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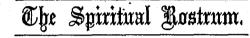
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Address by Emma Hardinge Britten. At the Thirty-Seventh Anniversary Celebration of the Advent of Modern Spiritualism; given under the auspices of the Boston Spiritual Ladies' Ald Society, March 81st, 1885, at Tremont Temple, Boston, in the Presence of Eighteen Hundred

Persons.

[Reported for the Banner of Light.]

1

Spiritualism is so many-sided a subject that we might occupy all the hours of all the days in the year to describe, and still we should only stand in the vestibule of the grand temple of revelation labelled "Modern Spiritualism." Realizing, with the most profound sense of respect and admiration, the illimitable realms of knowledge we approach in dealing with this vast subject, we shall confine our remarks this evening to that branch of the New Dispensation which treats of its appearance in many lands in simultaneous periods of time. From personal observation and experience your speaker is able to say that the marvelous open. ing of the gates, which has been so graphically deother speakers during this day's exercises, as occurring thirty-seven years ago, in the famous "Rochester Knockings," was in reality duplicated in every State of the Union in a far shorter space of time than could have been accomplished by any known system of human propagandism. Your speaker having, during the past twenty-seven years, traveled through at least thirty-four of the States, has found Spiritualism a known and established fact everywhere. On inquiring "how did this marvel of the ages reach you?" the answer has been almost invariably. "home made mediums have arisen amongst us, and compelled bellef." Sometimes these involuntary messengers were the blacksmith at the forge, the carpenter at the bench, or the doctor, lawyer, dainty lady, or infant in the cradle.

rel for sorcery, less than forty years ago; the cele brated phenomena at the Abbey of Cideville, in France: "the preaching epidemic" falling upon thousands of little children in Sweden; the frightful obsessions falling upon thousands of innocent peasants at Morzine, in Switzerland ; the tremendous mysteries of the Scotch and Irish revivals, and the wonders of Irvingism-all those, and scores and scores of move ments which we cannot even pause to name, have spread like burning fires throughout Europe during this present century, distracting the timid, harassing the wise, laughing the anathemas of the pulpit to scorn, and transmuting all the theories of the schools into heaps of dead ashes. But this was not all; the phenomena which can now be evolved at the modern spirit-circle have been found by your speaker to have been the common experience, for thousands of years of the Chinese, Japanese and Javanese, while the marvels wrought by nearly nude Hindoo costation in broad light, without a shadow of concealment or

paraphernalia, far excel all our cabinet-phenomena. In Arabia and Egypt the marvels evolved by relig ious ascetics are equally remarkable, whilst the poor "Black fellows "of Australasia, the Kanakas of the Pacific Islands, and the stupendous spontaneous materializations of spirits amongst the Maoris of New Zealand, substantiate the truth of those occurring" In our midst. Time does not serve to dilate on the wholly spontaneous and tremendously powerful Spiritualism of many lands In this century alone. Suffice it to say, your speaker has given these and thousands of stronger statements, unchallenged and unanswered to the world, in her recent work of " Nineteenth Century Miracles," and therefore we dare to say now and ever-who can answer or refute these statements? And who has ever attempted or can yet attempt to explain them away? Until such an one arises, and can bring proofs as strong as our proofs and witnesses against-as many and unimpeachable as our witnesses for the truth of these and thousands of similar-now published statements-there may remain "the despair of science," and the two horns of the dilemma on which ecclesiasticism, with all its unproven assertions, and materialism, with all its bald dehals, lie shipwrecked, mocked and defeated; if there is one phase of work more wonderfully providential than another which Modern Spiritualism has effected, and for which we are bound this night to cry, "Halleluiah !" "Mine eyes have seen the glory of the com-ing of the Lord !"-it is that all the hitherto unexplained phenomena of magic in olden time, miracle in Christian days, witchcraft in the Middle Ages, and supernaturalism in all time, now receive their full and complete explanation, from the simple, natural and permanent system of spiritual telegraphy established

on this blessed night of the 31st of March thirty-seven

vears ago. From the hour when the common-sense of a little child, Katy Fox, could perceive that an invisible haunter. "a ghost," a spiritual knocker. " could see and hear"; from the night when a good honest New York farmer, John D. Fox, could discover that a spiritual telegraph could work, and spell out messages, as well as an electro-magnetic telegraph, the vell of mystery which hid the existence and influence of a spiritual universe, related to the material universe as the soul to the body, was rent in twain, and mankind beheld no longer " as in a glass darkly, but face to face," with the authors of magic, miracle, witchcraft and supernaturalism. In the persons of a human spiritual world good, bad and indifferent, just as human society has manufactured the soul's condition, and sent it to the next step in advance of humanity. The speaker then went on to give some very humorous and some most thrilling accounts of how her spirit employers had protected, guided, and almost miraculously saved her from loss, injury and assault in the execution of her arduous duties in different countries Having been a pioneer in many parts of the United States, and various countries of the earth, she had often been subject to the first bursts of wrath ever launched by conservatism against newly-discovered truths. In some instances she had been openly threatened with lynching and peril of life if she persisted in declaring her obnoxious spiritual message. In every such case, and where she was bidden by her spirit employers to advance, her work had always ended in the most triumphant conquests over prejudice and threatened danger. She argued that this wonderful mantle of protective power had not been spread over her from special merit or partiality, but, as she alleged, spirits were human still, and used human means to promote their undertakings. They had evidently determined to plant Spiritualism on earth. Mediums propagandists and workers were essential to their purposes, and where these were true and faithful to their highest sense of right, right came of it, and their spirit employers labored to protect, ay, and to re quite them, just as good and just men on earth would treat their faithful servants. Mrs. Hardinge Britten closed with a most powerful and stirring appeal to the Spiritualists themselves to be worthy of their great ploneer work. She contended that the only need of Spiritualism was Spiritualists; that the cause itself was susceptible in all its issues of redeeming the purposes, is impossible of success." I, howworld from crime, darkness and error, by giving it the irresistible motive of personal responsibility for good or evil done here and hereafter. She contended that all the world needed to live the life of heaven was to realize that it could only be built up within the heart by its own goodness, and all this doctrine needed was a living sermon, both of precept and example, preached and proved by Spiritualists. Spiritualists should not content themselves by say ing they "know enough, they can learn nothing more." Spiritualism the wide world over is one, yet so various, that the American Spiritualists have not advanced from their A to their Buntil they have studied the cause amongst other nations. The same maybe said of other nations in reference to America. Let the liter ature of the movement, then, be industriously studied, public meetings be organized everywhere, children be carefully instructed in the principles of the great cause noble charities such as the admirable organization by which the speaker was then engaged be universally founded-in a word, let Spiritualism be tanght everywhere, and its teachings be proved by noble spiritual lives everywhere, and the Sist of March, 1848, will yet be acknowledged throughout the wide world as the dawn of the greatest reformation even vouchsafed to lift poor humanity from earth to heaven and to prepare it in fleeting time for an endless eternity The speaker concluded with a noble poem which the reporter unfortunately falled to catch.

Free Thought.

"FOR BUSINESS PURPOSES ONLY"? To the Editor of the Banner of Light :

I have read with interest what has recently been said in your columns on the much-mooted subject of organization by Spiritualists. The subject is one which must and will continue to be discussed until important practical results are reached through the education of the general mind. May 1 be permitted to add a sug-

gestion or two which to me seem to be perti-

nent? I am glad to observe that there are those who do not commit themselves in favor of what seems to me the absurd and impossible idea of organization "for business purposes only." but who couple with these the important additional obect of the advancement of good fellowship and helpful communion among the believers in the New Dispensation. This embraces what has long appeared to me one of the essential elements of useful and successful organization. and perhaps it may, without straining, be in-terpreted to include the whole of what I have deemed most desirable. For I think it self-evident to every thoughtful person that there can be no "good-fellowship" nor "helpful com-munion," nor any "advancement" of these, except among people who are in substantial agreement respecting the fundamental principles of truth and duty. Hence it is plain that there must be a clear statement and hearty acceptance of such principles as the basis of organization. For example, can there be good fellowship and helpful communion between those, on the one hand, who recognize and seek to practice the great principle of Human Brotherhood, and those, on the other, who repudiate this principle, either in theory or in practice, and live only for self? It seems plain that genuine fellowship between these classes is impossible in the nature of things. The main object and drift of their lives is diverse. The same is true of all other principles that are essential to a true life or a perfect character. Oil and water will not mix, or if mixed by force, will unmix as soon as possible.

Perhaps in the Statement of Principles I recently suggested through your columns as a basis for organizations, I may have included some that are not really essential to a true life, and may have omitted others that are so. Propositions for amendment to this statement are always in order. But it seems conclusive that genuine "good-fellowship and helpful communion" require much more than mere unity of belief or sentiment, as regards the principle of Brotherhood, or any and all other true principles. They require that these principles be reduced to practice, in the daily life and in the customs, the business and the institutions of society. So long as the present inealities and class-antagonisms vail. there surely can be no real "good-fellowship and helpful communion among the believers in the New Dispensation," belonging as they do to nearly (if not quite) all classes. To be sure, it is or will be a more than Herculean task to revolutionize and reconstruct society on the basis of Brotherhood and other spiritual principles: but this is just the task which presents itself to intelligent and earnest Spiritualists; it is the very purpose and meaning of the New Dispensation, as I have apprehended from the outset ; it is the often-avowed end and aim of the angelic hosts who have initiated and are carrying forward this mighty movement. And the sooner we, their earthly instruments in the work, recognize and intelligently cooperate toward this end, the better for us and the world. The task cannot be accomplished at once-the work must be gradually effected by educative and spiritualizing agenciés; but it is well to have the grand end in view in even our incipient attempts at organization. Notwithstanding all this, Mr. Editor, I quite agree with what our friend Dawbarn means when he says (BANNER of Feb. 28th) that "until manhood can rise to a higher level, organization of Spiritualism, other than for business ever, should prefer to phrase it thus: Until Spiritualists can rise to a higher level than ordinary humanity around them, they cannot successfully organize for the promotion of Spiritualism. And this for the plain reason that very incongruous views prevail among them as to what Spiritualism really is, and what it means. either in theory or in practice. The organization of Spiritualism or of Spiritualists, as such. "for business purposes only." is either an absurdity or an impossibility. Spiritualism, properly speaking, is not a business matter, and it cannot be organized for strictly business purposes, such as trade, manufactures, banking, etc. It is a matter of ideal, thoughts, principles, which are to be taught, elucidated, demonstrated. The only "business " required in connection with it is what is involved in maintaining meetings, providing mediums, lecturers, publications, etc. Hence organizations for these ends are not "for business purposes only," but also for the promulgation of ideas, theories, doctrines, of one sort or another, which are put forth under the vague name of Spiritualism. The ideas and theories thus taught, as is well'known, are sometimes incongruous and contradictory ; sometimes utterances are made which many Spiritualists regard as false and positively pernicious, and which they are unwilling should go before the public as expositions of Spiritualism. But if they have adopted no declaration of principles, for which and by which the organization stands, they have no remedy. Usually some individual or a committee is

way what ideas shall be presented to the public in the name of Spiritualism. If the invited speaker proves unpopular with the crowd, the exchequor suffers, and thus the tendency is to cater to the prevailing sentiment of the class from whom support is expected. This leads inevitably to a deterioration from the pure principles of spiritual truth, in the direction of sensationalism and superficiality. Hence such organizations, being without definite and lofty principles and noble purposes, fail to become centres of moral power and reformatory influence in the communities where they exist, and they sooner or later die of inanity.

But is it not possible that some Spiritualists have given to a "higher level" than that of or dinary unspiritualized humanity, and thus have become capable of what is impossible to the mass? It seems to me this ought to be so by this time, or there is little hope for human progress, and little practical value in the "New Dispensation." It is for those-few though they may be-whose minds have been illuminated, and whose souls touched with celestial fire, to combine with each other, and lead the way to a "higher level." We may as well, first as last, give up the "impossible" idea of 'any effective general organization of Spiritualism or Spiritualists, even "for business purposes only," and turn attention to the formation of local organizations among those who are united in vital principles of truth and duty.

But some imagine-and friend Dawbarn among them-that having a definite basis of principles and objects tends to limit, dwarf and sectarize the members of an organization, and to shut out all views, from mortals or spirits, not in harmony with those laid down. This need not be so, and will not be, with people of good sense. Such results come from an utter misconception and perversion of the use of a basis of principles. This basis should serve only as a common starting-point for effective work, and for further researches in the realm of truth. Sensible people will never assume that they have attained all truth, nor that their perceptions of it are infallible. On the contrary, they will take care that any organization they form shall be ever "open at the top," and on all sides, too-open to inspiration, and to the discoveries of science also; they will make ample provision for giving a hearing to diverse opinions, and for amending their basis whenever they find good reason for doing so. If they make "unlimited progress in knowledge" one of their basic principles, as I have suggested, then the dwarfing, oramping tendency cannot result. But the consciousness that we do not know everything, and the possibility that at some future day we may see things otherwise than we do now, should not restrain people of good sense from acting nobly in accordance with the highest convictions of to-day.

A. E. NEWTON. Yours truly,

speakers, and thus determining in a general | subject that such rumors are utterly false. I have never uttered one word which could possibly be honestly construed as ignoring or underrating any phase of mediumship.

It is true I have, both in public and private, done what I could to stem the tide of fraudulent manifestations which threatens to overwhelm the real splendors of our faith; and I have done this, knowing that thereby a storm of indignation would be raised up against me. But I have neither "sold " myself to church; bigotry nor spiritualistic fauaticism, nor swerved a hair's breadth for the sake of popularity. It is true that our meetings at the Temple have been crowned with success without the shadow of an organization. It is also true that we propose to organize, but certainly not on any basis that could be called an imitation of "the church.

Cannot Spiritualists, who profess to so much liberality, differ in opinion without suspecting each other of dishonesty? I will defend what I believe to be true, though it should leave me a pauper and without an earthly friend. ELIZABETH LOWE WATBON.

EXPLANATION BY MR. MORTON. Permit me to add a few words of explanation to Mrs. Watson's communication. At the close of Mrs. Richmond's ministrations, which were under my charge as business manager, Mrs. Watson's friends requested me to take charge of her business in connection with the meetings, which I consented to do, with the proviso that Mrs. Watson should have an entirely untrammeled platform, and that the general business management of the meetings be under my sole control. This was agreed to by all parties interested-the seen and unseen workers-and it is hardly necessary for me to state that I have had no interference with my plans in affording the speaker and her controls opportunities to present spiritual and reformatory teachings before highly intelligent audiences in a manner consistent with the importance and dignity of the subjects treated, with refined and elevating conditions. In this work I have been aided by the generous pecuniary support of the wealthy members of our congregation, and the earnest cooperation of the volunteer choir, and the workers who have for the past twenty months made our platform a beautiful bowera fitting shrine for the noble work which has been done thereon.

There is no disposition to found a "church," or ignore any phase of Spiritualism; and I have repeatedly heard Mrs. Watson express her firm bellef in, and appreciation of, the importance of the different phases of physical mediumship, including materialization. In this matter Madam Rumor has been a mistaken jade. Fraternally yours, ALBERT MORTON.

Helen Barnard and Donn Platt.

REMEDY WHICH GIVES SLENDERNESS WITH-OUT INJURING THE HEALTH.

Mrs. Densmore, formerly Helen Barnard, by which name she was well known in Washington, has ceased to be a newspaper writer, and is now practicing medicine, and Donn Platt, who found her in her New York office, reports this talk with hor in the Pittsburg Dispatch: "Well," I said, "this is a new business for a pen-driver of State papers-reducing the superabundance of New York flesh." "Odd, is it not?" she made reply. "And how did it come about?" "Simply enough: I quit journalism to study medicine, but I found it not quite to the fancy I had formed. Having grown quite stout, I began to practice the reduction of obesity upon myself. I studied it, read all the books on the subject a studied if, read all the books on the subject extant, and finally discovered how to reduce the flesh and at the same time retain the health. Obesity is not only itself a disease, but predis-poses one to rheumatism, heart troubles and in-"But this is contrary to the general impres-sion. Is it not also opposed to the teaching of the regular physicians?" I asked. "Certainly," she replied; "but do you not know that thirty she replied, but to you het know that thirty years ago these same regular physicians taught that a patient suffering from fever must not be allowed cold water, and that milk was held to be an inflammatory food, and not allowed in fever, and that now the fever patient is permitted all the water he wishes, and milk is mended as his food par excellence? An And thirty mended as his food par excellence ? And thirty years from now, when an obese patient, suffer-ing from whatever cause, consults his physician, the first thing to be done will be to reduce his fat." "Well, do you accomplish this by diet alone?" "Ob no; I give a simple constitution-al remedy, which not only hastens the reduc-tion, but avoids all the dangers and discomforts of those who have tried the Banting system on the one hand and the 'apti-fat' medianes on the one hand and the 'anti-fat' medicines on the other." the other." "This remedy is your secret ?" "Of course, but not a patent." "Is not this something like quackery ?" "Very likely; but do you know that 'quack' has become a very cheap epithet; that Loomis and Hammond are at sword's points; that the New York Academy of Medi-cine is split into factions, fighting like cats and does us to what constitutes a 'unack' such that cine is split into factions, lighting like cats and dogs as to what constitutes a 'quack,' and that its venerable President. Dr. Fordyce Barker, came near being expelled recently on a charge of 'quackery'?" "Good for you. And you will go on eliminating obesity from the fashion-able circles of New York?" "Not altogether: I have made a discovery of free more importance then that I have found far more importance than that. I have found from the start that too much fiesh or too little flesh originated in impaired digestion. To get clear of the adipose I had to bring my patients up to the best health attainable. Very well; up to the best health attainable. Very well; accident threw in my way a poor woman suffer-ing from cancer in the breast, that her physi-cian had resolved to remove through a surgical operation. She was suffering, and in such ill health that the proposed operation promised death. 1 told her I thought I could, through treatment, so restore her general health that she could stand the shock. She consented. I not only restored her general health, but, to my surprise. I saw the cancer disappear." surprise, I saw the cancer disappear." "Helen Barnard Densmore," I interrupted, "if you claim to possess a cancer cure I am done with you. I do n't believe in your flesh elimination." "Stop a second," she said : "the cancer dis-appeared, and the doctor said that he had been mistaken in the diagnosis : that it was a tumor evidently, and not a cancer. I accepted that, although he would have, but for me, called in the surgeon, and killed his patient. Perhaps he was right in the end, although so grossly wrong in the beginning; but it started me in the way of invastigation. I have now a poor tion wrong in the beginning; but it started me in the way of investigation. I have now a poor woman who has been examined by the most eminent professor of surgery in this city, and her case pronounced that of cancer past cure. She is getting better, and, if I am not grossly deceived, will be cured."

"The power "fell upon them, and however opposed the subjects might be, like Baalam of old they have been compelled to do the work, and speak the word that the great Ruler of spirits found them qualified to manifest.

The same wonderful phenomenon of a purely spiritual propagandism has met your speaker in every country through which her wandering feet have traveled. When she herself was but a little child, her own ever normal spiritual endowments found an echo in a singular book that was published long before the advent of Modern Spiritualism, entitled " The Night Side of Nature." She found it to be a most voluminous record of hauntings, apparitions, the gift of tongues, seership, and every phase now recognized as spiritual, narrated with attestations of proof and circumstances by living, honorable and unimpeachable witnesses that left every narrative beyond the chance of denial. These revealments covered the most noteworthy scenes, places and personages of Great Britain and all Europe. None could deny them; none ever attempted to deny them : and yet none answered or attempted to explain them. Visiting France, Germany, and nearly all the great Continental centres, your speaker found similar revelations and similar ominous and wholly unphilosophical silence, not only on the vast flood of testimony classed as supernaturalism, but on the still more every-day and inexplicable problems of mesmerism. Here were shrewd materialis tic mesmerizers experimenting with the firm belief that all the intelligence they could receive through mesmerized subjects was the result of "mind upon mind," or their own mental impressions.

In every well-attested case this theory falled : the " Lucides" would speak of dark and bright spheres, where dwell "the living dead," of an unseen universe, which was the soul of the seen, and of revelations of a spiritual realm, with all its varied spheres of soul-inhabitants, as far removed from the views of the mesmerizers as the sun transcends the glimmer of street lamps. In 1848, shortly anterior to the farfamed Rochester Knockings, was published Alphonse Cabagnet's "Secrets of the Life to Come," or the "Celestial Telegraph," being a collection of revealments made of a spirit-world and its spheres, through ignorant and wholly unconscious mesmerized subjects; and yet, though no living creature could deny or re-fute the testimony of this wonderful book, neither school-man nor priest attempted to answer or explain its statements.

In Germany Dr. Justinus Kerner's magnetic subjects, including the renowned "Secress of Prevorst," antedated all that has ever come to the world through the spirit-circle. The stopendous disturbances of the Pottor (jelst, in Bohemia, Hungary, Austria and Rus-sia ;, the wonderful life of the renowned Pastor Ober-lin, the Curé d'Ars ; the trial of the Heppherd Pho-utter darkness." the start state all all all the start of a start of a

Mrs. Britten was frequently interrupted by loud applause, which was renewed in long continued cheers as she closed.

The Japanese language has no equivalent for our word "hell," but it has the word *Hooks.* Jigoku con-sists of "(1) elebt immense hot hells ranging one be-neath the other in tiers. Each of these hells has six-teen additional hells outside the gates, like's so many ante-chambers, so that there are one hundred and thirty-six het hells. (2) There are eight large cold walls, and (5) there are the same number of hells of utter darkness." CHILLION AND LA TSEE ELY

Arungton, Mass., April 30th, 1885.

THE PSYCHICAL RESEARCH SOCIETY-A CASE WORTHY OF'ITS INVES-TIGATION.

To the Editor of the Banner of Light:

I would like to have the above-named Society investigate the case of Lizzie Gannon, provided her parents' consent can be obtained. It is as follows : Lizzie Gannon some years ago was attending a Roman Catholic Church. She had manifestations or phenomena similar to those witnessed in the presence of spirit-mediums: her priest took quite an interest in them. Lizzie had a brother in spirit-life who was speechless nearly all of his earth-life. When about sixteen years of age he passed to the spiritworld. Just before doing so he spoke to his sister and mother, and Lizzie bas for several years thought her brother came to her from his spirit-home, and one day she said to him, "Will you bring me something from your spirit-home?" Seemingly in response, while she was sitting in her room, two images were brought to her by invisible means. These she prized quite highly. Her priest found that she thought more of the images than she did of her beads, therefore admits that he took them from her, and it is alleged that he destroyed one of them in her presence. This act caused her much grief, as she considered that they were from her supposed dead brother, and she and the family wanted the priest to return them to her; but he did not, for some unknown reason to herself and the family, do so.

Soon afterwards Lizzie became speechless though while a person of some peculiar temperament, magnetic or other condition, held her hand she could converse, but as soon as the hand was withdrawn she was unable to speak. For the past four or five years Lizzie has not spoken a loud word, not even to her parents, and has suffered in other ways from the trouble. The parents, in behalf of the afflicted girl, applied to the courts to cause the articles to be given up or damages for the affliction caused by their removal, but the suit at law did not relieve the affliction, and to-day she is in about the same condition she was more than four years ago, speechless.

If the Psychical Research Society would at tempt to solve the mystery connected with Lizzie Gannon they would be doing a grand work for science as well as relieving the young lady from the sad condition she is now in. Will it OBSERVER. do so ?

OARD FROM MRS. WATSON.

To the Editor of the Banner of Light: Will you permit me to answer what appears to be a query in your editorial of April 11th? You say it is rumored that I have "been ignoring physical mediumship of late," and that "it surprises you that my guides should consent to my going into a "church ' as minisoharged with the duty of selecting and inviting | ter." Allowme to assure all who are interested in the

Lein helestin is the co

acceived, will be cared." "Is your medicine so powerful, then ?" "No, it is not; but, accompanied by the treat-ment, it seems to be effective. Excuse me, here is one of my patients."

A bee can draw twenty times its own weight. So can a mustard plaster.

LIGHT. **BANNER** OF

The Annibersary.

What was Done in Haverhill.

From statements forwarded by our correspondent in Haverhill, Mass., as also from those contained in the Bulletin and the Gazette of that city, we condense the following:

The Haverhill and Bradford Spiritualist As-sociation observed the Thirty-Seventh Anni-versary of the Advent of Modern Spiritualism versary of the Advent of Modern Spiritualism with a supper, under the auspices of the La-dies' Spiritual Aid Society, and post-prandial exercises in Brittan Hall, Tuesday evening, March 31st. A large company was in attend-ance, and the occasion was greatly enjoyed. The hall decorations were artistically arranged. Flags, bunting and pictures adorned the walls and stage. The tables presented a fine appear-ance, being ornamented with bouquets and sup-plied with an abundance of nice food. Plates were laid for two hundred and fifty people, and all the seats were filled. At about 6:30 the sup-per programme and subsequent exercises were all the seats were niled. At about 0.35 the sup-per programme and subsequent exercises were announced by E. P. Hill, and the company commenced testing the good things without further ceremony. An hour was spent at the table, after which the literary exercises were Introduced. Mr. J. Milton Young officiated as toast-mas-

ter, opening the post-prandial exercises in a brief speech referring to the events at Hydes-ville as the reöpening of a philosophy as old as time itself, with which is associated the question of immortality, as one of the greatest which has engaged the attention of man. The first sentiment was complimentary to music; responded to by a song, "Going to Market," from Miss Coburn, Miss Hattie Fletcher accom-

The second sentiment, "The Advent of Mod-The second sentiment, "The Advent of Mod-ern Spiritualism; its Record and its Results." Responded to by Mr. E. P. Hill in a brief review of the early manifestations which have made their mark upon the world, and specially re-ferring to the circumstance that the phenom-enal fact has taken its place in history as one of the great events of the age. Incidentally, reference was made to its influence in shaping the opilous of men in clying color to litera the opinions of men, in giving color to litera-ture, in softening Scripture interpretations, and ultimately restoring the Bible to the posi-tion of being a book to be received in the light of reason by thousands who had cast it aside.

The third sentiment, recognizing the gospel of music, was responded to by Mr. W. and Mrs. Bendon, with violin solo and plano accompani-ment, which called out spontaneous applause from the audience.

from the audience. Next came the sentiment, "The Press, a com-mon centre for the expression of every phase of individual opinion. It is justly recognized as the second power among men." Responded to by A. J. Huntress of the Bulletin, in an essay entitled "Individual Life." Mr. W. H. Poor of the Gazette and T. J. Donoghue of the Laborer also responded to calls in a happy manner. The fifth sentiment referred to the power of song, and was responded to by the Brittan Hall choir, giving "The Old Musician and His Harp."

The next sentiment was in compliment to The next sentiment was in compliment to the late Allce Cary. Of the contributors to the poetry of America, no one has a firmer hold upon the affections of the people than this lady, now among the denizens of the upper world of song, and among her choicest ballads will ever be remembered "An Order for a Pio-ture." Miss Ada Belle Crockett responded to this with a recitation of the ballad, and in re-sponse to an encore the lady gave "The Land of the Afternoon." Miss Crockett presented both selections in her usual easy and graceful style, still holding her place among the most gifted elocutionists who appear before audi-ences in Haverhill. ences in Haverhill.

ences in Haverhill. The choir then sang another selection, fol-lowed with a solo, "Birds in Dream Land," by Miss Lillie Fletcher, given in pleasing expres-sion. In response to an *encore*, the lady gave

another selection. The seventh sentiment, in acknowledgment of the services of R. G. Ingersoll, was respond-ed to by W. W. Currier in an appeal for more

attention to child culture. The last toast—"In nature there are no dis-cords. Her realm is filled with written and un-written music. Its power and worth are limit, less," was responded to by Mr. George D. Jeffers, with harmonica solo and piano accompaniment.

The settees were then removed, and those who desired engaged in a social dance, Berg & Towle's orchestra furnishing the music.

