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The Annibersury.

Exercises in Commemoration of the Thirty-Seventh Anniversary of the Advent of Modern Spiritualism held in Providence, R. I., Springfield, Mass., Philadelphia, Pa., Milwaukee, Wis., Brooklyn and Auburn, N. Y., Chicago and Springfield, Ill., Corinna, Me., San Francisco, Cal., Indianapolis, Ind.; also in Horticultural Hall, Tremont Temple and Paine Hall, Boston.

Providence, R. I.

Exercises in honor of the Anniversary occurred in Blackstone Hall, this city, March 3ist, under the auspices of the Spiritualist Society meeting therein. Everything was done to make the enterprise a success (as it richly proved to be) by the President of the Association, L. L. Whitlock, Esq., who was assisted and strengthened in his endeavors by the committee and members.

mittee and members.

The services were opened by an address of welcome from the President, who congratulated the large audience present upon the wenderful progress Spiritualism had made all over the world within the last thirty-seven years: Its rapid advancement from year-to year was a marvel and surprise to every one. The tiny raps, commencing at Hydesville, N. Y., were soon, like the musket-shots at Lexington, to be heard around the world. Many of us then were despairing of our future destiny. Whether death ended all, or whether life had a continuity beyond the grave, was a problem these little ity beyond the grave, was a problem these little raps were to solve. Investigation followed in-vestigation, until a sure conviction of their spiritual origin was the result. From the dark-ness of the grave and the night of death, we were lifted to a knowledge of immortality and the ministry of angels. The spirits of our beau-tiful dead encompass us round about, lighten-ing our burdens, and making our pathways bright and happy with their loving presence.

As they come to us to-day, so in some glad to-morrow we shall go and be with them forever. The exercises were continued by the reading of an anonymous poem; entitled "The Old and the New," by Mrs. Kate R. Stiles, of Worcester, Mass., published in the Spiritual Offering some years since.

years since.

Mr. Nelson Sherman then gave his experience with mediums, and the wonderful tests and manifestations of spirit power he had received, which brought to him a knowledge of the Life Beyond, and the possibility of departed spirits returning to the scenes of their primitive existence. It was a very interesting narrative, and gave great satisfaction to all present.

Rev. Mr. Straight, of East Providence, next recited his experience, and the manner in which

Rev. Mr. Straight, of East Providence, next recited his experience, and the manner in which he was brought to a knowledge of the grand truths of Spiritualism: Reared amid the influences of the Baptist faith, to embrace so widely an antagonistic faith as Spiritualism was a great step for him to take. It was like being born again—a resurrection from the old, and birth into a New Dispensation.

President Whitlock then feelingly spoke of the loved ones who had passed from the mortal sight of the loved and dear in the earth-life, with the glad song of immortality trembling upon their lips: He felt that the risen spirits of Bro. Nicholas Fenner, Sisters Olive Pettis and Weaver, were present to-day, and continuing their labors for humanity in the larger fields of life and duty into which they have entered.

Edgar W. Emerson of Manchester, N. H., informed the audience as to how he was led from the such of the such comments the text.

the Methodist Episcopal Church into the temple of Spiritualism; he also spoke of the wonderful prophecies that had been made through them, and the startling fulfillment of many of them.

them.

Mrs. Kate R. Stiles was then controlled by an intelligence claiming to be Parepa Ross, who spoke in glowing language of the beautiful land of song and poesy she had found, and of the indescribable joy of her soul that there were those in earth-life through whom she could pour her liquid tones of melody. In little Marguerite she has incarnated herself, and purposes to thrill the great musical heart of the world with grand melodies.

Then followed a descriptive scance by Edgar

Then followed a descriptive scance by Edgar W. Emerson. A number of excellent tests were given: names, life-incidents and personal peculiarities of the described spirits being given, and fully recognized by people in the audi-ence. Mr. Emerson's powers have wonderfully developed; and strengthened within the past few years, and in his phase of mediumship he is a grand success.

is a grand success.

A recitation by Mr. Jay L. Rich, entitled
"Peter and Thiabe", which was excellently
rendered, closed the services of the forencon.
The meeting then adjourned to 2:30 P. M.

Afternoon Service.—The afternoon services opened at 2:30, with a brief address by the President, followed by a few remarks appropriate to the occasion and day, by Dr. Fred. L.

H. Willis. Dr. Willis is a great favorite here, and anything from his lips strikes a responsive chord in all hearts.

Following the address of Bro. Willis was an impromptu Anniversary poem by Joseph D. Stiles, which was well received; subsequent thereto was held one of his remarkable scances. Between one hundred and two hundred spirits were described, and many incidents and peculiarities were given which were instantly recognized by persong present. Spirit-friends from all parts of the State seemed to make Providence their head-offers on that day, and many, also, from other States, who apparently were delighted to meet again their earthly friends and kin, and to join with them in celebrating the anniversary of an event as important and interesting to them as to ourselves. The seance, people inform me, was a success, and occupied over an hour. pied over an hour.

ance, people inform me, was a success, and occupled over an hour.

Mrs. Abby N. Burnham then gave a short address, but appropriate and to the point.

Rev. Mr. Hinckley then arose and made some interesting remarks. He is the pastor of the Free Religious Society in Providence, which organization holds afternoon meetings in the same hall as the Spiritualists. The gentleman said he came to study and learn rather than to speak or teach. Though not a Spiritualist, as the term is applied, yet he evidently was on the road that led eventually to the Temple of Spiritualism. He would give a thorough investigation of the subject, and when he found anything for which he could not account he would admit it freely and thankfully. While not as yet fully convinced of the phenomena of Spiritualism, he was sensible of the nearness of the spirit-world and its invisible inhabitants. His remarks were warmly received.

of the spirit-world and its invisible inhabitants. His remarks were warmly received.

After Mr. Hinckley had concluded his discourse, President Whitlock again arose and thanked Mr. H. for his well-chosen remarks. He felt that our brother, by investigating the phenomena of Spiritualism, would be led into the flowery paths of conviction, and he hoped ere long to welcome him to the spiritual platform—a soldier in the ranks of that great army now struggling for the emancipation of the human mind from the enslaving influences of error and superstition. He believed it to be an event of the near future, and a prophecy destined to a happy fulfillment.

Following Bro. Whitlock's remarks, Mr. Emerson gave a brief seance, after which Mrs. Kate

a happy fulfillment.

Following Bro. Whitlock's remarks, Mr. Emerson gave a brief seance, after which Mrs. Kate R. Stiles was controlled, and rendered very sweetly in song the "Poetic Rhythm of the Spheres." The people expressed themselves well pleased with the effort of the spirit.

Evening Session.—The evening session was devoted to an entertainment by the miniature Patti Company. That marvel of the age—La Pette Louise Marguerite—whose sweet songs have delighted thousands, was present, and astonished the large audience with her wonderful compass of voice, and her impassioned delineations of dramatic character. She added greatly to the interest of our meeting by her exquisite singing. The other members of the company also received due praise for their vocal efforts and good acting. The Blackstone Hall Quartette contributed much to the interest of the day; the fine singing of this quartette is unexcelled, and we do not wonder at the large audiences that convene here on Sundays, attracted, as they must be, not only by the exalted inspirations of the speakers, but by the magnetic melody of these gifted children of song. A seance by Edgar W. Emerson closed the religious exercises of the day. An opportunity was then given to all to dance who wished to do so.

Thus closed in Providence the observance of the Thirty-Seventh Anniversary of Modern Spiritualism. It was an enjoyable occasion to

Thus closed in Providence the observance of the Thirty-Seventh Anniversary of Modern Spiritualism. It was an enjoyable occasion to all. The good seed sown on this day will, we feel confident, take deep root, and spring up in the rich fruitage of benefiting and benediction. The Spiritualists of Providence to the day and entertainment in the hall, common the Association, closing with dancing until 12 A. M.

The Thompson-Street Association also had its place of meeting artistically decorated, and held services all day and evening on the 29th. Mrs. Glading, the regular speaker of the niversary should be a spiritualist of Providence to the dancing until 12 A. M.

The Thompson-Street Association also had its place of meeting artistically decorated, and held services all day and evening on the interpretation of the plane of the plan

all. The good seed sown on this day will, we feel confident, take deep root, and spring up in the rich fruitage of benefiting and benediction. The Spiritualists of Providence feel justly elated with their success, and extend many thanks to all who helped to make it such.

It may not be inappropriate, in conclusion, for us to revert again to the invaluable services of President L. L. Whitlock, who has done and is doing so much to place Spiritualism upon a substantial footing in Providence and elsewhere. Through his indefatigable, untiring efforts, he has helped to place the society in a flourishing condition, and the auguries for its future success are very hopeful and encouraging. He also believes in a generous remuneration for the speakers and mediums who have given their life's best years to the promulgation of the principles of the religion of humanity. In this belief he finds a generous response in the members of the society. He hopes to enlarge his field of operations the coming year, in holding Fact Conventions in various places, which have proved, where they have already been held, decided successes. God and angels bless and prosper him in his good work.

Weumouth, Mass. bless and prosper him in his good work.

Weymouth, Mass. JOSEPH D. St JOSEPH D. STILES.

Springfield, Mass.

The Spiritualists' Union at Gill's Hall celebrated the day by listening to two noble and scholarly lectures by the guides of W. J. Colville of Boston, who greatly pleased and instructed large and enthusiastic audiences. Mr. Rudolph King assisted in the musical programme.

In the evening Miss Annie Lewis, daughter of our Vice-President, James Lewis, supported by a fine violinist, Mr. Barrett of this city, gave an exqusite rendering of a beautiful duet; Miss Lewis's skill and the spirit she exhibited quite captivated the audience, who responded with hearty applause. Miss Neilie Miller of Westfield sung with much sweetness and tenderness that touching song of C. P. Longley's, "Two Little Shoes and a Ringlet of Hair," and won merited approbation. Mr. King and Miss Lewis performed a plano duet which exhibited much taste and feeling, winning a quick response from the assembly. In the evening Miss Annie Lewis, daughter

nitited much taste and reeling, winning a quick response from the assembly.

At the close of the evening lecture a fine poem was improvised by Mr. Colville upon the bouquet of flowers placed by Mrs. Harvey Lyman upon the stand, in which he drew bright pictures of the language of flowers, and wove a garland of song from the flowers of the Summeriland.

A collation was served in the hall at 5 P. M.,

the ladies of our society furnishing an abundant variety of refreshments.

Between the lectures was held an interesting conference meeting, in which Mrs. Foster, Harvey Lyman. William Hitchcock, Mr. Pierce and Dr. E. A. Smith of Vermont, and others, related some of their experiences in becoming Spiritualists.

Mr. Colville will be heartly welcomed should he again appear before a Springfield audience. H. A. Budington.

Philadelphia, Pa.

The characteristic exercises commenced by The characteristic exercises commenced by a conference from 9½ o'clock to 10½ A. M., conducted by Bro. Samuel Wheeler, who officiated in that capacity during the day. The programme was further extended by an Anniversary hymn, sung by the congregation:

"We have come unto the mountain, And the city of our God."

And the city of our God."
Following which, the choir united in the "Coming Day," which was beautifully rendered.
The lecture by J. Clegg Wright, based on the name of Stephen Girard, was given, in which the prominent traits of the benefactor's character were presented in the spirit of justice to his merits and his demerits, with Spiritualism in the fore all the time.

Nong in which the congregation in the closed

Song, in which the congregation joined, closed the morning exercises.

Afternoon.—Conference from 1 o'clock to 2 o'clock; Lyceum Exercises from 2 to 3 o'clock; 'Angel Care," by the congregation :
"Soft and low these angel voices,
Come to breathe in love a prayer."

Come to breathe in love a prayer."

"Golden Age," by the choir: then, "In Memoriam," by Vice President Benner, giving details of the passing to the higher life of several, either members of the Association or friendly and earnest investigators of Spiritualism.

Addresses by Mrs. Dr. William A. English, and others, claimed eager attention from a large audience to a late hour, when the exercises of the Lyceum, etc., were brought to a close by the congregation singing:

"In the happy by and bye."

"In the happy by and bye,
In the happy by and bye,
We shall meet to part no more,
In the happy by and bye." Evening.—Anniversary Hymn:

"The world hath felt a quickening breath, From Heaven's eternal shore."

Two selections by the choir were given with good effect during the services.

The address or lecture by J. Clegg Wright was based upon the theme: "Gamaliel, the Pharlsee and Doctor of Law," who protested in the Jewish Council that if this thing (Spirticalism) be of men, it may or will come to naught, but if it be of God, ye cannot overthrow it, and "beware lest haply ye be found fighting against God." The lecture was historically full of the details of the advent at Hydesville, and the power and influence of spirit-manifestations in their different modes of phenomenal presentation since then to the present time.

The exercises closed by the congregation singing the new Doxology, viz:

"Great fount of life and love and light, Inspire our hearts to know the right; Let us respond to truth's high call," With peace on earth, good will to all." Two selections by the choir were given with

The above account is furnished us by one who desires to be known only as "A Correspondent." Another friend in Philadelphia, "J. S.," forwards us the following:

"Tuesday evening, 3ist, the Children's Lyceum gave an entertainment in the hall, complimentary to the Association, closing with

Temple Association, was not with us on our Au-niversary, she being in Washington, D. C., ful-filling an engagement for the month of March, which was so satisfactory that they reengaged her for the last two Sundays in this month. which was so satisfactory that they reorgaged her for the last two Sundays in this month. She is a pleasing speaker, and is doing a good work not only on Sunday, but working day by day to build up a Society. Her whole heart and soul are in the cause, and a Society must prosper under her administration."

Milwaukes, Wis.

Milwauker, Wis;

The Anniversary Meetings here commenced on the 28th and ended on the 29th of March. The hall [Academy of Mislo] was beautifully decorated with flowers, plants and evergreens; mottoes, appropriate inscriptions and pictures, emblematic and representative of our grand philosophy, were displayed in prominent portions of the hall, also a life-size portrait of "Dewdrop," Mrs. Spencer's control, which was suspended over the rostrum.

Saturday morning, March 28th, at 10:30 A. M., Mrs. L. M. Spencerintroduced Prof. Wm. Lockwood of Riron, to act as Chairman for the occasion, who very kindly accepted the same. After a few appropriate remarks from the Professor, William Nicol of Chicago, who is a good singer as well as a lecturer, favored the audience with a vocal selection, after which he proceeded with his lecture, which had for its theme: "Spirit-Communion, its Relation to all Religious Systems." Great credit is due him for the able manner in which he treated his Religious Systems." Great credit is due him for the able manner in which he treated his subject. Mr. Nicol gives great promise for the

subject. Mr. Nicol gives great promise for the future as a speaker.

In the afternoon at 2:80 Mrs. L. M. Spencer, the regular speaker here, lectured on the subject. "Does Death End All?" Her remarks were well received. We then had a conference, in which several took part in a consideration of different topics relative to the Philosophy of Spiritualism, which made the meeting both enjoyable and instructive.

In the evening, at 7:30, Mrs. S. DeWolf of Chicago lectured on "The Proofs of Immortality." which she portraved in eloquent words.

chicago lectured on The Proofs of Immortali-ty," which she portrayed in eloquent words, showing the shining and sunny side of life in this Spiritual Philosophy, and how to obtain it. She closed her remarks with various tests of

spirit-presence.
Sunday, the 29th, at 10:30 A. M., Prof. Lockwood of Ripon, Wis., gave us a splendid and somewhat of an illustrative lecture on "The Gospel of Structure," proving scientifically the workings of the spirit through every grade of matter. Mr. Lockwood was formerly a very firm Materialist.

irm Materialist.
In the afternoon, at 2:30, we had another lecture by Mrs. S. DeWolf, who afforded us another trip inspirationally through the spiritual atmosphere, to the delight of all who heard her; after which some tests were given in the

her; after which some tests were given in the audience by Mrs. Spencer of Milwaukee and Mrs. Coverdale of Chicago.

In the evening, at 7:30, Mrs. J. Anson Shepard of Milwaukee lectured on "The Lights and Shadows of Modern Spiritualism"; it was a grand inspirational discourse, and was highly appreciated by a large audience. After the lecture Mrs. Spencer gave tests with good satisfaction.

The commemoration of the advent of Modern Spiritualism was observed on Sunday, 29th ult., with great enthusiasm by the First Spiritual Society, and attracted large audiences all

itual Society, and attracted large audiences all the day.

The hall was very finely decorated with flowers, the platform a perfect bower of loveliness, while the musical selections added not a little to the success and enjoyment of the occasion.

Mr. J. W. Fletcher, who holds the platform here as no other speaker has done, delivered the evening address, which was an historical resume of the work of Spiritualism during the past decade. He touched, also, upon the scientific and theological sides of the question, and held that the forces in the spirit-world that were operating in this movement were directing their powers to a complete emancipation of humanity from all the time-worn errors of the past.

of the past.
In the afternoon Mrs. Beecher-Hooker, who In the atternoon Mrs. Beecher-Hocker, who has recently taken up the subject, lectured before the same society. She held to the Bible wholly, and preached a sermon in which all the old-time manifestations were made to explain the spiritual phenomena of to-day. Mrs. Hocker was listened to with great attention by an audience who were for the most part new to the subject.

subject.

In the evening the crowd was immense, and long before the lecture began standing-room was at a premium. Mr. Fletcher presided. Mrs. Hooker gave the opening address, and held that all Bible-believers were Spiritualists and that Spiritualism was to go into the church. The address was from the Christian standpoint, and, while powerful and touching, was not in the line of thought usually offered from the spiritual platform.

Mr. Fletcher followed in one of his characteristic speeches, in which he emphasized that

teristic speeches in which he emphasized that Spiritualism had been the unwelcome child for Spiritualism had been the unwelcome child for all these years, but that now that it had shown great talent and ability, they were all trying to claim it, like the great poet who in childhood had not a place to lay lis head, but DYING, crowned with honor, was claimed by half the world. To say that Bible-believers are Spiritualists is a little strange, when the worst enemies the movement has are these self-same Bible-believers; and so far as Spiritualism being absorbed by the Church—a drop of water could absorb the ocean as easily. This religion of the skies has turned over the pages of the human heart, shown us the laws that Almighty God has written there, and inspired man with a firmer belief in the divinity within than in the powers without. In their dying moments churches may try to grasp hold of it, and new people come in; but the mighty star whose light has dispelled the shadows sails on through the skies, as rides the queen of night, until the god of day hes broken the the skielder. the skies, as rides the queen of night, until the god of day has broken the thralldom of error god of day has broken the thralldom of error and given freedom to the world. The glory of this movement is not to come from the prestige that this man or the other may give to it in the eleventh hour, but rather does the honor belong to those brave souls who, when the cause had not a friend, and the world condemned, were noble enough to wear the crown of thorns and thank heaven for the privilege.

Mr. Fletcher was continuously applauded for his determined efforts to keep the unrecognized workers before the people.

Morkers before the people.

After singing the audience dispersed, more than delighted with the birthday of Modern Spiritualism.

Everett Hall.

A correspondent informs us that on the 29th ult. Anniversary services were held conjointly in Everett Hall, Brooklyn, by Dr. Shea and Edwin Powell, (a new medium) of Indianapolis, Ind. The exercises, which consisted of lectures, platform tests, etc., by these workers, were largely attended.

[We have received and shall print next week a report of the Anniversary sessions of THE CHURCH OF THE NEW SPIRITUAL DISPENSA-TION, contributed to our columns by S. B. Nich-

Auburn, N. Y.

The residence of Daniel S. Goodwin, 1 Barber the residence of Danier S. Goodwin, I Barber street, in this city, was the scene of the Anniversary services—the occasion being the seventh annual meeting held in the Goodwin home. Mr. Goodwin, who is now in his eightieth year, with his aged and beloved companion, seemed with joy to enter into the festivities of the evening. Tables well loaded with the delicacies of the search supplied the wester of all whe wished ing. Tables well loaded with the delicacies of the season supplied the wants of all who wished to partake, after which music and speech-making constituted the programme of the evening. The music, vocal and instrumental, was given by the Misses Sweet and Mrs. J. H. Harter. Remarks were made by the Rev. J. H. Harter, Miss Hattie Allen, and Mrs. Sarah A. Walters, after which the assembly dispersed.

Chicago, III.

The First Society of Spiritualists in this city celebrated the Thirty-Seventh Anniversary of the Advent of Modern Spiritualism in a quiet manner, on Sunday, March 29th, by appropriate discourses through Mrs. Richmond. In the morning a discourse by A. A. Ballou, entitled, "The Phenomena and Philosophy of Modern Spiritualism," was given. He said that although Spiritualism," was given. He said that although the manifestations of the spirit had been demonstrated in all ages, it was new that millions of people now testify to the fact of the communication between the two worlds; then gave a review of the history of what is termed Modern. Spiritualism. He spoke of the interest mesmerism and other kindred subjects were attracting in scientific alreads. Provious to the tracting in scientific circles, previous to the Rochester knockings, and mentioned a prominent mesmerist, who put to sleep, or in a mesmeric trance, a lady, who when in that state passed out of and beyond his control, describpassed out of and beyond his control, describing spirits and things she saw in spirit-life, baffling him, and finally so far interesting him that he made inquiries concerning spirits and their-life, receiving satisfactory and intelligent

their-life, receiving satisfactory and intelligent replies always.

In the evening the discourse was entitled, "Why Should There be an Anniversary?" by Thomas Starr King. He said it was well to have an Anniversary to celebrate this thirty-seventh birthday of Modern Spiritualism, for it was the new birth of an old truth, and why not celebrate it as you do the birth of the child? it is the same old life, but in a new form. What is valuable in the world is always old; it is the new things which fade and die away. 'He spoke of Spiritualism having come to the poor and the ignorant, showing its power over the material: If it had come to any The Anniversary was celebrated on Sunday, the 29th of March, by the First Association of Spiritualists in unity with the "Spiritual Temple Association" and the "Reystone Spiritual Conference "The Anniversary proper was thus anticipated, and to give the celebration of Sunday, was deepest effect the celebration of Sunday, was

supplemented by a grand entertainment given by the Children's Lyceum, with dancing, on The Children's Lyceum, with dancing, on The hall of the Association on Sunday was decorated with choice displays of plants and flowers, tastefully larranged, to which were added emblems, mottoes, flags, devices, etc.

The commemoration of the advent of Modart combined, throughout the entire place of assembly.

The characteristic exercises commenced by the Chicago Universal Radical Prosition in the Chicago Un

also held by the Chicago Universal Radical Progressive Spiritualistic Society at No. 213 West Madison street, Sunday, 29th ult.-Dr. Camp, Mrs. Town, Mrs. Reese, Mrs. Alexander, E.B. Shultz, and others, participating in the exer-

Springfield, III.

The advent of the movement known as Modern Spiritualism was commemorated in this city in a quiet way by a pleasant assemblage on the evening of March 31st, at the residence of Dr. J. A. Higgins, who generously tendered the use of his spacious and elegant parlors for the occasion.

the occasion.

The exercises were mainly of a social character, consisting of vocal and instrumental music, poetic readings from the inspired pen of Lizzle Doten, and conversation, after which an elegant collation was served. The meeting proved to be a very enjoyable occasion, and the hour of midnight arrived before all were ready to relinquish the enjoyments of the evening.

Corinna, Me.

Services commenced in Titcomb's Hall at 2 P. M., Sunday, March 29th, by the choir singing the hymn "We'il Meet Them By-and-Bye," after which Frank T. Ripley, the speaker of the day, read a poem by Lizzie Doten, and offered an invocation. The choir then chanted a hymn, after which Mr. Ripley, under control of his guides, delivered a lecture on "The Past, Present and Future of Modern Spiritualism," which proved to be interesting and instructive.

proved to be interesting and instructive.

The session closed with the singing of a lymn by the choir, and a benediction by Mr. Ripley s

by the choir, and a benediction by Mr. Ripley of guides.

In the evening selections by the choir, the rending of a poem by Mr. Ripley, and a lecture by his guides upon the theme "Why Don't God Kill the Devil?—or the Benefit of Good and Evil," took up the time profitably.

Wonderful tests were given during the services to strangers, all being recognized. Mr. Ripley also, by special request, played and sang, "When the Mists have Cleared Away."

The hall was decorated with evergreen, the attendance was good, and all present were pleased with what occurred during our Anniversary.

MRS. W. H. DEARHORN.

San Francisco, Caí.

The Anniversary was duly celebrated at Met-opolitan Temple, Sunday, March 29th, under he ministrations of Mrs. E. L. Watson, inspira-

the ministrations of Mrs. E. L. Watson, inspirational speaker.

The morning service, at 11 o'clock, consisted of music by Prof. Alexis O. Eckman, organist, a duet, "Hope Beyond," by Messrs. Wadsworth a duet, "Hope Beyond," by Messrs. Wadsworth and Brown, and an invocation: then followed an essay by William Emmette Colman, a poem, "Spiritual Dawn," by Mrs. Laverna Matthews, and the Anniversary address by Mrs. Addie L. Ballou: the congregation joined in singing Miss Lizzie Doten's hymn, "The World Hath Felt a Quickening Breath," and the closing address and benediction were given by Mrs. E. L. Watson.

The evening service comprised further music by Prof. Eckman, singing by a choir composed.

Ballou; an address on "Spiritualism, and its Relation to Religious Progress," by Mrs. E. L. Watson; a solo, "Not a Sparrow Falleth," by Joseph M. Maguire; an original poem, by Geo. C. Irvin; congregational singing, "America," and benediction. The sessions were full of interest and well attended.

Meetings were also held on the same day at Washington Hall (by the Progressive Spiritualists,) and Laurel Hall by the Mediums' First Spiritual Association; at the first-named place Mrs. E. H. McKinley, Mrs. Ada Foye, Geo. P. Colby and others participated; at the second, W. C. R. Smith, President Lewis, John Arnoup, Mrs. Elits. I Fair and others Mrs. Ellis, J. Fair and others.

Indianapolis, Ind.

The Anniversary was celebrated in this city at the Spiritual Hall, which was beautifully decorated. The oration was delivered by Mrs. Dr. S. D. Buell, after which short speeches were made by the President, and several other speakers present—being interspersed with a choice selection of appropriate music by the choir. The evening passed off very harmoniously.

Boston Spiritual Temple Society. Horticultural Mall. [Continued from last week.]

Capt. Richard Holmes, Chairman, then in-troduced to the audience Dean Clarke, late of collifornia, who delivered an anniversary poem which he had written for this occasion. We append the following excerpted stanzas from his manuscript—all we have space for:

We greet once more the joyful day
That brought new light from realms above;
The day those passed from earth away
Returned to prove their constant love.

That natal day was big with fate
To all the race of human kind;
'T was ominous to Church and State Of change to come by Heaven designed. New fire from Heaven descending came

On altars never used before;
The breath of God then fanned the flame,
And soon it flashed from shore to shore;

It lit the pile of musty creeds Progressive minds had long outgrown, And burned the rubbish and the weeds That were in reason's pathway thrown.

The spirit." gifts" of Bible days
Are duplicated in this age.
And now they come in many ways
Not mentioned on the written page.

The burning bush, the lighted cell,
And light that blinded Paul of old,
Again have come like magic spell,
And multiplied an hundred fold. "Through babes and sucklings" now once more
The spirit-world reveals its light;
"The weak and foolish," as of yore,
Display again its mind and might.

By hands laid on the sick are healed, New gospels taught by tongues inspired, And mighty truths are now revealed By preachers "called" before they're hired.

By occult art and magic skill Our loved ones come before our eyes, [Continued on eighth page.]

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Written for the Banner of Light. HOW, WHERE, AND WHY. BY EDITH L. WILLIS.

How gains the ruby bright its wond'rous glow? Why came the blush upon the summer rose? Where gets the water-lily its perfume? Oh! how, and where, and why, God only knows.

Where finds the soul its strength to battle on? Whence comes the sweetness that some hearts dis

How gain some lives the patience to endure? Oh! where, and whence, and how, God only knows

From darkness and from gloom we say they come, Soul-blooms and flowers that fair summer shows; But of the struggle upward to the light, And how, and where, and why, God only knows.

SOME THOUGHTS ON MATERIALIZA TION.

BY JOHN WETHERBEE.

"No more; where ignorance is bliss 'T is folly to be wise."

Thus spake that sweet, scholarly, but diffident poet, the author of the immortal elegy; but I do not believe it, for all that; the eating of the fruit of the tree of knowledge, and the loss of bliss in the fable of Eden, was a wise move, if not a happy one. The tempter was a wise and truthful spirit, and I respect him, or would if he were not a myth, notwithstanding its consequences; and if I had been Eve it would not have required much persuasion for me to have indulged in the "refreshments." Why, then, have I quoted the words of Gray? I do not know; it whistled itself, as the schoolboy said. The words came into my mind, and I wrote them, I as often draw my bow at a venture as at a point; so I will let them stand, and am willing to admit that it is sometimes wise to be ignorant. There is no special bearing in this quotation upon the subject of this article, that I see, but I have so often found a chance beginning to prove to be an adaptation before I get through, that I am under no concern of mind about it, and if I should be before I finish, I can begin a little further along.

