say a few words, if you have no objection. and say a few words, if you have no objection. I have not been a great while over the river. It seems to me I can say "over the river." for I was certainly taken out in that way. I was drowned last summer in the Morrimac River. Well, the body was drowned; of course I was not, or I could not be speaking here. But, you see, I do n't understand these things so well as many do, and I may be a little mixed in my manner of expression, but I am clear on one point, and that is, I wish to meet my friends and tell them I am alive and well, and that the real part of me did not get drowned. After all, it was a kind of "soaking out" pro-cess; that is, the spirit got soaked out of the body, sure enough. But I think I am the gain-er by that; in fact, I feel I am a long way alead by getting out in this way. I don't advise

by getting out in this way. I don't advise everybody else to go and get drowned for the sake of being in the same condition that I am.

sake of being in the same condition that I am. In looking back over the past, reviewing my life, I see many things which perhaps my friends know but little about: I can see, by comparing it with my present surroundings, that I am the gainer by the change, and have no fault to find. I would like my friends to know that I am satisfied and have no desire to return to the old life, only on account of those who are left whom I thought so much of. To them I send my love, and promise if possible to come to them and make them realize my To them I send my love, and promise it possible to come to them and make them realize my presence. I will try to give them something that will satisfy them that I am there, and make them feel more contented with their lives now, and give them greater faith in what is to come to them by-and-bye. I do not work in the mill now. I sometimes go over the old place and look at those whom I once knew, as I take an interest in their affairs -but I am not tied there. I go wherever I

-but I am not tied there. I go wherever I wish, and study into the nature of things I want to know about. It is really very nice, and I am

to know about. It is really very nice, and I am happy in such employment. I lived in Manchester, N. H., and was an oper-ative in Mill No. 9 of the Amoskeng Corpora-tion. I left many good friends there, who thought kindly of me and were sad because of my "untimely death," as they called it. I knew and felt it all, and was thankful for their sympathy. I would like to have been able to make them know I was there. Why, it seems to me this new life is larger and freer in every respect than the earth-life: I can

freer in every respect than the earth-life; I can express myself better; I feel stronger, and can do many things I could not have possibly done when here. So I want to impress on the minds of my friends the fact that I have not lost any-

or my friends the fact that 1 have not lost any-thing by what has come to me. My name is John McPherson. Perhaps, Mr. Chairman, you will not think I have said any-thing very urgent, but I have told my wishes to the spirit who is in command here, and he says my message may be advanced, as I feel I can-not wait for its regular time of appearance.

#### MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. Jan. 27.-Controlling Spirit, for William Sanborn, Jason M. Terbeil, Neille F. Jankins, Sister Aun F. Buzby, John Morrison, Marthn Coolidge, Augusto LeCompte, Lizzlo French, Anoka, Seth Godirey. Jan. 30.-Dr. Peter S. Snowi John A. Hanmond; Claris-sa Biake; Oharles Scott; Jonnie Newman; Back Hawk, Feb. 3.-Mirs, Ida T. Shepcardt; Harry F. Oluurg; John Hearn: Charles Grubbins; Benjamin La Fargd. Feb. 13.-Ohildran's Day.-Arthur Henry Fike; Jessie Bradbury: Harry S. Hitch; Alice Maynard; Edwin Elmoro Murrow; Esther Gracie Forbes; Eddle E. Fietcer; Willie Johnson; Lotela, for, Stewart B. Andersen, Johnie Hol-comb, Alice U. Childs, James H. Comn, Thomat F. Ken-nedy. Hobbie Soldon, Mamis Frat, Kato Hariw, May-fibwer. Feb. 17.-Timothy Devine; Elizabeth Woodbury Francis

nroug. sne nope a communication sometime in the near future. She has desired to come here for more than a year, but has been unable to do so. She sends her love, and wishes all to know that she is well and happy in the spirit-world. By-and-bye she trusts to be able to give many things to those who wish to learn something of the spiritual life.

#### JOHN F. GILES.

A male spirit, who would have been quite advanced in life wore he now in the body, and who has been in the spiritual world many years, wishes to speak to his sons. They are in the West, and he says he has many times sought to manifest, and sometimes he felt as though his influence was known and realized, but he has not been able to give what he desired. He is interested in the fate, the welfare and condi-tions of those dear to him; he has tried to influence them for their best interest many times. and he thinks that by coming here he may be able to gain power that will enable him to do more effective work for those to whom he is at-tracted. He wishes them to know that he can stands the return of the spirit, and it has been a great blessing to him; it has opened his eyes to a realization of many things, giving him knowledge of himself, as well as of the condisnowledge of himself, as well as of the condi-tions of the other life, and it has proved a great boon to his soul. Another, equally dear, has not understood or gained a comprehension of spiritual power from the other side of life. This father has tried many times to bring com-fort home to the heart of his son-that son who fort home to the heart of his son—that son who was named for him—the junior, so to speak; he has tried to give him convincing evidence of the continued life and power of the spirit after pass-ing from the body. This spirit gives the name John F. Glies, and says if he can come through a medium in Chicago he believes he can give many things that will be proof of his identity; and est there are many mediums in that our and as there are many mediums in that city it would seem as though his wish might be granted. A son to whom he speaks is also a resident of that city.

#### HARRIET MABSTON.

HARRIET MARSTON. A spirit who passed away in the middle age of life appears, and gives the name of Harriet Marston. She claims to have many friends in the city of Boston, to whom she brings her love. I give you what she says: "I have wished long to come and speak, for I know if I could con-vince my friends of my return, it would be a great blessing to them. They are, some of the mist after death + they do not realize what the spirit after death; they do not realize what may lie beyond this earth. Some of them have may lie beyond this earth. Some of them have been very skeptical for a long while in regard to religious teachings, and I have felt so sad, fearing they would drift off into materialism. I want to convince them of a real life after death. I wish them to learn that we who die still have the faculty, the power and spiritual glifts that may be used for the purpose of mak-ing ourselves known to earthly friends, and if I compassing them of this I know their lives will ing ourselves known to earthly friends, and if i can assure them of this I know their lives will be happier, and mine will certaioly be. I have "one dear young friend here in Boston, who is very near to me. I was closely attracted to her before I passed from earth, and after I gained strength on the other side I was permitted to attend her in her ways, and to watch over her. I have sometimes had the power of using an in-fluence upon her life, which has deterred her from making certain movements and guided

and pleasure it is to supply those missionary beings with their necessities and wants. Many advanced and highly intelligent spirits are ena-bled to provide for themselves that which they require, for while they may engage much of their time and ability in laboring for others, in dispensing and in acquiring knowledge, they are sufficiently acquainted with the laws of ohemistry, and of the laws of nature generally, to enable them to gather elements from the sur-rounding atmosphere, which they combine and weave into whatever fabric or article they re-quire for their personal use. We know of spirits who are not obliged to feed upon fruit or grain, but who gather from the atmosphere that mag-netio nourishment which they require for the netic nourishment which they require for the sustenance of their spiritual bodies; and those spirits presenting themselves to you, would not show themselves in an attenuated, cadaverous form, but would appear fresh, blooming, round-ed out in symmetrical proportions ; for although the elements of nutriment which they extract from the atmosphere are of necessity of a very delicate nature, yet they are all sufficient for the nourishment of their spiritual frames. As a soul advances in power, in the acquirement of knowledge, and the attainment of wisdom, he has no difficulty in providing for himself, as well as attending to the wants of his fellow-

creatures. Q.-[By S. L. H.] Could a medium having a patient out of lown, using the medium's mag-netized paper, send her control to re-magnetize the paper when the magnetism had become exhausted