Services in Lynn, Mass. To the Editor of the Banner of Light:

Agreeable to announcement, the working

sponse was received through what is known as spirit-rapping. The child-mediums who were the instru-ments of this open communication between the spirit-ual and the carthly spheres, then residents of the little hamlet of Hydesville, soon removed to Roches-ter, and the sounds made in their presence at once came to be known as the 'Rochester Rappings.' There are some persons now living in Rochester who early made thorough and patient investigation of the won-derful manifestations and were convinced that the sounds and intelligence came from other sources than the youthful Fox girls. The multitude judged with-out knowledge, and hence denounced the mediums as frauds and impostors, and stigmatized believers in the manifestations as fools or lunatics. A few persons had the courage to defend the innocent mediums, and at times protected them from the violence of the mob; and on this Thirty-Beyenth Anniversary of the Advent of Modern Spiritualism a remnant of those early be-lievers, with others, have assembled to celebrate the occasion under the roof of one who, in an especial manner, guarded and gave shelter to the chosen agents of the new revelation. The name of Amy Post will always be held in respect and honorably recorded in the blatory of the great event we commemorate to-day. The rapid spread of Modern Spiritualism demon-

in the history of the great event we commemorate to-day. The rapid spread of Modern Spiritualism demon-strates the verity of the saying that 'truth is mighty, and will prevail.' Instead of one family compelled to believe in 1848, and scarcely a score that dare own to a bellef at the time of the Corinthian Hall investiga-tion in 1848, there are now millions of believers in the reality of the intercommunion of the inhabitants of earth and the spirit-world. Reckoned among the num-ber are many persons of the highest scientific and lit-erary attainments, and numerous elergymen now seek the facts of Modern Spiritualism to enable them the bet-ter to answer the noted query of Job: 'If a man die, shall he live again?' To-day, in all civilized lands there are numerous assemblages convened to cele brate this important anniversary. Ridicule, persecu-tion, denunciation and the combined opposition of powerful organizations have in vain sought to stay the progress of spiritual truth, as now revealed to man-kind; therefore, . Resolved, That we have great reason to reiolce in view of

progress of spiritual truth, as now revealed to man-kind; therefore, Resolved, That we have great reason to rejoice in view of the progress of true Spiritualism since first developed in our locality, Resolved, That among the cheering signs of the times is the fact that scientific associations, and societies formed for the express purpose of investigation, are seriously in-vestigating subjects pertaining to spiritual phenomena, and some of these organizations already proclaim to be true the primary facts which Spiritualists have so long declared to exist. Resolved, That we believe it will ere long be generally conceded that Spiritualism came opportunely to teach the agnostic there is something be can 'know,' and to stay the rapid swelling tide of materialism. Resolved, That Spiritualists should seduously avoid false prophets, false mediums, and the false and deceptive in all things. Resolved, That our proclamation to theskeptical inquirer should always he: Investigate; seek, and ye shall find; knock, and the trut shall be revealed. And to the believ-ors in the Spiritual Philosophy overywhere we send joyful greeting on the auniversary of the oven twitch has been followed by so much good to mankind.'' Interesting remarks were made by J, W.

followeū by so much good to mankind." Interesting remarks were made by J. W. Seaver of Byron, Genesee County—the princi-pal speaker of the evening—and also by many others. At the close, the foregoing preamble and resolutions were unanimously adopted, and all retired, feeling that the hospitable roof un-der which they had been assembled had been to many a weary pilgrim "None other than the house of God, and the gate of heaven." A. S. CLACKNER, Secretary.

A Leaf from History.

To the Editor of the Banner of Light:

The Thirty-Seventh' Anniversary of the ad-vent of Modern Spiritualism was properly and enthusiastically remembered by the different societies and gatherings of Spiritualists in Bos-ton, on the 29th and 31st of March last. The large attendance and manifest interest which characterized all the services held by the vari-ous organizations on those dates, reminded the older Spiritualists of this city of the celebration of the *twentieth* Anniversary at Music Hall, in 1868. Then all the societies of Boston, Charles-town, Chelsea, Cambridge, etc., with visitors from more distant parts of the Commonwealth, joined in the first grand celebration of Spiritu-alism ever held in Boston. A marked feature of the occasion was the attendance of several Children's Progressive Lyceums. Boston pre-sented the Children's Progressive Lyceum now called No. 1 with its banners and flags; Charles-town had one or two; Chelsea, one; Lynn, one, The Thirty Seventh Anniversary of the adtown had one or two; Chelses, one; Lynn, one, while from a greater distance were two or three more. These gave life and beauty to the scene, and more specially when they per-formed some of their exercises, the calisthenics

The leading spirit in the flesh in arranging and carrying out on so grand a scale this cele-bration, was Dr. Henry F. Gardner, assisted by M. Thurston Dole. All their movements were seconded by the more prominent Spiritualists of that time. The result was perfect in every detail, and the stranger to the cause looked as-tonished at the splendid opening and closing of "the day we celebrate," and the result of the harmonious unity which the friends had en-tered into thus making this grand celebration tered into, thus making this grand celebration

lieve," says Monsignor, "in the guardianship of angels, and the antagonism of personal evil spirits, be they good or evil."

Monsignor erroneously imagines that Spiritualists practice the evocation of spirits. Spiritualism began to appear in 1848 near Rochester, N. Y., in the evocation of mortals by spirits. They came without invitation, and they keep coming in the same way. No mortal has made himself or herself a medium. "When we sit with this class of persons, we do not call particular spirits, but we let come such as will, be they good or evil." With our spirit friends we commune; the unhappy spirits we try to help. If it is lawful to pray for spirits in purgatory, it cannot be unlawful to give them encouragement when they come for light and hope, as multitudes of them do.

We believe in communing and communicating with spirits, whatever the Old Testament, or Peter's Catholic Church limited, or the sect of Swedenborg, or the disciples of esoteric Buddhism, or the dreaders of "Diakka," may advise to the contrary; and we have never hitherto needed to evoke particular spirits. They come without call, not as Samuel did, (not knowing that any law of Moses forbade it,) but as Jesus did, and as Moses and Elias did, according to the Gospels.

Peter's limited Catholic Church of Rome has taught some strange things in its day. For a thousand years it taught that the heavens above us are a solid firmament, that the earth is a flat plain, and that the sun moves around it every twenty-four hours; and during all that time it imprisoned, beheaded, tortured and burned innocent men and women for heresy and witchoraft. During all that time it knew nothing of the physical system of which our earth forms a part, but it taught with authority the gravest errors in respect to it. Now it professes, as it has professed for more than a thousand years, to have sovereign specifics for post mortem salvation ; but it has not light enough to do other than condemn the free use of the understanding. Is its knowledge of the other world any more reliable than was its knowledge of the firmament and the movements of the earth, before the days of Galileo? It still flaunts its motto before the eyes of cowering millions: Nulla salus extra ecclesiam-no salvation out of the church. What a teacher of what is due our

departed friends when uncalled they yearn for recognition ! D. L.

Washington, D. C., April 21st, 1885.

Spiritual Phenomena.

A Visit to the Spirit-World.

The writer of the following narrative is Mrs. M. J. Jefferson, of Chicago, Ill., a lady well advanced in years, whose mediumistic gifts are, we are informed, many and very fully developed. She has a widely extended reputation as one to whom no destitute person applies for relief, either material or spiritual, and leaves empty-handed. She states that the time of her absence from the physical body, as herein mentioned, was about one hour, and that in her attempt to describe what she saw and heard, she finds human language wholly inadequate to give other than a very feeble conception .-- ED. B. OF L.]

B. of L.] On Thursday, Jan. 5th, 1885, I was suddenly attacked by an illness that caused faintness, during which I left my earthly body, my con-trolling spirit taking possession of it, I at the same time being fully conscious of all that was transpiring. I ascended in a light, misty cloud until I reached an enclosure surrounded on three sides by a wall. While I was wondering how I could pass further, a large door was opened in front of me by an attending spirit, who was magnificently dressed in a long pur-ple velvet cloak, trimmed with what appeared to be white fur. His hair was also pure white, braided, and hung down to the bottom of his The leading spirit in the flesh in arranging braided, and hung down to the bottom of his cloak. The place occupied by this spirit was tinged with the loveliest blue I ever saw, and profusely decorated with the most beautiful blue flowers, beyond the power of earthly lanpossible. If it is not too early, I would suggest that since the union celebration of the Twentieth Anniversary in Boston Music Hall was so nota-ble a success, all the Spiritualist societies of this city and its vicinity unite for a graud ob-this city and the Fourtern Anniversary in the and said, "You are now going through the dark vale." Then came four bright, beautiful servance of the Fortiern Anniversary in the largest hall within Boston limits. W. A. D. dark vale." Inen came four bright, beautiful spirits, all dressed in a pure white fleeoy fabric, each wearing a wreath of white flowers, and carrying in one hand a large bouquet of the same. With the other hand each held a corner of a square platform, slightly elevated from the ground. This platform I can describe only as being composed of most beautiful white satin, trimmed with deep white lace, woven with and intermixed with silver thread, and flowers em-

As we journeyed along, witnessing the nu-mergus transformation scenes, I recognized the merous transformation scenes, I recognized the familiar faces of many near and dear friends who had gone to the happy land before, all dressed in gay costumes of exquisite taste. As we journeyed along and neared the end of our walk, the surroundings became brighter and brighter, until too dazzling for me to look upon. As she noticed this my companion, Fan-nie, remarked that once these scenes were too bright and dazzling for her to behold, but she had hecome accuratomed to them. She them had become accustomed to them. She then waved her hands to the right, and to the left, and directed my attention to the beautiful transformation scenes displayed on all sides, each one more beautiful than the former, each one more beautiful than the former, and all the surroundings beautifully festconed and decorated with rich, thin, almost transpa-rent fabrics of all bright colors. She then said, "These scenes and what are scon to follow are your rewards." At this point, it being the end of our walk, a beautifully modelled boat ap-peared, with sixteen bright and handsomely uniformed spirits. Fannie said, "They will testify that these beautiful scenes are your re-wards, and they will conduct you back to earth ; tell our beloved BANNER OF LIGHT what you have seen." Then she shook hands with me, bade me good-by, and vanished from my sight. At this moment, and before the form of Fannie had entirely disappeared, there came in her place

At this moment, and before the form of Fannie had entirely disappeared, there came in her place a spirit of angelic beauty, who spoke and said she would ald in conducting me to earth. After seating me in the beautiful boat, which seemed to have been made of silver and trimmed with gold, it moved off as if propelled by an invisi-ble made power without any apparent effort ble magic power, without any apparent effort of its occupants. It floated along smoothly and easily down over the pure crystal waters of a beautiful river, lined on each side with the lovellest foliage, upon the branches of which were suspended creeping vines, profusely load-ed with the most beautiful flowers that sent our an exquisite perfume which no language can describe. The air was filled with the music (both instrumental and vocal) of unseen spirits, and of all kinds of birds of beautiful plumage. soon the boat stopped, and my spirit-guide said: "Now you must return to earth." I said I did not know the way. She replied, "I will show you," and as she waved her wand, and pointed downward, I saw a misty cloud opening to the right and left, and soon I beheld my ma-tarial body. terial body.

It was not a pleasant scene for me. I did not It was not a pleasant scene for me. I did not wish to return. The spirit took me by the hand and said: "Your mission on earth will scon be at an end, and then you will return and dwell with us forever." Then she invoked a blessing upon me and vanished from my sight. I then took possession of my body again, and I have been better since, my health being much improved by this pleasant visit to the spirit-uend. Lawe heap taken to the spirit-world

land. I have been taken to the spirit-world several times before this, but have never before seen so many of its beauties as were exhibited to me on this occasion. The spirit-world to me is a reality.

The Wonderful Ring Phenomenon.

Though every phase of spirit phenomena is very extraordinary, none will more readily attract the attention of thoughtful, scientific minds than the proof given by spirits of their power to pass matter through matter, or a solid through a solid, as shown in their act of placing a solid ring on a person's neck, arm or wrist. George Wyld, M. D., of London, instances a case of this kind in which he is personally interested. He had an iron ring made too small to pass over Mr. Husk. the medium's, hand. On the 28th of last January, this ring was placed intaot on Mr. Husk's wrist, while Dr. Wyld's friend, Mr. Bamfylde, held his hand. The ring, probably, is on his wrist now; it was the 11th of April, up to which date it had been examined by about five hundred people, including doctors, engineers and practical mechanics. No explanation of any weight having been attempted, Dr. Wyld, anxious to get the most sci entific opinion he could obtain on the matter, applied to a distinguished engineer to name the man whose opinion would be most valuable on this subject, and was directed to Mr. Maskelyne, the inventor of very ingenious conjuring apparatus, as the most expert mechanician in London. Dr. Wyld therefore wrote to Mr.

appeared in the door of the cabinet a full-length figure of a woman clad in white, her profusion of black or dark hair falling over her shoulders

ngure of a woman clad in white, her protation of black or dark bair falling over her shoulders and a most lovely face; with one hand raised and waved at the audience she disappeared. There was full light from two gas-burners in the room, so that it was as light as when the gentleman read his essay. No medium had been in the cabinet, Mrs. Sawyer sitting at least five feet from it. Not expecting anything of the kind, she was quite nervous. Men had been in the cabinet to see it before the meet-ing. I had examined it, and know there was no access, even for a dark scance, except from the front door, and no way of getting out of it. On the retiring of the spirit the curtains were immediately thrown back and the whole cab-inet exposed, showing that no one could have gone in and out without being at once detect-ed. As before stated, it was a most beautiful, unmistakable materialization. E. W. CAPRON. 235 East 27th street, New York.

A Remarkable Seance.

To the Editor of the Banner of Light:

At an interview, a few weeks since, with some friends who were desirous of investigating materialization, the question of obtaining private séances was discussed, and it was decided that it was desirable to make arrangements with Mrs. Fay for that purpose, and I was selected to consult with her, and if possible obtain her consent.

As several gentlemen who intended to join with us were not present, Mr. S. was requested to see and inform them of the conditions agreed upon, the result of his interview to be forwarded to me by letter at Mrs. Fay's on Thursday before the seance held on that day. The letter was duly received, and without stopping to read it. I informed Mrs. Fay that I was ready to talk with her about it. She replied that she should leave it entirely with her controls, and if I would place the letter on the mantel, near the cabinet, "Auntie," the control, would probably speak about it before the séance closed. As the séance drew near to the end, a form to whom, notwithstanding Mr. Wetherbee's ideas of materialization, I am greatly attached, called me up to the cabinet, and while conversing with her, Auntie's voice broke in, saying, "Mr. Brackett." I said. broke in, saying, "Mr. Brackett." I said, "What is it, Auntie?" She replied, "I will see you to-morrow." I called on Mrs. Fay the next day, and after talking with her on other matters, and finding that she did not appear disposed to allude to the appointment, I re-minded her that I came on business. She said, "What is it?" I told her that Auntie had re-quested me to meet her. She rose without a "What is it?" I told her that Auntie had re-quested me to meet her. She rose without a moment's hesitation, and said, "We will go to the cabinet." She stepped behind the curtain, and instantly Auntie came out fully material-ized, greeting me, cordially shaking me by the hand, and expressing pleasure at meeting me, then in a clear and forcible manner discussed the question, going freely into details, showing conclusively that she understood both sides, and closed by saying that she did not propose to submit her medium to such conditions, at the same time expressing a willingness to do all she could for Mr. S. personally. Bidding me good-bye she dematerialized directly in front of me, so near that I could have laid my hand upon her as she went down. The curtains were apart, and I could see Mrs. Fay standing just inside the cabinet, but in order to make more certain, if possible, of that fact, she reached out her right hand, and I took it in my left, thus preventing the untar not closing, and while stonding in this nodition polase the left, thus preventing the curtains from closing, and while standing in this position no less than six fully materialized forms came out and greeted me. During all this time Mrs. Fay was not entranced. She talked freely with me about the forms, often describing them before they were visible to me.

they were visible to me. These forms were substantial for the time being, varying in height and sliape, and dis-tinct from each other. Most of them conversed freely with me, showing quite as much indi-viduality and intelligence as some of my ac-quaintance to whom forms sometimes come-persons who think they are wise in treating them with coldness and distrust, all of which is reflected back to them. It is easy to under-stand why such persons are disappednted with London. Dr. Wyld therefore wrote to Mr. Maskelyne, who immediately replied that he would be happy to see the ring in its position on Mr. Husk's wrist. Accordingly Dr. Wyld and Mr. Husk waited on him at the Egyptian Hall, when Mr. Maskelyne, assisted by two other gentlemen, carefully inquired into the case, and minutely accoming the pring with a magnifusion. portion of the Spiritualists of Lynn convened on Sunday forenoon, March 29th, at Templars' Hall, and listened to a special Anniversary loc-ture and poem by Dr. Dean Clarke. The lec-ture was received with marked approval, and prepared the audience for the continuance of good things.

In the afternoon the audience reassembled with additional numbers, and elected Mr. Rob-inson, one of the veteran Spiritualists, as Chair-man. He opened the exercises with a few apman. He opened the exercises with a few ap-propriate remarks, and introduced Mrs. Dr. Uhase of Swampscott, who read a very scholar-ly and pertinent essay, which was so highly ap-preciated as to call forth a unanimous vote of thanks. A general conference followed, inter-spersed with beautiful songs and instrumental music by the daughters of Mrs. Dr. Chase, ald-ed by a juyenile companies. music by the daughters of Mrs. Dr. Chase, aid-ed by a juvenile companion. Several songs were also sung by Miss Annie Orr, an accom-plished vocalist, and a gentleman whose name the reporter has forgotten, During the afternoon a little episode occurred that caused quite a sensation : A gentleman, at the solicitation of Dr. Ord, arose, and at first admitted that for some time he hed heap a

the solicitation of Dr. Ord, arose, and at first admitted that for some time he had been a backslider from Spiritualism, and had now "gone beyond" (?) it into "Christian Science" 1 And inasmuch as he had thus become exceed-ing wise in the mysteries of the healing art, he advised the laggard Spiritualists to follow in his wake. A smile of dubious approval irradi-ated the countenances of the benighted breth-ren, but none seemed disposed to disturb the serenity of this "progressionist." The powers above, however, had taken note of this indi-widual's remarks, and when, at the earnest so vidual's remarks, and when, at the earnest so-licitation of the President, Dr. Clarke arose, they evidently saw their opportunity to admin-ister the chastisement needed for correction, and did so

and did so. Dr. Clarke's inspirers evidently did not in-tend that any shall masquerade with a Chris-tian "sheepskin" on to "pull the wool over the eyes" of bigoted churchmen, who flatter them-selves that these pretentious "Scientists" heal the sick by a different power and method from that used by all Spiritualist healers; and the remarks made through his organism called forth such hearty annuase from the audience forth such hearty applause from the audience as showed that they did not propose to keep still, while a few claimants to new science and old Christian powers are making so much noise with stolen spiritual thunder !

with stolen spiritual thunder I The afternoon exercises closed with the sing-ing, by the juvenile melodists, of an Anniver-sary song to the tune of "John Brown." In the evening an intelligent audience filled Mechanics' Hall, and was entertained by Dr. Clarke, who read his published lecture and poem in so spirited a manner as to give nearly as good satisfaction as his impromptu lecture. Preceding Dr. Clarke's lecture, Mrs. Chase read with fine elocutionary power and effect Mathew Arnold's." Feast of Belshazzar," and Misa Angle Orr. added much to the aniovment Miss Annie Orr added much to the enjoyment

of the evening by her splendid singing. On the whole the Anniversary services were creditable and satisfactory, and the only ex-pressed regret of the attendants was that all the Lynn Spiritualists did not participate.

REPORTER.

Rochester, N.Y.

On Tuesday evening, March 31st, the friends of Spiritualism, among whom were the gray-haired veterans of its earliest campaigns, as-sembled in the hospitable parlors of the vener-

SPIRIT EVOCATION.

To the Editor of the Banner of Light :

Monsignor Capel, it seems, was present at a recent Convention of Southern Spiritualists in the city of New Orleans, and in a card to the Picayune of the 20th inst., takes occasion to charge the spirits with ignorance of the teachings of the Catholic Church, and with speaking falsely and maliciously against her.

As "a member of the oldest and first of churches," he contradicts the utterances of the mediums in the convention, and enunciates a sort of syllabus of what " the Church " teaches in regard to the future destiny and condition of souls.

I have nothing to say at present in rejoinder to the principal assertions of the card; I would simply correct an erroneous implication in regard to the evocation of spirits. But first I would inquire what was "the oldest and first of churches" of which Mgr. Capel is a member?

The oldest church of which Christianity has knowledge was the church of Jerusalem, of which "James, the Lord's brother," was first bishop. It was recognized by all the churches of Asia Minor founded by Paul, as the Mother Church. Is Mgr. Capel a member of that church, or is he, or has he been, a member of the church of Ephesus, or Sardis, or Philadelphia, or Corinth? Of course not. Nor is he, nor was he, a member of the local church of Rome. Would he claim to be a member of that church of Rome of which Peter was the alleged founder? That was not by some years as old as that of Jerusalem, or as old as any of the churches of Asla Minor founded by Paul. All these churches were founded without Peter's intervention. Their bishops all had the "power of the keys" before any one thought of attributing it exclusively to Peter. This Apostle founded no Catholic Church. If he founded a church at Rome, it was not the one to which Paul wrote the letters addressed to that church which are found in the New Testament.

The real Catholic Church has never promulrated any definite doctrine in regard to the destiny of departed spirits. There has never been in the entire multitude of churches a doctrine of the future state universally received and taught. The perfectly catholic church is a purely ideal flotion, with no external, visible reality.

It may be that Mgr. Capel is a member of the limited Catholic Church of Rome; but that church cannot claim (priority in time or supremacy in spiritual authority over the church of Jerusalem, of which James was first bishop without Peter's ordination. I am inclined to

intermixed with silver thread, and flowers em-broidered with silver tinsel. On this platform was a reclining seat, made of soft white down. On this seat they placed me, and said, "We will now carry you on to the next gate." As they bore me along toward the gate, the sur-roundings became more and more luminous, and when we arrived at the gate two lovely ap-pearing and kind spirits in attendance opened it.

The attending spirits each held in one hand a wand, similar in appearance to a shepherd's crook, so beautifully ornamented with jewels of a variety of colors, and of such intense brilor a variety or colors, and or such intense bril-liancy that my pen fails to describe the mag-nificence of the ornamentation. These spirits had dark hair and beards, and were attired in loose white robes of a most delicately beautiful fabric heavily trimmed with gold lace and jew-els. They pointed to an arch beyond the gate, composed of four hundred and three bright and lovely spirit on each gide formed composed of four hundred and three bright and lovely spirits. One spirit on each side formed the foot of the arch, and from the shoulders of these two went up two hundred spirits on each side to a centre spirit, who was standing, hold-ing a crown of indescribable beauty. Upon seeing us the arch moved three steps toward us, and all spoke as with one voice: "We have us, and all spoke as with one voice: "We have come to meet you, my sister, and welcome you," at the same time presenting me with the crown. At this moment groups of spirits came in from all sides, singing and playing on vari-ous kinds of musical instruments, sweeter mu-sic than I ever before listened to. I was com-pletely overcome with the grand and magnifi-cent scene before me. The names of the two spirits who formed the

foot of the grand arch were given: one was Thos. Forter, my first husband, now in the spiri-land. They each held in their outside hand a lovely banner most beautifully decorated, upon each of which was inscribed these words:

each of which was inscribed these words: "You have done your noble work of charity secretly; but you shall be rewarded publicly." When the singing and playing ceased a bright and beautiful spirit approached me. She was most elegantly attired in an exquisitely-fitting dress, the magnificence of which I will not undress, the magnificence of which I will not un-dertake to describe, as all human language would fail me in any attempt to do so. As she took my hand she said, "I am Fannie Conant; I knew thee not in earth-life, but now I know your worth; come with me and I will show you your reward." We walked (side by side for a long distance, but from this starting-point Long distance, but from this startingpoint is cannot portray the scenes which were continuously being displayed on both sides— the indescribable scenes of granduer and beau-ty, the transformation scenes, of all imagina-ble shapes and descriptions. The most beau-ing a double arch, at the apex of which the waters changed into bright, transparent jewels sole Amy Post to commemorate the Thirty-seventh Anniversary of the Advent of Modern Spiritualism, and very appropriately Mrs. Post was designated to preside. R. D. Jones pre-sented the following resolutions: "Un the sist of March, 1848, the first intelligent re-

minutely examined the ring with a magnifying

glass. Dr. Wyld, reporting the result, says : "Of course, he expressed his views with reti-cence, but from what he said to me, I believe he will have no objection to my giving the sub-stance of his words thus formulated :

1. The ring is solid and without joint.

2. Apparently it could not be removed from the wrist intact without injury to the hand. 3. It could not have been hot welded in its present position.

4. Possibly it might have been cold welded, but this would be a process requiring a long time. 5. The fact of the ring being in its present po-sition was certainly the most puzzling thing he

As to cold welding, I have consulted with an expert, who said, 'I have seen your ring, and it has not been cold welded, and if it were it could easily be severed, as cold welding does not bite like hot welding.'

Of this specific phenomenon Dr. Wyld says :

"No spiritualistic phenomenon is probably so far reaching in its application, for if it can be proved that spiritual beings can dissolve and reconstruct material forms, such as iron rings, then as the greater difficulty contains the lesser difficulties, all psycho-physical phenomena, such as the appearance of ghosts, and of solid materialized human forms, and of writing within closed slates, would admit of easy acceptas manifestations of the dominance of spirit over matter."

A Materialization.

To the Editor of the Banner of Light:

Allow me to say a word for materialization, in which I have never been very fortunate, although a full believer in it ever since my first acquaintance with the Fox family. Knowing what I knew in the very early days of Spirituism, I could not do otherwise than believe; but that has not led me to be very fortunate in seeing anything since, that I could testify to. I have seen in this city cases where they claimed to have manifestations, and visitors to see their friends, but I had no proof, for none came to me, or in such a way as to make themselves known to me, and I am not of the kind who could ever believe on faith.

I want now, however, to bring to your notice a case in which there seems to be no chance for question.

Mrs. Sawyer, No. 59 West 24th street, gives the use of her parlors on Sunday evenings, for the meetings, whereof Judge Cross is the President. On Sunday evening, March 15th, it had been stormy all day so that few were out. Judge Gross was sick, and still confined to his room. Cross was sick, and still confined to his room. But there was a most excellent address read by a gentleman whose name I do not now re-member; then a gentleman, unknown to me, re-olted ascene between two old soldiers, where one related how a young girl came with bare feet in cold weather to the camp, asking for some-thing, for her sick mother was starving; how he gave her a good supper and filled her basket and sent a soldier to aid her in conveying the good things for the sick woman. The soldier "reckoned" that was the best thing he had done during the war. The story was so admidone during the war. The story was so admi-rably told that many an eye was dim with tears when he concluded, and every one in the room felt the tender sympathy such scenes or their record always bring. As he concluded, and that feeling was over all the audience, there i

they are morely effigies or lay-figures built up to mock us and play with the most saored feel-ings of our natures, and—what is more diabolical--our spirit-friends are near by, enjoying the base deception. If this view is correct what a fearful amount of lying there must be in

a fearing amount of lying there must be in every scance. This theory, could it be maintained, would throw the whole phenomena of Spiritualism into a worse region than Dante's Inferno. Such Into a worse region than Dante's Inferno. Such a conclusion would be impossible from what passed before me at this sitting. As I gazed with delight upon this sudden and unexpected manifestation, bathed in a mellow light which made all the surroundings perfectly visible, I could not help feeling a regret that my psychi-cal friends had shut themselves out from such originate by presenting presenting to which evidence, by presenting arrangements to which no intelligent control would submit. Here, understrictly test-conditions, which precluded any possible doubt, was crowded into a small space just the information which I amsure that some of them are honestly endeavoring to obtain. E. A. BRACKETT.

Letter from Salem, O.

To the Editor of the Banner of Light :

The Spiritualists of this place are feeling gratified and rejoiced over the very successful eries of seances given here by Dr. Harry Powell, the wonderful Philadelphia "billet test" and "slate-writing" medium. Last Wednesday evening closed a series of ten séances; and, besides the numerous Spiritualists who attended. there were perhaps nearly one hundred investigators, who all testify that no indication of deception was apparent ; and as a consequence, a profound impression has been made upon the public mind in this vicinity. The production, apparently from the atmosphere, of a darkish colored, hard substance, on the ball of the medium's index finger, during his entranced state, with which the brave old chief, Tecumseh, writes the slate communications, is indeed marvelous. This, as well as the answering of pellets, is performed in full light.

The undersigned take pleasure in recording their testimony as to the genuineness of Dr. Powell's manifestations. We speak not from faith" or belief, but from absolute knowledge. Spiritualists can engage him with perfect confidence that he and his faithful band of spirits will render satisfaction and open the eves of skeptics.

The glorious truth of spirit-existence and spirit-communion must be pushed forward un-ceasingly, for it is destined to isy the foundations of "a new heaven and a new earth," to be realized in its grandest ideal on this planet

CHARLES BONSALL JANES H. MODOWELL.

Salem, Col. Co., Ohio, April 24th, 1885.

Hale's Honey the great cough curs, 25c, 50c, and \$1. Glenn's Sulphur Somp heals and beautifies, 25 cts. German Corn Bemover kills Corns ind Bunkols. Hill's Hair and Whitker Dye-Black and Brown, So. Pilles's Twitheithe Disgle cure in One Minute So. Dean's Rheumatic Pills are a sure sure, 50c.

Banner Correspondence.

Iowa.

DES MOINES .- F. O. Clark writes : " I wish to renew my subscription to the BANNER OF LIGHT in season, so as not to miss a number, as we cannot do without it. I wish also to express my appreciation of its able and dignified management and the purity of its reading matter. Spiritualism is becoming a power in this country, recognized by all. The day of ridicule for argument against it is past; its philosophy is creeping into nearly all the literature, lectures and sermons of the day, and the BANNER OF LIGHT, more than any other one instrument in the cause, has brought about the present condition. The time is not far distant when believers will not deny being Spiritualists, but be proud to admit it and ready at all times to defend the grand truths of Spiritualism.