My mind is on Materialization, the latest, and to many the superlative phase of the manifestations, and to me also, almost, as one of the many, not because I have recognized a departed spirit or two in these weird forms whose human bodies have mingled with the dust, (no. I will not say "weird." for they are very humanlooking apparitions,) but because I consider them spiritual manifestations, that is, the work if not the personalities of departed spirits.

I hardly need to say to any one who is in the habit of reading my journalistic efforts, that I am a firm believer in materialization, yet I feel like stating the fact very strongly, for some may not like my ideas or true inwardness on the subject, so I will say before I begin that I have had as perfect proof of the fact of the extemporization or materialization of spiritforms as I have had of any sensuous phenomenon in the whole realm of physics; I am as positive of the fact as I can be of anything.

I do not think these transient materialized forms are the embodiments of the spirits of our special friends who have left this earth-life; that is, however ponderous, substantial or seemingly real persons, they are not embodiments, as my body is an embodiment of my own spirit. I am sure these forms are spiritual manifestations, and are efforts on the part of spirits to present resemblances of identical persons who have passed through death, and they often succeed, to the great joy of loving souls, but I have always felt that they were effigies, and not embodiments; that in grasping a spirithand, or the affectionate contact with one of these forms, we are not in the embrace of our loved and lost; but if not actually our spiritfriends in their real proper person, the inference is that they are near us, and enjoy the pleasure they give, even if these visible forms are but effigies or proxies.

I trust before I finish this article I will make myself understood, and by no means give a cold shoulder to these extemporized apparitions, for. as I have said, being spiritual manifestations. to which in their every phase I am always hospitable, there are in these materializations occasionally some incongruities, even when the manifestations are honest and spiritual, which | than an optical one, under the usual darkened have been explained in various ways, and my object is to present an idea which I feel to be true, that will make such incongruities reason-

able and in order. Mrs. Dyar, who, under bright influences. speaks for the Society of the Working Union of Spiritualists, lately, when under the control of an ancient spirit, advanced the same idea that I have just suggested. What she said seemed reasonable, and commended itself to me as truth. She said we do not see our friends in these forms, nor get from them any idea of their appearance in reality. At great effort, from their love of humanity, high or advanced spirits using those more material, or nearer mundane life, have succeeded in producing form mani- to me, as my loved ones who have passed on festations, and will yet be able to do so under are apt to be known by my pen, and what would lighter and more acceptable conditions, aiming as near as they can to present forms of persons to be recognized by their friends, and as I have

I have no doubt if they saw fit they could materialize a form that would be recognized as this writer, who is in the form, and the circle would say, "Why, that is 'Shadows." It would be a light but substantial shadow, but it would not be "Shadows." Though perhaps as much so as these forms are the persons they represent, the fact might indicate my nearness, and also the material resources of the spirits. To elaborate this idea, and make it as clear as I would like, would take more space than I feel at liberty to use in a crowded paper, and I am inclined generally to write, for the sake of brevity, as if my book "Shadows" was generally read, though I know there are thousands who read the BANNER who have not read it; and so now I refer to it as the scribe did to his in the Old Testament, where he said. "The rest of his acts, are they not written in the chronicles of the kings of Israel?" In somewhat the same manner, then, I will say to those in the habit of reading my articles, that they will find 'Shadows" quite an elucidator to my method of expression, and if this article on materialization, or any of my fugitive writings, need a draft on perspicuity or lustre, the book will be a help—save a multitude of words, and so be mutually helpful. Any one who acts on this hint will not regret this digression, and if they do not, I have no apology to make to them.

Returning to the subject : Should my brother, who is a spirit, be presented as a materialized form, and looking like him, clothed, as it were, in a little brief authority of apparent flesh, and manifesting a joy in embracing me, it would be no more personally he than the other supposition would be "Shadows." I think it would be a good indication that my brother was around. and taking an interest in me and the operation.

Very likely the spirits are happy-not in deceiving us, but in showing their power over the elements of matter so as to present so vivid and lifelike a materialized form before us.

All matter is invisible in its elementary state. and it seems that spirits, or some of them, are able, by their will or their skill, to make this invisible matter take form and become manifest, protrude into sensuous or objective life. sensible to the touch, returning pressure for pressure, and showing for the moment the strength and vitality of a human being; and when held in the sensuous world a spell, as a thing of life, vanish again into thin air-for matter is all ethereal when not condensed, aggregated by cohesion, affinity or gravitation. There is not a cubic inch of this material world but what can be dissolved or dissipated into apparent nothingness. We have no crucibles or appliances capable of dissipating a continent, or even a Noddle's Island; but if we can dissolve an ounce, in a logical sense, we can dissolve a world.

Now it would seem, on this Dyar information, and it is my idea also, that the spirits, or some of them, aided by some advanced or ancient ones, can reverse this action by the synthetical process (as we mortals can in a small way in some departments), call out by some attractive power from the elementary domain material for manifestation of forms. Perhaps a draft on the medium, perhaps, also, from the circle, and on the synthetic principle produce and present an apparent human being, "armed and equipped as the law directs," even breathing into it the breath of life, and wonderfully like our Edwards, Peters and Nancies. Sometimes, in this synthetic operation, there may be, from necessity, too large a percentage of the sphere of the medium, and the form then partakes more or less of her; but it is, all the same, a spiritual manifestation. Sometimes the circle, seen and unseen, is such, or the conditions such, that the form presented is the medium more or less transfigured, the spirits considering-unwisely. perhaps—that to be the shortest method of meeting the case. A transguuration is as wonderful a phenomenon as is a materialization, provided it is honest—that is, spiritual—the medium being unconscious. I am speaking of no others; I am open-eyed to frauds; think I know when I am cheated; but don't think it worth while to waste any words on that part of the subject, as space is too precious.

Looking at this phase as I do in the foregoing remarks, some of the manifestations that many consider questionable, when they are not or need not be such: as the forms of Jesus, Cleopatra, Washington, Napoleon, Josephine, and other sacred or historic characters, need not be so considered if form-materializations are effigies endowed with apparent momentary. life. Such materializations need not be considered questionable as facts, for it would be no more difficult to produce forms of such characters than to produce forms to represent the Edwards, the Peters or the Nancies.

Now I want to relate briefly two or three experiences as illustrative of the soundness of the idea presented. I may have spoken of them in other articles, but I think a relation of them in this connection will not be objectionable, even if they happen to be repetitions.

Once, when I was present at Mrs. Ross's séance, a young female form appeared that was for me. She made some motions with her hands which I did not understand, and she retired into the cabinet; reappearing, she made the same motions, and, whispering, I caught the word "Hattie." Then all was clear: it was my daughter, who passed away a quarter of a century ago, a child in her sixth year, and of course was now a young woman. The motion of her hands was to signify that she was a little child when I last saw her. A few days after this, sitting with a test-medium, Hattie came, and among other things said "she showed herself to me at the dark circle, and that I saw and had never seen her, nor did she know that I had been at such a séance. While neither of these incidents would have been tests to me. together they made a pretty perfect one, and it made what I consider an intelligent or intellectual recognition, which I consider better circumstances.

I was present once at Miss Berry's séance. seated on the back row-that is, there was a tier of people sitting in front of me, and I was in the rear. A lady, sitting at my side, whom I did not know, but who, it seems, was a medium, said to me, "There is the spirit of a young lady standing by your side; I should think it was a daughter. 'Yes, it is,' she seems to say. Her name is Hattie." "Yes," said I, "that is right; that is my daughter." "She is pleased," said the lady, "that you recognize her." Nobody heard this conversation, and she never moved from her seat by my side, nor did any one speak to her. Such remarks are no tests be tests to some would not be to me.

Some little time after this the control in the cabinet said, "Hattie Wetherbee is here, and will try and show herself to her father." Mr. Albro, the manager, then said, "Mr. Wetherbee, you had better come up to the cabinet," and I did so. Soon a young female spirit appeared and came into my arms, said "Father." and then whispered, "I have been standing by your side all the evening," pointing to where I had been sitting, "and you knew it, for I got her to tell you." Now take the circumstances and the form, and there was a very perfect intellectual recognition, as there was no possible collusion.

Once before the two that I have related, Hattle appeared to me at Mrs. Hull's séance. I think I will not go into the details of it, but will say that either of these three materializations would have answered for my lost little one, who would have been a stranger to me in her adult state; but here is the disability of an otherwise perfect recognition from the associated circumstances. The three forms, the one at Mrs. Ross's, the one at the Misses Berrys', and the one at Mrs. Hull's, were not the same person; they were not alike in the least. The one at the Berrys' was a head shorter than the other two, and quite petite, and the others were not the same figures. As near as I could judge of the weight of all three, they varied from ninety-five to one hundred and twenty-five pounds. These all were undoubtedly materializations, and not transfigurations.

On my theory of materialization a spirit might manifest as a child, or a little girl, or a grown woman; but a real embodiment cannot be ubiquitous or many-shaped; they could present a form or effigy of a person, and in some way endow it with apparent life or vitality, succeeding better sometimes than at others, and such I consider are the facts in the case.

Some may say that on this theory the spirits are playing it on us, pretending that they are showing themselves when they are only presenting an apparently living effigy. I do not look at it in that light; in the instances mentioned I think Hattle was present; seems to me I had real evidence of it, and the invisible management did the best it could to represent my daughter. I did not feel that I had her in my arms when I embraced one of those humanappearing effigies, as I would if she had been then a living member of my family, and yet the form seemed endowed with life, and real enough to have been a human being while it lasted, or held together. I have a feeling that she is glad at this conclusion to which I have arrived, so that I am under no concern of mind or bewilderment because sometimes she is a form of ninety-five pounds, and at another one hundred and twenty-five, and differentlooking when produced through different mediums-the differences, deficiences or disabilities, when there are any, are in the effigy, not in the personality of the spirit.

I am satisfied, as I have said, that these forms, more or less perfect, are materializations, and are spiritual manifestations, and I think they will continue to improve. I am inclined to think, as spirits have said, that we will yet be startled by seeing a form appear on the rostrum so that we will see as well as hear the influence as its thought is uttered by some inspired speaker; even in that case it will not conflict with the idea I have presented. I would, however, expect such a manifestation to be more ethereal or vapory than our cabinet ones are; but still, like the latter, I would expect it to be symbolical, even if objective and sensuous,

rather than the real person. I do not expect or desire to detract, by what have said, any interest from this remarkable and interesting phase of the spiritual manifestations, but simply to suggest an idea that explains the occasional disabilities or deficiencies so often noticed and wondered at, even when the manifestation is unquestionably genuine, and one will now see that the fitness of the lines of Gray, which I quoted, begins to appear. This article, then, is not to destroy any one's bliss, for it does not disturb mine in this connection; but is a suggestion in cases where ignorance is not bliss, and, on general principles, wisdom is always in order.

Verifications of Spirit-Messages.

JENNY SPRAGUE.

The BANNER OF LIGHT of March 14th contains communication from my angel daughter, JENNY SPRAGUE, which I fully recognize. In it I find a very gratifying test to me personally. I had mentally earn estly requested her to go to the BANNER Circle that day, and give me a message, if possible. I hurried off o your Circle-Room, arriving there just in time to get in before the door closed. I sat patiently waiting and hoping, but my heart leaped with joy when I heard the ast spirit who took control of the medium say, "Yes mother, I did tell you to-day that I would come here and speak, if I could," for it was just what Jenny said to me a few hours previous, and no one else knew it. To this test she added another, by saying: "I saw you looking at the picture with the little red dress, and I touched you on the shoulder, and said, 'Mother, dear, I will try to come." That is true, and is a direct an swer to my request. She also said that her Aunt Hattie (my sister) was "glad and happy to have her dear son with her." This proved true, for her son had just passed to spirit-life, after a long and painful sickness The entire message to me is most satisfactory, and is another convincing proof of the power of spirits to return and communicate with earthly friends. I never can repay the debt of gratitude I owe Miss Shelhamer for allowing so many of my spirit-friends to use her organism in sending me loving messages from the higher life; and the BANNER, as the vehicle for spirits to reach mortal friends all over the world, is doing a no ble work that ought to be fully appreciated.

MRS. M. B. SPRAGUE. Fraternally. 5 Dwight street, Boston.

REV. Z. P. WILDES.

I notice in the Message Department of the BANNER OF LIGHT of April 4th a communication from Rev. Z. WILDES. Turning to a catalogue of the New Hampton "Academical and Theological Institution." for the year 1843, a Baptist institution of high repute among that denomination in the State of New Hampshire at that time, I find that Mr. Wildes and myself were at school together, he a student in the theologic cal department and I a scholar in the academical; our classes of recitation often came together. We were also members of the same literary society, the "So clai Fraternity." I became intimately acquainted with him at that time; he was a young man of an open, frank, generous nature, conscientious in his views and strongly Bantist in sentiment. He graduated in 1844, and went forth to preach the gospel as he understood it. As years passed by I lost sight of him, and for thirty years I did not know his place of residence: later in life I was informed that he became : city missionary in New York or vicinity. I see that he has passed on to the higher life. All honor to Bro. Wildes for his return through the Message Department of the dear old Banner to give us his experience on the other side. S. W. GREENE. Salisbury, N. H.

JOSEPH SWEET,

Whose communication appears in the BANNER OF LIGHT of March 21st, was an old acquaintance of mine. I lived next-door neighbor to him in 1822. He was well known in this city as a successful dry-goods merchant. His establishment was very popular with the ladies, when out shopping, and they were sure to visit it. He bore the reputation of being an honest and upright man. I have not seen him for twenty years. His return from spirit-life, and establishing his identity, is another link in the great chain of evidence that mortals live a life beyond. It breaks the gloom and lights up my pathway to the tomb.

Providence, R. I. ALBERT MESSENGER. R. B. ELLIOT.

The message from Mr. R. B. ELLIOT in the BANNER OF LIGHT of April 4th, 1885, is recognized by Mr. Lucian Carpenter, a dry-goods dealer on Cranston street. He says: "My brother knew him when he lived down South; he was a very well educated man, a good speaker, well versed in language; in fact an orator of considerable power" Yours truly, WM. G. WOOD.

Providence, R. I.

GEORGE C. THURSTON.

The BANNER OF LIGHT of March 28th contains a message from George C. Thurston. I was acquainted with him both in Boston and his native town, ossipee, N. H. I knew he passed away two years ago last fall, and that he worked for the Highland Railroad Company in the capacity of "starter." What he says about his affairs is correct, I think. He has friends who will be pleased to learn of his return. I hope he will succeed in finding a medium that he can do his work through. Yours for the truth. Boston, Mass.

The wonderful progress of Japan in adopting the institutions of modern civilization is shown in the fact

that the country now has 3000 common schools, 3,000.

000 pupils, and 84,700 teachers.

The number of plants raised by man does not exceed three thousand. An industrious hen will raise more than that every hour in the day.—Binghamton

-Lydia E. Pinkham's Vegetable Compound is a most valuable medicine for ladies of all ages who may be afflicted with any form of disease peculiar to their sex. Her remedies are put up not only in liquid forms but also in Pills and Lozenges, in which forms they are securely sent through the mails.

Spiritual Phenomena.

Seances with Mr. Eglinton. MATTER THROUGH MATTER ILLUSTRATED AND

In illustration of the remarkable mediumship of Mr. Eglinton, which has awakened so deep an interest in Spiritualism within the charmed circle of the London aristocracy, we reprint from the columns of Light the following account of what took place at séances attended by Mr. J. Mair Rolph. After mentioning incidents of minor importance Mr. Rolph says:

"I wrote on Mr. Eglinton's Bramah lock double slate a question to a cousin of mine, a Mrs. N. I. T. Mr. Eglinton was ignorant of the Mrs. N. I. T: Mr. Eglinton was ignorant of the question. I myself put between the slates a bit of red chalk, locked the case, and taking the key out kept it beside me in full view on the table. We waited some time, but no answer came, and no sign of writing was heard. Mr. Eglinton once or twice drew the slate about half its length from under the flap, and then slid it back again, as though to cozen the power, but still there was no sign of writing. At last, asking me to release my hold of his left hand, he turned half way on his chair, and taking one of several envelopes lying on the writing table he turned half way on his chair, and taking one of several envelopes lying on the writing table behind him, placed it on the outside of the slate case, then sliding it under the table he gave me his left hand again to hold in my two hands. On my asking why he had put the envelope on the case, he answered, 'Perhaps we shall get a communication.' After waiting some time longer, during which Mr. Eglinton repeatedly drew the slate out some distance from under the flap and slid it back again, each time discoverflap and slid to back again, each time discovering the envelope on the outside, in the exact position it was placed at first, he began to breathe very heavily, and convulsive shudders ran through his frame, and at last we leard the writing. After the three final taps Mr. Eglinton withdrew the case from under the flap, and ton withdrew the case from under the hap, and handing it over to me, requested me to unlock it. I did so, and on opening it, inside, between the slates, I found the envelope with (in my own son's hand-writing in the red chalk) the words:

'Dear Father-This is matter through matter,'

as well as my cousin's answer. This astonished me. I could not in any way account for it. I took up the case, locked it again, and tried to force the envelope through its interstices, but force the envelope through its interstices, but found that it shut too close to admit the very thinnest envelope. Here could have been no trickery or jugglery. I saw the thumb of Mr. Eglinton's right hand on the table the whole time he held the case beneath it; his whole wrist was also visible; his left hand was held in my two hands; one of my feet was under the flap of the table, and the key of the case beside me on the table the whole time. I immediately determined to ask my son to explain beside me on the table the whole time. I immediately determined to ask my son to explain the meaning of the words. 'matter through matter.' A clean slate was, under the usual conditions, held by Mr. Eglinton under the flap of the table, and I asked the explanation viva voce. The writing began almost instantly, and on the slate being withdrawn, after the final table, we read the following answer:

taps, we read the following answer: 'It means that matter is disintegrated by the spirit-power which we have at our command, thence it is easy to dissolve ordinary matter, and restore it again by the same process.'

At another seance, just before its close Mr. Eglinton said, 'I should like to try an experiment with you, Mr. Rolph,' 'I have no objection,' I answered, adding, 'Had I not better copy that answer first?' 'That you can do afterward; we must utilize the power while it lests.' He then asked me, to close and look the afterward; we must utilize the power while it lasts. He then asked me to close and lock the case, and put the key in my pocket. Having done so, Mr. Eglinton requested me, if I had no objection, to lay my eye-glasses on the outside of the case. At first I demurred, but remembering that I had another pair with me, I placed the closed eye-glasses upon the case. Mr. Eglinton then put case and glasses under the fiap of the table, and, as usual, I held his left hand in my two hands. After waiting some time, Mr. Eglinton, breathing heavily, became very much agitated; bending far over the table he appeared as though gradually forced out of his appeared as though gradually forced out of his chair. He begged me to put my hands further chair. He begged me to put my hands further over his left hand, and to press it down upon the table, which I did. Mr. Eglinton becoming more and more agitated, I began to feel uncomfortable, but at last he cried out, 'Press firmer. please, firmer; I feel them snatching at it.' I pressed down his hands with all my strength, bending over the table till our heads almost touched together. Presently Mr. Eglinton sank back into his chair, and convulsively withdrawing the case from under the flap of the table. ing the case from under the flap of the table, handed it to me to unlock. On opening the case I found my glasses between the slates inside, but open. I exclaimed, 'That is also matter through matter, or solid through solid.' Yes,' answered Mr. Eglinton, 'and you have, Mr. Rolph, been fortunate in witnessing it, for

Thought Transference from Spirits to Mortals.

such manifestations of power are not always obtainable."

There is something beyond the mere transference of the thought of one person in earthly form to the mind of another similarly conditioned, shown in the following incident published in Boston Journal of the 17th ult., as related by a member of the Society of Psychical Research, who personally vouches for its verity:

An old colored servant of a Southern family gave her dying bequests in regard to her property to her words how to dispose of her money, and said: "You will find the money in-" But the effort was ineffectual, and she died without imparting the knowledge. Not thinking that the matter was important, as the master rather disbelieved the idea that the servant possessed more property than he already knew, the room once occupied by the auntie was given to the succeeding servant without especial search. Upon the next morning the new servant came in terror to her master and "declared" that she would stay no longer in a haunted house. "An old woman had appeared to her at night." That was sufficient for the resisting of all arguments. The new servant who had come to take the place of the timid and fearful girl had been especially procured from a distance, in order that the superstition of the town should not affect her. Upon the following morning she also appeared ready to start forth. An old woman had appeared to her. "Nonsense!" said the master. And the "old woman had said that the money was sewed up in the mattress." Upon searching, it was found that the money was concealed in the mattress.

The transference of thought was exercised in this instance, but it was transferred from the mind of one who had passed the confines of an existence visible to the dwellers upon earth to one who had not; and herein consists the entire philosophy of Modern Spiritualism in its phenomenal aspect. This is the basic truth upon which communion between spirits and mortals rests; and if it becomes evident to the members of these various Psychical Research Societies that thought is capable of transference without the agency of verbal speech, the logical inference will be that such transference can be made from any distance, and from any state of existence wherein intelligent beings find an abiding-place.

> [From the Boston Medical and Surgical Journal.] More Telepathy.

MB. EDITOR—As another contribution to the long array of cases illustrative of this phenom-

enon, I wish to add one from my own experience.

In 1879 I was a passenger on the of late notorious steamer Queen, and bound for Liverpool.
In my stateroom was a lounge or sofs, with a
rattan seat, which was placed under the ports.
I was lying on this sofs one afternoon just before dinner, thinking of nothing in particular,
when I heard distinctly the voice of one of my

legal fence.—E2.

Hale's Hearsy the great cough cure, 200, 300, and 31.

Glean's Estimate Bear heals and beautifies 55 cts

common Corn Remover. Hills Corn's and Bunking.

Entire Hale's Hearsy the great cough cure, 200, and 31.

Elegal fence.—E2.

young children, at home in Philadelphia, calling "Papa! Papa! help me!" The occurrence startled and distressed me, and as it was impossible for me to hear from my family for at least a week, I had an anxious voyage, although gradually the circumstances ceased to affect me so strongly.

me so strongly.

I was reassured ultimately by a letter from my wife, written subsequent to the occurrence, in which no mention was made of any calamity, and on my arrival home and comparing the hour, with due allowance for difference of long!tude, I found that at the precise time my chil-dren were at their dinner, and the call I heard, "Papa! help me!" was but another instance of that wantof good manners in children, which we all deplore, but find it so difficult to correct.

Yours respectfully,

A. CARVER.

Anniversary Speech of Charles Dawbarn.

At Republican Hall, New York, Sunday, March

[Reported for the Banner of Light.]

The proof of immortality brought to the modern world by our medium brothers and sisters has brightened to the Spiritualist the gloom in which death is yet enshrouded to our brethren of the Christian church.

The spread of this truth in its details has so far been the chief work to which spirits and Spiritualists have alike devoted themselves, from the day when our good sister, Mrs. Underhill—then Miss Leah Fox—gave us the first letter of the alphabet to the present hour.

Phenomena have increased in power and varied in detail, till to-day classification has become almost impossible. The special value of any phenomenon can never be determined, since to one the physical carries its own conviction, whilst to another the mental phase, from trance to inspiration, has proved the greater blessing. But to the greater number of Spiritualists our phenomena as a whole stand as such a personal blessing that the grander value of our philosophy, born of this angel intercourse, remains unnoticed.

I have time for only a thought or two, as to the les son yet unlearned by most, that has been brought to earth by this our spiritual phenomena; for we would do well to realize that there are lessons in Spiritualism far broader and deeper than the truth that we live on

after death in our own old individuality. First, it points us to growth; not in the aggregation of atoms through which we peep out at each other, but in our capacity to acquire knowledge and use it as power. Spiritualism then takes us another step, and shows us that humanity can imagine no stopping place at which man's power ceases to grow.

So we have manhood here on earth with developing. powers inhering to his own nature that are without limit. But we soon reach the end of a development or growth that is purely physical. Suppose you were today standing by the side of the Arab, as he fights the battle of liberty on his desert plain. He will tell you the color, and every detail of the approaching animal, which at seven miles' distance is only a point to you and me. He shows you that the physical eye may be trained to a keenness of vision far greater than ours, although its limit is soon reached.

But we use power of the mind, and presently an instrument is born by which we see that which is invisible to yonder Arab. Yet your telescope is only wood, and brass, and sand, and soda, and lead, of which you create no atom, although you so combine them that your eye can wander into valleys and on mountain tops

upon the distant moon Spiritualism comes to tell you that this power is still yours when the gate of death files open, and your manhood passes into the higher life. So humanity presently finds itself settled in new homes amidst surroundings where nature means beauty and life, but where manhood means power. We learn that many remain for years content with their new life, living on in this era which is babyhood to humanity; just the happiness of childhood. But we hear also of sphere upon sphere, and changes that mean growth to souls who climb. But note this! You have never heard a whisper of completed manhood: for truth knows nothing of old age; and every step forward means increased

But so far as we can hear a whisper or receive a thought from those to whom a rounded manhood is the all-in-all, we never find them in contact with any intelligence superior to humanity. The matter out of which mortal man forms the telescope and microscope is everywhere in the universe; but the intelligence that shapes matter is there too, with a power as much grander as matter is more refined.

What follows as an absolutely logical conclusion born of this spiritual truth to which our sister's "rap" first called our attention? If man's power over matter be growing here, it is growing over there, too; and since the spirit knows no death, it is growing eternity to eternity. The man of to-day who builds a bridge, and a steamer, and whispers along a wire to his brother in Chicago, has another brother in the life of the eternal, with powers as much grander than the mortal as our proud scientist ranks above the first form that expresses life on a new-horn planet.

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Do you not now see the tremendous thought Spiritualism is bringing to you, if you will but stop for an hour hunting for another test and listen to eternal truth. It is offering you a conception of both God and man of which neither prophet nor seer has dared to dream.

I listened the other day to a member of the Salvation Army, who told his andience what God had said. done, and was doing at that very moment. God is always very close to an ignorant man, but you know that he stands further off as man's knowledge widens Follow out this thought and see where Deity must stand to the archangelic man, who has been into the inner temple where lie the secrets of matter.

Watch man on earth, shaping his sphere of life after it master for administration. She had told him in faint is made; and then turn your thought to the eternal man, with power to mold matter into comets and planets and suns; and ask yourself wherein is their difference of power save in degree.

Remember that this grand thought of MAN MAS-TERFUL comprehends you and me and the child on . its mother's knee; and that past and future are all time present to the immortal soul.

Just for once let Spiritualism give you a hint of the manhood on which it is founded, and you will realize its grandeur as never before. You will then claim its privileges and use them to develop your own man-

Listen, my brother and my sister, to the lesson Spiritualism is bringing to earth, and you will find more there than raps and tests and spirit forms; for presently its eternal truths will demonstrate to you the glory of your own manhood as beyond all your previour conception.

Colby & Rich, the original publishers, have now on sale at the Banner of Light Bookstore the fourth edition of "THE SCIENTIFIC BASIS OF SPIRITUALISM," by the late Epes Sargent. The number of the edition is in itself proof of the warm welcome extended to the book by the spiritualistic public. Despatched as it was almost from the deathbed of this distinguished poet, litterateur and spiritual scientist, to the world of readers, it must ever seem to those who knew him as his last word of encouragement in the mortal to his co-laborers for truth in this sphere of being-while it will, as time proceeds, have a wider and wider reading, and a deeper and more profound appreciation on the part of the public generally.

Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." This is one of the grandest works of the nineteenth century. Everybody should have a copy. Colby & Rich have the work on sale at the Banner of Light Bookstore, Bosworth street, (formerly Montgomery Place,) Boston.

A Kentucky Judge decides that a fence must be "hog, tight; horse high and bull strong"; unless the structure is possessed of these qualities it is not a legal fence.—Ex.

Banner Correspondence.

Massachusetts.

BOSTON .- A correspondent writes: " As you print in your Feb. 14th issue remarks on consumption running in the family, allow me to quote an item of interest from page 81 of the pamphlet entitled 'An Epitome of Spiritualism and Spirit-Magnetism,' as follows: 'Last summer we met an old man of seventy-eight years of age, who was remarkably active and healthy; he gave a history of his birth and life, which was interesting and useful to the world. He was the youngest of ten children; the parents and the rest of the children found an early grave by consumption. His theory was, that while all the rest of the children partook of nourishment from the mother, he was brought up on cow's milk, therefore did not partake of the mother's disease. This case speaks volumes to the fact of partaking of diseases by nourishment.' The above statement is strong evidence that to a certain extent hereditary diseases can be overcome by diet."