A.-A medium may be able to do this, but we question whether the magnetism thus imparted to the depleted paper would be of any conse-quence to the patient. First, weaffirm, it would be necessary for the medium to handle the paper herself, imparting to it certain qualities from her own material frame, and also becomfrom her own material frame, and also becom-ing, as it were, a reservoir for the spiritual mag-netism of her guides through which their influ-ence or magnetic elements might be imparted to the paper in question. Sending this sheet abroad, and the patient applying it to its pur-pose, it would, after awhile, become depleted of its health-giving qualities. The medium send-ing her spirit-control to re-magnetize it, would, if she claims the power of being able to do that vitally and essentially for the purpose, make vitally and essentially for the purpose, make claims which we consider to be unfounded, because there would be no battery or mediumistic instrument for the spirit to work through. If Instrument for the spirit to work through. If the medium should send her control to magnet-ize the patient, imparting spiritual elements, and carrying an influence from the medium and from other positive persons, some good work might be effected, but we do not consider that anything would be effected in other ways. Q.-[By J. Thurlby, Hazleton, Pa.] Have the spirits whom our Saviour Jesus Christpreached to, as recorded in 1st St. Peter, third chapter, interteenth warse, any recollection of those sar-

nineteenth verse, any recollection of those ser-mons? If so could they kindly furnish us ex-

mons? If so could they kindly furnish is ex-tracts, together with information as to whether the Christian doctrine is still preached? A.—Undoubtedly, if time and favorable con-ditions were given to the spirits mentioned in the passage of Scripture referred to by your correspondent, they would be enabled to recall the particular lessons imparted to them, and furnish extracts from or a synopsis of those lessons to mortals. But presuming that a medium, or a number of mediums, especially adapted to such a work and to such controls, attend ner in ner ways, and to watch over of using an in-finence upon her life, which has deterred her from making certain movements, and guided her in other channels. If she could only real-ize consciously that I am with her, taking an active interest in her life, I should feel very happy. My friend's name is Blanche. I have been told by several spirits that, if I came to your circle-room, I would be able to reach my been a mistake made concerning the passage

I thank you, Mr. Chairman, for permitting me to come. I am A. Howland.

#### Mrs. Lucy G. Baker.

It will soon be two years since I died, and I think I must say I died without a warning, for I passed out from the effects of an accident. It I passed out from the effects of an accident. It was all very painful and terrible to me. I had been with dear friends, and on my return we met with an accident which sent me from the body. I do n't like to think of it, for it brings painful memories, not so much of the suffering I endured, for that was not long, but of the grief and pain and sadness of dear ones who still remain on earth. I wish to bring my love to my friends, and tell them of the many times I have tried to give them a token of my presence, to make them know I had something to impart. I am happy in the spirit-world; it is a pleasant place, and I find so many things to call my attention, so many lessons to study, so many new things to

These are the two to whom I refer as talking together of spirits. They are a little interested in Spiritualism, but they do not know anything about it, and they are afraid to investigate, for fear it might lead them astray. I hope my dear sister Stella will try and un-derstand something of its claims, for she may open a doorway for her loved sister Helen to 'come to her. I have so many times wished I could 'come and make myself known, and tell her of my life in the spirit-world, how happy I was to find father when I went over, and to be told by him he expected my coming and had prepared a welcome for me; that some of my old school friends' and dear Aunt Cora and others had assembled in his bright home to give me greeting and to receive me; that I might not feel tired and sad and lonely, as one who goes feel tired and sad and lonely, as one who goes into an unfamiliar place among strangers. And then, when mother came, we gave her a like reception, and she was overjoyed to meet us again, and to know there would be no parting, again, and to know there would be no parting, nor a pang in the future; because of the sepa-ration of loving hearts, and how eagerly she sought to communicate these things to the dear one left; to assure her of our presence and our watchfulness 1

Many other things I would like to say to my dear sister, and to her kind husband, and thank him for his loving care of her. She was the one him for his loving care of her. She was the one tender lamb of our flock ; we always guarded her around so that only sunshine should flood her life. Her ways have been cast in pleasant places; she has two dear little children to love, and to love her, and I am sure, if she can only gain some information of the loved ones who have gone, before, it will be a blessing to her life. I want to see her children reared in the knowledge of what is to come to them after they pass from the body, so I come here, hoping to reach her, because I have gained a little strength and encouragement, knowing that she has given a little attention to Spiritualism, but hesitates to investigate for fear it may lead her into wrong. into wrong.

#### Davis Gallup.

**Davis Gallup.** [To the Chairman :] I passed on, sir, from Hartford, Conn. I may say I have interests there; I have also interests in Cincinnati, Ohio, for I have riends in both places. I have rela-tives whom I would like to meet. I left quite a competence and in estate which was consider-ed valuable, and in its arrangement and dis-posal I was interested; and somehow T find that I have been quite as much taken np with earthly affairs as I have with things spiritual. I have seemed to live a divided life, one partly on the spirit-side and one partly on the mortal. This does not seem strange to me now, because it all comes natural. When I am here beside some of my irlends it seems as though it was some of my friends it seems as though it was intended 1 should be; and when I am on the other side, engaging in some spiritual pursuit or study, it seems as though that was exactly as it should be.

as it should be. So I am here to say that what comes to me is satisfactory, is pleasing, and I can gain such information on those points as I require, be-cause I find all along the way those who are able and willing to instruct me; and I can ven-ture upon some line of work for myself, even if unfamiliar with the because of a come in the

nedy, Robbie Seidon, Mamie Prait, Hätte Harlor, May-flöver.
flöver.
förer.
Golins: Mrs. Huldah Seaman; Mary Elizabeth Parring-ton; George H. Kent.
Feb. 20.-Banuel S. Leonard; Mrs. Anile L. Alweod; Mrs. Netsoy E. Farce; Alfred H. Hamili, Clara M. Idson; John H. Williams.
Feb. 21.-John Pickett; Mrs. Maria Boice; Mrs. L. Wil-ley: Obarles Abboit; David Edwards; Maria O. Smith Feb. 21.-Roy. William Lamson; Fannie A. Nylan; Thomas Whittredge; Neille Johnson; Denais O. Murdy; Busie Nicetson White.
G. Bachellor; Elisha T. Androwa; Mrs. Julia Adams; C. March 3.-Hon. A. A. Abbott; Mrs. Julia Adams; C. G. Bachellor; Elisha T. Androwa; Annabel Miller.
Bachellor; Elisha T. Androwa; Annabel Miller, Elizabeh Gould; Oliver Davis; Grace Stoddard; Marts Annabel Miller, March 10.-Oant. Sydney B. Smith; Norman H. Peters; March 13.-Adeline Outer; Sanuel Poor; Mrs. W. L. Jackson; Thomas Donaldson; Edward Wyman Callgan; (Tharch 2.-Willam Gill; Caroline Armstong; Father Thomas Clarke.
March 13.-Adeline Outer; Sanuel Poor; Mrs. W. L. Jackson; Thomas Donaldson; Edward Wyman Callgan; (March 13.-Adeline Outer; Sanuel Poor; Mrs. W. L. Jackson; Thomas Donaldson; Edward Wyman Callgan; (March 20.-Willam H. Settaniel Harding; Henry Adams, 0. Buckingiiam; Oapt. Nathaniel Harding; Henry Adams, March 24.-George W, Wyatt; Abner J. Emcreon; Hian-ma Blake; Parker Hooker; Annie Bramhall. March 24.-Henry F. Gardnor; Henry O. Wirg, March 24.-Henry F. Gardnor; Henry O. Wirg, March 21.-Henry F. Gardnor; Henry O. Wirg, March 21.-March 21.-Henry F. Gardnor; Henry O. Wirg, March 21.-March 21.-Henry F. Gardnor; Henry Moro; Asa H. Rogers; Mrs, Emma Carter.

