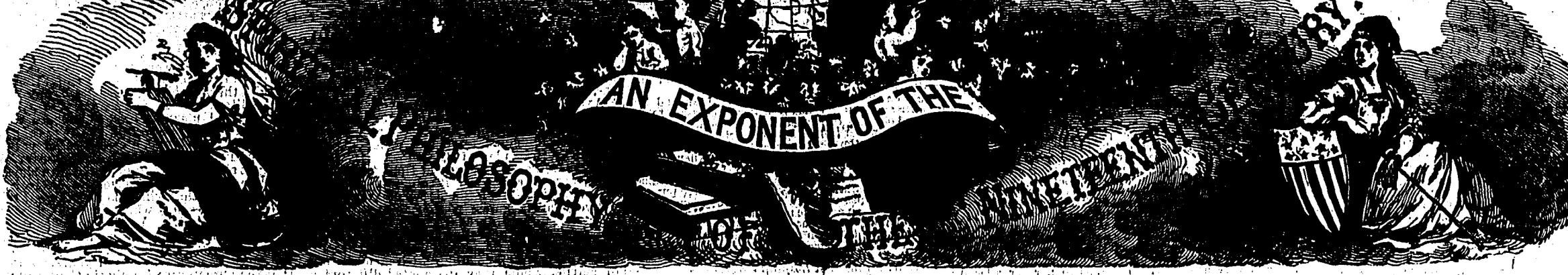


BANNER OF LIGHT.



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The Anniversary.

Exercises in Commemoration of the Thirty-Seventh 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, Faine Memorial, and Other Places in Boston; in New York, Washington, D. C., Portland, Me., Hartford, Ct., Atlanta, Ga., and Trenton, 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 inaugurated the day. After giving to the assembly, in the name of the society over which he presided, a hearty and cordial welcome to Horticultural Hall on the Thirty-Seventh Anniversary 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 gentlemen effectively rendering a selection whose appropriate refrain in view of the light which dawned this day in 1848, was "The Morning Sun Comes Peeping Over the Hills."

Miss Lena Othman followed with "The Englishman's Soliloquy" 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 discourse of the morning, which was given by J. William Fletcher, of Boston.

The theme of Mr. Fletcher was, "Immortality, the Promise Fulfilled." The present assembly was convened in remembrance of the advent of a revelation among men which, notwithstanding 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 testimony 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 past.

While there were those who declared, in the light of present demonstration, that Spiritualism 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 Modern 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 efforts. The time would come when the Christian 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; therefore, the speaker claimed for the workers in the present movement the meed of acknowledgment and praise which was justly their due.

No person, however distinguished, could confer an honor upon truth, by giving in his adherence to it—the honor was all on the other side of the case.

Modern Spiritualism taught that man was an immortal spirit; that death opened a door for the achievement of wider joys under entirely natural law. As knowledge which was not practically applied did no good to its possessor or the world, the true method of utilizing the spiritual dispensation was to make each department, phenomenal and philosophical, a step toward higher aims and lives—we must understand as well as see.

Mr. Fletcher then dissected the theological systems of the day whose foundations rested upon belief in a personal God, a personal devil, the divine inspiration of the Bible, and the essential character of vicarious atonement to placate the wrath of an angry deity in the future; and compared them with Spiritualism, which, on its theological side, taught that right living here was the key to happiness in the eternal world; he further gave an interpretation of the ideas entertained of the Bible by

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 conviction, and man's conception of God had been proved by the constantly changing ideas in the past, regarding his nature and attributes, to be 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 demands on each individual for his or her own personal development—demands whose satisfaction 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 closing its career in the mortal found itself amid conditions which were the legitimate outcome of the deeds done in the body, and when therefore 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 Hydeville had grown to a stalwart man in the time now past; we were met to do him honor, and the time would yet come when the whole world of mankind would kneel before him, and gladly acknowledge with grateful hearts that while he was the puissant enemy of all error, he was a friend, brave and strong, to everything that makes for human benefit and advancement.

Mr. Fletcher concluded his eloquent oration with a scathing criticism of T. DeWitt Talmage's attack on Spiritualism. As remarks in a kindred train of thought made by Mr. Fletcher before the American Spiritual Alliance will be found embodied in the report by J. Snipes in another column, no attempt will be made to condense them here. Mr. Fletcher's arraignment of Talmage called out enthusiastic applause, as did many other points in his telling address.

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 Boston audience as a giver of tests from the platform.

Mr. Matthews, after a few preparatory words stating the difficulty of giving such tests in general before a promiscuous audience, and that he was enabled to do so to the extent of success which generally attended him by reason of his being clairvoyant, clairaudient and very sensitive, 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) to the discovery of the fact that the spirits described, or who desired to communicate, 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 referred to as specimens of the rest: Col. Fred. G. Pope made his presence known by a system of unique symbolism which was so aptly interpreted as to call forth at once a recognition 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 manifested and claimed relationship to a gentleman 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 conscious either of the terrors or the sufferings apparently involved in it. A gentleman in attendance whose name was ascertained to be Benj. J. Loring at once arose and said the statement was a clear description of the death of his sister named as above, and whom he recognized. He said he was a resident of East Braintree, 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 schoolhouse, and coming to the red-hot stove in the room for warmth, inadvertently took her garments in to the fire, and was unable to clear them from the clinging snow, and was at once enveloped in flames. She ran out of doors for relief, which brought her case to a fatal crisis, she being so badly burned that death ensued in about two weeks, during which time she apparently 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 remember it.

This portion of the morning service, having been concluded by Mr. Matthews' amid the applause of an appreciative throng of listeners, Capt. Holmes announced that he had just received a letter announcing the arrival in Boston of "Matilda Jane," who had come to Boston to be present on Anniversary Day. He then read a facsimile letter of greeting to the people from that evidently mirth-loving spinster, and ended by introducing to the people as the veritable "Matilda" Mrs. Hebertson, 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.

The services under the auspices of this Society were held in the large hall of the Tremont Temple, March 31st, day and evening, consisting of three sessions, morning, afternoon and evening, each practically so long that the short intermissions between the sessions were hardly noticeable. The gathering was quite large, great numbers, as usual, coming from the towns and cities in the vicinity and elsewhere.

The platform was handsomely decorated with roses, and vases and urns containing artificial flowers, loaned for the occasion by M. D. Jones. The morning services commenced at 10:30 with singing by the quartette. Mrs. John Wood, the President of the society, then read a brief address, giving an account of the formation and progress of the society—which dates back a score or more of years—showing its connection with and interest in the cause, and mentioning that one of its features for the last decade, or two was the celebrating of these anniversaries.

