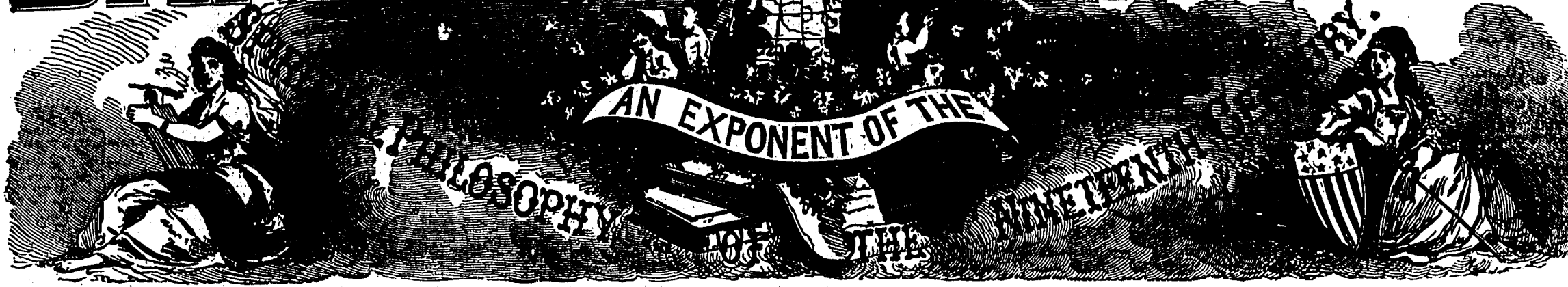


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The Anniversary.

The Thirty-Eighth Anniversary of the Advent of Modern Spiritualism; Commemorative Services of a High Order of Merit, Interest and Spiritual Benefit, Held in San Francisco, Cal.; Boston, Mass.; Cleveland, O.; New York City; North Abington and Worcester, Mass.; Philadelphia, Pa.; Belfast, Me.; Newark, N. J.; Washington, D. C.

The Anniversary in San Francisco, Cal.
[Reported for the Banner of Light by Albert Morton.]

The Anniversary services were held in Metropolitan Temple and Washington Hall, and were attended by large audiences, who seemed deeply interested in the exercises.

Metropolitan Temple.
One of the most prominent attractions at the Temple was the great profusion of flowers and evergreens, tastefully arranged on this occasion by Mrs. Nowell, Mrs. A. D. Wiggin and J. C. Harvey. The decorations were in the words "Welcome," formed of floral letters of alternate white and gold. Thirty-two dozen fine calla-lilies were used in connection with other flowers in the decorations. One large floral design was consecrated to the memory of Mrs. Dr. Carrier and D. Howland, attendants upon these meetings, who have passed to the higher life since the last Anniversary. J. C. Harvey, formerly a resident of Salem, contributed a beautiful floral design as a tribute to the memory of his old townsman, the grand medium, Charles H. Foster.

The morning services commenced with a voluntary upon the grand organ by Prof. A. O. Eckman, which was followed by the Temple Quartette, in a fine rendering of the song entitled "The Old and the New." Mrs. E. L. Watson gave the invocation, and George C. Irvin read an original Anniversary poem.

The Anniversary address was given by J. J. Owen, Esq., the editor of the *Golden Gate*. The address combined a concise statement of the basic principles and achievements of Modern Spiritualism and an interesting account of his personal experiences with the Fox Sisters, in Rochester, in the dawn of the movement.

We are living, he said, in an age of wonderful things, and especially wonderful in the mighty influx of spirit influence and power which, like a tidal wave, has swept in from the great ocean and soul of nature upon the hearts and consciousness of the human race.

So long as man in his ignorance was willing to base his belief in a future life on the assertion or assumption of others, he made but little progress. But there came a time in his intellectual unfoldment when hearsay evidence would not do; he must have the assurance of his own experience. He then drifted away into materialism. Science searched among the hidden springs, but could find no trace of the soul, and came to the conclusion that immortality was a mere fancy. But there came at last a mysterious knock at the door of his understanding—a spirit rap that was destined in its higher unfoldment to overthrow all his materialistic ideas, and cause him to build anew the structure of his hopes and beliefs.