#### Identification-Jesse Putnam. To the Editor of the Banner of Light:

Never, till, in your issue of March 21st, among the thousands of communications at your circle-room, have I seen any from any departed one whom I could call relative of any degree, or even an intimate friend. In that issue, JESSE PUTNAM, who was my great uncle. speaks instructively for and of himself, and of his only child, CATHERINE. Though remote in relationship to me, these two persons were my very intimate acquaintances and valued friends, from about 1822 up. to. his departure from mortal form. about 1840, and hers, about 1860, each at the age of a little more than eighty years.

1517.14 They both were remarkable for intelligence, refine-

ment, hospitality, wisdom and beneficence. He speaks of himself as having been in business. In early life he was in the dry goods business, but during all his years of business life after the commencement of my acquaintance with him, his time and powers. were devoted to banking and insurance. In these lines he ranked as high for skill and oprightness as any one of whom I have ever had personal knowledge. He and his daughter were parishioners and warm triends of Father Plerpont. Jesse, himself, left his mortal robes before the days of our Spiritualism, yet as I recall the breadth and wisdom of views he often. expressed, I view bim as having attained to much more of the special light of our day than any other person whom I knew in those past years. As soon as Spiritualism became much known in Boston, the daughter became a full recipient of it. She was one of its wise, fearless and efficient espousers and advocates up to the day of her decease."

cates up to the day of her decases. That Jesse Putnam was well known in Boston may be indicated by the facts that when office sought its men; and young Daniet Webster Was, the standidate of one party for member of Congress. Jesse Patnam was candidate of the other party. On the Saturday follow-ing the election, it then a member of the college, went from Cambridge info Boston and dined with Uncle Jesse. The election was alluded to; and with a pleas-ant smile he said. There was one thing very pleasant about this election with Binded to; and with a pleas-ant smile he said. There was one thing very pleasant about this election with when John Quiney Adams ob-tained the unce. Weith When such departed first as Billy Gray, Peter C. Brooks, Jessel Pannan, Judge Wilkinson, Joel Giles, and others of the former, and the present generation come, and should receive our thanks expressed through heeding the lessons which they give. ALLEN FORMAM.

## APRIL 11, 1885.

# **BANNER**OF**LIGHT**.



#### BANNER OF LIGHT.

#### [Continued from first page.] which they had not the power to do for themselves?

As a representative of theology, Mr. Talmage says that all Spiritualists are either knaves or fools; that Spiritualism, instead of being only says that all Spiritualists are either knaves or fools; that Spiritualism, instead of being only itry-seven years old, is a very old religion; that Socrates and Plato believed in it. Now, is n't that nice? We are just such knaves and fools as Socrates and Plato. I feel compli-mented by our logical friend. Surely out of the mouth of mine enemy hast thou ordained praise. Again he says that Spiritualism has a very bad effect on people physically; that all Spiritualists are either tall, or lean, or lank; and that is a good reason for not believing in it. Think of it: if you only weigh two hun-dred pounds, Modern Spiritualism is true; and if you weigh only one hundred and twenty, in the presence of a two-hundred-pound Ortho-dox minister, your ideas are false and his are true. Of course we have n't the graceful figure and manner of this divine; we cannot all ex-pect to be Apollo Belvideres, and if we have not the same smile, the same amount of grace (in the heart and attitude), and are all tall and lean and lank, we cannot expect people to be-lieve in our religion. Is truth less true, is goodness less good, and is God removed from us for such small things? Again, Mr. Talmage says that nine hundred and ninety-nine out of every thousand of the manifestations of Modern Spiritualism are humbugs. Suppose it is true? Talk about all the humbugs that can be found, admit but one demonstration they cannot explain, and

one out of the thousand that is true? Talk about all the humbugs that can be found, admit but one demonstration they cannot explain, and our case is gained and the truth is proven. All these criticisms are old, and prove what? the weakness of the truth? Oh ! no; they sim-ply demonstrate the weakness of the head that imagines them an answer to demonstrated truth. People are often used for two purposes truth. People are often used for two purposes in advancing the truth; sometimes by the ut-terance of broad, liberal, bright, grand, noble sentiments in its defense; and when they are incapable of this, they are used for its advance-ment by making sport of that truth, and pan-dering to prejudice, whereby the sober thought of thinking minds is drawn to a theme which else might have failed in certain directions to attract notice.

else might have failed in certain directions to attract notice. Spiritualism is intended not only to demon-strate spiritual existence, but it has another purpose. By simply knowing a thing you are not necessarily made better; it is the applica-tion of the knowledge you get; if applied to your daily life, then you are made better by it. Mere belief in Spiritualism can never improve us; it is when we apply its divine teachings. us; it is when we apply its divine teachings to our lives, and become more sacrificing and loving. Spiritualism comes to contend with error herever found, and to tell the world that man, instead of going into heaven because Jesus of Nazareth died on a cross, is made worthy of it by his own life. People who atworthy of it by his own life. People who at-tempt to sneak into heaven on the merits of somebody else will never get there. Modern Spiritualism is the friend of every good reform and recognizes the power of truth and right on every platform; it brings us face-to-face with the realities of this life as well, and if we live heaveily in the future we must live heaveily happily in the future we must live honestly now. It takes away the old idea of a Saviour and substitutes individual responsibility. To be sure, Spiritualists are called Infidels, but you must remember that Modern Spiritual-

ism has made it possible for the radical utter-ances of an Ingersoll to be heard in this house to night und account the world. We cannot ig-nore the brave men of strength and manhood who plow in the field of human thought so deeply, and it is our duty to join in the plant-ing of the seed that shall yield the future har rest. Such as Ingersoll are breaking up the ground, burning over the tangled forests and ground, ourning over the tangled lorests and hurling questions at the heads of those unable to answer; therefore they cry, "Crucify him 1 shut him up !" It seems to me, instead of open-ing jails for such men we had better educate their opponents to answer their arguments. And so, my friends, the world progresses, and by-and-bye we shall properly discount coward-be seed to propende and be ready to give brave ice and ignorance, and be ready to give brave reasons for the faith in us, and demand as much private and public respect for our faith as others expect for theirs. Ex-Rev. R. P. Wilson gave an account of his

place in that city on the 29th ult., Mrs. Mary A. Ricker of Chelsea, Mass., being the principal speaker.