SPRINGFIELD .- H. A. Budington writes: "On the evening of March 25th Mr. H. F. Merrill held a public séance in Gill's Hall, describing spirits, nearly all of whom were recognized by persons in the audience. Mr. M. has but recently appeared before the public in this capacity. His descriptions are minute and clear; names, dates and events, are given with ease and rapidity. He has a good voice, a modest, winning address, and is under excellent control of his spirit-guide, 'Twilight.' Mr. Merrill has given a few public seances in Hartford, and is now ready to recelve calls to other places. I am glad to recommend him to societies wishing the service he is so capable of rendering. The following names and descriptions were given at this scance:

rendering, The following names and descriptions were given at this séance:

Dr. Thos. G. Hazen, New Hartford, Ct.; 'Twillight,' the Indian spirit-control; Sophia Huntley, Feeding Hillis; Stephen Pester, South Hadiey Falis; Emerson A. Dunham, an attendant at St. Faul's Otherchanda member of Roswell Lee Lodge of Free Masons, Springsield, died Oct. 14th, 1872, in Brainard, Minnesots: Audrew Davidson, Anna J. Stoddard of Springsield, died Jan 7th, 1879, age thirty-three years; Wm. Warner, Springsield; Mosse Fairbanks of Fitchburg, Mass., said he died by his own hand in Fitchburg, July 24th, 1874, glving some particulars; Charles D. Kidder, Springsield, Mass.; William C. Rankin, Westfield, Mass., said he was known as 'n local Democrat'; Abljah Knox, Westfield; Frankle Wilder, said he was three years old, and had been gone nine years; Gracie May Jones, said her pupa's name was Fred Jones; Philip and Maria Jones of West Springsield; David Jones of Otis; Daniel Dodge, Eag., said he was proud he was town clerk of Charlestown, Mass., and died at Billerica; Capt. Samuel and Sarath H. Colly, husband and wife; Lemuel Grosby, said he died at sea, on the bark Celestia, bound to Baltimore from Boston; Samuel Flagg of South Lancaster, Mass., and he died July, 1871, from the effects of a jerk; as he was loading a cow the cow Jerked, and caused his spline to be in juried; Benjamin Colton of West Springsield, said he died at elphty-three; that all but his sisters had gone before him; that Chauncey and Leonard welcomed him to spirit-life; that he was once a toll-gatherer on the West Springfield and Chicopee Bridge—Mrs. Dr. Spring of Boston and Mrs. Van Horn of Sing Sing, N. Y., were his sisters, and in the helived on 'Mount Orthodox'; Tommy Moran, said he died July 2th, 1874, that his father's name was P. J. Moran. He lived at 5 Market street, Springsield died on Saturday and his body was buried on Bunday; Ralph Shepard, George Paine and George Bliss of Chestnut street, Springsield, Mass.; Cyrus Smith, Granby; Solomon Shaw, 'the ol

"Mrs. A. H. Colby," continues our correspondent, 'gave two radical lectures at Gill's Hall, Sunday, April 5th, upon the themes: "The Seen and the Un seen,' and 'Standing Upon the Threshold.' The speaker held the attention of the audiences closely, and at the close of her powerful efforts was congratulated by her many friends.

Mrs. Hattle E. Mason has returned from her visit to Boston and other places, and sang for us on Sunday. Mrs. Greenleaf, the Chicopee medium, has located at 303% Main street, and is ready to give private sittings. Mrs. Greenleaf bears a good reputation as a

test-medium. Dr. Amanda Harthan is also located at 3051/2 Main street, and makes a specialty of medicated baths, which are prized by many as a valuable remedial

Dr. W. A. Towne, now located at 332 Main street, has a constantly increasing practice, and finds faithful service in obedience to his angel guides a profit-

able business. Dr. Pelt, located on North Main street, is also doing valuable work.

Dr. Mason, at 100 East Bridge street, is a new comer here, but finds his magnetic powers in demand among the sick. The people of Springfield are employing more and more the process of healing by the laying on of hands, as this increasing list of magnetic physicians proves."

Vermont.

SOUTH WOODSTOCK.—Nathaniel Randall, M. D. writes: "I witnessed a manifestation a year ago that was so unique and astonishing that I had not the courage to report it; but having seen similar ones, since I venture to give the facts. Mr. McGrath and wife, hard-working and provident farmers in the northern part of this town, have been holding séances at their house for materializing for six years or more. Neighbors and friends have visited them whenever they pleased, and no charge was ever made for the scance or for the refreshments and horse-keeping frequently provided.

One year ago I, with a sister, made them a visit, and witnessed as good manifestations as I have in Boston. Mrs. McGrath has been for twenty years one of our most active women in dietetic and dress reform and Spiritualism. The séance fixtures were of the simplest kind: a bed-room for cabinet and kitchen for visitors. Mr. McGrath, the medium, is a short, stout-built fleshy man, weighing nearly two hundred pounds. The spirits came forth readily; some appeared very old and orippled; others not over ten to twelve years old, and Indiaus, small and large, from those of four to others of six feet tail. These last danced all about, put their hands on our heads, and gave the war-whoop with a strength that started us off our seats. During all this jumping and dancing no jarring or noise was felt, proving that the two hundred pound medium

could not have represented these small lively figures. But the strange affair was that two very young creeping children (seemed more like babies) were induced to come across the room for sugar-plums that were held out in a box. They came en their hands and knees to get them, took the box and candles back to the cabinet and ate them. The light was very good, and we all saw there could be no deception. Mr. and Mrs. McGrath never had children, and no children or young folks lived with them. Our visit was unexpected to them, and the other two persons forming our party arrived near the same time we did; and further, Mr. and Mrs. McGrath had been absent from home all day, and we waited at the door for their return. They are truthful and honest, have been from the beginning, and this is the reason we had such fine demonstrations."

Prince Edward Island.

VERNON RIVER BRIDGE.—A writer who is not a Spiritualist says: "The people here are somewhat excited over the appearance of a mysterious light, which has been seen for several nights in succession traveling about in the vicinity. It is larger than an ordinary lamplight, and of great brilliancy. It is never stationary, but moves about in all directions, some-times slowly, and then, all at once, it darts impetuously forward at a great rate of speed. It gradually rises and falls as it goes, along. A young gentleman, whose character for veracity is unquestioned, states that, as he was driving on the ice up the river one night, the luminous object passed a few yards in front of his horse, and terrified the animal to such a degree that it was almost impossible to manage him. I gave the strange report no credence until forced to believe it by being an eye-witness to it. This light is actually a mysterious thing, and its origin or cause cannot be explained. A light of the same kind was seen for some time in Orwell about the latter end of autumn."

Maine.

KENDUSKBAG.-Chester Weld, remarking upon views advanced in these columns by Henry Kiddle respecting funeral services of the popular church ministry, fully endorses them, and says: "It is la-mentable to witness the ignorance and uncharitableness often displayed at so called Orthodox funerals. It seems as though there might be among the numer-

ous readers of and contributors to the BANNER OF LIGHT, some one person or more who would willingly undertake the work of formulating a manual, that in the hand of any person of ordinary ability and literary taste, might be so varied as to be adapted to funeral occasions where liberal sentiments are found to prevall; and more especially in remote towns and country places, where it might be difficult to secure the attendance of a public medium or other person of progressive views: thus obviating the necessity of calling in the services of those who still represent ideas and methods inimical to the spirit of the age."

California.

OAKLAND .- A correspondent, "E. F. J. O.," writes, Recently I was attracted to a hall on the corner of 8th street and Broadway, this city, where were convened half a dozen ladies and a few children, the nucleus of a Lyceum. They are in need of books of the Lyceum order. Will some of the good people be kind enough to aid them, or correspond with Mrs. Seal, 1116 Broadway, Oakland, Cal.?

I have heard the most flattering comments upon the description given by Mrs. Stiles of Worcester of the wonderful things taking place at her home; and, knowing the lady personally, I can say she is an instrument of the spirit-world of whom any community might justly be proud. Her truthfulness and woman ly bearing attract the pure and the good. Could the ranks of Spiritualists be filled with more like Mrs. Kate Stiles, many who now fear to own the cause would step forward with the hand upraised and say, 'Put my name down as one who believes all things possible with God.'"

New York. SOUTH TRENTON.—Henry W. Garrett writes: 'I have been an investigator of Spiritualism since its first appearance at Hydesville, according to my limited means and privileges. The most of my knowledge has been derived from the BANNER OF LIGHT; which I must have as long as I can see to read, being now in my seventy-eighth year. I read in the BANNER of Jan. 24th a communication from George Dillingham. I became acquainted with him at Lake George at its first Spiritual Camp Meeting, four years ago, and have always since felt under great obligation to him for benefits received through his healing power; also was much instructed at two public scances held by Mrs. Dillingham at the same place."

Connecticut.

NIANTIC .- M. W. Comstock writes: "Reading the notice in the BANNER OF LIGHT of the commencement of the fifty-seventh volume, reminds me of subscribing for the first year, and on renewing my sub-scription for the second year, with a promise to contiuue a subscriber during life, which I have done so far, except while traveling a year or two, when I bought a number when I could find it, and have always been pleased with its conservative course. I wrote in a letter to a friend in 1852 that the time would come when our spirit-friends would materialize and talk with us face to face-and I now rejoice that that time has come."

Ohio.

PAINESVILLE.-"A. G. I." writes deprecatingly of the influence of the teachings of individuals claiming to be "Boston Evangelists." who visit the West. quoting one of them as recently saying to his congregation, "The question will not be, at the last day: Were you a murderer or a thief? but, Did you embrace

Texas.

MANOR.-F. C. Wilbern writes: "I have been a Spiritualist many years, have seen some of its phenomena, read much of its philosophy, and the more I see and read the stronger becomes my faith in it."

Warren Sumner Barlow's New Poem. To the Editor of the Banner of Light:

"Immortality Inherent in Nature," is the subject of a didactic poem by Mr. Warren Sumner Barlow, well known as the author of the popular and much admired poems entitled "The Voices," which received the strong commendation of the late Dr. S. B. Brittan, and other literary critics.

In the poem just published, Mr. Barlow, in terse and ornate language, discusses some of the most interesting and important topics and questions connected with the philosophy of religion; and the positions assumed by him indicate not only logical power, and the faculty of condensed expression, but profound thoughtfulness and spirituality. The intellectual and the reverential—the latter of which is never absent from the truly progressed mind—are sweetly blended in these chaste and rhythmical verses; so that the cultured reader can scarcely fall to be charmed, as well as instructed.

Mr. Barlow's philosophical and religious views have kept fully abreast of the best thought of this progressive age. He is by no means an agnostic, but finds in the indications of design everywhere apparent in nature evidence of the existence of a great, Intelligent Creator, whom, while he invokes intellectually,

"Oh! thou unknown, yet known to all; Though found, art ever sought; We feel thou art the central source Of Being, Life and Thought !" he also intuitionally recognizes in this personal relation to the human soul:

"Oh! Father, in whose love we live, Whose life in all is love divine, We would obey thy holy will, And glorify thy wise design."

He, moreover, endeavors to reconcile on rational principles the sovereignty of the Almighty with the free agency of man:

But every soul is free to act Within the circuit of its sphere; Where all in Nature's ample school, Will learn God's purpose to revere.

It is to be hoped that this latest effusion of the wise and philosophic muse of Mr. Barlow will obtain a wide circulation and general perusal. New York, April 6th, 1885. HENRY KIDDLE.

Mrs. Hooker's First "Conversation." Monday evening, the 6th inst., Mrs. Isabella Beecher

Hooker opened the first of a series of "Conversations." in the tasteful parlors at Berkeley Hall, Boston, those at The Women's Industrial, 74 Boylston street, being too small for the purpose. The gathering bore the pleasant features of a home reception, owing to Mrs. Hooker's winning individuality and the refined and intellectual company entertained. Among those present we noticed Mrs. Dyar, Mrs. Peabody, Mrs. Stevens, Mrs. Stiles, Mrs. Cofran, Mr. Dowling, Dr. and Mrs. Wellington, Dr. and Mrs. Petersen, Mr. and Mrs. Estes, etc.

The introductory remarks by Mrs. Hooker were an earnest and deeply-felt exposition of how her faith had become a firm knowledge, and enabled her, in spite of family tradition and filiberal prejudice, to embrace the unpopular belief of Spiritualism, so as even to become its dauntless advocate. The early experiences of her life as a medium were then related by Mrs. Maud E. Lord. Music being an important agent in any assembly where appeal is made to the mind, it gave us pleasure to listen to the lady's voice, which on this occasion rendered the harmony of well-chosen music still more enjoyable by its richness and culture. If such a necessity could be more generally understood by those who arrange meetings of similar character, we should, as here, be spared the nervous tor ture of listening to no doubt well-meant, but decidedly inharmonious strains of otherwise good music.

It was nearly 11 o'clock before this pleasant gathering separated, to meet again the following Monday even-ings: April 13th, 20th, 27th, and May 4th. Tickets entiling the holder to admission to themaliare sold at "The Women's Industrial," 74 Boylston street, at the moderate price of one dollar. While those to whom these subjects are new avail themselves of so rare an opportunity as this one offered them by Mrs. Hooker in so agreeable and instructive a manner, it would be well that also those who know, by thought and experience combined, increased the number of friends who sympathetically applaud and exchange ideas for the propa-

April Magazines.

ST. NICHOLAS.-A Notable Event of a Florentine Pageant in 1402, is the subject of the opening story, an illustration of which serves as a frontispiece. "Historic Girls," a series of instructive sketches by E. S. Brooks, is continued, this number treating of 'Zenobla of Palmyra." based on information recently brought to light by Eastern scholars, showing that centuries ago European power was humbled and held at bay by the Arabs, history repeating itself in the events of to-day. "From Bach to Wagner" is the first of a series of brief biographies that promise to be of great value as examples of persistent effort in one direction leading to an exalted success. "Children of the Cold" tells of the games with which the boys and girls of the ice region amuse themselves, and "The Boys' Club," by what means the street Arabs of New York are attracted into better paths than those to which they have been accustomed. "A Mock Session of the United States Senate," held by the pages during the absence of the law makers of the nation, is an amusing sketch with a good picture in illustration. Cella Thaxter and others contribute poems, "Jack in the Pulpit" his budget, "The Riddle Box," its puzzling problems, and a profusion of engravings makes every page attractive. The Century Co., New York. Cupples, Upham & Co., 283 Washington street, Boston.

THE UNITED SERVICE continues, the present month, Stone Pasha's brilliant paper on the "British Military Operations in the Egyptian Soudan"; Thos. Jordan, Adjutant-General of the Confederate Forces at Shiloh, concludes his valuable contribution to the mass of entertaining literature concerning this memorable conflict; the continued stories find interesting development: an article on Gen. Gordon's career, se lected with a good perception of its present usefulness from the Exeter (Eng.) Gazette, gives an admirable condensation of the life-work of one of the most remarkable men of this age; Lieut. S. C. Robertson (1st U. S. Cavalry) has a very important article on "Military Bits and Bitting"; the "Monitor and Mer-rimac" fight is graphically recorded in a letter, published by permission of Capt. Greene (U. S. A.), from his brother, the late Commander. S. D. Greene (U. S. N.)—dated "Hampton Roads, March 14th, 1862" and the editorial notes, departments on "Books of the Month," "Service Literature," etc., etc., make the magazine of marked value to all classes of readers T. H. S. Hamerely, publisher, 835 Broadway, New

OUR LITTLE ONES .- "A Winter Rose," and "A Spring Carol," two pleasing poems in this number, bid adieu to the past and give welcome to the coming season. The youngest readers will find this month's number more than usually attractive, with its "Three Bables on a Tree," "The Calf that Went to School,"
"A Trip to the Moon," "The Wise Little Woodpecker," and its dozen other stories, and twice that number of charming pictures. Russell Pub. Co., 36 Bromfield street, Boston.

THE PHRENOLOGICAL JOURNAL gives a portrait and sketch of "El Mahdi, the Fighting Prophet of the Soudan," whose history in some points bears a striking resemblance to that of the great founder of the Moslem faith. The fourth of the articles upon "The Christian Religion," given in this number, treats of the Greek Church. Other interesting articles are, "The Intelligence of Ants," "Our Unseen Enemies' (Bacteria), and "The Education of the Future." New York: Fowler & Wells Co.

THE HERALD OF HEALTH.-Rachel B. Gleason gives "Hints to Husbands." "Science as Adapted to Conduct of Life," is considered by Rev. H. L. Howard. In "How to Give Massage," instructions from a Homeopathic point are given. Reforms in dietetics and sanitation are editorially treated upon. New York: M. L. Holbrook.

LADIES' FLORAL CABINET .- The inquiry, "What Shall We Plant?" is answered in the opening article. A serviceable list of a dozen flowering shrubs is given; remarks on lawn decoration, sub-tropical gardening, the wild flowers of spring, and hints upon matters in kitchen and parior, will be found of much value to all who would make home the dearest spot on earth. Cabinet Co., New York.

THE ELECTRICIAN contains an interesting and suggestive article, on "The Vicissitudes of Invention," a discussion on "The McDonough Telephone Claim," and a large amount of instructive matter for practical workers in the science to which its columns are devoted. Elec. Pub. Co., New York.

VICK'S ILLUSTRATED MONTHLY gives seasonable hints on the laying out of gardens, planting of seed and culture of plants. The colored frontispiece finely represents the Swan River Daisles, originally brought from Australia. James Vick, Rochester, N. Y. THE QUIVER .- "The Story of a Quaker School,"

France in 1685, with a portrait of Louis XIV., "three short stories, "Clean Within and Clean Without," 'Sandy's Diamond," and "Dorothy Clements," new portions of two serials, many engravings, including a fine frontispiece, "Be Patient," are the chief attractions. New York : Cassell & Co. THE HOMILETIC REVIEW contains its usual varie-

ty of envangelical instruction and aids to preachers. Two of its sermons are of special interest, that entitled "The Fireman's Calling" having historical value from its allusions to means employed for extinguishing fires in times as remote as B. C. 200. The other 'Success in Apparent Failure," though applied to the church, is susceptible of application to all efforts for the betterment of the condition of mankind and the diffusion of the light of truth. New York : Funk & Wag-

BABYHOOD.—Marion Harland continues " Familiar Talks With Mothers." Dr. Walker gives Part II. of his instructive articles upon "The Accidents and Injuries of Childhood and their Prompt Treatment." This magazine, which is ably conducted, is becoming generally considered indispensable to those who have the care of infants and young children. Published at 18 Spruce street, New York.

THE SIDEREAL MESSENGER contains several elab orate papers upon astronomical science and reports of observations on the Eclipse of the Sun in March. Northfield, Minn.: W. W. Payne, Director of Carleton College Observatory.

"Shadows," by John Wetherbee.—John "SHADOWS," BY JOHN WETHERBEE.—John Wetherbee is not a ghost, and is something more substantial than a shadow. Any one who knows him can vouch for his being fully materialized. But "Shadows" is the title of a book just issued from the BANNER OF LIGHT press, John Wetherbee, author, and there is not a shadow in the whole book, but a collection of demonstrated facts and personal experiences of the author. We have found the copy sent us very interesting. It is a book of about three hundred pages, neatly bound in cloth, and offered for sale for \$1,25, postage free. Send to BANNER OF LIGHT, Boston, Mass., for a copy.—The Olive Branch. -The Olive Branch.

"It seems a pity for the cause of Christianity," remarks the Ban Francisco Ingleside, "that Ingersoll should have departed in triumph with the boast that not a clergyman in this city, of any denomination, had the courage to break a lance with him; and now that the lion of infidelity has stalked away, it is fair betting that the parsons will set up for themselves an infidel of straw, and beat and buffet it to their heart's content. "What do you say to that?" they will shout to the lay Ingersoll. "Ah I proud heretic, where are your arguments "Ah I proud heretic, where are your arguments now? and while they are thus defying and smiting their dummy, the true Robert is thousands of miles away."

We publish in another column the prospectus of the BANNER of LIGHT, the leading paper of this country devoted to the Spiritual paper of this country devoted to the Spiritual Philosophy. Any one wishing to investigate will find in the BANNER a mass of matter bearing upon the different phases of the subject.—

The Barnesville (O.) Enterprise.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphite In Acute Pulmonary Troubles.

DR. F. B. STRICKLAND, New York, says: "J find your Emulsion very beneficial after all acute pulmonary attacks in adults, and in chilgation of rational idealism and ideal rationalism.
P. dren during and after such diseases."

Passed On.

Mary E. Brown, aged 27 years, departed for the better land March 22d, in the full knowledge of the presence o her departed friends.

land March 224, in the full knowledge of the presence of her departed friends.

Having been raised in the church, she was late in coming to the knowledge of these truths. But having found this priceless pearl, she has been fearless in the advocacy of the fruith. By request I conducted the services. Both the mother and daughter requested that I should dwell upon this subject, which I did to a large audience, most of whom were utter strangers to our doctrines. She particularly warned her family against excessive grief, as that would hold her earth-bound.

The family were Methodists. The mother is mediamistic, and had outgrown the Church and Bible, which much shocked her friends. When the daughter came night to the river, they began to fully realize the benefits of this new revelation. The family as yet did not receive it. As she neared the borders, both mother and daughter conversed with the unseen, were prepared for the coming event, and awaited it caimly, almost juyfully.

The mother, sick in bed, was controlled most of the time, and thus saved from that intense grief which only a mother can know, and for one only known to be loved. After the services at the house were ever, I sat by her bedided until she was thoroughly entranced. In this state she remained until the return of the family, I sat again by her side awaiting results. In about thirty minutes the control commonced to address pertinent remarks to all the individuals in the room. When all had been addressed, the came out of the trance caim, joyful and cestante, ther brothercame to her; she threw her arms around hits neck, saying: "Brother, on out weep; it is all well; this is for a wise purpose; the Master does all things well."

I have visited her several times since, talked with the family, oxplained as well as I could the new dectrines, and it now appears as if the incidents of this funeral will, as to results, widen out into great good. The Church says: "See how a Optitualism.

Washington, D. O.

RARE AND VALUABLE WORKS. At Greatly Reduced Prices!

ANCIENT Pagan and Modern

CHRISTIAN SYMBOLISM.

BY THOMAS INMAN, M.D., Author of "Ancient Faiths Embodied in Ancien Names," etc.

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

By John's Newton, M. R., C. S. E., etc.

This book contains in a nutshell the essence of Dr. Inman's other publications, and for the reader of limited means is just what he requires. The subject of Symbolism is as deep as human thought and as broad in its scope as humanity itself. The crudite thinker finds it not only worthy of his best energies, but capable of taxing them to the utmost. Many pens have been employed upon it, and it has never grown old. Dr. Inman's views are somewhat peculiar; he has concentrated his attention to the ideas which he believes to underlie the symbolism of the most ancient periods, and can be traced through the autonomy of the Christian Church. He finds the rolation which exists, and the antiquarian likewise, between Asshur and Jehovah, the Haal of Syria and the God whom Christians worship; and the mysterles of the Sacred Grove, of which the Old Testament says so much, are unfolded and made sensible to the common intellect. Scholars will welcome this volume, and the religious reader will peruse its pages with the profoundest interest. The symbols which characterize worship constitute a study which will never loss its interest so long as learning and art have admirers.

Third edition, with two hundred illustrations. One vol. 8vo, cloth, \$1,50; former price, \$3,00.

ANCIENT ART AND MYTHOLOGY

The Symbolical Language of Ancient Art and Mythology.

AN INQUIRY.

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

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We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which countain matter for our inspection, the sender will confer a favor by drawing a line around thearticle hedesires specially to recommend for persons.

perusal.
Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER insertion, must reach this ome on a second of Cigit goes to pressevery Tuesday.

Banner of Fight.

BOSTON, SATURDAY, APRIL 18, 1885.

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

"Immortal Life."

We shall print next week the full reportprepared specially for our columns-of a remarkable discourse, titled as above, which was delivered March 9th, before the First Society of Spiritualists of Chicago, Ill., by Spirit WEN-DELL PHILLIPS, through the medial instrumentality of Mrs. Cora I. V. Richmond.

Conjurer Kellar Again.

Mr. Harry Kellar, whose gross inconsistency -to apply a mild term to his mental gymnastic performances—was recently exhibited in these columns, is again before the public, this time in what purports to be a report of an interview with him by an attaché of the Philadelphia North American. He asserts, as he has many times before, that he traveled eight years with the Davenport brothers as their assistant. Mr. Ira Dayenport, the father of the brothers, and to whom Kellar refers in this interview as being very intimate with, denies in the most positive terms the truth of this statement, and so do others who were acquainted with the brothers' associates. Certainly it is reasonable to suppose that an eight years' engagement with the Davenports would be known to others beside himself, and might be proven by other mouths than his own.

Mr. Kellar says:

"I was the assistant at a private scance which the Davenport brothers gave in London to a number of gentlemen, among whom were Dion Boucleault, Chas. Reade, Algernon Borthwick, Lord Bury, Capt. Inglefield and others."

The Davenports left New York on the 27th of August, 1864, accompanied by Rev. J. B. Ferguson, a gentleman of education and position, formerly a clergyman of Nashville, Tenn., as their agent. He was forty-seven years of age, a man of integrity and honor, of high religious principle, purity of character, deep thought and eloquent expression, and emineutly adapted to the service upon which he at this time entered. He accompanied the brothers to Europe as an interpreter to the public of the objects and nature of the manifestations made in their presence. Is it likely that such a person would have allowed the assistance, interference or presence in any responsible position of this Kellar, who admits in his recent

Kellar continues: Kellar continues:

"The brothers were both tied in their cabinet. Lord Bury stepped up and leaned over one of them to examine the knot, when the other quickly slapped him on the back. There was a murmur in the room. These great men were struck with awe. Now, let me tell you, this rope trick depends upon mere physical dexterity, and the slap was made like a flash, and pretty hard. But here is the description Dion Boucleault wrote of it: 'A smail, white, delicate female hand suddenly appeared above one of the doors of the cabinet. It quivered for several seconds, and then, slowly descending, tapped Lord Bury gently on the shoulder, and then melted in air."

interview that he was "a boy" at the time?

Mr. Kellar adds:

"It is just in this way that otherwise sensible peo-ple allow their senses to be deceived and their imag-inations preyed upon."

Now let us see just how far these sensible people allowed such disastrous consequences; and to do so we go to Mr. Boucicault himself. The séance to which Mr. Kellar refers was held in Mr. Boucicault's house on the evening of Oct. 11th, 1864. In addition to those whom Mr. Kellar mentions as having been present were: Sir Charles Nicholson, Sir John Gardner, Sir C. Lennox Wyke, Rev. E. H. Newenham, Rev. W. Ellis, Mr. James Matthews, Mr. I. Willes, Mr. H. E. Ormerod, Mr. J. W. Kaye, Mr. J. A. Bostock, Mr. H. J. Rideout, Mr. Robert Bell, Mr. J. N. Mangles, Mr. H. M. Dunphy, W. Tyler Smith. M. D., Mr. E. Tyler Smith, Mr. T. L. Coward, John Brown, M. D., and the eminent author and publisher, Mr. Robert Chambers. These are they whom this Conjurer Kellar flippantly alludes to as having had their "senses deceived and their imaginations preyed upon.

On Oct. 12th, the day after the seance, Mr. Boucicault wrote an account of it to the editor of the London Daily News, a copy of which lies before us. In the course of Mr. B.'s letter occurs the following passage, referring to the incident mentioned by Mr. Kellar. Compare it

with Mr. Kellar's version:
"While Lord Bury was stooping inside the cabinet, the door being open and the two operators seen to be sealed and bound, a detached hand was clearly observed to descend upon him, and he started back, remarking that a hand had struck him. Again, in the full light of the gas chandeller, and during an interval in the seance, the doors of the cabinet being open, and while the ligatures of the Brothers Davenport were being examined, a very white, thin, female hand and wrist quivered for several seconds in the air above. This appearance drew a general exclamation from all the party." with Mr. Kellar's version:

Completing the distinguished company as-

sembled, gentlemen of the most acute observation, each doubly alert for any indication of deception, the following over Dion Boucicault's own signature is worthy of reproduction at this

"At the termination of this scance, a general conversation took place on the subject of what we had heard and witnessed. Lord Bury suggested that the general opinion seemed to be, that we should assure the brothers Dayenport that, after a very stringent trial and strict scrutiny of their proceedings, the general and strict scrutiny of their proceedings, the general conditions are successful arrive at no other conclusion. trial and strict scrutiny of their proceedings, the gentlemen present could arrive at no other conclusion than that there was no trace of trickery in any form; and certainly there were neither confederates nor machinery; and that all those who had witnessed the results would freely state in the society in which they moved, that, so far as their investigations enabled them to form an opinion, the phenomena which had taken place in their presence were not the product of legerdemain. This suggestion was promptly acceded to by all present."