Mr. Newman is reported to have said to a reporter : 'I have no sympathy whatever with what is understood as Modern Spiritualism,' but in the same interview said :

View said: I believe in the ministry of angels, the coming of Moses and Elias to Christ, and the activity of angels in our behalf.... I tried for years to console people whose friends had died with old Orthodox ideas, but all my efforts of consolation failed, because I failed to bring out the great truth that from Genesis to Rev-elation the Bible is crammed full of visitations on errands of mercy from the spirit-world. Modern Subjection and the spirit-world.

Modern Spiritualism in a nutshell; and just what all Spiritualists believe. I heard the late Paul Castor, the great healer of Ottumwa, Iowa, once declare in a lecture that he was not a Spiritualist, and then went on to say he could see spirits and that he had a band of twelve guardian-spirits to whom he was indebted for all his healing power.

A stranger, coming to this city to-day, might inquire for Spiritualists and be unable to find more than a baker's dozen; yet I know whereof I speak when I say that if all who believe in Spiritualism, as I understand it, could be got together in this city they would form the largest congregation here, unless the Catho-But we have no organization, no lectures, no test-mediums, and no unity of action. The grand truths of Spiritualism are permeating all the avenues of society, and believers are among all classes, more or less in every church, and of course every State and nationality is represented. It would be a hard thing to form a society of people of such extreme difference in habits and education, who can work together in unison; but if we could have a good test-medium there is an opening here for a regular revival and the founding of a good society. A good medium could be well supported permanently, but it must be one whose tests and phenomena are no guess-work : an independent slate-writer like Dr. Henry Slade, or one like Maud E. Lord, who can give names, dates, etc. This is a city of forty thousand population, and capital of the State, where meet the Legislature, all conventions, and various State and other institutions; a rich, settled country, with many nice towns in our immediate vicinity, and all without one test-medium.

Prof. H. A. Streight, the noted inspirational landscape-painter, who at one time was so well known to the readers of the BANNER OF LIGHT as a spiritartist, is stopping temporarily with us, on his way east from Colorado, where he has been for several years sketching and painting scenes of that wild mountainous region. From here he goes to Chicago early in May, where he expects to remain till campmeeting time. . He will then visit the camp meetings, and. if sufficient encouragement shows itself, will settle in one of the eastern cities, probably in Boston. Prof. Streight, as an inspirational landscape-painter, probably has no superior. I had the pleasure of spending an evening at his studio and seeing him produce a very fine landscape in six minutes, the room being at the time so dark that I could not tell one color from another. I also saw him paint one equally good, under the same conditions, in the daytime, in four and one half minutes, with his eyes closed. His works are receiving marked attention in high-art circles."

KEOKUK .- Thomas J. Dunkerson writes that in this city of nearly seventeen thousand inhabitants there is not, so far as he is aware, a public medium, and that any one who might visit the place and favor its people with séances for a long or short time would meet with good remunerative patronage.

Illinois.

MOUND CITY.-"J. L." writes: "Mr. George V. Cordingly having returned from St. Louis, a séance was held at the residence of Mr. W. Monahon, on the evening of April 4th. Immediately following the lowering of the light loud and peculiar raps were heard, and some remarking that the room was very warm, a cool perfumed breeze was felt by all the members of the circle. The perfume was so clear and distinct as to call forth exclamations of surprise and delight from all the members of the circle. This lasted for several moments. Following this, a slate lying on the table the sitters. the h

by the Chairman, became entranced, and, after giving some tests the genuineness of which was recognized, a spirit took control of the lady, who-described him as of an inventive turn of mind while a denizen of earth. He stated he was engaged in a widely-known paint and color establishment of this city, and had made many valuable discoveries for his employers; that he was unacquainted with Spiritualism while here, but, while obsessed, was declared insane and placed in the asylum on Blackwell's Island, where he died. He further stated that he had a son, employed by the same firm he had worked for, who possessed inventive talent similar to his own, and who was likely to meet a like sad end. Inquiries by some members of the conference during the week were made, and Sunday, March 29th, the Chairman announced that all the details were exact in every particular."

KINGSTON.-J. Du Bois writes that a knowledge of the New Dispensation is spreading in that place, and converts are added weekly to the fold even in this old Rip Van Winkle town, under the shadow of the Catskills."

Texas.

GALVESTON .- Sue J: Fink writes : "Spiritualism seems to have gained fresh impetus here of late. Many are holding circles within their own homes with very favorable results. This I think a move in the right direction, if any lasting good is to be accomplished. The spiritual eyes and ears of the people must be opened. In the sacred influence of home this can be most successfully accomplished. I have many times in such circles felt a growth of soul, even when no manifestations occurred. We need to cultivate our spiritual natures, that they may grow up to a plane where these facts can be both accepted and appropriated. We get the BANNER OF LIGHT regularly, and always find it freighted with mental and spiritual food. It is doing a grand work for humanity."

New Hampshire.

MANCHESTER .- H. D. Lord writes: "We have had four grand lectures and some wonderful tests through the mediumship of Mr. Frank T. Ripley. Large audiences were well pleased with lectures and grand tests; at no time did Mr. Ripley's guides make a failure. Mr. Ripley was a stranger to all, never having been here before."

Reception and Welcome Back to Washington of Mrs. Adeline M. Glading.

To the Editor of the Banner of Light: A brilliant reception and welcome back to Washing ton was given to Mrs. Adeline M. Glading, "The Spir Itual Advocate," at the residence of Capt. S. G. and Mrs. Flora B. Cabell, on Capitol Hill, on Wednesday evening, April 22d. The spacious parlors were filled to overflowing with the élite of Washington, also old and new Spiritualists. Major Thomas Gales Forster presided as master of ceremonies, and, on behalf of the many present, welcomed our friend and speaker, Mrs. Glading, back among us in a few beautiful and appropriate remarks, and also assisted in the presentation of a very large basket of choice flowers by little Edna McEwing, daughter of Dr. McEwing, who recently passed to the higher life, and was a very prominent old Spiritualist and a true friend to mediums and Spiritualism.

Little Edna, charmingly dressed in white, reprechildlike way presented the floral offering to the In-dian maiden, "Hoolah," the spirit-control of Mrs. Glading, with accompanying words of love to the medium. Hoolah immediately controlled and replied, and there are no words of description coming from a mortal that would convey an idea of the beautiful tribute paid to this lovely child and her gift of flowers by this spirit. In closing her remarks, Hoolah baptized the little one as" Spring Blossom," and spoke in such a manner as to bring tears of joy to the eyes of her hearers.

Mrs. Glading was called upon by the hostess for a speech, but the Chairman, Major Forster, said, " No ; let her enjoy this evening for herself. We have gathered here to entertain *her.* She shall do just as she pleases; if the spirit moves her, all right; but she is overworked, and rest is now the best thing for her." Nevertheless Mrs. G., in her normal condition, arose and thanked the hostess, host and friends for the surprise and honor they had bestowed upon her, hoped to be worthy of it all, and said never, no matter how arduous the work, would she forsake her mission.

Mrs. Dr. Parker became controlled and her guides composed and read a poem expressing sentiments appropriate to the occasion. Dr. N. Frank White added to the interest of the hour a beautiful recitation called "Brother Mercy." Miss George read a poem, "The Rainbow Bridge." Mr. George A. Bacon contributed one of his spiritual and inspirational Thoughts. Col. H. M. Rogers. a finished musician and vocalist, gave the "Bugle Call" with echoes, "Let Me Dream Again," "Happy Be Thy Dreams," etc. An exquisite under a bushel." This man bore the sneer that ignoand original poem was given by Mr. John McReary, | rance always hurls at truth, and among his neighbors accompanied by pleasing and appropriate remarks. Mr. and Mrs. Cabell are true philanthropists, and their beautiful home is always open to authors, artists, and those whose talents merit recognition and assist ance; in tendering this reception to Mrs. Glading, they both honored-themselves, the medium, and the cause of truth. The contributors to this intellectual feast are well known to literary and spiritual society. Before closing I must make mention of Mr. John R. Wolff, the President of the First Association of Spiritnalists of Washington, whose house is open every Tuesday evening for the purpose of free and sociable conversation for the furthering of the spiritual cause, and also Mr. Henry Steinburg, a noble, whole-souled. true-hearted gentleman, who has Thursday evening sociables, and invites all who desire to feel the warmth of spiritual love, angel help and intellectual strength. His house is the Castle of Hope, and no one need despair while its turrets are pointing skyward. God bless him ! and many others whose houses are the cases in the arid fields of human life; here in Washington, where there is such a great variety of pursults, we feel the need of just such places to rest the weary, tired soul. Before separating for the evening the guests were invited by the hostess to inspect a charming little art gallery in the new wing of the Cabell mansion.

Magazines for May.

BANNER OF LIGHT.

THE CENTURY .- "Greely at Cape Sabine," an interesting narrative by Ensign Harlow of the ship Thetis, describes the exciting events of the rescue, and incidents in the life of the party in their isolation, a plan of Camp Sabine, and a fao-simile of a page of The Arctic Moon, a paper printed for amusement at Fort Conger, accompanying the article. The New Orleans Exposition has some of its humorous features depicted by E. V. Smalley. The first of a series of papers on "Typical Dogs" is given, with an engraving of a fine specimen of each variety described. "H. H." furuishes a brief story; E. C. Stedman gives a critical analysis of Whittier's poems; T. T. Munger discusses the relations of science and faith in "Immortality and Modern Thought." The distinguishing feature of this number is the "War Series," comprising articles from both Union and Confederate officers. Illustrated with maps, pictures of incidents and places, and many portraits, including two groups, one being: "The French Officers at Dinner" (Capt. LeClerc, Duc de Chartres, Comte de Paris, Prince de Joinville and Capt. Mohain); the other, Generals Lee and Johnston in consultation. There is also a fine portrait of Gen. Grant, and one of McClellan serves as a frontispiece. Century Co., New York. Cupples, Upham & Co., 283 Washington street, Boston.

THE ATLANTIC MONTHLY OPENS its table of contents with Chapters XIV .- XVI. of "A Country Gen-tleman," by M. O. W. Oliphant; Richard A. Proctor discourses amusingly, and yet (with practical effect, on "The Misused H of England"; "The Prophet of the Great Smoky Mountains" is continued with interest ; J. S. Dwight writes (entertainingly of " John Sebastian Bach"; Sarah Orne Jewett contributes three additional chapters of "A Marsh Island"; Henry James furnishes a valuable paper on "George Elliot's Life"; Oliver Wendell Holmes is pleasing as usual in his current installment of the contents of "The New Portfolio," and his report of what the" Ocean says" is a grand prose-poem which deserves to go down the wave of time in company with that wonderful metrical "Address" which has placed the seal of immortality upon the name of Byron; there are also brief poems by Helen Jackson, James B. Kenyon and E. R. Sill, and a good display of book and other reviews (together with articles not here specified) in the present number. Boston : Houghton, Mifilin & Co., publishers.

ST. NICHOLAS .- " The Tricycle of the Future " is the subject of the leading article, with an engraving showing the vehicle, carrying not only the horses that are the propelling force, but twenty or more passengers on its upper decks. A charmingly musical ballad, Alibazan." by Laura E. Richards, is illustrated with four full-page engravings, one of them being the frontispiece. E. P. Roe gives a new chapter of "Driven Back to Eden," one of the best stories St. Nicholas has published. Those who cannot go to the New Orleans Exposition will be interested in reading an account of "What Joe and Jean Saw at It." Palmer Cox furnishes one of his quaint poems, "The Brownies and the Spinning-Wheel," with four grotesque illustrations. Of the number as a whole, it is only necessary to say it is as good as usual, which is sufficient praise. The Century Co., New York. Cupples, Upham & Co., 283 Washington street, Boston.

MAGAZINE OF AMERICAN HISTORY .- The opening article is a sketch of the life and services to the United States of Commodore Perry, more particularly senting a flower herself, and reciting some beautiful of his expedition to Japan and negotiation of a treaty verses written for the occasion, in her own pretty, of amity and commerce with that nation in 1854, a portrait and nine other engravings illustrating the text. "The Heart of Louisiana" gives some account of the city of New Orleans. "The Hungry Pilgrims" describes the suffering endured, for want of food, by the Plymouth settlers in 1622-3. The "Original Docu ments" in this number are hitherto unpublished letters of Gen. Burgoyne. "Political Americanisms" are concluded, and an interesting paper conderning the origin of the ancient races of America will attract many readers. Published at 30 Lafayette Place, New York,

> THE HERALD OF HEALTH gives for its leading articles: "The Sanitation of Country Mansions"; "See ing Straight and Thinking Clear"; "Nature and Cure of Asthma," and "How to Ventilate our Sitting-Room." The departments, "Answers," "Topics of the Month" and "Studies in Hygiene," are filled with lessons and suggestions of practical value. M. L. Holbrook, M. D., 13 Laight street, New York.

Transition of David P. Lawrence of Forge Village, Mass.

Among the oldest and best known Spiritualists in Middlesex County was Mr. Lawrence, who for many years announced his position as an earnest worker in the cause of religious and moral reform. To day this seems an easy task for one who has the courage of his convictions : but that is because the world has moved. not perhaps of itself, but through the repeated efforts

Saratoga street, informs me that the message is correct. She says: "He died four or five years ago; was called Garnsey by most people; he has a father, mother and a brother, Thomas, in spirit-life, the latter dying in Arlington last winter, at the residence of his sister, Mrs. Hornblower. Both Mrs. Bragg and the Guernseys lived on Ohio street, Bangor, and she has known them for twenty-five years. Edward H. was about fifty years of age when he passed to spirit-life. Fred R. Guernsey, formerly assistant editor of the Boston Horald, and who has recently departed for Mexico, was his cousin." WM. H. BANKS.

No. 176 Lexington street, East Boston, Mass., } April 25th, 1885.

A DREAM FULFILLED .- The Home Farm, in its historic notes of Norridgewock, says :

its historic notes of Norridgewock, says: "Two boys of about fourteen years were once standing in the streets in front of the Court House, when one said to the other:" I dreamed last night that you were presiding as judge in that Court House, and that I was called upon to act as chaplain." The dream was received with a laugh of incredulity, passed from their thoughts as an idle vagary, and did not recur to them till thirty years afterward when the dream in every particular was fulfilled. One of the boys graduated from Bowdoin College and entered the ministry, in which he holds an honorable position, and the other studied law and was at length appointed Judge of the Supreme Court of Maine, which office he still honorably fills."

This remarkable coincidence was fulfilled in the persons of Hon. Charles Danforth, now Judge of the Supreme Court of Maine, and Dr. Charles Allen, presiding elder in one of the Maine districts of the Methodist church-both born and raised in Norridgewock.—Portland Press.

NEWSPAPERS OF TO-DAX.-From a careful examination of the advance pages of the 1885 edition of the AMERICAN NEWSPAPER DIRECTORY, issued May 1st by Geo. P. Rowell & Co. of New York, it appears ist by Geo. P. Rowell & Co. of New York, it appears that there are 14.147 newspapers and periodicals pib-lished in the United States and Canada; of these the United States has 12.073, an average of one paper for every 3.667 persons. In 1684 the total number of news-papers was less by 623 than at present, and while the gain this year is not so marked as in some previous years, it, is still considerable. Kansas shows the greatest increase, the number being 78, while Illinois follows with a gain of 77. As an index to the com-parative growth and prosperity of different sections of the country, especially the Territories, the num-ber of new papers forms an interesting study and may well occupy the attention of the curious.

List of Speakers for Neshaminy Spiritualist Camp-Meeting, 1885.

Sunday, July 19, J. Clegg Wright, A.M., and Mrs. E. L. Watson, P.M.; Tuesday, July 21, Mrs. E. L. Watson Wednesday, July 22, J. Clegg Wright; Thurshay, July 23, Mrs. E. L. Watson; Friday, July 24, J. Clegg Wright; Saturday, Mrs. E. L. Watson; E. W. Emorson 19th to 26th

Sunday, July 26, A. B. French, A.M., and Mrs. E. L. Watson, P. S.; Tuesday, July 28, A. B. Fronch; Wednes-day, July 29, J. Clegg Wright; Thursday, July 20, A. B. Fronch; Friday, July 31, J. Clegg Wright; Saturday, Aug. 1, A. B. French.

Sunday, Aug. 2, George Chainey, A.M., and A. B. French, P. M.; Tuesday, Aug. 4, George Chainey; Wednesday, Aug. 5, J. Clogg Wright; Thursday, Aug. 6, George Chainey Friday, Aug. 7, J. Clegg Wright; Baturday, Aug. 8, Sunday, Aug. 9, J. W. Fletcher, A.M. and P.M.; Tues-day, Aug. 11, Rev. Samuel Watson; Wednesday, Aug. 12, Mrs. A. M. Glading; Thursday, Aug. 13, Rev. Samuel Watson; Friday, Aug. 14, Mrs. A. M. Glading; Saturday, Aug. 15, Rev. Samuel Watson.

Rev. Samuel Watson.
 Sunday, Aug. 10, Mrs. Glading, A.M., and Rev. Samuel
 Watson, P.M.; Tuesday, Aug. 18, J. Clegg Wright;
 Wednesday, Aug. 19, C. Fannie Allyn; Thursday, Aug.
 C. Fannie Allyn; Friday, Aug. 21, C. Fannie Allyn;
 Saturday, Aug. 22, J. Clegg Wright.

Sunday, Aug. 23, O. Fannie Allyn, A.M., and Mrs. Ame Sunday, Aug. 21, O. Fahnio Aliyn, A.M., and Mrs. Amo-lia H. Colby, P.M.; Tuesday, Aug. 25, J. Clogg Wright; Wednesday, Aug. 24, Mrs. Colby; Thursday, Aug. 27, J. Clogg Wright; Friday, Aug. 28, Mrs. Colby; Saturday, Aug. 29, J. Clegg Wright.

Aug. 25, 5, Clegg Wright. Sunday, Aug. 39, O. P. Kellogg, A.M. and P.M.; Tues-day, Sept. 1, O. P. Kellogg; Wednesday, Sept. 2, O. P. Kellogg; Thursday, Sept. 3, J. Clegg Wright; Friday, Sept. 4, J. F. Baxter; Saturday, Sept. 5, J. Clegg Wright. Sunday, Sept. 6, J. Clegg Wright, A.M., and J. F. Baxter, P.M.

Passed to Spirit-Life:

From Boston, Mass., April 22d, James Dinsmore, aged 60 years and 4 months

60 years and 4 months. Mr. Dinsmore met with an accident some years ago, from the effects of which a sorious rupture was developed, caus-ing great suffering and the accessity of a surgical operation, which flually resulted in despondency. When in health, he was genial, possessed a buoyant spirit, and was conscien-tious in his dealings with mankind; a devuted husband and kind friend and neighbor. In the early days of spiritualism he investigated it and adopted its philosophy as being the only reasonable evidence of a future ille on tho beyond to re-rious degrees of growth and development. He was one of the contributors to the spiritual meetings formerly heid in Music Hall, and of late years was an active and prominent worker in the cause of temperance, being a member of St. John Lodge. He leaves a widow, who has been favored with spirit consolation through her own spiritual gifts, which she has possessed for twenty-five years, also fivo brothers (one aminister), four sisters and an adopted daugh-ter, and joins parents and a brother and sister who preceded

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8

and while so floating a message was written upon the slate. : The movements of the pencil could be distinctly heard while the writing was going on. After the message was written the slate was gently laid on the arm of Mrs. Huff. When the circle was over the message was found to be from Mrs. Huff's mother.

Nearly every member of the circle was touched by spirit-hands, large and small. Finger-rings and breastpins were taken from some of the sitters and given to others. A small music-box was taken up and floated through the room, outside of the circle and beyond the reach of any. The spirit of Mr. James Holmes came and caressed Mrs. Emma Boren, his daughter, in many ways manifesting his delight at seeing her; he also wrote a message to her and to his grandson Mr. Goodloe. In these messages he wrote of his condition in spirit-life, and of the many friends and acquaintances he had met, naming them. Nearly every member of the circle received written messages from spirit-friends. During the entire sitting the hands of the medium were held by two ladies, one on each side of him grasping a hand."

We have heard read the above communication, and we certify that we were present and witnessed the manifestations spoken of, and that they transpired as therein related. Mrs. Mary L. Monahon; L. W. Monabon; E. A. Hays; Caroline Hays; Emma Boren; J. H. Goodloe; Fannie L. Hough.

Missouri.

KANSAS OITY .- Sallie C. Ely writes: "Reading John Wetherbee's article in the number of April 18th, I find I do not agree with him that materialization is generally done by a few experts, and that the forms we see are not our own dear departed, but mere semblances of them. I think some spirits materialize better than others, are quicker at learning how it is done, and thus are plainer and more life-like than others; but my experience teaches me, and I have been at several seances of four different mediums, that in nearly every case it is the spirit's own self. I admit that they do differ in size and weight and general looks, sometimes at the same seance even. I noticed one of our little boys, whom I saw four different times at one of Mr. Mott's sittings, was not exactly alike each time. The face was, once broader than before; at another time the forehead did not look so high, and he seemed shorter once than he had before; yet every time I knew it was my boy, by his eyes, and the way he talked, and what he said. He knew I would know him, as I always do, by his eyes; and they were there, shining through in a way that I could not fall to know; so he was not so particular about getting the rest just right, An older boy, who had a fine head and more prominent features, came; with him, and Liknew the older by his general look, which was always about the same-not such expressive eyes. My friends who have bright black or dark eyes look plainer to me than those with blue or light grey, as a photograph of a dark complexioned person is plainer than that of a light. My husband and self have held several private seances with Mr. Mott. We saw our parents, brothers, sisters and children, and fully recognized them, not only by their looks but by what they told us. We have seen two and three spirit-faces at the same time."

New York.

NEW YORK CITY Investigator " writes that at a meeting of Spiritualists in Republican Hall, March a meeting of . Spiritualists in Republican Hall, March ham, but we are assured that her remedies are at once 22d, Mrs. H. Wilson, upon being called to the platform most agreeable and emcaclous.

Mrs. Glading returns, to Philadelphia in the middle of May to again take charge of her "first love," the Spiritual Temple Association of that city. May God and the good angels watch over and protect her in this her self-imposed mission. TRUTH-SEERER.

SHADOWS. Being a Familiar Presentation of Thoughts and Experiences in Spiritual Mat-ters. With Illustrative Narrations. By John Wetherbee. Published by Colby & Rich. Price; \$1,25. For sale at this office.

Price, \$1,25. For sale at this office. There is very little connection between the title and matter of this book. Mr. Wetherbee is a Splritualist well known among the BANNER ov LIGHT readers, inclined to be slightly ortho-dox in spiritual matters, and not particularly scientific in his method of investigation or rigid in the consequent deductions. His book is a record of what has occurred under his observa-tion, and he honestly believes that spirits pro-duced the phenomena he has seen and felt. The book will please those of his own way of thinking, but will probably not convert many Materialists. The narratives are easily and fa-miliarly written, and carry the reader along in a soothing way that disarms his antagonism, if he have any, but still leaves him with his orig-inal bias against ghost stories. Spiritualists will find the book very entertaining, and disbeinal bias against ghost stories. Spiritualists will find the book very entertaining, and disbe-lievers in mediumship will not care to fight it much. Mr. Wetherbee himself is indifferent as to its reception. He tells the stories for his own pleasure; those who like him may read him—those who do not may let him alone. The publishers have got it up very handsomely for the price.—N. Y. Truth Seeker.

-Ladies of all ages who suffer from loss of appetite, from imperfect digestion, low spirits and nervous debility, may have health renewed and life extended by the use of Mrs. Lydia . E. Pinkham's remedies for all complaints specially incident to, the female constitution. We not only have a living faith in Mrs. Pink

and town's people seemed to never be so happy as when dilating upon this modern revelation; he was always the medium's friend, and no one ever went to him without receiving warm sympathy and support, as many now living, as well as myself, can bear wit ness to

He was also a firm believer in reincarnation, having been convinced of this fact through the mediumship of Mrs. Dr. Stanchfield and others; Mr. Lawrence has been ill for many months, and in the early part of the present April he grew rapidly worse; the day before his death he passed into a quiet sleep, and, awaking, said, "It is all right; I am soon to go. I have seen them all, and they are waiting for me. I should like to have a Spiritualist attend my funeral. Send for J. Willie Fletcher; I have known him ever since he was a boy," and then, turning to his wife and beautiful daughter, he said a few words of farewell and en couragement, leaving also a message for other friends; then, closing his eyes, he passed unto that land where every soul "finds that peace which surpasseth understanding."

It was the writer's privilege to attend the service, assisted by the Rev. Mr. Moulton (Unitarian), a large concourse of people being present. During the sev enty-four years of Mr. Lawrence's life he has left a record of unswerving devotion to the truth which can but commend itself to the most unbelieving. Mrs. Lawrence, now on a bed of illness, and Miss Grace, the young daughter, and other faithful friends, car but feel they have done all that love could suggest and that the husband, father, friend and devoted Spiritualist has at last joined the heavenly company who were so long allied to him during the years of his use J. WILLIAM FLETCHER. ful life.

April 21st, 1885.

Verifications of Spirit-Messages. D. P. HOLLOWAY.

The name of D. P. HOLLOWAY, which appears in the Spirit-Message Department of the BANNER OF LIGHT of March 28th, and who says he "had an honorary prefix" to his name, and who comes to friends in Washington, I recognize as the Hon, D. P. Holloway, Commissioner of Patents in 1865, and whose sig nature is affixed to a patent belonging to me, issued in that year. Yours respectfully, G. C. PAINE. Boston, Mass.

MRS. LUCY G. BAKER.

In the BANNER OF LIGHT Of April 11th is a message. purporting to come from MRS. LUCY G. BAKER of Morristown, Vt. I knew her and her husband, Mr. Sewell Baker. The message is correct in every particular, as far as I know. She said they had been visiting friends, and she went out with an accident They were returning late in the evening, and within a mile or so of home, when one side of the thills of the sleigh became detached, and they were thrown off a bridge-horse, sleigh and all-and she was killed (as they call it), her husband escaping with a broken arm. It was March 16th, two years ago. W. B. PARISH. Stowe, Vt., April 27th, 1885.

EDWARD H. GUERNSEY.

In your issue of April 11th there is a communica-tion in your Message Department from RDWARD H. GUERNSEY, Mrs. R. M. Bragg, & Spiritualist, and a well-known resident of this place, living at No. 143

ter, and joins parents and a brohber and sister who preceded him to the spirit-world. Rev. A. A. Miner officiated at the funeral. - Com.

From his home, near Albion, Mich., April 4th, Silas Anthony, aged 87 years.

thony, agoi 87 years. Born in Rhodo Island April 25th, 1798, he early removed to the State of New York, and was long a resident of Onta-rio Co. Thero, in 1824, he married Betrey Sheldon, by whom he had seven children, of whom but two survive. Having lost his wile in January, 1843, he married. May 230, 1844, Mary H. Brown, who preceded him to the spirit-world in December, 1878. Of their three children, two are living. In the month of April, 1865, he removed to Sheridan Town-ship, in Michigan, where he resided until his decease. Ho was a man of strong and positive convictions, and fearless in their expression; a man of suportor mind, 81 rilug in-tegrity and tender heart. Reared a Quaker, as his years advanced and his views enlarged, ho gradually drifted away from the creed of his fathers and finally because solted in a knowledge of the facts and faith in the principles of the Spiritual Philosophy. Thus, in the full possession of his faculties, at a ripe oid age, he calmity and serenely greeted the angel of deatit. The iumeral services were conducted in a graceful and felicitous manner by A. B. French.

From her home in Oxford, Me., April 21st, 1885, Dorcas H., wife of Calvin S. Russell, aged 55 years.

H., wife of Caivin S. Russoll, aged 55 years. Gonty and patiently she cared for her family, although an invalid and a great sufferer for eight years. Her interest was in hor family, and her children were the object of her ceaseless ministry; yet her sympathles were readily enlist-ed for others. A firm believer in Spiritualism, for the last few years she enjoyed communion with the angel-world, and before her body was carried to the tomb she came through her sister (the writer) to tell them not to weep. She leaves a deroted husband and two dutifut children, a son and daughter. But they mourn not as those without hope, well knowing that their loss is her gain. May they be cheered by a sense of her unbroken but painless ministry. Mills. A. H. WITHAM.

From Cansan, Me., Benj. Fitzgerald, aged 76 years month and 28 days.

month and 26 days. Mr. Fitzgerald was one of the pioneer Spiritualists of Ca-naan, who so loved the cause that neither his influence nor his money were ever withheld when they could be instru-mental in bringing the truths and consolations of angel in-spiration to enhers; and I doubt not that when the suble influences of individual life are traced out in the life be-yond, many will learn that their doubts were dispelled, their hearts comforted and made braver and truer by his exemplary life and unselfish efforts; and to him will come the blessed assurance that he has not lived in waits. M. J. WENTWORTH.

From Kingston, N. Y., April 21st, 1885, Caleb S. Clay, ged 73 years.