Spiritualist Meetings in Boston:

Banner of Light Circle-Room, No. 9 Bosworth ireet-Every Tuesday and Friday afternoon at 30'clock, dmission free. For further particulars, see botice on xtgpage. L. B. Wilson, Chairman.

Bollan Spiritual Temple, Horicaltural Hall. -Lectures sandays at 10% A. M. and 7% F. M. R. Holmes, President; W. A. Dunklee, Treasurer. Weis Memorial Hall, - The Shawmut Spiritus Ly-coumments in this hall, 887 Washington street, every Sun-lay at 10% A. M. All friends of the young are invited to visit us. J. B. Hatch, Conductor.

visit us. J. B. Hatch, Conductor. Pathe Memorial Hall, Appleton Street, near Tremost.-Children's Progressive Lyceum No. 1. Ses-sions Sundays, at 164 o'clock, Benj. P. Weaver, Conduct-or, All are cordially invited. Bests free. Berkeley Hall, 4 Berkeley Street, corner of Tremost.-Public service every Sunday at 10% A.M. and 7% P.M. Permanent lecturer, W. J. Colville. Organist, liudolph King. The public cordially invited. South End Spiritual Temple, No. 30 Worcester Sunday, public service at 3 r.M. Monday, Ladles' Union, 5% F.M., public meeting, 8 r.M. Wedneeday, concert and lecture, 8 P.M. Friday, lectures on health and healing, 5 F. M.

The Working Union of Progressive Spiritual-lists holds public services at Berkeley Hall Sundays at 25/ P.M., also Wednesday evening at 7% o'clock, at No, 170 West Chester Park, M.S. Ayer, President, No, 180 State street. Wm, H. Banks, Secretary, 77 State street.

Wells Memorial Hall, 067 Washington Street,-The Spiritualistic Phenomena Association holds meetings every Sunday afternoon at 2% o'clock. G. C. Paine, No.5 Stanlford Place, Corresponding Secretary.

Diamitru Fisce, Corresponding Secretary. 1031 Washington Street.—First Spiritualist Ladies' Aid Society. Meetings overy Friday at 2½ and 7½ P. M. Mrs. Henry O. Torrey, Secretary. College Hall, 34 Easer Mtreet.—Sundays, at 10½ A.M., 2½ and 7½ P. M., and Wednesday at 3 P. M. Eben Cobb, Conductor.

Harmony Hall, 34 Easex Street (lstflight). -Sun-days, at 10% A.M., 2% (seats free) and 7% F. M.; Thursdays, at 3 F. M. Prescott Robinson, Chairman.

**Unclass**, ThoSpiritual Association meets every Sunday in Odd Fellows' Building, liawthorn street, opposite Bel-lingham Car Station, at 3 and 7% P. M. Tho Ladles' Harmonial Aid Society meets at Temple of Honor Hall, Hawthorn street, every Friday afteracon. Business meeting at 4% o'clock. Entertainments in the evening, Mrs. E. A. Baker, Secretary, 129 Mariboro' street, Machine Walk, Machines Will be held in this balk. Fost Hadley Hall.-Meetings will be held in this hall. East somerville, during the fall and winter on Sunday evenings.

#### The Boston Spiritual Temple at Horticultural Hall.

Mr. J. Wm. Fletcher opened the services last Sunday by reading the poem "Evermore." Mrs. D. M. Wilson saug, "The Better Land," accompanied by

Ar. 5. Willson Fielder Opened the services last shall day by reading the poem "Evermore." Mrs. D. M. Wilson saug, "The Better Land," accompanied by Mr. Willis Milligan, after which Mr. Fletcher pro-ceeded to deliver an interesting discourse upon "The Best Way to Investigate Spiritualism," in which he said : The wisest of us understand but little of these mysterious laws by which the hidden things of nature and of life are revealed. In the East, where the oc-cuit laws have always been more or less understood, the investigation into this and kindred subjects has always been confined to the few, who by sacrifice were made ready for the manifestations of the Spirit. No books were printed, no demonstration offered, but a complete overcoming of the flesh a necessity. Jesus embraced the same thought when he said: "Seek ye first the Kingdom of Heaven," which is the Kingdom of the Spirit. Men have really sought al-most everything else. To-day the power has become sostrong that all are permitted to receive it, and it is not strange that "fools have rushed in where angels feared to tread." A preparation is necessary for such investigation; some minds will be able to apprehend the truth while others. All the committees that have been formed to settle this question will never amount in their conclusions to anything. Look at the psychical societies, the world over; they are, for the most end, composed of me who are ignorant of or OfDusca to the settle any question in chemistry rec-ommending themselves for office because of their complete igner ance of the matter? Their folly would be apparent; and yet in this subject of Spiritualism all who have tested the subject are ruled off the list, and those who have no knowledge or fitness put on. The means that are used for investigation, such as tying, bagging and handcuffing, are a living disgrace, and God grant the time may come when our mediums may rise in the dignity of their office and *refuse* every one of them. How shall we investigate the subject? First of all give it pr

as others expect for theirs.
 Ex-Rev. R. P. Wilson gave an account of his departure from the narrow path of Methodism to the broad road of Spiritualism. He was followed by Mr. Charles Dawbarn in a brief and manly address, mainly in favor of individual development, and advancing the novel idea that, possibly, under the law of progress, man, who already adjusts created matter into wonderful forms, in his brief earth-career, may be permitted in the long hereafter to apply his ever-increasing knowledge to the construction of worlds.
 Mr. Lawrence, of the Alliance, reviewed the history and philosophy of Modern Spiritualism, after which the meeting closed.
 J. F. SNIPES.
 Washington, D. C.
 Our Anniversary, suddenly improvised, took place the 29th and 30th, with no foreign aid save that of our speaker, Mrs. A. M. Glading, who occupied the platform at the three sessions on Sunday, giving inspirations and tests, and then left to participate in a home celebration in Philadelphia. We had the regular meeting, with a general love feast sandwiched betweet the sene way. So when death comes, nothing has been destroyed, only the powers in the profoundly interesting discourse, at the twoen the meeting closed.

ten on "The Biblical Fail and Scientific Rise of Man." No words can adequately describe it; the language and delivery were beyond praise. The amount of in-struction therein condensed would fill volumes if di-luted as such facts usually are when placed before the public. Before the locture Mr. Colville read an ex-tract from "Nineteenth Century Miracles." and warmly commended that valuable history of the spir-itual movement to the audence.

Warmly commended that valuable history of the spir-itual movement to the audience. On Sunday next, April 12th, Mr. Colville will lecture at 10:30 A. M., on "The Natural and the Spiritual Body," and at 7:30 P. M., on "The Nights and Days of Genesis." The public freely invited. Voluntary col-lection.