Modern Spiritualism demonstrates that which Christianity needed to convince the world of a truth it taught, but could not prove the immortality of the soul. But the church was not wise, and clung to a dead past, and to faith to stimulate thought and zeal, and not to the stern logic of reason. The men of the world, in its more devout moods may be touched by the story of the cross, but in its cooler and more thoughtful moments it will insist upon the proof. So Spiritualism in a measure was forced to become a law unto itself, and establish a religion of its own—a system as broad as humanity, embracing all that is good and necessary for man's happiness in this life or in the hereafter.

[Here Mr. Owen stated that he was a resident of Rochester at the time when the Fox girls came there and gave their first public exhibitions; that the largest hall in the place was crowded with excited people, who in the main attributed the raps to every conceivable cause except the true one, and at the third meeting became so hostile that the girls would probably have been injured, had they not been protected and escorted home by a few of their friends.]

All new religions meet with opposition. In the estimation of the world they are more or less disreputable, no matter how noble or pure their teachings are or how sound their philosophy. Christianity had this experience, but no sooner had it become powerful and respectable than it forgot the cruelties of its own unloved infancy and placed its heel upon all dissenters from its faith.

Spiritualism has passed through this experience and is now gaining respectful recognition. Its phenomena have been weighed in the balance of many of the first scientists of the age and found to be the unfoldment of a grand and glorious truth; thoughtful minds everywhere, in the Church and out, are quietly and persistently investigating its claim.

The facts of Spiritualism were so marvelous in their character that they naturally appealed to the credulous and superstitious, while the enlightened thought of the world recoiled with distrust not unmixed with ridicule its new and

strange revelations, and denounced its claims as tricks of the charlatan. But this state of things is rapidly passing away. Its adherents are too numerous and self-reliant, too well fortified in their facts to care what narrow-minded and skeptical people may say. Its doors being broad and open and its platform free, it has had much attached to it that was not properly a part of it. But when stripped from all this it was found to be of goodly form, fair features, and altogether lovely. It means the truest social order, purity of life, a broad and generous humanity, and the necessity of spiritual and intellectual growth, and seeks man's highest welfare in this world and in the next. It fills the heart of the mourner with joy, it tells of sweet fields of never-fading green and rivers of delight, and a home in a world of eternal verities beyond the sunset of our earthly day. It teaches by the thousand lessons of nature, by inspiration and intuition, by every incentive of time and eternity, the importance of right living here as the only proper preparation for a life hereafter. It is founded in the nature of man, in the rational mind and thought of the human soul. It recognizes the operation of law and teaches obedience to it as the only way to happiness. On this basis it rears a structure of philosophy that appeals to the physical senses as well as to the moral nature of man. Thus nature is our only high priest, and her moving and ever-progressive spirit our only guide.

After the address, the congregation united in singing "The Millennium Dawn."

Mrs. Watson then made a short congratulatory and memorial address, in which she said substantially: "Dear friends, the glad tidings of great joy brought by the angel world are for all. For every condition there is some sweet consolation; for every question, if not an answer in full, signals that suggest the answer that will come when we are well ripened and able to bear it."

The revelations of past times are simply reaffirmed in the phenomena of Modern Spiritualism. I am so glad to think that the day we celebrate is a glad day for thousands who do not recognize or acknowledge the channels through which the truth has come; that the angels are able to pass into many a home where there is no conscious welcome. I am glad that times in God's own way and word touch the universal heart. And I am glad there are so many thousands who have consciously felt the glowing warmth of this life and joyously recognize the source from whence it came.

I rejoice that beyond the grave there stretches a world as natural as this, not presided over by any arbitrary will, but revolving obedient to an immutable law: a world touching ours so nearly that our dear ones can still commune with us and share our joys and sorrows.