He was one of the early ploneers in Modern Spiritualism He was one of the early pioneers in alodern spiritualism, and during the past thirty years or more has been an open the city has been so laughed to scorn or more derided on account of his belief. Yet he had the courage and manil-ness to stand firm amidst it all, and he died as he had lived, a slucere believer and an honest man. The Kingston Daily Freeman of April 22d contains a lengthy biography of Mr. C., and speaks of him in high terms as an influential busi-ness man and highly esteemed citizen.

From Peabody, Mass., in March, Mr. E. S. Burnham aged 79 years.

He was a firm Spiritualist to the last, and a subscriber to the BANNER OF LIGHT. He was a strong advocate of tem-perance, an associate of Garrison in the Anti-Slavery cause, and took a warm interest in all moral reforms; a kind neigh-bor and faithful friend.

[Obituary Notices not exceeding iventy 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 postry admitted under this heading.]

California Camp-Meeting.

California Camp-Meeting. The California Spiritualists' State Camp-Meeting Asso-ciation has arranged to hold a Camp-Meeting at Yan José, fifty miles south of this city, commencing the last Wednes-diay (a) May. Its officers desire, through the columns of the BANNER OF LIGHT, to extend a cordial invitation to all Eastern friends about to visit the coast to be present and participate with us on that occasion. Also to invite all pub-lic speakers and mediums, who have serious thoughts of in reference to taking part in our public exercises. G. H. HAWES. Cor. Sec.. 1211 Bush street, Sam Francisco.

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paper, smail pice, 113 pages. AGASSIZ AND SPIRITUALISM: Involving the In-vestigation of Harvard College Professors in 1857. By Al-len Putnam. This sterling work combines in itself the characteristics of memoir, essay and rowlew. The matter considered is of vital interest to the cause of Bpiritualism, and readers cannot fail of being pleased with the treatments which the author accords to it.

TALES OF THE SUN-RAYS. What Hans Christian Andersen tells a dear child about the Sun-Bays. Dedicated to the Dear Child Sanda, by the Spirit Hans Christian An-dersen. Written down through the mediumship of Adei-ma, Haroness Von Var, of Gonobitz (in Styria), Austria, and translated by Dr. G. Bloede, of Brooklyn, N.Y. Paper.

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"MINISTRY OF ANGELS" BEALIZED. A Letter to the Edwards Congregational Church, Boston. By A. E. Newton. Paper.

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SPECIAL NOTICES. In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial atticles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. ATW to do not read anony mousisticers and communica-tions. The name and address of the writer are in all cases indispensable assignmenty of good faith. We cannot under-take to roturn or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our taspection, the sender will confer a favor by drawing a line around the article hudes ir especially to recommend for perusal.

Not a total the attree housings, in order to insure prompt Notices of spiritualist Meetings, in order to insure prompt insurtion, must reach this office on Monday, as the BANNER OF LIGHT goes to press overy Tuesday.



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

The Growth of Spiritualism.

Of the fact that the current epoch in human history is a remarkable one, to be long referred to in future times as having contained the promise and potency of great results, there can be no serious nor successful dispute. The old is everywhere giving room to the new; or, better, the growth and expansion of knowledge is marvelously rapid, compelling a revision of former beliefs and a readjustment of opinions on a more comprehensive basis. The circle of knowledge is widening so as to take in as fact that which tends to the entire change of the basis of faith. We see this in the field of invention, of discovery, of thought, and of combination. That which we were early taught was solidly established and fixed, is found to be flux and subject to constant modification. In the midst of this universal stir and advancement, which only fifty years ago would have brought the charge of insanity to the door of him who should have predicted it, it would indeed be strange if the church as a recognized institution failed to feel the prevalent influence and to be compelled to submit to changes both of form and spirit, with the rest. In point of fact. religious belief is undergoing more remarkable changes than all else.

It is the steady growth of human intelligence that is doing this great work. Perhaps it is slow as compared with what remains to be accomplished; but it is indeed remarkable as compared with anything which has transpired in the past of human history. We may indeed from an opposite mode of treatment, and that the foundations are ing when the popular morals are undergoing a transformation. The church is fast losing its hold on the minds of the people. They have ceased to pay reverence to its ministers or to accept the divine pretensions of its machinery. Men are more men than they ever have been; they stand up and openly assert their individuality and manhood : they are no longer the willing slaves of an assumed authority; they are moving on with the great life-current and getting out of the reach of human keepers no wiser than themselves. They do not see the reason of the old subjugation to dogma, whether asserted by one man called the pope or many men called a council; and hence the tendency is to break away from the bondage of a tutelage which only restrains and enjoins, and continually refuses the boon of growth and enlargement in freedom. When men's religions undergo expansion, we may be very sure that all their faculties and powers are in combination to disrupt the old limitations and declare for the freest action possible. We may well conclude that this change is the last one to be made, and that it carries all else along with it. It was not so very long ago that the ecclesiastical lash would be stingingly felt on the back of him who declined any longer to remain subservient to ecclesiastical authority. That people now care little or nothing for it that they indeed defy it, that the ministerial authority fears to crack it with its former loud explosion about the ears of recalcitrant believers, is the best possible proof that the clerical power is waning, never to be revived in its old form or spirit. Though the change may appear to be a slow one, it is none the less steady and certain. It is visibly in the direction of an enlarged freedom, of greater liberality, of an extended comprehension, and of a charity that refuses to indge or estimate the opinions and beliefs of others at all. If we pause to note the rise and growth of Modern Spiritualism. we shall be not more amazed at its rapidity and extent than at the preparation which had been unconsciously made for it by the popular mind which was to give it fruitful reception. The phenomena first interested, then startled, and finally excited hostility in quarters whose death like composure it disturbed. The repeated attempts to destroy their significance by denunciation, by ridicule, and even by force, have all proved equally futile. People have come to know and realize that the spiritual phenomena have the deepest significance: They teach the supremacy of spiritnal force, and hence the uninterrupted operation of spiritual laws, throughout the universe. Such a momentous truth was not conceived before, much less understood. No collection of books named a bible ever taught that to man in the whole course of his history. Now we have become conscious that all acts, whether of the mind or body, are but the results of spiritforce, and therefore phenomena. What we say and what we do is only the phenomenon of the Densmore.

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spirit's action that informs and possesses us. It is phenomenal that mankind is asserting its rights to-day as never before in the past. And the recognition of this spirit power has likewise taught people that even what we call religion is not necessarily spiritual. Men did not once discriminate between forms and their contents, whereas they now know that it is the contents that decide the forms and impart to them all their worth. But ours is only an epoch of awakening in this respect. The race has not existed without some form and mode of communication with the spirit-world; it could not have existed otherwise.

We are flooded with this new and brighter illumination because of the laws of growth; we were ready for the enlarged revelation, and it came in due order. The hostility to it which is to be observed on this side and that comes from the natural reluctance of humanity to shed its old clothing of beliefs and put on new. The plain facts of the case, however, are those which we are to consider. We are to ask ourselves if the race, in thus receiving the baptism of a new spiritual influence, has made any visible advancement in what belongs to exalted spiritual life and law. And we think we can readily say it has. The days of persecution for opinion's sake are finally passed away. There may be those who are still controlled by the persecuting spirit, but they are restrained from giving it vent in the old violent forms. We are comparatively in the sunlight, having come forth from the land of shadows and darkness. A great deal of this has been brought about since Modern Spiritualism brought its larger revelations to the world, and of necessity the result has been directly and indirectly its own. It has imparted a stimulus to thought; disclosed new and larger relations among men; shown that the race is one of brethren; compelled the abdication of dogmatic authority; and thus broken down the walls that more light might enter.

We are going at such a pace that we hardly realize how fast we are leaving behind the old superstitions and traditions. We do not see how rapid is our progress in knowledge, and how potent is that knowledge to dissipate the fogs of a faith that was born of the imagination only. We fail to understand how real and entire is our escape from the prison of the old theology, within which our very consciousness was held close by an unrelenting jailer. Too little do we know that Spiritualism, with its high, searching, inspiring and practical truths, has led in so many causes in our own day and generation which are acknowledged to be the signs of the world's advancement. The spirit-world is not only to be found active in all the forward movements of the age, but it acts through its selected agents wherever there is good work to be done among men. Theology and creeds have had their day. There is no need of our contesting them as Spiritualists; if we do but labor to spread the light of the truth as it is given to us, the contest is ended before it is begun. Only let us every one be faithful to the teachings we receive from above, and we need give ourselves no trouble about the continued existence of fettering creeds or ecclesiastical authority. Our whole contest consists in merely being loyal to truth.

Appreciation of the Mediums.

"Is it, then," asks Emerson, "so hard a thing to be misunderstood?" All who would communicate of themselves, yet cannot make themselves understood, are addicted to complaining on this score. It is felt to be even a harder matter to live unappreciated, since that contains the element of indifference and neglect. How many honest mediums are there around us, heeding the spirit-summons to do what lies in them to demonstrate the close contiguity of the two worlds, go on in silence and unknown to those whom they chiefly benefit, unappreciated and left to cold neglect, whose peculiar powers would feel a wonderful stimulus whose reward would be many times richer if

Materialization in New York.

The New York Sunday Mercury lately published, and the Democrat of Scranton, Pa., reprinted, a lengthy account of the observations of a lady reporter at the séances of several materializing mediums, from which we make the following excerpts:

"The marvelous performances and manifestations now taking place at the materializing scances of several mediums in this city are creating great excitement, not alone among professed Spiritualists but among a very large class of educated people, and it is said that within the last three months hundreds of persons, gentlemen and ladies of the most intelligent class, have been won over from skepticism to a full bellef in all the tenets of Spiritualism and in the power of the dead to appear again to their friends in solid form, walk around a seance-room with them, arm-inarm, and hold conversation. They even do more than this. They dematerialize or dissolve in the open room before the audience, every trace of them disappears, and, more extraordinary still, they gradually but rapidly rematerialize or re-form, rising as if from the carpet The spirit that guides the seances of one of these materializing mediums said at a circle last week : ' If Spiritualism continues to progress as it has done lately, it will not be two years before the spirit-friends of believers in the faith will be able to fully materialize and sit with them in their own rooms and converse with them in sweet companionship. Faith will open the eyes of those still clothed in mortallty and give them a vision by which they can see their spirit-friends beside and around them. All that is needed is the development of the spirit and perfect faith.' To this one venerable old gentleman in the circle responded that he could now see around him daily his friends who had gone to the beyond, and that if he was riding in a street-car and it was not crowded they enter and sit beside and opposite him.

... In some places the materialization takes place in full gaslight, and the spirits remain in the room ten and fifteen minutes ; talk to friends and deliver little lectures explaining spirit-mysteries, and in several cases sit on the laps of beloved friends present. In one place the spirit of Lucille Western, the actress, appeared in the most perfect form with the gas in the room turned fully on. She talked to and sat in the lap of a gentleman present. 'Do you feel my weight?' she asked. He replied no, and then asked her, as a test, to raise her feet from the ground. This she did. and the gentleman declared to the circle that he did not feel the weight of a feather. ' Take Spiritualism out of the churches to day and you have nothing left,' said the spirit-guide of one of the mediums. 'Very many of the most cultivated and refined of the clergy men are believers in Spiritualism, and the only thing that keeps them back is a dread that their congregations are not yet prepared to receive the light and the truth.'... It is 'putting it mildly to say that never before was there such excitement in the Spiritualistic world, and extraordinary progress is being made in the matter of gaining adherents to that peculiar faith. Whether real or the work of human hands and ingenuity, the manifestations presented are truly wonderful and will challenge the reason and judgment of the most skeptical."

The Foreign Spiritualist Press.

We give below the names of publications issued in foreign countries, devoted to Modern Spiritualism, many of which reach us in exchange with the BANNER OF LIGHT : We commend its perusal to those of our contemporaries and others who look upon the cause we advocate as of trivial importance, and limited in the extent of its influence:

ENGLAND. London: Light, Medium and Daybreak. FRANCE. Paris: Revue Spirite, L'Lumière, Le Spiritisme, Le Monde Invisible, Journal du Magnetisme, La Chaine Magnetique, La Religion Laique, L'Esprit Revue International du Magnetisme, L'Astronomie, La Cience Libre, Licht, Mehr Licht, Moniteur Spirite Magnetique, L'Anti-Miracle. Nantes: L'Anti-Materialiste. Talaiss: Le Reveil Lyrique. Boulogne: La Salute. Montelimar: Alouette.

SPAIN. Madrid: El Criterio Espiritista. Barcelona. Revista Espiritista, La Luz del Porvenir, Los Desheredados, Revista de Estudio Psycologicos. Seville: El Faro, La Lucha. Lerida: El Buen Sentido. Alicante: La Revelacion. Murcia: La Fraternidad. Gerona: La Solucion. Santa Cruz de Tenerife: La Caridad. Huesca: El Iris de Paz. Alcala la Real: La Luz del Cristianismo. Taragona: La Ilustracion. Zaragoza: Un Periodico Mas.

GERMANY. Leipsio: Die Spiritische Rationalistische Zeitschrift, Psychische Studien, Spiritualistische Biätter. ITALY. Florence: L'Aurora. Naples: Bolletino A New Departure.

Every now and then for many years "a new departure" has cropped out among the Spiritualists, to run its allotted time and then quietly pass into oblivion. The latest phase of this description has just come to the front in New York City, which has been ventilated through the columns of The Spiritual Offering. The article to which our attention has been drawn is

headed, "New Societies and Organizations." In introducing a letter from the Rev. Charles P. McCarthy, the editor remarks:

"'Of making many books there is no end,' said an ancient writer, and now we might quite as appropriately exclaim, of forming new societies and new organizations there is no end, for not a week passes that we do not get accounts of several new ones, none in agreement as touching any one thing, a condition absolutely necessary for the success of any cause. Every movement like this strengthens our conviction that Spiritualists are as far as ever from a state of prepara tion for external union. Here and there a few persons (they are few indeed) may be found in sufficient unity and harmony of sentiment, to affiliate."

Mr. McCarthy says, in his missive :

"Last Sunday a band of earnest, educated and highy cultured Spiritualists formed in this city a new soelety, called 'The Parker Spiritual Society,' which is clearly an effort on the part of the spirit-world to head off the evils which I have described above. Its chief aims are to make Spiritualism the basis of a more exalted religious faith and life by teaching 'a greater reverence for the Great Spirit God.' by establishing a more profound and reasonable respect for the bible and other sacred books,' and by avoiding ' the infidelty resulting from the plonary inspirational hypothesis of all religionists.' These are some of the aims of this new effort, which appears to me to be a movement in the right direction.'

To which Mr. Fox, editor of The Offering, very tersely and truthfully replies as follows:

"So far as we know, the gentleman composing this band of earnest educators are worthy of the highest respect—some we esteem as personal friends ; neverthe less we most heartily disapprove of this latest attempt to crystallize Spirilualism into a creed, as it appears to us, this is nothing less. What church would ask more than 'teaching a greater reverence for the Great Spirit, God, and establishing a more profound and easonable reverence for the Bible and other sacred books.' Comment is almost unnecessary, for we doubt if there can be found one Spiritualist in a hundred who could possibly be made to believe this ' to be a movement in the right direction.' There has been in all past ages too much ' reverence.' [manifestation of fear mingled with respect and affection-Websterl' for God, and too little for humanity, and a more profound respect for the Bible than it is entitled to.

Spiritualists should on the one hand avoid materialism and atheism, and on the other the equally perniclous error of setting up standards of belief. Both are contrary to the genius of Spiritualism; its basis is broad: if in our declaration of principles we descend to minutize the result will be as many creeds as Christianity has. These criticisms are made with the utmost kindness of spirit toward the friends with whom we differ. No one can question their right to associate as they do, and promulgate such sentiments as they please, but The Offering most earnestly protests that such movements are not in accord with the spirit of Spiritualism. To other statements or objects of this new society there can be no objection, and this criticism would not be urged did we not see indications of an effort being made by Isabella Beecher Hooker and others to pour the new wine of Spiritualism into old theological bottles. The Offering does not question the motives of any one, but must vigorously oppose move ments in the direction indicated."

Rothermel's Seances in Brooklyn.

We are authorized by Mr. Charles R. Miller and Mr. G. W. Peavy to state that Mr. A. W. S. Rothermel has been so fully developed as a materializing medium that recent seances held by him in Brooklyn, N. Y., have been very successful, and given much satisfaction to those attending them. The appearance of two spirit forms at the same moment is of frequent occurrence. The present advanced development of Mr. Rothermel's mediumship is the result of seven years' persistent effort on the part of his spirit control, and of patience and obedience to their wishes on that of himself. For a long time only hands and arms were materialized; then faces, and now full forms. The next step

Trial of J. H. Mott.

The trial of the materializing medium, J. H. Mott, in Kansas City, Mo., for obtaining money under false protences, closed, so far as taking testimony, last Saturday. The Times, which has given full reports of the proceedings, remarks:

"This has been probably without exception the most extraordinary case in the history of the jurisprudence of this country, and many of the legal questions brought up have never before been passed upon by any court. The testimony has been unique in the extreme, and the witnesses of a higher order of intelligence than are usually found on the witness stand. Judge H. N. Ess. Ex-Mayor Chase, Dr. Joshua Thorne, Ex-Alderman Anderson, Mr. George P. Olmstead, men whose testimony would be accepted without a question in any other case, have sworn positively that they have seen and conversed with the forms of their deceased relatives and friends at Mr. Mott's. What is more, they have testified that the nature of the conversations has been such as to leave no question as to the identity of the alleged materialized forms. Witnesses have testified that they have seen as many as four apparitions at the cabinet window at the same time, and one witness, Judge Ess, swore that he saw the medium asleep in his chair while he was conversing with the spirit of his deceased tutor, Dr. Lathrop, formerly President of the University of Missouri. Whatever may be the opinion as to the genuineness of what these persons saw, there can be no question that they thought they saw what they have sworn to, and the question still remains, how could intelligent men, men of acute minds, and men who before visiting the defendant's house were avowed unbelievers in Spiritualism, have been so deluded, if the manifestations were delusions. The interest in this case is almost national. The re-

ports of the proceedings have been telegraphed in extenso to many of the leading journals of the country, and have been copied by almost every paper of consequence in the Union. The large crowds that daily block up the court room testify to the interest being taken here. The case is in everybody's mouth, and Spiritualism is being more generally discussed than it over has been."

Scientific Lectures by W. J. Colville.

We received last week, too late for insertion in our issue of the 2d inst., a CARD FROM MRS. EMMA HABDINGE BRITTEN, in which it was stated that the impending departure of herself and husband from America would prevent her giving her scientific lectures with dissolving views to those friends with whom she had been corresponding on the subject. She closed the announcement as follows:

In the meantime it affords me great pleasure to add that Mr. Colville has determined to give the same class of lectures on Astronomy, Egypt, etc., and for the present I have authorized him to use our splendid views and the stereopticon Dr. Britten brought from England. To those who have listened to Mr. Colville's admirable lectures, I am sure the prospect of hearing him again in connection with the fine illustrations he is now prepared to give, will be a most agreeable one. and I unhesitatingly advise that all who can will avail themselves of such an opportunity.

EMMA HARDINGE BRITTEN.

17 The notorious T. Warren Lincoln, whom we have cautioned the public against many times, is still "gathering in" the disbelievers in Spiritualism and their ducats. His latest exploits have been enacted in Haverhill, Mass., as we learn from the Gazette. Here is what the editor says:

as we learn from the Gazette. Here is what the editor says: "Prof. Warren, who sometimes calls himself Prof: Lincoln, was at the City Hall again last night; he was here three years or so ago, and on several previous oc-casions, and always in similar cabinet exhibitions to those seen last night. As a showman he does not ma-terially improve in what appears through the cabinet manifestations; in his methods he has much changed from his early ways, and has become reckless and un-scrupulous in his representations of what may be ex-pected at his shows. It is the quality of what is pre-sented in the cabinet demonstrations, alone which pre-vents him from being mobbed and driven out of sight. ... He is usually safe from disturbance, although when here before things did n't work quite so smoothly, and after failing to very well satisfy his audience, was then inclined to hurry out of town. As compared with what was advertised, it was entirely a sham and de-ception, and it is a matter of wonder how Warren can successfully repeat his show without becoming in-volved in difficulty. The bills promised that "Mrs. Bertha King, assisted by three of the best mediums in the world,' would be there; but only Warren with a male aud female assistant, were visible... Warren said he took the middle ground between scientists and Spirituilists, and assumed that the power was phe-nomenal, and whatever appeared the audience might judge as they pleased... It was not disguised that money was the object of the show, the success of which, in that particular, was demonstrated by the presence of a large audience, nearly all of whom paid the show, it was all a deception and sham."

they could but feel the warm pulses of a kind sympathy beating all around them. Nothing in the entire realm of life flourishes when deprived of the sunshine, whether organic or inorganic. There are certain established conditions which govern all forms of development. and it may well be believed that the more sensitive beings are most amenable to such conditions.

We speak for our mediums because they cannot speak for themselves, because they are far more sensitive to neglect than others, because they are instruments for so high and large a benefit for others to employ. What measure of grateful appreciation do those persons show who, after receiving blessings beyond all expectation from the mediums, straightway go off and forget them, as if they had requited them with mere money? There is no amount of money that can make such precious obligations good. It is in no sense whatever a matter of mere money, and never can be. Not until the spiritual becomes the material can the one who translates the mystery of the other life for us, and brings us into communion with departed friends, be held to have performed the service of a mere agent or employé, or to have done work for us which we can pay for as we pay ordinary servants. As surely as this new and larger knowledge tends to lift up the thoughts of the recipient to a higher level than ever before, ought we to estimate the one who becomes the interpreter of such knowledge above those who serve for wages merely and the assurance of their daily bread.

Minneapolis, Minn.

From Minneapolis, Minn., Mr. S. N. Aspinwall writes that the meetings of the First Socity of Spiritualists, over which he presides, are attended by large and deeply interested audiences. At a recent one Mrs. Tryon's controls answered in so satisfactory a manner twentyfive questions submitted by the audience, that many who said they had come out of curiosity, declared their intention to continue attending. On the evening of the same day Dr. Thomas, under spirit-control, delivered a powerful lecture, supplementing it with names and descriptions of spirits, a large number of whom were thereby recognized. The subject of Spiritualism is attracting general attention throughout the city, and is rapidly coming into favor among all classes.

Parker Memorial Hall.

Read the announcement on fifth page regard ing a meeting to be held in this hall next Sunday afternoon by W. J. Colville and Mrs. Maud E. Lord.

TOn our first page the reader will find testimony (as presented by Don Piatt in the Pittsburgh Despatch) to the activity and professional usefulness of Mrs. Helen Barnard

ismo in Italia.

al Circu

BELGIUM. Liege: Le Messager, Le Phare, Revue Belge de Spiritisme. Brussels: Moniteur de la Federacion. Ostend: De Rots, Le Gallleen.

SWITZERLAND. Geneva: Journal du Magnetisme. AUSTRIA. Vienna: Licht de el Jenseits. Buda-Posth: Reformidende Blaeter, Reflexionen dender Geistenvelt äarchdie. Leopold: Siviatto Zagrobour. HOLLAND. Amsterdam: Dle Rigsraad.

TURKEY. Constantinople: L'Echo d'Orient. EGYPT. Alexandria: La Verité.

AUSTRALIA. Melbourne: Harbinger of Light. MEXICO. City of Mexico: La Ilustracion Espirita.

Vera Cruz: Nueva Era. San Juan Bautista : El Eco de la Verdad. Lumen. La Fé Razonada. Merida : La Ley de Amor. Alborada: La Tercer Revèlacion. Saltillo: La Luz Espirita.

BRAZIL. Rio de Janeiro: El Beformador, Sociedad Academica deria Christo é Caridade. Silveira : Aurora.

ARGENTINE REPUBLIC. Buenos Ayres: La Constancia, La Fraternidad, Revista Espiritista. PERU. IAma: El Espiritismo.

URUGUAY. Montevideo: Revista Espiritista.

CHILI. Santiago: El Espiritista.

VENEZUELA. Caracas: Revista Espirata, La Nueva Luz.

CUBA. Havana: La Luz de los Espacios. Santiago de Cuba: Revista de Estudios Psicologicos. PORTO RICO. Utuado: El Universo. El Peregrino. JAMAICA. Kingston: El Deber. U. S. COLOMBIA. Bogota: El Cosmos.

Rev. Dr. Stebbins, the Daily Alla California informs us, has been preaching of late a series of discourses in the Unitarian Church, San Francisco, on "The Life of Christ." He said, in bringing these discourses to an end, he had endeavored in them to give an idea of the effect that modern scientific discoveries had had on the historic portion of the Bible. We have now arrived at a period of Christian study when a man, however deeply religious he might be, said the speaker, must admit that there is a strong mythic element in the history of the New Testament. There was a crude doctrine with regard to the Bible which formulated itself into the idea of "The Whole or None." This principle will not hold in any of the domains of life. The preacher said he held that there was an element of mythology in the New Testament, just as in all history. The mythic element which appears in all history becomes less and less as time goes on. By holding that there is a mythic element in the New Testament, he did not wish it to be understood that there is any falsehood, but to simply imply that it has an origin that does not arise from fact. Continuing, he said that he considered the resurrection of Christ, and his living on earth af ter the crucifixion, was an accretion, brought about by the imagination of the Apostles. The word "resurrection" is Jewish in its origin. To give the word a sniritual conception was the work of the Christian religion. "The real resurrection of Jesus, which we believe in." said he, "is a spiritual resurrection. It is not an outward explosion, but a process daily going

is to discard the use of a cabinet, the medium to sit at the opening between two parlors, the spirit forms to appear in each, the spectators occupying both apartments. The prospect is, that instead of forsaking the phenomena, as some have suggested, the spirit workers design to carry them on to still greater perfection; to make them serve as a great lever wherewith to raise the world from the mists and quagmires of materialism, to the sunlight and mountain tops of a positive knowledge of immortality. So may it be.

25 Mr. Colville's lecture at Berkeley Hall last Sunday forenoon on "True Happiness" was indeed a happy effort of the most talented public speaker we have in Boston. The gist of his words, put as concisely as possible, was that the real way to attain to happiness was to live a life of benevolence, of magnanimity, of devotion to the interests of our fellow-creatures, of mankind; the eternal spirit was a spirit of pure benevolence, and when men were sufficiently high in a moral sense they, too, would be creatures of pure benevolence, which was at one with justice throughout eternity. This doctrine we have been teaching for fifty years and over, notwithstanding the fact that it has been an exceedingly difficult task to impress such vital truth upon mankind. We have been met by the theologian with his stereotyped argument that man was born depraved-that "in Adam's fall we sinned all "-- and so on, ad infinitum; but still we took no stock in such and similar bigoted utterances, but kept on teaching that true happiness of the individual was the sine qua non of this life at least, and most likely the life beyond-the Orthodox hell of the Protestant, the purgatory of the Catholic to the contrary notwithstanding.

19 The Christian Scientism which Mrs. Eddy of this city claims to have recently disgovered, and is known to have brought to the attention of the public as "a new thing under the sun," albeit in its nature one of the oldest. having been practiced centuries before Christianity existed, was skillfully analyzed at a meeting of clergymen in this city last Monday, and its lofty pretensions brought down to the level of common sense. Prof. Stacy Fowler read a paper setting forth all the facts relating to Mrs. Eddy's profession and practice, showing the weakness of her positions. We hope to find room for a more extended notice of the subject next week.

EP Mrs. Bessie Huston has returned from a successful tour to Kendall's Creek, Pa., and, as will be seen by her card in another column, is now ready to resume her mediumistic occupation in Boston.

13 A. S. Hayward, magnetic physician, of Boston, will give up his office treatment June 1st for the summer months, but will continue on; the process, namely, of immortality. It his healing at a distance ; will also visit patients was not outward and physical; it was spiritual." as usual, as per advertisement.

17. THE SPIRIT MESSAGE DEPARTMENT opens with an Invocation: the portion of the exercises reported which was devoted to Questions and Answers treats of how do spirits clothe themselves; a future life for animals; the office of the nerve cells; the giving of names by manifesting spirits; and "the sun drawing" water"; ABTHUB HENBY PIKE (of Chelsea) introduces the list of young communicants on Children's Day, and is followed in a happy and consolatory vein by JESSIE BRADBURY, (of Melrose,) HABBY S. HITCH, (of New Bedford,) ALICE MAYNABD, (of Boston,) EDWIN ELMOBE MOBROW, (of Boston,) ESTHER GRACIE FORBES, (of Cincinnati,) EDDIE E. FLETCHER, (of BOSton.) WILLIE JOHNSON, (of New York City); the Indian Maiden LOTELA then delivers messages for, or concerning, STEWART B. ANDER-SEN. (of Orange, N. J.,) JOHNNIE HOLCOMB. (of Covington, Ky.,) ALICE C. CHILDS, (of Cambridge. Mass.,) JAMES H. COFFIN, (of Providence. R. 1.,) THOMAS F. KENNEDY, (of San Francisco, Cal.,) ROBBIE SELDON, (of Boston,) MAMIE PRATT, (of Boston,) KATLE HABLOW, (of Philadelphia,) and MAY FLOWER. TIMOTHY DEVINE, of Milford, Mass., would like his relatives to know he has manifested at the BANNER Circle; and ELIZABETH WOODBURY, of Beverly. sends her own greetings, and those of her father, to the friends they have left behind.