#### **30 Worcester Square**

B0 Worccaster Square.
 At 3 P. M., on Friday, April 10th, W. J. Colville will speak in answer to questions on Health, Healing and Spiritual Development; and at 8 P. M., on the elevents and twelith chapters of Revelation. The meetings in those rooms of late have been very largely attended and have proved very edifying. March 30th, Mrs. Ricker lectured; April 1st, Mirs. Britten; April 3d, Mr. Colville, at 3:30 P. M., and Miss Jones, who gave excellent psychometric eradings, at 8 P. M. Or Raster Monday, April 6th, a concert and reception by Mr. Colville made a long evening pass enjoyably. Every Monday at 2:20 P. M., ladles meet for etharitable work until 6, when they partake of refreshments, and at 7:30 welcome the public to the evening exercises. Collection every Monday for the peor.
 W. J. Colville delivered Anniversary lectures last week as follows: Greenfield, March 30th; Bpringfield (two lecturery), March 3is; Cummington, April 1st; West Cummington, April 2d. In all these places the lecturer was warmly received, and his uterances were sppropriate to the audience and occasion. He was announced for Btoneham, Wednedday, April 19th, morning and evening; White Plains, N. Y., April 20th and 21s; Brooklyn, Conservatory Hall, Sunday, April 19th, morning and evening; White Plains, N. Y., April 20th and 21s; Brooknyn (Hz), April 22d.
 Persons desiring his services either near New York or Boston.
 W. J. ColvitLE speaks in Lynn, Mass., Sunday next,

W. J. COLVILLE speaks in Lynn, Mass., Sunday next, April 12th, at 3 P.M., in the hall recently occupied by Geo. Chainey. Subject, "The Natural and Spiritual Resurrection." Rudolph King will officiate at the or-gan. Admission 10 cents.

[THE SHAWMUT SPIRITUAL LYCEUM celebrated at Wells Memorial Hall, Boston, on Sunday morning, April 5th, the sixth anniversary of its foundation The hall was crowded, and an interesting programme of speeches by prominent workers, songs, recitations, etc., by the Lyceum officers and members, was pre sented. We shall give an account of the Shawmut's anniversary services in next week's issue .--- ED, B OF L.]

PAINE HALL Just one hundred children were present at the opening of our Easter session, and the present at the opening of our haster session, and the seats reserved for guests were all occupied. Fifteen new scholars were enrolled on our membership list. After the usual "Instructor" and class lessons, Miss Beulah Lynch gave an excellent reading of "The Orris-tian and the Echo." Miss Emma Greenleat read "The Bridge of Tay," by Will Carleton. Choice selections were also given by Jennie Porcelain, Morris Schwartz, Emma May Leighton, Lillie Heilons, Mazy Howland, Jacob Groat, Winfield Hiatt and Stella Higgins. Lit-tic Eva Morrison, after delighting all with an exquisite plano solo, was presented, in behalf of the teachers of the Lyceum, with a gold ring, having a small diamond setting. Conductor Weaver made suitable remarks as he presented the ring to the little lady, and the cere-mony was enthusistically applauded. Miss Helen M. Dill, tried and true in the Lyceum work, sang charmingly, "Genevieve." Another favor-ite, Miss Nettle Wilson, sang a sweet song. Mrs. Coffin gave a graphic account of a sea voyage, ex-plained also some of the laws controlling Psychometry, and gave several readings. The officers and members desire to thank all who aided them on Anniversary Sunday; may the spiritual "new year" we have just entered be a blessed one to all. The Anniversary As-sembly was a granch success, about one hundred counter, participating. Another presentation next Sunday. seats reserved for guests were all occupied. Fifteen

THE SPIRITUALISTIC PHENOMENA ASSOCIATION at Wells Memorial Hall, Sunday, April 5th, opened its meeting with singing by the quartette, followed by an meeting with singing by the quartette, followed by an impromptu poem by Mr. W. J. Colville, after which Mrs. Emma Hardinge Britten proceeded to address the audience, taking for her subject "Nineteenth Century Miracles." At the close of her address-which was listened to with marked attention by the audience, which gave its approval of the sentiments expressed by frequent applause-Mr. J. R. Cocke gave a vocal selection, with plano accompaniment. Little Rosa Wilbur, of the Shawmit Lyceum, gave a recita-tion, and Jennie E. Harvey, a miss of six years, sang with marvelous precision a popular song. Dr. H. A. Donnelly improvised a poem upon "Our Anniversary," followed by a vocal selection very beau-tifully rendered by Miss Nettie Wilson, whose sweet voice should win for its possessor the plaudits of ad-miring friends.

miring friends. With a few remarks from Mrs. Maud E. Lord the meeting closed. G. O. PAINE, Cor. Sec.

THE FIRST SPIRITUALIST LADIES' ATD SOORTS held its usual sessions on Friday, April 3d. Mrs. Emma Hardinge-Britten was present both afternoon and evening, and spoke many words of instruction and good cheer to the Society for the good work it is en-gaged in. The remarks of Mrs. Sarah A. Byrnes and Miss A. M. Beecher were excellent, and were listened Miss A. M. Beecher were excellent, and were listened to with close attention. Singing by Miss Amanda Bailey. The sincere thanks of the Ladles' Ald Society are cordially extended to all who by word or deed helped to make our celebration of March Sist such a grand success. MRS. H. O. TORREY, Secretary.

#### The Anti-Vaccination Demonstration in England.

The demonstration of the Anti-Vaccinators, at Leicester, Eng., on the 23d of last month, exceeded in magnitude all similar events in the history of the reform movement. About fifty towns, representing more than that number of local organizations, sent delegates. Several factories were closed, to give their employés opportunity to participate. The concourse of people in the Market-place and the thoroughfares contiguous thereto, was enormous. Windows of the houses along the line of the route of the procession were filled with interested spectators, and the balconies and other elevated positions were taken advantage of by crowds anxious to witness its many unique and impressive features. Previous to starting, four bands played "The Anti-Vaccinators' March," composed for the occasion. Upward of sixty banners were displayed, bearing appropriate; inscriptions, some of which were: "Rachels are weeping all over the land for their children." "Pure blood and no adulteration." "Healthy children make a healthy nation." "From horse-grease, calf-lymph, cow-pox, and the local government board, good Lord deliver us." A wagon-load of healthy children, carrying flags, was followed by the motto: "They that are whole need not a physician." A banner sent from Ireland bore the motto: "Oppressive laws make a discontented people." One detachment of the procession consisted of parents whose goods had been seized for vaccination fines, bearing the motto: "Stand up for liberty." There were many significant designs and paintings interspersed; one of the latter repre-sented vaccination as a demon endeavoring to get at a child in its mother's arms, the motto being: "Maternal love says, hands off." Our very limited space will not allow of further details, a report of which, extending to upward of three columns, appeared in the Leicester Daily Post of the 24th ult.

When the procession reached its destination, the quare was occupied by more than ten thousand people, who united in singing a song written for the occa-sion, entitled, "The Cause that is True," accompanied by one of the bands. Addresses were made by many distinguished speakers, and resolutions declaring the compulsory vaccination laws subversive of personal liberty, destructive of parental rights, tyrannical and unjust in operation, were carried with vociferous applause.

In the evening one of the largest halls in the city was filled to repletion. Rev. J. Page Hopps presided, and eloquent addresses were made by Messrs. Hopps, Stanyon, Tebb, Milnes, Craygor, Gibbs, and others. Mr. Lakin read letters from gentlemen unable to be present, among them Mr. P. A. Taylor and J. A. Ploton, M. P. The meeting closed by the unanimous adoption of resolutions, and the signing by the Chairman for the entire assembly of a petition for the re-peal of all laws making vaccination compulsory.