We have before us beautiful flowers that have been placed here in memory of Mr. Howland and Mrs. Dr. Carrier, who have experienced the new birth during the past year, and we know if their eyes rest upon us at this moment they are as glad as we for the conscious recognition given to the angel world. To know that this auditorium is filled with an invisible audience whose hearts are still pulsing with human feeling, with tender sympathies, with glowing hopes that overflow into our own, is something to make us happy on this day. The morning exercises were closed with a benediction by Mrs. Watson.

THE CHILDREN'S LYCEUM held its regular service at 12:30 p. m., varying the usual routine of exercises with additional recitations appropriate for the occasion.

The evening service was largely attended, and opened at eight o'clock with an overture, on the organ by Prof. Eckman, followed by the quartette in the spiritual song entitled "We Come." After the invocation by Mrs. Watson, Dr. Thomas L. Hill gave a fine Scotch dialect reading of Spirit Robert Burns's poem, "Fraternity," given through the inspired poetess, Lizzie Doten.

The genial Chairman of the meetings and leader of the quartette, Charles H. Wadsworth, then favored the audience with the vocal solo, "The Spirit-Side of Life," given in her usual animated and interesting manner. An abstract of the lecture—which will appear in full in the April number of the *Carrier Dove*—would not do justice to the production, and, therefore, is omitted.

The congregation united in singing "How Cheering the Thought," after which, by suggestion of Mrs. Watson, a collection was made for the benefit of Mrs. Nowell, as a slight mark of the appreciation of her services in her continuous labors in furnishing floral decorations for the Temple, which realized the generous amount of fifty dollars.

After the benediction by Mrs. Watson the audience slowly departed amid the strains of a beautiful organ postlude by Prof. Eckman, and the general expression of feeling was that the services were a grand success and reflected great credit upon the manager, M. B. Dodge, Esq., and all taking part therein.

Washington Hall.
The Society of Progressive Spiritualists had their hall filled at an early hour.

The meeting was opened by singing "Nearer, My God, to Thee," Mrs. Carrie Miner presiding at the piano. President Wilson stated that it was thought best to have short speeches, so as to allow as many as possible to participate.

Mrs. E. Price read an original poem full of spiritual thought.

Mr. E. Fair said he believed in making every day of our life an Anniversary of Modern Spiritualism; that there was nothing to call out our gratitude like this.

Mr. E. G. Anderson was the next speaker, and said that to look back thirty-eight years told an eloquent story of a world redeemed from the superstitions of the past. We know from positive demonstration that our life is continuous, and death but a stepping-stone to a higher grade of existence.

Mrs. L. Mathews stated that while she was unprepared to speak, it gave her pleasure to look into the faces of so many that were familiar, and brought up memories of days gone by.

A happy spontaneous greeting to a quickly recognized dear one.

After a song, "How Cheering the Thought," by the congregation, Mr. Coolidge, President of the Union meetings held every Wednesday night in Scottish Hall, spoke earnestly on the subject of the hour. He considered Spiritualism the crowning achievement of all the ages. The strides of Spiritualism had been rapid and long, and the year 1848 was the time of times.

Mrs. E. Wilson, under the control of her guides took the platform, and referring to this as being the third celebration of the Anniversary by the Society, spoke of the spirit-power that had stood behind and pushed forward the work since its inception; that they realized its importance more than mortals could.

An original poem was read by Mrs. J. M. Mason, entitled "Spiritualism: Our Live Oak Tree," which was well received.

Dr. L. Schlessinger was the last speaker, and related in a happy and entertaining manner his first investigations of Spiritualism. In his early investigations he was aided by Charles H. Foster, receiving the most startling and convincing proofs; among others the maiden name of his mother written upon his arm.

Three hours had passed away, and the President said he regretted that time would not permit him to call on other speakers. He referred to the plan of the Society to erect a substantial hall of their own as soon as possible, and occasion would be given for new members to join and strengthen their work and purposes. Several ladies passed among the audience, and we learn that twenty-six new members were added, making the total membership of the Society upward of two hundred and fifty.

[The meeting held at Washington Hall Sunday evening, under the able management of Mr. S. B. Clarke, entered fully into the spirit of the Anniversary, and their hall was crowded to overflowing, many being obliged to stand.