Mr. Volley of the interview on the 5th of this

Mr. Kellar, at the interview on the 5th of this month, reported in the American of the 6th. described his séance with Mr. Eglinton at Calcutta, which, as it amounts in reality to a confession of his conviction of the truth of phenomena which he in the same breath condemns as the result of trickery, we give in full:

as the result of trickery, we give in full:

"Eglinton completely dumfounded me in Calcutta. Three of us were seated by a plain, round table. Two slates were brought in. I took the two, and washed and wheed them clean. He then gave me a little piece of slate pencil, which I put between the two clean slates. He took hold of one corner with one hand, and I took hold with the other. We then clasped our free hands, and held the slates under the edge of the table. Presently there was noise as of the pencil writing, and when we opened the slate I beheld the following: 'My name is Geary. Don't you remember me? We used to joke of this matter at the Saint George. I know better now.'

"I remarked, 'I know no one by the name of Geary.' The slate was put under the table again, and the word 'Geary, Geary,' was written several times. Other slates were put under too, and one was brought out with this on it: 'I am Alfred Geary. You knew me and Saint Leger.'

"Then I remembered having met both men at Cape Town, in South Africa, four years before. Geary had died three years before. Geary and I had joked about Spiritualism at the St. George flotel in that town, thousands of miles away. Well, I had to confess I didn't know how the thing was done, and paid my forfeit. But the mystery is now clear. I learned it several years afterward."

How many years he does not say; but the

How many years he does not say; but the number would hardly justify its being called 'several," since his scance with Eglinton was in 1882. He proceeds to give the following lucid explanation of how Eglinton obtained the information given on the slate, which must elicit an audible smile from our readers, and especially from Mr. Eglinton himself:

"At the hall in Cape Town, Africa, where I per-formed, there was a janitor named Hutchinson, a great Spiritualist. Eglinton had been there just after I left, and of course Hutchinson told himall about me. That's how he got his information, for the spiritual letter now he got his information, for the spiritual letter writers and mediums are always preparing themselves in this way. As to how he wrote the communication on the slate I found that out too, and have done t before the Seybert Commission, which is investigating Spiritualism, and will soon report."

It is noticeable in the above that though Mr. Kellar says he did the slate-writing before the Seybert Commission, he does not say he explained to them his manner of doing it; his non-committal on this point is characteristic of the entire fraternity of which he is just now a diminutive representative. With all their pretentious boastings of what they know and what they can do of these manifestations, they never impart an iota of that knowledge to others, nor give, in a satisfactory manner, any one of the phenomena.

If the Seybert Commission places any reliance upon the say-so of tricksters like this Harry Kellar, and closes its ears to the testimony of such men as were at the seance at the house of Mr. Boucleault, not to mention others of the learned professions who have given the subject their attention, all we have to say is, the sixty thousand dollars bequeathed for its use will have been expended to produce a Report not worth the paper upon which it will be written. But we have more confidence in the intelligence of the gentlemen comprising that Commission, than to suppose for a moment such can be the case.

[Will the Philadelphia North American have the manliness to copy the above statement of facts? Nous verrons.]

The Alleged Exposure of Mott. There is no question in our mind but that

which have recently appeared in the Kansas ciety—which in reality is Spiritualism." City and other newspapers. The people where he belongs, intimate friends and acquaintances, who have had sittings with him very many times, all attest to his reliability as a medium for the physical manifestations. Skeptics may imagine that they have really exposed him by "squirting" analine upon the spirit-forms and subsequently finding the same on the body of the medium; yet this fact proves nothing in the light of the knowledge which practical experience in such matters has demonstrated not only to us but others who have given the subject close attention. For instance, when the Allen Boy medium visited Portland, Me., several years ago, and held séances there under the patronage of Mr. J. B. Hall, then connected with the Portland press, a reporter bedaubed a portion of his back hair with printer's ink, then stood at the aperture from which spirit-hands and arms issued. The result upon this particular occasion was that, after the spirit-hand had pulled the reporter's hair, a request was made to see the medium's hand: when, lo and behold! ink was seen upon the medium's fingers, which was decided then and there to be a conclusive proof of fraud. Even Mr. Hall, the manager of the medium, was perplexed in regard to the case, and wrote to us for an explanation - if one could be given. After consultation with several of our spiritfriends, we were informed that the ink from the hair pulled by the spirit-hand, as above described, was simply an electrical transfer from the spirit's fingers to the medium's-that, consequently, the medium had committed no fraud whatever. It was also told us that if we would procure a certain number of individuals. whom the spirits named, and hold a circle under spirit-direction, they could prove that the Allen Boy medium was innocent of the least colors.

We then secured the services of an excellent physical medium-Mrs. Annie-Lord Chamberlain, who will corroborate our statement—and held our seance in the BANNER BUILDING, where she was located at the time. After firmly securing Mrs. C. to her chair (which was stapled to the floor), we seated the company around the table. The musical instruments. excepting the bass drum, which was suspended we took into our printing office one story below, not allowing any one present to know what | and silently stole away: we intended-not even the medium herself. We then crocked the bass drumstick with a thin coating of black ink, so that if any one should handle it the ink would be transferred; we also striped the large bell-handle (four inches in length) with red ink; on another instrument we

ly placed the various instruments upon a side table out of reach of the medium, took our seat on the right of the lady, placing a friend on her left to be sure she did nothing with her left hand, while the right hand was passing continually, during the beating of the drum and ringing of the bells, over the back of our left tained and recorded as to be open to but one interhand. At this time the light was extinguished, and while it remained so the drum was beaten and the bells rung. Upon turning on the gas, to our astonishment, and to the astonishment of every one in the room, the drumstick was seen falling from the drum; and upon examining the medium it was ascertained that the hollow of her right hand was completely crocked with black ink, precisely as it would have been had she handled the drumstick. Thus the fact that a spirit materialized-hand did the drumming was fully demonstrated. We also found a streak of red ink, an exact counterpart of that upon the bell-handle, on the neck of the medium; besides the dots upon another part of her form were reported as having been seen by the ladies who subsequently examined her person, thus proving conclusively to every one present the absolute fact of the transference of colors by spirit-agency alone.

Taking these facts into consideration, then, what is the hypothesis in regard to the analine coloring fluid which was found upon the medium Mott? Simply that it was an electrical transfer, and nothing else. We fully agree with our Philadelphia contemporary, Mind and Matter, which says, "the doubt about the case prevented a consideration in that connection of the demonstrated fact that marks left upon the dress or person of a spirit-form had been found upon the medium, when the marked spirit-form was seen to vanish as it was absorbed by the medium from whose organism it had emanated."

When Spiritualists themselves (to say nothing of skeptics) learn more fully of the subtle laws which govern genuine mediumship in all its phases, they will be less swift to condemn, as some do, these subjects of the spirit-world workers; and hence we fully agree with the paper above mentioned, that "a great outrage has been perpetrated upon Mr. Mott:"

Anniversary Seance.

The SPIRIT MESSAGE DEPARTMENT for the current number comprises the proceedings at the Banner of Light Public Free Circle Room on the afternoon of Tuesday, March 31st-the Thirty-Seventh Anniversary of the Advent of Modern Spiritualism. The account has been published in advance by direction of the Controlling Intelligence. First in order comes an appropriately-worded Invocation, followed by a consideration of certain queries addressed to the Spirit-Chairman regarding life in the other world, the relative conditions attending the physical and the materialized body, the premature (or otherwise) passage of souls to the next sphere of being, and the power of spirits over mediums-the advice embodied in which latter answer deserves to be read by every mortal, whether Spiritualist or not, the wide world over; Dr. HENRY F. GARDNER of Boston then voices his views on Anniversary Day and its lessons with his familiar directness and fervor; he speaks words of strong encouragement to the old-time workers, defends mediums against the wholesale charges made against them, and right truly says, as he refers to the throngs of spirits who (himself included) are hastening back to mingle their rejoicings with those of earth's children on that auspicious occasion:

"We have passed through many strange experiences; the road has been long and rough for the pioneers of Spiritualism; they broke the way through blinding tears and with heavy hearts, making it more bright and hopeful for the young who are preparing to take up and carry on the noble work of teaching mortals that there is no death ... There is a wider interest than you are aware of, for it has entered every stronghold in the land; and it is quite a common occurrence in the churches of every denomination for of the strange things that have come to them....You Mr. J. H. Mott is a bona fide medium, notwith- may go into every hamlet in the land and you will find standing the allegations of fraud against him this same thing working underneath the surface of so-

> HENRY C. WRIGHT comes with his word of cheer, making prophecies regarding society. government, etc., and emphasizing a grand fact when he remarks:

> "It seems to me this is a good day for Spiritualists to turn over a new leaf-a gort of a New Year's Dayto look back over the past year and consider whether they have accomplished all the good that might have been done; whether they have lived in peace with their fellows: whether they have exercised the spirit of brotherly love, and tried to live up to the Golder Rule. If they find many failures, now is time and chance for them to retrieve past mistakes and resolutely determine to do better at once."

ORSON WEBB, of Delma, Pa., contributes a word-painting of the beautiful scene in spiritlife which his eyes behold while he is speaking, through the mediumship of Miss Shelhamer; MRS. HATTIE E. TIBBETTS, of Springfield, O., assures her friends in that place that "all pain. sadness and suffering have gone; weakness has given place to strength, and I am delighted with my spirit-home"; HENRY MOORE, of Artimesia, Canada, gives a happy description of his reception to spirit-life by his loved ones, several of whom he cites by name; ASA H. ROGERS, of Meriden, Conn., sends greeting to his friends, saying all things are well: and MRS. EMMA CARTER- of Cincinnati, O., expresses her own and the best wishes of the late Judge A. G. W. Carter to friends everywhere.

This séance on Anniversary Day called out many important inculcations from spirit-life which should receive the careful attention of the thoughtful wherever this number of the BANNER may be circulated.

Psychical Research Circular.

At the request of one of the committee, Rev. Minot J. Savage, we publish the following cirtrickery; and we were requested to write to Mr. | cular. It informs the reader that the Commit-Hall to ask his friends to suspend judgment in | tee invites cooperation from those disposed to the case until we had experimented with a aid the Society in the accomplishment of its physical medium in regard to the transfer of purpose. So far so good. This appears to be more liberal than the former public utterances of this organization upon the subject, to which we have previously adverted. We sincerely hope that this Committee will be more just and honorable, after it has fully examined the psychics, than was the Harvard College Committee of 1857, whose members promised to make "a full report"; but instead of doing so, after Dr. H. F. Gardner-who accepted their challenge-had fully demonstrated the truth of to the ceiling ten feet above the medium's head, the spiritual phenomena by and through the media, they, like the Arabs, folded their tents

The American Society for Psychical Research, having been organized to make investigations similar to those which for two years have been carried on by the English Society of the same name, we, the undersigned, have been appointed by the council a committee to study mediumistic phenomena.

We therefore invite cooperation from those disposed made three dots with blue ink. We subsequent- to aid us in our purpose. That purpose is neither the | can explain in ten years."

gathering of testimony from others, nor the mere gaining of a personal conviction satisfactory to ourselves, but rather the ascertainment of facts under such thorough conditions of observation as may make it seem impossible to those who credit us with honesty and normal intelligence to reject our conclusions. We seek, in other words, evidence-that is, facts so ascerpretation. We are well aware how difficult such evidence is to obtain for any class of phenomena, and how little the history of opinion concerning mediumistic phenomena encourages one to hope that what seems evidence to one set of persons will seem evidence to another. But the Society for Psychical Research is founded expressly to escape, if may be, from this disgracefully chaotic state of opinion. Its members have confidence in each other, and conclusions attained by persons acting as a committee of the Soclety are much more likely to be influential than the same conclusions would be if they were published by the same persons acting alone. This consideration seems to warrant us in announcing the attainment of unambiguous evidence as the goal of our endeavor, and in inviting the cooperation of all those who think they may help us to that end.

We shall accordingly be grateful to all such " mediums," whether professional or private (but especially to the latter), as shall be willing to demonstrate to us experimentally their possession of peculiar powers; and secondly, we shall be grateful to any one who will place us in communication with such a medium.

Accounts of remarkable phenomena, however interesting in themselves, will not be of use to us at present. Letters should be addressed to Mr. W. H. Pickerng, Institute of Technology, Boston, Mass.

WILLIAM JAMES, M. D., CHARLES CARROLL EVERETT, D.D., MINOT J. SAVAGE, W. H. PICKERING, Committee.

John Pierpont's Birthday.

Rev. C. A. Bartol's memorial sermon, last Sunday morning, on the Birthday of Father Pierpont was a very interesting and truthful production, doing credit to the head and heart of this liberal-minded divine. We give below a synopsis of his remarks:

of this liberal-minded divine. We give below a synopsis of his remarks:

"My friends," said the venerable pastor, "a little aside to day from my usual pulpit custom, I take a man for my text; one whom most of you never saw in the flesh. Webster had his centennial and Channing his. I have thought, with many others, that Pierpont deserves to have his, too. And, therefore, incompetent as I may be to celebrate it. I yet, as a duty, undertake, with my voice alone for my pencil, to draw, if I can, so that you all may behold it, his portrait. But how paint a man who was always at work, always on the lookout, God's agent and his spy as weil? An officer and a scholar, now closing up the ranks and anon fighting in the defense of man; a warm Spiritualist and a cool reasoner; a mechanic and a chiregrapher, whose copperplate line, like Hebrew text, could be read backward. And yet these very traits, his versatility, the superiority in every way of his gifts, the sublimity of his genius, towering above and casting his defects into the background, his independence of speech, his personal purity and his bodily presence, make him a very tempting subject. Not Channing or Parker are so striking a figure. Years ago he walked these streets. When I think of him, I think of the picture of Michael, the archangel, striving with and treading the dragon under foot. He was ingrained a military man, and it was a curious irony of nature and fate that he who provoked the wrath of the artillery company he assailed when invited to speak, should, at the age of almost eighty, have gone, in a chaplain's regimentals, to the front, with a grandeur of solderly bearing which no other figure in the army could have exhibited. Sumner and Pierpont were not Quakers, but born solders. Both had batteries in their brains to be unmasked, not with shell and shot, but with words more fiery and effective than the powder and shot of cannon that were to be unlimbered on the battlefield. His resentments were not directed against men, but against the evil seeds of in

all his strength. What nobility, dexterity and faculty! He accomplished all he undertook with matchless ease.

The actors in the great quarrel with Pierpont fortyfive years ago are dead. No live coal, it seems, can be raked out of the lifeless ashes. When told to go, he would not go. He was not exactly like a lamb led to slaughter, or like a sheep dumb before the shearer, opening not his mouth. Rather he was like the ram's horn which was blown outside the walls of Jericho. Let us liken him to the lion of Judah. After he was sorely blamed, he held forth and was absolved to himself. A civil and military officer may be removed summarily, it seems, but Pierpont held a different commission. He could be removed only by the commander-in-chief. He was not, therefore, ordered to leave until he had maintained and triumphed in his cause. Nearly lity years ago he read a letter, publicly standing here where now I stand, on this very place—my letter accepting a call to the West Church in Boston. And the echo of his wonderful reading, making more of the letter than it really was entitled to, came to my ears. I was the last of the Boston ministry to tender to him in his apparent misfortune; but equal honor, a pulpit exchange. This was in front of the State House, and toward the close of his career. He was as pure a soul and as clean a minister as lived within the limit of our civil precincts. The beauty of his life, his holiuness, were a sufficient reply to any indictment. The new Hollis-Street Church—God bless it and its minister and people—that new church is now proud of him and grateful for the words which tt and its minister and people—that new church is now proud of him, and grateful for the words which were half battles. And as a strong man lifts a child to his shoulder, so has he raised us all."

Gen. Grant Dying.

Rev. Dr. Newman, as is well-known, was Gen. Grant's pastor in Washington during the latter's political administration as President, and has been his close personal friend from that time till to-day. We have already taken occasion to cite certain sayings of Mr. Newman in public, to prove that he was a Spiritualist. He more than showed himself to be one on the occasion of the recent death of the son of Senator Sanford, of California. The following scene is taken from a report published in the New York Tribune, as having recently occurred at Gen. Grant's bedside:

"After the physicians had gone, the General said that he would like to see Dr. Newman, as he wanted to have a talk with him. A messenger was sent to Dr. Newman's house, and he arrived at the General's house a few moments after three, and went to the sick man's room.

The General smiled when he entered the room, and said in a voice that was much clearer than in the morning, that he was glad to see him.

"'How are you feeling?' Dr. Newman asked.
"'I am very tired and weak,' replied the Gen-

eral; 'this long struggle has worn me out.'

"After a few moments of general conversation, during which Dr. Newman related many
things that had occurred of interest to the

General, he said You have friends everywhere who are re membering you in your sufferings, General, and, in fact, it seems as if every one was your friend at present.'
"'Yes,' replied the General; 'I have many

friends here, and I have also many friends on the other side who have crossed the river before me. "Yes, General, that is so, said Dr. Newman. 'They have taken the journey before you, and now they stand waiting to receive and welcome you.

"'It is my wish that they may not have long to wait for me, and that the end will soon Here is all the needed evidence of the firm

belief not only in immortality, but in the presence of ascended spirits, "waiting to receive and welcome" him. The Church angrily refuses to listen to such priceless proof for mortals, yet it takes it all covetously to itself when it is offered on such occasions as this.

In a notice of that excellent work, "The Missing Link," from the pen of the eldest of the Fox Sisters, Mrs. Underhill, the New York Truth Seeker very justly says: "The book is a

The Auniversary Abroad.

In London a fine entertainment was given at Cavendish Rooms, the attendance far exceeding the expectations of the most sanguine. Mr. Burns of the Medium and Daybreak presided, and made an address at the opening, in the course of which he said that it was a matter for deep gratitude to observe the gigantic work Modern Spiritualism has already accomplished in the world. It has revolutionized the scientific view of the nature of man, and thus achieved a purpose in the highest domain of science which no other power could have effected. But more than this, it has been to millions a spiritual light and guide, teaching them the noblest of life's duties, preparing them for a life without end, and furnishing all the essentials of a true religion. The speakers that followed were: "A. T. T. P.," Thomas Everitt, J. Commodore Street, Thomas Shorter, and Dawson Rogers. Several vocal selections were finely executed by Mdlle. Catalina Gomez, Mr. Donaldson, Miss Jessie Dixon and Miss Wade. Miss Agnes Malthy gave an excellent recital of the pathetic "Prince Arthur Scene," in Shakspeare's "King John."

In Glasgow an address was delivered by "St. Mungo." A soirée was held by the Glasgow Association of Spiritualists, at which Mr. Wallis read a paper respecting the Anniversary. An address was made to Mr. J. J. Morse, in anticipation of his leaving England, to which he feelingly responded. Rev. Mr. Taylor, one of the Unitarian clergy of Glasgow, addressed the audience and avowed his determination to investigate Spiritualism, and find, if possible, the evidence in its support eloquently advanced by the several speakers who had preceded him.

Foreign Facts.

A greatly improved public opinion exists in Vienna regarding Spiritualism, resulting from the recent visit to that city of Mr. W. Eglinton, whose wonderful success, or rather the success of the spirits to produce phenomena through his mediumship, is the chief topic of conversation among thinking classes: and the impression which the assault upon Harry Bastian caused to be left on the minds of some of the Austrian people has been entirely obliterated.

We translate from the Petit Journal, Paris, France, of the 22d ult., the following paragraph, which goes to show the ruin wrought ever and anon by the barbarous practice of vaccination:

"Our correspondent at Rodez telegraphs us that the papers at Aveyron publish a very grave fact which has taken place at Ville-

Of forty children who were vaccinated by a doctor, nine died in forty-eight hours after the operation. The population awaits impatiently an open inquest by the proper authority.

Reception to the Shawmut Lyceum.

By invitation of Capt. Richard Holmes, President of the First Spiritual Temple Organization of Boston, together with the concurrent action of J. Wm. Fletcher, who now occupies the platform at Horticultural Hall, the Shawmut Spiritual Lyceum, J. B. Hatch, Conductor, will attend a service to be held in the abovenamed hall on Sunday evening next, April 19th. A cordial invitation is extended to all children to join with the Shawmut on this occasion. As Mr. Fletcher is the first to devote an evening to the young workers in the Lyceum movement, we trust his efforts will be fully appreciated by the convening of a large attendance. Officers and pupils will meet in lower hall at 7 o'clock sharp, ready for the march.

THE BOSTON INVESTIGATOR this week enters upon the forty-eighth year of its publicationa period which few, if any, of its contemporaries of the religious press can match. The change in popular opinion respecting the church and its doctrines that has been wrought during that time is most remarkable; and many individuals and families who, upon the appearance f its first number, would have allowed a copy of the paper in their presence, have now no hesitation in reading it: It is a standing monument in commemoration of that independence of thought in America which tolerates a free expression of opinion upon religion, as upon all things els. Though the editor and publisher of the Investigator and ourselves stand at diametrically opposite points in our views of the future of mankind, we are in unison for the extension of liberal thought and the abolition of mental slavery. This is shown on Mr. Seaver's part by the fact that he is frequently a speaker on the Spiritualist platform, and also by the following closing remark of an editorial notice concerning the late Anniversary of the Advent of Modern Spiritualism, contained in his paper of last week:

"Since the Spiritual theory professes to be in accordance with the facts or laws of nature, of whose powers and capabilities we know but litle; and since it is liberal in its teachings, it worthy of the investigation and respect of all

The séances of Mrs. Ross of Providence, at 281 Shawmut Avenue, Boston, are successful both in the numbers who attend them and the materializations that occur. Last Saturday afternoon a large company assembled, but delays occasioned by sickness had prevented due preparations being made; yet Mrs. Ross, in dark attire, had no sooner entered the cabinet than a tall female form, robed in white, came to the opening and conversed a moment or two with Mr. R., who, after she had gone, remarked that the light was bad-not in quantity but in quality. The control, "Bright Star," then appealed to the sitters whether it would not be best to postpone the seance until evening, as to attempt to hold one under the then existing conditions would be neither just to the medium nor satisfactory to themselves; and it was so decided. Everything has since been arranged, a patent lantern for materializing séances being used, the peculiarity of which is that it diffuses a soft, uniform light, which can be regulated by the spirits themselves within, or the attendant outside, the cabinet. The Sunday evening séance, we understand, was very satisfactory.

By a notice under "Meetings in Boston" it will be seen that the services heretofore held in Harmony Hall, under direction of Prescott Robinson, will hereafter take place in Eagle Hall, 616 Washington street, the same gentleman continuing as Chairman.

The reader will find on our fifth page a notice by James R. Cocke, which is of interest to those making inquiries concerning mediumistic development, etc.

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Attention is hereby called to the advertisement of J. R. Tallmadge on seventh page.

Never give up! You can find a remedy for good offset to 'Bottom Facts,' and vouches for more supernatural marvels than Mr. Truesdell can explain in ten years."

Heart Disease. Every one who has tried DR. GRAVES HEART REGULATOR says it is a sure cure. Free pamphlet of F. E. Ingalls, Cambridge, Mass.

The Spiritualist Gathering at New Orleans.

April 18th, 19th and 20th are the days upon which a Convention of Spiritualists, as previously announced, will be in session at New Orleans. Visitors upon arrival, by reporting at the office of Woltz, Moulton & Co., 23 Carondelet street, will be directed to boarding-places, and receive any other information they may require. A very interesting time is anticipated. The World's Exposition offers an additional attraction to draw visitors; the meetings of the Convention will undoubtedly give a new impetus to the cause of Spiritualism in the Southern States.

"Doctors' Grip Law."

A bill is pending in the Michigan Legislature to amend the now existing medical law of that State, so as to make the monopoly of the "regulars" complete, as regards the practice of medicine. We are glad to note that the editors of the New Era of Grand Rapids, and others, are doing good work against the obnoxious statute. We trust the freedom-loving citizens of the Wolverine State will rally to the sure overthrow of Allopathic tyranny within her borders.

Upon remitting the subscription for a friend, Helen S. Richings, of Ocala, Fla., writes: 'I hope in this way to create an interest for the BANNER OF LIGHT in the mind of the person to whom it is to be sent—an interest which the BANNER itself must surely maintain, appealing, as it strongly does, to the reason as well as to the heart. Although a new subscriber myself, I am already so attached to it that I often find myself wondering how I ever managed to live without it." We tender to the writer our sincere thanks for the practical evidence she gives of her interest in our paper, and trust it will continue to merit her approval. [Since the foregoing was put in type the lady has reached Boston, and is now located at 30 Worcester Square.]

C. C. Anthony, Ithaca, N. Y., writes that he saw the BANNER's caution against "John Davenport, the stroller," and shortly afterward that person came to his town. He (A.) attended, and found the BANNER's remarks true, and now warns all persons that Davenport's "séances"(?) are not even an ordinary "sleight-ofhand" performance, but fall, even in that regard, below mediocrity. He adds: "If Spiritualists in other places feel tempted to go and see this man, I hope they will take warning and save their money."

In the account of the Anniversary meetings on our first page will be found a sketch of the celebration held by the First Association of Spiritualists in Philadelphia, Pa., assisted by kindred Societies-Thomas R. Hand being the announced Chairman of Anniversary Committee. The officers of this Association are as follows: President, Joseph Wood; Vice President, Benjamin P. Benner; Financial Secretary, J. Reese Beal; Treasurer, William H. Jones; Superintendant of Camp, F. J. Keffer, 613 Spring Garden street, Philadelphia.

We find in the Providence Morning Star quite an interesting account of the Charity Wood Yard in that city, where Mr. Wm. Foster, jr., is employed as Superintendent. It graphically states how Providence furnishes work for the deserving poor. We are sorry that the crowded state of our columns prevents the insertion of the article in the BAN-NER. Those, therefore, who would learn of this excellent system, will be supplied with copies on addressing, with a small fee, The Providence Morning Star of March 12th.

We are pleased to learn that the excellent trance medium, Mr. J. J. Morse, is having marked success as a lecturer upon spiritual themes in Liverpool, Eng., at the present time, and at other points. As his guides desire him to labor for a time on this side of the Atlantic, we trust that the friends of the cause will seoure his valuable services, as we know him to be a most excellent lecturer. He may soon be expected in this country. Address him in care or this omce.

"J. S.," writing from Philadelphia, says: "Soon our Camp-Meeting will be the song-"Neshaminy! Neshaminy! away to Neshaminy l"-this being the last year of our present lease. We are already inquiring where we shall locate another year-what change shall we make? Shall we form a stock company, buy grounds or lease? Take New York, New Jersey and Maryland into partnership? What say you, one and all!"

We were sorry to see in a Philadelphia contemporary a statement to the effect that the séances of the mediums for the physical manifestations in Boston were not remunerative the past winter, etc. The fact is just the reverse. The managers inform us that the interest in the spiritual manifestations was never more satisfactory and remunerative.

Joseph Caffray's announcement on our seventh page should read, séances, Monday, Wednesday, Friday and Sunday evenings, and Tuesday and Thursday afternoons of each week. These corrections reached us after the outside forms had gone to press.

Prof. Henry Kiddle writes from New York City April 6th: "Your last number was very fine. The Message Department was unusually good. Z. P. WILDES, I learn, did preach in the Fifth Avenue Baptist Church, Harlem, near where I live."

A. H. Worthen writes from Springfield, .lll.: "Although we have no active organization in this city, yet there is considerable interest manifested in the cause, and several circles are held weekly for the unfoldment of

J. V. Mansfield, "the spiritual postmaster"-as will be seen by an announcement under special notices—is now located at No. 82 Montgomery street, Boston.

Colby & Rich have received from England a few copies of the work entitled "THE PERFECT WAY; or, The Finding of Christ." Price \$5.00 each.

The attention of the reader is called to another installment of Anniversary Reports on our first and eighth pages.

Writing from Providence, R. I., under a recent date, Wm. Foster, Jr., speaks as follows concerning Dr. F. L. H. Willis, and the estimation in which he is held in that city: "Dr. F. L. H. Willis's discourse in Blackstone Hall on the The Dominacy of the Spirit, and its Power when Given Full Sway, was a philosophical and beautiful portrayal of the possibilities open to man, even in the mortal state, when he gives the spirit an open door, and permits it to have full CODE."

ALL SORTS OF PARAGRAPHS.