Miss Bailey then sang a hymn, called the "Beckoning Hand," after which Mr. Eben Cobb, who was introduced as the acting chairman, gave the day, spoke of woman in connection with this cause, and the society under whose auspices these services were being held, and connected it with the woman's cause generally; he thought women were in an especial manner

indebted to this grand movement for their advancement and recognition as factors in the current affairs of life. He closed by introducing Mrs. Sarah A. Byrnes, who was to make the opening address, which was a brief and eloquent synopsis of the subject of Modern Spiritualism, from its advent in 1848 to the present time, and forecasting or pointing up its bright future so potent for human benefit.

There was then some singing by the Salem quartette, the Tufts family, which was present on this occasion, and added to its interest. This was followed by Miss Lucette Webster, who gave a fine and appropriate reading. A young singer, Jenny E. Harvey, was then introduced, and executed a pretty song; a poem, written for the Anniversary by Deak Clarke, was read by him, then followed singing by Mrs. Bailey. Jennie E. Hagan, the improvisatrice, was then introduced, and a subject being given her, she for ten minutes talked fluently in verse, giving evidence that she was assisted by the invisibles.

John Wetherbee, whose modesty keeps him in the audience rather than on the platform, was then called by the chairman for a short address; 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. He was 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 occasion; she closed by saying she 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 evening, and would attempt it then if the conditions permitted.

Miss A. M. Beecher, from Connecticut, was then introduced, and made a very able speech, which was warmly received. The meeting was then, at about one o'clock, was closed with music.

The afternoon session was opened with singing by Miss Tufts. Mr. Baxter was then introduced 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 duration, in which he reviewed the past and present status of Spiritualism, and pointed out ways for usefulness in the future. Concluding his address he sang "Waiting for Me at the Beautiful Gate," and afterward gave a descriptive address, during which a goodly number of messages were given and recognized by people in the audience. The session closed with the singing of "Glory, Glory, Hallelujah," by Mr. Charles W. Sullivan and chorus. SHADOWS.

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

The Working Union of Progressive Spiritualists.

This society met at Berkeley Hall, as usual, on Sunday afternoon, March 30th—the services being in commemoration of the Thirty-Seventh Anniversary of the Advent of Modern Spiritualism. The meeting opened with singing by the assembly of "The Home Over There," with Mrs. M. F. Lovering as accompanist. The invocation by Mrs. E. R. Dyar was followed by a duet entitled "Cleansing 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 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 Modern Spiritualism in the United States. God in his infinite power touched not only one nation with it, 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 ecclesiastics of the church could not withstand it. It came to the people, and the people, the cottage peasant 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, shining clear with the light of immortality. To-day we spirits are reaching out our hands to you tenderly and lovingly, as we have for thirty-seven years, and beseech you to receive the New Dispensation.

Parents whose hearts have been saddened by the loss of their little ones, and who feel discouraged because of their own hard and bitter experience, grow glad and hopeful when the wave of Modern Spiritualism touches them, for it gives a consolation and hope unto 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 cradle of this infant, Spiritualism, and gaze at it, you find that it had its source in heaven, that it bears the impress 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 bat your doors and sight against the upturned face of the little sleeper for crowned 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 without speech. What may it not do? for it has taken from the church its hope for and its belief in a future life for humanity, and demonstrated such immortality by actual fact, 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 disembodied spirits have upon those embodied. Let us claim 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 thousands in the churches 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 of the New Dispensation, and we must give great honor to the pioneer men and women in it. The spirit of the New Dispensation is now; its glory is now; it is to be revealed to you now; wake up and receive it, and gaze upon the sun which has arisen—a new Saviour; a new Jesus; a new Christ; all the brightest, grandest, best is yours from the spirit-world, for every heart which is ready for it; there is not one spirit only around you, but thousands; you do not realize how many. I want you all to bid good-bye to the oracle of the Old Dispensation, about hosannas, and take the New Dispensation, with outstretched hands, for it

holds thousands of pearls for you—do this, and heaven will be your own.

WM. H. BANKS, Secretary.
No. 77 State street, Boston.

Children's Progressive Lyceum No. 1.
At an early hour on Sunday, March 29th, the platform at Faine Hall had been transformed into a bower of beauty. Beautiful flowers, singing birds, and over all a specimen of artistic skill, proclaimed the Thirty-Seventh Anniversary of Truth and Progression. As each of the officers arrived, they were presented with new badges, by one of Boston's favorite mediums, Mrs. C. H. Wildes. As she had not announced her intention of presenting these tokens of love and good-will, all were much surprised, and now unite in extending to her their hearty thanks.

At the opening of the exercises every available seat was occupied. Barrows's Orchestra rendered the grand overture; Conductor Weaver then read from our Instructor a brief sketch of the birth of Spiritualism at Hydeville; the Guardian, Mrs. Halden, and the children, read "Gems of Thought," selected from the writings 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, 'tis of Thee," by C. Fannie Allyn. Conductor Weaver then introduced Miss Amy Peters, who read a pleasing "Address of Welcome." Miss Maria F. F. Read, Miss Leah Lynch and Miss Mary Howland read an Anniversary Poem by Dr. Dean Clarke of California. Mr. A. L. Gardner and J. Bennett entertained all with a cornet and trombone solo. Our little friend, Lulu Morse, gave a reading of "Gathering Daisies," and receiving an encore, which she certainly deserved, gave "Widder O'Shane." Miss Etta Parr, at the piano, executed an exquisite solo.

Conductor Weaver then remarked, "It gives me great pleasure to introduce Dr. A. H. Richardson, a pioneer worker in the Lyceum." He 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, 1848, the date of the Spiritualistic Jubilee in Music 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 trials 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.

I leave with you my blessing now,
Hoping that you will ever be
A bright and shining light to those
Who dwell in the land 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 delivered a most appropriate address.

A gentleman sitting by the Secretary said, "For six years I have been investigating Spiritualism, and I have never in all my experiences seen anything so convincing as the phenomena I have witnessed to-day, through this little medium, and this her first public appearance."

FRANCIS B. WOODBURY.
[Concluded next week.]

American Spiritualist Alliance, New York.

The Anniversary was celebrated, under direction of the American Spiritualist Alliance, 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 singing boys in costume. The stage was beautified with flowers and colored lights, and a large audience was attracted by the place, the programme and free seats. The exercises commenced at 2:45 and closed at 5:45. Unintentionally, similar and contiguous meetings were held at the same hours, thus "splitting the difference" in numbers, but not creating one in feeling.

Mrs. A. E. Muse, of musical distinction, favored the meeting with an overture on the piano, Mrs. A. Read with a solo on the violin, and Miss Sara Laselles with contralto songs. Mrs. N. J. Brigham delivered an appropriate invocation, and referred to the origin of the raps in modern history, from which humble 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 Hydeville would have simply 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 doctors, the savants of medical science, and doctors of theology, greatly 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 persecutions 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 are sticking to old tunes, and will as long as anybody pays for them. They still adhere to the convenient devil and hell, the gent of the contribution box. In Spiritualism nothing is taken for granted, but all is subjected to reason 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. Communication between the two realms of spirit and matter is as old as humanity. Science brings forth the evidence of preexistence from the caves of antiquity, but it was reserved for the later spiritual facts to break the clouds of ignorance and fear through which might shine practical spiritual truths. Death does not liberate 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 casket. Theology is sombre in the hour of trial. It says that God scourges every one he loves, but Spiritualism brings the comfort of a knowledge of continued existence.