The services were opened by congregational singing, followed by an invocation and address by the esteemed and worthy veteran worker, Mrs. J. M. Hendee.

Mrs. J. Schlessinger, editress of the *Carrier Dove*, read an excellent Anniversary poem, which was enjoyed by all.

Mrs. M. A. Ellis also contributed a good poem, and an essay.

Mr. Wm. M. Reid gave a short address, followed by Mrs. Carrie Miner in one of her charming solos.

Judge A. Swift made some happy remarks, which placed the large audience in the best of feeling.

Miss Sophie Eggert gave a recitation entitled, "Why Should the Spirit of Mortals be Proud?" which was followed by addresses by Miss Wright and Mrs. Ada Foye.

Mrs. Miner rendered another solo, when Mrs. Foye closed the exercises by one of her remarkable rapping and writing testances.]

The closing Anniversary exercises were an entertainment of the highest order, held at St. Andrew Hall, Tuesday evening, March 30th, under the auspices of the Progressive Spiritualist Society, which was a well-attended and enjoyable reunion.

Horticultural Hall, Boston.

[Continued from last issue.]

An excellent rendering of "Spring Song" by the quartette, opened the afternoon session. A reading by Miss Lena Onthank, entitled "The Cause of Insanity," created considerable amusement, after which Dr. C. T. Buffum sang "The Gates Ajar," accompanying himself on the guitar.

Mrs. Amelia H. Colby, who has occupied the platform of this society on the Sundays of March, was then introduced as the speaker of the afternoon, and was warmly greeted by the large audience in attendance. Her remarks were in substance as follows:

Mr. Chairman and Friends: Is it thirty-eight years ago, was it yesterday, that you commenced this kind of work, that you who had felt breathing breath you crossed the tide to a higher and a brighter sphere of life? Oh! beautiful Death, you did not close the portals so tightly after you that the prayers of earth's children are ever unheard over there! The angels have left the gates ajar; they have proven to humanity the immortality of the soul, and man's unfolding reason bids him no longer fear demons and tortures. Thirty-eight years ago Modern Spiritualism made its advent among you. It had been growing and developing through the ages past, but the great clouds of oppression, slavery and kindred evils had been laid back, as they had held many a science before it.

A great many, who have not been connected with the Cause and its unfoldment, ask, "Why does not Spiritualism build more?" Friends, I will tell you the reason: It is because it has had so much to tear down that was imperfectly built. When Spiritualism began to express itself through the tiny rap, a Bible was presented to confound it, a book ages old, that had been accepted by the civilized nations of the earth, to a greater or less extent, as the infallible guide of mankind, and no matter what new idea appeared, unless it was in harmony with the teachings laid down in that volume, it was met with all the force of opposition that power could give. But Spiritualism defeated it at every turn, in every argument and discussion, so far as its being a book of finality or the inspired word of God. The next thing to be presented was the God that had been worshiped through all ages, a being seated high upon a throne, somewhere in heaven, but this idea was also overthrown. Then came the Heaven and the Hell. The world asked, "Do you claim that there is no Heaven?" "Yes," it answered. "And no Hell?" "Yes," it again replied, "only as it exists in the individual."

Although thirty-eight years old in its physical phenomena, Spiritualism has wrapped around human life a mantle of hope, and in the thirty-eight years to come it will have caused man to thrust from his path many of the vast stumbling-blocks which now lie in his way, to cast many great powers of oppression into the background, together with the superstitions of the past; and he will then have commenced to rebuild upon the principles of reason and science.

Spiritualism came not to teach the human family how to die, but how to live correct, just and true lives; not that God will damn them if they do not, or bless them if they do, but that by a wretched course, they will damn themselves, and the blessings which they require will be further away than they otherwise would have been. "This cause of ours is designated as mediums stand conspicuous in the community all over your country to-day, and your citizens would feel that they were lost in midnight darkness if they could not come in contact with spirit-life through the great force of mediumship. Hence, friends, the spirit-world demands of you protection and aid for these channels of communication between world and world, and according to the surroundings of your me-

diums will be your communications always. The truth you shall know and understand, but you must gain this knowledge through investigation.