CORRECTION .- The lines in Mrs. Cora L. V. Richmond's discourse on "Personal Prophecies for 1885. the Close of the Perihelion," printed in the BANNER OF LIGHT for March 14th, which read : "Wars, disasters, pestilence, earthquakes, cyclones, accidents upon land and sea, that seem to have been accumulating for the past five years, will not increase during this last year," should read without the "NOT," the mistake having been made by the reporter of the discourse, in Chicago. A very bad error, as well as very bad news. We should rather have it the other way. Now let us see how it turns out.

Mr. E. C. Haviland. the efficient Conductor of the Lyceum in Melbourne, Australia, has been obliged to resign his office on account of being called to Sydney, in which place he will use his influence to extend the movement in New South Wales. Upon his bidding farewell, a vote of thanks to Mr. Haviland for the energy and ability displayed by him in the performance of his duties as presiding officer, was adopted by acclamation. Mr. C. Bamford has been elected to succeed him,

No disease can show such quick results as Heart Disease. Do not delay. DR. GRAVES' HEART REGULATOR is a specific. \$1,00 per bottle, at druggists'. Free pamphlet of F. E. In-galls, Cambridge, Mass.

LIGHT. BANNER OF

Movements of Mediums and Lecturers.

Spirit-Return.

As the secular press throughout the country has at length waked up to the necessity of discussing the grand subject of Modern Spiritualism, the cardinal points of which are direct spirit-return, and consequently assured evidence of immortality to more than 15,000,000 people in this country alone, it is pleasant to note such accounts of the tangible evidence of spirit-communion as the following, which we have olipped from the Army and Navy Register of a late date, a portion of which has before appeared in the BANNER :

in the BANNER : "In regard to the recent death of Mrs. Plotts, wife of Passed Assistant Engineer R. B. Plotts, U. B. Navy, the Worthington (Minn.) Advance says: 'To her friends and neighbors she was known and loved for her exceptionally amiable qualities, her cheerful and kindiy disposition and her readiness to assist the af-flicted. To the general public she was known as a re-markable clairvoyant and splrit.medlum. From a child she had what the Scotch call "second sight," and for years she was not aware that others, or that all, did not possess the same glit. During the later years of her life she lived, or believed that she lived, in con-stant communication with those who had gone before. Mrs. P. was brought up in the Catholic Church, and prayed earnestly to be delivered from the "glit," or the presence of what seemed to be the spirits of the departed, if, as many teach, it was wrong to hold such communion. Her prayers were answered by a steady growth and development of the remarkable power."

Médical Laws.

The Eclectic Medical Journal of Cincinnati for May, 1885, has the following—which is highly satisfactory reading to every friend of human liberty in its most essential forms:

"The advocates of medical legislation for the protection of physicians have not had a very successful winter. Laws have been brought forward but have not been passed. Legislators and 'the dear people' are getting their eyes open, and they do not propose to bridle and saddle themselves that some antideluvian doctors may ride.

Besides this, the laws already in force have been tested and in some States declared unconstitutional. This will be the decision in all States eventually. The battle was fought in the early part of the century, and freedom triumphed. The people have been asleep; but when they awaken they will upset all this class legislation. What shall we say to the so-called Eclectics who have asserted that ' State Boards of Health will live, and we need not fight for their destruction. If we can be represented in these Boards we will live also; if not, then we die'! Goout into your back yard and kick yourselves, and awake to the fact that we are still a live people, and that it will take a good many hard knocks to kill us ! "

Gone to London.

Mrs. Cora L. V. Richmond's guides gave their farewell discourse for the present season, Sunday, April 26th, in Chicago, Ill., and will resume their labors, in London, Eng., through her instrumentality-according to promise made by them last year-May 17th. Mr. and Mrs. Richmond were to sail on the steamship City of Rome, from New York, Wednesday, May 6th. We wish them a pleasant passage, and trust that much good may follow the ministrations of this gifted lady medium while abroad.

A New Book.

"How to Live a Century and Grow Old Gracefully," by Dr. Peebles, is having an extensive sale on both sides the Atlantic. Three installments of the work have been sent to Mr. Harlon, England, and Mr. James Burns of the Medium and Daybreak, recently ordered twentyfive copies of the publisher. For sale at the BANNER OF LIGHT OFFICE.

We are informed that five clergymen have been led to a full belief in the truths of Spiritualism, by the recognition of spirit-friends who have appeared to them through the finelydeveloped mediumship of MRS. H. V. Ross of Providence, R. I. Good light, good order and satisfactory results are the characteristics of that lady's séances now being held in this city, three evenings and one afternoon of each week at 44 Dover street. Every opportunity is provided for each one present to become personally assured of the integrity of the medium and the genuineness of the phenomena.

15 If the PSYCHICAL SOCIETY or the SEY-BERT COMMISSION are anxious for demonstrations of spiritual power they had better witness the marvelous cures of Dr. S. J. Damon, Mrs. Floyd, Dr. Shelhamer, Mr. Newman (the of improvement, if not promises of total recovery healer), Dr. Petersen, Mrs. Little, Mr. Hayward (magnetic physician), Fannie Dodd, Dr. Richardson, and numerous others we could mention. The celebrated Dr. Newton never in his day accomplished greater results than have been reached by the gifted healers who are practicing at the present time.

ALL SORTS OF PARAGRAPHS.

ACROSTIC. BANNEB OF LIGHT, on thy pages fair Are written soul-truths with greatest care; Naught can hinder thy wisdom-fraught tide, Nor silence thy voice, which speaketh wide,? Entering homes far beyond the sea, Round ev'ry nation resounding free. Over the clouds of error and night Float gently thy folds of stainless white : Love, hope and charity waiting to man, Inspiring our souls with nature's plan, Giving assurance of life without end. Honest and earnest, progression's best friend, Toiling the weak and oppressed to defend. GENA F. SMITH.

In a new play by Alexander Dumas, called "Denise," one of the characters enunciates the following sentiment, which should be written in letters of gold : 'Do you want to know what is absolute truth? It is to respect the first woman you have known and loved -your mother-in all the other women you may meet hereafter."

Hugging Societies have been introduced to swell the church treasuries at Battle Creek, Mich. The scale of prices is as follows: "Girls under 16, 85 cents for each hugof twominutes; from 16 to 20 years of age, 50 cents; from 20 to 25, 75 cents ; schoolmarms, 40 cents; widows, according to looks, 10 cents to \$3,00; old maids, 3 cents aplece, or two for a nickel, and no limit of time."

Spiritualistic burial services are becoming quite common in New Zealand. We have observed reports of two or three lately in secular papers.—Harbinger of Light for March.

The English Commons have voted \$55,000,000 to carry on the Anglo Russian war, while the New York banks have a surplus of \$55,000,000 to fall back upon. Peace and prosperity on the one hand-war, pestilence and famine on the other, perhaps. Hail Columbia i

For over forty years I have not hesitated to declare my conviction that justice and fair dealing, and the democratic principles of our government, demand equal rights and privileges of citizenship, irrespective of sox. I have not been able to see any good reasons for denying the ballot to woman.—J. G. Whittier.

A DIG BY DIGBY. Some people lie, And then they steal ; But, when found out, Are first to squeal !

The Sedgwick (Kansas) Pantagraph of April 30th records that "the Oklahoma boomers have broken camp-dispersed, and gone to their various former homes for the present."

Thanks, Josiah, for your cabinet-photograph. You wear well, as all honest men do. Will return the com pliment as soon as we can see Bushby, the artist.

Within five years it is expected that the cars on the elevated railroads in New York will be run by electricity. Two motors to each car is all that will be required. Street cars will follow, and pleasure vehicles, driven by electricity, will be kept in the back yards of the wealthy.

The physician of Chief Justice Waite of the Supreme Court is a woman.

Au old lady was viewing the exposed stock of some burnt-out-dry-goods store on Market street, a few days ago. The burnt-edged bales were all strewn across the sidewalk. Above was a sign, "Another Sacri-fice." "Another sacrifice," said the old lady; "yes-burnt offerings !"-San Francisco Chronicle.

May will be a memorable month in some portions of this country. On Friday, 1st inst., heavy snow storms occurred in some parts of New Hampshire, and on Saturday night in some portions of Maine. In Virginia and North Carolina there were disastrous hall storms on Friday, the ground being covered to the depth of eight to ten inches, while drifts four feet deep are re-ported. In Boston, Saturday and Saturday night it was quite cold, ice forming Sunday morning early in the city and suburbs.

The Anglo-Russian difficulty wears a more peaceful aspect as we go to press. It is said that the Czarina, who has great influence with the Czar, has been an active agent in bringing this state of things about. Russia is said to have acknowledged the principle of arbitration, and a brief delay is asked in which to consider the details.

A boiler connected with the Tremont Hotel, a large building at Galveston, Texas, exploded Sunday morning, 3d inst., killing four persons, injuring several others, and wrecking the boller-house.

Descendants of Rebecca Nourse, who was hanged as a witch at Salem, Mass., July 19th, 1692, have erected a monument over her grave at the old homestead in Danvers Centre. It will be dedicated next July.

General Grant still continues to manifest symptoms

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

Amelia H. Colby speaks in Worcester, Mass., the second and third Bundays of May; in Brooklyn, N. Y., the fourth and fith Bundays. Address till May 17(hi in Worcester; the remainder of the month at Brook-lyn, N. Y.

Edgar W. Emerson has the following engagements for May: 10th, Haverbill; 17th, Newburyport; 24th, Chelsea; 27th, Stoneham, Mass.; 31st, Providence, R. I.

Chelsea; 27(II), Stonenam, Mass.; Sist, Providence, R. I. Capt. H. H. Brown wisbes bis friends and corre-spondents to note that bis permunent address for the summer will be Saratoga. N. Y. He can be addressed there or at his appointments. He speaks May 10th at East Princeton, Mass., at 11 A. M. and 2P. M., and in Leominster at 7 F. M.; speaks at Bartonsville, Vt., the morning and afternoon of the 17th, and probably at Bellows Falls in the evening; will visit friends in Gardner, Mass., Aceene, N. H., Weston, Vt., and will hold parlor meetings if arranged for by them between these dates. Address till May 17th, Bellows Falls, Vt. G. H. Brocks is engaged in Geneya. Q. on Sundays

G. H. Brocks is engaged in Geneva, O., on Sundays during May-having also week evening engagements at Willoughby, Montville and elsewhere. He would like to make other week evening engagements with societies at reasonable distance from Geneva, where he may be addressed for the present.

Bishop A. Beals has just filled a very successful en-gagement at Chatsworth, Ill. He was to speak the first Sunday in May at Mantua, O.

nrsc sunday in May at Mantua, O. Hon. Warren Obase lectured in Grand Rapids, Mich., April 20th and May 3d; he speaks in Rockford, Mich., May 10th, and in Milwaukee, Wis., May 17th and 24th; he will remain in Wisconsin till July, and attend the State Convention which is to be held in Milwaukee June 20th. 27th and 28th.

Mrs. H. S. Lake has left Ottumwa. Iowa, and will, after filling an engagement in Michigan, come East with the intention of passing the summer months in New York or New England.

Mrs. Mary C. Morrell has removed to 155 West 26th street, New York City. Owing to'rapid failing of health Dr. W. L. Jack is not able to do any further business until he recuper

ates.

Ates. All who desire W. J. Colville's services during the coming summer will confer a favor, and save them-selves disappointment, by making known to him their wishes without delay, as he expects to be obliged to return to England in September, and wishes to visit as many places in the Eastern States of America as pos-sible during the limited time at his disposal. Mrs. A. P. Brown is now ready to receive calls to speak if wanted. She has not been able to lecture the past winter on account of ill health. Will be at the camp-meeting at Temple Heights, Me. Would like to make further engagements in that section after the camp-meeting. Address Mrs. A. P. Brown, St. Johns-bury Center, Vt. Frank T. Ripley, medium, lectured and gave tests to

bury Center, Vt. Frank T. Ripley, medium, lectured and gave tests to an audience of five hundred and sixty (actual count) Bunday evening, May 3d, at Keene, N. H., in Liberty Hall, and has been engaged for two Sundays more. Would like to make engagements anywhere in the State.

That Pharmacy Bill.

To the Editor of the Banner of Light: After the Senate had passed the bill to be engrossed, and it was on the calendar for action in the House, an obstacle presented itself which caused the bill to be

and it was on the Calcular for action in the Houss, an obstacle presented itself which caused the bill to be sent to the Finance Committee, on the ground that the expenditure of the public money was involved in its provisions, and this required an appropriation to meet the proposed expense. ...Doubless the members of the House, if the Finance Committee report in favor of providing some meaus to meet the expense, will have their eyes and under-standings opened to the true animus of the selfish movement on the part of a few druggists to keep the profits on simple harmless articles-such as sweet oil, etc.—and will kill the bill, as they ought. On the result of the action pursued regarding this bill hangs the fate of the atroclous medical law, which matter is at present held in abeyance by its friends, who are closely and shrewdly watching the proceed-ures of the law-makers. It is to be hoped that it will be a long time ere the members of the Massachusetts Legislature give their assent either to a law based on the selfish desires of the few, and against the best in-terests of the many—as is the Pharmacy Bill—or to a still more objectionable one, which seeks ultimately it o deprive the people of their constitutional rights—as does the proposed Doctors' Plot law. Boston, Mass. A MAGNETIO PHYSICIAN.

Haverhill, Mass.

One of the most interesting meetings in the present course, under the auspices of the Haverhill and Bradford Spiritualist Association, in its phenomenal aspects, was held last Sunday, Mr. Edgar W. Emerson,

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To Correspondents.

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

H. C. S., CHICAGO, ILL, -We really have not the time to hunt up the matter of which you speak (as having been printed in the daily press), nor the space to copy it should it be found.

Special Notice.

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

WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

Spiritualist Meetings in Brooklyn. The First Brooklyn Society of Spiritualisia holdsits meetingseverybundsy in Conservatory Hall, Bed-ford Avenue, corner of Fulton street. Morning service at 11° clock, evening at 7145. Mr. J. William Fletcher speaks during June. All are cordially invited. Spiritual litera-ture on sale in ball. **Church of the New Spiritual Dispensation** holds services at their new hall, on Adelphi street, between Fulton and Greene Avonues, every Bunday, at 11 A.N. and 7½ P.M. Sunday School at 2, and Conference at 3½ P.M. Mrs. J. T. Lillle speaker to July. Hon. A. H. Dalloy, President; B. Nichols, Vice-President; C. G. Claggott, Heoretary. All spiritual papers on sale. **The Bastern District Spiritual Conference meets**

The Bastern District# piritualConferencemeets every Wednesday evening at Composite Room, 4th street, corner South 2d street, at 74. Oharles B. Miller, Prosi-dent; W. H. Comin, Secretary.

A Spiritualist and Mediums' Free Meeting will be held every Bunday at 8 P.M. at Everett Hall, 338 Fulton street. Lectures, tests and messages by Dr. J. M. Shea and other mediums. The public cordially invited.

For Sale at this Office:

FOT SAIG AL LINS UNCES FACTS. A Monthly Magazine. Published in Boston. Single copies 10 conts. THE BFIRITUAL OFFRIING. Published weekly in Ot-tumwa, lowa, by D. M. and N. P. Fox. Por yoar, \$1,50. Single copies 5 cents. THE NEW YORK BEACON LIGHT.-Spiritual Journal. Published semi-monthly. Single copies, 5 cents. THE NOSTRUM. Published in Vincland, N. J. A Fort-nightly Journal, devoted to the philosophy of Spiritualism, etc. Price 5 cents. Brint Voices, Goo. A. Fuller, Editor. Monthly. Sin-gle copy, 15 cents. MISCRLANEOUS NOTES AND QUERIES, with Answers

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Contest. Fuchtistic monthly in New York, Frice of THE SHAKER MANIFESTO, Published monthly in Sha-kers, N. Y. 60 cents for annum. Single copies 10 cents, THETHROSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 60 cents.

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

AP Advertisements to be renewed at continued rates must be left at our Office before 18 M, on Naturday, 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.

LIST OF PIGTURRE OF MEDIUME, LECTURERE, ETC., Which we are ready to deliver. We have secured pictures of the following, well-known persons, and have the promise of others, which we shall add as soon as possible: Mns. M. E. WILLTAMS, New York City, Mns, BERTHA FAY, Boston, Mass. Du, H. B. BTOURER, Boston, Mass. Du, H. B. BTOURER, Boston, Mass. Du, J. V. MANSFIELD, Boston, Mass. Mn. JOHN WETHERNER ('Shadows''), Boston, Mass. Mn. JOHN WETHERNER ('Shadows''), Boston, Mass. Mn. GEORGE T. ALBRO, Boston, Mass. Mn. COURN WETHERNER ('Shadows''), Boston, Mass. Mn. COURN, BOSTON, Mass. Mn. COURN, BOSTON, Mass. Mn. JOHN WETHERNER, Weymouth, Mass. Mn. YOREPHID, STHLES, Weymouth, Mass. Mn. J. COUVILLE, BOSTON, Mass. Mn. Y. J. COUVILLE, BOSTON, Mass. Mn. P. L. O, A. KEELER, Boston, Mass. Mn. P. L. O, A. KEELER, Boston, Mass. MIR. EDWARD, S. WHEELER. These pictures are taken on 8210 glass, and are over twice set argo as regular cabinets. They will be finished in the best manner, and sent postage free at the following prices: For each picture, without mounting, 60 conts; mounted on thin beveled card board, 76 cents; mounted on thin beveled card board, 76 cents; mounted on thin beveled card board, 710,00, on unnount-ed; for two subscribers, \$2,00, one of whom must be a new ond, apicture mounted on this beveled card board, 710,00, an unnount-ed for two subscribers, \$2,00, one of whom must be a new of whom must be new ones, \$3,00, a picture on thick, gill-edged beveled card board, These pictures rate and of the same quality; and the unmounted ones can be mounted by any picture frame maker as desired, or at any photographic gallors, as well as securing for yourselves these beautiful pictures? Mow, friends, will you help us, and by sub **Dr. Jas. V. Mansileld**, at 82 Montgomery street, Boston, answers sealed letters. Terms \$3, and 10c. postage. $4w^*.Ap.18$. Torms

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THIS PAPER may be found on fils at GEO. P. ROW-Bureau (10 Spruce street), where advertising contracts may

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5

What are "Magnetic Shields"? This yaro a network of English magnets scientifically materials. Science, skill and workmanking can produce no better. They are perfection as far as the great laws con-trolling the great, grand, vitalizing substance and force-Magnetism-lawe been discovered. It is due to the censeless enors and unitring brain of Dr. C. I. Thacher that this great access has been atlabed. Magnetism is very much different from electricity in its origin, in the manner of pro-ducing itand in holding it. Electricity isgenerated by chem-ical action. Its application is by bands, or narrow zinc and copper plates, and actids either applied or given off from the body. There is the trouble of using vinegar or other acids; there is smartling, stinging and other unplessant semations. There is but one porfect electric beit, and that is not practi-cable. Now, Magnetism is one of Nature's forces; yes, the great unseen and slient force that is causing all the changes in mature. It is manifested in nothing but fron and its pro-ducts, there are no acids, how one of the trouble of bathing with our shields. They are lined with the best flan-nels, covered with extra fine lay's clost. They are not worn net, to the body. There are no metals but steel; not any thing to do harm. The sensation produced is one of Life, y troop and exensery, the result of an equalization of the circulation of the blood. For the relief and cure of all the aliments of the human body, it is impossible to find in mature a sub-stance, power or force that produces such angleal results as Magnetism.

Special Offer to Readers of the Banner. From this date until Nept. Ist we will send THEEP PAIRS OF FOOT BATTERIES FOR THE PHICE OF OWE PAIR. Reg-ular price is \$1.00 a pair; but to convince the people that our Shields are all we claim for them, we make this offer. Ev-ery one sending us \$1.00 will receive three pairs of Magnetic Foot Batterier, f.e., Insoles, any sizes desired. Send for the Insoles and be convinced.

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MATERIALIZING Séances Bunday, Tuesday, Thura-day evoning, at 8 o'clock. Saturday, Wodnesday and Sunday afternoon at 2 o'clock. Ladles admitted Wednes-day and Saturday afternoon for 60c, Private Sittings for development; also private Séances. 3H Shawmut Avenue, Boston. 2w-May 9.

MRS. MAUD E. LORD WILL hold Scances Wednesday, Friday and Sunday evenings, at 7:30 o'clock, until further notice, at 16 James street, Reston. w*-May 9.

Mr. and Mrs. Jos. Caffray

INDEPENDENT State Writing and Full-Form Mater-alization Béances Monday, Wednesday, Friday and Sun-day evenings. at 8 P. M.; Tuesday and Thursday afternoons at 2 P.M. 5907th Avenue, New York City. May 9.

AC2P.M. 5507th Avenue, New York City. May 9. A STIROLOGY,—To those born near the 5th, A 6th, 7th, 8th, 9th, 10th, 21st, 22d, 23d, 24th and 25th of any month, the planetary influences are now important. The February number contains Astrological descriptions of those born in February, any year; the March number, of those born in April, any year; the April number, of those born in April, any year; the April number, of those born in April, any year; the April number, of those born in April, any year; the April number, of those born in April, any year; the spination of the horo-scope of Gen, Grant, Such should send for the "Prognos-tie Marcf Gazer," Drice 10 cents. May number ready next week. Address "The Marc Gazer," Hox 3406, Hoston, Mass, Office 70 State street. 1 whs—May 9. Mass, Office 70 State street. 1w15'-->1ay 9. SITUATION WANTED by a widow lady, me-bunkstee, near fity-five, among Spiritualiste, as a housekeeper, companion or nurse to a hady. Can do light housework. Is a good reader and fair scribe. Terms easy. Please address ADSLE PALSTER, Box 41, Breedsville, Van Buren Co., Mich. 4w-May 9.

PREMIUMS FOR

FACTS Magazine.

LIST OF FICTURES OF MEDIUMS, LECTURERS, ETC.,

19 Mr. Eglinton, the great English physical medium, has announced that he will devote himself wholly to independent slate-writing; and as that will require all his time and strength, he cannot, under any circumstances, hold séances for materialization of spirit-forms. We want him in this country just now. The Philadelphia Seybert Commission would no doubt pay him well to come here.

Revue Spirite, Paris, records that Al phonse Cahagnet, author of "Arcanes de la Vie Future Devoilés," and of other works, some of which were translated into other languages, and who founded the Société des Etudes, Swedenborgiens, departed this life April 10th, 1885, at seventy-six years of age. His remains were deposited in the cemetery at Argenteuil.

We had a pleasant call, May 4th, from our old friend, Dr. J. M. Peebles. He is looking hale and hearty, and is in the best of spirits. See his letter from New York in another column. We also clasped by the hand the veteran Spiritualist and able writer, Mr. William Foster, jr., of Providence, R. I.

Table-moving, psychography, automatic writing and rapping and test mediumship, says the Harbinger of Light, are the popular stepping-stones to spiritualistic knowledge, and the more minds that are brought in contact with these phenomena, the greater the enlightenment and spiritualization of the race.

* We are pleased to learn from a reliable source that Dr. S. J. Damon is at present making some wonderful cures in Providence, R. I. A correspondent asseverates that from personal knowledge he can state that this magnetic healer has caused the lame to walk and the deaf to hear.

Under "Banner Correspondence," on our third page, will be found a letter from Sallie O. Ely, of Kansas City, Mo., in which she unfalteringly endorses the genuine character of J. H. Mott's mediumship.

SPIRIT CHILDREN'S DAY .- On Friday afternoon, May 15th, our Public Free Circle will be devoted exclusively to spirit children, who are anxious to send messages to their parents or other loved ones.

13- The Vineland, N. J., Lyceum is reported to be in a very prosperous condition.

The Hydrographic Office at Washington is collecting data to prove the efficacy of throwing oil upon the water during storms at sea. The idea of such action is excellent : the cases on record are numerous where the use of oil under such circumstances has saved yessel and crew from destruction.

Guy Min, a Chinaman, made the sarcastic remark in a speech at San Francisco the other day: "You send millions of dollars to China to prepare her people for the kingdom of heaven, but you refuse them a home in the United States."

Twenty years has not been sufficient to destroy the explosive qualities of shells which were used in the late war. Forest fires have recently laid bare the old battlefields of the Wilderness, Virginia, and many old shells have exploded.

Dongola despatches of May 3d announce that a famine prevails in Kordofan. The revolt against El Mahdi is spreading. The report of the routing of El Mahdi with heavy losses at Mesulamia is confirmed.

Those who in the pasthave looked with wonder upon the retreating frontiet of the buildog are thusly in-formed as to its purpose by a writer in the Century: One of the leading points is the head, which should be large and square, characterized by a short and retrousse nose, enabling the animal to breathe freely while holding on to anything for an indefinite length of time."

THE FIRE FIEND .- Eight persons were killed and fourteen injured by a tenement house fire on First Avenue, New York, early Sunday morning, May 3d. It was the old story-a populous fire-trap-panlo, mullia-tion and death in the most horrible forms, mercifully varied here and there with suffocation. Configgrations were "the order of the day" or night on Saturday, Sunday and Monday, among them being the burning of the "Japanese village" exhibition, (an illustration of the daily life of the people in a village in Japan) to gether with Humphrey's Hall, Albert Gate. Hyde Park, London, Eng.-damages to "Village," hall and other adjacent structures, \$175,000; a \$70,000 fire at Stevens Point, Wis.; a \$100,000 blaze at Caberry, Ili.; a \$15,000 fire at Bridgeport, Ct.; and a \$250,000 fire at Scranton, Pa., destroying the extensive steel works there.

Vesuvius was, 8d inst., in a state of eruption. A copious stream of lava issued from the principal crater and flowed toward Torre del Greco and Pompeil.

"Mind in Nature."

The May number of the above periodical contains many valuable articles for the consideration of advanced and advancing thinkers, of which may be mentioned as of special interest : "The Treatment of Sea Sickness by the Trance State," by Dr. E. P. Thwing, "Consciousness," by H. M. Thomas, D. D. "The Inward Light," Zschokke, and a review of Wil-liam A. Hovey's recently published book, "Mind-Reading and Beyond," by George McConnell. The Cosmic Publishing Co., Chicago, Ill.

It is reported that Harvey Lyman has sold his pleasant, cottage at Lake Pleasant to Mrs. Stoddard-Gray, and that Mrs. Gray and her son, DeWitt C. Hough, will hold seances there the coming camp season.

Vermont.

After an absence of twenty-four years Mrs. F. O. Hyzer of Baltimore, Md., arrived in this State on Friday, May 1st, to remain during the summer months. She will be remembered by the many Spiritualists as one who twenty-four years ago did noble work in the principal towns in Vermont, and now again comes to us fresh from her noble efforts in the Southern States to help on the good work here in her old native State. She will make engagements to speak in Vermont and any of the New England States, for societies, conventions and camp-meetings. May she have plenty of work to do. Post-office address, Braintree, Vt. She will speak at West Randolph, Vt., on Sunday, May will speak at west hundering, ..., or services and evening. 10th, forenoon, alternoon and evening. S. N. Gould.

Providence Lectures.

Mr. J. Wm. Fletcher gave a stirring lecture in the morning upon "Harvard College and Spiritualism." In the evening he entertained a large audience with a In the evening he entertained a large audience with a powerful discourse upon "Spiritualism and Reform," which was replete with strong illustrations and grand sentiments. After the lecture a descriptive séance in which tests were given brought the meeting to a close. Next Sunday Mr. Fletcher will speak upon "Denton in the Spirit-World," and in the evening take subjects from the audience. Dr. Damon's two young daugh-ters will add to the interest of the occasion by selec-tions rendered on the cornet, in which they are pro-ficient.

Springfield, Mass.

Sunday, May 3d, C. Fannie Allyn, so long in the field of reform, gave two addresses at Gill's Hall upon the themes: Life, The Morality of Spiritualism, and The Possibilities of the Human Soul. She closed both addresses with improvisations in rhyme. The subjects were treated with her usual vigorof utterance and individuality of style. She speaks again next Sunday, the 10th. H. A. BUDINGTON.

Testimonial to Shawmut Lyceum.

Testimonial to Shawmut Lyceum. Helen Stuart Richings, the charming actress formerly known as Helen Stuart, will give a complimentary testimonial to Shawmut Ly-ceum on Thursday evening, May 14th, at Wells Memorial Hall, 987 Washington street, Boston. This lady is a native of Massachusetts, and has for many years appeared before large audiences all over the country, being highly spoken of by the general press. She will be assisted by the Shawmut Quartette, and other singers, among whom will be Charles L. C. Hatch, the infant vo-calitst, Eddie Hatch, the boy soprano, and little Blanche, the child whistler; readers, such as Rosa Wilbur, Emma Ware, Mabel Roberts, Louise Irvine, Bessie Brown, and others of Shawmut Lyceum Association; Madam Fries Biahop, soloist; Mrs. Nellie M. Day and Mr. Milliken, planists. Doors open at 7:30; exer-cises commence at 8 P. M. Tickets 25 cents, for sale at this office.