Mrs. Milton Rathbun read a paper. While the cause seems sometimes to flag in public, investigation shows the existence of numerous private circles. We should treat mediums as honest until we know them dishonest. They

need something more than material aid, they need sympathy and protection, not distrust, envy and deceit. We attract the same kind of influence we carry. Spiritualism demands respectful 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 pretences, 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 bigotry and superstition, and benevolence softens the hard heart, and intelligence supercedes ignorance, and duty precedes inaction, and right makes might, and liberty is distinct from license, and men and women accept the truth, what cares Spiritualism for names? It is working 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 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 tyranny 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 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 Modern Spiritualism bring to the world? Only this, that man was an immortal spirit, and that today, to-morrow and forever he has a place with 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 man?" Oh! 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 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. Theology is a system of faith; science is a declaration of principles, laws and effects. Science waits until things are a reason for everything, and claims that demonstration is the only guide for intelligence to follow. Theology laughs at the claims of modern science, regards the scientific man as its greatest enemy, and "thus saith the Lord" is the command to be followed. Spiritualism brings the study of man as an immortal spirit, and asks the solution of all the great problems of life. We are all susceptible to common suffering. Each one of us somewhere in our life holds the memory of one dearer than that of any other, that has passed from our sight. The faces upon which I look to-day may be gone to-morrow; but will it not be tears will flow, and the soul will question the 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 answers me, 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 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 whisper of the angels, and tell me where is the friend I loved and loved me?" And he says to me, "Was your friend a Christian? Had he been baptized? 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-by." Hope? trust? Will these satisfy the aching heart of earth's children? Between these two comes the voice of Spiritualism, and it says, belief amounts to nothing. We are not here to-day because we believe simply that man is immortal, because we believe there is no devil, but because we know that we are immortal, and because we know that all the theories of gods and devils with which theologians have sought to frighten the world are as nothing. I know of no greater insult to God than the doctrine of endless damnation, and the power of the devil, taught by the churches, 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 the well-known voices of friends were proclaiming life and progress forever. But of this you must be aware; that the worst enemy that spiritual truth ever had has been the so-called theologian; he has always attempted to stop the car of progress, and is the enemy not only of spiritual knowledge, but of philosophy and facts that conflict with his interests.

It is well for us to remember what the enemy says 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 spirit-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 inspiration." Yes; they knew that, for they remembered their empty benches. "And it may be the province of Modern Spiritualism to bring back that spirit and revive it again." Well, now, it was very kind of him, wasn'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.]

—The surprising success of Mrs. Lydia E. Pinkham's Vegetable Compound for the several diseases peculiar to women forcibly illustrates the importance of her beneficent discovery and the fact that she knows how to make the most of it.—Dr. Hasted.

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 tasseled corn
Recalls each sunny summer morn,
When birdlings caroled 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 eve,
We lingered on the rosy 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,
Deep 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 at Central Vermont House, South Royalton, Vt., March 13th, 14th and 15th, his seventy-fourth birthday, and the fifteenth 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 afternoon 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. His remarks 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 séance for materialization by Edward McGrath, of South Woodstock, Vt. A cabinet was fitted up in one of the parlors. Soon after the medium entered the cabinet he was controlled, and independent voices conversed with different ones in the circle. Several forms appeared, from the little child up to old people. Mr. McGrath 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 angels 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 bore away many of the friends, who expressed the hope that our loved brother may live to see many happy returns of his birthday."

Rhode Island.

PROVIDENCE.—L. J. Brownlie writes that he recently attended a materializing séance 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 plunk, took it to a lady, saying, 'Mamma sent that for the little sick boy at your home.' She then gave me a loving 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."

WOONSOCKET.—We are in receipt of the following testimonial, bearing the signatures of George D. Whitman, D. C. O'Brien, P. B. Holmes, S. S. Brown, Geo. W. Thorp, U. O. Pratt, T. A. Buell, and D. Keller:

"Mrs. Abby N. Burnham, of Boston, has recently favored us with a course of sixteen lectures, all of which have been highly appreciated by intelligent citizens here—many remarking that though they were not believers in Spiritualism, they enjoyed the ability with which Mrs. B. treated her subjects. She possesses 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 skeptical of the truth. One pleasing feature of Mrs. S.'s séances 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 anxiously inquiring when she will visit us again."

New Hampshire.

NASHUA.—Mrs. A. M. Cook 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 lectures, was a feast to hungry souls. The subjects were given from the audience, and Abby dealt with her control. The audience was not large, but intelligent

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 Feather,' a pleasant, happy young Indian spirit, who was the light of the circle, and whose tests were remarkably satisfactory. Mrs. Craddock is also a medical medium, being highly gifted in that phase of mediumship. 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 gentle way in which she spoke of other mediums, apparently 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 Repentant Sinner,' 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, phenologically 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 better understood, every one will be his or her own physician, and own high 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 of 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 for nothing else can for happiness hereafter.

Verifications of Spirit-Messages.

W. R. BEBEE.

In the BANNER OF LIGHT of Feb. 14th there is a message from W. R. BEBEE, 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, JOHN L. MOORE.

In the communication of W. R. BEBEE 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, DR. H. CHAMK.

Stratford, Conn., Feb. 19th, 1885.
Judge WELCAME R. BEBEE 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 acquaintances were superior, but he was one of those men whom "Young America" is too much disposed to tread down and push aside.

ALEX. WILDER.

E. J. Huling, of the Saratoga (N. Y.) Sentinel, writes: "I think I remember W. R. BEBEE, 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 R. 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 translation, in May, 1860, at about sixty years of age. We are always glad to receive the BANNER, 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 increased our anxiety. Four days after the usual time we received the paper. I have to confess that I 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 translation we were in close sympathy, religiously, politically and socially. Since his translation 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 source.

If skepticism and disbelief and lack of charity are as great crimes as most professed Christians claim 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 Spelman 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 believeth all things."

Yours truly, WILLIAM HENRY.

Farmersville, N. Y., March 20th, 1885.
Many thanks for the BANNER OF LIGHT of March 21st, containing the spirit-message of SARAH B. SHEPHERD, 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.
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 identifies himself to her as well as to other friends with whom she has spoken since it appeared.

CAROLINE Y. COOK.

CAROLINE Y. COOK, from whom a communication given at the BANNER OF LIGHT Free Circle was published 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 fifty-five years. She left a will which has been fully proved and executed by her two brothers, Edwin B. Young and James Young, who were named therein. So far as known they have carried out the directions of the will in full. She was a member of the Baptist church here, and very fond of attending all the services.—The Saratoga (N. Y.) Sentinel.