What could you do without Spiritualism? It is but thirty-eight years old, but it has grown strong and powerful; it has long held you in its tender embrace; it has brought to you your loved ones, and filled the vacant chair; Bibles can be lost, and no one be sorry; churches can go down, and no one mourn; but when you think of the mother who has passed away, still loving and caring for her own of the father who has left the earth sphere of action, still mindful of the welfare of his dear ones, of the babe who goes to spirit-life in its infancy, protected by the laws of growth, and lavishing its love and tenderness on those who remain upon earth—what could you do without it? It has tinged the clouds of life with the sunshine of immortality, and taught you that when you pass from this sphere to another, and have unfolded sufficiently, you shall find rest from the sorrows and cares of earth, and the burdens you have borne; the shackles of time shall fall from your souls, and you shall be free in a world of purity and holiness.

As we taste the grandeur of the highest influx of Spiritualism to-day, let us not forget the oppressed and down-trodden. According to the United States Census of 1880 there were one million two hundred and eighty thousand children under sixteen years of age compelled to labor from early morning until night almost each day in the year. To destroy the health of children that you may build up millionaires is not in keeping with the philosophy of Spiritualism, and the enactment of such laws should be opposed by enlightened men and women everywhere. Spiritualism made its advent on these shores, because overhead wave the stars and stripes, the emblem of freedom from priestly and religious rule. The Church is endeavoring to unite itself with the State, and you need watch your rights at midnight as well as at noonday, for when you put God into the Constitution you put the American citizen out!

At the conclusion of the lecture a trio, "Oh! Memory," was given by Mrs. Clapp, Miss Pelree and Mr. Chaffin, which was received with marked favor.

Mrs. Maud E. Lord, the popular test and circle medium, then being called upon, made a few remarks, comparing the social status of mediums a few years since with the present time—this evincing to the speaker's mind, by the esteem in which they are now held, the progress the cause has made in convincing the world of its truth and worth. Mrs. Lord then proceeded to describe spirits whom she perceived about different members of the audience, eliciting very satisfactory tests to a large number.

Miss Mae Dinmore gave a true interpretation of "Nora Murphy and the Spirits," which was greatly appreciated. Prof. Milleson then made a few remarks in explanation of several penicillings produced by spirit-artists through his instrumentality, which were displayed on the wall back of the platform. These were symbolic in character, and the Professor's interpretation was listened to most attentively. Down to the instrument of The Sweet By-and-By, and by the quartette, closed the exercises of the afternoon.

[Concluded next week.]

Cleveland, O.

[From the Plain Dealer, April 1st.]

The Spiritualists of Cleveland, together with many from adjoining towns, assembled Wednesday morning at Welgerber's Hall, to commemorate the Thirty-Eighth Anniversary of the Advent of Modern Spiritualism. The hall was tastefully adorned with paintings, the work of Mr. Vivian B. St. Clair, the artist, who has recently developed as a medium. The platform looked like a veritable flower-garden, the contribution of J. H. Wade, and in front of the speakers' stand was an engraving of "The Dawning Light," being a view of the home of the Fox Girls, the original rapping mediums, at Hydesville, N. Y. Prominent, also, on the platform was a life-like and life-size crayon portrait of the late Mrs. Althadine Smith, with the inscription of "Our Martyred Medium, the work of Mr. W. A. Peppoon, of Painesville, a medium artist, and designed by him as a present to the West Side Lyceum."

The exercises were opened with singing by the Lyceum choir, followed by remarks from Thomas Lees, the presiding officer of the day, who spoke as follows:

Friends:—Just a few words of welcome to you who have assembled to celebrate this our Thirty-Eighth Anniversary: How steadily yet surely the years roll around. Glance at our banner—"1848-1886." Thirty-eight years since the Rochester Rappings, the modern interpretation of one of the most ancient philosophies. The eight wars of spiritual warfare on the earth, and the superstitions of the past! thirty-eight years in the light of Modern Spiritualism! Has it not wrought a tremendous change in the world of thought? Why, old theology, without actually recanting, has so modified her doctrines and tenets of faith that the differences between so-called Orthodox churches and ourselves grow less every year.