#### Testimony to the Genuineness of Mrs. Miller's Mediumship.

To the Editor of the Banner of Light:

Will you kindly permit an old Spiritualist to write in de-fense of one of the best mediums on earth. I refer to Mrs. Miller. 1 had four séances with her, no one present but myself. She is a modest, unassuming lady, incapable of trickery. She seated herself on a chair, inside the cabinet The curtain remained up until she was in a deep trance when the controlling spirit, "Red Face," said, "drop the curtain." No sooner was the curtain down than a lady came out in pure white, proving to be my sister Lizzie. Sh embraced and kissed me, saying, "My dear brother, God bless you." Thirty to forty materializations occurred; men, women and children, among whom were my father and methow, a brothur, a nices, my two sons, and other relatives and friends. They came in rapid succession, sometimes two at a time, walked with me arm in arm, and con-versed on matters known only to ourselves. At the next private seance I carried four beautiful bouquets, and the spirits dematerialized them as they at the previous seance had promised to do. One of my nieces came with her babe in her arms, saying, "Dear Uncle, kiss the baby." One lady came, and walked arm in arm with me around the room. She halted in the middle, raising her left hand, the right one held in mine, and after making some motions. she drew from the air, as it seemed, a large piece of dellcate lace, threw it over us both, completely enveloping me Many of these spirits dematerialized in the middle of the room while I was holding their hands. Often in walking with the spirits past the cabinet they lifted the curtain, and showed me the medium in her chair; they led me into the cabinet, and taking my hands, passed them over the face and hands of the medium, saying, "Now you not only soo but feel our medium !! At the close Mrs. Miller was in such a deep trance that it took about half an hour to restore her to consciousness. I am ready to affirm on oath, before any court of justice,

to the truth of every word I have said. C. FISCHBACH, 2407 Geoile street, St. Louis, Mo. March 28th, 1885.



EVEBYTHING that is purifying, beautifying, and cura-tive for the Skin, Scalp and Blood, the CUTICUBA REMEDIZE will do. Nothing in medicine so agreeable, so speedy and so wholesome. Guaranteed absolutely pure by the analytical chemistsof the State of Massachusetts, whose certificates accompany every package. For cleansing the Skin and Scalp of Birth Humors, for allaying Itching, Burning and Inflammation, for ouring the first symptoms of Eczema, Psoriasis, Milk Crust, Scald Head, Scrofula, and other inherited skin and Cluticuna Soar, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are infallible. Sold everywhere. Frice: CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, 1. POTTEE DEUG AND CHEMICAL CO., BOSTON.

# Bend for "How to Cure Skin Diseases." Feb. 14. RARE AND VALUABLE WORKS, At Greatly Reduced Prices!

# ANCIENT **P**agan and **Modern** CHRISTIAN SYMBOLISM.

BY THOMAS INMAN, M.D.,

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

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

By JOHN'N NEWTON, M. R. C. O. 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 Symbolism is as deep as human thought and as broad in its scope as hu-manity itself. The erudite thinker finds it not only worthy of his best emergies, but capable of taxing them to the ut-most. Many pens have been employed upon it, and it has never grown old. Dr. Inman's views are somewhat pecu-liar; he has concentrated his stiention 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 relation which exist, and the antiquarian likewise, between Asshur and Jehovah, the Baal of Syria and the God whom Christians wership; and the mysteries of the Baered 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 the religious reader will peruse its pages with the profound-est interest. The symbols which characterize worship con-stitute a study which will never loss its interest so long as learning and art have admirors. Third suiton, with two hundred illustrations. One vol. Svo, cloth, \$1,30; 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 canons and princi-ples of art. It is woll known that the latter were closely allide to the other; so that the symbolism of which the re-ligiousemblems and furniture consisted likewise constituted the essentials of architectural style and decoration, textilo embedlishments, as well as the arts of sculpture, painting and engraving. Mr. Knight has treated the subject with rare crudition and ingenuity, and with such success that the islors 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, Bunseen, Layard, Bionomi, the Rawlinsons and others, comprise his deduc-tions so remarkably as the astrong whatever of his assertions that appeared fanciful. Not only are the writings of Greek and Roman authors now more easy to comprise his dothers, of the canon of the Holy Scripture. "-Extract from Kd-tior's Preface. Due vol. 8vo, cloth, handsomely printed, **61,50**; postage

Our Anniversary, suddenly improvised, took place the 29th and 30th, with no foreign aid save that of our speaker, Mrs. A. M. Glading, who occupied the platform at the three ses-sions on Sunday, giving inspirations and tests, and then left to participate in a home celebra-tion in Philadelphia. We had the regular meet-ings, with a general love feast sandwiched be-tween the morning and examing services which

ings, with a general love feast sandwiched be-tween the morning and evening services, which were also varied by short speeches by home talent. On Sunday night there was unusual enthusiasm, and growth in spiritual "grace." Monday night was devoted to a public sociable (well attended), which was enlivened by music, short speeches and recitations, some from old war-horses, such as Dr. Roberts, Geo. A. Bacon, N. Frank White, Bro. McCreary, who are al-ways ready; and the sisters did well, too. Miss George and Mrs. Hart gave us excellent recita-tions. All did so well that I feel like naming all. The President interspersed short exhorta-George and Mrs. Hars getter i feel like naming tions. All did so well that I feel like naming all. The President interspersed short exhorta-tions a la Methodist. While not so largely at-tended as last year, under the auspices of Mrs. Spence and Maud E. Lord, there was manifest progress in solid work put in to stay. J. B. WOLFF, Pres. First Asso. Spiritualists.

Hartford, Conn. The First Association convened meetings on March 29th commemorative of the Advent of Modern Spiritualism. In the afternoon a con-Modern Spiritualism. In the afternoon a con-ference was held; remarks were made by Mr. C. W. Brainard, Mrs. Sweet and Mrs. Pasco. Mr. Merrill, the trance and test medium (and one of the best in the field), being with us, gave many names and events that were prenounced correct by parties in the hall. Mrs. Sweet is one of the oldest mediums in the cause, having been engaged in the work thirty-six years. In the evening Mr. Brainard gave an address that was indeed fine, and listened to with much in-treest. At its close Mr. Merrill's control gave names and messages that were recognized by fciends. friends. Miss Gertie Andrew presided at the organ in

a pleasing manner, and everything passed off as all such events should, in harmony and cheer. CLERK FIBST ASSO. OF SPIRITUALISTS.

#### Portland, Me.

The Anniversary was observed by the Port-land Spiritual Temple, at its hall, on Thursday evening, April 2d. Mrs. A. H. Colby delivered an able address on Modern Spiritualism, tracing its origin and progress to the present time. The audience was also favored with fine sing-ing by Mrs. Ella Littlefield and George A. Thomas, Esq., and harmonics solos by Mr. Ing by Mrs. Life Littleheld and George A. Thomas, Esq., and harmonica solos by Mr. Charles Farrell-Mrs. Kils Bonney Green play-ing the accompaniments upon the plano. A large audience was present, and all were de-lightfully entertained. CECIL.