Hal's Honey the great cough cure, 25c. 50c. and 75c. **Hal's Sulphur Soap** cleans and beautifies, 25c. **German Corn Remover** kills corns and bunions, 25c. **Hal's Hair and Whisker Dye**—Black and Brown, 50c. **Hal's Toothache Drops** cure in one minute, 25c. **Hal's Rheumatic Pills** are a sure cure, 50c.

Spiritual Phenomena.

Startling Phenomena.

To the Editor of the Banner of Light:

That the mysterious and varied manifestations produced in the realm of matter by the invisible agency of disembodied spirits are all, on account of their esoteric character, and from the standpoint of physical science, startling, cannot be denied; still to those who from a prolonged investigation of these manifestations have become familiar with their different modes of presentation, they have ceased in a measure to excite 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 dependent upon conditions, as any other phenomenal occurrence happening hourly within the radius of their observation.

Still there are occurrences which even to the experienced investigator of the spiritual phenomena become to some extent startling on account of the unusual, and therefore unexpected, manner in which these phenomena are exhibited.

Such occurrences are valuable to the observer and student, and should be carefully recorded, for science at the best but a collection of experiences, and of the general principles based upon those experiences. One of these experiences, which may well be denominated *startling*, took place on Sunday evening, March 15th, during a meeting of the American Spiritualists' Alliance, held at the parlors of Mrs. Carrie M. Sawyer, (50 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 room, facing the windows; heavy sliding curtains or portieres extending from ceiling to floor, and across the full width of the room, conceal the cabinet from view when not used during séances. During the Alliance meetings these curtains are closed, and seats are placed across the room in rows facing the curtains.

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. Vermilye kindly recited a poem, a practical illustration of charity, so simply expressed, yet so full of pathos, that every heart in the audience was deeply moved, and feelings were blended in sympathetic harmony.

It was under these conditions of mind that the meeting resolved itself as usual into a circle for such manifestations as our spirit friends might be able to favor us with. Mrs. Sawyer, who at no time during the evening had been in or near the cabinet, but was seated 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 seated, 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 therein in the glare of two brightly burning and fully extended gas-jets; she remained 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 eyes 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 become entranced and used by the spirits. Nevertheless, 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 ever 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 mediumship.

This is not the only instance in which her grand mediumship has revealed itself in most astounding manifestations. I have more than once, at her séances, seen her come out of the cabinet in the full possession of her senses, and in obedience to her control's request, 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 hail with joy, for they are undeniable demonstrations of the great truth we advocate. They also demonstrate the progressive tendency of the phenomena, and are forerunners of yet more wonderful and startling manifestations that the future shall bring forth, when those 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. JEANRENET.

"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 sure 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 he interests me, as I have known him for many years.

The book is unequal. Some pages contain the highest thoughts, while others are commonplace. The author reads much; he digests what he reads; he thinks what 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" language is simple yet forceful. He believes what he writes. I wish "Shadows" in his *Raison d'Être* 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.

Some of "Shadows" poetical quotations are exquisite. 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 séance, told me his hand was gently seized 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 unloosed until I drew it from under the table." He was astonished, and was never able to account for it. He said it was always a mystery unexplained to him. Being a lifelong friend of mine, and knowing him to be perfectly truthful, I believed him implicitly.

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

Why a repetition from page 160 and page 215, Shadows?

I think this book will interest the many, and is suggestive of much thought.

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. Ford & Co., 22 Union Square. 12mo; hds., pp. 250.

We have here, in large, clear type, words and music of a purely spiritual nature, the former being wholly free of all dogmas of the past and hopefully and cheerfully forecasting the future. They hold this distinction

from the fact that both words and music have 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 "scientific" imperfections, "the simple offering of a simple people." The recognition of the presence of invisible friends, the encouragement given to the weary toilers 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.

OUR HANDY LISTS for Shrewd Advertisers. 8vo, pp. 264. Chicago: Lord & Thomas. Conveniently arranged lists of the leading newspapers 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, pp. 488. Philadelphia: Peterson & Bros. A new edition of a popular novel by Mrs. Southworth.

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 opinion on politics and religion.—New Orleans Picayune.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites. 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 his home at Sawyer's Mills, Dover, N. H., Feb. 10th, 1885, William F. Fry, aged 83 years.

The funeral services were conducted at his home by the Rev. Dr. McAllister, pastor of the Universalist Church, and were attended by affectionate 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 and full of the life of the future. A wife and four children, who were all present, departed one by one, and he had only just crossed the river. He concluded his remarks with a beautiful poem. Deceased was a constant reader of the BANNER OF LIGHT for the last ten years, and made much use of it in the spiritual philosophy. Being a sincere believer, he was looked upon by the community as an honest, conscientious man, ever ready to say what he thought, and to do what he believed. During the last eighteen months, he was very patient through all, and his family were many times led to say he was a good father and loving husband. A wife and four children deplore his loss; but they may well say, "Our loss is his gain." We hear that he has already made himself manifest to those he left in the body.

CHAS. STANSFIELD.

From Concord, Mass., March 24th, Mr. Justin S. Smith, aged 79 years and 11 months; a native of Randolph, Vt.

A pioneer has fallen: one who has ever been a friend to humanity, in the liberal, liberal in belief, and a strenuous opponent of all manner of oppression. To him all mankind were brethren. He was an original Anti-Slavery man, constant in his opposition to the slave trade, and a champion of African bondage, and was ever ready, with a Garrisonian spirit, to take the facts and arguments of the slave trade, and to show the truth of the matter. He was a true friend to the colored people, and was ever ready to help them in their struggle for freedom. He was a true friend to the poor, and was ever ready to help them in their struggle for life. He was a true friend to the sick, and was ever ready to help them in their struggle for health. He was a true friend to the dying, and was ever ready to help them in their struggle for peace.

From Rockingham, Vt., March 21st, 1885, Elijah Warren Albee, aged 73 years.

He fearlessly and anxiously awaited the summons, as he was a firm believer in the Spiritual Philosophy, which was his faith for many years. He leaves a devoted wife and four children, who were all present at the funeral. He was a true friend to the poor, and was ever ready to help them in their struggle for life. He was a true friend to the sick, and was ever ready to help them in their struggle for health. He was a true friend to the dying, and was ever ready to help them in their struggle for peace.

From her earthly home in Manchester, N. H., March 25th, of pneumonia, Mrs. Ann E. Lamson, wife of Walter Lamson, 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 moans from those she had blessed gave evidence of the great sorrow which she had caused. She was a true friend to the poor, and was ever ready to help them in their struggle for life. She was a true friend to the sick, and was ever ready to help them in their struggle for health. She was a true friend to the dying, and was ever ready to help them in their struggle for peace.