"The world is growing better Every year;
It throws off many a fetter Every year;
There are many things to relish, Though the ancient things must perish, But the beautiful we cherish Every year;
Many changes have come o'er us Every year;
Many friends have gone before us Every year;
Through many a strange mutation We have reached a higher station Every year."

Lacking in organization we apparently make but little progress; yet a retrospective glance over the thirty-eight years of Modern Spiritualism shows us the wonderful growth of our cause. Hardly a book or newspaper published but indicates this progressive thought. Only a few weeks since one of the most popular ministers of this city, of the Baptist denomination—yes, the Rev. G. T. Dowling, said in substance this: "The next life is but a continuation of this; the sudden exit from this life is the sudden entrance to the other." Instead of the old literal hell, the sterner, he said, is to be "thrust into the presence of the Lord." When there he will feel his sins and utter degradation in all their keenness. Even that punishment, says this Baptist minister, he "dare not say is eternal." How nearly this reverend gentleman gets around the old hell doctrine, even forecasting progression beyond the grave. The fact is, Mr. Dowling no longer subscribes to his old faith, but evidently thinks for himself, and reading the signs of the times, is preparing to jump into our fold whenever we have sufficiently popularized it so that his flock can jump with him.

A grand Rev. Joseph Cook on Monday night told his hearers that the seventh modern won-

der of the world is "scientific supernaturalism," which means Spiritualism, and nothing else in fact. A few years ago he, in his popular Monday lectures in Boston, said that "the eighth wonder of the world is the rising star of Spiritualism," which he "already sees in the clouds, yet as only a little speck." But, he said, "it is rising and growing." So you see by looking over the past thirty-eight years the immense strides of this young giant, Spiritualism.

It is not because it has not walked in the direction we laid out for it that it has made no mark in early youth. The fact is, Spiritualism has left its impress on nearly every phase of life. It has permeated our literature, our theology and our homes, and when its philosophy is better comprehended its beautiful teachings will regulate our daily lives. But it is not my intention to sermonize. The mission and ethics of Spiritualism I will leave to able hands than mine, and not infringe on the time of the talented speakers we have present with us today. Yet I hope to be excused a few minutes while I revert to the origin of our Anniversary Day. At the Fourth National Convention of Spiritualists, held in Cleveland in 1867, the following resolution was introduced by Mr. James Lawrence of this city:

Whereas, Spiritualism has become a power in the land, and may be deemed the great growing religious idea of the century; and

Whereas, it is well to revert to the time of small beginnings, and hold in remembrance the first pioneers in the spiritual movement; therefore,

Resolved, That this Convention recommend to all State Conventions and Local Societies to make the time of the appearance of the Rochester rappings an anniversary day, by the observance of that day to be conducted in each locality as may be deemed most expedient.

In support of the resolution, Mr. Lawrence read the communication received through his dial (modeled after Professor Robert Hare's), himself being the medium: "Some acknowledgment should be made for this most glorious change, the advent of which has never yet been celebrated as a matter of public rejoicing by the societies of Spiritualists throughout the land. Shall all the minor circumstances of earth-life have their days of commemoration, and this glorious new and holy dispensation be neglected? As a day of universal jubilee, or national, at least, it should be observed through all coming time."