The BANNEB OF LIGHT, an interesting spirit-ualistic paper, and the oldest publication of its class, entered upon its 57th volume a few weeks ago. Those who are interested in Spiritualism will find in this paper the facts and phenomena presented in a clear and entertaining manner. Price \$3,00 per year.—New Yorker Tagblatt, April 416. April 41h.

J.W. Fletcher, 2 Hamilton Place, Boston, is a reliable clairvoyant.

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

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

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

SAN FBANCISCO, CAL., AGENCY. I. K. COOPER, 740 Market street, Ban Francisco, Cal., keeps constantly for sale the Banner of Light, and will take orders for any of the Spiritani and Reformatory Works published and for sale by Colby & Rich.

DETBOIT, MICH., AGENCY. AUGUSTUS DAY, 12 Park Place, Detroit, Mich., Spir-itualistic Sale and Circulating Library. Agent for Ban-mer of Light, and all publications of Colby & Rich.

PHILADELPHIA BOOK DEPOT. The Spiritual and Reformatory Works published by COLBY & RICH are forsale by J. H. HHODES, M. D.. at the Philadelphia Book Agency, 315 North 10th street. Subscriptions received for the Hannel of Light at \$3,00 por year. The Banner of Light can be found for sale at Academy Hall, No. \$10 Spring Garden street, and at all the Spiritual meetings: also at 503 North 6th street, and at news stand at the Chestnut-street end of the new post-office.

NEW YORK BOOK DEPOT. The Spiritual and Reformatory Workspublish-ed by Colby & Bich, also the BANNER OF LIGHT, can be found at theoffice of The Truth-Stater, 83 Clinton Place, New York City.

CLEVELAND, O., BOOK DEPOT. LEES'S BAZAAR, 105 Cross street, Cleveland, O., Cir-culating Library and dépôt for the Spiritual and Liberal Booksand Papers published by Colby & Bioh.

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

: ADVERTISEMENTS.

Wicket's Island Home, ONSET, MASS... OPENS June 15th. Persons desirous of securing rooms at this healthy, lovely Spiritual Home, should do so at once. For terms, sc., enclose stamp and address DR. AB-BIE E. CUTTELK, Onect, Mass. 6w-May 9.

Mr. W. J. Colville and Mrs. Maud E. Lord

WILL hold services in Parker Memorial (large hall) at 2:30 P.M. Sunday, May 10th. Subject of discourse, "Theodore Parker''; followed with remarks and tests by MBS. LORD. Iw"-May 9.

MISS A. M. LEDYARD, MASSAGE TREATMENTS, 54 Temple Place, Boston. Rheumatism, Lung and Nervous Discases success-fully treated. Hours 9 A.M. to 9 P.M. Sundays 10 A.M. to 3 P.M. 10° -May 9.

to 3 P.M. IW - May 9. I W - May 9. MASSAGE AND ELECTRO-MAGNETIC TREATMENTS. MRB, L. M. VIENGE, 19 E. Springfield street, Boston. Omce bours 10 to 5 daily. Saturdays and Sundays excepted. Treatment given at residences. W - May 9. NEWLY FURNISHED ROOMS, with or with-ont board, at LIGHT AND COLOB OURE. 729 Tre-mont street, Boston W - May 9.

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

Mass. Messrs, Colby & Rich are our regular wholesale and retail agonts, No. 9 Bosworth street, Boston, A full list of pictures will be published as soon as com-pleted. is—April 11.

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BOSTON FACTA CONVENTION MISCELLANEOUS. EDITORIALS.—The True Scientist. Boston Facta Convention. Narrailye of Blushing Rose. Mr. Joseph D. Stiles.

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Esoteric Buddhism.

BY A. P. SINNETT, ESQ.

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sale at this office.

Message Department.

6

Public Free-Circle Meetings Are held at the BANNELIOF LIGHT OFFICE, Bosworth street (formerly Montgomerry Place), every TUEBDAY and FRIDAY AFTERNOON. The liall (which is used only for these seances) will be open at 2 0 clock, and services com-mence at 3 0 clock proclesly, at which time the doors will be closed, allowing no egress until the conclusion of the seance, except in case of absolute inccessity. The public are cordially invited. The Messages published under the above heading indi-cato that spirits carry with them the characteristics of their earth-life to that beyond - whether for good or will; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. Wo nak the reader to receive no decirine put forth by spirits in these columns that does not comport with his or her rea-son. All express as much of truth as they percive-more.

and All express as much of truth as they perceive—no mure.
and it is our carnest desire that these who may recognize the ussages of their spirit-friends will verify them by informing us of the fact for publication.
and Natural flowers upon our Circle-Room table are grate-fully appreciated by our anged visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasare to place upon the altar of Spirituality their floral offerings.
and We invite suitable written questions for answer at these shances from all parts of the country. [Miles Shelmaner dosires it distinctly understood that she gives no private sittings at any time; nother does shere-offer wisters of inquiry in regard to this department of the BANNER should not be addressed to the medium in any Caso.

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

Report of Public Séance held Feb. 13th, 1885.-Children's Day.

Invocation.

Invocation. Our Father, whose protecting care surroundeth every life, whose tender love enfoldeth every heart, we bring to theso our praises and our thanksgivings for this hour. We bless thee that the gates of everlasting life are wide open, and that thy dear little angels can re-turn from the immortal spheres, bringing tidings of great joy to their dear ones of earth, bringing tokens of sympathy and affection to mourning bearts below who grieve in sorrow because of death. Our Father, may we more fully understand our relationship to thee; may we realize that in thee we may find a par-ent, tender, loving and true; may we comprehend that although thou hast sent death to mankind, it is not in anger but in love that thou hast bestowed this experience upon humanity for its own unfoldment; that when the little ones, as well as the aged, are tak-en from earth, it is only that they may be transplant-ed to a more beautiful clime, a grander sphere of ex-istence, where, under the protecting guardianship of holy minds, they are unfolded in all the lovely attri-butes of being. Oh I our Father, this hour give unto thy little ones the strength and opportunity of making themselves known to friends of earth; to bear some tiding of great joy, some token of inmortal love to weary hearts, that they may be comeasting the sphere of expiried and uplifted. To this end we ask that the enf of sympathy may be broaccast in this place; that harmony may unite every soul, so that the little ones in returning may find only peace, pleasure and a beautiful experience that will benefit and give them ones in returning may find only peace, pleasure and a beautiful experience that will benefit and give them power to give forth unto others those truths which they have to convert Armer A they have to convey. Amen.

Arthur Henry Pike.

Arthur Henry Pike. [How do you do?] I do pretty well. I don' know you. Does you sees me? Does you know I'sa little boy? Does you know me' [I shall pretty soon, when you tell me your name.] I was a little baby; I was: don' you know it? Does you know my papa? [Tell me his name?] Papa Piko he is; mamma call bim Henry. [Where did you live?] I know now; I did n't when I was here. In Chelsea. I be Artie; Arthur Henry Pike. [That's a pretty name.] I think so, too, I do. I'm most five now. I was a little baby boy when I go to sleep, I was. Will you find my papa? And my mamma, too? [Yes, I'll try to.] Do you want to know what she is called? [Yes.] She be Mary. You tell my mamma I is n't sick never no more. I goes to school. I's growin' a big boy, and I do send lots of love—will you? I bring my mamma some flowers, pretty plak flowers, that grow in a pretty place, an' all, all red, like them, [some on the table,] an' tell her I live in a nice, nice, pretty place, an' have a good time: don'want for to cry any et all_will pou?

them, isome on the table, j an' tell her I live in a nice, nice, pretty place, an' have a good time; don' want 'em to cry any at all-will you? [Yes.] I think you're real nice, 'cause you're goin' to find my papa, aint you? An' I wants to go an' talk to 'em right at home, can I? [Your mother will find a way for you to come.] I goes now, an' let some one else come. Good-bro

Jessie Bradbury.

Jessie Bradbury. [Are you going to talk to us this afternoon?] (The little one seems timid, and loth to speak.) [Haven't you got anything to say?] (She does n't reply to the Chairman.) [You'd bet-ter tell me your name.] (Still no answer.) [I shall have to guess that it is "Betsy Ann."] (Indignantly the little one bursts out.) No, 't is n't : 't is n't Betsey Ann. [What is it ?] 'T is Jessie. [What is your papa's name?] My papa's name is Edward Bradbury. You know him ? [No. Ido n't Whare ald be lize?] In Nelrose Jessie: [what is your bapa s hame i) hy papa's name is Edward Bradbury. You know him? [No, I do n't. Where did he live?] In Melrose. You know where that is? Can you find it? I'm goin' to send my love home. Do you know my name? It is Jessie Bradbury. I want to talk to my mamma. Can I go right now an' find my mamma? Can I go now, with this lady? [referring to the medium.] I'll bring her back. You just let me try, won't you? [Your mother will find some other medium, so you can talk with her.] I do n't know. I rath-er try myself to find her. I want to take this lady too. [You can't this afternoon.] I do n't know why. [Because other little folks want to talk through her.] Can't they wait a dittle while? [Can't you wait a little while?] No. [Why?] 'Cause I can't. Oh, dear i I am seven years old now. I have been gone away from my mamma a long while-most two away from my mamma a long while-most two years. I want to go and talk to her. I had two birthdays since I went away. I had just the same, I did, and I had a nice time, had lots of flowers, and carried them home to my mamor nowers, and carried them home to my mam-ma. She didn't see 'om-wan' that too bad? Aint that pretty? [taking up a daisy.] I used to pick these daisies, I did. I used to have lots of nice times, picking these little flowers. What are you doing? [Taking down what you say to send to your father and mother.] Writin' a let-ter for me? [Yes.] Will you fill it fall? full of lots of love? just as much as you can crowd in-to it? and tell 'em I come here, an' you would n't let me go to see 'em? Will you let me some-time? next summer? [I'll see; perhaps I can.] I rather go now, 'cause I'm sure of her now. I might not get her again. There's an awful orowd here. [They are all anxious to talk, the same as you are.] I guess they do n't all want to find their mammas as much as I do. ______I did n't feel good when I went away. Just She did n't see 'em-wan' that too bad? I didn't feel good when I went away. Just the loveliest lady came and took hold of my hand, and carried me way off into a big field where there was lots of these little flowers growing, all coming out, you know, and bright. I staid there, and some other little girls came there and played; then I didn't feel awful bad no more. Want that nice? But my mamma she cried lots. I didn't want her to cry. She feels had when I comes to see her; it looks dark all around her, cause she feels so had. You tell her not to cry no more, but let the sunshine come down all over her, but let the sunshine come down all over her, so it'll be light when I come. [Perhaps your mother will find somebody that you can talk through, as you do through this lady.] Don't you let little girls go to their mammas? [Not with this medium; we can't spare her.] What you got here? a meetin'? What's all the people here for? [To hear you talk.] Don't they talk any? Oh! I wish that nice old man there would get up and talk. I likes to hear man's talk. Aint any of these people goin' to talk? [They have come to listen to what you have to say.] Oh! that aint nice. I want'em to tell me a story. what you have to say.] Oh! want 'em to tell me a story. want 'em to tell me a story. I want you to tell my mamma I 've got'a pretty pink dress with little bits of white spots. I got t on now, here. I's goin' now, if you'll let me go to my mamma next time. That's a pretty little flower. I used to pick 'em. [Al-luding to the daisles.] You 'll find my mamma now, won't you? [I'll try to.]

fishing. I was having a jolly old time, and I got drowned, I did, in the old mill-pond. I do n't care much about it now. I did think it was horrid, when I was sousing over in the wa-ter. Guess you would, too: would n't you, now? It wan't much fun. I could n't get out, so I just ducked under, and that's all there was about

it. The funniest thing—it seemed funny then—I knew I was in the water, sousing round, and do n't you think, I shut my eyes and I could see saw the loveliest boat that ever was; it looked saw the lovellest boat that ever was; it looked all white and shining, like a great big shell. I almost could see through it, it was so shiny. It was bright, all gilded, and the cushions on it were just as white and soft-looking as could be. I wondered where that boat was coming. I thought it was going to pick me up—and it did. Then a handsome man that was in it, with great long black whiskers, took me in; he did n't seem to grab me, you know, but he just leaned over and took me up without taking hold of seem to grab me, you know, but he just leaned over and took me up, without taking hold of me at all. He got me into that lovely boat. I thought I should wet it through, but I did n't wet it at all, and I thought he was going to take me home, you know; but I found it was n't my outside, my body, but it was me, the inside of me, that went off in that boat. And oh ! I had the jolliest sail. I laid there on those cushions, and did n't care whether school kept or not.

kept or not. After a while, I guess I went to sleep, for I did n't know anything, and when I opened my eyes again I did n't see the water ; I was n't in the boat either, I was in a real pretty summer-house. The flowers were growing all round it, and the man with the black whiskers was there, and a lady with blue eyes and brown hair, and the handsomest blue dress you ever saw. She said they were going to take care of me. I said I did n't know about that. I was too big, I guessed I could take care of myself. The man smiled, and said it seemed I did n't, because I got into did n't know about that. I was too big, I guessed I could take care of myself. The man smiled, and said it seemed I did n't, because I got into the water. They felt awfully bad about me at home; they do n't know what has become of me they

They felt awfully bad about me at nome; they don't know what has become of me; they don't know what a jolly time I 've been hav-ing, and I just want to tell 'em; that's why I 've come here, and now if you'll let me, I'll be everlastingly obliged to you, and I'll just do something for you to pay up. I don't know what I can do for you, but perhaps you'll be souther overhoard some day, and want a fellow sousing overboard some day, and want a fellow to come along and pick you up. I lived in New Bedford. My name is Harry

I lived in New Bedford. My name is Harry S. Hitch. My father's name is Ansel S. Hitch. You just tell 'em I've had some jolly times fishing on the pond since then. Did n't get ducked over, either. I do n't go moping round with a long face in the other life. No, sir; I just have the nicest times, I tell you. There's fun over there. Have to go to school, but it's real fun to go to school. We have things to study that we like, and want to know about, do n't you see. Nothing the matter with me. I don't know what it is to be sick—and I do n't want to. When you get ready to go out, you'd better what it is to be sick—and I do n't want to. When you get ready to go out, you'd better just go and have a ducking in the pond. It's real fun, ever so much better than being sick and taking a lot of nasty doctors' stuff. I s'pose I'll have to get out now. If you want me any time, just send for me. and I'll be on hand. There's some pretty flowers here, but I'd rather have some fish.

Alice Maynard.

[How do you do?] I's pretty well. Does you want to know my name? It is Alice May-nard. My papa lives here somewhere. My nard. My papa lives here somewhere. My mamma calls him Charlie. [Where did you live?] In Boston. Did n't I tell you my papa lived here somewhere? I want to send my love lived here somewhere? I want to send my love to my mamma, and to my para, too. I got a little baby brother. I have? He's Charlie, too. They call him Baby. I want to tell my mam-ma I got my little chain on now. She put it on me when she shut me up in the box, she did, an' a white dress. I don' wear a white dress all the time. I got on my white dress to-day, and my little chain. My mamma has got a little curl she cut off my head, she has; she got it all wrapped in pink paper; she got it in a little box; an' I heard her tell my papa after I went away—I did n't go away; what made 'em say I did go away when I was there?—I heard her tell my papa she must have that put in a pin... An' I wont her to 'cause a wants have to wear it

papa she must have that put in a pin. An' I want her to, 'cause I wants her to wear it. Will you tell her? Was n't it funny my mam-ma shut me up in a box an' put me away, an' I was there all the time?

Oh I aint they pretty? aint they pretty? (taking up some daisies and pointing to other flowers in the vases) aint they nice? some pink ones, some red ones, and some little baby flow-

ones, some red ones, and some red on the red o

Do you think they 'll find it out when I am way off here? I was six years old. I'm a little girl to go so far, aint I? I think my mamma would feel awfully if she knowed I went off so far; she'd think something might happen. Nothing happens to us little girls over there; we go round to lots o' places. [What is your name.] Esther Gracie Forbes. Now, you think they 'll find out that their little girl has come back? I want to see my mamma; want to hug her real tight. Do n't you think I can? You tell her I am right smart now. I am goin' to grow up a blg woman. When she comes over where I live she'll be right glad to see me, won't she? And I reckon I'll be right glad to see her, do n't you?

Eddie E. Fletcher.

Eddie E. Fletcher. [To the Chairman:] You have so many little girls here I don't know as you want a big boy like me. I've been gone quite a little while. 1 am quite a big boy now. I was twelve years old when I went away. They all tell about go-ing away, do n't they? I did go away, because I went a long ways, and I have been just going over the country, and seeing lots of things I never thought I'd have a chance to see. I've been to some big citles, and I've been into the ploture galleries. I've been to the theatres there. I've been having the jolliest time you ever heard of. You just tell the boys I used to know that they need n't think I don't have a good time because I am dead; I'm having a fine old time.

good time because I am dead; 1'm having a fine old time. My name is Eddie E. Fletcher. I lived here in Boston. I want to send my love to my fath-er and my mother, and everybody that knows me, and tell'em I'm doing firstrate. My moth-er's name is Lucy P. Fletcher. I had to speak through a girl, did n't I? Aint that funny, now? I rather have on a jacket, but I s'pose we can't have everything we want, can we? I'm glad to come, anyhow.

Willie Johnson.

Willie Johnson. I am Willie Johnson. My papa's name is the same as mine—William. [Where did you live?] In New York City. I isn't sick no more. 1 was awfully sick, an' I choked all up, I did. My mamma gave me some—I do n't know what it was—it was nasty stuff; it was some kind of oil. She put some on the outside that was all sticky; it was n't nice; but she thought it was, did n't she? It did n't make me feel any bet-ter, and she used to say when she came with it in the spoon: "Now, Wille, darling, take this, because it 'll make you feel better." I 'd take it, 'cause she'd give me some sugar afterwards, an' I like sugar. But it did n't make me feel any better. I'd keep choking. I did n't know what the matter was. The doctor man he came in, an' he told my mamma I was getting better. He told her a great big story, did n't he? And then my mamma, she just told papa she did n't believe that doctor man understood the case, 'couse she did th't thigh I was cotting batter at believe that doctor man understood the case, 'cause she did n't think I was getting better at all. Papa said: "Oh! yes he did; he under-stood." An' I think my mamma was right, don't you?

do n't you? The doctor man came to see my mamma after I went to sleep, you know, sometime after-wards; when he came in I was there; I seed him. He did n't know I was there. He told my mamma nothing could have saved me. She said she thought differently. I heard her, and I wanted to tell my mamma I wasn't lost. What did he mean when he say nothing could save me? I was n't lost, was I, 'cause I was right there? I heard the doctor man talking to my mamma, an' I wanted to tell my mamma so. I could n't, 'cause she could n't hear me. Wan't it too bad? Will you tell her I come here, an' I want to come an' talk with her? One little girl, she's bigger than I be, she come here; she do n't look like the little girls that come round her. She calls herself Bright Eyes; she brought me here. She said if my mamma The doctor man came to see my mamma after come round her. She calls herself Bright Eyes; she brought me here. She said if my mamma would go to some lady in New York, she could help me to come and talk to my mamma. Now do you s'pose she could? [I think she could.] Would n't it be nice? That's what I wants to say. I wants to say I found an auntie in the other life, an' she says she's my mamma's sis-ter. And would you like to know my auntie's name? It is Carrie. She says she be my mam-ma's ownie sister: she been gone away from her, she say, nearly fourteen years. That was 'fore I ever knowed anything, wan't it? She send her love to my mamma, an' say she takin' care of her little Willie. Do you think she'll be glad to know it? You tell her that I live with Aunt Carrie, in a lovely place, where we have birdies an' flowers an' sunshine all the time. We don't have any snow there; it do n't rain hard; when it does come round kind o' wet

heaven. His sire's name is George H. Coffin; his mamma's name is Jennie. THOMAS F. KENNEDY.

Here's a brave pappoose, about nine sum-mers old; he gives the name of Thomas F. Ken-nedy, and says he lives in San Francisco. He has been gone quite a little while. He wants his folks to know he sends his -love. He comes back to them and tries to make him-cold how my disk there in San Francisco ha self known right there in San Francisco, be-cause there is a lady he goes to who gets mes-sages from the spirit-world.

ROBBIE SELDON.

I see another little boy who was about seven years old when he went over; he has been gone nearly six years, so has been growing bigger in the hunting-grounds, and is quite tail now. He lived in Boston. He has been attracted here by some one present; do n't think it's any re-lation but some one he got attached to may lation, but some one he got attached to mag-netically, who helped him to come to-day. His name is Robble Seldon. He sends his love to his folks, and thinks they will hear of his return.

MAMIE PRATT.

There's a little girl here, four or five sum-mers old, gives the name of Mamie Pratt. She knows somebody who is here. She wants to send her love, and tell all her folks what a pretty place she lives in in the spirit-world. She says somebody feels awfully bad about her go-ing, and has ever since she went; she has been gone quite a while, and it makes her feel bad gone quite a while, and it makes her feel bad in the hunting grounds. She wants 'em to know she is happy there; she has a lovely home, goes to school, and is well taken care of. She brings them her love, and is going to try and make them see her some day. There seem to be those who want awfully bad to see her, the same as she is now in the other life. She lived in Beston lived in Boston.

KATIE HABLOW.

KATIE HABLOW. I see another little girl who calls herself Ka-tie Harlow. She says her papa's name is John and he is in Philadelphia. Her mamma is in the hunting-grounds; her name is Kate, too. The marm squaw comes with the little girl and wants to send her love home to the father and have him know that they can comé. He is feeling, the lady says, depressed and sad; he do n't know about the spirit's return, and he feels that he has been left all alone. They want him to realize that he is not alone, never forsaken, but that the dear ones can come to forsaken, but that the dear ones can come to him. This little girl was her papa's pet, and after she died he did n't seem to take an inter-est in anything. She wants him to know she comes just the same, climbs on his back just as she used to do, climbs on his shoulder, runs her fingers through his hair and pulls it like she used to, and wants him to believe she is there just the same.

MAY FLOWER.

MAY FLOWER. Now there's a little pappoose that comes to a medium. Her name is May Flower — no May Flower that comes to medies in this city, but off further. She holds up a cross made of white flowers. She says that her medy will under-stand that she has brought it to her before, at other places, and to tell her medy that all is going as the spirit-band wish; though it looks now as if the plans were not to be accomplish-ed, yet they will, after a little while. She is not to free or feel badly about it, but just place all her reliance on the guides. Now she takes the cross away and holds up an arrow. It is a silver arrow. She says her medy will under-stand it stand it

LOTELA.

That is all Lotela's got to-day, 'cause the medy is feelin' bad, and the power is used up. Good moon, everybody.

Report of Public Séance held Feb. 17th, 1885. Questions and Answers.

Questions and Answers. CONTROLLING SPIRIT.—You may now pro-pound your questions, Mr. Chairman. QUES.—[By G. G.] When and how do spirits clothe themselves? ANS.—Spirits usually, though there may be now and then an exception to the rule, clothe themselves for materialization at the hour of representing themselves in materialized form. Spirits who desire to manifest themselves in such a temporary form do not always individu-ally manufacture the clothing in which they ap-pear to their earthly friends, it is usually fash-ioned for them by the spiritual guides in attendpear to their earthly friends, it is usually fash-ioned for them by the spiritual guides in attend-ance upon the medium—those who understand the laws of chemistry, and know how to gather and combine certain elements. The clothing which appears to your external vision for a mo-ment, and is in reality materialized, is fashioned or made up usually of elements gathered from the fabrics of the clothing of the sitters and the medium present. Elements are also extracted from articles in the room, and possibly elements medium present. Liements are also extracted from articles in the room, and possibly elements may have been brought into the work from out-side quarters, but this is not generally the case; those elements are gathered up and woven into shape, as we have said, usually by the band of

name upon the sensorium of the medium whom he is endeavoring to control, or else because the instrument employed is unable clearly to reflect that name which the spirit desires to give. Many times the failure can be attributed to the medium being partially conscious in a sensitive condition, anxious and desirous that what is given shall be clear and unmistakable, and so when the name is brought forward agi-tation ensues, even though the medium may be but dimly conscious of external surroundings. The smallest wave of agitation that floats over the medium's brain when under the control of a spirit, creates a disturbance often so percep-tible that the spirit operator is unable to trans-mit clearly what was intended, therefore many times the spirit will feel it wise not to attempt to give the name, but will say something else, which of itself may be far better evidence of his identity than the mere expression of his name could possibly be. There are yet other reasons why it is extremely difficult for spirits to give their names through mediums. You will find, by investigation and questioning, that it is not owing to the *taability* of the spirit to accurately announce himself, but because some condition of the medium at the time prevents the spirit from doing what he desires. Q.-[By the same.] What is the cause of the appearance referred to when a person remarke, "the sun is drawing water "?" A.-It is, so to speak, the province of this great luminary to draw upward water from the

A.—It is, so to speak, the province of this great luminary to draw upward water from the surface of the earth. In some conditions of the atmosphere you can perceive this process tak-ing place. The direct action of the sun's rays upon water will attract or absorb moisture from ponds, lakes and rivers, and gather up in particles which form themselves into clouds or vapors, and which again, under other conditions, are distributed over certain portions of the earth's surface. This is simply what is meant when you say, "the sun is drawing water."

Timothy Devige.

Good-day, Mr. Chairman. I am a stranger here, yet I wish to come to some such place as this and announce my presence, for I wish it distinctly understood by my friends that I have distinctly understood by my friends that I have a life, a conscious one, even though I have passed from the body. Some little time back I went out from the earthly form. I cannot say I expected to go so soon, at least before the trouble which attacked my system showed it-self, and then I hardly gave much thought to the matter; but I soon found I was outside of the body and should have no further use for it. I did not understand my condition then, and it has taken me some time to learn about it. I want my friends to know I have not been fidle. I have been gathering up lessons, and have tried to make them my own, so I could really understand where I was and how situ-ated before I attempted to make myself known

really understand where I was and how situ-ated before I attempted to make myself known to those who yet remain on this side. I had a strange, creeping, tingling sensation 'spreading over me, sir. I suppose you may call it a para-lytic condition, and it was the effects of this which sent me from the body. I took quite an active interest in political and other affairs, and I suppose that I bent my mind upon them more than I should have done, and the effect was felt upon the system gener-ally. Now that I understand the situation and know that I an an immortal spirit and that

ally. Now that I understand the solution and know that I am an immortal spirit, and that, while I have opportunities of working and of making myself individualized as a man on the other side, and that I can return and look over

other side, and that I can return and look over the affairs of my friends, come into contact with them, and under certain conditions make myself known, I feel that all is just as it should be, and I have only to praise the powers above for what has come to me. I was a resident of Milford, Mass. I have friends there, relatives and those near to me. I would like them all to know I have been here. I would be more than happy to have an opportunity of speaking to them, for I have many things to say. I was quite well known there. It seems to me some one will be ready to receive what I have to offer, and perready to receive what I have to offer, and per-haps give me a chance of coming to them pri-

haps give me a chance of coming to them pri-vately. I worked in the manufactory of Johnson, Russ & Co. I held the position of department foreman. Of course my work brought me into connection with a good many people, and I thought if I came back and announced myself it might do some good in calling people's atten-tion to this great subject, for I think it is one that they should inform themselves about. You may call me Timothy Devine.

Elizabeth Woodbury.

I was an old lady, Mr. Chairman; they would' tell you I was about sixty-seven if I was here now, and I have been zone over three years to the other side of life; but like many others I had a desire to return and see if I could not reach my friends. We find the realities of life after the body is laid aside, and begin to realize that very much of what one learns in earth-life

Harry S. Hitch.

[How do you do?] I'm pretty well now. I was well enough 'fore I went over. I am a big boy, I am. You don't care, do you? I just thought I'd like to come in after that little tot. I wanted to send a word home, to make the folks feel all right. I wasn't sick. I did n't have to stay in bed a long time, and take a lot of nasty stuff. I was having a real good time, and do n't you think, I just got drowned. I was

I'se goin' away now. I don' like to leave all youse nice peoples. I guess you got some little girls that you love, aint you?

youse nice peoples. I guess you got some little girls that you love, aint you? [Can't you come and see us again?] I don' know. I s been a long while gettin' here. I thought I never would get here! Will they let me in another time? There's a string of peo-ple from here—oh I I don' know, I guess from here to the moon—an' I had to come through 'em all, right through 'em ! You don' know how hard it is for a little girl to get here. How kind they were ! Some of 'em patted me on the head, and some of 'em said: "Run along, little girl." Some of 'em said: "This darling child will get there." I heard an old gentle-man say so. Don' you think, when you have to gothrough such a string of people, it's pretty hard work? [It must be rather pleasant work.] Yes; 't was nice, 'cause I run right along; I was 'fraid I never would get here, 'cause there was such a lot of 'em—all interested—aint that a nice word? Most all of 'em thought they'd like to come themselves. I goin' away now, 'cause there 's some more peoples wants to talk.

Edwin Elmore Morrow.