From Spencer, N. Y., March 23d, 1885, Mrs. Milla Gilles Hedges, aged 57 years.

The subject of this notice was born into earth-life in the same home from which she was born into spirit-life. She was a daughter of the late Mr. Gilles, whose departure from earth preceded about a year on his beloved companion, with whom he had lived in peace and harmony fifty-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 Spiritualist, and though alone, in this respect, in her town, yet she failed not on all proper occasions to clearly set forth her views in words and action. She was a true friend to the poor, and was ever ready to help them in their struggle for life. She was a true friend to the sick, and was ever ready to help them in their struggle for health. She was a true friend to the dying, and was ever ready to help them in their struggle for peace.

From his home in Randolph, Mass., Dec. 30th, 1884, Walter Cartwright, aged 70 years.

Mr. Cartwright was a firm believer in Spiritualism, having accepted its teachings in its earlier days. He was one who did not keep his "light hidden under a bushel," but was always ready to speak his mind, and to do what he believed. He was a true friend to the poor, and was ever ready to help them in their struggle for life. He was a true friend to the sick, and was ever ready to help them in their struggle for health. He was a true friend to the dying, and was ever ready to help them in their struggle for peace.

From Plymouth, Mass., March 25th, of cancer, Jesse L. Robbins, aged 49 years.

Through ten years of terrible suffering his patient, uncomplaining manner and unwavering confidence in the love and power of the hand that led him, as revealed in the Spiritual Philosophy, were an example of the beautiful and sustaining influence of the religion so dear to him, and to which he clung with certain knowledge of its truth. The blessings which are so reward for purity and nobility of character, and the influence and example of this suffering, and touchingly illustrated in the eloquent and instructive funeral service by Mr. W. J. Colville of Boston.

Worcester, N. Y. P. H. G. M.

From Auburn, N. Y., March 15th, 1885, George M. Wilson, aged 23 years and 11 months.

Parents, brothers, sisters and many other relatives, mourn the early death of one who was so full of promise. His funeral was held on the 17th, when a spiritual address was given by J. H. Harter of Auburn, N. Y.—Com.

(Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line will be charged. Ten words for each space make a line. No poetry admitted under this heading.)

Call for a Convention of Spiritualists at New Orleans, La., April 18th, 19th 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 United States to assemble in mass meeting at New Orleans, La., on Saturday, April 18th, 1885, at 10 o'clock A. M., and continue in session three days. The object is for a reunion and mutual elevation. No legislation is desired, as this will not be an exclusive meeting, but one in which all who are interested in the cause, and who desire to be present, and to participate with us on that occasion. Also to invite all public speakers and mediums, who have serious thoughts of communicating with the spirits, to be present, and to participate in reference to taking part in our public exercises.

Attend the meeting if possible, and help make it a grand rally of Spiritualists.

President Southern Association of Spiritualists. G. W. KATZ, Atlanta, Ga., Secretary.

By request of associate officers of the Lookout Camp Meeting Association, we hereby join in the official call of a mass meeting of Spiritualists at New Orleans April 18th, 19th and 20th, 1885. This is not to be an exclusive meeting, but one in which all who are interested in the cause, and who desire to be present, and to participate with us on that occasion. Also to invite all public speakers and mediums, who have serious thoughts of communicating with the spirits, to be present, and to participate in reference to taking part in our public exercises.

P. H. ALBERT, Chattanooga, Tenn. President Lookout Camp Meeting Association of Spiritualists. G. W. KATZ, Atlanta, Ga., Secretary.

California Camp-Meeting. The California Spiritualists' State Camp-Meeting Association has arranged to hold a Camp-Meeting at San Jose, Cal., on Saturday, April 18th, 1885, at 10 o'clock A. M., and continue in session three days. The object is for a reunion and mutual elevation. No legislation is desired, as this will not be an exclusive meeting, but one in which all who are interested in the cause, and who desire to be present, and to participate with us on that occasion. Also to invite all public speakers and mediums, who have serious thoughts of communicating with the spirits, to be present, and to participate in reference to taking part in our public exercises.

Attend the meeting if possible, and help make it a grand rally of Spiritualists.

New Books.

"SHADOWS":

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 Spiritualists and one also that will be read and discussed with intelligent and honest.

The several chapters are so instructive in themselves, without reference to consecutive order, but in their wholeness will show why the author is a Spiritualist and why every one else must be who believes in the truthfulness of his statements.

In one volume of 228 pages, handsomely bound in cloth, beveled boards, with portrait of author.

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In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impartial free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not name anonymous letters and communications. The names and addresses of writers are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article desired especially to recommend for personal notice. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, 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 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 possible. "Room for the young! Room for the brave! Room for the beautiful! This is what death is crying all the time." Thanks to 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 joy-giver! We will sing praises to thy great and holy name. But for thee, how stale, flat and unprofitable were all the uses of this world! And, thanks to thee, what everlasting freshness, 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 of no importance to be reconciled to death in the abstract. We live an intellectual life as well as one of the senses and affections. Death concerns us not as individuals only; not on our 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—not as the effect of a direct volition of the Deity, but as the result of an invariable law that means the good of all. We are enabled to withstand the brunt of every circumstance only as 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 death 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 heaven. In point of fact, men are reconciled

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 abridgment. 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 dirt; what we want is a little more—say, a 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 lips, '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 theology, Mr. Chadwick said, "We need a ministry 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 mediatic channels ever since the advent of Modern Spiritualism.

Is it Mental Telegraphy or Spirit-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 cities, massacres and investments was in possession of the bazaar 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 that this 'secret mail' is so trustworthy that the natives invariably act upon it with implicit 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), swift horses, runners or signals—is not plausible. Some means of communication over long 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 nor men are employed, and that no 'dawk' is laid for the carrying of news, but that it results from a system of thought-transmission which is as familiar to them as the electric telegraph is to us."

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 thought-transmission to others of the same class, at any distance, and of the control of subordinate, invisible beings of some class who are ready to do their bidding at all times. Either of these agencies would supply the "secret mail" service in question. The first is equivalent to mental telegraphy, or, more properly, telepathy, with which, in a rudimentary 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 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 was stated that "when proper conditions are established, messages can be transmitted by this means with as much certainty and with greater celerity" than by means of the electric telegraph. (See *The Educator*, given through

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 thought-transmission. 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 crush 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 rapidly 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 attentively 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 Sunday, besides a great many men who are comfortably 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 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-Seventh 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, PORTLAND, 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, ALBANY and ROCHESTER, N. Y., CLEVELAND, O., LYNN, SPRINGFIELD and HAYVERHILL, MASS., SPRINGFIELD, ILL., COBINA, ME., MILWAUKEE, WIS., and other localities.