It is needless to say the resolution passed, and the "Anniversary day" has been sacredly maintained among the many Spiritualist Societies throughout the world ever since with steadily increasing numbers and interest; so I felt that our exercises to-day would hardly be complete without reference to Father Lawrence, the pronounced Spiritualist, who passed to spirit-life September 23rd, 1880. Our promoted brother did much for the cause while in earth—brother, who has so well championed the questions of woman's rights, temperance, labor, etc., as to make them sufficiently popular even for the churches to take hold of, and they with characteristic effrontery will soon be claiming for themselves the credit of originating and bringing about these great reforms, as they already are saying that slavery was abolished through them instead of in spite of them. After another anniversary or two rolls around they will be claiming this young and vigorous giant Spiritualism as their own offspring. Well, "God speed the day," for until we all bask in the sunbeams of the heaven-born philosophy the wrongs and ills that now afflict humanity will never be righted. We would that all of Cleveland were present to-day, that we might welcome them to the feast of good things we have prepared on this glorious occasion, the Thirty-Eighth Anniversary of the Advent of Modern Spiritualism. All Christendom at least should celebrate with us this day, for we do not furnish the very proof they have not but sadly want to make good their claim of a continued life? Friends, a hearty welcome is extended to one and all.

Mr. Lees was followed by Mrs. F. O. Hyzer of Baltimore, one of the most prominent and polished speakers on the spiritual rostrum. She spoke on the different revelations of the spiritual phenomena and philosophy from the time the old earth started from its nebulous condition, and was listened to with close attention.

Following Mrs. Hyzer, Prof. W. F. Peck of Ottumwa, Ia., gave a humorous description of his growth from the church to Spiritualism.

Mrs. H. S. Lake of Ottumwa, Ia., closed the morning session. Mrs. Lake is a speaker of considerable ability, and her remarks were listened to with the utmost interest.

[To be continued.]

People's Spiritual Meeting—New York City.

To the Editor of the Banner of Light:

For the third time since its inauguration the People's Spiritual Meeting has had the privilege of celebrating the Anniversary of the Advent of Modern Spiritualism, and the Thirty-Eighth was duly noticed on Sunday, March 28th, at our cozy little hall, 57 W. 25th street.

In the afternoon the exercises were varied. S. A. F. Goodspeed described a large number of spirit floral emblems, also spirit-friends, and gave many names heard clairaudiently. Mrs. Emmertz gave testimony of the joy Spiritualism afforded her, in giving proof that the loved ones gone before still live. Mr. Burton, Mrs. Higgins, Mr. Lambert, Mrs. Parent and Mrs. Henderson made interesting remarks, giving items of experience, and expressing their gratitude for the knowledge that Spiritualism, through their own mediumship, has furnished them. Mrs. M. C. Morrell also participated interestingly in the services.

In the evening Mr. Wm. C. Bowen gave a highly interesting address, which was well received and afforded real mental enjoyment to his listeners. Dr. Adaline W. Wildes, of Boston, followed the address with a well-written essay on "Doubt," full of good thought, and seemed to give general satisfaction. Mrs. Annie Johnson, of the Faith Cure Home, "Mr. W. J. Board, of Brooklyn, Mrs. Morrell and F. W. Jones took part in a free conference which was kept up to a late hour, and then adjourned over to Wednesday, March 31st, when we again congregated at 11 o'clock A. M., for a mediums' meeting, at which Mr. H. M. Richards, Mr. Goodspeed and Mr. Francis Rice entertained us with remarks, tests, and much that was pleasant.

In the afternoon the exercises were commenced with a song by the congregation, and followed by a poem by H. M. Richards; remarks followed by Mrs. H. N. Beach, Francis Rice, Mr. J. J. Morse and Mrs. Morrell. Several of the old-time workers, now gone to spirit-life, were announced as being present and giving words of cheer for the success of the past

[Continued on eighth page.]

with this fact, the whole charge explodes. The whole charge was a fabrication of the earl

Washington Territory.

Rhode Island.
PROVIDENCE.—William G. Woods writes that he has this year attended materializing sances of Mrs. H. V. Ross and Mrs. Allen, and sances for tests and communications with Miss May Scannell at the resi-

Tennessee.

TRUTH AS EACH UNDERSTANDS IT.

Sam Jones says that he cannot exactly locate all the evils in Chicago, and shall "shell the woods." The woods are full of 'em out there.

[Forwarded by our Special Reporter.]

The deceased was an earnest and devoted believer in the truths of Spiritualism, and has been a reader of the BANNER OF LIGHT for a number of years. He was profoundly

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