GEN. GRANT. Oh! thou in whom such calm and power agree,

If immortality may ever dawn On mortals, of thyself it now were true That the great spirit of Lincoln looks for thes Where files of shadowy soldiery are drawn,

Waiting their mighty Captain's last review!
Midnight, April 6th, 1885. EDGAR FAWCETT. The Order of United Fellowship, of which Henry Damon is Supreme Director, (office 26 Union Park Boston,) is a worthy organization, uniting in its ob jects the life insurance of its members, and their so cial instruction and amusement. Garfield Council No. 5, of this Order, is located at Odd Fellows Hall East Cambridge, and at a recent session the exercises were pleasantly set off by music by Mrs. Nellie M. Day, and others, singing by Miss Kitson, and readings by Miss Lida Paige, of West Somerville, who gave the selections." Lady Clare," "Kissing," "Mr. Caudle becomes a Mason," and "Her Letter," in a manner which proved her to be in possession of gifts which are in the highest degree promising of her future dis tinction in this direction.

Couch, the Oklahoma "boomer," has been in Washington, striving for some time past to secure from Sec. retary Lamar some favorable action for his project. He has been distinctly and emphatically informed, however, by that official, on behalf of the Administration, that it proposed to preserve the Indian territory inviolate, and that all attempts at invasion would be resisted. It is stated that the sub-committee of the Senate Indian Committee, of which Senator Hawes is Chairman, will make an investigation of the Oklahoma question, among others, when it starts on its tour in May.

England and Russia yet tremble on the verge of a war that seems inevitable. Both sides are arming in hot haste, and at great expense; the engagement be-tween Gen.-Komaroff and the Afghans, March 30th, on the river Kushk, in which some nine hundred of the latter are reported killed, has brought matters to a point where diplomacy seems to be at fault in the effort to longer sustain the peaceful balance. Nothing further of moment has (up to time of going to press) occurred at the to be seat of war, though the telegraph despatches of the 14th announce that the Russians are advancing in force toward the Afghanistan frontier.

A man must serve his time at any trade Save censure—Critics all are ready made.

A block of eight five-story brick buildings, erected on Sixty-Second street, near Tenth Avenue, New York, the past winter, was melted by the rain and tumbled down Monday, April 13th, seriously injuring thirteen workmen who were endeavoring to prop up the walls. Loam or mud, instead of sand, was used in the mortar. The contractor, when the collapse came, ran away, so report avers. Where were the building inspectors of Gotham?

The Prince of Wales's visit seems to have produced the opposite of a pacific feeling in Ireland, since his arrival at Mallow Junction, County Cork, was signalized by a serious riot; there was also much trouble in Cork of the same kind.

The New Camp Ground at Rindge, N. H.

The company having control of the enterprise bearing the significant title of the "Mediums' Camp-Meeting of the Two Worlds," to which attention has been called through circulars and the new magazine Spirit Voices, is rapidly completing plans for active work as warmer weather advances. The grounds are charmingly located upon Long Pond, now christened Lake Sunshine. The shores of this lake are clean sand and pebbles, and are, therefore, very inviting; while the grove is ample for the purposes of the meet-

To engage the attention and cooperation of every one wishing to take part in a delightful sojourn amidst the beautiful scenery and invigorating air of this location, every effort will be made to add to the pleasure and spiritual profit of all who participate. To aid and facilitate the work, and that a more definite idea may be gained of the locality for the selection of lots, etc., a number of excursions have been proposed—the first of which occurs on Saturday, May 2d.

Earnest and talented speakers have been engaged; among whom may be mentioned W. J. Colville, Geo. A. Fuller, Dr. H. B. Storer, and Mrs. Juliette Yeaw, The phenomenal phases will be well represented by

well-known mediums. A more extended notice will be given hereafter.

Charles W. Slack.

On Saturday morning, April 11th, the Hon. Charles Wesley Slack passed to the other life. He was taken with pneumonia on the 3d, and was confident of ultimate recovery almost to the last. He was an active man of good health, in age about 60, and his demise was quite sudden. He was the U.S. Collector of Internal Revenue, and had held the office for sixteen years. He was a politician and an able speaker, and well known as the editor and proprietor of the Boston Commonwealth newspaper.

Mr. Slack was one of Theodore Parker's disciples. He thought, however, mortals did not know anything of a future life, so he might be called an agnostic.

He was not a believer in Modern Spiritualism, but was hospitable to it, as the columns of his clean, readable weekly paper have attested many times in the past, he being always really to print John Wether-bee's articles, in which, as a matter of course, Spiritualism was attractively presented over the signature of "Shadows." His liberality in this regard is worthy of remembrance and honor, among the friends of struggling truth, at an hour when he has individually and experimentally solved for himself the great problem of immortality.

Movements of Mediums and Lecturers.

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

We are sorry to learn that Hon. Warren Chase is We are sorry to learn that Hon, Warren Chase is confined in Toledo, O., by a severe cold and congestion of the lungs—the first time in many years that he has not been able to lecture. As soon as able he will visit his son in Otsego, Mich., and go thence via Grand Rapids and Grand Haven, to Milwaukee, Wis., to spend a few weeks in that State before returning to the East. A few of his old friends and the ploneers in Spiritualism may have a chance once more to meet in this life the man who first started the ball in that State, as this he expects will be his last visit in the physical body.

physical body.

Mr. and Mrs. S. C. Vyles are giving instructive lectures upon spiritual subjects and convincing proofs of spirit-presence in and about Dover, Me., writes a correspondent, who relates an instance in his personal erience with them in corroboration of the truth of

his statement.

Frank T. Ripley, trance-test medium, is speaking at Manchester, N. H., for the Spiritual Liberal Union. Would like to speak and give tests anywhere in New Hampshire, May and June, on very liberal terms. Address him at Manchester P. O., care of H. D. Lord.

Dr. Dean Clarke has gone to Marlow, N. H., to rusticate for a while; at which place all letters may be addressed till further notice.

Mrs. Henley Brooke of Boston, medium, who has been quite ill of late, has had a relapse, and now lies in a very

Mrs. Henley Brooke of Boston, medium, who has been quite ill of late, has had a relapse, and now lies in a very critical condition. Nothing but her mediumship and susceptibility to receive spiritaid gives her strength and hope of recovery.

Mrs. S. A. Jessmer of Amaden, Vt., is at present located at 1214 Vine street, Philadelphia, Pa.

W. J. Colville can be engaged for week-evenings within easy access of New York or Boston. Address 304 Shawmut avenue.

W. J. Colville spoke to a good audience in Templars' Hall, 30 Market street, Lynn, Mass., Sunday last, at 3 P. M. Capt, H. H. Brown lectures there on Sunday next at the same hour.

Mr. J. W. Fletcher will speak in Providence, R. I., the first two Bundays in May. The last three are open to engagement. He will lecture in Cincinnati, O., Aug. 22d, 30th, and Sept. 6th and 18th; in Cleveland, O., until November.

O., until November.
Dr. H. P. Fairfield will lecture for the Rockland Spiritual Union, Sundays, April 19th and 28th. A larger hall has been obtained for these lectures to accommodate the people. Dr. Fairfield is ready to answer calls to lecture wherever his services may be required. Address Bockland, Me.

J. W. Kenyon will speak in Worcester, Mass., on the last two Sundays of this month, 19th and 26th, and in Williamantic, Ct., during May and June. His services are available for funeral occasions at any point in New England. Address 17 Piedmont street, Worcester.

Spiritualist Meetings in Boston:

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

BILIN 1930. L. B. Wilson, Chairman,

Boston Epiritual Temple, Morticultural Hall.

Lectures Sundays at 10% A. M. and 7% P. M. R. Holmes,

President; W. A. Dunklee, Treasurer.

Wells Memorial Hall.—The Shawmut Spiritual Lycoum meets in this hall, 987 Washington street, every Sunday at 10% A. M. All friends of the young are invited to

visitus. J. B. Hatch, Conductor.

Paine Memorial Hall.

visitus. J. B. Hatch, Conductor.

Patne Memorial Hall, Appleton Street. near
Tremont.—Children's Progressive Lyceum No. 1. Sosions Sundays, at 10% o'clock, Benj. P. Weaver, Conductor. Allare cordially invited. Seats free.

Borkeley Hall, 4 Borkeley Street, corner of Tremont.—Public sorvice every Sunday at 10% A.M. and 7% P.M. Permanent lecturer, W. J. Colville. Organist, Rudolph King. The public cordially invited.

South End Spiritual Temple, No. 30 Worcester Square, (in connection with Berkeley Hall Society).—Sunday, public services at 8 p.M. Monday, Ladles' Union, 2% P.M., public meeting, 8 P.M. Wednesday, concert and lecture, 8 P.M. Friday, lectures on health and healing, 3 P.M.

The Working Union of Progressive Spiritualists holds public services at Berkeley Hall Sundays at 25, P.M., also Wednesday evening at 75, o'clock, at No. 170 West Chester Park, M. S. Ayer, President, No. 191 State street. Wm. H. Banks, Secretary, 77 State street.

Wells Memorial Hall, 987 Washington Street,— The Scirius listic Phenomena Association holds meetings every Sunday afternoon at 2% o'clock. G. C. Paine, No. 5 Staniford Place, Corresponding Secretary, 1031 Washington Street,—First Spiritualist Ladies Aid Society, Meetings every Friday at 2% and 7% P. M. Mrs. Henry O. Torrey, Secretary.

College Hall, 34 Essex Street.—Sundays, at 10% A. M., 2% and 7% P. M., and Wednesday at 3 P. M. Eben Colb, Conductor.

Cond. Conductor.

Eagle Hall, 016 Washington Street, corner of Easex.—Sundays, at 10% A.M., 2% and 7% P.M.; also Thursdays at 3 P.M. Able speakers and text mediums, Excellent music. Prescott Robinson, Chairman, (The Spiritual meetings formerly held in Harmony Hall, 34 Essex street, will hereafter be held in Eagle Hall, 616 Washington street, corner of Essex.)

Chelsea.—The piritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bellingham Car Station, at Sand 7½ F. M.

The Ladies' Harmonial Aid Society meets at Temple of Honor Hall, Hawthorn street, every Friday afternoon. Business meeting at 4½ o'clock. Entertainments in the evening, Mrs. E. A. Baker, Secretary, 129 Marlboro' street.

The Boston Spiritual Temple at Horticultural Hall.

The morning service of last Sunday was opened with musical selections by Mrs. Wilson, accompanied by Mr. Willis Milligan. After reading "Eternal Justice" Mr. Fletcher proceeded to deliver a powerful address upon "Mediums and Mediumship." The subject was considered historically; it was held that the power of the spirit had ever been contending with the ignorance of the world, just as light contends with darkness, but that the human mind was so biased in its conceptions that it refused to both hear and see. Jesus was an embodiment of this power, and his life but a prophecy of what was to come. He found himself in an age when an "eye for an eye and a tooth for a tooth" was the abiding law, and he breathed forth that divine command, as yet but a command, that "yo love one another." He was not among the wise, but with publicans and sinners, and the twelve were not great, but engaged in ordinary pursuits of life. His death was the only way in which they could deal with a life so grand and pure, for that life brought out their own selfish purposes in too bold relief. In the present day we find the same power at work. No one pretends to say that the principles of Spiritualism are not true, or that its philosophy is not ennobling; but it has not come in the right way; theologians have not discovered it, and the spirit of persecution only sleeps to day, it is not dead. The M. D.s' law, which every year you are trying to pass, is as infamous a one as was ever enacted in the name of witobcraft. Take one step more, and put God into your Constitution, and the horrors of the Inquisition will repeat themselves. Mediums, like artists and poets, are not made, they are born; their gifts are blessings from the hand of Almighty God. Let them be rightly exercised and used, and happiness is the result. The lecturer was frequently applauded, as he marked the different points in an effective manner.

In the evening the subsence of light, so evil is but the absence of good, containing it in possibility. At the conclusion of the discours The morning service of last Sunday was opened with musical selections by Mrs. Wilson, accompanied by

The Working Union of Progressive Spiritualists.

At the meeting in Berkeley Hall last Sunday afternoon, after the usual preliminary exercises, Mrs. Dyar discoursed upon "Our Home and Your Home." Speaking of the home in spirit-life, the controlling spirit said: "It is very important that I go over this matter with care and precision, for it is almost impossible for any spirit to come back here and tell you anything new about the fundamental principles. I compare homes or gradations of earth-life, to a previous Sunday the Rev. Dr. H. W. Bellows spoke about a spirit-aura surrounding your planet, giving life and the very easence of being unto you. Now your life here receives its impulse, tone and main characteristics from the spiritual life; those living here mirror the life of those living there." The speaker outlined the advancement from the first gradation or home of crudeness, through the second, third, fourth, and to the lift or that one corresponding to and in conformity with our present condition of spiritual influx and power, showing the rapid growth and development as we pass from one home to another in the elements of religion and awe, reverence, benevolence, morality and intellectuality. When this point is reached the spirit-influx or impulse is interplended or intermarried, as you might say, with all the other elements, and then fifth home or gradation is reached, which brings the people of earth to the life of to-day, which it has taken ages upon ages for them to attain. "In our world of spirits we have two more homes, the sixth and seventh; the corresponding ones in earth-life are not with you yet; but I want you to cultivate intellectuality, morality and spirituality, and then you will be in the line of progression toward those happy homes. In spirit-life there are those in the first sphere who have been there a tfousand years and yet not progressed to the second home; the reason is because selfshness is the groundwork there; you do not find there any generosity or nobility of character. God gloves every created being their choice of good or evil; At the meeting in Berkeley Hall last Sunday afternoon, after the usual preliminary exercises, Mrs. Dyar

Berkeley Hall Meetings.

On Sunday last, April 12th, W. J. Colville lectured to large audiences, his subjects being "The Natural and Spiritual Body," and "The Nights and Days of Genesis." Excellent music was furnished, with Mmesis." Excellent music was furnished, with Mmesis. Bishop as soprano and Rudolph King organist. On Sunday next, April 19th, Capt. H. H. Brown will be the speaker. Subjects, 10:20 A. M., "He is Risen"; 7:30 P. M., "The Evolution of the Religious Conception."

20 Worcester Square.

Capt. H. H. Brown will hold a public reception for answering questions Monday, April 20th, 8 P. M. On Friday, April 17th, Mrs. Nightingale will deliver an essay at 3 P. M. W. J. Colville will also speak and answer questions; special topic, "Healing Power of Music." These meetings are held every Friday at 3 P. M., and are always instructive and interesting. Admission ten cents. mission ten cents.

SHAWMUT LYCEUM, WELLS MEMORIAL HALL. The overture last Sunday morning by the Shawmut The overture last Sunday morning by the Shawmut Orchestra was followed by singing and reading by the children; after which recitations were in order from Aldie Bradford, Bessig Brown, Louise Irvine, Georgie Lang, Allie Danforth, Allie Cummings, Maud and Joste Gardner. Musical selections from Mr. and Mrs. J. B. Hatch, jr., and Miss Shelhamer. Charlie Hatch, Little Blanche; vocal sole by J. B. Hatch, jr., concluding with a reading by Father Rich.

23 Windsor street, April 13th; 1885.

[A lengthy report of the Shawmut's Sixth Anniver.

[A lengthy report of the Shawmut's Sixth Anniver-

sary was put in type for this issue, according to promise, but the demands upon our space, at the last moment before going to press, from many localities, have been so great as to necessitate the delay of its publi-

cation till next week.—ED. B. of L.] PAINE HALL.-Attendance of the Lyceum session was good, especially on the part of the children. After the marches and usual lessons, excellent readings ter the marches and usual lessons, excellent readings were given by Maria Kalis, Sadie Peters, Morris Schwartz, Mrs. Francis, Mazy Howland, Mark Abraham and Annie Abraham. Miss Emma Ireland, controlled by Aggie Davis Hall, delivered a beautiful address upon a subject suggested from the audience, at the close of which Conductor Weaver presented the little medium with a floral offering in behalf of the Lyceum Association. A gentleman arose in the audience and said, "I desire to say a word in regard to this young lady and her control. I was the husband of Aggie Davis Hall when she was in earth-life, and I desire to say I know that she has controlled your little medium this morning. Knowing of her interest in the Lyceum, I am not surprised that she has selected her medium from its scholars." Entirely unexpected as these remarks were, they rendered a beautiful tribute to the memory of the loved one gone before, and a confirmation of the genuine mediumistic gifts of the young lady.

Conductor Weaver then said. "It gives me great

firmation of the genuine mediumistic gives of the lady.

Conductor Weaver then said, "It gives me great pleasure to introduce Mrs. Maggle Folsom Butler," who said, "I have just listened to one I dearly loved, addressing you through her little medium, and my heart is beating so fast I can hardly speak. I know she will take good care of her medium; you must also surround her with good influence, guard well this opening bud, for the words you have heard this morning are but the key-notes of those to come."

F. B. WOODBURY.

COLLEGE HALL MEETINGS .- Our hall on Sunday COLLEGE HALL METINGS.—Our hall on Sunday last was filled to its utmost capacity, and many stood eagerly listening in the ante-rooms during the service. We were permitted to enjoy a feast of good things from the lips of Dr. H. B. Storer, John Wetherbee, Eben Cobb and Capt. Roberts. Mrs. M. A. Chandler and Miss M. A. Keating delivered inspirational addresses freighted with thoughts pure and elevating, and their controls gave many well recognized communications. James R. Cocke spoke eloquently, gave incontestable proof of spirits' power to converse with mortals, and treated us to music of a high order, both vocal and instrumental. One marked feature of the day's proceedings was the introduction upon our platform, by Mr. Cocke, of Mrs. King, who was developed as a medium under his charge. Mrs. King was said to be controlled by the spirit of Charlotte Cushman, who after expressing warm thanks to Mr. Cocke for adding her to gain a control she had long coveted, gave the audience a poetic greeting, that for beauty of expression could hardly be excelled. "Flossie" then took the medium, and proved herself a bright and intelligent control. Dr. Storer, who was near Mrs. King as she was speaking, entranced, rose to his feet after her control had left, and enrnestly averred that he recognized the features of Charlotte Cushman transfigured upon the medium's face as she was discoursing. Mrs. I. H. Frost favored us with a fine song, and gave a number of acknowledged tests. The spirit experience through Mrs. Charles Court was thrilling. Dr. C. H. Harding and Fred Jones gave excellent tests and readings, and made timely remarks. Mr. F. O. Mathews, of Brooklyn, N. Y., visited us, and was warmly received. His fervent speech, and wonderful spirit gifts, so freely bestowed, drew hearty response of appreciation from his hearers. last was filled to its utmost capacity, and many stood

THE SPIRITUALISTIC PHENOMENA ASSOCIATION at Wells Memorial Hall, Sunday, April 12th, listened to an interesting address by Mrs. M. A. Ricker, of Chelsea, the musical exercises being furnished by a volunteer quartette, who accompanied Mrs. R., assisted by Mrs. Edwards, and Mr. Milligan as planist. Mrs. Ricker's discourse consisted chiefly of reminiscences of her experience as a Spiritualist, comprising a period of more than thirty years, and afforded ample food for thought upon the change in public opinion that has been brought about since the advent of Modern Spiritualism. She recounted the petty annoyances that had been heaped upon her from professedly Christian neighbors and associates, and told us of one well-known and distinguished doctor of divinity in the Congregational church, who gave her the comforting assurance that, if he had his way, he would enforce the old Mosale law, and put all mediums to death. Mrs. Ricker is an interesting speaker, and her discourse commanded the close attention of her auditors, who testified their interest by frequent demonstrations of approval.

Little Allie Cummings, of Chelsea, in a recitation, told us with fine effect "How (she) I went to church," Mr. David Brown made a few remarks, and gave tests, which were readily recognized. It is expected next Sunday that the newly-developed medium, Miss Ireland—controlled by the spirit of Mrs. Aggle Davis Hall—will address the Association. at Wells Memorial Hall, Sunday, April 12th, listened

Hall—will address the Association.
G. C. PAINE, Cor. Sec.

HARMONY HALL, 34 ESSEX STREET.-Last Sunday morning appropriate remarks were made by Dr. M. V. Thomas, Dr. L. K. Coonley, Dr. Tripp, Col. Balley, Mr. Fernald, Jacob Edson, Prof. Milleson, Mrs. M. A. Charter, Dr. Hopkins, Mr. Kirsh and others. The psychometric readings of Dr. Tripp and Mrs. Dr. Root were unusually clear and pronounced correct. The tests given through Dr. Thomas, Mrs. M. A. Charter, Mr. Fernald and others were recognized. Little Allie Cummings gave a recitation, which was highly appreciated.

clated.

In the evening Mrs. Suste Willis-Fletcher gave a lecture upon "What has Spiritualism Done?" and "What have Spiritualists most to Fear?" riveting the attention of the audience for nearly an hour, cuiminating in liberal applause at the closing sentence. No thoughtful person can listen to such ennobling and pure sentiments without feeling spiritually advanced. Mrs. Fletcher was followed by Mr. Thomas Dowling, who made remarks that were highly appreciated by his hearers. his hearers.

his hearers.
On Sunday next, these meetings will be removed to Eagle Hall, 616 Washington street, corner of Essex, where they will be held every Sunday at 10:30 A. M. and 2:30 and 7:30 P. M. Also every Thursday afternoon

CHELSEA SPIRITUAL ASSOCIATION, PILGRIM HALL, ODD FELLOWS' BUILDING, HAWTHORNE STREET.-Sunday, April 19th, Conference at 3 P. M.; at 7:30 Mrs. Mary C. Bagley, the well-known test-medium, will oc-cupy the platform. All are invited. E. S. Wells, *President*.

Mrs. I. Beecher Hooker's Second "Conversation."

The "Conversation" on Monday evening last was a decided success, and augurs well for those to follow.

The Berkeley parlors were filled by an attractive assembly, whose religious convictions though they may have possessed all prismatic shades, certainly did not repress their earnest desire to listen attentively and reflect intelligently. This disposition manifested itself during the whole "Conversation," from the moment when, as point de départ, Mrs. Hooker bluntly told the audience that she wanted it clearly understood that both herself and her spiritualistic friends were of sound mind, an assertion which was good-humoredly received, and as proved by what followed, dispersed any lurking supposition as to it being a meeting of "cranks." Her own confession of faith, as read to the audience, embodied the purest conceptions of spiritual truths, and made a very favorable impression. Mrs. Dyar spoke next, under the control of an English physician, Dr. Edgarton, whose logical and yet ardently enthusiastic thoughts we have often admired; on this occasion his thought and language were eloquently blended, and the appeal to the inner man was touchingly tender in its strength spiritualistic friends were of sound mind, an

were eloquently blended, and the appeal to the inner man was touchingly tender in its strength of high-born truth.

Rev. Cyrus A. Bartol related how an esteemed member of his congregation had told him of seeing Pierpont's spirit close to him during his recent delivery of an anniversary sermon. Without any comment, but questioning: "What was it?" the pastor regained his seat, having himself, no doubt, as full and convinced an opinion as to the truth of the statement as most of the friends present.

having himself, no doubt, as full and convinced an opinion as to the truth of the statement as most of the friends present.

Mrs. Stiles of Worcester was entranced, and clasped with visible joy, buoyantly and triumphantly, the hand of Mrs. Hooker, greeting and congratulating her upon the broader and fuller view of the life-beyond, urging that reason, a godly gift, was not to be excluded from but united with our upward aspirations. The control was Rev. Lyman Beecher.

After Mrs. Lord had spoken and given tests to strangers in the audience, Mrs. Stevens's gentle control, "Starlight," predicted the future success and utility of the Spiritual Temple on Back Bay, now approaching its completion.

Next Monday evening, the 20th, a very ancient spirit, "Agrippa," will control Mrs. Dyar and tell us more about the grand plans which the spirit-world has laid for the Temple now building. This was confidentially whispered in our ear by "Sprite."

The same beautifully rich voice as on the previous Monday added harmony to the meeting, and we are promised the privilege of enjoying it in the "conversations" to follow.

ing, and we are promised the privilege of enjoying it in the "conversations" to follow.

Greenwich, Mass.

On Sunday, April 5th. Solon Lauer lectured in the Independent Church built by H. W. Smith, at Greenwich, Mass. The subject of the discourse was 'The Development of Liberal Religious Thought." [We shall print an abstract of this address next week.] The audience was well pleased with the speaker, and he was at once engaged for another lecture on the 10th of this month. 19th of this month.

THE ANNUAL MEETING of the Berkeley Hall Society will be held on Wednesday evening, April 22d, at Berkeley Hall, 4 Berkeley street, Boston. Members of the Society and friends of W. J. Colville, who desire him to continue his work in this city are earnestly requested to be present.

Cleveland (O.) Notes. To the Editor of the Banner of Light:

Ever at Anniversary time more than usual interest is manifested among the Spiritualists of this city, and

To the Editor of the Banner of Light:

Ever at Anniversary time more than usual interest is manifested among the Spiritualists of this city, and this year proved no exception. As already reported, the Anniversary Exercises, both of "the Church" and the Children's Lyceum, passed off with clat.

W. Harry Powell.—Early in March this well-known physical medium visited Cleveland and gave a series of scances in different parts of the city with great success, some of which were extensively reported in the city press with a spirit of fairness that was highly commendable, and calculated to do much good for both the medium and the cause.

The Spiritualistic Banditti.—"The Kate Davenport" branch of these diaphanous humbugs put in an appearance lately at the Academy of Music on a Sunday night, and succeeded in capturing about \$400 from those who patronized them; and with mortification I add a large proportion of the audience were Spiritualists.

G. H. Brooks.—This new trance candidate for platform honours closed his engagement with "the Church of the Spiritual Era" on Anniversary day. Mr. Brooks, while here, supplemented many of his lectures with tests in psychometry, and was regarded as quite successful. "The Church" has vacated Weisgerber's Hall, and suspended its meetings until further notice.

Geo. Chainey and Theosophy.—This distinguished speaker lectured here on Friday evening (3d) at the Church of the Unity to only a moderately fair audience (the weather beling very disagrecable). His subject was "Medusa and Perseus, or the Tragedy of the Soul," The lecture was finely delivered, touched somewhat on Theosophy and its philosophy, and was a strong appeal to hive more spiritual lives. At the conclusion of the lecture War, Chainey gave a short talk on his Theosophical work in Boston, and invited all interested to meet him and Mrs. Anna Kimball, the Corresponding Secretary of the Hermetic Logge of Theosophy, at the Forest City House, and form a Lodge in Cleveland, if possible. These disciples of Theosophy are arroute to C

The editions of The Contury Magazine are now so large that it has become necessary either to go to press at an earlier date, or to postpone the day of issue. The May number-edition, 250,000 -will therefore be issued on the 1st day of May. Future numbers of The Century Magazine will be issued on the 1st day of the month of which each bears date.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page and fifteen cents for each subsequent in sertion on the seventh page.

Npecial Notices forty cents per line, Minion, each insertion.

Huainess Cards thirty cents per line, Agate, each insertion.

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

Payments in all cases in advance.

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

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

SPECIAL NOTICES.

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

Dr. Jas. V. Mansfield, at 82 Montgomery street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w*.Ap.18.

ADVERTISEMENTS.

"BY THEIR FRUITS Ye Shall Know Them."

THE following are some of the Mediums who have been recently developed by the guides of JASIES R. COCKE: MRS. A. E. KING, Inspirational Speaker and Test Medium, MR. O. H. JOHNSON, Test Medium, MRS. I. H. FIROST, Musical, Medical and Test Medium, MRS. M. P. DAVIS, of Lynn, Caltroyant, MISS F. A. IRARRY, Magnetic Healer. Also several private Mediums for Mental and Physical Phenomena. Some of these Mediums have made a successful debût in public, and are now holding Circles.

THERE WILL BE AN EXCURSION TO THE GROUNDS OF THE

Mediums' Camp-Meeting of the Two Worlds.

Constant of the selection of Lots, &c. Take baskets of refreshments, as time will be limited. For tickets, apply to DR. JAMES A. BLISS, 121 West Concord street, Boston. Train leaves Flichburg Dépôt at 8 o'clock A.M. Fare (half price) \$2,35, Per Order Committee.

KINDERGARTEN

At Onset Bay.

The Subscriber will open a Kindergarten at Onset Bay about May lat. Parents wishing to engage tuitton for their children will do well to apply timmediately, as the class will be limited to twenty-five. Torms, 50 cents per week. Address MISS H. C. GOODRICH, Box 225, Bridgewater, Mass.

ASTROLOGY.

A NY person sending me 50c., with year, date and hour of birth, if A.M. or P.M., I will send a writing concerning their destiny; will write on business, health or marriage, if required; will tell whether fortunate or not. State sox. Address PROF. BROWN, Box 91 Waitham, Mass. Office 21 Prospect street.

FRANCIS'S Highly Magnetized Pow-

E. A. SMITH, M. D.,

OF Brandon, Vt., will beat the Crawford House, Boston, Friday, April 17th, and once in two weeks. April 18.