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. Billas, Mrs. Fay, Mrs. Allen, Mrs. Ross and Mrs. Whitney. A report is given of the Facts Convention in this city on the 8th ult., and Mr. Whitlock presents his views of "The True Spiritualist." This periodical is an opening wedge in many localities for an investigation of the truths of spirit-communication, and should be widely circulated by those who already know them. Copies may be obtained at the BANNER OF LIGHT Bookstore.

Bro. J. K. Bailey, writing from Soranton, 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 evidently is to keep them constantly at work.

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 sang 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, 8, 1885.
Dear Friend: I am glad the centennial anniversary of the birth of John Pierpont is not to pass without fitting commemoration. Men so brave and true as he 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 something to be one. His anti-slavery lyrics stirred our hearts like trumpet calls. Assailed by bitter opposition in the strength of truth and conviction, 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 Zion. Even his songs
Had a stern martial tone—a blow in every thought.

One of the manifest of men, he verified Bayard Taylor's words that 'the bravest are the tenderest.' But few of his contemporaries in the anti-slavery and temperance reforms were more true of heart than 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 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 philanthropic zeal arrayed him not only against slavery, but also against intemperance. The kindness of his nature was remarkable.

Rev. Dr. Miner was the next speaker. He was intimately acquainted with Mr. Pierpont, whom he knew to be not only 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. 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 pious reverence that found expression 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 significance and a lasting life.

Rev. S. May offered reminiscences of Mr. Pierpont's ministry, remarking that he was instrumental 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 vows. He believed in the possibility of communication between living beings and departed spirits, but was not intellectually weak on that account; his intellect, on the contrary, was keenly logical.

At the close of Mr. May's address the following hymn was sung by the congregation:
To-day, fond memory's hand again
Upon our hearts the image paints
Of him who lived and labored with men,
Who held a fellowship with saints.
Again from out the past are heard
Of that old chord divine
With which the poet's heart was stirred
Who sang "The Airs of Palestine."
And, falling gently on the scene,
As snowflakes fall upon the sod,
Again is heard, in tones serene,
The PRAECOR's word—the word of God.

Yet every earnest word he spoke
Was a seed sown for the future's sake,
The FAITHFUL, for his country's sake,
Sacrificed self in his sacred need.
He strove for truth in argument,
In controversy fought for right;
Proving PHILOSOPHY, intent
On demonstrating right makes might.
PHILANTHROPIST his daily life
Was fashioned on the Master's plan,
To be the world's life and its life,
To cheer, to bless his fellow-man.

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 8th, though the event was observed on Sunday, the 8th, 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 ignorant of what had taken place, was controlled to write the following:

BROTHER COLBY—The battle for Truth wages fierce on every hand. Only those faithful souls who are tried by the hardships of conflict know how serious the contest 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 earth 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 specious 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 mediums 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 on the cause we love. Spiritualism—and all that the word implies—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 spring of green to the strong, great tree; we have known of its successes and of its trials.

To-day we can rejoice at its present status in the world; but we know there is yet much work to be done, 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 glorious promise.
Thine, JNO. PIERPONT.
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 pulp 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 knee-joints 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 not 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 thorough-going Materialists.

This man, too, utters a challenge to the mediatic 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," in 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 Arrangement of Allopathy.

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

"General Washington was murdered by his medical attendants, but at least they were heroically—too heroically—endeavoring to extinguish the disease. Their brutality was of the active sort, and in purpose commendable, though disastrous in result. Gen. Grant was maltreated for months under an array of diagnoses, and at last escaped beyond the reach of his tormentors. 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 example of cold-blooded expectancy. To him the little group of eminence have nothing to offer but a diagnosis. For him they propose no relief but in the grave. Ignoring the only source of therapeutic salvation, they gather round his bedside to observe his unaided struggle. The flat 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 proud of such a designation from such a source! Scholarly, refined, cultured, earnest gentlemen as they are, of what avail are all these good qualities in the presence of such therapeutic bankruptcy? 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 salvation, so Gen. Grant, under proper treatment, might have been saved. On the contrary, while so-called scientific medicine is to the fore, we may as well say adieu to the possibility of saving him. The daily papers announce in startling headlines, 'A 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 unscientific irregular (so-called) medical and magnetic experts from practicing! We have not the remotest doubt, if we had been allowed to manage the case at the start, that with the aid of a powerful magnetic healer—and there are many such—Gen. Grant would now be restored to comparative health instead of being in his present hopeless condition physically.

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 city, his place of business being at 748 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 séance 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. Best's sances 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 stop, and you feel a deathlike sensation? Do you have sharp pains in region of your heart? You have Heart Disease. Try DR. GRAVES' HEART-REGULATOR. \$1.00 per bottle. Free pamphlet of F. E. Ingalls, Cambridge, Mass.

Foreign Items.

Emily T. Young describes in the London *Day-break* 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 nices, 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 1831, 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. Hunt, a collector of birds, who went as far as the ridge of Berigabadi, where I buried the body of Mr. Denton. The natives had kept their promises to me most sacredly, the grave having been left undisturbed."—*Herald 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!

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 three-days' 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 as 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 cooperation in its most complete sense; Mrs. LOUISA HELM also sends greeting to her friends in Chicago, Ill., and Newbury Ky.; A. HOWLAND, late town clerk of Shrewsbury, Mass., gives a vivid illustration of the nearness of the spirit to its loved ones, and the impossibility of demonstrating its presence save through mediumistic and impressionable channels; Mrs. LUCY G. BAKER speaks to her friends in Hyde Park, Vt., Morrisville, and elsewhere; EDWARD H. GUERREAU, of Bangor, Me. (but who passed to spirit-life from Hot Springs, Ark.), sends a remembrance 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-communication, 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 McPHERSON, of Manchester, N. H., describes his present pleasant condition in spirit-life; and the Controlling Spirit voices messages for HENRY H. HOLBORN, AARON MOSS, ISABELLA GOODWIN, JOHN F. GILES, HARRIET MARSTON and BELINDA MORRELL.

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 wisecracks of the London Society for Psychical Research are determined to cast doubts upon his reliability. It is quite 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.

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 city at 281 Shawmut Avenue on Saturday afternoon next. For further particulars see her card in another column.

Proceedings at Horticultural Hall.

On Sunday last J. William Fletcher, as will be seen by the report on our eighth page, addressed acceptably the Boston Spiritualist 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 Spiritualist 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.

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 Phoenix); evening, "The True Resurrection" (from the sphere of John Wesley).