Atlanta, Ca. The Anniversary of Modern Spiritualisms so says Light for Thinkers, was observed in that oity by public exercises at Good Templars' Hall; on Sunday, March 29th. The exercises consisted of addresses, tests, etc., by Mrs. Thomas, Mrs. Sayles, Meurs. Ladd, Taylor and Kates. The occasion, which was one of Inter-est and enjoyment, was supplemented by a sé-

in life." Bpace will not admit of giving anything like a fair report of this profoundly interesting discourse, at the close of which a test seance was held, and a number of descriptions were given, all of which were recog-

of descriptions were given, index in the morning Next Sunday Mr. Fletcher speaks in the morning on the "Mediums of the Past" (by request). In the evening, under the influence of William Denton, upon "Why does not God Kill the Devil?" followed by tests. W. A. D.

#### The Working Union of Progressive Spiritualists.

This Society metas usual at Berkeley Hall, last Sunday. After singing and an invocation. Mrs. E. R. day. After singing and an invocation, Mrs. E. R. Dyar, under control of the Rev. Dr. H. W. Bellows, spoke on "Easter Time," which she said had its origin long before the so-called resurrection day, floral offer-ings being freely made by the people to the gods of flowers, the spring gods or sun gods, each person of-fering up the best they had. Later on a resurrection morn broke forth — the resurrection of a new life. Take the meaning of this in its spiritual sense, for it is glorious to be freed from the earthly body and have the beauties of the spirit-world revealed unto you. You sometimes wonder why the Father does not show more of the interior workings of the higher life. If I had known that I should meet in spirit-life a million of Ohristilke spirits, I should have rested more in earth-life; perhaps I would have been a singgard along the pathway. The love of the spirit-world is so mighty that it is almost Omnipotent, and in its efforts it never gets wearied. Every man who is a philauthropist has the spirit of a Christ. What a noble work it is to help your fellow-men. The inhabitants of the spirit-world vary as much in looks as mortals here. Your appear-ance there will be in strict accordance with your life here. If you would be fair to look upon you should reach out your hands in an encouraging manner and assist your brother to go up higher; have no egotism —and the result will be a high development for your-self. I find no place of condemnation — no burning place for a poor spirit; we work out our own salvation by a line of progression, though sometimes it seems like a Herculean task. I am sorry to see that the church raises a barrier against liberalism, but I want you to feel encouraged, feel hopetu and strengthened, because anything in a line of goodness will be success-ful. Mrs. Dyar's control then quickly changed to that of Dyar, under control of the Rev. Dr. H. W. Bellows,

because anything in a line of goodness will be success-ful. Mrs. Dyar's control then quickly changed to that of Adelaide Proctor, who said that Raster was being celebrated at this time in the spirit-world, and that the flowers of its love, sympathy and tenderness would not fade like the foral offerings on our rostrum; and asked us to remember that if we had to walk some-times in sorrow, the angel world is ever near us. "Borite," a quaint control of Mrs. Dyar's, said that the spirit of the Rev. Mr. Bellows put her in mind of a sturdy sunflower, which on ripening produced consid-erable good seed. "On the Banks of the Beautiful River" was then sung by Mrs. Lovering, and an invo-cation closed the exercises. WILLIAM H. BANKES, Secretary. No. TI State street, Boston.

### Berkeley Hall Meetings.

On Sunday last, April 5th, the services in Berkeley Hall were peculiarly interesting. The decorations were elegant, large quantities of flowering plants be-Than, on Surnusy, march 25th. The exercises consisted of addresses, tests, etc., by Mrs. Thomas, Mrs. Sayles, Meurs, Ladd, Taylor and Kates. The occasion, which was one of interestand enjoyment, was supplemented by a sénce at the residence of Mr. Campbell, on Tnesday evening, March 31st.
 A correspondent informs us that anniversatry exercises of an interesting character took

1. Martin States

CHELSEA SPIRITUAL ASSOCIATION, PILGRIM HALL ODD FELLOWS' BUILDING, HAWTHORNE STREET .--At 3 P. M. on Sunday, April 12th, there will be a Media word for the cause of Spiritualism; at 7:30 Mrs. Sarah A. Byrnes, one of the best speakers, will occupy the platform. E. S. WELLS, *President*.

#### Spiritualist Meetings in New York.

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

Arcanum Hall, 57 West 25th Street, corner 6th Ave-nue. The People's Spiritual Meeting (removed from Fro-bisher Hall) every Sanday at 24 and 74 F.M. Frank W. Jones, Conductor.

The Ladies' Aid Noclety meets every Wednesday af-ternoon at 8 o'clock, at 128 West 43d street.

#### Mrs. Mary F. Lovering.

#### To the Editor of the Banner of Light:

The excellent medium whose name heads this article has been paying her friends in New York and vi-cinity a hasty visit. Reared from early childhood under the shadow of the Christian Church, and being sincerely devoted to its teachings, she found herself all at once, in later years, under the control of superior intelligences, who gave utterance to thoughts and sentiments which she knew were not her own. Her hand, too, was mechanically controlled to write, until these involuntary communications, various in authorship, filled a large box with greetings, essays and messages from the spirit realm. These, our now fully developed medium, following the impulse of the spirit, was wont to read to such members of her church congregation as would lend her a patient ear. Frequently, in the course of her missionary labors in East Boston, where she then resided, she met, even from her old friends, with rude rebuffs. But Mrs. Lovering had received the light, and she refused to put it under a bushel. Possessed of a competency, she continued her ministrations not only in East Boston, but elsewhere, including Saratoga and the city of New York, often speaking in public before large audiences.

At private interviews Mrs. Lovering is frequently thrown into the trance state under different spirit-influences, but most usually "White-wave," a familiar control, is the messenger or spokesman for the attend-ing intelligences, of whom the late Dr. Benjamin Shurtleff is one of the best known.

It is not often that a medium is found who is so circumstanced as to be able and so devoted as to be willing to give herself wholly up to this work, with no other recompense than the satisfaction of doing good. But such indeed is Mrs. Lovering, as her many friends will bear witness. C.

#### Meetings in Providence, R. I.

J. Frank Baxter's subject on the morning of last Sunday was "The Salutary and Saving Influences of Spiritualism." His treatment of it abounded in a wealth of illustration, showing the outcomes of the New Dispensation. The evening discourse was predicated on a text from Paul : "If Ohrist be not Risen, then your Faith is Vain." The central idea was that faith without knowledge is a mere shadow, and if our hope of immortality is based on such alone, it is of little account. Spiritualism offers positive evidence of the fact, and therefore knowledge, hence is of ines-timable value to all. A descriptive scance followed, the tests being very minute and marked. WM. FORTER, JE., Cor. Sec.

Spiritualist Meetings in Brooklyn.