O'Friday, April 17th, and once in two weeks. April 18.

WM. ECKER.

Common-sense Astrologer and Psychometric Reader. Send \$1,00 and stamp, date of birth or lock of hair. 22 Jay street, Newark, N. J.

A STROLOGY.—To those born near the 5th, 3th, 7th, 8th, 9th, 10th, 21st, 22d, 22d, 24th and 25th of any month, the planetary influences are now important. The February number contains Astrological descriptions of those born in Kebruary, any year; the March number, of those born in March, any year; the April number (ready this week), of those born in April, any year; also an explanation of the horoscope of den. Grant. Such should send for the "Prognostic March Gauer," price 10 cents. Address "The Star Gauer." Box 3408, Boston, Mass. Office 708tate street.

MRS. M. J. GOOLD, Magnetic Physician.
M Rouralgla, Rheumatism and Nervous Discases a specialty, 6 Dartmouth street, Boston. 1we—April 18.

Message Department.

Fablic Free-Circle Meetings

Archeld atthe BANNEROF LIGHT OFFICE, Bosworth street (formerly Monigomery Place), every Tursday and Friday Aftendon. The Half which is used only for these séances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the séance, except in case of absolute necessity. The public are cordially invited.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no dectrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no mure.

son. All express as much of truth as they perceive—no more. It is our earnest desire that those who may recognize the massages of their spirit-friends will verify them by informing us of the fact for publication.

***Expression of their spirit-friends will verify them by informing us of the fact for publication.

**Expression of such from the friends in earth-life who may feel that it is a pleasare to place upon the alter of Spirituality their floral offerings.

**Expression of the country.

[Alies Shelhamer desires it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.]

**Expression of the country of the cutters of inquiry in regard to this department of the BANNER should not be addressed to the medium in any case.

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

[The report of this Anniversary-Days6ance, held March 31st, 185, is advanced by request of the Spirit Chairman. 1 Invocation.

Oh! thou Eternal Spirit, whose tender love and care are exercised over all thy creatures, we turn to thee with thanksgiving in our hearts. We praise thee for the day, and for the occasion. We bless thee that the gates are wide open, and that the souls of the humortals may come thronging back to earth's children, bearing their messages of great joy and peace, and bringing tidings of eternal existence.

Oh! our Father, as we look back over the past, and recognize what has been accomplished by thy minstering spirits, we can but reloice; our souls swell with

Oh! our Father, as we look back over the past, and recognize what has been accomplished by thy ministering spirits, we can but rejoice; our souls swell with gratitude to thee for the powers and the opportunities which have been given unto thy human children. And as we count up the achievements of the days gone by, and look around at the present time, and behold the advance truth is making in every civilized country of the globe where there are open avenues between the two worlds, and realize that the tiny rap has reverberated throughout the entire globe, calling the attention of all classes to the stupendous question of immortal life, we can praise thee more and more. From the past we can gather up fresh courage and hope for the future, believing that as man presses onward in the attainment of knowledge, and continues to gain a clearer comprehension of truth, his soul expands and takes up new ideas, develops grander powers. And so with joy will we press forward, feeling sure that in the time to come higher unfoldments will bless humanity, and make of earth a plane higher than it has been before. Oh! may we all take heart, and be filled with a desire to come into harmony with thee and thy angels, to do thy bidding, and perform our work as best we may. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman, Ques.—Does being in the spirit-world—embodied or disembodied—depend wholly upon conditions of mind?

Ans.—The spirit-world is a reality: it may be said to occupy all the space around you, inasmuch as you are now spirits, although embodied in physical forms. Wherever it is possible ied in physical forms. Wherever it is possible for a human being to exist—and it is possible, we understand, for the soul to exist in all places, at every point of space—there is the spirit-world. It is of no consequence what the condition of your mind may be, for so long as there is life, consciousness and intelligence to the spirit, its abode must be a portion of the spirit-world. But sometimes it depends upon the condition of the mind volere a spirit exists. One who passes out of the body, whose tenden-One who passes out of the body, whose tendencies, inclinations, desires, are all earthward, is still bound to the conditions of physical life, takes up his abode in connection with the material, attaches himself to those still in the flesh whose tastes and habits are similar to his own, and he does not know anything of that parties of the enjoit world where excited in own, and he does not know anything of that portion of the spirit-world where exalted intelligences dwell. A person may still be embodied in the firsh; his tendencies, habits, tastes, and so on, may be of a highly exalted character; he may pay but little attention to the material life; he may think only of others, or at least so much of others, as to spend his or at least so much of others as to spend his time in caring for them and not in seeking his own personal aggrandizement; such a being is aspirational, is highly spirituelle, and may be said to be living in a state of exaltation while in the body, and is in the spirit-world, so to speak, even while here. The spirit-world is a locality, inasmuch as any point of space is localized, as spirits take up their abode at every point of space where they can find a lodgment.

Q.—Is the body we call flesh and blood any more real than the materialized bodies (so-

called) seen at seances?
A.—The body of flesh and blood which is yours to day may not appear any more real and tangible than do those bodies which you materialization séance for the time being. If only for a moment the materialized form appears to have all the component parts of a body of flesh, you can discern no difference hetween it and your own form, as it apparentbetween it and your own form, as it apparently has organs of respiration, and so forth, also flesh, blood and bones. But were a chemist to analyze the various particles of the elements composing those materialized forms, and compare them with the anatomy and physiology of your own bodies, he would detect a very appre-ciable difference. We refer now to those bodies that are temporarily built up from ele ments gathered at the séances: there is quite a difference between those and the transfigured bodies of your mediums when used by spirit

Q.—Do persons ever pass out from this earthlife to the spirit-life, from any cause whatever, until it is for their advantage to do so?

A.—This is a question which we are not prepared to answer with any degree of assurance, for spirits differ upon its vital points. We can give our opinion. We do think that sometimes spirits pass from the body at a time when they would progress more rapidly here on the earth could they have remained. We know intelligent that a spirit rever gent spirits who affirm that a spirit never passes from its earthly body until its time has come, and that it will reap an advantage by passing out, whatsoever the means may be that are employed for its exit from the flesh; but in these reasonings we cannot fully concur. We know that sometimes many are obliged to part with their bodies in order to call the attention of the public to the necessity of stricter sanitary measures for the protection of the great mass of the people. We know that many pass on through bloodshed and warfare in order to on through bloodshed and warrare in order to teach humanity the atrocities of war, the beau-ties of peace and the desirability of arbitration. We understand these things and know their ne-cessity. We have come in contact with cases, looking at them from all points, when it has seemed that if the parties had been kept in the flesh they would have advanced more rapidly and would have performed better labor than could possibly have come to them through their decease. Spirits differ on these points quite as much as do you of earth; each one must, therefore, exercise his reason and gain all the knowledge he can upon them.

Q.—Do spirits ever use mediums for the purpose of committing evil? A.—Yes; spirits have done so. There are many disembodied beings who are ignorant of the laws of life, who know nothing of and care nothing for the higher and better conditions of existence, and whose tendencies are carnal. They have gone from the body hating themselves and all others, and if they have any desire at all it is to wreak vengeance upon a socie-ty which has not elevated them; and if these spirits can find a medium susceptible to their influence they do not hesitate to come in contact with and control that instrument for their own purposes. Other spirits, who are sensual in their natures, who have been addicted to the use of strong drink, who are very passionate, and are attracted back to earthly scenes, find and are attracted back to earthly scenes, and there is nothing in the spiritual world proper which harmonizes with them, and they come back to find, amid lawless scenes, the companionship for which they crave. If, amid these haunts of vice and crime, they can find a being susceptible to their power, they never hesitate

instrument. It behooves all people, whether they know themselves to be mediumistic or not, to seek the highest conditions of life, to not, to seek the highest conditions of life, to try and so circumstance themselves as to draw about them a better and purer class of spirits. Those who are aspirational in their natures, who desire to be guarded by wise spirits, no matter what their external surroundings may be, will attract to themselves those beneficent beings from a higher sphere who will throw around them a protecting influence; the prayer, the cry of the spirit is the demand to which will come an answering supply from high sources. Those who are carnal-minded, who care only for the frivolities, the passions of the flesh, must not expect themselves to be of the flesh, must not expect themselves to be guarded by wise and holy intelligences. Like attracts like, and they open the door to those influences which, like themselves, seek only earthly gratification.

Henry F. Gardner.

I have sufficient of the earthly elements in my nature to draw me back to the material con-dition, and it does me good to come. I am glad when, as a spirit, I can speak to a mortal, and "make assurance doubly sure" of my power to manifest on both sides of life. I do not claim to be wholly spiritual; there is enough of "the earth earthy" about me to draw me down to this plane quite often, and bring me in contact with those whom I am pleased to associate with I am glad for this day; it is our day; it belongs to the spirit-world. It is a great day for Spiritualists, because they remember what it brought to them in years gone by, when the first little rap came announcing that there were hosts of rap came announcing that there were hosts of spirits on the other side ready to make themselves known to mortals. It seems to me there must have been a grand jubilee throughout the entire spirit-world at that time, for a hearing with mortals had been gained. I know that there are throngs of spirits hastening back to earth this day to mingle their rejoicings with yours and give thanks for the occasion. I come also, glad to be here, and happy to look back over the past and note what has been accomplished. We have passed through many strange experiences: the road has been long and rough. plished. We have passed through many strange experiences; the road has been long and rough for the pioneers of Spiritualism; they broke the way through blinding tears and with heavy hearts, making it more bright and hopeful for the young who are preparing to take up and carry on the noble work of teaching mortals that there is no death.

When I see so many gathering to-day, it seems as though I must speak from every platform in as though I must speak from every platform in this city, and give my greetings to all friends and former companions, and tell them that I am still interested in their work. There is no such word as fail for Spiritualism. The idea is given out that it is losing ground, when the fact is, it was never so strong as it is to-day! It never had so many mediums, so many workers, In looking over the entire land, you may say

that organizations have been formed and dis-solved, meetings have opened and closed, me-diums have gone from the plane of their work, and you do not see as there is as much interest in the cause now as in times past. But there is a wider interest than you are aware of, for it has entered every stronghold in the land; and t is quite a common occurrence in the churches of every denomination for the members to speak, in their private conversations, of the strange things that have come to them, and hear them confess that they know there must be something about Spiritualism besides evil or delusion, for they themselves have had experiences in their own homes which convince them that there is an invisible power at work. You may go into every hamlet in the land and you will find this same thing working underneath the surface of

society—which in reality is Spiritualism.
I wish to say a word to the old workers. They need encouragement. They do not always see the results of their labors, and sometimes feel as though all they had done had been lost, or that they were not gaining ground; that is not so, for they are pressing forward all the time, and the reason they cannot see what has been accomplished is because they have no time to look back—the spirit-world keeps them pushing forward. By-and-bye, when they come to the other side, and have a chance for rest, they will behold the whole battle-ground, see where the state of the side of the

victories have been gained and where the de-feats have been made also.

I am, and ever shall be, interested in the cause of mediumship. I have been astonished and have been indignant at the course certain of our Spiritualists have taken in regard to our mediums. I mean those of our mediums who have been well tried in the cause of truth—and we have them by hundreds—who have given their time and their magnetism for the spread their time and their magnetism for the spread of truth, and many times have not received the compensation which the outside world thinks they have or demand. Now, certain of our Spiritualists seem to think that mediums, like other people, can be set up in a certain corner, be catechized, and made to answer for the spirit-world, and give responses to the ridiculous demands which are made upon them; and if this is not done, the cry of imposition and if this is not done, the cry of imposition and if this is not done, the cry of imposition and if this is not done, the cry of imposition and if this is not done, the cry of imposition and if this is not done, the cry of imposition and if this is not done, the cry of imposition and if this is not done, the cry of imposition and if this is not done, the cry of imposition and if this is not done, the cry of imposition and if this is not done, the cry of imposition and if this is not done, the cry of imposition and if this is not done, the cry of imposition and if this is not done, the cry of imposition and if this is not done, the cry of imposition and if this is not done, the cry of imposition are made upon them; and if this is not done, the cry of imposition are made upon them; and if this is not done, the cry of imposition are made upon them; and if this is not done, the cry of imposition are made upon them; and if this is not done, the cry of imposition are made upon them; and if the two worlds, then the two worlds, and it seems to the link between the inhabitants of the two worlds, and it seems to be quite to harmonize and mellow every soul of earth. You ought to harmonize and mellow every soul of earth. You ought to harmonize and it seems to be quite the past, and seems to be quite in power, for a grand influence comes from the comes who is in distress because of some miscally and it seems to be quite in the past, and seems to be quite in the past, and seems to be quite or other life that ought to harmonize and mellow every soul of earth. You ought to harmonize and his bitterest opponents, who know nothing of

But I can see something in all this that is calling the attention, not only of true Spiritualists, who try to understand mediumship and understand how to protect the sensitives, so they may not come in contact with the harsher, awakening the mediums themselves to their true conditions, and causing them to demand of the public a consideration such as they have not had before, but it is arousing spirits to a sense of their needs; and they are forming themselves in bands for the protection of their

mediums.

By-and-bye, when all these things are adjusted, and affairs are in smooth, running order, I think the spirits will be able to give through their chosen instruments such evidences of their presence and power as will confound the incredulous and the scoffer. And not only will they do this, but it will be under such strict

conditions as they themselves set up, so that the earthly investigator cannot choose but confess that all is straight and clear.

I know of a large band of spirits who are this very day, and have been for some previous time, discussing the best means of surrounding their mediums with conditions for the unfoldment of their mediums with conditions for the unfoldment of their mediumistic work, and experimenting for the purpose of discovering how they shall set up what the public call "test conditions"; that is, put their mediums in such a position that the public must know that there is no collusion no imposture on the part of the mediumis-

And this will be done after a while, but not this year, nor the next, and not until many of those who think themselves so wise and knowthose who think themselves so wise and know-ing that all who do not submit to their dictum should be swept from the ranks, will be un-known, and their names will go out, as the light of a candle is extinguished, while those light of a candle is extinguished, while those who have been persecuted as mediums, and those who have been estracised because they defended them, will be given power to press on in their good work. I make this as a true prediction, if you care for it, because I am as sure that it will be fulfilled as I am sure that the multiplication of four by two makes eight.

Other spirits are here to give their word of greeting, and I will not stay longer. I have grade my influence felt, in other places, to day

made my influence felt in other places to-day and I shall again before the night closes, for want it known that I am interested in this work, and that it is not true, as I have heard it said, that I have lost all care for it, and am only said, that I have lost all care for it, and am only ready to hunt out fraud and expose it. I believe that there is fraud, of course, enough of it all around us. It will be detected and exposed, and will be blown away as chaff is blown by the wind, but I have not set myself up as a spe-cial detective for hunting out imposture; that is the duty of others, not mine, and I want it so understood. But I am here to defend mediumship where I can. I can do that, perhaps, as well by giving my positive magnetism to some poor, weak medium as in any other way, and I am glad and proud to be engaged in that work. Glad to meet you, and I want every one to know

I am well. Henry F. Gardner. Henry C. Wright.

ones to und, amid lawless scenes, the companionship for which they crave. If, amid these haunts of vice and crime, they can find a being henry in. I am glad to give you greeting, glad to be spirit could not bear up under the affile to bring greeting to Brother Colbv and to all to come in contact with and make use of that

great day with Spiritualists and a great day with spirits." So it is. We gather together, those who are harmonious, and hold our meetings, review the events of the past year, sum up the results, and feel encouraged for what is to come. Many spirits that I know of, who have a hand in the great game of life that is playing all around you, take occasion to day to map out something new for the twelve months before you. They have selected certain mediums or certain individuals who look promising; they are to exert a spiritual influence upon them to develop their hidden powers. They have set to work and are arranging certain labors in connection with national affairs in this country, and if there are not some surpriselections. ums or certain individuals who look promising; they are to exert a spiritual influence upon them to develop their hidden powers. They have set to work and are arranging certain labors in connection with national affairs in this country, and if there are not some surprising results in the government of this nation before another anniversary day has come, then I shall be surprised—for I can tell you the spirits were never so busy as now, and have no idea of being defeated.

being defeated.

I speak now of those intelligent spirits who I speak now of those intelligent spirits who know what they are about. At the same time, those ignorant ones who care only for their own selfish enjoyment are quite as busy making their plans, and you will have enough to do to look after and help them, instead of ignoring them. There is no reason why every undeveloped spirit who comes back here should not be elevated through your example, your influence, your teachings, and made to take a step in a higher direction, instead of being allowed to remain in sin and draw poor sensitives down to a condition like their own.

It seems to me this is a good day for Spiritu-

It seems to me this is a good day for Spiritu-alists to turn over a new leaf—a sort of a New Year's Day—to look back over the past year and consider whether they have accomplished and consider whether they have accomplished all the good that might have been done; whether they have lived in peace with their fellows; whether they have exercised the spirit of brotherly love, and tried to live up to the Golden Rule. If they find many failures, now is time and chance for them to retrieve past mistakes and resolutely determine to do better at once, to set about making themselves a little brighter in spirit, polishing up the inner man, erighter in spirit, polishing up the inner man, and turning it out beautiful and spotless. I hope that amid all the preaching of the day this thought will sink into the mind of each Spiritualist: that it is his duty to atone for any past neglect of labor, and try to beautify his life in the coming time. This can best be done by cultivating the spirit of harmony, by each coming into contact with his fellow beings, in order to bless and make them happier, inducing a smile on their faces instead of wounding

order to bless and make them happier, inducing a smile on their faces instead of wounding their hearts by bitter words and slighting looks.

I bring my greeting to all friends and coworkers. I bless them all, and just so far as they are faithful to their duty, just so far I feel to embrace them in the spirit of love, and help them onward. If they sometimes fail or slip aside because of human weakness, I will not condemn them, but will say: Cheer up, brother; hope on, sister; there is still a chance for you to step higher and higher, and I will do all I can to give you a lift.

you to step higher and higher, and I will do all I can to give you a lift.

I want you, my friends, one and all, to remember that the spirit world is all around you, and that you are constantly attended by invisible beings. When you seek to do right, to bless your fellows and elevate your own lives, you are calling around you angel helpers, and you are also helping the angels in their work for humanity. Henry C. Wright.

Orson Webb.

It seems good to be here; and in looking around me I see a large company; you may not behold them with your mortal eyes, but the place is thronged. I do not see the walls as you do; there seems to be an open space, and through it all I behold the countless faces of men and women, who are carnest, and who are engaged in something that seems elevating to them. In one direction I see a large number paying strict attention to the discourse of a bright spirit, who, I am told, is William Ellery Channing. He is giving words of counsel and of cheer, and the faces around him brighten as though his words sank right into their souls, carrying rays of sunshine that permeate their whole being—and I know they will be stronger and better because they have come in contact with that good man. A little way apart I see another throng; their faces are uplifted, and they are taking in what a great tail Indian is pouring upon them. He speaks no words, but his hands are outstretched, and I can see the another throng; their faces are uplifted, and they are taking in what a great tall Indian is pouring upon them. He speaks no words, but his hands are outstretched, and I can see the fine elements of magnetism pouring from his like a flood of light. They are breathing it in, and seem to gain strength at every respiration. In another part of this place I see more people; they are gathered around one whom I have learned to know as Father Pierpont, who is speaking kindly words—not preaching to the whole—individually to each one that comes up to him. One seems to want some advice interested in the great question concerning the immortality of man; and to-day many are gathered around to assembly and lessons of spiritual life for their future guidance. And this is true of those on the other side: they are having their meetings, some of them are with you in your places of assembly, and many of them are away and apart, in places of their own, doing their work and learning their lessons.

To-day there should be a grand harmonious and its seems to me you ought to feel an uplift-

Condition of peace.

I cannot begin to tell you, friends, all that is going on here. Perhaps it takes place, or something of the kind, every time you meet. I have no doubt it does, because I have been here be-fore, when it reminded me of a great schoolroom, with many teachers, each one surrounded by his own class, giving out a special instruction. It seems to me that to day there is more power than I have noticed before, and I felt as though I must speak of it, as some may not have their eyes open to see the sights that I be-

1 was a Spiritualist, so I am glad to come back on the day that belongs to Spiritualism. This is our day—we may call it our "Easter"—beas our day—we may call it our "Easter"—be-cause really the sun of truth arose for us on the 31st of March, when the little rap came that told us an immortal soul was knocking at our door. And it may be called "Christmas time," because on that day was born to us a new hope, a new knowledge of life, a new conviction of the immortality of the soul. It is a day of jubilee, like the "Fourth of July," because it rings out the emancipation of the spirit from old creeds, dogmas and superstitions, making all free and equal in the light of heaven. We may call it a grand "celebration day," taking in all those things which we are wont to commemorate, and

incorporate them in this jubilee day of ours.
So you see, friends, I am glad to get back to
earth, and send out my greeting. A few years
have passed since I went out of the body, but they have been joyous ones to me, for I have gone on and on taking one step after another, and am here to day to say that I am happy in my new life; I rejoice to know that Spiritual-ism is true; that there is no closed door between the two worlds, but that it is one grand open space. If mortals themselves did not erect curtains there would not even be a thin veil between them and us.

I tried to do my duty, for I believe in doing right. If a man does just what he knows to be right, so far as he can, not for any hope of re-ward, nor because he thinks he will get a grand compensation by and-bye, he will do his best in unfolding hisspirit, and becoming a real, grand man. Sometimes poor, weak, human creatures do things they do not exactly like, and would not do but for the gain that comes from it. But that is not the right way. I want my friends to do right because it is right, and I am sure they will be happy for having done so.
I passed on from Delma, Pa. I was known as a Spiritualist. I lived a good long life on earth, and was not afraid to speak my convictions of truth. I passed on in the full knowledge of our

grand philosophy, and I was welcomed by spirit-friends whom I knew I should meet. recognized them, and they gave me greeting, and I come with them to friends of earth, bearing words of cheer and songs of love. Orson Webb.

Mrs. Hattie E. Tibbetts.

My particular message I wish to send to Springfield, Ohio; and will you please tell my friends that I come to day to bring them my love and to assure them of my happiness in the spirit-world? I do not suffer now; all pain, sadness and suffering have gone; weakness has given place to strength, and I am delighted with my spirit-home. I had many, many hours

perhaps nothing ever the conditions of my present life.

I have seen changes come to my friends; I have been with those I loved and looked after them. I never forget them, and whenever it is possible I bring them my influence to strengthen their lives. I want them to feel—no matter if they do not hear from me—that I am still with them in heart and spirit, and that I love them always. By and bye, when each one comes to the spirit-world, I shall be with them and we can then know all things. Until that time I am content to wait, knowing the truth is spreading far and wide, and that those whom I am interested in can feel the grand glory of the immortal world streaming upon them even while they are here on earth.

I was the wife of Mr. W. S. Tibbetts. Please call me Mrs. Hattle E. Tibbetts.

Henry Moore.

Perhaps you cannot realize what a satisfaction it is to us poor old men—for such we were here—to come back and say we have been made here—to come back and say we have been made over new, are strong, quite young, rugged, and altogether comfortable. I suppose this is the day for mortal Spiritualists and immortal spirits, those who knew something about themselves spiritually before they went from the body, because I see those who have come to you to-day were members of the faith, and I, too, was a Spiritualist. I accepted the truths that Spiritualism brought. I had heard from these of my family who had gone on to the other side, and I had a good number of them—brothers, sisters family who had gone on to the other side, and I had a good number of them—brothers, sisters and parents—those of my own household who had gone before, and many I had loved on this side; but when they came thronging back to me, one after another, giving their names, telling me of events of their lives, proving unmistakably that the one speaking was the one it claimed to be, then I knew very well that spirits could come back, that death did not amount to much after all in the way of terrifying a man, and that there was a grand open highway between the two worlds.

Spiritualism came to me as a sort of a light by which I walked, by which I could plainly see many things that otherwise would have been mysterious; and that same light shone upon me as I passed through death into the

been mysterious; and that same light shone upon me as I passed through death into the other world, where I met my dear ones—for over there I saw Jane and Libbie and William, and a host of others—they all came and took me by the hand and said: "We are so glad you have come; we have been waiting for you this many a day. Now you are here, at home, we will make you welcome." And they did. And there was no sorrow in my heart, or among those of my loved ones around me, because of the worn-out body I had left. I felt free and happy and glad to be out of the old condition.

I am here speaking for myself; every spirit has its own story to tell, and I suppose it is a sort of gratification to each one to tell it. I want to send my affectionate regards to my

sort of gratification to each one to tell it. I want to send my affectionate regards to my friends, and tell them I am very well, and quite satisfied with all things around me. I am stepping on, just as I used to say I would when I was here. I am getting up quite as fast as I expected. I don't see anything that I can complain of. This is a grand occasion, and I am clad to be one when the area were reached to the glad to be one who can come and speak for the truth of Spiritualism. 1 am from Artimesia, Canada. My name is Henry Moore.

Asa H. Rogers.

I find the way open for some one to step in and speak a word, and I feel fortunate in being able myself to be that one. Those whom I know and love on this side of life are, many of them, interested in the great question concerning the importality of the step in the step

goes out from the spirit-world to you, and we hope you will catch it, reciprocate, and respond in your hearts, because it will lift you up another degree, and bring you into a higher con-

dition of understanding.

I send greeting to my friends, and I hope they will be glad I have returned. I am proud to be called a Spiritualist now, as I ever was in the past. I was glad to welcome returning spirits, glad to hear something of their new life, and learn of them lessons of truth, and become wiser, if possible, under their teachings. Now that I am a spirit, it seems to be my duty to that I am a spirit, it seems to be my duty to come and speak to some one here, to give an influence that may cheer, or send out a magnetic link that may lift a poor soul up a little higher. That is what I hope to do. I come here to send greeting to friends, and to say all things are well. I rejoice in life, and I am glad that I am a progressive spirit. From Meriden, Conn. Asa H. Rogers.

Mrs. Emma Carter.

Will you be kind enough to tell my Cincinnat friends that I come to them with love this day? I have not forgotten their kindness to me in the past, nor all the sweet associations I formed with them when on earth. No; all these things live in my remembrance, and shine like jewels live in my remembrance, and shine like jewels of light for me. I am happy in the spirit-world. I have congenial companionship, and leworld those lessons and pursue those studies which were of interest to me, for I can develop my intellect, I can express the thoughts that surge through my being clearer than I did here. What I did give forth seemed feeble to me, compared with the ideas that had inspired it, and I was never altogether satisfied with my productions; but now I can express my thought more fully, it becomes richer in the light of the spirit spheres, and I do not wonder at it, for I spirit spheres, and I do not wonder at it, for I am surrounded by good, wise spirits, by high

am surrounded by good, wise spirits, by high teachers, who inspire my mind and help to draw out its hidden resources.

I think my friends will be pleased to know this. That is why I speak. I bring them so much love from the dear ones who have gone before. I say to them all, Oh! while you travel along the earthly path, do that which you feel is right; be faithful to your duties. Sometimes clouds and temptations may be est your way, but if you are strong in spirit, and call for the assistance of those of the higher life, they will be ready to befriend you and you will be able to overcome all obstacles in the attainment of a high degree of purity and of peace.

I had many trials here, but in looking over

I had many trials here, but in looking over them from my present position, I find that they are all like little shadows that flee away in the clear sunlight; the bright light of a spiritual existence now shines upon them, and they have vanished, leaving only beautiful objects in

their place. their place.

I was a Spiritualist. I knew that my dear ones were all about me. I knew I was assisted by bright beings from another life; I could feel their influence, and I know they were with me. I amstill a medium in the spirit-world; one who is used by higher intelligences to teach other spirits. We have our circles and our mediums and sometimes the conductive and sometimes. diums, and sometimes those who are mediums are taken to the places where poor benighted

Perhaps I do not express this clearly, but some of my friends will get the thought, and understand.

I wish to say that the Judge is with me, and sends his greetings to all friends. He wants them to know he is safe on the other side. The spirit-world is very much as he thought it was, spirit-world is very much as he thought it was, but he has some lessons to learn in connection with it which surprise him a little; yet he is ready to gain information, and does not hesitate to inquire about anything that attracts his attention, so in that way he gains knowledge. He is glad to be freed from the body, with its limitations and its weaknesses. He says: Tell my friends one and all, I am now in a position where I feel I can be practically useful to mankind. useful to mankind. I refer to Judge A. G. W. Carter, my brother. Mrs. Emma Carter.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Jan. 27.—Controlling Spirit, for William Sanborn, Jason M. Terbell, Neilio F. Jenkins, Sister Ann F. Buzby, John Morrison, Martha Coolidge, Auguste LeCompte, Lizzle French, Anoka, Seth Godfrey.