Attention is hereby called to the announcement made on our fifth page, by J. V. 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 steamer 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-Meeting*, at Burlington, is arranging for excursion tickets from Boston and other places, by way of Sunapee, or direct, at reduced rates, for those who wish to visit that beautiful ground. Dr. Smith receives patients 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—she being at that time stage-manager of the Tremont Theatre, Boston; she was the mother of Mr. Eugene A. Eberle, a popular actor. Her remains were brought to Brockton, Mass., (her native place) for burial; funeral services were held in the Swedenborgian Church, April 6th, by Rev. Mr. Goddard, the pastor, delivered a most fitting spiritual address. Mrs. Eberle was 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 spiritual 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 104½ Atlantic 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 remarkable 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 SOCIETY and its Anniversary services at Tremont Temple, Boston, March 31st:

Mrs. Byrnes in the morning, Mr. Baxter in the afternoon, and Mrs. Emma Harding 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 set of persons as is ever seen in the Tremont Temple on any occasion. Well may the Spiritualist Ladies' Aid Society feel proud of the results of the Anniversary movement. It is alleged that its management have secured Tremont Temple for the Thirty-Eighth Anniversary of Modern Spiritualism.

Movements of Mediums and Lecturers.

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

Mrs. Sarah A. Byrnes will lecture at Chelsea, April 10th; at Haverhill, Mass., May 10th; at Stamford, Ct., May 31st and June 7th; at the Onset Bay Camp-Meeting, July 23d and 24th; at Natick, Ct., Camp-Meeting, August 4th; at Lake Pleasant, August 14th and 15th; 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, Dorchester, Mass.

Persons or societies wishing the services of J. H. Barker, as a lecturer on Spiritualism and Temperance, or to the "Knock me down" can address him at Auburn, N. Y., where he has resided twenty-nine years.

A. B. French lectures as follows: June 8th, 9th and 10th, at Benton Harbor, Mich.; 12th, 13th and 14th, will attend the annual meeting at Sturgis, Mich.; 27th and 28th, Chagrin Falls, Ohio; July 23th to August 3d, inclusive, Nesquehony Falls, Pa.; August 8th to 10th, Onset Bay, Mass.; 20th to 24th at Clinton Park, Ia.; 25th to Sept. 1st, Casaganda, Ia.; Sept. 4th to 8th, at Victoria, Mich. He can be engaged for any dates not mentioned above.

Bishop A. Beale speaks Sunday, April 12th, at Gurnee, Ill., and in Chatsworth, Ill., Sundays, 19th and 26th.

Mrs. Abbie N. Burnham closed a two months' engagement at Woonsocket, R. I., on Sunday, March 29th, and gave tests of spirit-presence, April 1st. She can be addressed for engagements at No. 1 Allston 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.; or company with Capt. H. B. Brown, April 19th, Newburyport, Mass.; April 25th, Providence, R. I.

Mrs. Clara A. Field's address will be box 72 Washington, D. C., until further notice.

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

W. B. Pettit writes, March 30th: "The Independent Church of Alliance, C. of H., has been closed a very successful lecture course of six months with that prince of good fellows and able advocates of spiritual truth, O. F. Kellogg. His labors terminated with a full house and with many wishes for his success in the future. We bid him adieu 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 Angkand, and lectured in the Opera House on the 18th of January.

E. F. H. informs us that Capt. H. H. Brown addressed an interesting audience in Kew, Mass., the last two Sundays of March. Mrs. Juliette Yeaw occupied the platform last Sunday, and Mr. Joseph D. Stiles will be the speaker on the 12th inst.

"Ocell" writes from Portland, Maine, "Sunday, April 5th, Mr. F. O. Matthews of Brooklyn lectured and gave tests of spirit-presence, April 12th, 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 occur. The best harmony has prevailed with the society the past year."

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 thicker. 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 fall 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 East 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 flotillas, 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 no as high as the houseposts on the Susquehanna.

The Oklahoma boomers are furious, and spend their pent-up Utah in long-drawn-out resolutions which might otherwise have issued from the nozzle of a double-barreled revolver 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*, Wauson, O.

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

An example for the consideration of rhetoricians 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 crime whatever at the hands of legal and ecclesiastical bigots.

"*Twelve Months in an English Prison*" is a mean people, but a person must be a good deal more than the average of his class when he deliberately believes in—destroys his own integrity by falsehood and duplicity—destroys his life 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 Tonquin—the 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 credulity 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 Sudan. Londoners say it is not 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 consensus of opinion is that the situation still remains grave.

"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 tact 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, Put up above, 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 355 subscribers.

The physicians in Garfield's case, eminent "regulars," made a terrible mistake in regularly bulletining to the world that the distinguished patient was constantly improving, and his recovery was assured. Grant's physicians, who are of the same stripe, substantially admit that his case is hopeless, and are bound to preclude the presence of any doctor who regards 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.) *Expt.*

Immense floods are expected this spring.

The teacher asked the small boy the nature of his father's occupation. He hesitated, and seemed reluctant 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, good-bye, Angy. I do not know how it is, but I always seem to leave you in tears!" *Angelina* (tenderly, through her sob).—"I—I—I do so, you would 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 true. "Why, certainly, my child," answered the minister in amazement; "but why do you ask me?" "Oh!" she responded very quickly, "I didn't know—I thought that may be you were only preaching."

The intolerant sort of people would begin with the extreme haters, and when they had allowed 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 not approve of horse racing," but when another member of the church becomes so godless as to try to pass me on the road coming 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."

SHEET 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. C. D. Blake & Co., publishers, Boston.

To 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 lecturers which we would like to send room for in the *BANNER* at once; but our space is limited, and delay is the result. We want to accommodate all the friends—as impartial as possible—and hope this fact will be fully understood.

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

Here is what Mr. Amelia H. Sanborn, Macabias Port, Me., says of Dr. Clayton's Salve: "A bunch came in my breast the size of a walnut. The doctors said it was a tumor, and would eventually terminate in a cancer. 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."—*Mrs. AMELIA H. SANBORN*.

Wanted.—The public to read notice of removal of N. E. Malt Co. to 104 Washington street, rooms 33 and 34, Boston, under head of "\$150,000,000." Nothing succeeds like success.

For Sale at this Office.

FACTS. Monthly Magazine, Published in Boston. Single copies 10 cents.

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, \$1.50. Single copies 10 cents.

THE ROSTRUM. Published in Vineland, N. J. A fortnightly journal, devoted to the philosophy of Spiritualism, etc. Price 10 cents.

SPIRIT VOICES. Geo. A. Fuller, Editor. Monthly. Single copy, 15 cents.

THE SACRED MIND. Notes and Queries, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

THE OLIVE BRANCH. Utica, N. Y. A monthly. Price 10 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE SHAKESPEARE MANIFESTO. Published monthly in Shaker, N. Y. 50 cents per annum. Single copies 10 cents.

THE INDIAN. Published monthly. Single copy, 10 cents.

CONDUCTED BY H. P. SHAWMUT. Single copy, 50 cents.

LIGHT FOR THINKERS. Published weekly in Atlanta, Ga. Single copy, 5 cents.

THE RELIGIOUS-PHILOSOPHICAL JOURNAL. Published weekly 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 line thereafter on the fifth or eighth page and fifteen cents for each subsequent insertion on the seventh page.