[How do you do?] I do pretty well. I'm a little boy. Do you let little boys come? Would you like to know my whole name? [I should.] My whole name is Edwin Elmore Morrow. I lived in Boston. 1 live here now. I don't live anywhere else. People think I've gone away off ever so far. I have n't. I live right here. I play out in the street, I do. I do n't get run over. I aint afraid of anything, and people do n't know I'm round, do they? Do you know what I come here for? I come to ask you to write and tell my father and my mother that I

what I come here for? I come to ask you to write and tell my father and my mother that I come round, will you? and send my love, will you, please? My father's name is Thomas. I was seven years old when I went away. They said I died; but I aint dead. My mother's name is Catharine. I only want-ed to come a minute; that nice lady here said I could, just to tell 'em I wasn't dead ; I did n't die, you know. I come round, and *live* round here, too, and play, and have a good time, and I do n't want 'em to say I died. And I want to come and talk. Do n't you suppose there 's come and talk. Don't you suppose there's some of these kind of people somewhere that I can come and talk through ? [Ves; your mother can find one.] You send her lots of love for me, won't you?

Esther Gracie Forbes.

Esther Gracie Forbes. FI do n't feel good. I come a long ways, I did. I do n't feel good. I feel awful hot. (Is that the way you felt when you were sick] Yes. It was n't in the hot weather, but it seemed like hot weather to me, I felt so hot, you know; I do n't know how long ago it was; I guess about two years since I was slok. They are havin' a great time, now, where I lived. When I died— I do n't know what else to call it—the little boy was growling about it, but I do n't know what else to call it—I went away to a beautiful place, where every one was kind to me. I did n't go to school for a long while, I just played, and had a real good time. I am goin' to school now. I am tryin' to learn lots of things. Is that right? 'Spose my mamma would like that? C My papa's name is John Forbes, and my moth-er's name is Mary. I lived in Cincinnati. Is that a good ways from here? I come here be-cause I did n't know of any other place to go to, and I wanted so much to let mother know I

Harlow; May Fower. How do, Wilson brave? Lotela going to give the rest, 'cause the medy don't feel well. Pier-pont brave says: Lotela, you give the rest. How do, pale-faces? Hope you're all feeling nice and warm down there. We'll rattle 'em off. We want the papposes to have a jolly time here to day, Wilson brave. They're having a great time; you ought to see 'em. Guess some of these people here that are clairvoyant will see some pretty lively doings.

STEWART B. ANDERSEN.

Here comes a little boy. He says he's only here comes a fittle boy. He says he's only been over a few weeks; but he wants his mam-ma to know that he can come to her; he do n't want her to cry and feel bad, and think he's gone far away, because he can come close to her when she's feeling quite peaceful. He don't give me these words; he has older spirits with him; that is what he means. He sends ever so much love to his member and wants much love to his mamma and papa, and wants them to go somewhere and let him come and talk with them; he can make them feel better about his going over from the earth-life. He lived in Orange, N. J.; his name is Stewart B. Andersen. His mother's name is Kate E. An-dersen. I can't get his sire's name clear; it seems to be Edward.

JOHNNIE HOLCOMB.

Here's a little bit of a brave pappoose, and there's a lady comes with him. She is a tall, slim young lady, with blue eyes. This message is from the child to his parents. His name is Johnnie Holcomb. His father's name is Wil-liam T. Holcomb; his mother's, Virginia. He was very small when he went over. He has n't been gone two years yet; it will soon be two years. He is most four years old. He sends his love home, and has been trying ever so many times to make 'em feel his presence; he puts his hand on their faces, and tries to make 'em feel it. It makes him ory to have them think he is not there, but away ever so far off. He lived on Second street (Lotela gets it from the lady with him), Covington, Ky. The lady that Here's a little bit of a brave pappoose, and lady with him, Covington, Ky. The lady that comes with him is very anxious his friends should know he is well taken care of in the Summer Land, and is growing in beauty and developing finely.

ALICE C. CHILDS.

Now Lotela sees a little bit of a pappoose, smaller than any of 'em-a little girl-she's only just about two years old now. There's an only just about two years old now. There's an old gentleman comes with her, with snow-white locks and dark eyes; he has her by the hand; takes her right up in his arms and holds her on his shoulder. She is brought here so that her people may know she can return and bring her love to 'em, to make 'em feel happy. She is well taken care of in the spirit-world. Her people live in Cambridge, and her sire's name is Henry H. Childs. The old brave calls the little spirit Allie-I get her name Alice C. Childs. It seems Allie-I get her name Alice C. Childs. It s to Lotela her mamma's name is Alice, too. It seem The old brave puts his hand on the little baby's head and says : "Suffer little children to come unto me, for of such is the kingdom of heaven."

JAMES II. COFFIN.

Now I see a little boy-very little, too-and there's a tall young man, a real nice, bright-looking brave, with brown, waving locks; the hair is kind of wavy; he's got blue eyes; and he brings this little boy here. The little chap's name is James H. Coffin, and his people live in Providence, R. I. He is brought here to bring consolation to his people; that they may khow he still lives, and is well cared for in the spirit-world. He comes with bays and the blesting of there's a tail young man, a real nice, bright-looking brave, with brown, waving locks; the hair is kind of wavy; he's got blue eyes; and he brings this little boy here. The little chap's name is James H. Coffin, and his people live in Providence, R. I. He is brought here to bring consolation to his people; that they may khow he still lives, and is well cared for in the spirit-world. He comes with love and the bleasing of the will-power necessary for impressing such ton; have it of sale; and the bleasing of the will-power necessary for impressing such ton; have it of sale; and the bleasing of the will-power necessary for impressing such ton; have it of sale; and the bleasing of the will-power necessary for impressing such ton; have it of sale; and the bleasing of the will-power necessary for impressing such ton; have it of sale; and the bleasing of the will-power necessary for impressing such ton; have it of sale; and the bleasing of the will-power necessary for impressing such ton; have it of sale; and the bleasing of the will power necessary for impressing such ton; have it of sale; and the power necessary for impressing such ton; have it of sale; and the bleasing of the will power necessary for impressing such ton; have it of sale; and the power necessary for impressing such ton; have it of sale; and the power necessary for impressing such ton; have it of sale; and the power necessary for impressing such ton; have it of sale; and the power necessary for impressing such ton; have it of sale; and the power necessary for impressing such ton; have it of sale; and the power necessary for impressing such ton; have it of sale; and the power necessary for impressing such ton; have it of sale; and the power necessary for impressing such ton; have it of sale; and the power for the the po

shape, as we have said, usually by the band of spirit attendants, and sometimes by the spirit desiring to manifest, who having great power and positive will force, knowing how to con-trol, to collect and combine the necessary ele-ments, may be able to fashion his or her own garments. Sometimes fabrics and garments ap-pear before your gaze which are not really ma-terialized or manufactured at the moment, but are articles or fabrics or aven garments of the are articles or fabrics, or even garments of the medium, which have been transformed by spirit power, and appear to you in different sem-blance and appearance from what they would

And appearance for what they would have done were no spirits present. Q.-[By M. C. R.] There is compensation for the suffering endured by human beings, but what is there for our poor dumb animals? What compensates them for their terrible sufferings? A.—In the wise providence of God, a Supreme Over ruling Intelligence of Goodness, we are taught that there is compensation throughout all nature, and all the departments of life, for all nature, and all the departments of life, for every degree of suffering. It is hard for us to understand or realize this when we gaze upon the torture inflicted upon the dumb animal, or upon the sufferings of human beings; hut we are taught, and we must believe, that all ani-mal life, all that is of itself consolous, must have an eternal existence in some shape, and through some form. It must believe that some shape, and mainle, and that is of itself conscious, must have an eternal existence in some shape, and through some form. It may not manifest its continuity of life in the same semblance that it did on earth; but in some manner that life-ele-ment must be preserved, else we must doubt the wisdom and justice of an over-ruling su-preme power. Life that flows onward will find its even balance in some department of futn-rity, and we have no doubt that the dumb ani-mal will find recompense for all that has been inflicted upon it. We have always taught, and we still continue to teach, that there is a future existence for the animal, as well as for the hu-man, for we have seen evidences of this apart from and outside of the physical life. Q.-[By the same.] Please give us an idea of the modus operandi of the ganglia or mass of nerve cells? Are they independent of the a higher law? A.-The ganglionic nerve contres we under-stand the ha interument lifes.

A.—The ganglionic nerve centres we under-stand to be instrumentalities for the conserva-tion and distribution of a spiritual force. This tion and distribution of a spiritual force. This force may not be recognized by the physicians or by the scientists of earth as having spiritual properties; they call it nerve force, and some Spiritualists have undertaken to give it the name of nerve aura. It is a magnetic force gen-erated by the spirit, but conserved and dis-tributed by the nerve cells of the ganglionic plexuses of the organic system. This force, when evenly distributed throughout the entire body; keeps the physical in a good condition of health. keeps the physical in a good condition of health, When the nervous centres of the ganglionic plexuses are abnormal, or not in a sound condition to distribute or to store up this nerve force, then the system becomes out of order, it is not equalized, and ill health ensues. Although the nerve centres are dependent upon the body for their work, yet the power which sets them in action is of itself independent of the material;

and belongs to the spiritual realm. Q.--[By T. W. Litchfield, Salamanca, N. Y.] Why is it that in many cases a spirit is unable Why is it that in many cases a spirie is unable to give his full name, though giving other posi-tive proof of his identity. For instance: a spirit whose name is John Riley announces himself simply as John, seeming utterly unable to give

that very much of what one learns in earth-life has to be shaken off, the same as the theories and opinions we form of some things have to be

when we have truthfully investigated them and see them in a different light. I thought if I could reach my friends of earth and assure them of my continued existence, point them to the way of gaining knowledge concerning the life of the future, I might do some liftle service.

concerning the life of the future, I might do-some little service. I want my friends to investigate, seek to know understandingly something of the con-ditions which environ them here and those which will come to them after the death of the body. So I come back, bringing my love, and assuring them of my continued sympathy. I am glad to be freed from the old form. It was, after all, but an incumbrance, and I am now well rid of it. I feel happy in my spirit-home: I have met dear friends who passed on before I was summoned; they are united and happy, and live in harmony, and I am glad to happy, and live in harmony, and I am glad to be with them.

be with them. My father sends his greetings to friends in this State, and wants them to know that he is still pressing onward in the other life. I lived in Boverly, and my name is Elizabeth

Woodbury. I was unmarried.

MESSAGES TO BE PUBLISHED.

MESSAGRS TO BE FUBLISHED. Feb. 17.-Francis Collins: Mrs. Huidab Seaman; Mary Elizabeth Harring on; George H. Keat. Feb. 20.-Banuel S. Leonsri; Mrs. Annie L. Atweod; Mrs. Hetsey E. Farce; Alfred H. Hamili; Clara M. Edson; John H. Williams. Feb. 20.-Box, William Lamson; Fannie A. Nyman; Feb. 20.-Box, William Lamson; Fannie A. Nyman; Feb. 20.-Box, William Lamson; Fannie A. Nyman; Feb. 20.-Box, William Lamson; Fannie A. Myman; Feb. 20.-Box, William Johnson; Dennis O. Murphy; Suele Nickerson White. -March 5.-dion. A. A. Abbott; Mrs. Julia Adams; E. G. Bachelor; Elizha T. Andrews; Annabel Miller. March 5.-dion. A. M. Huli; John McKee; Mrs. Elizabeth Gould; Oliver Davis; Grace Btoddard; Mrs. Annie Hop-Kins; Bonnie Manning. March 18.--Adeline Cutter; Samuel Pior; Mrs. W. L. Jackson; Thomas Donaldson; Edward Wyman Calligan; Charles L. Dunn, March 21.-Mirs Mary M. Wadleigh; Simeon Brault; Mary Haryey; John Horton; Maris L. Junkiee; Hattle Young, March 21.-Mirs Mary M. Wadleigh; Simeon Brault; Mary Haryey; John Horton; Maris L. Junkiee; Hattle Young, March 24.-George W. Wyatt; Abner J. Emerson; Han-nah Hake; Parker Hooker; Anlie Harding; Henry Adams, to John M.; Florella. March 24.-George W. Wyatt; Abner J. Emerson; Han-nah Bilae; Parker Hooker; Anten Dery; Henry Mary, March 24.-George M. Watt; Abner J. Emerson; Han-nah Bilae; Parker Hooker; Anten Dery; Henry Mary, March 24.-George W. Wyatt; Abner J. Emerson; Han-nah Bilae; Parker Hooker; Anten Dery; Henry South-worth. for W. F. Brett and others. April 7.-Mulliam Sweeney; Aaron Bomers; Elizabeth Bradley; Abhie Hall; John Beaton; Hannah G. Wing. April 7.-Ducius Aldrich. Edward Leach; Mrs. Mary Newcomb; Samu Hunt; Mrs. Ellen Pery; Henry South-worth, for W. F. Brett and others. April 10.-Dr. George E. Hayes; John B. Osgood; Mar-Braily Ruth Hamilton; Lawrence Slattery; George Wad-Nella

Bell; Auth Hamilton; Lawrence Slattery; George Wad-leigh, April 17.-Controlling Spirit for Samuel A. Balley, Sto-phen E. Sawyer, David Banders, Alexander and Frances-Leard, Mary A. Shedd, Emma E. Jones, William Blair, Annie Pickering, Eliza Chace, William Miller, "Connis," James Parker, Martha Sawyer, April 21.-William H. Gurney; Artemas Bryant; Bertha Morrison; Dr. John E. Cosson; John T. Parker; Carrie Simalifto Helen M. J. Hibbard; Caroline Somber; Partick Holton; Maris, to Chalmer; Louisa Schindler, Switch Holton; Maris, to Chalmer; Louisa Schindler, Compethwalt; Rev. Horatio Al-ger; Margaret Stotson; E. W. Watkinson; Mary Harvey; Benjamin Curtis.

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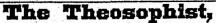
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BANNER OF LIGHT.

BOSTON, SATURDAY, MAY 9, 1885.

Banner of Light.

8

Spiritualist Meetings in Boston:

Hanner of Light Circle-Room, No. 9 Bosworth Street-Every Tuckiay and Friday atternoon at 30°clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

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

President; W. A. Dunklee, Tressurer, Wells Memorial Hall, The Shawmut Spiritual Ly-coum meets in this hall, 967 Washington street, every Sun-day at 10% A. M. All friendsof the young are invited to visit us. J. B. Hatch, Conductor. Paine Memorial Hall, Appleton Sirect, near Tremont, -Children's Frogressive Lyceum No. 1. Bes-sions Sundays, at 10% o'clock, Benj. P. Weaver, Conduct-or, All are cordially invited. Seats free. Berkeley Hall, 4 Berkeley Sirect, corner of Tremont, -Public Service very Sunday at 10% A.M. and 7% F.M. Permanent lecturer, W. J. Colville. Organist, Rudoph King. The public cordially invited.

Rudolph King. The public cordially invited. South End Spiritual Temple, No. 20 Worccster Square (in connection with Berkeley Hall Bociety),-Sunday, public service at 3 P.M. Monday, Ladles' Union, 2% P.M., public meeting, 3 P.M. Wednesday, concert and lecture, 5 P.M. Friday, lectures on health and healing, 3 P.M.

3 P. M. The Working Union of Progressive Spiritual-ists holds public services at Borkeley Hall Bundays at 25/ P.M., also Wednesday evening at 7% o'clock, at No. 170 West Chester Park. M. S. Ayer, President, No. 191 State Street. Win. H. Banks, Secretary, 77 State street.

Weils Memorial Hall, 087 Washington Street,-The Spiritualistic Phenomena Association holds meetings every Sunday afternoon at 24 o'clock. G. C. Paine, No.5 Staniford Place, Corresponding Secretary.

Stantoru Fince, Corresponding Sectotary,
 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 Easex Street.—Sundays, at 10% A. M., 2% and 7% P. M., and Wednesday at 3 P. M. Eben Cobb, Conductor.

Engle Hall, 616 Washington Street, corner of Resex.-Sundays, at 10% A.M., 2% and 7% P.M.; also Thurnings at 8 P.M. Able speakers and test mediums, Ex-cellent music. Prescott Robinson, Chairman.

Chelsen,-TheSpiritual Association meets every Sunday n Odd Fellows' Building, Hawthorn street, opposite Bel-In Odd Fellows' Building, Hawthorn street, opposite Bel-lingham (Err Station, at 3 and 7% P.M. The Ladles' Harmonial Aid Society meets at Temple of Honor Hall, Hawthorn street, every Friday afternoon. Business meeting at 4% o'clock. Entertainments in the evening. Mrs. E. A. Baker, Secretary, 129 Mariboro' street.

The Boston Spiritual Temple at Horticultural Hall.

Sunday last Mr. J. Frank Baxter was welcomed by large and appreciative audiences in Horticultural Hall, this city. What with his musical and literary

large and appreciative audiences in Horticultural Hall, this city. What with his musical and literary recitals which always accompany, his lectures, the de-scriptive scance which follows them, and the dis-courses themselves, a fine treat is afforded all who are fortunate enough to hear him. The lecture of the morning on "The Nature and Practical Bearing of Spiritualism " was most oppor-tune, and well merited the close attention and fre-quent applause accorded the speaker. The discourse treated of what the lecturer deemed—and it is ap-parently so—a misapprehension of the true character and object of the Spiritual Philosophy which was en-tertained by many Spiritualist. Organization of Spiritualists was necessary and demanded, but an or-ganization of Spiritualism could not add would never be. The basic principle of Spiritualism—spirit-return —all Spiritualist accepted, else were they not Spiri-ualists, but, on all other questions and subjects, they might b—and with their multitudinous and various organized beings naturally would be—at variance in belif. The trouble has been in the attempts at or-gonization abong Spiritualists; the individuals or bodies have gone too far, overreached their lawful bounds, laid down too many " articles of agreement." on matters purely speculative, and in so doing have assumed to direct and control Spiritualists that creed is broad enough, and at the same time each part con-sistent will every other part and all of them, the body so limited was a sectarian body, under the general term Spiritualism, as now do Baptists, Methodists, Presbyterians, etc., under the assumed control of men, my hame they deem proper, but unless that creed is broad enough, and at the same time each part con-sistent will every other part and all of them, the body so limited was a sectarian body, under the general term Spiritualism, as now do Baptists, Methodists, Presbyterians, etc., under the easumed control of men, might not become as great a deepoilsm as any con-sider Catholicism or Protestantism

sider Catholicism or Protestantism ever to have been. Mr. Baxter was not opposed to organization of the Spiritualists; but as the question was now prominent-ly agitated, he would have Spiritualists wisely consider and be careful on what basis such organization should as well as on what it *might* rest. The question of whether Spiritualists should maintain a free or a limit-ed platform was discussed. He conceded Spiritualism to mean or to offer freedom naturally, yet as a religion Spiritualism meant nothing more nor less than justice. Hence it meant freedom coupled with justice. Follow-ing this sequentially, since Spiritualism afforded the utmost liberty, it most justly would discountenance the first approach to license. For one, Mr. Baxter feit to claim the exercise of such liberty for himself, and to defend it as far as possible for others, in the full assur-ance that at last "Ever the right comes uppermost,

"Ever the right comes uppermost, And ever is justice done." [It was the expressed desire of a large number pres-ent that this lecture, in full, should be placed before

inner vision, where the spirit brother of the lady bene-ficiaries bent above Mrs. Lord, and crowned her, for her earnest efforts for the needy, with a white wreath, upon which was traced the word "Charity"

wreath, upon which was traced the word "Charity", in violets. Rudolph King and Madame Marie Fries-Bishop made additionally pleasant, with their good music, vocal and instrumental, the exercises of the occasion. The Shaker ladies thus benefited desire to return their sincere thanks to all who assisted this enter-prise in their behalt, whether as projectors of or parti-cipants in or attendants upon the services.

The Working Union of Progressive

Spiritualists.

Last Sunday afternoon after singing by the assembly, an invocation, and a song entitled "Not a Sparrow Falleth," by Mrs. Lovering, Mrs. E. R. Dyar an-

bly, an invocation, and a song entitled "Not a Spar-row Kalleth," by Mrs. Lovering, Mrs. E. R. Dyar an-nounced her subject, "True Mediumship." Under the spirit control of Dr. Edgarton, an English physi-clan, she sald, "Every human being created by the Father is a medium, or may become one. This may seem a broad view to take of the matter, but it is a correct one. To become a medium you have only to properly develop your own powers. Human nature is very peculiar in its manifestation; some are very an-tagonistic, while others abound in envy and calumny, and many are low down in the bogs and morasses of life. Divine nature gathers up human nature and causes it to move in a channel dug out for it and con-taining enough of clear water to do a vast amount of good. Mediumship. The child, at seven years of age, develops its first attribute of mediumship; the spirit takes on then an entity of its own; the moral perception and acute intelligence are awakened. This is general law, and the body and spirit demands more of the body than the body is inclined to yield, especial-ly if it has been well attuned ito form a complete na-ture's orchestra. Then a difficult years of age the child spirit is striving to ascertain the mystery of its belog. After this point the spirit demands more of the body than the body is inclined to yield, especial-ly if thas been well attuned ito form a complete na-ture's orchestra. Then a difficulty comes in, for the body is perverted from its course and cannot harmo-nize; there is a resiltesness of body and a peevishness of spirit, for the hody is strong and growing, and does not affinitize with it. The age of eleven years is the most critical period of mediumship, for the spirit a fulness and overflow of nature. An increased ac-cession of spiritual power is throw no the body; is mediumship, for the body is more and overflow of nature. An increased ac-cession of spiritual power is throw on on the body; is the ord acmost critical period of mediumship, for the spirit at this time reaches out after the body, in which there is a fullness and overflow of nature. An increased ac-cession of spiritual power is thrown on the body; it awakens a great longing and an intensity of feeling, and your child becomes surrounded by a whirlpool of companion spirits. Just as true as He has created you, does this take place in the vast world of spirit surrounding you; from this invisible realm there is al-ways a mighty influx of power going out to you, of which you have no cognizance. In accordance with their life, be it of harmony or inharmony, depends the class of companion spirits that attend your children. How beautiful for the body and spirit to be so well balanced as to reach a point where there is a com-mingling of both. How unsatisfactory the development of mediumship in children up to the sixteenth year; spirit is wayward; if the overbalance is on the spirit-ual side, what is the result? The body is acted upon by every spirit about it, and it is impossible to expel us from you. Give your children your direct care, your supervision and circumspection, and use your best judgment with them-the mediumship is within them —and if they are under the control of wise and loving guardians they will make beautiful instruments for good; but if not, they may become firebrands and piti-ful things for the world to gaze at. The conditions to be followed for a true mediumship are just the same as for a true life. If a child asks

The conditions to be followed for a true mediumship are just the same as for a true life. If a child asks you a question you should always heed it and answer it truthfully. I know that they ask questions often subtle and pointed, and such as require considerable ingenuity in answering. In the couling to-morrow we shall want every child, and when we touch them with a divine hand we want them to answer: 'Lo I here am L' The spirit-world is drawing sonear that every soul will be touched by it. If you do not often sit in circles or visit Spiritualist halls, do not feel that you are left out. Oh i no; for they are here from that sixth home, surrounding every individual on this plan-et, bringing out your mediumship for its future use, and oftimes you are unconscious of this effort being made. Thick walls, closed doors and scaled windows

et, bringing out your mediumship for its future use, and offtimes you are uncoasclous of this effort being made. Thick walls, closed doors and sealed windows are not obstacles in the pathway of spirits; all bar-riers of prejudice and obstinacy can be removed; no power on earth can hinder us. If we have a clean channel to move in, so much the better; but it a solied one for us to clean out for development, then this also will be done, and we find this necessary in the early mediumship of some sensitives. This class of cleans-ing spirits possess one degree more development than those in earth life who require this purifying. Wo-manhood—those who have lost the claim to its true name by debasement—with these love becomes repei-lant; it cuts like a double-edged sword; they ask for justice, not for pity. You cannot make this class free by the workings of adult spirits with their great power of love, even. Different grades of the cleansing spirits will work on such, each grade reaching a higher point than the preceding one, until finally it is brought up to the standard of wise and loving spirits. Sometimes ten or fifteen years pass in these various efforts; but spirits can allood to walt for their mediums, and medi-ums can also afford to walt.

spirits can afford to wait for their mediums, and medi-ums can also afford to wait for their mediums, and medi-ums can also afford to wait. Seek no mediumship for a mercenary motive, for only worldlyldesire, but seek it to make yourself better and to help humanity, and thus bring the kingdom of heaven within you and receive a God-speed on your way. True mediumship is always striving for some-thing better and higher, and I know well the trials and struggles you will have to undergo to attain such a divine glit, because this life is so full of imperfec-tion and incompleteness. Be courageous, direct well your energies, walk with tireless fect, and pray with heat and spirit for his blessed strength to keep and uplit you." On Wednesday evening, April 20th, the meeting at No 170 West Chester Park was held as usual short

hall completely filled with an audience that fully appreciated the exercises. Conductor Hatch complimented the officers and Leaders upon the efficient performance of their self-imposed task of keeping the school in its prosperous career. The exercises consisted of a musical selection by the Shawmut Double Quartetle; reolitations by Gracie Dyar, Aldie Brad-ford, Josie Myers, Bessie Brown, Louise Irvine, Rosa Wilbur and Mabel Roberts; songs by Charles Luther Colby Hatch, the youngest member, Little Blanche, Eddle Hatch and Albert Rand; duet by Mrs. Hatch, Jr., and Mrs. Sheldon; plano solo by Wille Farnum; readings by Heien Stuart Richings of "Kentucky Belle" and the "Bird Imitation." Miss M. T. Shelhamer being called upon, said she hardly knew what to do or say, when requested by the Committee to take part in the exercises of the day, but she concluded to refer the matter to ber spiritguides, which resulted in their writing a true story for the children, which she read to them, the title being "The House on the Shamut, Dr. J. A. Shelhamer, the Very successful session closed. Encouraged by the Shawmut Educator, the undersigned dealers to correspond with others with a view of making its merits as a means of righty training the minds of ohildren fully known, believing that if this is done it will be employed for that purpose in all places where a Lyceum exists. ALONZO DANFORTH, Sec. S. S. L. 23 Windsor street, Kay 4th, 1885.

PAINE HALL .- Although the undersigned was not present at the Lyceum session last Sunday a friend reports that, after the usual marches, lessons, calls-Hences, etc., readings and recitations were given by Miss Minnie Nickerson, Master Haskell Baxter, Miss Beulah Lynch, Miss Emma Ireland, Jennie Porcelaln, Lillie Hencis, — Long, Mark Abraham. Brief account of the organization of the Greenwich Lyceum will be

given next week. FRANCIS B. WOODBURY, Cor. Sec. 45 Indiana Place.

EAGLE HALL, 616 WASHINGTON STREET .- On Sunday, the 3d inst., Mrs. Mary A. Charter opened the morning exercises with a few appropriate remarks followed by several clear and positive tests, which tonowea by several clear and positive tests, which were pronounced correct. She was followed by Mr. C. M. A. Twitchell, Mrs. Merrifield, Dr. Tripp. Dr. Eames, Mr. Kirsh, Col. Balley, Mrs. Leslle, Dr. Rich-ardson, Mr. Jacob Edson, and others, whose remarks were appropriate, and fully appreciated by all. Spirits were clearly described as seen by Dr. Tripp, Mrs. Johnson, Mrs. Leslie, Dr. Richardson, and others. Lit-tle Allie Cummings gave a recitation which delighted everybody. everybody.

In the evening, Mr. Prentice Mulford read an essay In the evening, Mr. Prentice Mulford read an essay, full of deep thought and fine reasoning. His subject was "Thinketh no Evil," He was listened to with the profoundest attention, and at the close received liberal applause. Interesting remarks were made by William Brown, Dr. Richardson, Mrs. Mosher, Mrs. Lesile and John Wetherbee. Mrs. Dr. Root and William Brown gave psychometric readings, which were pronounced correct. Snitt descriptions were given by Mrs. Les gave bycometrie reachings, which were pronounced correct. Spirit descriptions were given by Mrs. Les-lie, Mrs. Mosher, Mr. Brown, Prof. Braine and Dr. Richardson, and a reading by Mrs. Gustora. The ex-ercises closed with an excellent original poem by John Wetherbee.