Jan. 30.—Dr. Peter S. Snow; John A. Hammond; Clarissa Blake; Charles Scott; Jennie Newman; Black Hawk, Feb. 3.—Mrs. Ida T. Shepeard; Harry F. Oldburg; John Hearn; Charles Grubblins; Henjamin La Farge.

Feb. 13.—Children's Day.—Arthur Henry Pike; Jessle Bradbury; Harry S. Hitch; Alice Maynard; Edwin Elmore Morrow; Esther Gracio Forbes; Eddie E. Fietcher; Willie Johnson; Lotela, for Stewart B. Anderson, Johnnie Holcomb, Alice O. Childs, James H. Ooffin, Thomas F. Kenedy, Robbie Seldon, Mamie Pratt, Katle Harlow, Mayslower.

John Shi Louis James H. Coffin, Thomas F. Kennedy, Robbie Seldon, Mamie Pratt, Katle Harlow, Mayflower, Feb. 17.—Timothy Devine; Elizabeth Woodbury; Francis Collins; Mrs. Huldah Saman; Mary Elizabeth Harrington; George H. Kent.
Feb. 20.—Samuel S. Leonard; Mrs. Annie L. Atweod; Mrs. Betsey E. Parce; Alfred H. Hamili; Clara M. Edson; John H. Williams.
Feb. 24.—John Pickett; Mrs. Maria Bolce; Mrs. L. Willey; Charles Abbott: David Edwards; Maria C. Smith.
Feb. 27.—Rev. William Lamson; Fannie A. Nyman; Thomas Whitredge; Neille Johnson; Dennis O. Murphy; Susie Nickerson White.
March 2.—Hon. A. A. Abbott; Mrs. Julia Adams; E. G. Bachellor; Elisha T. Andrews; Annabel Miller.
March 6.—Ida M. Hull; John McKee; Mrs. Elizabeth Gould; Oliver Davis; Grace Stoddard; Mrs. Annie Hopkins; Hennie Manning.
March 10.—Capt. Sydney B. Smith; Norman H. Peters; Alice Carver; William Gill; Caroline Armstrong; Father Thomas Clarke.
March 13.—Adeline Cutter; Bamuel Poor; Mrs. W. L. Jackson; Thomas Donaldson; Edward Wyman Calligan; Charles L. Dunn.
March 17.—Mrs Mary M. Wadleigh; Simeon Brault: Mary Harvey; John Horton; Marla L. Dunklee; Hattie Young,
March 24.—George W. Wyatt; Abner J. Emerson; Hannah Blake; Parker Hooker; Annie Bramhali.
March 27.—William H. Spear; Mrs. Maria Barlow; Ida C. Buckingham; Capt. Nathaniel Harding; Henry Adams,
March 27.—William Boweney; Aaron Somers; Elizabeth Bradley; Abble Hall; John Sexton; Hannah G. Wing.
April 3.—Mary Dans Shindler; Edward W. Lawton; Dr. Heien M. Marsh; Louisa Murphy; Harrison Adams; Mrs.
Polly Gregory.
April 7.—Lucius Aldrich; Edward Leach; Mrs. Marly Navacamb Samuel Junt: Mrs. Ellen Perry: Henry Southers.

Polly Gregory.

April 7.—Lucius Aldrich; Edward Leach; Mrs. Mary
Newcomb; Samuel Hunt; Mrs. Ellen Perry; Henry Southworth, for W. F. Brett and others.

New Publications.

MEMOIRS OF REV. DAVID BRAINERD. Edited, with an Introduction on his Life and Character, by J. M. Sherwood; also, an Essay on God's Hand in Missions, by Arthur T.-Pierson, D. D. 12mo, cl., pp. 351. New York: Funk & Wagnalls.

The character of the subject of this memoir was an extraordinary one, from the fact that, with a sincere belief in a most irrational and repulsive view of a Supreme Being, one that consigned a vast majority of mankind to a torture of which the human could scarcely conceive, for a period without end, he passed his days and nights in an incessant effort to commend that belief to the love and admiration of his fellows. He was one whom Jonathan Edwards held up as a model preacher, both in the doctrines he professed and the fervid eloquence and earnestness with which he presented them. His talents, industry and selfsacrifice have seldom been equalled in one individual; had they been directed in other channels he would have accomplished much toward bringing the world from the valley of darkness and the slough of despond to the mountain-tops of light and truth, from whence better views could be had of life, its purposes and its. future; but he lived in a time when that was impossible. The one hundred and fifty years he has passed in spirit-life doubtless have advanced him to a state from whence, looking back, knowing what he now does, he must sadly regret seeing the doctrines this volume contains newly given to the world as his own.

THE FALLACIES IN "PROGRESS AND POV-ERTY," in Henry Dunning Macleod's "Eco-nomics," and in "Social Problems," with the Ethics of Protection and Free Trade, and the Industrial Problem considered a priori. By William Hanson. 12mo, cloth, pp. 191. New York: Fowler & Wells Company.

Severe criticisms are made in this volume of someparts of the theories of other writers who are like himself seeking to give rational solutions of abstruce problems in social life. He sets forth his own views in contradistinction with those of Mr. George upon Interest and the "Law of Rent," in an endeavor to show the unsoundness and injustice of the latter. Admitting Mr. Macleod's treatise upon "Economics" to be one of great power, he arraigns it as based upon assumptions that are unscientific. Declaring that both capitalist and workman adopt wrong measures and makemistakes, he points out wherein they err, and admonishes them of their duty. In all he advances his aim is to establish social reform based upon justice, and responsive to its simple demands.

Prof. Phelps. of Andover, having endeavored to inaugurate a new crusade on the oldtime "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHGRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-ISM"; Colby & Rich, 9 Bosworth street, Boston, have it on sale.

Passed to Spirit-Life:

At the earth-home of Mrs. Elizabeth W. Keyes, Newton Upper Falls, Mass., March 28th, a host of friends gathered to give a heartfelt tribute of love to the spirit of this most estimable woman. Seventy years of material life, the mature ones of which were spent in thoughts and deeds of kindness, had well prepared her for the glorious transition. Being an active worker in the spiritual ranks, and highly esteemed by all who knew her, it is the course of Naturethat for a time the soul will sadden and the eye moisten with memory's tears; but a sweet messenger from the other shore will soon part these clouds of sorrow and let in the heams of heaven's effulgent light—then look up and smile. Twodaughters remain with us, bearing the heritage of their mother's graces, and they will continue her good work, alded by her attending spirit. Mis. Sarah A. Byrnes spoke on the occasion with rare inspiration, and read well-chosen poetic selections. Thoughts in harmony with the hour were expressed in the opening by the writer. to give a heartfelt tribute of love to the snirt of this most

From her home in Ludlow, Vt., Feb. 14th, after a brief illness, Mrs. Polly A. Dickerman, in the 70th year of her

Mrs. Dickerman was formerly a Baptist, but for many years she had been a firm believer in Spiritualism. She died a calm and peaceful death, truly emblematic of her beautiful faith. She will be remembered by many as the owner of "Mediums' Rest," at Queen City Park camp-grounds. The funeral services took place at Mt. Holly, Vt., and were conducted by Cephas B. Lynn.

From Willimantic, Conn., March, 1885, Mrs. Emeline-Jenkins.

Mrs. Jenkins was a noble woman, kind, affectionate and true to the principles of right, and generous in supplying the wants of the needy, as many can testify. She was a firm believer in spirit communion, and derived great consolation in holding converse with spirit friends. She is greatly missed by her many friends.

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

SECULAR PRESS BUREAU, ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE,

HENRY KIDDLE, Chairman.
HENRY KIDDLE, Chairman.
HENRY J. NEWTON, Corresponding Secretary.
J. F. Jeanemer, Secretary.
The Secular Press Bureau has been rediganized for efficient work during the present year, and all persons who, approved its objects are requested to forward any published attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Bureau, to
J. F. Jeanemer, Secretary,
127 West 25th street, New York City.

California Camp-Meeting.

The California Spiritualists State Camp-Meeting Association has arranged to hold a Camp-Meeting at San José, fifty miles south of this city, commencing the last Wednesday in May. Its officers desire, through the columns of the BANNER OF LIGHT, to extend a cordial invitation to all Eastern friends about to visits the coast to be present and participate with us on that occasion? Also to invite all public speakers and, mediums, who have serious thoughts of coming to California this spring, to communicate with me in reference to taking part in our public exercises.

[11] Bush street, Son Francisco.

Adbertisements.

A Man's Thanks.

A well-known business man of Wilmington, N. C., writes to express his thanks for the benefit which his wife has derived from the use of Mrs. Pinkham's Vegetable Compound. "It is with pleasure," he says, "that I write to express to you my gratitude for the relief and benefit your Vegetable Compound has been to my wife, who has been troubled with ulceration and a tumor weighing 2% pounds, so the doctor said. She has been under the treatment of the doctor for six years. Finally he said he could do nothing more for her, that she would die in 24 hours. Then I commenced using your Compound; as soon as she commenced to take it she commenced getting better, and now she can attend to her domestic affairs as well as she ever could, "

Ladies' Weaknesses.

Mr. T. H. Gafford of Church Hill, Md., is so thankful for the restoration of his wife to complete health that he is willing to certify to the fact and manner of her cure. To Mrs. Lydia E. Pinkham: This is to certify to the grand effects of your Vegetable Compound. My wife was suffering from a terrible disease, which seemed to baffle the skill of the best medical men. She was in a poor, languid, depressed, nervous condition. We finally concluded to try your Vegetable Compound, and to our great surprise the half of one bottle had not been taken before there seemed to be a thorough change in her whole condition, and now to-day she is in good health, and entirely relieved from all former depressed T. H. GAFFORD AND WIFE.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at Lynn, Mass. Price \$1. Six bottles fer \$5. Sold by all druggists. Sent by mail, postage paid, in form of Pills or Lozenges, on receipt of price as above. Mrs. Pinkham's "Guide to Health" will be mailed free to any lady sending stamp. Letters confidentially answered.
April 18.

Dr. F. L. H. Willis

May be Addressed until further notice. Care Banner of Light, Boston, Mass DR. WILLIS may be addressed as above. From this point he can attend to the disgnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power. Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms. Epilepsy, Paralysis, and all the most delicate and compilcated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return newage stamp. Read for Otroutare, with Enferences and Terms.

April 4.—13w*

DR. J. R. NEWTON OTILL heals the sick! MRS, NEWTON, controlled by DR, NEWTON, cures Disease by Magnetized Letters. Terms: \$3.00 for first and \$1.00 for each succeeding letter. MRS, J. R. NEWTON, 954 Ninth Avenue, New York City. April 4.—13w*

Dr. Jos. Rodes Buchanan, PORT AVENUE, BOSTON, receives patients, MRS. BUOHANAN continues Psychometric Practice. Personal interviews, \$2; written opinions, \$3. 'Moral Education' for sale at \$1,50; 'Therapeutic Sarcognomy's \$2,25; by mail, \$2,50.

DR. CLAYTON'S MAGNETIZED

Eradicating and Healing Salve.

This remarkable curative, healing and cleansing Salve stands without a rival as a remedy for external or internal application.

To cures Sores or Inflammation, Diphtheria, Croup, Chilbians, Lame Back or Side, Old Sores, Salt Rheum, Asthma, Hemorrholds or Piles, Toothache, Whooping Cough, Rheumatism, Neuralgia, Sore Throat, Catarris, &c.

This Compound will be sent by Mail or Express on receipt of price. ^{co.} PRICE 25c., 50c. and \$1,00 PER BOX.

DR. W. E. CLAYTON,
P. O. Box 503, BANGOR, MAINE,
Office and Laboratory, 61 Exchange Street,
April 11.—4w*

SOUL READING, Or Psychometrical Delineation of Character.

Or Psychometrical Delineation of Character.

M. R.S. A. B. SEVEBANCE would respectfully announce to the public that those who wish, and will vist her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married, Full delineation, \$2.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps.

Address, MRS. A. B. SEVERANCE, Centre streets, between Church and Prairie streets, Oct. 4.—6" White Water, Walworth Co., Wis.

Spirit Voices,

NEW Monthly Spiritual Magazine, published under the auspices of the National Developing Circle. GEORGE A. FULLER, Editor. MRS. G. DAVENPORT STEVENS, Associate Editor. DR. JAMES A. BLISS, Business Manager.

Terms, invariably in advance, \$1,50 per annum. Single JAMES A. BLISS, 121 West Concord Street, Boston.

April 4.-4w* WILLIAM F. NYE'S Watch, Clock, and Sewing Machine OILS.

THESE OILS are now universally used, and stand ac-knowledged the best. Order direct from his FACTORY, NEW BEDFORD, MASS, Jan. 3.—1y

DR. J. L. WYMAN, MAGNETIC-ELECTRIC AND BOTANIO PHYSI-GIAN, diagnoses diseases correctly. Female and Kidney Diseases a specialty. Will visit patients at their homes. Send Magnetized Paper as desired. Dr. W. is a Regular Graduate. Office and residence, 41 Mt. Pleasant street, East Somerville, Mass. 25w*—Nov. 8.

Mrs. Abbie M. H. Tyler, O'7 DOVER ST., BOSTON. Metaphysical Mealing.

Dover, and is known as the "Mind-Oure," Those who are
unwilling to give up drugs are not in a condition to be benefited. Office hours from 10 A.M., to 2 P.M., except Saturdays.

Consult Prof. A. B. Severance, TF you are in trouble; if you are diseased; if you wish to marry; if you are living in unhappy married relations; if you wish to consult your spirit-friends upen any subject pertaining to practical lite. Send lock of hair or handwriting and one dollar, Address 219 Grand Avenue, Minwaukee, Wis.

5w*-April 18.

ASTONISHING OFFER. SEND three 2-centstamps, lock of hair, age, sex, one leading symptom, and your disease will be diagnosed free by independent slate-writing. Address DR. A. B. DOBBUN, Maquoketa, Iowa. 13w*-Jan. 17. Blackfoot's Magnetized Paper,

To Heal the Sick. Price, 10 cts, per sheet, or 12 sheets for \$1,00. Address, JAMES A. BLISS, 121 West Concord street, Boston, Mass. 1w*-April 18.

MINERAL RODS. TMPORTANT to Miners and Treasure-Seekers, Send stamp for Circular to E. A. COFFIN, No. 47 Bristol street, Boston, Mass.

Sealed Letters Answered On Business. Enclose \$1,00 and Sealed Letter. J. E. DAVIS, Box 16, North Oxford, Mass. 4w*-March 28.

WANTED,
A LL persons desirous of obtaining a Poetical Psychometric Reading, to send some flower they have held in their hand, their address and \$1.00 to MISS FANNY WOODBURY, Box 288, Bridgewater, Mass. MANUAL OF PSYCHOMETRY.—PROF. J.

M. R. BUCHANAN, 29 Fort Avenue. Beston, 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, \$1,22.

April 11.—3w⁵

PATENT OFFICE. 28 SCHOOL STREET, BOSTON, MASS. BROWN BROTHERS, SOLICITORS. BROWN BROTHERS have had a professional experience of fifteen years. Send for pamphiet of instructions.

April 14.—cam.

DIACNOSIS FREE. SEND two Set stamps, look of hair, name in full, age
Sund war, and lwill pive you a Chairy of art Diagnostar Prints - Address J. C. BATDORF, M. D., Frincipal,
Magnetic Institute, Jacksen, Mich. im—April 4. Mediums in Boston.

HOW TO BECOME MEDIUM

IN YOUR OWN HOME.

A 16-PAGE Pamphlet, containing full instructions, and a Sealed Letter designating all your phases of mediumship, also a copy of The Riddle of the American Spiritual Sphinx, or the Lost Key Found, sent free upon receipt of three 2-cent stamps to cover expenses of mailing, &c. Sample copy of "Spirit Voices" 15 cents. Address JAMES A. BLIES, 121 West Concord street, Boston, Mass. N. B.—The National Developing Circle meets every Sunday at 3 P.M. at 1031 Washington street. Members free, Others, 25 cents. James A. Bliss, Medium.

April 18.—1w*

DR. H. G. PETERSEN,

Vital Magnetic and Mental Cure, HAS returned from his three months' mission in Cuba, and resumed work at his office, 8½ Boaworth street. Boston. Visits patients and treats at a distance, aided by a powerful band.

The Doctor can be addressed in any of the following languages: Norwegian, Swediah, Danish, English, German, French, Italian and Spanish.

April 18.—1w*

BERRY SISTERS.

EANCES Sunday, Tuesday and Wednesday evenings, at 7:45; also Thursday and saturday afternoons, at 2:30. Door closed prompt on the hour. No. 1 Arneld street, cor. Washington street, Boston. 4w-April 4.

L. K. COONLEY, M.D., NATURAL and Educated Clairvoyant Physician. He tells your disease at sight; reads your life—past, present and future—and gives advice on business. Sittings, 50 cents; Magnetic treatment, 11,00. 43—Has most wonderful powers to cure Rheumatism, Nervous Debility, Indigestion, Pains of all kinds, and Weakness in both soxes, without medicine. Will give Sittings and attend Circles by engagements, as to time and price. Will visit the sick where they reside, attend funerals, or lecture. Call or address 205 Harrison Avenue, Boston, Mass. 43—Refers to the readers of the BANNER OF LIGHT for many years. 444—April 18.

Mrs. Fairchild,

MATERIALIZING SEANCES Sunday, Tuesday, Wednesday, Thursday and Saturday evening, at 8 o'clock; also Wednesday, Saturday and Sunday afternoons at 2. Ladies admitted to afternoon Seances for 50 cents, Private Sittings for development and for business; also private Sances. 314 Shawmut Avenue, Boston.

April 18.—1w*

J. W. FLETCHER,

Medical and Trance Medium. 2 Hamilton Place, April 4.-13w BOSTON.

MRS. J. A. BLISS,

Materializing Seances EVERY Sunday, Wednesday and Friday evening, at 8 o'clock; also Thursday afternoon, at 2:30 o'clock, at 121 West Concord street, Boston. 1w*-April 18.

MRS. H. V. ROSS

AS taken parlors at 231 Shawmut Ave., Boston, where she will hold Scances for Full-Form Materializations every Sunday, Monday and Tuesday evening, at 8 o'clock, and Saturday afternoon at 2:30, and at 172 South Main street, Providence, on Wednesday evenings at 8, and Thursday afternoons at 2:20.

3w*-April 11.

DR. JAMES A. BLISS: The Pioneer Developing Medium.

PRIVATE Sittings Wednesday and Saturday. Terms, 1,00 per sitting. Developing Paper for parties at a distance, 15 cents per sheet, or 7 sheets \$1,00. 121 West Concord street, Boston, Mass. iw—April 18.

MISS JENNIE RHIND,

TYPICAL MEDIUM AND SEER. Letters answered. Send \$2.00 with handwriting, age and sex. Medium powers described, with counsel for mental and soul development. Vision on Business, with advice. Sittings daily at 33 Boylston street, Boston. Circle Thursdays, at 3 P.M. April 18.—1w*

MISS HELEN SLOAN, MAGNETIO PHYSIOIAN, combined with the cele-brated "Acid Cure." Office, No. 777 Washington street, Boston. Patients received from 9 to 8. April 18.—1w*

A S. HAY WARD, Magnetic Physician, 443 will visit the sick. Has had atgnat success for fitten years with his powerful Spirit-Magnetized Paper. Two packages sent by mail on receipt of \$1. Consultation free. April 4.—18w* S. HAYWARD, Magnetic Physician, 443

Mrs. Julia M. Carpenter, M EDICAL Treatment only, Tuesdays, Wednesdays Thursdays and Fridays, 3 Concord Square, Boston, April 4.—13w

MRS. ALDEN.

TRANCE MEDIUM. Medical Examinations and Mag-netic treatment. 43 Winter street, Boston. April 18.—44*

Mrs. A. E. Cunningham, MEDICAL, Business and Test Medium, 450 Tremont street, Suite 1, Boston, Will answer Sunday calls. Private sittings daily.

DR. A. H. RICHARDSON. MAGNETIC PHYSICIAN, has taken Rooms 174 and 175 Waverly House, Charlestown. Will visit patients at their residence.

DEVELOPING CIRCLE

EVERY Friday, at 8 P.M., 136 Chandler street. Admission 25 cents. JAMES A. BLISS, Medium.

MRS. H. B. FAY

HOLDS her Materialization Séances Tuesday, Saturday and Sunday at 3 P. M., and Thursday at 2:30 P. M. No. 156 West Concord street, Boston. 4w*--March 28. MISS J. BARNICOAT, Magnopath, treats gen-eral diseases. Specialties: Paralysis, Catarrh, Neural-gia, and all Nervous Difficulties. Lectures and gives tests; also Business and Test Sittings. 175 Tremontst., Boston. March 21:—5teow MRS. DR. PACKARD-WALKER, over twen-

IVI. ty years' practice, heals the sick. Rhenmatism a specialty. Examines from a lock of hair and gives tests, Hours 9 to 6. No. 1962 Washington street, Boston.

March 28.—4wf

MRS. C. N. BROWN, TEST and Business Medium, 100 Elm street, Charlestown, Mass, Hours 10 to 5.

Mrs. Mellie D. Cofran, PIRIT Medium and Magnetic Healer. Hours 9 to 12 368 Columbus Avenue, Boston. 1w*-April 18.

MRS. FANNIE A. DODD,

MAGNETIC PHYSICIAN, 45 Winter street, Boom 11. April 11.-2w* LLEN PUTNAM, Esq., will answer calls to A LLEN PUTNAM, Esq., will answer calls to eture, solemnize marriages, or attend funerals, wherever his services are required. Address him 46 Olarendon street, Boston, Mass. MRS. MATTIE HOUGHTON-OHAMBER-netic Healer. No. 23 Beacon st., Boston. Office hours 12 to 4. April 11.—4w*

JOSEPH L. NEWMAN, Magnetic Healer, No. 8½ Bosworth street (formerly Montgomery Place), Boom 4, Boston, Mass. Office hours, from 1 to 4 P. M. April 4.—13w*

A NNIE LORD CHAMBERLAIN'S Physical Y and Musical Séances. Saturday, Bunday, Monday and Tuesday, at 8 P.M. 45 Indiana Place, Boston. March 7.—8w*

MRS. M. E. WALKER, Test and Business Medium, 13 Lawrence street, Boston. 3w - April 11.

J. A. SHELHAMER, MAGNETIC HEALER,

Office 84 Montgomery Place (Room 8), Boston, Mass. Office \$\frac{1}{2}\$ Montgomery Place (Room 3), Boston, Mass.,

W. Lill treat patients at his office or at their homes, as

W. desired. Dr. S. prescribes for and treats all kinds of
diseases. Specialities: Recumstism, Neuralgia, Long, Liver and Kidney complaints, and all Nervous Disorders. Consultation: prescription and advice, \$2.00. Moderate rates
for Modelmes, when furnished. Magnetised Paper \$1.00
per package. Healing by rubbing and laying on of hands.
Parties winning commitation by letter must be particular to
state ago. sax, and leading symptoms: Liver, Anti-Drepoptic, Liver, and Sidney, or Strengthening and Scotling
Pills, \$5 cents per box, or \$7 p boxes for \$1.00.

Office hours from \$5 a. n. to \$7.00. August or Tuesdays
and \$7.76days, when he attends out-of-box patients. Letter
address taxe of Barrain Off. Liver.

134*—April 4. Mediums in Boston.

JAMES R. COCKE,

6 Worcester Square, Boston, Developing, Test and Business Medium.

SITTINGS from 9 A. M. until 5 P. M. Single Sittings, \$1,00.
For Development, six sittings for \$1,00. Developing Circle Sunday mornings at 11 o'clock. Sunday evenings, at 8 o'clock, a'circle for Psychometry, Tests and Inspirational Music. Admission, 25 cents.

4 w — April 18.

Miss Lizzie M. Whiting, MASSAGE Treatment, 46 East Springfield st., Boston.
This treatment is the best for the relief of Paralysis,
Rhoumatism, Neuralgia, Nervous Prostration, Kidney
Complaints, Dyspopaia, Loss of Muscular Power, Sprains
or Breaks, Patients attended at their homes, or at my rooms.
April 18.—1w*

MADAM FURMONT, GIFTED TEST MEDIUM in Business Matters, Describing Persons, giving Names, in orout of the Form; also of Great Realing Power, Describing Diseases and Prescribing Medicine. Residence, 484 Trement street, Hoston. April 18.—1w.

Massage Treatments.

MISSA. M. LEDYARD has opened parlors at M Temple
Place, Boston, Room 5, where she will be pleased to receive her former patrons and all others needing her services.
Rheumatism, Neuralgia and Nervous Diseases successfully
treated.

1w*-April 18. DR. J. N. M. CLOUGH,

MAGNETIC and Electric Healer, 686 Tremont street, Boston. All diseases treated without the use of medicines. Diseases of Eyes, Nerves, Brain and Lungs, specialties. Will visit patients. MISS C. W. KNOX, Test, Business and Medical Medium, 37 Winterst., Boston, Battery treatment, April 18, -1w*

To the Liberal-Minded.

TOR SALE—An improved property, containing 87 acres of choice land, favorably known as Tallmadge's Rural Home, situated on the west side of Elkhart Lake, Sheboygan Co., Wis. Accessible from all points by two Hallroads, and is one of the most beautiful places in the State, therefore one of the most desirable locations for a large Summer Hotel or for the establishment of a Spiritual Camp Ground by an Association upon a liberal basis. Present capacity, accommodation for 40 guests. Price, 87,000. Correspondence solicited. Address,

April 11.—iw*

April 12.—iw*

J. W. MAHONY,

NORMAL Speaker, Debater and Dramatic Reciter, from England, will commence his working tour in April, journeying from Philadelphia to St. Louis, Mo., and from thence to Chicago and Boston. J. W. M. is open to receive calls to lecture or debate on Spiritualism, or to give Shakperean and other Recitals from memory in towns en route. For terms and dates, please address care BANNER OF LIGHT office.

April 11.

Sealed Letters Answered BY MRS. DR. ELEANOR MARTIN, at 73 West Lane
Avenue, Columbus, Ohlo. Torms, \$1 and 8 cents postage for answering a letter on one of the following topics at
one writing: Business, Medical, Spiritual, Social, or Divining the Future.

ROOMS AND BOARD,—Translent, \$1 to \$1,50
April 11.—w*

The Writing Planchette.

The Writing Planchetter

SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also fer communications from deceased relatives or trionds.

Directions.—Place Planchette on a plece of paper (printing or writing will answer), then place the hand lightly on the board; in a fow minutes it begins to move, and is ready to answer mental or spoken questions. Though it cannot be guaranteed that every individual who follows these directions will succeed in obtaining the desired result, or cause the instrument to move, independent of any muscular effort of his or her own, yet it has been proved beyond question that where a party of three or more come together, it is almost impossible that one cannot operate it. If one be not successful, let two try it together. If nothing happens the first day, try it the next, and even if half an hour a day for several days are given to it, the results will amply remunerate you for the time and patience bestowed upon it.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

PLANGHETTES, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot besent through the mails, but must be forwarded by express only, at the purchaser's expense.

STELLAR SCIENCE.

I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents. I the place and date of their birth (giving sex) and 25 cents, money or stamps.

I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the selence, for a fee of \$1; Consultation fee \$1; at office, 225 Washington street, Room 9.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD, Box 1894, Boston, Mass.

GARLAND'S **VEGETABLE COUGH DROPS**

The greatest known remedy for all Threat and Lung Complaints. For Catarrh, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Sore Threat, Hearseness, Influenza, Bronchitis, and Inflammation of the Lungs, It is free from all opiates and minerals, or any other injurious ingredient; and is therefore harmless in all cases; likewise palatable and beneficial in regulating and strengthening the system; and as a Blood Punifien is Thuly univalled. A box, taken according to directions, is warranted in all cases to give satisfaction, or the money will be refunded by the proprietor, DR. M. H. GARLAND, Prescott street, Everett, Mass.

Price, per box (one-fourth pound), 25 cents, postage free, For sale by COLBY & RICH.

NEW SHEET MUSIC.

When I Go. QUARTET.

Words and music by Mrs. Sarah A. Van Blarcom. Price 25 cents. For sale by COLBY & RICH.

CATARRH, Diphtheria, and all Throat Discases, curable by the use of DR. J. E. BRIGGS'S THROAT REMEDY. Mr. Andrew Jackson Davis writes: "Dr. Briggs's Throat Remedy for the Throat and Catarrhal Affections, including Diphtheria, I know to be equal to the claims in the advertisement."

Price, 50 cents per bottle. Sent by express only.
For sale by COLBY & RICH.