Special Notices forty cents per line, Minimum, one insertion.

Business Cards thirty cents per line, *Agate*, each insertion.

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

Payments in all cases in advance.

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 whereon they are to appear.

The *BANNER OF LIGHT* cannot well undertake to vouch for the honesty of its many advertisers. Advertisements placed hereunder are accepted on the basis of their own merits, 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. 18w. Ap.4.

Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w. Mar.21.

Mrs. Anna Kimball gives Psychometrie sittings. Terms, \$2.00. 310 Shawmut Avenue, Boston. 1w. Ap.4.

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. ROWE & CO.'S, 104½ Atlantic Avenue, Boston, where advertising contracts may be made for in New York.

TO FOREIGN SUBSCRIBERS.

The subscription price of the *Banner of Light* is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named for foreign country embraced in the *Universal Postal Union*.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will acceptance and conditions for the *Banner of Light* are fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at 18 Dunkeld street, West Road, Liverpool, Eng., where single copies of the *Banner of Light* may be obtained at 4d. each. It sent post, 4d. extra. Mr. Morse also keeps for sale the *Spiritual and Reformatory Works* published by COLBY & RICH.

AUSTRALIAN BOOK DEPOT.

And Agency for the *Banner of Light*, W. H. TERRY, 80, Russell Street, Melbourne, Australia, has for sale the *Spiritual and Reformatory Works* published by Colby & Rich, Boston.

INDIA BOOK DEPOT.

KAILASAM BROTHERS, 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 11-12-0 per annum.

SAN FRANCISCO, CAL., AGENCY.

I. K. COOPER, 748 Market street, San Francisco, Cal., has for sale the *Spiritual and Reformatory Works* published by Colby & Rich, and will take orders for any of the *Spiritual and Reformatory Works* published and for sale by Colby & Rich.

DETROIT, MICH., AGENCY.

AUGUSTUS DAY, 12 Park Place, Detroit, Mich., Spiritualistic Sale and Circulating Library. Agent for *Banner of Light*, and all publications of Colby & Rich.

PHILADELPHIA BOOK DEPOT.

The *Spiritual and Reformatory Works* published by COLBY & RICH are for sale by J. J. MORSE, M. D., 315 North 3rd street, Philadelphia, Pa. Subscriptions received for the *Banner of Light* at \$3.50 per year. The *Banner of Light* can be found for sale at all the Spiritualist meetings; also at 502 North 8th street, and at news stand at the Chestnut-street end of the new post-office.

NEW YORK BOOK DEPOT.

The *Spiritual and Reformatory Works* published by COLBY & RICH are for sale by J. J. MORSE, M. D., 315 North 3rd street, Philadelphia, Pa. Subscriptions received for the *Banner of Light* at \$3.50 per year. The *Banner of Light* can be found for sale at all the Spiritualist meetings; also at 502 North 8th street, and at news stand at the Chestnut-street end of the new post-office.

SPRINGFIELD, MASS., AGENCY.

JAMES LEWIS, 63 Fynchon street, Springfield, Mass., is agent for the *Banner of Light*, and will apply the *Spiritual and Reformatory Works* published by Colby & Rich.

BROOKLYN, N. Y., AGENCY.

W. J. OUSHING, 15 Wiloughby street, Brooklyn, N. Y., has for sale the *Spiritual and Reformatory Works* published by Colby & Rich. Mr. Oushing also has a Free Spirit Library and Reading Room connected with his Agency.

ADVERTISEMENTS.

The World's Friend.

A WEEKLY Record of Light received from Spirit-Life, and the planetary influences of our important. V. A. SHEPARD, Editor; SOPHIE SLEEVER, Contributing Editor. Subscription Rates—One year, \$1.00; six months, 50 cents; three months, 25 cents. Send no money. Price by mail (post-paid), \$1.50 to those who send their address as subscribers before publication, \$1.25. April 11.

MRS. H. V. ROSS

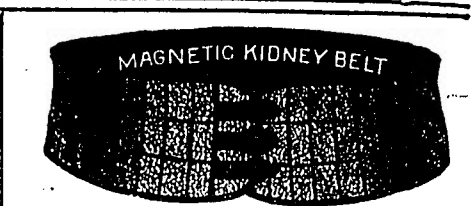
HAS taken parlors at 281 Shawmut Ave., Boston, where she will hold Séances for Full-Form Materializations every Sunday, Monday and Tuesday evening, at 8 o'clock, and Saturday at 2 o'clock, and at 122 South Main street, Providence, on Wednesday evenings at 8, and Thursday afternoons at 2:30. 3w.—April 11.

ASTROLOGY.—To those born near the 5th, 6th, 7th, 8th, 9th, 10th, 21st, 22d, 23d, 24th and 25th of the month of February, the planetary influences are very important. The February number contains Astrological descriptions of those born in February, any year; the March number, of those born in March, any year; the April number, of those born in April, any year; and so on. Also an explanation of the horoscope of Gen. Grant, which should send for the *Reformatory Works* at \$1.50 per volume. Address G. F. SHEPARD, Dobbs Ferry, N. Y. April 11.

MANUAL OF PSYCHOMETRY.—PROF. J. M. BUCHANAN, 29 Fort Avenue, Boston, will issue his Manual of Psychometry on or before the first of June, 1885. Price by mail (post-paid), \$1.50 to those who send their address as subscribers before publication, \$1.25. April 11.

ALLEN PUTNAM, Esq., will answer calls to a lecture, scientific marriage, or attend funeral, every Sunday, at 122 South Main street, Boston, Mass. 3w.—April 11.

DE S. S. CARPENTER, 123 West Brookline street, Boston. 1w.—April 11.



THE above cut represents our Magnetic Belt. One of the greatest appliances ever made for Lame Back, Weakness of Spine, and any disease of the Kidneys. This Belt will give relief in five minutes, and has never failed to cure Lame Back. It has no equal for Kidney or Bladder troubles. It is nature's own power concentrated, and will do more good in one hour than all other remedies will do in one week. It is the crowning triumph of the nineteenth century. Whole families are

That Jesse Putnam was withdrawn in Boston may be indicated by the fact when office sought his men, and young Daniel Webster was the candidate of one party for member of Congress, Jesse Putnam was candidate of the other party. On the Saturday following the election, I then a member of the latter party, went from Cambridge, Mass. to Boston, and died of cholera. Jesse. The election was adjourned to, and with a pleasant smile he said, "There was one thing very pleasant about this election. I neither party said a word against the candidate of the other party." His was one of the oldest families in the State. John Quincy Adams obtained the office.

When such departed ones as Billy Gray, Peter C. Brooks, Jesse Putnam, Judge Wilkinson, Joel Giles, and others of the former and the present generations, are remembered in the Boston Herald, it is a very wise and agreeable evidence of their identity, their merit, and very real our thanks expressed through heeding the lessons which they give.

ALLIE PUTNAM