COLLEGE HALL MEETINGS .- On Sunday last we had the pleasure of listening to fine discourses from Dr. H. B. Storer; John Wetherbee and Eben Cobb. Mrs. M. A. Chandler, under spirit control, delivered an eloquent address. Mrs. Charles Harlow was listened to with deep interest, and the recipients of her spirit messages were moved to tears. Instructive remarks were made by Mrs. Emma Odiorne; her spirit commu-nications were gratefully received. James-R. Cocke gave us inspired speech and song of high merit, and then introduced another of his mediumistic graduates, Mr. C. H. Johnson, who made his first appearance be-fore the public, giving many tests, all of which were recognized. Poetic improvisations were delivered by Dr. H. A. Donnelly, Fred Jones, and Mrs. Chase. Excellent tests and readings were given by Mrs. A. L. Pennell, Mrs. L. W. Litch, Dr. C. H. Harding, Miss Mary Jones, Dr. H. F. Tripp, and Mrs. I. H. Frost; the last mentioned favoring us with a sweet inspira-tional song, accompanying herself upon the plano. Little Miss Emma Ireland's spirit control treated the subjects, "Truth," and "May Flowers," given by the audience, admirably. Mrs. Mary A. Lovering cheered us with a finely-excented place of vocal music. VINDEX. Mrs. M. A. Chandler, under spirit control, delivered an

FIRST SPIRITUALIST LADIES' AID SOCIETY .-- The egular meeting of this society was held in its Parlors. regular meeting of this society was held in its Parlors 1031 Washington street, Friday, May 1st. In the even-ing a very excellent concert was given under the di-rection of Prof. Geo. Fisher, assisted by Mrs. Drake, Miss Forestor, Mrs. Child, Mrs. French, Miss Balley and Mr. Wellman. Elocutionists, Mrs. Child and Mrs. Bates. Prof. Fisher accompanist. In spite of the inclement weather a good audience assembled; those who braved the elements folt amply repaid by the exquisitely rendered music for the physical dis-comforts experienced. Mrs. H. O. TORREY, Secretary.

CHELSEA SPIRITUAL ASSOCIATION, PILGRIM HALL, ODD FELLOWS' BUILDING, HAWTHORNE STREET .-Conference at 3 P. M.; at 7:30 George A. Fuller, the well-known speaker, will occupy the platform. All E. S. WELLS, President. are invited.

Letter from J. M. Peebles.

THE DANGERS OF BLOOD POISONING.

Since the death of President Garfield. there seems to have been an increase in the number of recorded cases of blood poisoning.

A few weeks ago the Rev. Noah Schenck, D.D., of Brooklyn, had an operation performed on his foot, inflammation set in and death ensued. If a man be in good health a wound heals rapidly; if the blood is corrupt, it is slow to heal. Impure blood irritates and inflames the whole system. It follows, then, if the blood-purifying organs are deranged—since every parti-cle of blood courses through these organs over one hundred times an hour-in a very short time the blood polson must destroy all vitality

In the winter season Nature demands heat-making food; in the spring she sets up a cooling process; and, to accomplish this, she ordains that the change from winter to summer shall be gradual; if her laws were never violated,

be gradual; if her laws were never violated, this provision would be sufficient; they are vio-lated, therefore we must furnish her help in this spring house-cleaning time; otherwise the seeds of disease remain within us. Blood is made in the stomach; it is purified by the skin, lungs, liver and kidneys. During a long, cold winter, the liver and kidneys are overworked; the consequence is that in the spring these organs are prostrated; the pros-tration is indicated by extremely dull, heavy feelings, and a weariness which seems to go to the bone; headaches, furred tongue, lack of appetite, itching and discolored skin, mental irritability, depression of spirits, neuralgio

the bone; headaches, furred tongue, lack of appetite, itching and discolored skin, mental irritability, depression of spirits, neuralgio pains, convulsions, chills and fever, "malaria." These little irregularities of feeling are Na-sure's warnings; if neglected, disease may get the upper hand. If you introduce into the blood a little kidney and liver polson, you can artificially produce the above symptoms; it fol-lows, therefore, that to remove them, vitality must be restored to those blood-purifying or-gans. If they cannot perform their work no amount of medicine taken for other organs can have any permanent effect in the system. Brigadier-General D. H. Bruce, business man-ager of that he was not coming through the spring in good form; he was not slok, but only out of condition; to the timely use of a few bot-tles of Warner's Safe Cure, however, he attrib-uted recovery of constitutional tone, and un-doubtedly warded off some chronic disorder. This preparation is not a cure-all—it claims to reatore the blood-purifying organs to natural vitality; by so doing, it not only cures, but pre-vents blood corruption and disease. If you doubt its power, ask your friends; millions have heard of it, hundreds of thousands have used it and commend it. The ill feelings of springtime are caused by a more or less polsoned condition. of the blood; a

and commend it. The ill feelings of springtime are caused by a more or less poisoned condition of the blood; a condition which grows worse by neglect, and finally may send one to the grave. One day a young physician discovered on his nose what turned out to be a malignant ulcer-ation; the blood virus attacked his brain and billed bim

A prominent merchant of apparently average

health died suddenly the other day; an exami-nation showed that one kidney, entirely de cayed, had poisoned the blood terribly ! Had this condition been recognized in time, he might have lived to the full "three score and ten.

Every day we neglect to take such precautions as are herein indicated, we may be said to drive a nail into our coffin. The blood is poi-soned every day; if it is not purified every day untimely death is inevitable.

Notes from Cleveland, Ohio.

To the Editor of the Banner of Light : Since the suspension of the meetings of "The Church of the Spiritual Era" in this city, the spiritual interest has centered in the two Children's Lyceums here, and in the various circles held throughout the city by public and private mediums.

The West Side Lyceum .- A delegation of about "a baker's dozen" from Lyceum No. 1 visited the West Side Lyceum last Sunday, and had a very enjoyable time. They were welcomed by the Conductor, Mrs. Althadine Smith, and on invitation participated in the exercise. The Lyceum is young, and the workers only need the support of their Spiritualistic friends on the West Side to make it a successful and interesting Lyceum. They have a cosy place of meeting at Good Templars' Hall, 485 Pearl istreet, and meet every Sun-day at 2 P. M. The meeting of the West Side Society follows the Lyceum exercises, when Mrs. A. Smith, its regular speaker, lectures, answers questions, and con-cludes with platform tests. *Lyceum No.* 1.-Sunday, April 19th, the Hon. Martin A. Foran, our present Congressman, addressed the children, and in the course of his interesting remarks fully explained "the Signal Service system," the in-struments washington, and throughout the country, irom which the weather buileting are published. On Sunday, May 10th, one of Cleveland's best elocution-ists, Professor Curran, will instruct and entertain the children. time. They were welcomed by the Conductor, Mrs.

children.

Does For Me."

EVERYTHING that is purifying, beautifying, and cura-tive for the Skin, Scalp and Blood; the OUTICURA REMEDIES will do. Nothing in medicine so agreeable, so speedy and so wholesome. Guaranteed absolutely pure by the analytical chemists of the State of Massachusetts, whose certificates accompany every package. For cleaning the Skin and Scalp of Birth Humors, for allaying Itohing, Burning and Inflammation, for curing the first symptoms of Eczema, Psoriasis, Milk Crust, Scald Head, Scrofula, and other inherited skin and blood diseases. OUTICUBA, the great Skin Oure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA BESOLVENT, the new Blood Purifier, internally, are infallible. Sold everywhere. Price: CUTICURA, 50c.; SOAP, 25c.; RESOLVENT. 1. POTTER DEUG AND CHEMICAL Co., BOSTON.

#3" Bend for "How to Cure Skin Diseases." Feb. 14.

Spiritualist Meetings in New York.

Arcanum Hall, 57 West 25th street, corner 6th Are-nue. The People's Bpiritual Meeting (removed from Fro-bisher Hall) every Sunday at 24 and 74 P. M. Frank W. Jones, Conductor.

The Ladies' Aid Society meets every Wednesday af-ernoon at 3 o'clock, at 128 West 43d street. The Parker Spiritual Society holds services every sunday, 10% A. M. and 7% P. M., at Macgregor's Rooms, 112 Fifth Avonue, between 16th and 17th streets.

The Woman's Spiritual Meetings, at Cartler's Hall, 44 West 14th street. Sunday at 3 P.M. All cordially

Farewell Reception to Mr. and Mrs. Britten in New York.

To the Editor of the Banner of Light :

It was my privilege to be present and participate at the farewell reception tendered to Dr. and Mrs. Britten at the residence of Mr. and Mrs. Crans, 345 West 34th steet, New York, on Tuesday evening, April 28th. Though the weather was unfavorable, the spacious rooms were thronged with guests. About 7:30 P. M. they began to assemble, and continued coming until after 9 o'clock. The earlier part of the evening was spent in social converse, which was an agreeable feature, as the gathering was composed largely of ladies and gentlemen who have long done honor to our cause, and were particularly glad of an opportunity to renew old friendships and receive introductions to new workers in the cause. Among the best known of the party may be mentioned: Dr. Henry Slade, Mr. H. J. New-ton, Mr. and Mrs. J. T. Lillie, Mr. Charles Dawbarn, Mr. and Mrs. Leah Fox Underhill, Mr. Charles Sullivan, W. J. Colville and Rudolph King.

ton, Mr. and Mrs. J. T. Lillie, Mr. Charles Dawbarn, Mr. and Mrs. Leah Foz Underhill, Mr. Charles Sullivan, W. J. Colville and Rudolph King.
About 8:45 P. M. the company were called to order by Mr. Dawbarn, who officiated as master of ceremonies. The exercises of the evening were introduced by a solo on the plano by Mr. Rudolph King, followed by a song from W. J. Colville. A letter was then read from Judge Dalley of Brooklyn, expressing deep regret at his inability to attend, and commending the departing friends to the loving care and protection of those intelligences who have for many years worked with great efficiency through our glited sister, Mrs. Britten. The letter also expressed the warmest personal regard and esteem, and in so doing moved the feelings of all present.
Next in order were two charming songs by Miss Lily Reynolds, a young lady of great vocal ability. Her first song, "The New Kingdom," was so persistently applauded that she gave another selection "Janet's Ohole," in an equaly effective manner. Speeches came afterward from W. J. Colville, Mr. H. J. Newton and Mr. Dawbarn, all of whom, after expressing their regard for Mrs. Britten, and their high appreciation of her work, alluded to the many indications that existed of real progress outside the spiritual ranks, properly so called. "A librarian," said one of the speakers, "assured me the other day that so great was the demand for spiritual literature at present, it was with difficulty he could keep pace with it, even though on a single day he had obtained eight extra copies of one volume to accommodate the subscribers to a popular circulating library in New York City." The great event of the evening was the oration of Mrs. Britten, who opened her remarks by cordially thanking the numerous friends for the deep interest in her work they had evinced, not only by their presence there that evening, but by the many tokens of personal friendship with which they had surrounded kersel for the despin tor such an occasion would many lands, by many groups of true and loving friends, and though it was hard to part with so many sympa-thizers on this side the Atlantio, she could but call to mind the regretful faces and tearful eyes of many across the waters who, a year ago, had assembled to bid her and her beloved companion God speed, a safe and prosperous voyage across the briny deep, and a speedy return to the home of her birth, which was but equally dear to her with this the land of her adoption. speedy return to the home of her birth, which was but equally dear to her with this the land of her adoption. After thanking her many friends for all their tokens of esteem, the speaker carried her delighted auditors over many lands and the experiences of many years, ending with another tribute of devotion and affection both to her mortal and immortal friends and helpers. "God understands," said Mrs. Britten, "is the motto which has sustained meever through all the changing scenes of life, and to his almighty care we may safely confide curselves and all we hold most dear for time and for eternity." Previous to Mrs. Britten's address a duet was charmingly rendered by Mr. and Mrs. J. T. Lillie. Humorous recitations by Charles W. Sullivan and Mr. Dawbarn gave a spice of, hiarity, pleasantly varying the more serious proceedings of the evening. At about eleven o'clock nearly one hundred friends en-joyed an excellent collation, to which they did full jus-tice, enjoying themselves meanwhile with friendly chat and brilliant repartee. 'Atter the supper all who could remain adjourned to the reception-room, where music, recitations and social conversation held them till long past midnight. Dr. and Mrs. Britten set sail for Liverpool in the White Star steamer Batte, Thurs-day afternoon, April 30th, amid the congratulations and tearing large liss of many friendes. day afternoon, April 80th, amid the congratulations and tearful farewells of many friends. X.

MAY 9, 1885.



the reading public. No abstract or synopsis can do the lecture or the speaker justice. It is our intention, therefore, to print Mr. Baxter's address in *extenso*, at as early a time as possible, in these columns.—ED. B.

therefore, to print Mr. Baxter's address in extenso, at as early a time as possible, in these columns.-ED. B. Or L.] The evening lecture had for its theme, "The Posl-tion, Power and Purpose of Spiritualism," Mr. Bax-ter's course, generally, is to present matter in the morning for the consideration, particularly, of Spiritu-alists and Liberalists; but the evening audiences are so largely made up of inquiring minds and investiga-tors that he prefers then to especially address them, and on such subjects as they most are desirous for in-formation. This lecture considered the place in his-tory and the place in the scientific and public mind which Modern Spiritualism occupies. It called atten-tion to the penetrating and disintegrating force of Spiritualism, pointed out its marked effects on sci-ence, on Church, on State and politics, and on society and the individual. Calling notice to a long list of mighty accomplishments most practically good, the speaker said, "However much we may know of its at-taloments, its slient influence in human affairs is be-yond our reach. There is a force, a magnitude and purpose in its work unfathomed yet by any." He then proceeded to point out the many changes in process, that could only have been brought about through spirit force, and using them as prophecies of nature, foretoid the probable results which naturally would accrue. As to preaching, praying or cursing Spiritualism

As to preaching, praying or cursing Spiritualism away, or even ignoring it, it was an impossibility, for facts outweigh all theories. Facts are revelations of nature, and hence by the Church they must be consid-ered as decrees of God. Spiritualism was one of those facts (as was proven in the discourse), and therefore it was, he declared. Its onward and irresistible power. While he did not believe it to be a finality, yet he proved it to be, up to this thirty-eighth year of its pro-gress, the olimax in religious advancement. Judging by its past and present influence, and the signs in its progress, the volutions. Its purpose was not so much to destroy as to fulfill. If it warred with any theology, it ever bettered religion. If it would revo-lutionize, it would be in the direction of rectification, ratioualism and purification. Truth always worked in this way. Hence the effect of Spiritualism is to bet-ter earth conditions; to remodel society; to inaugu-rate and perpetuate a religion of humanitarianism and naturalism. Of course no attiermut in these cursory reports is naturalism

Definition. Of course no attempt in these cursory reports is made other than to briefly show the drift of the vari-ous speakers' thoughts. To appreciate and feel the force of the many ulterances one must be present to ous speakers' thoughts. To appreciate and feel the force of the many utterances one must be present to listen, to see the manifest carnestness, and to feel the magnetic influence propelled, as the lecturers warm with their thoughts in accord with their honest con-victions. These lectures are offered every Sunday morning and evening at 10:30 and 7:30 o'clock, in Hor-ticultural Hall, Tremont street. Mr. Baxter lectures there are and at these hours on part Sunday ticultural Hall, Tremont street. mr. Dance. there again at those hours on next Sunday. W. A. D.

Ashland, Mass.

Ashland, Mass. On Thursday evening, April 30th, J. Frank Baxter lectured in this place under the auspices of the Ash-land Spiritual Circle. The address was much enjoyed by the assembly gathered. The interest there, how-ever, centred in the phenomenal evidence given in his spirit delineations, which were many and marked. The influence of the meeting was marvelously effect-ive, for the topic of conversation about forw since The inneree of the meeting was marreloasy enect-ive, for the topic of conversation about town since then has been Baxter and Spiritualism. This was Mr. Baxter's third visit. It is to be regretted that it is only now and then that the few Spiritualists of the place can have a meeting. They are alive, however, and by way of their weekly circle are doing a good work. Great credit is due Mrs. John Phipps for her active in-terest and her devotion to the spiritualistic cause. **

Parker Memorial Hall.

On the afternoon of Sunday last a benefit testimo nial to two worthy Shaker ladies of this city, who are now in needy circumstances, took place-W. J. Col. ville and Mrs. Maud E. Lord contributing their ser

vices for the purpose. : Mr. Colville's invocation and address were full of the sublime spirit of charity and love for humanity, and Mrs. Lord's remarks were attuned to a similarly ap-propriate strain. Mrs. Lord also gave many tests from the platform to the people present—which were recog-nized as correct in every instance. 'Mrs. Jones, of Philadelphia, (now temporarily in Pacton) who is an excellent nurchometrist, and clair.

Boston) who is an excellent psychometrist and clair-voyant, described a scene which was presented to her

On Weduesday evening, April 29th, the meeting at No. 170 West Chester Park was held as usual, short Addresses being made by Theo. Dowling, Mrs. Otta, Mrs. Stearns, John Wetherbee, Miss Grosvenor, Mr. Eayrs and others. Several songs were rendered by a Shaker quartette in the qualit way peculiar to Shaker societies. WM. H. BANKS, Sco.

societies. No. 77 State street, Boston.

Berkeley Hall Meetings.

On Sunday last, May 3d, W. J. Colville was greeted with large audiences in Berkeley Hall. The lectures delivered through his mediumship produced a marked delivered through his mediumship produced a marked impression upon the auditors; that of the morning was favorably noticed in Boston Horaid of May 4th. The views of the speaker on happiness were such as all would do well to heed; no occupation was regarded as necessarily better or more desirable than another. The sacredness of professions and duties ordinarily desig-nated secular was insisted on, and even the much abused skating. rinks, as well as theatres and other places of popular amusement, anoken of as possessing possibili popular amusement, spoken of as possessing possibili-ties for accomplishing the moral culture of communi-ties. The speaker said that the Church makes a great ties. The speaker said that the Church of continuum mistake when it inveighs against the theatres and de nounces all pleasures as sinful. An Orthodox minister may consistently take such a position, but the creed which makes such a position a consistent one, needs great alteration if it is to express the sincere convic-tion of the applications drages of agent the so-colled reion of the enlightened masses of even the so-called re tion of the enlightened masses of even the so-called re-ligious people of to-day. Allusions were made to James Freeman Clarke's position, which he has admira-bly defined both in sermons and books he has written, as one most sound and sensible; while the sociables held at the Hollis-street Church, and in connection with other liberal societies, were warmly commended. It is natural for the young to seek amusement. A good laugh promotes digestion, awakens the kindliest sentiments, and is in no way unbecoming in the grav-est student. Christians should remember that Jesus ween to marriage-feasts and other social entertainest student. Christians should remember that Jesus went to marriage-feasts and other social entertain-ments, as well as to the temple. If we can reach the masses by entertaining them, we can do them good morally and spiritually by introducing the spice of vir-tue into popular means of enjoyment. Everyfrequenter of theatres knows that the "gallery boys" are wont to applaud the hero and hiss the villain, which circum-stance settles the question that objectionable repraapplaud the hero and hiss the villain, which circum-stance setties the question that objectionable repre-sentations have place on the stage no more than in the pulpit. All abuses we must endeavor to sweep away. Happiness is only found when we regard ourselves as members of a boundless family, whose individual im-provement must ever be promoted with a view to the general good of all. Whenever we can unselfably ra-joice in others' weifare we develop a heaven of happi-ness within our hearts that nothing can ever take away. away

In the evening "England and Bussia" was a sub-ject that called forth an unusually fine oration. The guides of the speaker earnestly advocated peace, and pointed to the coming time when Russia must get to the sea and have an opportunity for unfolding her great resources which as yet are locked up often un-suspected in her bosom. The lecture was frequently applauded. Some friends in the audience who had often heard John Pierpont and George Thompson, in earth-life, in years gone by, declared that they dis-tinctly recognized these influences inspiring Mr. Col-ville, the former in the morning and the latter in the evening. On Sunday next, May 10th, Mr. Colville's subjects will be, at 10:30 A. M., "A Friendly Review of A. E. Newton's Twelve Propositions for a Basis of Princi-ples for Ethical and Spiritual Societies, as recently published in the BANNER OF LIGHT."; st. 7:30 F. M., In the evening "England and Bussia" was a sub

published in the BANNER OF LIGHT"; at 7:30 P. M Bpiritualism in the Works of Shakspeare."

At 80 Wercester Square,

At 30 Worcester Square, Friday, May 8th, W. J. Colville will continue in-structions in Health and Healing at 3 r. M. and leo-ture on Faychometry with practical directions for the development of paychometry, at 8 r. M. Admission ten cents. In the same place public reception Mon-days, 8 r. M. Admission free. W. J. Colville is open to engagements for week day lectures anywhere within reson of Boston. W. J. Colville will lecture on Ancient and Modern Ryppt, illustrated with dissolving views, illuminated by the much admired lime-light, on Tuesday and Fri-day, May 12th and 15th, in Berkeley Hall, at 8 r. M. These lectures are given by request of many friends who have heard Mr. Colville's lectures on Egypt sim-liarly illustrated. larly illustrated.

SHAWMUT LYCEUM-WELLS MENORIAL HALL

Last Sunday our annual May-Day Entertainment was held, and we were highly gratified in seeing our

MESSRS. COLBY & RICH-By date and contents of this letter you will learn that I am on my way to the Modern Athens by way of Stafmy way to the Modern Athens by way of Staf-ford and Somerville (to fill some lecture en-gagements), to see about new and revised edi-tions of some of my books, and to consult with you about the publication of a future volume which is being slowly prepared by me, entitled "THIRTY YEARS' WORK IN SPIRITUALISM." After a winter's lecture-campaign upon anat-

After a winter's lecture-campaign upon anat-omy, physiology, hygiene and the laws of health, I am resting a day or two by way of vis-iting such relatives as Ex-Senator C. H. Rus-sell, 219 South 9th street, Brooklyn, Mr. and Mrs. Sparks, 222 East 128th street, and such friends as Mr. and Mrs. Rathbun, now residing in suburban Mt. Vernon — a really lovely lo-cation—Judge Nelson Cross, Dr. E. Crowell, Prof. Henry Kiddle (whose health you will be cled to learn is escading improving) Dr. A glad to learn is steadily improving), Dr. A. Wilder and others. Conversant with Prof. Wilder's theological and philosophical views through sundry lectures and publications, I was through study lectures and publications, I was delighted to personally meet him. Men with his high, full top-brain would naturally believe in spiritual evolution, the soul's eternal exist-ence and the personality of God. His library-room, which is rich in old, new and rare books, charmed me. Bro, Wilder is a worker and a thorough scholar. A passing cloud of sadness and even loneli-ness came over me when reflecting that Judge

ness came over me when reflecting that Judge Edmonds, S. B. Brittan, Wm. Fishbough, Dr. R. Newton and other compeers whose hands

J. R. Newton and other competers whose hands I used to clasp, had gone to increase the num-bers of "the silent majority." Precious are my memories of them and their works. I am continually being reprimanded by old friends for exercising the inalienable right of leaving the spiritual lecture-field, and that, too, after thirty years' service. It seems diffi-cult for them to understand that my present field of lecture-labors, in connection with the practice of medicine, is far more broad and catholic than the former field, inasmuch as it includes both soul and body, besides bringing me into daily social fellowship with Athelats. me into daily social fellowship with Atheins, Agnostics, and all religious denominations. The time is coming when the preacher and doctor will constitute—owing to the intimate relations between mind and body—but one profession.

I have a splendid equipment of paintings, diagrams, models, skulls and skeletons for illus-trating my lectures; and then, after and during each course; and then all or and dur-ing each course, I examine and prescribe for the slok, giving especial attention to all kinds of chronic diseases—and, you will permit me to say, with marked success.

I see by the secular press that bigoted Allo-pathic physicians are making little or no pro-gress in the enactment of unjust legislation or gress in the enactment of under registation or laws aimed against progressive and more com-petent healers. Their case is hopeless. Jesus, called the "great physician," healed both the body and soul. Notwithstanding the depresalon of business the past winter, my public labors were every way crowned with success. The reason that men generally success. mind their own business, is because they en-counter, in so doing, so little competition. Truly yours, J. M. PEEBLES, M. D. New York, May 1st, 1885.

Worthington, Mass.

Florence Sampson writes: "Mrs. L. A. Coffin was in Cummington, Sunday, April 26th, where she addressed the people and gave many satisfactory readings and tests. She was at the Universalist Church in West Cummington, Sunday, May 3d."

J.W. Fletcher, 2 Hamilton Place. Boston. is a reliable clairvoyant

distant.

1853, Professor Curran, will instruct and entertain the children. Memorial Services for Our "Dead."—The Lyceum proposes to establish an annual service for all its workers and friends who have passed to spirit life. It will probably be in June, when flowers are plentiful. It is strange that this has not been done before, and it would be well if all Lyceums throughout the country could unite in its observance. The Good Samaritans held a special meeting last night under the call of its newly elected President, Lucy A. Turner, and unanimously decided on becoming legally organized. The following members were appointed Charter members: George G. Wilsey, Thomas Lees, Jno. Madden, Tillie H. Lees and Lucy A. Turner.

. Turner. Theosophy in Cieveland.— Apropos of the new Lodge

Theosophy in Cleveland. — A propos of the new Lodgo here, three gentlemen converts were lately made and initiated by (beorge Chainey and Mrs. Anna Kimbali of "The Hermetic Lodge," Boston, into the first de-gree, with a view to becoming the charter members of a Cleveland Lodge. Parker Pillebury of Concord, N. H.—This distin-'guished abolitionist and well-known veteran reformer, en route last week for Cincinnati and Southwest Illi-nols, remained over thirty-six hours in this city-just long enough to pay his respects to some of his old friends and form one or two new friendships. Mr. P. has promised on his return to stay longer, and will, in all probability, regale the friends with one at least of his very instructive and interesting lectures. May 1st. Fraternally yours, THOS. LEES.

A Word About Mrs. William H. Allen, the Medium.

To the Editor of the Banner of Light:

Lam informed by Mr. William Foster, Jr., the able and efficient Corresponding Secretary of the Providence Association of Spiritualists, that the sentiments expressed by me, in a communication published in your admirable paper something like a year ago, wherein I took occasion to comment at some length upon the medial manifestations through Mrs. William H. Allen, of Providence, have been quoted or referred to in disparagement of the excellent medium in question.

Nothing could be more unfair both to me and to Mrs. Allen, whom I then represented to be a medium of remarkable powers, as none can fail to perceive upon an intelligent reading of my article. I may have been, and very likely was, in error in suggesting that most of the forms which appeared on the evening of my attendance were transflourations rather than materializations, but any one at all conversant with the various spirit phenomena which are constantly taking place would see nothing in this to justify an attack upon the good faith of any medium, or in discredit of her mediumship. The difference between the two phases is that, in the one case the spirit form is made up wholly of particles and forces drawn from those present in the circle in conjunction with the medium or human magnet used to collect and concentrate them; and in the other sometimes in lack of these forces, the medium, in proprid persona, is used, so to speak, to build upon, and is always, when so used, in a state of trance, wholly unconscious of what is transpiring. Who shall say that this latter phase of manifestation is less wonderful, even if less satisfactory, than the

Let these two sister phases be understood and ac knowledged, as they should be, and mediums will have an additional safeguard against abuse, in the enlarged perception of seance-goers, who, upon observing the transfigured features change from the "counter felt presentiment" to a normal state under the sorutiny of some "doubting Thomas," whose counter ele ment operates as a dissolvent, would hesitate long be fore folning in the cry of fraud, and backing the grabber in his brutal onset upon the innocent and uncon scious instrument of spirit personation and communion. NELSON UROSS.

People's Spiritual Meetings, New

York.

York.
 To the Editor of the Banner of Light:
 Our Sunday afternoon "Mediums' Meetings" were intensely interesting during April, many tests of spiritidentity being given by the many mediums in attendance. On the evening of the 19th, Thaddens B. Wakeman, Esq., of this city, delivered an address upon "The Latest Phase of the Religion of Humanity." It was a brilliant effort, Mr. Dawbarn spoke one Sunday evening in April also.
 Sunday, May 3d, was a day of spiritual and intellectual feasting. In the morning Horace M. Elchards read a poem, Dr. Henry Slade, under spirit-influence, offered an invocation, followed by words of wisdom and go o cheer from his Scotch guide, Robert Campbell. Mrs. Dr. Still, Mrs. Goodwin, Mrs. Higgins (last two under control) offered thoughts worthy of consideration. Mr. F. O. Matthews gave well-defined tests of spirit-identity, holding the andience until a late hour. In the evening Mr. Charles Dawbarn gave an address on "Inspiration," one of the best he has ever given us. It was highly complimented by all those listening, and the hall was filed. Mr. Dawbarn will speak again the third Sunday evening, May 17th.
 No. 105 West 26th street, New York, May 4th, 1855.

Mr. Colville in New York.

W. J. Colville spent a very pleasant and useful time in New York City, where the ministrations of his guides have given much pleasure and satisfaction to large and influential audiences.

and influential audiences. On Sundays, April 19th and 26th, he lectured for the First Society of Spiritualists, Brooklyn, in Conserva-tory Hall, and during the week held two receptions. Which were open to the public, at the residence of Mrs. Stoddard Grey, 233 West 54th street, New York. On Monday, April 20th, he spoke in Lafagette Hall, White Plains, on subjects chosen by the audience. The local' papers published fastering reports, one of them dwelling particularly upon the excellence of the impromptu poem which followed the lecture.

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187 West Sith Street, New York.

187. West Bill Street, New York. HENRY KIDDLE, OAstrman. HENRY J. REWTON, Oorresponding Secretary. J. T. JEANKERT, Secretary. The Secretary Frank has been refranted for a strength clant work during the present year, and all persons who spprove of facobjects are requested to forward any published stacks upon Spiritualism coming under their potter which they feel should be taken in hand by the Surtes, to J. T. JEANKERT, Secretary. J. West Stick street, Jean York, Star