SECOND THOUSAND

LIFE AND LABOR In the Spirit-World:

Being a Description of Localities, Employments, Surroundings, and Conditions in the Spheres, BY MEMBERS OF THE SPIRIT-BAND OF

MISS M. T. SHELHAMER, Medium of the Banner of Light Public Pres Circle.

When one becomes fully convinced that friends who have passed from existence on earth still live, the questions naturally arise. How do they live, and what are their occupations? The purpose of this book is to answer these inquiries, and, so far as the language of a material life is capable of describing a spiritual one, it does so. These descriptions are not mere theories and surmises of what may exist beyond this state of being, the acceptance of which depends mainly upon the faith of the individual to whom they may be presented, but statements of facts made by those who live that life; and are familiar with the scenes and experiences of which they write.

In one volume of 425 pages, neatly and substantially bound in cloth. Price \$1,00, postage 10 cents; full gilt, \$1,50, postage free.

For sale by COLBY & RICH.

The Philosophy of Spirit AND ITS EMBODIMENTS;

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

HENRY A. MAYNARD A report of proceedings on the occasion of his funeral; together with a brief sketch of his career. An Inspirational Dration, delivered by W. J. COLVILLE, Paper. Price 5 cents. For sale by COLBY & RICH.

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

New Yooks.

NEW EDITION.

THE MELODIES OF LIFE.

A new collection of Words and Music for the Choir, Congregation, and Social Circle. Combining "Golden Molodies" and "Spiritual Echoes," with the addition of thirty pages of New Music. By S. W. TUCK ER.

In this book are combined "Golden Melodies" and "Spiritual Echoes," with the addition of about THIETY PAGES OF NEW MUSIC, set to original and select words, making in all a book of one hundred and twenty pages, while the price is but little above that of either of the above-named books. The author has tried to comply with the wishes of friends by writing casy and pleasing places, that all may be enabled to sing them without difficulty.

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Longing for home.
Let men love one another.
Live for an object,
My arbof of love.
My home beyond the river.
Moving Homeward.
My home is not here,
My guardian Angel.
Not yet,
No weeping there.
No death.
Not yet for me.
Never lost,
Only walting,
Over there,
One woe is past. we shall meet on the bright, etc.
Welcome angels.
Walting 'mid the shadows.
When shall we meet again'
We welcome them here.
We 'li meet them by-and-by,
Whore shadows fall not, etc.
We 'll anchor in the harbor.
We 'll gather at the portal.
We shall know each other there. We shall know cannot there, there, we'll dwell beyond them all. Walting to go. Watting on this shore, We're Journeying on. What must it be to be there, where we'll weary nevermore. more. Whisper us of spirit-life. Waiting at the river.

e woe is past, Jutalde.

Over the river I'm going.

Oh, bear me away.

One by one. Come to me. How long. I have reared a castle often. Invocation chant.

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This last, best gift now conquers death,
And wins the vict'ry o'er the grave;
Now science proves what scripture saith,
And knowledge comes our faith to save.

No anxious doubts or gloomy fears
The change of worlds can make us dread;
There's new no longer cause for tears,
For death itself with us is dead. Thank Heaven! we live to see this day.

The best and grandest ever known,
When clouds of error fiee away,
And "light, more light," is o'er us thrown.

The spirit power from spheres on high Filis all pure souls with quick'ning leaven, And hungry hearts no more need sigh For "Bread of Life" that comes from Heaven.

From doubt and fear by "raps" made free, Let men and angels join to sing The gladdest songs of jubilee That ever made the welkin ring:

for this celebration.

Mrs. D. M. Wilson and Mr. Milligan then

united in a vocal selection, after which Capt. Holmes presented to the audience Mrs. Amelia

Holmes presented to the audience Mrs. Amelia H. Colby, the orator of the afternoon.

Mrs. Colby referred, in opening her address, to the meeting now in progress as having been convened for the development of all participating therein; as being convened in the cause of freedom of conscience, and carrying in its train a living endorsement in the fields of societary and religious affairs of those claims to "life, liberty, and the pursuit of happiness," which were so strongly set forth in the manifesto of national independence. This meeting was assembled in commemoration of the date in time when an invisible but always existing and sentient world came into recognized contact with tient world came into recognized contact with the sphere of human life on this planet: Through two little girls at Hydesville, the age-long question of earnest minds as to the future outcome of mortal experience won in the fields of time was then and there answered; and the cause which sprang to life under this initial incentive had spread from our own land to the old world, to the islands of the sea—everywhere where intelligence reflects and hearts that love are to be found. And standing in the presence of this great audience, the speaker felt to ask—in all confidence that no negative reply was truthfully possible—whether Modern Spiritualism had ever given to man one revelation, or made one prophecy which it had not already fulfilled?

The religious conceptions regarding the eternal world had been carefully cultivated in man up to that time on the ground of faith, but when the new revelation brought knowledge, it struck religion, so-called, to the heart—it was hourly losing its hold on the reverence and was nourly losing its hold on the reverence and estimation of people, and one day it would be dead! Under the uplifting afflatus of this contact with the world of spirits the men, women and children of the present were now demanding the right to apply their own powers of investigation to the teachings of every creed and system known to the recent investigation.

vestigation to the teachings of every creed and system known to the race, an investigation whose exercise played sad havon with old traditions and time-crusted formulas.

In this liberating course of action Spiritualism had had much labor to perform—it had been obliged to clear the ground as it advanced of the débris of theological hierarchies, political dynasties, pseudo scientific systems, and all the bulwarks which man in the past has reared

fore man; to disprove the necessity of vicarious atonement; to explode the theories of trinitarianism; to extinguish the fires of a creedal hell which blazed so brightly half a century ago in all the ministerial utterances; to teach future progress for man out of whatever darkened conditions his own acts in the body had consigned him; to give truth, liberty, knowledge to the race; to anoint with the oil of common sense the blood-blistered, tear-rusted key which a fear-cultivating theology had left unturned in the gates of life; Under the influence of that powerful emollient the key had reof that powerful emollient the key had re-volved, the opening portals had swung broadly volved, the opening portais had swung broadly out into human life, and the angels of joy had recognizedly entered in, to go out no more forever! Its divine voice was not to be hushed by any power of man; its work had gone on triumphantly for thirty-seven years. What might we not logically expect from it in thirty-seven years more!

Twenty-five years ago it was prophesied that the phenomenon of materialization, yet strug-gling among Spiritualists themselves for recog-nition, would broaden and develop in time till nition, would broaden and develop in time till upon the platform the spirit speaking would be able to take visible shape before his auditors, and the loved ones of the land of sunlight immortal would be able in full measure to clasp hands and meet face to face with those yet entombed amid the shadows of time. And is not that prophecy drawing rapidly to its fulfillment—so rapidly as to warrant the claim that in degree it has already been fulfilled? Are not mediums being developed broadcast for its presentation, and are not thousands in this country and Europe ready to vouch that they have encountered and recognized their "lost" loved ones at seances of this nature? The speaker prophesied the most remarkable results

have encountered and recognized their "lost" loved ones at séances of this nature? The speaker prophesied the most remarkable results as yet to flow in coming years from a development of knowledge on both sides of life in the domain of the materialization phenomena.

The movement of Spiritualism and its vast concerns belong to the spirit-world; its workers had inaugurated the modern advent, and they would in no wise allow it to pass out of their hands into those of any individual or assemblage of individuals, however ambitious or determined, upon the mortal plane: If men were willing to meet it half-way in its efforts, they would receive its benison, but if they felt to measure limits and bounds to its revelations and its progress, it would sweep over them like a tidal wave, and bring the knowledge needed by humanity, whatever became of the obstacles placing themselves in its way.

The speaker closed with a brilliant passage, depicting in eloquent language the presence of the great of other days, and the loving influence of earth's humbler sons and daughters who, enfranchised from fettering clay, were making a divine weep of their freedom by united efforts for

franchised from fettering clay, were making a divine use of their freedom by united efforts for the good of earth's coming generations—efforts which would lift man higher in the scale of spiritual excellence and material unfoldment than seer and prophet ever dreamed, and place by his side on the very pinnacle of successful

achievement his sister woman!

J. V. Mansfield then read a list of the names of spirits written through his hand; F.O. Mat-thews gave additional examples of his powers as a test-giver from the platform; "Topsy" (Mrs. Heberton) sang, and the session closed with a selection by the Quartet. [Concluded next week.]

Ladles' Aid Society. [Concluded from last week.] The following is an abstract of the eloquent remarks of J. Frank Baxter, delivered before this Society on the afternoon of Tuesday, March Bist, in Tremont Temple, Boston:

The speaker began by alluding to the near Easter Sunday, when all Christendom would Easter Sunday, when all Christendom would celebrate the anniversary of the alleged resurrection of Jesus, on which event its whole faith in immortality depends. This faith, however, was really the result of a probably intuitive desire. What with this faith and the Book's narrative, Christians have arrogated a belief in immortality, and accepted the story as an assurance of eternal life. But such assurance could not rest on any belief. If we know Jesus was resurrected, if we know our longings are intuitive, then do we know we are immortal;

was resurrected, if we know our longings are intuitive, then do we know we are immortal; but it is a mere faith, and not a knowledge, and yet as such productive of much joy.

But if faith inspires such pleasure, affords such comfort and leads to the jubliant expressions of an Easter, what would not knowledge of immortal existence and presence actuate humankind to feel and to do? Would not a day that brought such knowledge be worthy of as much if not more notice to humankind than much if not more notice to humankind than the prevailing Easter?

The gladdest songs of jublies

That ever made the weikin ring:

Praise God from whom this blessing flows!
Praise Him for light which brighter grows!
Praise Him for th' day that we love most!
After a well-rendered selection by Mrs. Clapp.
Mrs. D. M. Wilson, and Messrs. LeClaire and Milligan—the burden of whose strain, "darkness flees away," embodied the sentiment of the occasion—President Holmes declared the morning session ended.

In the afternoon Horticultural Hall was again thronged by an intelligent and discriminating audience. Capt. Holmes called the meeting to order, and read congratulatory telegraphic and postal messages from the friends then celebrating in Corinna, Me., and Brooklyn, N. Y.

The quartette named above, which did admirable service during the day and evening, then presented a fine vocal selection; Miss Lena Onthank gave a reading, and Mr. George LeClaire executed in excellent taste that touching German ballad, "The Three Horsemen," after which Capt. Holmes delivered an anniversary poem which he had prepared specially for this celebration.

Mrs. D. M. Wilson, and Mrs. Milligan then are observing how impervious to attacks from without and to shocks from without and to shoc

from without and to shocks from within the Spiritualistic ranks it was. Outspoken Spiritualists, although numbering millions, yet compared with believers, were limited; but if the state of society was not such as to make and encourage hypocrisy, if men and women were ready to practice in accord with the dictates of sterling principles rather than be governed by policies, and if respectability could be synonymous with honor, as it should be, instead of standing for fashion and popularity, then we should see a world of Spiritualists, and the best results of Spiritualism. As it was, in thirty-seven years it had done a tremendous work in substituting positive knowledge for faith, in awaking the world from the torpor of materialism, in lighting the path to the tomb, in revealing hidden laws, in explaining historical and biblical secrets, in promoting all reforms, in destroying dogmas, in out-rivalry of "Regulars" in curing disease, and in stamping its impress upon music, oratory, literature, art and religion. It had caused all, friend and foe, to think—everlastingly to think, as nothing before had ever done in degree and power, and in so short a time.

ever done in degree and power, and in so short a time.

The great cry of the church was that it was destructive; and destructive was it of error, of wrong creeds and wrong deeds, of more or less of artificial law, but constructive of right, freedom and natural law. On Spiritualism as a destroyer and builder, Mr. Baxter felt to be explicit, inasmuch as standing on Tremont Temple platform, where Rev. Joseph Cook so recently, as well as often before, had so savagely attacked Spiritualism, a golden opportunity were otherwise lost. Scathing, but just, were his remarks relative to the course of such as Revs. Cook and Talmage. It was shown that Spiritualism reverences truth more than any creed, Bible, platform or pulpit—that it loves men and women rather than "ists" or "Révs." Spiritualism does not ask any one to give up God, Jesus, Bible, creed, church, faith or formula, but demands investigation of all persons, as a matter of fact, unmindful of their theories and beliefs, and leaves results to each individual's conscience. It courts criticism from all quarters, and itself analyzes all things.

Mr. Baxter then put forward an earnest plea, in view of past accomplishments, present status and the future prospects of Spiritualism for all to be governed by principle rather than hypocritical; to be either men or women in the truest sense, and to go forth making other true men and women. Spiritualism would then be

of the debris of theological hierarchies, political dynasties, pseudo scientific systems, and all the bulwarks which man in the past has reared against his brother man's advance, but it had made its way conquering and to conquer.

Spiritualism came to give a new meaning to all the concerns of life; to teach mankind the existence of latent powers to be developed in each individual; to narrow in human conception the domain of the creedal gods, and widen that of natural law; to disrobe the priesthood, and show its members in their true light before man; to disprove the necessity of vicarious atonement; to explode the theories of trinitarianism; to extinguish the fires of a creedal

ly where one would like to be, but rather where most needed, and then to go earnestly to work. Following this address some twenty-five or more very full and conclusive proofs of spirit-presence were given through Mr. Baxter's mediumship. The interest was great, and a thousand people listened with utmost decorum and quiet, and many a soul, verbally from the moved heart, thanked God for such living evidence of the truthfulness of spirit-communication.

In the evening at 7:30 the meeting was opened with singing by the Tufts Family Quartette. The Chairman then introduced Mrs. Emma Hardinge Britten, who made an address which was comprehensive and eloquent, and commanded the closest attention during the hour she occupied in delivering it. Mrs. Britten is very deliberate and finished in her utterances, and probably would not utter more than half as many works as the generality of speak. half as many words as the generality of speakers would in the same time; but her sentences are weighty, showing much thought and culture, and her deliberation is rather a pleasing advantage. She began by stating the fact that at that time millions of people in every part of the civilized world, in every part of the civilized world, in every part of the earth where the subject had excited an interest, had been called together in their different localities to notice and recognize this great articles.

where the subject had excited an interest, had been called together in their different localities to notice and recognize this great and absorbing subject; and standing that night in sympathy with us were ten million persons.

Mrs. Britten spoke of the movement as being many-sided, and all-sided; spoke of it in its ancient and its modern aspects; carried the minds of her hearers into China, Japan, India and Australia; and in our own country, touched upon the traditional lore of the aborigines, who preceded us in this wide land; made the subject unitary all over the world—taking the form peculiar to the age or the locality where it had appeared. Whatever form it had appeared in, it had met the opposition of creed-bound puritanism and book-bound scholasticism; and even when "the raps" came, which marked the telegraphic connection between the world of spirits and of mortals, the clergy anathematized it, and the schoolmen denounced it. She said it was the long-sought-for philosopher's stone; it was found in the fact that "there is no death."

These paragraphs are intended to embody no attempt at any report of this able discourse, but marely the retired of an idea or two thet.

These paragraphs are intended to embody no attempt at any report of this able discourse, but merely the noting of an idea or two that seemed to linger in the reporter's mind, and which are noted here to give a hint of the drift of the speaker's thought. Her closing words were very effective. She spoke of old and new "miracles" as not being the results of an exerted supernatural power, but as occurrences in harmony with natural law; there were lords many and there were gods many, but God is a spirit!

Miss Amanda Bailey, assisted by others, then

spirit!
Miss Amanda Bailey, assisted by others, then sang a hymn, "The Better Land"; Miss Jennie B. Hagan was then introduced and gave two improvised poems, subjects selected by the audience, viz: "The Birth of Modern Spiritualism," and "Easter Lilies: or Spring Voices." The Chairman, Eben Cobb, then occupied a few minutes in a speech complimentary to the reporters of the Boston secular press, which was there well represented—stating the fact as was there well represented—stating the fact as a recognition by the public that the cause was commanding more attention than it had in the earlier times of the movement.

Dr. A. H. Richardson was then called on. and of the many of the first of the transfer of th

Webster recited in a very spirited manner the "Creed of the Bells," and introduced a verse about the "Spiritualistic Bell." Singing of "We Shall Know Each Other There," by the Salem Quartette, was the next attraction, and then Mrs. Maud E. Lord came forward and devoted the few remaining moments to giving tests from the platform, to the evident gratification of the audience. Singing by the Tufts Family, and another duet by Messrs. Baxter and Sullivan, closed the exercises, and the large gathering retired, generally feeling, judging from many expressions overheard, that the Anniversary had been both a successful and interesting affair.

Children's Progressive Lyceum No. 1. [Concluded from last week.]

[Concluded from last week.]

Miss Minnie Nickerson gave a fine rendition of the "Sergeant's Story," by request.

Conductor Weaver then introduced one of Boston's popular mediums, Mrs. Maud E. Lord, who delivered a most felicitous address, and in conclusion said: Spiritualism is the "white light" from heaven, and it is streaming in everywhere—into the churches, into the pulpits; it is emancipating people from slavery of every kind! Oh! what is more beautiful than our philosophy?

pits; it is emancipating people from slavery of every kind! Oh! what is more beautiful than our philosophy?

The wonderful little prodigy, Jennie Harvey, was then introduced, sang her famous "Milk-Maid" song, and on receiving an encore gave "I Love You." It has already been said of her "She displays wonderful powers, and with good training will in time rank among the foremost vocalists of the day."

Conductor Weaver next introduced the veteran reformer, Horace Seaver, Esq., editor of the Boston Investigator. On arising to speak he received a perfect ovation. He said: I thank you for your very cordial reception. I have addressed many Spiritualist audiences, and always have been cordially received, and yet I am known to be an Infidel. The things I like in Spiritualism are these—"Free Platforms," "Free Speech," and "Liberty of Thought." Now a word for the children: Always stand by your parents; learn everything you can; educate yourselves thoroughly.

Mr. Seaver delivered one of the best addresses of the session, full of amusing hits and telling points, as all of his addresses are.

Conductor Weaver then announced that through the kindness of Mrs. C. H. Wildes, Master Willie Cushing would now entertain the assembly with a Cornet Solo. Master Cushing, who is a talented musician, received a unanimous encore.

Our little favorite, Eva Morrison, sang "Jer-

ing, who is a talented musician, received a unanimous encore.

Our little favorite, Eva Morrison, sang "Jerry's Proposal," was encored, received a beautiful floral tribute, and gave "Cool and Shady Bowers." Miss Etta Parr rendered a most excellent violin solo; Miss Flossie Butler, another little prodigy, read "Entertaining Sister's Heaux," and was obliged to return and give "Death of Little Jim"; Master Lewis Poole rendered a very fine violin solo; Master Haskell Baxter gave some half dozen character delineations, delighting all; Miss Annie Setchell sang a pleasing vocal selection, and Master Bertle Blinn closed the exercises with a harmonica solo, "Home, Sweet Home."

The Lyceum was in session nearly four hours, and very few persons left the hall until the close of the exercises.

Tables were spread for one hundred and fifty in Kneeland Hall, and a happy company assem-

Tables were spread for one hundred and lity in Kneeland Hall, and a happy company assembled there at 2 P. M., to partake of the abundance of good things contributed by kind friends. Mr. Healy placed upon each plate an Easter card, proving that he is in reality the children's friend.

FRANCIS B. WOODBURY, Sec.

Spiritualist Meetings in New York. The First Society of Spiritualists holds its meetings every Sunday in Republican Hall, 55 West 33d street, Morning service 11 o'clock; evening, 7:45, Seats free, Public cordially invited.

Arcanum Hall, 57 West 25th street, corner 6th Avenue. The People's Spiritual Meeting (removed from Frobleher Hall) every Sunday at 2% and 7% P.M. Frank W. Jones, Conductor.

Jones, Conductor.

The Ladles' Aid Roclety meets every Wednesday afternoon at 3 o'clock, at 128 West 42d street.

The Parker Spiritual Society holds services every Sunday, 104 A. M. and 73f p. M., at Macgregor's Rooms, 112 Fifth Avenue, between 16th and 17th streets.

Mediumship in New York.

Mrs. Thayer's scances in this city continue to attract a large number of persons, eager to witness the beautiful demonstrations of spirit-power presented through her organism, in the bringing in of flowers and birds. Convincing tests are also given to the sitters on every such occasion.

On Thursday evening last a scance was held by Dr. D. E. Caswell of Boston in the parlors of Mrs. Stoddard Gray. The circle was large, and attended by several well-known Spiritualists of New York, among them Judge Nelson Cross, President of the Spiritualist Alliance. The manifestations were previously announced by the medium to consist of materializations and transfigurations. A large number of illuminated forms, some very brilliant and beautiful, came forth and walked around the circle greeting their friends. Many excellent tests of genuine spirit-presence were afforded. Dr. Caswell is also a very fine trance and healing medium. HENRY KIDDLE. New York, April 11th. 1885.

The Parker Spiritual Society.

The above newly-organized Society held its first meeting last Sunday in Macgregor's Rooms, 112 Fifth Avenue, New York. The services of the morning were of a varied character, and included addresses by the Moderator, Mrs. K. A. Parent, and Prof. Henry Kiddle. In the even-Parent, and Prof. Henry Kiddle. In the evening an address was delivered by Geo. H. Everett. The speaking and musical exercises at both sessions were of a high order. Among the objects and aims of the Society are a recognition of angel-ministration, the encouragement of mediumship, the application of the principles of science to every-day life and the inculcation of practical charity.

W. J. Colville in New York.

On Sunday next, April 19th, W. J. Colville will lecture in Conservatory Hall, Bedford Avenue, corner Fulton street, at 11 A. M., upon "The True Relation of Modern Spiritualism to all the Religious Systems of the World"; 7:45 P. M., "The Origin, Progress and Destiny of the Human Spirit." Wednesday, April 22d, Composite Rooms, South 2d and 4th streets, 8 P. M., lecture and answers to ques-

white Plains, Monday, April 20th, Lafayette Hall, 7:30 P. M. Subject to be chosen by audience. Admission free. Collection for the Bartholdi Statue of Liberty.

Meetings in Providence, R. I. The platform Sunday, the 12th, was occupied by J Frank Baxter, whose morning discourse was a consideration of the duties of Spiritualists, and the causes conspiring to hinder the progress of the New Revelation. It was a trenchant discussion of these two points, presenting many criticisms and suggestions of

moment.

The evening discourse was, "Our Creed and its Phenomenal Basis," being an analytical statement of the spiritualistic faith, and the logic of the phenomena in spiritualistic Initu, and their varied phases.
Dr. F. L. H. Willis will speak next Sunday.
WM. FOSTER, JR., Cor. Sec.

THE THEOSOPHIST for March contains "Notes on Occult Philosophy," by T. Subba Row Garn. in which the writer discusses the modus operandi of thoughttransference. A strange narrative translated from the Russian, entitled "The Persian from India," is commenced. The author, who is a Theosophist, pledges his word of honor to the truth of every word in it." Mr. A. P. Sinnett contributes a summary of a lecture upon "The Physiological Aspect of Mesmerism." dolivered by Mr. J. N. Langley at the Royal Institution in London last year, introducing it with the remark that "The consideration of such an unorthodox fact in nature as Meamerism at the innermost sanctuary of modern science, would have been impossible a few years ago." Even Theosophy has its "higher aspect," a paper thereon read in London by made a short speech, retrospectively considering the work of Spiritualism in this city. After the singing of "Our Wooden Cottage," a parody on the "Old Oaken Bucket," by Messrs. Charles W. Sullivan and J. Frank Baxter, Miss Lucette Copies for sale by Colby & Rich. M. M. Chatterii, being given in this number. Several other articles on subjects correlative with the above fill the remaining pages. Published at Madras, India. and a probable of

GENERAL GRANT. Is the Old Hero Dying Because of Medical Intolerance?

The American Homeopathist has an article on the treatment of General Grant by the Allopaths, in which it says:

paths, in which it says:

"General Washington was murdered by his medical attendants, but at least they were heroleally—too heroleally—endeavoring to extinguish the disease. Their brutality was of the active sort, and in purpose commendable, though disastrous in result. General Garfield was maltreated for months under an error of diagnosis, and at last escaped beyond the reach of his eminent torturers. Here, also, there was much medical heroism and activity displayed, albeit misdirected. Other illustrious patients have suffered from eminence in the profession, but General 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 fist has gone forth that nothing can be done; and nothing will be permitted to be done. Those who question such a decision are quasks and cranks: 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? On the contrary, while so-called scientific medicine is to the fore, well may the daily papers announce in startling head-lines, 'A bad day for General Grant—Seven doctors in consultation.'"

Yes, the here of Appointance is diving!

Yes, the hero of Appomattox is dying!
He who knew no fear in war, knows no fear in suffering. His quiet fortitude wins universal admiration.

President Lincoln, in visiting a hospital dur-President Lincoln, in visiting a hospital during the late war, noticed a poor Confederate boy, mortally wounded. With his native tenderness he put his arms around his neck in sympathy. The sight melted the hospital to tears. The heart of the American people in like manner bleeds for Grant, the silent sufferer. It would have him get well, by any effective

His physicians say he cannot recover. They His physicians say he cannot recover. They fill him with anodynes, but despite their favorable bulletins he is daily growing worse.

A specialist who has won reputation in the treatment, of cancer visits his bedside. The opposition he encounters from the attending physicians brings painfully to mind the story of the day in the wayner.

And General Grant, perhaps, must die be-cause of this intolerance! Is it possible that there is no hope of cure outside of the medical nrofession?

reposterous! Preposterous!
For years medical men insisted that certain fevers were incurable, but Cinchona proved the contrary. For centuries they have protested that certain renal disorders were incurable, and yet a special preparation has cured and permanently cured the very worst cases.

Why may it not be possible in like manner to cure a case of cancer? B. F. Larrabee, of Boston was doomed to death by many eminent.

ton, was doomed to death by many eminent Boston physicians. J. B. Henion, M. D., of Rochester, N. Y., was given up by the best doctors of all schools. Elder J. S. Prescott, of Cleveland, Ohio, was gravely informed by them that he could not live, and yet these men and thousands like them have been cured, and cured permanently, of serious kidney disorders, by a remedy not officially known to the code.

remedy not officially known to the code.

What has been done may be done again.
General Anson Stager died of Bright's disease in Chicago last week. "Joe" Goss, the Boston puglilist, died of it. Hundreds of thousands of people perish of it every year, while in their doctor's hands. The cause of death may be called blood poisoning, paralysis, heart disease, convulsions, apoplexy, pneumonia, or some other common allment, but the real difficulty is in the kidneys. Physicians know it, but they conceal the fact from their patients, realizing their inability to cure by any "authorized" means. The remedy that cured Larrabee and Henion and Prescott (i.e., Warner's Safe Cure) is a special, independent discovery. Its record entitles it to recognition, and it gets it from intelligent people. Its manufacturers have an unsullied reputation, and are entitled to as great consideration as any school of physicians.

unsullied reputation, and are entitled to as great consideration as any school of physicians. Professor R. A. Gunn, M. D., Dean of the United States Medical College of New York City, rises above professional projudice, and on its personally proved merits alone gives it several pages of the warmest commendation in his published works—the only instance on record of a high professional endorsement of such a prepa-

The unprejudiced people do not want General Grant to die. If there is in all nature or anywhere in the world a remedy or a man able to cure his cancer, give them a chance.

Will they do it?

Is it not too often the case that many excel-lent physicians who are greatly devoted to the code, would prefer that their patients should die rather than that they should recover health by the use of any remedy not recognized under their code?

Springfield, Mass.

Sunday, April 12th, Mrs. A. H. Colby gave two fine lectures at Gill's Hall. The evening address was especially instructive, as it dealt with the lasting effect which conduct in earth-life produces upon spirit-life—and the reflex action of spirit-life upon earth-life. The control was very powerful, and she appeared to be deeply entranced. At the close a hearty round of applause was given. Mrs. Colby speaks again next Sunday.

President Barrios of Gautemala having been killed in battle, his place has fallen to Vice President Baril las, a pronounced conservative; and San Salvador and Hondwas having formed an alliance which is too strong for his country to break, it is generally con-ceded that the war-dloud which threatened such a tem-pest in Central America has blown over.

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Spiriualist meetings of Epiriualists holds to meetings every sunday in Conservatory Hall, Bedford Avenue, corner of Fulton street. Morning service at 10 o'clock, evening at 7:45. Mr. J. William Fletcher speaks during June. All are cordally invited. Spiritual literature on sale in hall.

Chaurch of the New Spiritual Dispensation holds services at their new hall, on Adelphi street, between Fulton and Greene Avenues, every Bunday, at 11 A.M. and 74 F.M. Sunday School at 2, and Conference at 3½ F.M. Mrs. J. T. Lillie speaker to July. Hon. A. H. Dalley, President; E.B. Nichols, Vice-President; O. G. Claggett, Secretary, All spiritual papers on sale.

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