The First Brooklyn Society of Spiritualists holdsits meetings every Sunday in Conservatory Hall, Bed-ford Avenue, corner of Fulton street. Morning service at 110'clock, evening at 7:45. Mir. J. William Fletcher speaks during June. All are cordially invited. Spiritual litera-ture ou sale in hall.

during June. All are cordially invited. Spiritual litera-ture on sale in hall. **Church of the New Spiritual Dispensation** holds services at their new hall, on Adeiphi street, between Fulton and Greene Avenues, every Sunday, at 11 A.J. and 7% F.M. Bunday School at2, and Conference at 3% F.M. Mrs. J. T. Lillie speaker to July. Hon. A. H. Dalley, President; S. B. Nichols, Vice-President; C. G. Claggett, Secretary. All spiritual papers on sale. **The Eastern DistrictSpiritualConference**meets every Wednesday evening at Composite Room, 4th street, corner South 2d street, at 7%. Oharles B. Miller, Presi-dent; W. H. Comin, Secretary. **The Evercit Hall Spiritual Conference**, 398 Ful-ton street, meets every Saturday evening at 80 clock. Spir-tual papers and books on sale, and meetings free. Capt. J. David, President; LewisJohnson, Vice-President; A Spiritualist and Meediums' Free Meeting will

A Spiritualist and Mediums' Free Meeting will be held every Sunday at 3 P. M. at Everett Hall, 338 Fulton street. Lectures, tests and messages by Dr. J. M. Shea and other mediums. The public cordially invited.

## PREMIUMS FOR FACTS Magazine.

LIST OF PICTURES OF MEDIUMS, LECTURERS, ETC.,

Which we are ready to deliver. We have secured pictures of the following well-known persons, and have the promise of othern, which we shall add as soon as possible:

b) the following berease, and may be followed by folling of there, which we shall add as soon as possible:
MES, M. E. WILLIAMS, New York City.
MES, BERTHA FAY, BOSTON, MASS.
DH. J. V. MANSFIELD, BOSTON, MASS.
DH. J. V. MANSFIELD, BOSTON, MASS.
M. JOHN WETHEBBER ("Shadows "), Boston, Mass.
M. GEORGE T. ALBOR, BOSTON, MASS.
M. GEORGE A. FULLER, DOVER, MASS.
M. E. EDGAR W. EMERSON, MANCLESSER, N. H.
M. GEORGE A. FULLER, DOVER, MASS.
M. GEORGE A. FULLER, DOVER, MASS.
M. GEORGE A. FULLER, DOVER, MASS.
M. JOSEPH D. STILES, Weymouth, Mass.
M. J. OKEPH D. STILES, Weymouth, Mass.
M. J. COLVILLE, BOSTON, MASS.
OAFT. H. H. BROWN.
MR. P. LO. O. A. KEELER, BOSTON, MASS.
M. B. P. LO, O. A. KEELER, BOSTON, MASS.
M. B. Theoman San Silo glass, and are over twice a hore over twice a hore over twice on the statement of the following the theoman statement of the following the following the theoman statement of the following the f

MR. EDWARD. 8. WHELER.
These pictures are taken on \$x10 glass, and are over twice as large as regular cabinets. They will be finished in the best manner, and sent postage free at the following prices; by For each picture, without mounting, 50 cents; mounted on it thin beveled card board, \$1,00. Or, as premiums, your choice as follows: To each subscriber, \$1,00, one unmount-ed, it wo subscriber, \$1,00, or, as premiums, your choice as follows: To each subscriber, \$1,00, one unmount-ed, it or two subscribers, \$2,00, one of whom must be a new ose, splcture mounted on thin beveled card board; for three, it wood beveled card board. These pictures are all of the same quality; and the unmounted ones can be mounted by any picture frame maker as desired, or at any photographic gallery.
Now, friends, will you help us, and by subscriber and the same subscriber as the subscriber.

Minam. Misans, Colly & Rich are our regular wholesale and retail agents, No. 9 Bosworth street, Boston. A full list of pictures will be published as soon as com-pieted. Is - April 11.

# Serpent and Siva Worship, And Mythology in Central America, Africa and Asia;

Serpent lore is the literature of the earliest times, and overy discovery in ethnical science is adding to our knowl-edge of this feature of the race. These two eminent an-thropologists suggest some very interesting speculations, which seem confirmed by modern research, and will be ex-amined with avidity by scholars. Sro, paper; pr/ce 50 Ceais. For sale by COLBY & RICH.

One vol. 8vo. cloth, handsomely printed, 81,50; 15 cents; former price, \$3,00.

# ANGIENT FAITHS AND MODERN.

A Dissertation upon Worships, Legends, and Divinities in Central and Western Asia, Europe and Elsewhere, before the Christian Era. Showing their Relations to Religious Customs as they now exist.

## BY THOMAS INMAN, M. D.,

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

This work is most aptly cruressed by the title, and the author, who is one of our most learned and accomplished modern writers, has done ample justice to his subject. Ho pries boildy into liuobeard's closet, little recking whethor-he shall find a ghest, skeleton, or a living being; and he tolls us very bluntly and explicitly what he has witnessed. Several years since he gave to the learned world his irresting on Ametern Faiths Embodied is Anotient Names, in which were disclosed the lideas underlying the old-world religions, and the nature of hieroglyphical symbols employed in the East. The present volume complements that work, elab-orates more perfectly the ideas there set forth, and traces their religions to the faiths, worship, and religious dogmas of modern time. of modern time. One vol. Svo, cloth, 62,00; postage 20 cents; former price, \$5,00,

rh ti B

b b

ti si w DBW DBW ti li

toth plee hith in spot et al a spot et al a



THE REALITY AND ROMANCE OF HISTORIES. IN FOUR BOOKS:

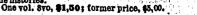
I. History of Deities, or Theism and Mythism. II. History of Heaven, or the Celestial Regions. III. History of Demons, or Demonism. IV. History of Hades, or the Infer-

nal Regions.

INCLUDING A HISTORY OF ANGELS ARD PUR-GATORY.

## BY E. O. KELLEY, M.D.

The work, as a whole, is particularly adapted to the gen-eral reader, not only because of the special interest that the subject has, but from the variety of its characters and inci-dents, its visions and revelations, its narratives and its mar-yels. The sentimental charm of the most admired peets, the highly-wrought romance of the novelist, find at least their counterpart here. The objects embraced have simplired their counterpart here. The objects embraced in weinspired the greatest of ancient poets—Homer and Virgil; and Mil-ton and Danté have not been less devoted to the themes of the histories.





### BY JULES MICHELET,

Author of "The History of France," "Priests, Women, and Families," "L'Amour," etc.

Translated from the French by V. CALFA.

"His Bible of Humanity is a large opic in prose." The artist historian, in the maner of inspired men and proph-ets, sings the evolution of mankind. "There is no doubt that he throws brilliant gimpses of light on the long course of events and works which he unfolds; but at the same time he carries a way the resder with such rapid flight of imagina-tion as almost to make a imgidg; "-Larousse's Univer-sal Dictionary. One vol. Stro. Gith, \$1.56; postage 20 cents; former price; \$0,000

For sale by COLBY & BIOH

allery. Now, friends, will you help us, and by subscribing and Now, friends, will you neep us, and by subscripting and persuading your neighbors to subscribe, put us under obli-gations, as well as securing for yourselves these beautiful pictures? Samples can be seen at the office of the BANNER OF LIGHT, and all sourcharses gained which can be by address-ing FACTS FUBLISHING CO., Box 3539, Roston,

and The Origin of Serpent Worship. Two Treatises. By HYDE CLABKE and C. STANILAND WAKE, M. A. I. Edited by ALEXANDER WILDER, M. D.